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"The Christ in Me"



OR those who see the eternal spiritual verities behind the temporal and evanescent forms which clothe them in changing raiment of ceremonial, the legendary Star of Bethlehem shines each year as a Mystic Midnight Sun, which enters our planet at the Winter Solstice, and then commences to radiate from the center of our globe the three divine attributes: Life, Light, and Love.

These rays of spiritual splendor and power fill our globe with a supernal light that envelops every one upon Earth, from the least to the greatest, but all cannot partake of this wonderful gift in the same measure. Some get more, some less. Some, alas, seem to have no share in this great love-offering which the Father has prepared for us: His only begotten Son. They have not yet cultivated the Spiritual Magnet within: the Christ Child, which alone can guide us onto the Way, the Truth, and the Life.

What profits it the Sun doth shine,
Had I not eyes to see?
How shall I know the Christ is mine,
Save through the Christ in me?
That soundless voice within my heart,
Is earnest of the pact
'Twixt Christ and me—it does impart
To faith the force of Fact.

This is a mystic experience which will no doubt ring true to many among our students, for it is as literally true as that night follows day and winter follows summer. Unless we have the Christ within ourselves, unless that wonderful pact of blood-brotherhood has been consummated, we can have no part in the Savior, and so far as we are concerned it would not matter though the Christmas bells never ring.

But when the Christ has been formed in ourselves, when the Immaculate Conception has become a reality in our own hearts, when we have stood there at the birth of the Christ Child and offered our gifts, dedicating the lower self to the service of the Higher Self, then and then only, the Christmas Feast is spread for us. And the harder we have toiled in the Master's vineyard, the more clearly and distinctly shall we hear that soundless voice within our hearts issue the invitation: "Come unto me, all ye that are weak and heavy laden, and I will give you rest Take upon yourselves My yoke, for My yoke is easy and my burden is light."

Then we shall hear a new note in the Christmas bells, such as we have never heard before . . . and the people about us will see in us the light of the new-born Christ, shining within our sphere of action.

—*Max Heindel*

EDITORIALS



A Magical Formula

E SOTERIC Christianity, the Teachings given out by the Brothers of the Rose Cross, gives us what may be rightly termed a "magical formula" for spiritual progress, and since it was instituted by the greatest Teacher the world has ever known, the Christ, it takes on a particular significance at the Holy Season of Christmas. This formula is magical in the sense that it accomplishes its object with astonishing ease and thoroughness when properly "compounded" and applied. However, since it requires considerable spiritual understanding and dedication to the higher life, as well as strength of will, to supply the necessary ingredients from within ourselves, and to apply them skillfully in their combined form, this magical formula is not so generally used, even by professing Christians, as it should be.

The first "ingredient" necessary for this magical formula is *repentance*. To remedy a wrong we have committed, to atone for breaking one of God's immutable laws, to expunge from our consciousness the record of an erroneous act (thereby saving ourselves much post-mortem misery), we must recognize the fact of our wrongdoing and be sorry for having thought or acted as we did. In doing this no halfway measure is sufficient. We must acknowledge our error and accept the responsibility, fully and unequivocally, with hearts full of contrition. In other words, we must become the sacrificial animal upon the Altar of Burnt Offerings of the Old Dispensation, feeling in our hearts "the divine enkindled fire of remorse burn to the very marrow of our bones because of our wrongdoings," or we shall not accomplish our object.

In the Rosicrucian School the exercise of *Retrospection* is given for the purpose of searching out our violations of God's laws during the past day, the order of review of events being in reverse to the day's happenings. This has been explicitly explained for us by Max Heindel in his book, *Ancient and Modern Initiation*:

"During the ancient dispensation all the sacrifices were rubbed with salt before being placed upon the Altar of Burnt Offerings. We all know how it smarts and burns when we accidentally rub salt into a fresh wound. This rubbing of salt into the sacrifices in that ancient

Mystery Temple symbolized the intensity of the burning which we must feel when we as living sacrifices place ourselves upon the Altar of Burnt Offerings. It is the feeling of remorse, of deep and sincere sorrow for what we have done, which eradicates the pictures from the seed atom and leaves it clean and stainless, so that, as under the ancient dispensation transgressors were justified when they brought to the Altar of Burnt Offerings a sacrifice which was there burnt, we in modern times by scientifically performing the evening exercise of retrospection wipe away the record of our sins. It is a foregone conclusion that we cannot continue evening after evening to perform this living sacrifice without becoming better in consequence and ceasing, little by little, to do the things for which we are forced to blame ourselves when we have retired for the night. Thus, in addition to cleansing us from our faults this exercise elevates us to a higher level of spirituality than we could otherwise reach in the present life.



"It is also noteworthy that when anyone had committed a grievous crime and fled to the sanctuary, he found safety in the shadow of the altar of sacrifice, for there only the divinely enkindled fire could execute judgment. He escaped the hands of man by putting himself under the hand of God. Similarly also, the aspirant who acknowledges his wrongdoing nightly by fleeing to the altar of living judgment thereby obtains sanctuary from the Law of

Cause and Effect, and 'though his sins be as scarlet they shall be as white as snow.'"

Perhaps the principal reason why it is often difficult for a person to repent wholeheartedly is that it necessitates taking the full responsibility for having trespassed upon God's laws, and it seems to be a deep-rooted trait of humanity to place the blame for unhappy occurrences and situations upon someone else. However, it is a basic teaching of occult philosophy that "we reap what we sow," and we are consequently each responsible for whatever comes to us in life, materially and spiritually. It is an irrevocable law that "My own will come to me." Every thought we think, every act we perform, sets up a vibration which, after traveling the path indicated by the will of the sender, comes back to its original source laden with the fruits of its journey. Thus if we are honest with ourselves (and how unfortunate for us if we are not!) we accept the responsibility for everything that comes to us in life, individually and collectively, and realize that the only way we can change that which comes is *to change ourselves*. It is practically spiritual suicide to blame someone else for what we ourselves attract, either individually or as a group.

The second component part of our "magical formula" is *restitution*. It is essential that we repent or wholeheartedly recognize the wrongness of our actions and repent therefor, but this is not enough. We must make restitution, either directly to the person wronged, or indirectly by service to others. When our hearts are cleansed by "tears of contrition" or repentance, we find no difficulty then in asking for the forgiveness of an individual, as well as of God. Neither do we

find it difficult to right, insofar as we can, the wrong we have committed. The cleansed heart becomes the perfect tribunal for judging as to the adequacy of the restitution.

Having repented and made restitution, we are ready for the third and final part of our "magical formula"—reform. As essential and beneficial in themselves as are *repentance* and *restitution*, the work of the "formula" is not fully accomplished until we have so changed ourselves that we no longer repeat the original wrongdoing. This may take considerable time, depending upon the sincerity and intensity of our repentance and the thoroughness of our restitution. Sometimes a mental or emotional pattern may be so crystallized in our consciousness that we require repeated situations or temptations before we fully accomplish the changing process. However, if we have been sincere in our repentance and restitution, and pray earnestly for the strength to withstand temptation, we may rest assured that we will have divine assistance during the crucial moments. Sometimes a change within a person may be immediate—and lasting—, if there be sufficient sincerity and intensity of purpose.

Persistent use of the threefold formula of *repentance*, *restitution*, and *reform*, not only tremendously hastens our spiritual progress here on this earth plane, but it also eradicates from the records of the vital body the accusing pictures which will otherwise confront us in the after-death state and demand expiatory suffering for their eradication. Thus our purgatorial experience will be lessened and our progress after death greatly accelerated.



We should ever bear in mind that this magical formula for spiritual progress was brought to us by the Christ, the exalted Harbinger of a new regime for all peoples. When a Ray of the Cosmic Christ became the indwelling Planetary Spirit of the Earth, He so raised the vibrations of our planet and its vehicles that it becomes possible for every one of us to procure purer desire stuff for our desire bodies, as well as easier for us to respond to the inner urge toward the higher life. Before His coming the law was "an eye for an eye, and a tooth for a tooth." The spirit of retaliation and revenge was in full sway. Even yet we see from the actions of many people—even among the pioneers—that they have not yet freed themselves from the toils of the Jehovistic regime of separateness and selfishness. Wars and consequent world-wide suffering bear eloquent testimony to this.

However, the more advanced of the human race have embraced the higher law of love and service to others instituted by the Christ, and are leading the way in bringing about a state of affairs in which we will work together, individually and as groups, in a cooperative, harmonious way. To this end we have national democratic governments, a United Nations, and a world government in the making. Eventually we will reach the stage where we can and will willingly comply with the sublime injunction of the Christ: "Whatsoever ye would that men should do to you, do ye even so to them."

THE Mystic ... LIGHT



The Light of the World

By MARK HALPERN

HAD it not been for the Light of Truth given to humanity two thousand years ago, it is doubtful whether man would have been able to continue on the upward path. Man desperately needed that Light two thousand years ago, and its coming opened up glorious new vistas of living for him. Today, in this fateful hour of human testing, the Light of the World is humanity's Star of Hope.

And is it any wonder that the soul of humanity is calling as never before for the balm which the gentle Healer of Galilee brought to a suffering world? For was it not He, the Embodiment of Infinite Love, who came to teach men that they are Sons of God—Christs-in-the-making—divine and immortal? Was it not He for whose understanding heart of boundless compassion the world itself is all too small, that showed by the example of His Supreme Sacrifice that death is not to be feared, because the Spirit of man is deathless? Was it not He who pointed out the Kingdom of Heaven as being within man himself, and that it could be entered by everyone by living the life of purity and service which He so nobly portrayed?

Yes, it was He, the mightiest of all the Archangels embodied as the kindly Nazarene, who gave man new courage and confidence to forge upward on the Path of Life. Instead of calling attention to man's human weaknesses and failings,

He emphasized the positive dynamic qualities of the Spirit to realize its oneness with God and all fellow Spirits of humanity. He summed up His sublime ethics of love in what He held to be the two great commandments:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

Thus did the Blessed Teacher strike the keynote, in the latter of the two great commandments, of right human relations—the keynote of the New Age of goodwill and universal brotherhood. This note sounds throughout the world with a growing power, calling every man to hear and heed, and there are those who are showing their response by the lives they lead. In every land and race, there are today highly consecrated men and women who make it their business to live according to the keynote of the New Age as set forth by the Teacher of Galilee. Most of them move quietly and unobtrusively through life, serving selflessly all the while. They strive to the best of their ability to express by unselfish living their belief in the golden Truth: "I am the Way, the Truth, and the Life."

At this time of the year the heart of humanity throbs with a greater awareness of His presence than at any other time of the year. Consciously or unconsciously, according to their Light within, people feel the magic power of the newborn Babe stirring in their hearts, and there is giving of gifts, along with a general spirit of rejoicing, tolerance, mercy, and mutual appreciation. As the golden Christmas Light shines on our Earth, inducing the feelings of altruism, joy, and peace, there is for a time a "Holy Season"—a brief intimation of the future when all people of all races will dwell in the New Era of peaceful unity and right human relations. The candles burn brightly on the church altars, and the bells ring with a new festive note as they announce to the world, "The Christ is born."

However, the student of occult literature realizes that Christmas is a much more significant event than is commonly taught and understood. It is actually the beginning of a great cosmic drama, "*From the Cradle to the Cross*," which is enacted every year. The sacrifice of the Christ upon Golgotha was not merely an event which was accomplished in a few hours once and for all—the births and deaths of our Redeemer are continuous cosmic occurrences. A Ray of the Cosmic Christ, the Second or Love-Wisdom Principle of the Trinity, having descended into the vehicles of the initiate Jesus at Baptism, was liberated from His physical encasement at Golgotha and entered into the Earth to become its indwelling Spirit and the Savior of its inhabitants. Thenceforth He has dwelt within our planet a part of the year, and then withdrawn into the higher worlds to receive a new infusion of cosmic Light and Love with which to return and bless the world and its peoples.

It is fitting to recall at this time the admonition of Max Heindel: "It must not be forgotten that the birth of Christ upon earth is the death of Christ to the

glory of heaven; that at the time when we rejoice at His annual coming, He is invested again with the heavy physical load which we have crystallized about ourselves and which is now our dwelling place—the earth. In this heavy body He is then encrusted, and anxiously He waits for the day of final liberation. . . . As we live in our body during the daytime, work out the destiny which we created for ourselves in the Physical World, and are then liberated at night into the higher world to recuperate, so also there is this ebb and flow of the Christ Spirit. It dwells within our earth a part of the year and then withdraws into the higher



worlds. Thus Christmas is for Christ the commencement of a day of physical life, the beginning of a period of restriction.

"What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of this gift which is being bestowed upon mankind by God at this time of the year: who realizes this sacrifice of the Christ for our sake, this giving of Himself, subjecting Himself to a virtual death that we may live, this wonderful love that is being poured out upon the earth at this time—what should be his aspiration? What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in everything by sacrificing himself for his brothers and sisters, by uplifting humanity within his own immediate sphere

of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning, and travailing."

Man is no longer in his swaddling clothes. We cannot remain forever inert and effortless in our selfish indulgence of old separative tendencies. We cannot retain our puerile prejudices and antagonisms, and expect the Christ Within to illumine our lives. We must invite this blessed Guest by our expressed sincerity or purposeful living according to spiritual values. We must manifest a greater degree of unity, in the realization that "none of us liveth to himself" and neither does any nation.

Now as never before, each of us owes it to himself, to all humanity, and to our Great Wayshower, to manifest goodwill and kindly cooperation in his relations with his fellowmen. It is obviously not enough to look outward and upward to the inspiring Light of the World. We must learn to feel Its presence within our own heart, even as Angelus Silesius exhorts us:

Though Christ a thousand times in
Bethlehem be born

And not within thyself, thy soul will
be forlorn.

The cross on Golgotha thou lookest
to in vain

Unless within thyself it be set up
again.

And does not also the apostle Paul direct us to become conscious of the Christ Within, when he says, "Christ in you, the hope of glory" and "Until Christ be formed in you"

So it must be. Each individual, since the coming of the Christ opened the door of initiation to "whosoever will," sooner or later beholds his own Star of Bethlehem shining within and presaging the birth of the Christ Child in his heart—in the cave of his lower nature. Then with the birth of selfless love, come the Three Wise Men (representing all humanity) tendering their gifts of gold, myrrh, and frankincense, symbolic of

Spirit, soul and body. Thus, we are to give up everything for the higher life—everything for the Christ Within. The Light of the World comes to illumine us from within the recesses of our inmost self, and, once having felt its warming glow, we can but follow it on, to ever greater awareness of its Source.

Never was a Christmas Season more vibrant with the call to "preach the gospel and heal the sick." Suffering and want abound; there are many lonely and aching hearts. Our opportunities for lifting others with words and deeds of comfort and understanding are indeed infinite. In a world that has verily become "One World" our neighbors are those who live afar as well as near. May each one of us prove ourselves disciples of Christ by adding to His light through our service to others—wherever we may be.

ROTATIONAL

*It's springtime and the sun is hot
On meadow brook and garden plot.
The April rains have passed away
Forgotten in the radiant May:*

When pixies haunt the woodland trails.

*Midsummer past, the ripening rays
Fall on the clustered grape and maze.
Then through the vineyards, lilting
long,*

All nature sounds the harvest song.

And huskers laugh and spin their tales.

*Low on the fields the autumn sun
Proclaims the reapers' work is done.
The crimson leaves, the smoke-filled air,
The frost that strips the branches bare,*

Forecast the winter's icy gales.

*December comes with soft-shod feet
To moderate the solar heat.*

*But, covered by a snowy sheath,
The soil, still fervid, rests beneath.*

God's covenant that never fails.

—B. Butterworth

The Continuity of Life

By HELEN REINER

A leaf falls; all the leaves fall from the tree outside the window. Except for a passing regret that we will no longer have shade for a time, we do not fret, for we know that in a very little while new leaves will sprout and again the tree will furnish shade and beauty to the landscape.

A rose on our favorite bush blooms, provides beauty to all who look, and then finally withers. Its petals drop and the rose dies. We are sorry to have it no longer, but we do not grieve. We know that in just a matter of days another rose exactly like the former one will soon take its place. Except in the matter of time, the same thing happens in the human family. We are born, we live awhile, we die to this world and we are born to the heaven world where we reap the fruits of our earth life and prepare to return when opportunity presents itself.

This thought has been beautifully portrayed by Mildred Cram in her delightful and sweetly pathetic *Forever*, a story of love that was longer than life and stronger than death.

In this story Julie meets Colin in a field of flowers near Chamonix, France, just before they were born. He had been spending a great deal of time to find out who he was, and having come to the realization that he was to be born in England, he had made a careful study of England and of English history.

Julie knew from her great-great grandfather who she was and that she was to be born in America. Colin and Julie fell in love and met every day exploring the valley, dreading the day when one should be called, wondering how they could get together in earth life. Then suddenly someone was heard calling, and Colin knew he had to go—but not till

the two had promised each other to meet in twenty-seven years.

The doctor said to Colin's mother that he had never delivered a baby so unwilling to be born.

Julie, left alone, was very unhappy, so when she was told that if she started calling, her mother would let her come ahead of time, she started calling

Julie was born knowing. She was a seven months' baby, and her doctor said that here was a baby anxious to be born—anxious to get it all over.

All his life Colin had a haunting memory of flowery valleys, surrounded by white barriers, and though engaged to be married, the haunting memory of someone became an obsession in his life. So it was that when his law firm offered him the chance of going to Chamonix to meet a client, he jumped at the chance.

Julie, an ocean away in Philadelphia, sits teasing her husband to take her to Europe, to Chamonix in France. Because her husband loved her very much, he promised that if his bank would send him to Paris, they would take the car and go to Italy as well.

In Paris they parted with the understanding that "Bunny" would come to her as soon as his business was finished. Julie could hardly wait for the train to carry her to Chamonix.

The early morning found her hastening toward the valley, knowing every turn. "It's as if I remembered! But I couldn't," thought Julie.

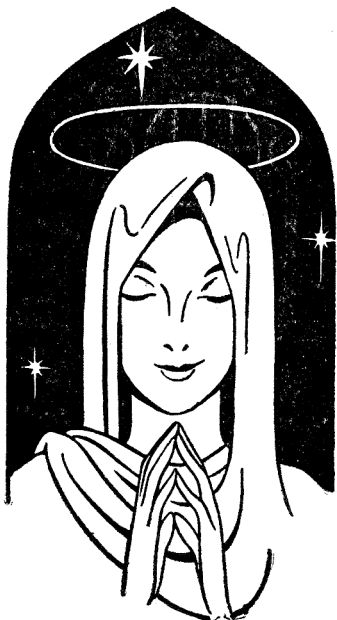
She was almost upon him before she saw him sitting among the flowers, and heard him say: "I have the most extraordinary feeling that somewhere I've seen you. I have not, of course. You are an American, aren't you?"

"Yes, I'm Julie Fawcett Wilson. I've seen you before, too. But we couldn't

have met! I haven't seen you before, have I?"

"Perhaps," said Colin.

Then followed days of happiness. Each day Julie would say, "It mustn't go on," but it did. "It's as if only this was real. This place—us. I can hear myself promising, someone, somewhere. Every little while I come dead up against a situation I recognize. You don't suppose there is such a thing



as reincarnation? Not really? I'd like to be sure. Not to be afraid of death."

Plans for the morrow were made. But tomorrow changed everything. Colin sent a note, saying his client wanted him to climb the Glacier, and before Julie was over that shock, Bunny Wilson was knocking on her door. He wanted to start at once. He sensed Julie's aloofness, realized that something had happened to their love.

He drove well but too fast. A cart loomed up ahead on a narrow bridge and too late Bunny Wilson tore at the wheel. Julie saw the stone parapet and the rushing water below.

The next thing she knew she was lying

in her hotel room surrounded by flowers, and she heard distraught weeping. Then she remembered—she was to meet Colin at the dance. She hurriedly started to dress, though her feet did not touch the floor, and her white dress and red slippers strangely were down in the car trunk. "I feel queer. I remember an accident. I'm dreaming—unless I'm dead. I could not be. I don't feel dead." And Julie glided down to meet Colin.

As for Bunny Wilson, he sat condemning himself, when a knock at the door announced the proprietor. He was very sorry that the dance must go on, but "the other guests, you know. My heart is with you, Monsieur. She was so young, so happy. Now they are both gone."

"What do you mean?" Bunny demanded.

"Didn't you know—the young Englishman—madam's friend—he too was killed this morning, at the same time."

As for Julie, she searched and searched for Colin, stopping several people to inquire. But they paid no attention. Then she saw him, still in rough boots and tweeds.

"They are playing our waltz! Hurry!"

"How I missed you. Now I know I couldn't live without you."

"To live," whispered Julie, "but I am not sure. Let's go out; I don't feel well."

"Something strange has happened. Think! By George, Julie, I believe we are both dead. Of all the astounding luck!"

"Do you think so?"

"There is no shadow of a doubt! We are dead, Julie. We are on the 'Other Side' again. We were together somewhere—a field. We have got to understand."

"I do, but I am frightened."

"Don't, it's all a little strange at first. But don't you see we are out of it now. This is better than life any day."

"This," sighed Julie, "is forever."

Moving Upward in Consciousness

By JOSEPH ELVIN NOEL

IN the long evolutionary journey from clod to God, the human stage is one through which all must pass. All beings within our solar system will eventually become human, are human today (as in our own case), or have been human in the remote past. During that phase of development, a spiritual being achieves self-consciousness and self-control over its vehicles. In periods that follow, the limiting aspects of self-consciousness are transcended and the Ego becomes something more than human.

The purpose of evolution is to make the Spirits which have been differentiated in God conscious and able to master the matter of all the worlds. The higher the stage reached by an evolving life, the wider the field of consciousness and the faster the rate of expansion. However, while the more advanced stages of consciousness can and do include those previously experienced, they are not necessarily part of the everyday awareness. As, for example, few are aware today of that which was all-absorbing during infancy, much less of previous lives and previous epochs. The same is said of the great Beings above us to whom the human consciousness is far in the past and dimly remembered, if at all. In all instances, rising above any level of experience causes awareness of it to fall below the threshold of consciousness. The lower or lesser is recoverable, but it is not usually expedient or desirable.

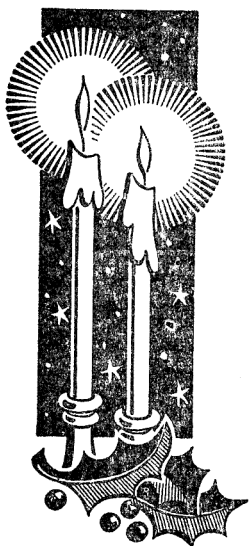
As explained in *The Rosicrucian Cosmo-Conception*, we became human in the present Earth Period, the fourth of the seven great Days of Manifestation. During the first part of this Period there was a reconstruction of that which later became our present physical body. In the second part, or Hyperborean Epoch, the dense body was clothed with a vital

body; in the Lemurian Epoch the desire body was built; the Atlantean Epoch brought us the mind; and the present Aryan Epoch will carry us one step farther. During the Lemurian Epoch there was much work done on the vital body and the integrating of it with the physical body into a working unit, as well as work upon the desire body. In Atlantis the germ of mind was received, but in that Epoch the desire body reached a greater activity and gained the power to dominate the vital and physical bodies. In the present, the Aryan Epoch, mind is struggling for supremacy over the desire nature and will eventually attain control over the three lower bodies. In the coming Epoch, mind will in its turn be forced to yield to the Ego, which will rule through spiritual will as love-wisdom in activity.

In the world today there are people at each of the last four stages of consciousness mentioned above. Those of Lemurian consciousness are the most primitive. Their etheric or vital body being the most highly developed of their higher vehicles, they live mostly on the etheric-physical level. Contrary to common belief, the lowest types do not have strong desires since their desire body is relatively undeveloped and composed largely of lower desire stuff. Their etheric consciousness puts them in touch with the nature spirits and also with the etheric counterpart of inanimate objects, hence their many superstitions and idols.

People having the Atlantean consciousness—and this group includes the vast majority, even during this Epoch—are dominated almost entirely by their desire body. Included in this group are people all along the scale from those who are victims of selfish, degraded desires,

through the ordinary, decent people, to those who are motivated by the lofty aspirations of the advanced mystic. During its period of dominance the desire body exploits, we may say, the two lower vehicles, using them to obtain means of satisfying a host of sensations, wants, and wishes. It is responsible, among other things, for turning the natural hunger of the physical body into gluttony; it also whips the sex urge of the vital body into fiery passion, or expends its forces by driving it to fulfil its cravings of all kinds. The desire body



is the seat of all emotion, feeling, and desire toward all things and beings. It provides incentive for a host of human activities, and includes every sentiment, personal want, religious devotion, and mystical aspiration.

Here it is well to recall that "When the division of the Sun, Moon, and Earth took place, in the early part of the Lemurian Epoch, the more advanced portion of humanity-in-the-making experienced a division of the desire body into a higher and a lower part. The rest of humanity did likewise in the early part of the Atlantean Epoch. This higher part of the desire body became a sort of animal soul. It built the cerebro-spinal nervous system and the

voluntary muscles, by that means controlling the lower part of the threefold body until the link of mind was given. Then the mind 'coalesced' with this animal soul and became co-regent. The mind is thus bound up in desire; is enmeshed in the selfish lower nature, making it difficult for the Spirit to control the body."

For many ages the advantages of greater maturity enabled the desire body to enslave and use the mind as readily as it does the two lower bodies. By adding the powers of the as yet weak mind to its own, it becomes infinitely more cunning and resourceful in its pursuit of sensation. The majority of humanity are now controlled by a combination of desire-mind. Most thought forms built during this stage are heavily saturated with lower desire stuff. In time, however, there comes to everyone a realization of the potentialities of the mind and of the absurdity of its position as slave to desire. The Ego then begins to assert itself through the mind, and there follows a long drawn-out conflict wherein neither mind nor desire body has complete, uninterrupted sway. However, the ultimate outcome of this struggle is always the victory of the mind, since it is by its very nature superior in power and vibration to the desire body. When mind begins to dominate and succeeds in bringing the man's life within the bounds of reason, the thinker enters into the Aryan consciousness.

This, in its turn, brings equally grave and difficult problems. For, just as the desire body revels in intense, unbridled sensation, the mental body loves to rule, not only the three lower bodies, which is its intended purpose, but also over other personalities—which is wrong. Desire for authority and power are characteristic of the separative, self-seeking mind. Moreover, once having attained even a measure of control over the three lower bodies, the mind usually goes on what might be called a spree of thought form building. The thinker

becomes highly self-opinionated, sitting in judgment and ready to criticize just about everyone and everything under the Sun. So fast and thick grow his countless ideas, views, concepts, plans, etc., that he is apt to become so deeply immersed in his self-made jungle that little or no light of Spirit can reach him. In some there is born an illusion of superiority, or an arrogant pride of intellect.

In the next Epoch, the New Galilee, the then highly co-ordinated personality will become spiritually illumined and controlled by the Ego. Intellect will yield to intuition, and man, having already become a rational being, will become a super-rational one through Love-Wisdom, as are the few advanced disciples and initiates today.

As a vehicle is brought under higher control, its processes function more swiftly and almost automatically, without the need for any great conscious effort. In time, as the desire body is brought under control, right desire and feeling will become so automatic that they will require but little conscious attention. Later still, the power of right thinking will become so perfected that it too will become involuntary and therefore be a process we shall carry on subconsciously. The mind will almost automatically formulate into clear-cut thought forms the Light and Wisdom the Ego deems fit to focus through its personality.

Initiation is, among other things, the effect of a forced expansion of consciousness. Whether it takes place on the head or heart path, initiation becomes possible only after the desire body has been conquered to a considerable extent. The mystic, having followed the path of *feeling*, attunes his heart through Love and devotion to all other hearts in the universe, leaving the mind only partly developed. The occultist, on the other hand, labors for a high degree of mental development, so that mind may act as a bridge over which consciousness may travel to the place of the Ego in the

head. He also makes use of the mind as an instrument for intelligent direction of his desire body so that the emotional soul may be extracted therefrom. He acquires the knowledge and power needed to bend all the forces of his personality to the service of the Ego—the indwelling God.

As Rosicrucian students early learn, spiritual development actually begins with the vital body, perhaps (among other reasons) because that vehicle is the one into which we build our habits and character. This task of character building, a first need for the aspirant, is brought about chiefly through the



influence of the next higher body—the desire body. No one succeeds in disciplining his activities and appetites (or even realizes the need of so doing) until there is born within him an ardent desire toward self-improvement. Aspiration, even when high, is desire—desire refined and transmuted.

The mystic, possessing little intellectual knowledge, “follows the dictates of his heart and strives to do the will of God as he *feels* it, and in the end he attains to knowledge.” The occultist, however, makes positive, creative use of the mind to conquer the lower vehicles. Through prayer, esoteric exercises, scientific meditations, etc., he purifies

his desires and gains the power to redirect his desire forces. As we face the formidable task of conquering the desire body, there comes the question: "Just how may we bring this about most easily and rapidly?"

As soon as mind was awakened enough to be used in that way, it was pitted against the desires of the flesh through fear, an inhibitive, repressive agent. Later, much later, as man became somewhat responsive to reason, an appeal could be made to his self-interest. Then because he began to see that certain desires, emotions, feelings, etc., paid off materially or as added happiness, because he wished to be liked or admired by



others, or wished to retain his self-respect, there were traits which he learned to permit himself while restraining other traits. More recently, what is a new aspect of mind (as far as humanity as a whole is concerned) is making its impact upon the desire body. We see among our young people a new type coming into being. Old appeals to the competitive spirit, old bribes of material or personal gain, and old inducements for being "good" are dangled in vain before the minds of those who have outgrown such things. Here we have one reason why the young are often so different today and why they are so often a source of much perplexity to their elders. As time goes on, we may expect new, more effective techniques of solving age-old emotional problems, new ways of applying the fire of mind to the conquest of desire.

A number of helpful hints become apparent as we ponder upon the relationship of mind and desire. Among these is the fact that it is hardly possible for the desire body to express with force or effectiveness without at least the passive cooperation of the mind. Only when it has succeeded in catching the imagination, or has convinced the conscious or subconscious mind that certain desire activities are good, necessary, conducive to happiness, or in some other way desirable, can it act in fulness and power. Within each desire pattern there is what might be called a skeleton of mindstuff. Putting it in other words, each desire habit is usually based upon some sort of belief—a belief which may be either true or false. In view of these facts, we see that if mind can cease feeding desire by turning attention away from it, or, better still, if means can be found to retract the mindstuff which is the skeleton, the desire pattern must of necessity collapse.

Here is one way in which it may be done: The aspirant begins by turning his mind inward to an awareness of the Divine Presence of his own Ego until he becomes charged with Light. Then, from that high point of consciousness, he seeks to see his desire-emotional life as it must appear to the immortal Spirit within him. He may then reflect long and deeply upon the nature, aim, worth, need, possible source, etc., of whatever mood, resentment, annoyance, or other ill feeling may be seeking to injure or enslave him.

As an example, let us suppose that following a minor incident with another, the aspirant finds his consciousness filled with discordant, negative thoughts and feelings. He may find more or less enduring freedom from the condition through such a quiet reflection, during which he may follow a process of deep, searching, questions, asking himself: "Just why do I feel this way?" The immediate answer may be, "Because he insulted me," let us say. But such

a superficial answer must be brushed aside with an insistent intention of arriving at the truth in the heart of the matter. Following this may be more questions: "What is it in me that reacts that way? What is to be gained by such a reaction? Do I have to react destructively? What right has the desire body to dictate to me as to how I am to act or react?" And so on.

If the aspirant insists upon being honest with himself—and he will of course make no progress at all unless he does—and upon getting true answers, he comes to recognize the desire activity under analysis as being an inharmonious, stormy vibration existing in his desire body and resulting from his own essential selfishness. His sense of values undergoes a change, a devaluation of what he has questioned follows. In this way he succeeds in establishing deep doubts in his consciousness regarding the urgency or pleasure of old mental and emotional habits. He literally dissects them to a death from which they may rise transmuted.

Old rhythms are not always easily

broken. A desire pattern may revive itself again and again, but it is weakened each time it is subjected to analysis in the light of Spirit. Moreover, it will not so readily seduce the mind into cooperation, but will be met with a measure of indifference. The aspirant will soon find desires thus treated losing their power over him so that he can say, "I don't care for that sort of thing any more."

This is not the use of the will in a fierce determination to *repress* certain habits, but the use of it to *reason* and thus gain a clearer perspective which will help to bring about the establishment of a better habit for the old one. In time, if we patiently persist in our efforts, we will establish new and more desirable thought and desire patterns which will function automatically. The desire nature will have been relegated to its rightful place as an obedient servant of the Ego. Most important of all, we shall have moved definitely upward in consciousness, nearer to that re-union with the Higher Self which is the goal of every true aspirant.



Beginning of Miracles

By JULIA HAWTHORNE

Part 3

THE group I had joined in New York also was trying to live by faith. There was no money for the library and the whole force of my dependence soon fell upon God. Within a few weeks partial fast was necessary.

There is a vital, significant worth in the need to fast when it is done in secret and to please only God. Fasting in secret drew me closer to heaven—so close that it frightened me. And whatever of hunger I felt was submerged in the momentous thing that was quietly taking place.

It was decided that a Mrs. Lane and I were ready for special instructions that would prepare us for greater spiritual activities. We met with the group heads, including Philip, on a Tuesday afternoon. The only instructions received then had already been learned in class work. The difference, this day, was in an intense feeling of mysticism that pervaded the room where we five were gathered in a stilled expectancy. Nothing, outwardly, happened and Mrs. Lane and I were told to return the following Tuesday.

One week later Mrs. Lane and I met in the hotel lobby to wait our call to join the others. A strange feeling of trepidation swept through me as we quietly waited, and I wondered why. The answer came in wave after wave of entreaty to the Father of Light. The knowledge of God's will was in this, yet my heart was so rent by prayer that I momentarily forgot that such praying is prompted by the imminence of heaven itself, trying to communicate knowledge of its own.

"Philip must not be at the meeting today!" I implored of the Father.

In that moment I was keenly aware

that some awful intimacy would take place at the meeting and that Philip must not be allowed to take part. Earnestly I prayed that he would be prevented.

The piercing call of a bell-hop broke into the agitation of my inner self. He was calling my name and indicated a telephone booth. I answered the 'phone call and Philip spoke.

"Julia," he said, "I have been detained and can't get to the meeting this afternoon." His voice reflected an extraordinary quality of wonder. I did not question it. I believed that he, also, had been persuaded by God.

Immediately afterward Mrs. Lane and I were called. After delivering Philip's message we were introduced to Mr. Ford.

Mr. Ford had arrived from Delaware unexpectedly. There was a gracious divinity about him and I was glad that he was there. He seemed closer to the ways of infinity than any of the rest, yet I could not explain to myself why. I only felt drawn to something fine that reached out from this man.

A few minutes later the laying on of hands was performed by Mr. Ford. God had sent him to this meeting, at the same time preventing Philip from coming. It was not until two years later that I understood, in part, at least, the significance of this act.

* * *

Hunger had been stalking me for many days. Each morning I parcelled out one dime with which to buy a box of raisins. This was my food ration for the day. On the first Wednesday evening in June the last dime had been spent and the last penny lay in the palm of my hand. Putting the penny back into the purse I went early to bed, hoping to lose the pangs of hunger in sleep.

On Thursday morning I knew that I must pray more effectively than ever before. I must listen more intently.

Being penniless in New York City is a formidable thing, even in a spiritual adventure. I was tense with anxiety. This had to be overcome before I could hope to hear the voice of God. It required many minutes, with tensions loosening and tightening and loosening again. With perseverance, relaxation was achieved at last. Then I talked with God. I told Him my needs, knowing full well that He had already seen them. He knew the degree of faith I needed for growing, and the work that I should do. I prayed for work and listened.

Waiting for God to speak is the sublimest part of praying. Presently He answered. I felt the presence of His messengers. Peace and assurance reached out from them; and the stillness, in the waiting, filled up with mystic bells of sound. There was a divine hush in the peopled spaces of the room. I listened. After two hours of divine companionship, there came an experience transcending any I had previously known.

Involuntarily I left my chair. My steps seemed to be guided by a gentle pressure, and quite without predilection the desk in one corner of the room was reached. There upon it lay the city business directory. As I picked up the book, it fell open as if unseen fingers were selecting. What happened then was a miracle, the mechanics of which cannot so easily be imagined or understood. It is difficult, indeed, to put into words exactly what did happen.

One word seemed to leave the page. In fascination I watched as it made its way up, slowly, deliberately, magnifying as it came. I dropped the open book onto the desk and stood upright, surprised into this act by the wonder of God's ways.

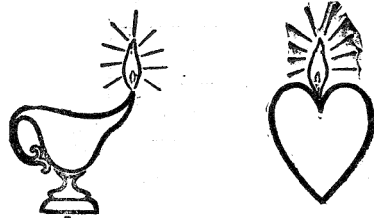
The word DAVIS continued to rise until it reached a probable distance of two inches from my eyes, and stopped. It had increased approximately ten times

its normal size and hung, suspended in mid air, while I looked on in silent reverence.

Presently the word wavered and, its mission completed, gradually returned to the page and settled again into its usual place.

After recovering a sufficient measure of resolution, I left the hotel and walked to Lexington Avenue. When I had furnished the required information the manager of the agency exclaimed, "Why, you are just the person we are looking for!"

A relief bookkeeper would be needed in July and August, he said, at one of



New York's hospitals. This was early June, but the month of June held no terrors for me now. This new and greater faith in the living God was supreme denial of my poverty. I accepted the appointment and returned to the hotel, hugging to myself the glorious fact of an almighty Father. I had all but forgotten the one penny in my purse.

* * *

A letter came, the following morning, from the friend who had borrowed the forty dollars in May. Her check was enclosed and wholly unexpected at this time. Thus, in this also, God moved in His mysterious, omnipotent way, for if this money had reached me too soon the miracle would have been denied on Thursday.

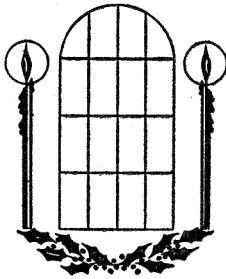
On Saturday I was asked to report at once to the Davis Employment Agency. When I reached there I learned that one of the bookkeepers at the hospital had slipped on a marble floor and had broken her arm. I was needed at once

to take her place. I went on Monday.

* * *

For economy's sake I went to live at the Warner House. The spiritual expansion I had felt in the spacious hotel room was not present in the tiny cell-like corner here.

The cafeteria on the first floor buzzed with friendliness but I felt none of its warmth for many days. One evening I went in for dinner feeling strangely aloof from the voices that surged through the room. As I sat at my solitary meal



I wondered if, in that company of girls and women, there might be one congenial person with whom I could talk freely about the things of the spirit. In that instant a young girl came. I saw her arise from a table at the opposite side of the room. She picked up her coffee cup and slowly made her way to me. As she put her small burden down on the table she smiled and asked, "Do you mind if I sit here with you?"

Her name was Beth.

* * *

It is often declared that wishing is also praying, but frequently at least, wishes are granted only in a partial degree and with less gratification than we hope for. Beth's coming to my table, for example, could not wholly satisfy either of our needs for friendship. This was due to a diversity of interest and aspiration owing, in some measure, to my twelve years' seniority. She needed the companionship of youth; I had hoped for someone more nearly my own age and

more consciously in tune with the life of faith.

At breakfast the following morning my wish of the evening before was deliberately transformed into prayer. If the desired friendship was in the will of God, perhaps He would perform a second but more perfect miracle.

Quietly scanning the distant spaces, I prayed. Attracted by a movement at the farthest end of the cafeteria I noticed that a young woman arose from her table. She picked up her coffee cup and carefully carried it the length of the room. Wonder filled my heart. A miracle. She placed her cup and saucer on my table and smiled.

"May I sit here with you?" she asked.

Her name was Katherine.

Katherine was my age, and she was searching out the things of the spirit as I was searching. Our friendship has lasted through the years, destined to endure as a gift from heaven.

Beth drifted away a little later, finding her happiness in new friendships with the young people she came to know and with whom she most surely belonged.

I continue to marvel that these two came to my table in precisely the same manner: Beth, responding to a wish; Katherine responding to a prayer. By their admission each had been attracted even before the wish was considered; even before the prayer was formulated.

What vast possibilities there are for the human Spirit in its relationship to God, even through the smallest incident!

* * *

Mental telepathy, put to selfish ends, can be a dangerous medium of communication, especially to the one who employs it. It can be beneficial when used altruistically. My one conscious use of this mysterious power was in protection of myself without regard for possible embarrassment to others. Actually, I suppose, it was a harmless enough experience, but it seemed to be fraught with possibilities of danger if pursued.

Philip had organized a large group interested in becoming effective public speakers. One evening each week we met in the auditorium to learn the technique of good speech from him, and on a certain evening we were to come prepared with a three-minute talk to be given from the platform. I prepared my speech in writing, confident that I should not mind reading it to a sea of faces before me. By the time the meeting was called to order the hall was filled to capacity. Men and women were eager to talk for three minutes. There was no eagerness left in me as I waited, hoping against hope that I would not be called on. That sea of faces was terrifying.

Announcement was made that no speeches were to be read. Seized by panic, I thought, "Philip must not call on me!" Hastily I chose Miss Farley for my first victim. For three minutes I visualized her standing in the place of the first speaker who then held the attention of the audience. The picture must have been strong and clear, because when the first speaker finished Philip called Miss Farley. While she talked I fixed my frenzied mind on Mrs. Ward, and when Miss Farley stepped off the platform Mrs. Ward was called.

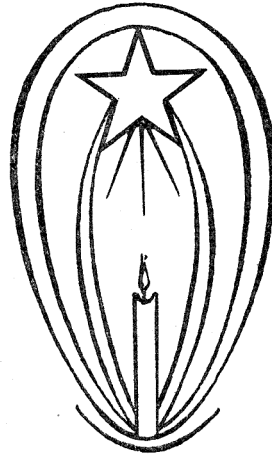
"Splendid!" I exulted, and decided that a man should be next. A mental picture of Mr. Lautenbach was produced, and Mr. Lautenbach was the next speaker. Suddenly I heard the words: "You should be ashamed of yourself." And all at once, I was. Very much so. Slumping into my chair, I gave myself up to await my turn. What right had I to impose upon others what I did not wish for myself? My turn came and I read my speech!

Possibilities in the cultivation of mental telepathy seem to me enormous. I believe, however, that we must also cultivate the art of protection against ignorant and criminal use of it. This can best be accomplished by living close to God.

It is probable that the purpose of this first experience in mental telepathy was to acquaint me with its hazards and help me to recognize another questionable use of it which I witnessed a few weeks later—an incident within an incident.

(To be continued)

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SOUL'S HARBOR

*There is a stillness in this place
That brings to us a former grace,
Which we had sought and never found.
We come again to hallowed ground.*

*Such stillness in our hearts will sing
Of heart's delight; to minds rebrings
The solace of that shining land
Which we shall enter, hand in hand.*

*Let this be consolation, then,
For anguish borne, and sorrow, when
The bands of bearing wear so thin
That life without is life within.*

*There is a stillness in this place.
With time's unbinding, here we face
A present that can never cease,
Since in its Light we find our peace.*

—Evelyn B. Bull

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(TWENTY-FIFTH INSTALLMENT)

Practical Precepts for Practical People

(Continued)

BUT it sometimes happens that in spite of their desire to serve their customers, something goes wrong and an angry, dissatisfied buyer comes blustering in, decrying their goods. Under the old shortsighted regime of *caveat emptor* the merchant would have merely laughed or thrown the buyer out of the door. Not so the modern merchant, who takes his Bible into business. He remembers the wisdom of Solomon that "a soft answer turneth away wrath," and the assertion of Christ that "*the meek shall inherit the earth*," so he apologizes for the fault in the goods, offers restitution, and sends the erstwhile dissatisfied customer away smiling and eager to sing the praises of the concern that treats him so nicely. Thus by obeying the practical precept of the Bible, keeping his temper in meekness, the business man gains additional customers who come to him in full faith of fair treatment, and the added profit in sales made to them soon overbalances the loss on goods which may have caused the dissatisfaction of other customers.



It pays dividends in dollars and cents to keep one's temper and be meek; it pays greater dividends from the moral and spiritual standpoints. What better business motto can be found than in Ecclesiastes: "Wisdom is better than weapons of war. Be not rash in thy mouth, be not hasty in thy speech to be angry, for anger resteth in the bosom of fools." Tact and diplomacy are always better than force; as the Good Book says: "If the iron be blunt we must use more strength, but wisdom is profitable to direct." The line of least resistance, so long as it is clean and honorable, is always the best. Therefore, "*Love your enemies, do good to them that despitefully use you.*"

It is good practical business policy to try to reconcile those who do us harm lest they do more; and it is better for us to get over our ill feeling than to nurse it, for whatsoever a man soweth that shall he also reap, and if we sow spite and meanness, we breed and beget in others the same feelings. Furthermore, all these things will apply in private life and in social intercourse just as in ordinary business. How many quarrels could be avoided if we cultivated the virtue of meekness in our homes; how much pleasure would be gained; how much happiness would come into our lives if in our social and business relations we learned to *do unto others as we would that they should do unto us!*

There is no need for the great mental strain that so many of us are working under concerning what we shall eat and what we shall drink. Our Father in heaven does own the earth and the fullness thereof; the cattle on a thousand hills are His. If we learn truly to cast our cares upon Him, there is no doubt that the way out of our difficulties will be provided. It is a fact, acknowledged by all authorities who have investigated the subject, that comparatively few people die from lack of the necessities of life, but a great many die because of over-indulgence of the appetites. It is the practical experience of the writer and numerous others that if we do our work day by day as it appears before us, faithfully and to the best of our ability, the wherewithal for the morrow will always be provided. If we go according to the instruction of the Bible, doing all "as unto the Lord," it does not matter what line of honest work we follow; we are then at the same time seeking the Kingdom of God. But if we are only time servers, working for fear or favor, we cannot expect to succeed in the long run; health, wealth, and happiness may attend us for a little while, but outside the solid foundation of the Bible there can be no lasting joy in life and no real prosperity in business.

Sound, Silence, and Soul Growth

Sincere students of the Science of the Soul are naturally anxious to grow in grace that they may serve so much better in the Great Work of Human Upliftment. Being humble and modest they are only too painfully aware of their shortcomings, and frequently while casting about for means to facilitate progress they ask themselves, "What hinders?" Some, particularly in bygone ages when

life was lived less intensely than now, realized that the everyday life among ordinary humanity had many drawbacks. To overcome these and further their soul growth they withdrew from the community to a monastery or to the mountains where they could give themselves over to the spiritual life undisturbed.

We know, however, that that is not the way. It is too well established in the minds of most of our students that if we run away from an experience today, it will confront us again tomorrow, and that the victor's palm is earned by overcoming the world, not by running away from it. The environment in which we have been placed by the Recording Angels was our own choice when we were at the turning point of our life cycle in the Third Heaven, we then being pure spirit unblinded by the matter which now veils our vision. Hence it is undoubtedly the one that holds lessons needed by us, and we should make a serious mistake if we tried to escape from it altogether.

But we have received a mind for a definite purpose—to reason about things and conditions so that we may learn to discriminate between essentials and non-essentials, between that which is designed to hinder for the purpose of teaching us a virtue by overcoming it, and that which is an out and out hindrance, which jars our sensibilities and wrecks our nerves without any compensating spiritual gain. It will be of the greatest benefit if we can learn to differentiate for the conservation of our strength, accepting only that which we must endure for the sake of our spiritual well-being. We shall then save much energy and have much more zest in profitable directions than now. The details of that problem are different in every life; however, there are certain general principles which it will benefit us all to understand and apply in our lives, and among them is the effect of silence and sound on soul growth.

(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.

The After-death Binding Effect of Attachment

Q. What occurs when the panorama terminates at death?

A. When the endurance of the vital body has reached its limit, it collapses in the way described when we were considering the phenomenon of sleep.

Q. How does this collapse compare with sleep?

A. During physical life, when the Ego controls its vehicles, this collapse terminates the waking hours; after death the collapse of the vital body terminates the panorama and forces the man to withdraw into the Desire World.

Q. How does this differ from the sleep state?

A. When the silver cord breaks at death the same division is made as during sleep, but with this important difference, that though the vital body returns to the dense body, it no longer interpenetrates it but hovers over it.

Q. Is this true after burial also?

A. Yes, it remains floating over the grave, decaying synchronously with the dense vehicle. Hence, to the trained clairvoyant, a graveyard is a nauseating sight and if only more people could see it as he does, little argument would be necessary to induce them to change from the present unsanitary method of disposing of the dead to the more rational method of cremation, which restores the elements to their primordial condition without the objectionable features incident to the process of slow decay.

Q. What occurs when the vital body is discarded?

A. In leaving the vital body the process is much the same as when the dense body is discarded. The life forces of one atom are taken to be used as a nucleus for the vital body of a future embodi-

ment. Thus upon his entrance into the Desire World the man has the seed atoms of the dense and the vital bodies, in addition to the desire body and the mind.

Q. Does he remain long in the Desire World?

A. If the dying man could leave all desires behind, the desire body would very quickly fall away from him, leaving him free to proceed into the heaven world, but that is not generally the case.

Q. What generally is the situation?

A. Most people, especially if they die in the prime of life, have many ties and much interest in life on earth. They have not altered their desires because they have lost their physical bodies. In fact, often their desires are even augmented by a very intense longing to return. This binds them to the Desire World in a very unpleasant way although they do not realize it.

Q. What is the state of elderly people?

A. Old and decrepit persons, and those who are weakened by long illness and are tired of life pass on very quickly.

Q. When may the deceased leave the Desire World?

A. As long as the man entertains the desires connected with earth life he must stay in his desire body and as the progress of the individual requires that he pass on to higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his binding desires.

Q. Must he be so purged of all earthly desires before he ascends further?

A. Yes, he must be purged of all evil habits and binding desires, only then is he ready to leave this state of "purgatory" and ascend into the heaven world.

Ref: *Cosmo-Conception*, pp.102-104

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE WOMAN CLOTHED WITH THE SUN



And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

And she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12: 1-6

"The human Spirit is a spark from the Infinite, enfolding all possibilities. Man is not only a unit, a separate entity, however. At least, he is that only in a relative sense, for he is a member of a family, a community, a nation, one of the inhabitants of the Earth, and through that related to other worlds and their inhabitants, for they are all inhabited.

"This relation of the Sun, Moon, and planets is shown in every one of the different world religions, the Christian religion included, and the olden temples are monuments to the faith now nearly forgotten in the Western World; yet as relevant as in the days of old.

"When the Sun leaves his throne at the summer solstice, June 21, he passes

into the sign Leo, the Lion of Judah. Then we have the Catholic feast of the 'Assumption' on August 15. Then, onward to his western node, he enters the sign of the Virgin about August 22. Thus the Virgin is born from the Sun, as it were.

"This brings to mind the astronomical solution to that passage in Revelation: 'I saw a woman clothed with the sun and the moon under her feet.' That phenomenon happens every September just after the New Moon; for viewed from our Earth, the Sun covers or clothes the sign Virgo all through September, and as the Moon is leaving the conjunction of the Sun, that appears to be beneath the Virgin's feet.

"The lives of all the saviors of mankind are also founded upon the passage of the Sun around the circle of the zodiac, which pictures the trials and triumphs of the Initiate, and the fact has given rise to the erroneous conclusion that these saviors never existed, that the stories are merely Sun-myths. This is wrong. All divine teachers sent to man are cosmic characters and the ordering of their lives is in accord with the marching orbs, which contain, as it were, an anticipated biography of their lives. Each came with divine spiritual light and knowledge to help man to find God, and therefore the events of their lives were in accord with the events which the physical light-bearer... encounters on his pilgrimage through the year.

"The Saviors are all born of an immaculate Virgin, at the time when darkness is greatest among mankind, as the Sun of the coming year is born, or begins his journey, on the longest night of the year, when the zodiacal sign Virgo, the Virgin, stands on the eastern horizon in all latitudes between 10 and 12 P.M. She remains as immaculate as ever, after she has given birth to her sun-child."

TODAY'S SCIENCE

Tuning in on the Stars

SCIENTISTS have in recent years developed a new type of astronomical instrument called a radio "telescope." This instrument, which has received comparatively little publicity, consists mainly of a large, saucer-shaped antenna able to catch and focus invisible light rays so that they may be converted into sound by a radio and played over a loud-speaker. It is the means of exploring what has been known since 1931: that strange signals may be received from space, signals indicating the existence of what resemble tremendously powerful radio transmitting stations.

So far, all that has been heard over the radio "telescope" consists of static-like hisses for which no real meaning has as yet been found. These, as some have been quick to note, have but little resemblance to the harmonious music of the spheres extolled by the ancients. Yet, it is not unlikely that a vast and really musical harmony does exist and that it will eventually be registered by man-made instruments. It is admitted that most of these radio waves, particularly the longest and shortest waves, do not reach the instrument at all.

Astrophysicists are rather puzzled by the fact that the most powerful radio signals do not come from the bright stars, but rather from certain regions wherein there is nothing much to account for the origin of the signals received. "So far," says a noted science writer, "about 50 of these regions, perhaps improperly called 'stars' have been plotted. At any rate the 'stars' are *not the ordinary visible kind, though if we had radio eyes they might dazzle us.*" This statement comes a great deal nearer to the truth than is realizable today.

According to occultism, there are a vast number of globes in space which can never be perceived optically because they are not "clothed" in physical substance, but are of etheric, desire, or mind substance. They certainly do have light, but it is not of the sort which can be seen by human eyes adapted as they are to physical substance. Later, all will develop the "third eye" now possessed by the advanced occultist and the astonishing fullness of "empty" space will be apparent to all.

Among these invisible spheres may be found stars and planets of all sizes and types. Like those which are visible, they are the bodies of cosmic entities who build and use them for much the same purpose as does man—to obtain objective expression and further evolutionary experience. The analogy may be carried one step further, inasmuch as they fall into two classes as does man when invisible. Some are on their way toward "birth" and have not as yet assumed a physical body, others have cast aside their physical bodies, as man does at death, and are withdrawing into a higher, unmanifested state for a period of rest. Then there are the mighty suns whose advancement makes incarnation in coarse physical substance unnecessary.

Those versed in occult lore await with eager interest the discovery by orthodox science of the many invisible planets—both coming into and leaving incarnation—which are part of our solar system, planets affecting mankind and his destiny with an astrological potency as great as do those known and studied. To say that the radio "telescope" promises to increase our knowledge of the universe is a naive understatement.



Astro-Philosophy: Love Series

By ELMAN

PART 1 - THE GIVING OF GIFTS

With a sense of deep appreciation for being able to participate in the work that is being done by The Rosicrucian Fellowship, this material is presented to astrological students as "food for thought" in considering the inner meaning of true giving. And with it—at this season of the year — goes a thought of friendliness to each and every student of "our beloved subject".

WE use the word *anniversary* to designate a timing for the expressions of our appreciation of life. To those we love, admire, and respect we do not give gifts simply because these persons have succeeded in living a certain number of years—because it is natural for everyone to remain on this plane as long as he can. We give gifts at our festival occasions to express our appreciation that those we love (whose vibratory qualities represent our ideals) have remained here with us. We love, admire, and respect certain people because their vibratory quality is such that it stimulates something of our finer—regenerate consciousness; contact with these persons "ignites" our perception of the Light that abides in each of us and of which we are the manifested expressions on this plane.

All ceremonies pertaining to the spac-

ing of human experience originate in the primeval impulse to recognize the principles of life in their rhythmic expression during our years here. Since mankind tends to objectify consciousness, festivals and symbolic ceremonies are used to interpret man's awareness of life-processes. It will be observed that all peoples have their own particular ways of presenting their interpretations of life; some are joyous and rhapsodic in quality, others are dignified and solemn. Ceremonies and festivals are dramatizations of mankind's emotional reactions to the phenomena of Life and his giving is an expression of his appreciations and/or sympathies.

At the festival of Easter mankind, according to place and time, celebrates his joy-in-living the primordial response to awareness of his on-going as a physical manifestation; his gratitude for the Earth as a physical expression of beauty in its flowering, fragrance, and promise of fruition. This is the occasion when mankind celebrates the Ascendant of the horoscope—the renewing of the I AM consciousness, the upward glance, the forward impulse. The reference to the Ascendant of the horoscope pertains to the dynamic, energizing quality of the sign Aries, the Ascendant-sign of the abstract horoscope of the entity, humanity. The Easter-festival, regardless of its varied forms

and rituals, is mankind's "song of confidence in Life," the indestructible faith in universal good that makes possible his equally indestructible determination to progress. Easter is the timing in each year-period to re-charge our own—and others'—consciousness with renewed vitality, renewed courage, renewed awareness of the Divine Potential, and renewed joyousness in the releases and expressions of that potential. The story of the Resurrection is the drama of liberation; our gift-giving at this season is our appreciation of the liberating agency of Spirit as it manifests through those we love, and the liberation which their love and encouragement has meant in our lives. Easter is the "decrytallizing" function of Spirit, and in the horoscope it is symbolized by the vibration and action of the planet Uranus and the function of the sextile aspect between two planets to decrytallize a congestion made by either or both of them to other planets. The transmutation of quality of one—or both—squared or opposed planets permits a redistribution of the planetary energies for more constructive expression. This is the "Resurrection" in the life of each human who progresses spiritually. Our "Easter gift", as Astro-philosophers, is our contribution of insight to unraveling the congestions of our fellows and assisting them to redirect themselves onto higher levels of consciousness and expression.

The birthday celebration of an individual is an appreciation—by his loved ones and friends—of the way he expresses the ruler of his Ascendant. This planet, whatever and wherever in the chart, is the symbol of self-awareness and personality-potential. Our giving of gifts at such a time is our expression

of appreciation for the Light which that person represents in our lives—as a "spark of the Divine Light." We must be grateful for the efforts made by those close to us to improve their vibratory qualities and expressions; their improvements assist us to make ours since their best ignites our best. We objectify our appreciation by a material return—something that will lift further the consciousness of the appreciated person.

It is not known by the writer whether occasions comparable to "Mother's Day" and "Father's Day" have been celebrated by other races or if they are, uniquely, American festivals. However,

in composite, they are the "festival of the fourth and tenth houses" — the vertical diameter of the horoscope, the dynamic Essence of the universe. In appreciation of the people it commemorates, we signify our reverential awareness of Love-radiation, Sacrifice, Nurture, and Protectiveness which are the inherent regenerate "bases" of the parental

WORKING TOOLS OF THE SPIRIT

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

principles. We lovingly give a gift to Mother and Dad on "their day" to express our appreciation to them as individuals who, in Love-service, provide us with incarnation, protected and guided us in our years of growing. But we appreciate something of which Mother and Dad are individual human expressions: the nutritive and protective forces of Life itself. Mothers and Dads who are truly loved and respected by their children are so because they, in themselves, symbolize the overshadowing protection of Divine Forces; their service of sacrificial Love is a human counterpart of all out-giving for the perpetuation and on-going of human life.

When, indeed, has Mankind not celebrated, in ceremony, the union of two

who love each other? The festival of marriage is the dramatization of the horizontal diameter of the horoscope, the cusps of the first and seventh houses. The ecstasy and inspiring beauty of love-union is the agency by which mankind is most intensely alerted to the existence of his ideal self—ignited in his consciousness by the virtues and graces of the person who represents his—or her—complement. The human heart responds with utter joy to the “beauty that is Love” and those persons who have lived this beauty in the marital relationship stand as symbols, in human form, of the eternalness of beauty itself. We respond with a sense of deep rapture to the exalted vibration of a wedding ceremony—and the radiant happiness of the new wife and husband bring forth our most sincere wishes that their experience together will be happy and successful in every way. Because of the quality of spirit that they display, we appreciate couples who make a true success of marriage because they have lived the truth of loving and we are grateful to them for what they represent. The Astro-philosopher “celebrates the horizontal diameter” whenever he learns something from the best of other people and incorporates those qualities into his own living. The other person represents the seventh house—the complement; he is the Ascendant—the I AM; the fusion of the best of the complement into the I AM consciousness is what the marriage ceremony really symbolizes—the rounding out of personal consciousness into a more complete and perfect whole. As wives and husbands, Astro-philosophers re-live the love that united them whenever they seek to emulate the virtues and regenerate qualities of their partners; and they use the symbolic patterning of their horoscopes to clarify the inner meanings of their union and to gain perspectives on how each can help, teach, and guide the other.

Though it is not credited with the scope of meaning implied by Easter or Christmas, the festival of St. Valentine's

Day is a charming occasion which celebrates the fifth house of the horoscope and the sign Leo. This is the “song of the young in heart,” the “star-shine of love,” the warm and gracious impulse of the human heart to appreciate the beauties and virtues of the opposite sex, the recognition of the dawning of emotional fulfillment. Gifts of flowers and sweets are offered as expressions of the “feelings of sweetness” in our hearts to those who represent our ideal of loveliness and charm. The radiant quality implied by the sign Leo is that from which our Love consciousness warms and blesses the lives of those who are dear to us—we express to these persons our appreciation for the ideal which they represent to us. The young woman or young man who is beloved is a human symbol of Life's beauty in the eyes of the one who loves and the message that is presented by the sign Leo is that of: “live by loving;” “keep your heart renewed and refreshed by warm impulses of affection;” keep your perception of beauty alive by loving the finest in the other person.” The daily gift of our heart's finest impulses toward beautiful

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this Magazine.

living in relationship, the enchantment of harmonious togetherness and the inspiration of ever-renewed awareness of the Light which is inherent in the consciousness of the loved one is the true celebration of St. Valentine's Day—the annual gift of flowers (or whatnot) is simply the outer expression of that which the human heart should express continually toward the loved one; it is our appreciation of that which the person represents to us as an ideal of our hearts.

The composite festival, in the sign Scorpio, of Halloween—October 31—and All Saints' Day—November 1—has a much more solemn implication; it is the "Occultist's Festival."

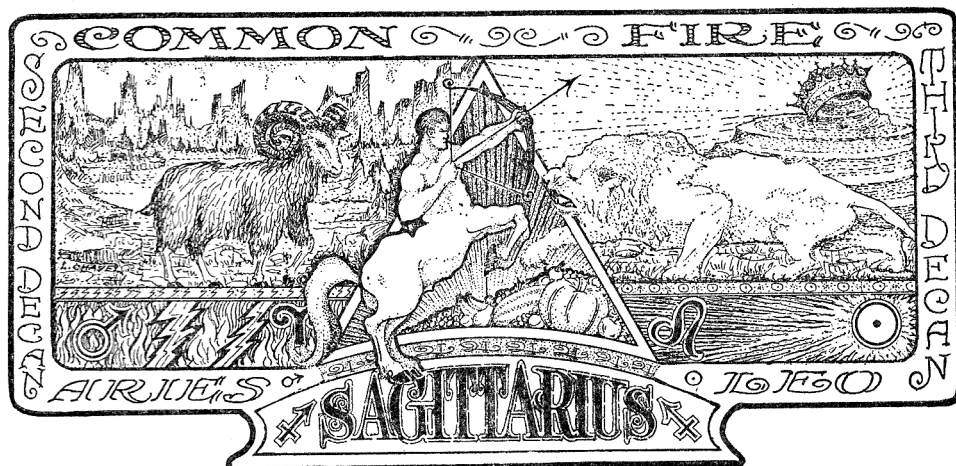
Halloween, in later days, has become a festival of "fancy-dress and monkey-shines"—a far cry from the deeply spiritual significance which it had originally. Its perpetuation through history has been an expression of mankind's awareness of life on the inner planes and its astrological pattern, through the sign Scorpio, is the eighth house—the regeneration of evil into Good—the arch-symbol of the Powers of the White Occultist. Halloween is, according to old traditions, the one night of the year when those dead are granted respite from the bondage of their graves and freedom to roam the habitations of the living. The picturings of witches, devils, skeletons, and all such weird creatures are dramatizations, by man's imagination, of his awareness of the earth-bound and condemned; they symbolize his fear of the unknown—unknown because not understood. The sequence of Halloween with All Saints' Day completes the meaning of this festival: the conquest of the forces of darkness (fear and ignorance) by the Forces of Light (Virtue and Truth). In this connection, and at this point, a word of deepest appreciation to:

Mr. Walt Disney, whose work in motion-pictures has proved him to be one of the greatest agencies for inspiring the heart of humanity in the world today. In the last two parts of his monumental work *Fantasia—Night On Bald Moun-*

tain and *Ave Maria*—Mr. Disney and his colleagues have presented this "Scorpionic Festival" in magnificently dramatic form. We see the shades of Ego who, while on earth, became congested in negative qualities of pride, lust, greed, cruelty, wrath, and envy. In *Fantasia* the characters which serve to represent these qualities live in a world where all is dark, smoky, fetid, painful, and anguished. These levels of consciousness, in any human being, are truly the hell-realms, and in such, we are lost in the power of the Prince of Darkness, hopeless and lacking self-direction. The luminous music of *Ave Maria* introduces the advent of dawn which is the Light of Truth, Purity, and Virtue, dispelling the perverse and dark conditions and powers of the "Black Angel." The occultist, or Astro-philosopher, who meets his personal experiences with courage and fortitude, fulfills them to the best of his ability and through regeneration of his negative impulses purifies his intuitions and illuminates his Inner Knowledge, conditions himself to be a "Light-thrower" into the darkened areas of another's consciousness. We may give parties and enjoy games and fun on Halloween and go to church in tribute of reverence to our saints the next morning, but we celebrate, as philosophers, this occasion in our daily living when we regenerate and qualify ourselves to be *givers of Light* to humanity. Every Astro-philosopher has a particular planetary condition as the ruling agency of his eighth house—and this planet gives him the key as to the principal requirements of his regenerative experiences. Each effort in this direction contributes more light into the collective vibratory body of humanity—it is the great spiritual *gift* by which the part contributes to the well-being of the whole.

The great festival of Christmas which we are enjoying at this time, is the most "composite" of all of our present-day celebrations. It is the dramatization of

(Continued on page 574)



The Children of Sagittarius, 1950

Birthdays: November 23 to December 22

THE sign Sagittarius, third of the fire triplicity, and the ninth house sign, represents mutable fire, and we find its natives inclined toward an easy-going life, filled with travel and religious and philanthropic pursuits.

Those responding to the higher side of Sagittarius, represented by the Centaur with his bow aimed toward the skies, are to be found espousing high standards of living. Although usually quite conventional, they are true to principle and high religious and social ideals, and are generally honored and respected for their integrity, unimpeachable conduct, and philanthropy. Among them are many occupants of legal, religious, educational, medical, and political positions where higher learning, idealism, and benevolence predominate.

Natives of Sagittarius in whom the lower side of the sign prevails are prone to live by their wits through shady deals, questionable occupations, gambling—always seeking to indulge and aggrandize themselves. Unless given wise guidance and training during youth, these children are apt to supply recruits for the

juvenile delinquents and less desirable type of citizens.

The Sagittarians are usually cheerful, optimistic, and generous, and have a friendly, sociable way with people. Most of them have a strong love for freedom and truth and may seem continually occupied in a restless search for experience and wisdom. Through a desire to impart the fruits of their experiences to others they may excel as writers, lecturers, divines, legislators, etc. They are usually fond of formulating theories, opinions, and legal or moral codes, are firm believers in law, custom, and convention, and are outspoken in the conclusions reached through reason or insight. Acquiring tact, persistence, and a sense of responsibility in youth will prove profitable in making the most of earth life.

As the solar month of Sagittarius opens this year we find the Sun in conjunction with Venus, sextile to Saturn, and square to Jupiter. The conjunction with Venus lasts until December 11, and calls out the artistic side of the nature, making the native fond of music, art, and poetry. It also strengthens the love nature and favors a happy marriage.

The sextile to Saturn lasts until December 1, and indicates method, foresight, organizing and diplomatic ability, along with the moral stamina to carry any project determined upon to a successful conclusion. This aspect also favors success in political, judicial, mining, and agricultural positions. The square to Jupiter ends November 30, indicating the need for training in self-restraint, thrift, and simple habits of life.

Two aspects to Venus are also in effect as the solar month begins: the sextile to Saturn and the square to Jupiter. Both last until November 26. The former configuration favors tact, diplomacy, system, justice, and high moral principles, as well as good health. The latter bespeaks lessons to be learned through marriage and business relations: faithfulness and chastity, as well as strict honesty.

Mercury is sextile to Neptune, also, as the solar month opens. This mental vibration lasts until December 1, and gives a mind peculiarly adapted to the occult art. A supernormal faculty may be developed, particularly that of magnetic healing.

Beginning November 30 and lasting until December 9, Mercury sextiles Jupiter, giving a cheerful, optimistic disposition with the ability always to look upon the bright side of things. The mind is broad, versatile, and able to reason correctly. Success in law and literature is favored, and there should be good health and many pleasant journeys.

Venus sextiles Neptune from December 1 to December 11, an indication of the inspirational musician. This stellar pattern gives a fertile imagination and deep emotions, a nature that is pure and chaste. Occasionally it leads to platonic unions and companionship of the most esthetic nature.

From December 5 to December 19, the Sun sextiles Neptune and trines Pluto, favoring the possibility of devel-

oping the spiritual faculties. There is an innate love for the occult, and the harmony of the spheres may be heard. If Mercury gives the requisite dexterity, the native may become a musician of high inspirational nature.

An unfavorable mental vibration begins December 6 and lasts until December 16: the opposition of Mercury to Uranus. People with this configuration in their nativity are apt to have extreme ideas in regard to tearing down the social structure and making reforms. They are given to ranting and raving in public and their language is usually as cruel as the measures they advocate. Unless given careful training during their early years, these natives are likely to turn their abilities to erratic, destructive purposes and to make sudden changes on that account.

Beginning December 15 and lasting the rest of the solar month, Mercury squares Neptune, giving a chaotic mind, liability to lack of memory, indolence, and a tendency to dream the time away. There is a restless desire for fame and an inability to fit in anywhere. Such people are liable to fraud, deception, and slander, also to commit suicide. Concentration exercises, constructive physical activity, and high standards in business dealings should be taught these children.

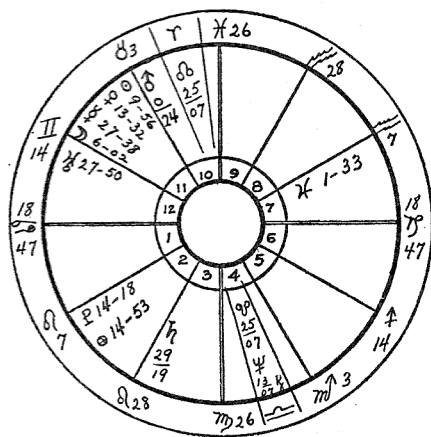
The opposition of Venus to Uranus begins December 16 and lasts the rest of the solar month. This configuration usually augurs trouble through the sex relation: a hasty, ill-considered union, quarrels, divorce, public scandals through clandestine relations and kindred irregularities, with loss of friends, prestige, and popularity, exile from home and family, and sudden financial losses through unexpected or unforeseen happenings. There is a general lack of balance, an erratic personality. Training in high moral standards, as well as in poise and duty should be given the children born during this period if they are to learn to transmute the opposition into a sextile or trine.

Reading for a Subscriber's Child

KATHLEEN E. J.

Born April 30, 1949, 9:25 A. M.

Latitude 45 N. Longitude 93 W.



This little girl has a strongly fixed-earth nature, having the Sun, Mars, Venus, and Mercury all in the fixed-earth sign Taurus. Stability and a consciousness of the material things of life are dominant factors in her makeup.

The conjunction of the Sun with Mars (a wide orb) and Venus, greatly strengthens the love nature of this child, so that she is apt to be very affectionate and demonstrative. She will also be artistic and musical and fond of the material things of life. Although basically affectionate and kindly, Kathleen will be quite determined and fixed in her opinions. There will be many friends, both men and women, who will help her to realize her desires and aspirations. The square of the Sun and Mars to Jupiter in the 7th, however, indicates lessons in patience and consideration to learn through partnerships.

Mercury in Taurus, trine Jupiter, and square Saturn in Leo in the third, gives a slowness in making up the mind and the need for cultivating strict truth-

fulness. Parents who are students of the occult and who can therefore teach Kathleen that every experience which comes to us is for the purpose of giving us an opportunity to learn some needed lesson can be of tremendous help to this child in transmuting the square between Mercury and Saturn to a trine. Patience and tolerance in handling situations with brothers, sisters, and neighbors will be of much value in keeping her life serene and happy.

The Moon in the versatile, adaptable sign Gemini in the 11th, trine to Jupiter and Neptune, is a valuable configuration in balancing the fixity of the Taurus influence. This stellar pattern bespeaks a wideawake intellect, fond of literature and science, resourceful and able to cope with emergencies, broad, liberal, and alert for progressive ideas. The reasoning faculties are strengthened, the ideals are lofty, and the imagination very fruitful. There is an attraction to the occult arts and the possibility of prophetic dreams and visions.

Uranus in Gemini in the 12th, sextile to Mars and Saturn, gives originality, intuitiveness, inventiveness, and independence to the nature and an interest in studies that have to do with aviation, electricity, etc. The ambition and determination are strengthened.

Cancer on the Ascendant indicates a fondness for home, and a tendency to be reserved until well acquainted. It also adds to the emotional side of the nature and helps to balance the strong fixed influence of the Taurian planets.

This little girl is well endowed with faculties for doing much good in the world, through music, art, and writing. Given the proper training in her early years, she will be able to render splendid service in helping to bring humanity nearer to the New Age goals of universal brotherhood and peace.

VOCATIONAL GUIDANCE ADVICE

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

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

Artist, Librarian

RUSSELL B.K.—Born October 11, 1919, 4:00 A.M., Lat. 45 N., Long. 93 W. The literary sign Gemini is on the Midheaven of this chart, and its ruler, Mercury, is posited in Libra in the 2nd, making a trine to Uranus in Aquarius in the 6th, and a sextile to Mars in Virgo in the 12th. The Sun is also in Libra, and sextiles Jupiter and Neptune in Leo in the 11th. The Moon is in Taurus in the 8th, trining Saturn and Venus in Virgo in the 12th, and squaring Neptune and Jupiter. The mental, analytical sign Virgo is on the Ascendant. This man has natural artistic ability and could succeed as a commercial artist, interior decorator, or designer. He also has an excellent mentality and could do well in law work, or as a librarian.

Salesman, Electrician

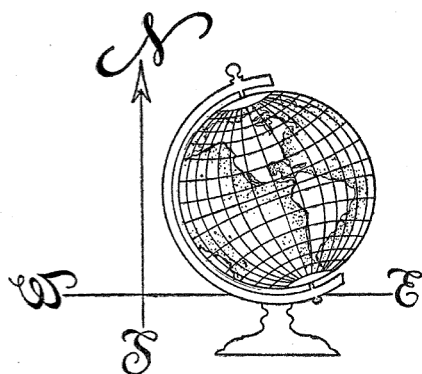
LA VERNE A.S.—Born August 19, 1931, 11 P.M., Lat. 44 N., Long. 91 W. In this nativity the progressive sign Aquarius is on the 10th house, and its ruler, Uranus, is posited in Aries in the 12th, trine the Sun and Venus in Leo in the 4th, and square Saturn in Capricorn in the 8th. The Moon is intercepted in Scorpio in the 6th, sextile Mercury in Virgo in the 5th, sextile Saturn, trine Pluto in Cancer in the 3rd, and square the Sun and Venus. The versatile sign Gemini is on the Ascendant. Mercury trines Saturn and sextiles Pluto. Mars in Libra in the 6th sextiles Jupiter in Leo in the 3rd, and squares Saturn. This young man could do well as a salesman, or as a mechanic or electrician, perhaps in connection with an institution.

Teacher, Writer

GREGORY S.O.—Born June 30, 1938, 10:45 A.M. Lat. 42 N., Long. 83 W. Here again we find Gemini on the MC. Its ruler, Mercury, in this case is in Cancer in the 10th, in conjunction with Mars, sextile Uranus in Taurus in the 9th, and to Neptune in Virgo in the 1st, and square to Saturn in Aries in the 8th. The Sun is also in Cancer in the 10th, in conjunction with Mars, and trine Jupiter in Pisces in the 6th. The Moon is in Leo in the 11th, in conjunction with Venus and trine Saturn. Virgo is on the Ascendant, and Neptune is in close conjunction with the ASC. This boy has the ability to become a successful writer, teacher, or editor. He could also serve well as a contractor and builder—of individual homes, apartments, hotels, etc.

Mechanic, Forester

LEONARD K.H.—Born September 2, 1936, 2:50 A.M., Lat. 48 N., Long. 122 W. The pioneering sign Aries is on the 10th cusp in this horoscope. A retrograde Uranus intercepted in Taurus in the 10th trines the Sun and Neptune in Virgo in the 2nd, and squares Mars, ruler of Aries, in Leo in the 1st. Mars trines Jupiter in Sagittarius in the 5th, and makes an 8 degree sextile to Mercury in Libra in the 3rd. The Moon and Saturn are in conjunction in Pisces in the 8th, trine Pluto in Cancer in the 12th, opposing Neptune and Venus in Virgo, and square Jupiter. Leo is on the Ascendant. With proper training this boy could be a proficient mechanic or chemist. Taxidermy and forestry are two other vocations for which he has natural ability.



MONTHLY

News
INTERPRETED

Harnessing the Atom for Peace

The atom may disclose the secret of all life forms in studies now being undertaken at the University of Michigan, Marvin Niehuss, vice president of the University, declared here yesterday.

"We are starting the Michigan Memorial Phoenix project in an effort to turn history's most destructive weapon into a life-serving instrument for the welfare of mankind," he told members of the University Club yesterday. He spoke earlier to Michigan alumni.

The project of which he spoke is a memorial to Michigan men and women who did not come back from World War II. "Phoenix" is used in the name to liken the project to the mythical bird that flies into the sun and then rises again from its own ashes.

"Thus," said Niehuss, "we hope that through this project the atom will rise from the ashes of Hiroshima and Nagasaki to offer new hope to conquer man's age-old enemies of disease.

"We will study, for instance, how the new wonder drugs, cortizone and ACTH, used in treatment of arthritis, actually do their work. There are projects in the field of zoology and botany to be handled, and in chemistry and engineering. We want to see if we cannot produce stronger plants, and more food animals. Then we also will go into the industrial side and into the implications that atom development will bring."

The project will be developed with private funds only, and Michigan wants \$6,500,000 for the work, the university chief said.

"We want to use private funds on this because we think it can be handled more efficiently that way rather than under government directives," he said. "The real advances in science and technology have

always been made by individuals. Those that depend on government aid tend to lose initiative, vision and the competitive spirit that is the lifeblood of American advancement.

"This will be the only project that will bring science, medicine, engineering, and sociology together to study the applications and implications of the atom. The major emphasis will be on the implications."

The application of the atom to military developments will be outside the purview of the Phoenix project, Niehuss said. Michigan has been doing some atom development work with government funds, but Phoenix will be handled separately, he added.

—*San Diego Tribune*, Oct., 1950

Knowledge is power and power is dangerous. Fire is dangerous; electricity, gunpowder, and dynamite are dangerous; thought power and occult knowledge also are dangerous. All power is dangerous because it can be used either for good or for ill. In fact, living as a human being is itself dangerous, because man has free will and must take the consequences of his actions. Yet the danger is also a challenge, for it drives men on to learn how to control those elements of power of which life is made up. In this great task divine guidance is ever available for those who seek it.

Men in this era cry for security—and they are confronted with the problems of atomic power, probably to show them that the only security is in living right, and doing good in accordance with the will of the Creator. All powers men

possess must obey that Will, or bring destruction upon those who use them.

It is vitally important, then, that atomic energy should be put to constructive uses, and the University of Michigan, at Ann Arbor, Michigan, should have the support of all in its efforts to establish an atomic research center dedicated to the work of learning how best to harness atomic energy and make it work for humanitarian purposes. The University has issued a booklet called "The Race Is on," which tells the story of the Michigan Memorial-Phoenix Project. From this booklet we quote the opening sentences:

"The race is on between the atom as a force for evil and as a force for good. The question deep in the minds of men today is 'Will we die by the atom—or live with the atom?' *You* can help make the atom serve mankind."

The help that is needed is more than financial. It is not enough to provide the scientists with funds and leave the work to them in the expectation that, if they produce more material well-being for mankind, all the average person will have to do is to accept the material benefits and go his way. The challenge of the times is to the Spirit of man, and it presents itself to each individual. Each can do his part (and here the occult student has a heavy responsibility) by striving "to become a law unto himself; and by conquering himself of his own free will, to live in harmony with the Order of Nature, . . . the Law of God."

New Causes, New Effects

Our hearts and minds have been gripped by the fighting in Korea. It is important in every way, of course, that we not be thrown into the sea and that we go on, with our United Nation allies to impose a settlement which will stand as a lesson to aggressors, little or big. This settlement should include, I believe, the surrender of the North Korean Army and the delivery of the political heads of the North Korean

puppet state to the United Nations for trial as aggressors. If a few puppets are hanged by the neck as some of the key Nazis were, other aggressors may be a little less obedient to their Kremlin bosses.

—Ernest K. Lindley in *Newsweek*, 8-7-50

The above, of course, is only one man's opinion, but it is an indication of how slow people are to grasp the fact that under the old law of retaliation there is no end to evil and to the shedding of blood. Truly the desire for revenge dies hard, and over and over again must be stated the truth that "hatred ceases not by hatred, but by love and good will." Evil is darkness, and the only way to end darkness is to bring in the light. The demand that "puppets" be hanged offends even our human, often-faulty ideas of justice. A puppet is a figure that moves and acts when some one else pulls the strings. The dictionary defines the word as "one who is under the influence and control of another." An elementary sense of fairness prevents venting wrath on such.

The United Nations has been estab-



lished to bring good feeling between peoples and to end war. Its aim is to promote an era of peace. The U.N. flag is worthy of study and consideration. It consists of a polar map of the earth, flanked by olive branches, against a background of blue. Blue is the color of the Father, and represents His loving care which enfolds our solar system. The white of the map includes in itself all colors, as the United Nations includes

people of all races, views, and cultures. The North Pole occupies the center of the map, and the various land masses of the globe are shown as they stretch out from this center. To the occult student this has great significance, for it is from the polar regions that we have visible evidence that the Christ Force is working in the earth. The beautiful streamers of the Aurora Borealis are actually the vital, etheric rays generated by the Christ Spirit, and made visible in the uninhabited regions where there are no human beings to absorb them. It is on this Christ influence which now permeates our planet that we center our hopes for a new era.

Any tribunal set up to function under this flag should have no thought of revenge. Justice must be mixed with mercy, and any sentence passed upon offenders should be such as gives them a chance for rehabilitation and reform. The old order changes only as we are able to replace it with the new. Retaliation and revenge just keep us going around the old treadmill, getting the same old results of more violence and hatred. If we want something better, we have to strike out boldly on the new path. By setting into operation new, good causes, we shall get new, good effects.

Philharmonic at the Roxy

"The time or the place doesn't matter—it's the music that counts." Thus, last week, announcer Frank Waldecker wound up a 60-second talk introducing the New York Philharmonic-Symphony Orchestra as the stage attraction at the Roxy Theater in New York. To the complete surprise of the Roxy officials—nearly all of whom were present and nearly all of whom had objected to the experiment of booking a symphony orchestra into a Broadway movie house—the audience burst into spontaneous applause when Waldecker said: "The time or the place doesn't matter."

This enthusiasm for the 104-man Philharmonic under the direction of Dimitri Mitropoulos, with soprano Eileen Farrell

as assisting artist, continued throughout the opening day's first show. The packed house applauded Wagner

It was impossible to estimate how many came to hear the Philharmonic, how many to see the Technicolor extravaganza "The Black Rose," starring Tyrone Power and Orson Welles. But since the opening-day crowd was their biggest since last Armistice Day, Roxy officials felt that so far at least the Philharmonic could be termed solid Broadway box office. This was most gratifying to Spyros P. Skouras, president of Twentieth Century-Fox, which controls the Roxy, for it was he who pushed hardest to convince the theater's staff that the \$30,000-a-week package would be worth the experiment.

It was also a source of satisfaction to Mitropoulos, for many critics in the world of high-brow music felt the run would cheapen the Philharmonic—though not through the money, which was more than welcome. "The Ivory tower goes now to the public," he said. "And the tower door is open."

—*Newsweek*, Sept. 11, 1950

Educational and religious groups, and others who are interested in keeping the motion picture, as a medium of entertainment, on a sound, wholesome level, have given considerable attention to the kind of story that is shown and the way it is handled, but far less to the way music and sound are used. People go to motion pictures chiefly, of course, to watch the films, but what is *heard* is really as important as what is *seen*, and particularly so because it is more difficult to shut out sound than sights.

Consider the long hours people sit watching the screen, and all the time they are absorbing incidental music and background sounds which too often consist of strange, inharmonious noises. The music (so called) and sounds may be hardly noticed by the conscious mind intent on the film, but they register unfailingly on the subconscious, and when harsh, jarring, and expressive of violence, cause inharmony in the finer vehicles. This is especially true in the case of children, whose inner vehicles are still in the formative stage.

(Continued on page 570)

READERS' QUESTIONS

Difference Between Soul and Soul Body

Question:

What is the difference between the soul and the soul body?

Answer:

Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence. The Divine Spirit emanates from itself the dense body, extracting as pabulum the Conscious Soul; the Life Spirit emanates from itself the vital body, extracting as pabulum the Intellectual Soul; the Human Spirit emanates from itself the desire body, extracting as pabulum the Emotional Soul. Thus the soul is an intangible extract, the food of the Spirit. The soul body is composed of the two higher ethers of the vital body. Max Heindel gives the following further information:

"The vital body is composed of four ethers (chemical, life, light, reflecting). The two lower ethers (chemical and life) are particular avenues of growth and propagation. In the vital body of a person whose chief concern is with the physical life, who lives as it were entirely for the sensual enjoyment, these two ethers predominate, whereas in a person who is rather indifferent to the material enjoyment of life, but who seeks to advance spiritually, the two higher ethers form the bulk of the vital body. They are then what Paul calls the 'soma psuchicon,' or soul body, which remains

with man during his experiences in Purgatory and the First Heaven where the essence of the life lived is extracted. This extract is the soul, whose two chief qualities are conscience and virtue. The feeling of conscience is the fruit of mistakes in past earth lives, which will in future guide the Spirit aright and teach it how to avoid similar missteps. Virtue is the essence of all that was good in former lives, and acts as an encouragement to keep the Spirit ardently striving upon the path of aspiration. In the Third Heaven this amalgamates thoroughly with the Spirit and becomes a part thereof. Thus in the course of his lives man becomes more soulful, and the soul qualities of conscience and virtue become more strongly operative as guiding principles of conduct.

"But we can perhaps gain a better idea of the difference between soul and body if we consider the allegory contained in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness. This God-given symbol was furnished with all the implements of soul growth necessary for the development of man. Among them there was in the sanctuary the Table of Shewbread. Upon this table there were twelve little cakes made into two piles of six each and on each pile there was a little heap of incense. Now will you remember, please, that the grain from which these cakes were made was given by God to man, but it was necessary for man to plant it, to till the soil, to water and to nourish the tiny plants. He must also harvest them, thresh the grain and crush it into flour. He must knead the dough and bake the bread before he could bring it into the temple and have bread to shew

(show) as product of this labor with the God-given grain.

"This God-given grain represents opportunity. Twelve kinds of opportunities come to man each year through the twelve departments of life represented by the twelve houses in his horoscope. But many may neglect these opportunities, as the ancient Israelites might have thrown their grain in a corner and let it lie. If so, he will have no bread to shew to the Lord. He will be like the servant with one talent who went and buried it. On the other hand, if he tilled the soil and nourished the grain of opportunity for service in the Lord's vineyard, then there will be an increase which he may harvest and prepare to bring into the Lord's temple at the proper time to shew that he had faithfully cultivated every opportunity for service, and made the most thereof according to ability.

"We note, however, that these twelve cakes of shewbread were not offered up to the Lord, but on each pile of six there was a little heap of incense which represented the essence of the shewbread. By analogy this is the essence of our service; you will understand why by another illustration found in our experience to gain physical faculties.

"As you remember, during the time when we went to school and learned to write, we made the most awkward motions and contortions with the arm and body in order to form letters on the paper. We blotted our copy books so that they looked most hideous, and our attempt at writing was anything but beautiful. Nevertheless, by degrees we acquired the faculty, and in the course of years we forgot all about the experience of those early days when we endeavored to cultivate it. But this is the point: if we had not gone through that cumbersome experience we would not now possess the faculty of writing, and another point is this: after we have acquired the faculty it is unnecessary to remember the cumbersome methods of its acquirement. Similarly also, the

coarse physical substance, the grain of the shewbread, was not offered to the Lord, but only the essence or aroma thereof, the faculty of skilled service, the benevolence which we have cultivated in doing good to others.

"The two little piles of incense were therefore taken to the altar of incense in front of the second veil and lighted. There ascends a cloud of smoke in the outer or eastward part of the temple, but only the aroma, pure and free from smoke, penetrates through the veil into the inner sanctuary. By analogy therefore we may liken the shewbread to the experiences which we go through in serving and helping others; the frankincense which is on top of the pile of shewbread may be likened to the essence of sympathy and helpfulness which we extract from these services, the soul growth contained therein. This is seen about us as a golden aura which constitutes the soul body. But though this glorious vehicle is made of the two finest ethers, it could not by any process amalgamate with the Spirit itself, any more than the incense can burn without emitting smoke and leaving behind a residue of ashes. Therefore by the spiritual alchemy of the evening exercise of Retrospection, or in the natural process after death, this soul body is burned without the veil (in the First Heaven), and the aroma of the soul penetrates the veil to the very innermost sanctuary as pabulum for the Spirit.

"Thus the Spirit carries with itself the aroma of all its past lives. A younger Ego which has had only a few existences from which to draw experiences and soul growth, is cruel and selfish, for it has not performed service to others. But one who has gone through many lives, who has learned by sorrow and suffering to feel and to do for others, responds instantly to the cry of pain, because the soul in him or her is the quintessence of service and therefore always ready to aid others regardless of personal comforts and enjoyment."



The Use of Honey in Infant Feeding

By D. C. JARVIS, M. D.

EDITOR'S NOTE — This article appeared in the September, 1950, issue of American Bee Journal, a lively monthly publication put out in the interests of bee keeping and the use of honey. We appreciate the permission kindly given us by the editor of American Bee Journal to share this helpful information with our readers.

WHILE it is admitted that breast milk from a normal mother is the best possible food for human babies, this natural food is often deficient in quality and quantity for the baby, especially as it grows older. It is then that modified cow's milk must be given to take the place of, or supplement, mother's milk. Various sweetening agents have been used to make the cow's milk come more nearly to the requirements of the human baby. Glucose or dextrimaltose have been the sugars most commonly used for the purpose. Some recent work goes to show that honey, while more expensive than glucose, is much cheaper than dextrimaltose and superior to either for modifying cow's milk.

Many mothers these days seem unable to nurse their babies as mothers are supposed to do. This puts upon the doctor the burden of compounding a diet suitable for each infant. Some infants are very delicate and require care-

ful handling. Some are allergic to certain foods, while others are robust youngsters who can eat most anything. This difference in toleration presents a problem which at times is difficult to solve.

The basis for baby food is cow's milk modified and sweetened. This sweetening is often the chief difficulty. Karo sirup is the sweetener most often used but many times the baby cannot tolerate this artificial sweetening agent. It is becoming more evident every day that a natural sugar is much to be preferred to any manufactured sweet. Honey is the outstanding natural sweet. It is tolerated by most babies and furnishes in addition to a sweet, minerals to supplement those found in milk, a small amount of protein, an antiseptic, and a mild laxative action. Besides these advantages it has a fine flavor which increases palatability. The minerals include iron, copper, manganese, silica, chlorine, calcium, potassium, sodium, phosphorus, sulphur, aluminum, and magnesium, all of which have been found present in honey. These provide the infant with the minerals it needs for its growing body.

Recently some investigators have been giving considerable thought to the subject of infant feeding with some interesting results. Those who have done outstanding work include Dr. M. H. Haydak

and the late Dr.M.C.Tanquary of the University of Minnesota, and Dr.Schlutz and Dr. Knott of the Department of Pediatrics of Chicago University. The following is taken from the work of Dr. Schlutz and Dr.Knott:

"In studying the comparative value of various carbohydrates in infant feeding we employed honey along with other sugars. Two groups of children were used to determine the effect of various sugars; four children from seven to thirteen years of age, and nine infants ranging in age from two to six months. We fed the children diluted sugars, then took blood samples and determined the sugar content of the blood in fifteen minutes, thirty minutes, sixty minutes, ninety minutes, and one hundred twenty minutes, after the meal. When sugars are absorbed from the intestine they enter the blood stream and are carried to the liver to form glycogen. If carbohydrates are eaten above the limits of the liver to store it as glycogen the excess is transformed in the tissues into fat and is stored as such.

"Very interesting results are obtained with honey. During the first fifteen minutes honey was absorbed the most quickly of all the sugars tested with the exception of glucose. Honey did not flood the blood stream with an overabundance of sugar. It maintained both a steady and slow decrease in blood sugar until the initial level was again reached.

"This response of honey is presumably due to the combination of the two easily absorbed sugars, dextrose and levulose. Honey is quickly taken into the body because of its dextrose content, while the levulose, being somewhat more slowly absorbed, is able to maintain the blood sugar. Honey has the advantage over sugars which contain higher levels of dextrose, since it does not cause the blood sugar to rise to higher levels than can be easily cared for by the body. With its easy and widespread availability, palatability, and digestibility, honey would seem to be a form of carbohydrate

which should have wider use in infant feeding."

Because of these findings Dr. Schlutz and Dr. Knott began to study the possibility of using honey as a sweetening agent in infant feeding. The remark at the beginning of their report on this work is worth mentioning. The authors state: "Although honey has been known as a food from the earliest days of which we have historical records, its importance to man seems to have decreased as civilization advanced. In view of the fact that honey is a product ready for use without artificial treatment and that it is composed of two sugars most acceptable to the organism, it is strange that honey has not enjoyed wider use,



especially in the feeding of infants and children."

In their experiment the authors studied the influence of the addition of honey to the diet of ten healthy infants during the first six months of their lives for a total of 151 weeks. The response of infants to honey as a source of sweetening has been contrasted with their response when receiving corn sirup. The general well-being of the infants, number of stools per day, and weight gain have been used to determine the value of honey in regular feedings.

From those studied it was concluded that honey is easily digested, it is well tolerated by most infants, and does not cause diarrhea. In cases of constipation an increase in the amount of honey in the diet relieved this condition by improving digestion without causing diarrhea. Honey may thus have a distinct advantage over those carbohydrates which have a tendency to be laxative. Honey may facilitate weight gains, since there was a slight tendency for greater

average gains per day to occur when honey was included in the formulas.

The authors summed up thus: "It would seem, therefore, that honey is a type of carbohydrate which is well suited to the infant's needs and probably should be recommended for wider use in infant dietaries."

We all know that besides proteins, carbohydrates, fats, and vitamins, a baby needs minerals for normal growth. The demand for calcium and phosphorus is greatest of all.

It is not enough to supply these minerals in food. It is important that the largest part of them be retained by the body for its own use. In order to find out how much calcium is retained from the food by the infants, Dr. Knott, Dr. Shukers, and Dr. Schlutz determined the calcium content of the food given



babies and then established the amount of this mineral present in the feces and the urine eliminated by the experimental infants during the test period. The difference gave the amount retained by the body.

A total of 120 such test periods was completed on 14 infants. Various types of milk were used in the diet and later it was modified as to its vitamin D content. Honey as a source of carbohydrates was compared with corn sirup for different types of milk and for varying levels of vitamin D. The investigators noted that for all the periods studied the average retention of calcium was always higher if honey had been included in the formula. These increased retentions when honey was fed occurred both with low and with high intake of vitamin D, and occurred regardless of the type of milk fed or the use of lactic acid. These investigators concluded that in comparison with corn sirup, honey would seem to have definite bene-

ficial influence upon the retention of calcium by young infants.

Honey is often included in a baby's diet to avoid diaper rash. When sugar was substituted for honey, diaper rash appeared but quickly disappeared when a return to the use of honey was made.

In securing the many advantages of honey in infant feeding one to two teaspoonfuls are used in eight ounces of feeding mixture. Should an infant become constipated increase the amount of honey by one-half teaspoonful. On the other hand, if looseness of the bowels develops, decrease the amount of honey by one-half teaspoonful.

Infants fed honey rarely show flatulence. The rapid absorption of honey prevents fermentation taking place. In marasmus, rickets, scurvy, and other types of malnutrition, honey is of value because it contains proteins, minerals, and vitamins which are missing in sugar. The mineral content of honey is higher than that of cow's milk. In addition to its many other fine qualities honey has a sedative effect which is useful in infant feeding.

RECIPES

Honey Icebox Cookies

Sift $2\frac{1}{2}$ cups flour, add 2 tsp. baking powder, $\frac{1}{2}$ tsp. salt, $\frac{1}{2}$ tsp. cinnamon, and sift again. Add $\frac{1}{2}$ cup chopped walnuts. Beat 1 egg well and add $\frac{1}{2}$ cup sugar, $\frac{1}{4}$ tsp. almond extract, $\frac{1}{2}$ cup honey, and $\frac{3}{4}$ cup melted shortening. Combine well and add to flour-nut mixture. Shape in rolls, $1\frac{1}{2}$ inches in diameter, and roll each in waxed paper. Chill overnight, or until firm enough to slice. Cut in $\frac{1}{8}$ inch slices; bake on ungreased baking sheet in hot oven (400° F.) for ten minutes. Makes about 4 dozen cookies.

(Continued on page 570)



Healing Affirmations

WITHIN the circle of its activity every logos creates what it affirms." This powerful ancient maxim is the master key to all magical operations. Affirmations have been used in recent years by many groups in an effort to change poor health and other undesirable conditions, but many of the people using them have depended too much upon the power of the words, lacking a full comprehension of the underlying principles involved.

Since every human being is the direct creation of his own individual logos ever since his differentiation as a Virgin Spirit from the great cosmic block, he has the fundamental God-given right to have absolute dominion over his own world. This is perfectly possible without interfering in the least with the world of any other logos. In fact, if there is any interference it is the proof that the logos is not within the circle of its own activity.

If one affirms "I am health," he should first realize WHO the "I" is that is speaking. The triune Spirit, Ego, or Higher Self, always expresses the principles of the absolute Cosmic Spirit and therefore has already an abundance of health and all things needful. The personal or lower self, however, is often warped by faulty thinking and perverted feelings and emotions and thus creates havoc, or the exact opposite of the God-Self.

Therefore, when one says "I am health," *in the full belief of his spiritual being*, he instantaneously begins to create a chain of changes in his blood, and nervous system, and the ultimate outcome will be according to the vigor and correctness of his affirmation. To the spiritual student it should be obvious that when one says anything *in the full belief of his spiritual being* he translates his words into his living habits. Thus by action he causes his affirmation to become a truth for him.

—O. R. Georgi, D. C.

* * *

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

| | |
|----------------|---------------|
| November | 6—12—19—26 |
| December | 4—10—16—24—31 |
| January | 6—13—20—27 |

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

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RECIPES (continued)

Vegetarian Mince Meat

Chop 4 large apples, 2 cups raisins, 1 cup dates, 4 pears, 1 cup dry figs, 2 cups cranberries. Add 1 cup honey, 1 tsp. cloves, 1 tsp. of cinnamon, ½ tsp. allspice, ½ cup molasses, juice of 2 lemons and grated rind of one, 2 cups apple cider. Make about three days before using.

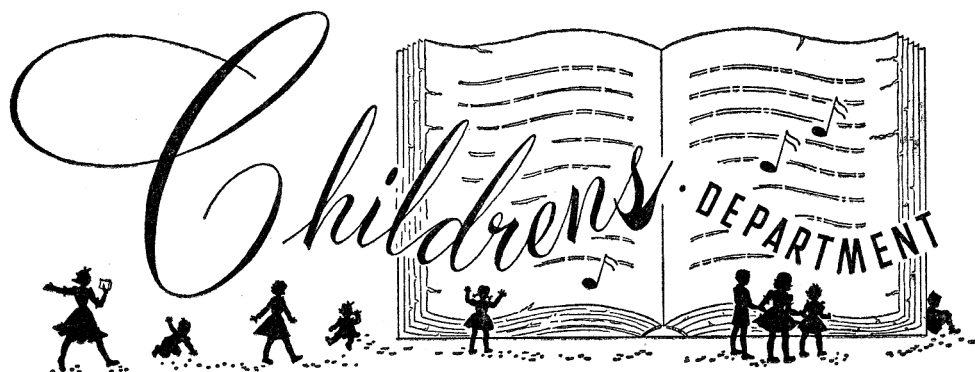
Filling for Pumpkin Pie

Into a large bowl break 3 whole eggs, add pinch salt, 2 cups brown sugar. Beat well and add 1 tsp. ground ginger, a little cinnamon, 2 cups milk, 1½ cups of mashed pumpkin. Beat all together and fill pie shell. Bake slowly about 40 minutes.

MONTHLY NEWS

(Continued from page 563)

That music is a powerful healing agent, is being increasingly recognized. It could be used, also as preventive medicine, and movie theatres are very handy for that purpose. Of course, only a big, metropolitan theatre such as the Roxy, can afford to present a Philharmonic Orchestra, but a vast improvement can be made in the offerings of the small houses, and it should be as easy for the producers to provide good musical themes as it is to furnish the discordant noises too often offered today. A lot of people are afraid of classical music because they think of it as dull and intellectual, but there are plenty of good compositions that are tuneful and pleasing to the average ear, and the taste for these can be cultivated. We hope the door of that "ivory tower" will remain open, and that the example set by the Roxy will be followed, at least in principle, by the motion picture industry the world over, with resultant benefit to the movie-going public.



A Garden Fantasy

By MAUDE H. WILKINSON

Part 1

THE Moon came slowly up over the hill and looked down on a mass of gaily colored flowers which were growing in an old-fashioned garden.

When the Moon saw the Blue Dragon-fly, for whom she was looking, her round face beamed brighter, and she said: "Blue Dragon-fly, it is time to get up."

Blue Dragon-fly was asleep in the heart of Pink-rose, but when the Moon spoke to him, he moved his wings a little, and went to sleep again.

"Is that the way you behave when I take the trouble to call you?" chuckled the Moon, as she looked at her dainty little friend of whom she was very fond. "I must make a brighter light and see if that will rouse you," she added as she sent a stronger ray to him.

Blue Dragon-fly opened one eye; closed it again, and went back to sleep.

The Moon looked very much puzzled and said: "Dear me, I wonder if there is anything the matter with him? He usually gets up at once when I call him."

"No, he is all right," replied Pink-rose, in whose heart Blue Dragon-fly was sleeping. "I wished him to stay here, so I have given him a large dose of perfume to make him sleep for a long

time; then when I waken him, he will have forgotten all about his work, and will stay with me. So please go away and leave us alone."

Pink-rose drew herself together in such a way that the Moon saw it was of no use to argue with her, for the little rose had folded her soft petals round Blue Dragon-fly like a curtain, which completely hid him from view.

"Well, well," mused the Moon to herself, "of course I do not blame Pink-rose for loving the little fellow, for we all do, but that is no reason why she should wish to keep him all to herself. I had no idea Pink-rose was so selfish. Anyway, seeing that Blue Dragon-fly asked me to awaken him, I must do so, and see that he goes to his work; but how shall I do it?"

The Moon remained quiet for a few minutes, wondering who might be able to help her. Then her eyes turned in the direction of a small village a short distance away.

"Hello, Breezie," she said, addressing a small puff of wind, "I see you are at your pranks as usual."

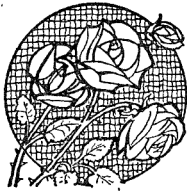
"Yes," replied Breezie laughing, "I am trying to blow this old man's hat off. Look!" and he gave a sharp puff that nearly did the trick. However,

the old man was too quick for him, and caught his hat in time.

But Breezie was a persistent little fellow, and always liked to have his own way. He laughed and said: "Good for you, old fellow, but I shall get your hat yet." So after waiting a few seconds Breezie gave another unexpected puff; but again, the old man was too quick for him, and the wind did not get his hat.

After watching him a few minutes, the Moon whispered mysteriously: "Breezie, I know someone with whom you can have a better time."

"Indeed," replied Breezie, turning to the Moon for a moment. "I think



that is hardly possible, for I am having a wonderful time right here."

Then the Moon beamed brighter, for she saw something that Breezie did not see. Just then the old man went up the steps leading to a large house, opened the door, and went in.

Now the Moon loves a joke, and a merry twinkle crept into her eyes as she remarked: "Perhaps you had better remain here, for you certainly are having great fun. I shall find your cousin instead."

Breezie turned a summersault as he replied: "Yes, I think so too, but thanks for the offer. Good-bye," he called, as he blew round to continue his pranks. When he saw the old man was not there, he became very boisterous, and roared: "Shivering icicles, where has he gone?"

"Behind that green door at the top of those steps," said the Moon with an unusually sweet smile. "Now you can come with me."

Breezie twisted and turned for a

few seconds, in a very bad mood, but seeing nothing could be done, he burst out laughing and replied: "It is all right with me. Now I am ready to give someone the best teasing he ever had," and he gave several more wild twists and turns.

"That is good," said the Moon, "I want you to waken Blue Dragon-fly, to whom Pink-rose has given an over-dose of perfume. You must creep round him and make him shiver. Then maybe his soft couch will not seem quite so comfortable. He lives a few miles from here in Mrs. Brown's garden; I am sure you have been there many times."

Breezie shook with laughter as he said: "Indeed I have. I had a great time last winter teasing that nice fat old lady. I am only too glad to have an excuse to go there again, and renew our acquaintance. I will be there in a few minutes."

"Very good," said the Moon, as she turned toward the garden. A few seconds later Breezie blew in, full of mischief, and went from one flower to the other calling: "Blue Dragon-fly, where are you?"

The Moon watched Breezie's wild capers for a few minutes, and then said: "It is quite possible I can tell you where Blue Dragon-fly is."

"Of course you can," Breezie replied, as he danced lightly round a rose, "but I do not want you to tell me, for I am having a splendid game of hide and seek." Then he bounded off to another rose which he shook quite roughly saying: "Is Blue Dragon-fly's perfumed couch hidden in your heart, Regal-rose?"

"No, Blue Dragon-fly did not favor me with his company. Go your way, you are disturbing my petals," Regal-rose replied in a peevish tone.

"My dear," Breezie whispered in a tantalizing way, "you look far more attractive when you are slightly ruffled. I really must loosen your petals a little more," and he gave her another playful

shake.

"Go away, you rude fellow, or I shall prick you," said Regal-rose with a toss of her head.

"My dear, your prickly temper cannot hurt me. In fact, the more you prick me, the better I like it, for then I want to go on teasing you," and Breezie shook her so hard, that her silly dignity fell from her.

Breezie danced merrily round Regal-rose saying: "Now you look more like a regal rose. But I must go, for if I stayed with you, I might like you too well, and it would never do for Breezie to fall in love with anyone. Good-bye, my dear," Breezie called airily, as he blew off to continue his pranks somewhere else.

"What a wild little fellow he is," thought the Moon. It may be a long time before he finds Blue Dragon-fly; perhaps it was not the wisest thing to have brought him here. There is no telling what damage he may do. I wonder what I had better do?"

The Moon looked around the garden hoping to find a solution to her problem. Suddenly, she caught sight of the garden lawyer, Brown Owl, standing at the door of his house in the hollow stump of an old oak tree.

"Why of course he is the one to give me advice," thought the Moon. Then she called: "Brown Owl, I wonder if you can spare me a few minutes of your valuable time on a matter of great importance?"

Brown Owl drew himself up with great dignity and blinking his eyes several times by way of a bow, replied slowly: "I am always glad to be of service to you, Madam Moon. What is the trouble?"

"Thank you," said the Moon, "I felt sure you could help me. A terrible thing has happened. Blue Dragon-fly has been drugged by Pink-rose, who has suddenly turned very selfish and wishes to keep him to herself. She has locked him up in her heart and keeps him asleep

with her perfume."

The owl settled himself comfortably, and fixing his large round eyes thoughtfully on the Moon remarked: "You did quite right in coming to me; this is a very serious matter, and will need much careful thought. I am the one to handle such a delicate affair. Please go away; I must be alone to deliberate over the case quietly and carefully."

Knowing that Brown Owl prided himself on his "slow but sure" method of



thinking, the Moon after thanking him added most emphatically: "Blue Dragon-fly has most important work to do, and must be awakened within the next half-hour."

Drawing himself up a little straighter, the owl remarked: "Please do not try to hurry me, for it is against my nature to think a matter over quickly. I am sure Blue Dragon-fly did not take time to think, before he entered Pink-rose's heart. I have often told him he was too hasty, and I"

Once started on that subject, the owl would go on for hours, if he could get any one to listen, and realizing that time was precious, the Moon hastened to interrupt him; "Yes, I know how you feel on that subject, Brown Owl, but I repeat, that if you do not find a solution of the problem in thirty minutes, your thinking will have been of no use," and she turned away quite annoyed.

With a look of mournful wonder in his big yellow eyes, the owl slowly shook his head and sedately entered his house to ponder over the matter in his own way.

(To be continued)

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ASTRO-PHILOSOPHY

(Continued from page 556)

mankind's most profound spiritual realizations, hopes, ideals, and aspirations—the focal-point for expressing love for his fellow-man.

It is remarkable that the story of the first Christmas involves in its presentation life on this plane from the "lowly beasties" to the angelic hosts—the complete range of life-expressions from the most humble to the most exalted. Kings and wise men, humble shepherds, the angelic voices, the transfigured human parents—all grouped around the representation of Divine Spirit embodied in the purity of the new-born child. This festival is the dramatization of the eleventh and twelfth houses of the Abstract Horoscope as the *impulse* behind the manifestation of the cardinal cross; the symbol made by the vertical and horizontal diameters of the wheel is the Mighty Symbol of Incarnation.

The eleventh house is spiritualized universal Love-consciousness—the polarization—or higher octave—of the fifth house. Its abstract rulership by Uranus is *Love for all, Love that recognizes no limitations or hindrances, Love that de-crystallizes and transforms all limited conditions*. The twelfth house is the *voice of redemption*—the impulse (and necessity) to reincarnate for further fulfillment through evolutionary processes and experiences. That which is manifested by the powers of these two houses is the expression, in material dimension, of the bi-polar vehicle through which the latent Godhood is revealed. ".....and He took upon Himself the likeness of a man" is the statement of Spirit manifested, and it pertains to the appearance of every Life-expression on this plane.

In the consciousness of humanity, the symbol of a child has always represented the *innocence of a new start*; in the adoration of the Child who was to be Christed, we see the dramatization of mankind's up-looking to the vision of its

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own forgotten purity. Our hearts are deeply touched by the vibratory power of this festival because, all over the world, the joyousness and well-being of children and, in general, all people who are dependent, are focal-points of our emotional attention. We seek to manifest the power of benevolence to make better the conditions of others.

Since incarnations are taking place every day all over the world we realize that *spirit, manifesting*, is an endless process and the Principle of Light, incarnate, is implied by every birth on this plane. Our giving of gifts at this season is our dramatization of homage to the Divine which is manifesting through myriads of forms through the entire cycle of evolution and our expressions of friendliness and good-will toward our brothers and sisters constitute *our recognition of them as expressions of divine light, and divine love*.

The reality of Christmas can only be perpetuated if we function in this consciousness daily—*never to lose sight of the essential light in all other human beings*. The continued expression of such consciousness makes more and more evident the underlying meaning of the statement that: "He came that the Kingdom of Peace and Righteousness would be established on Earth." As with the Teacher, so with us; we are all agencies of this illumining and transfiguring power; our reverence for the Child, His human parents and the Angelic Hosts is our *reverence for the love and the light* which enfolds us all.

CORRECTIONS

In our November issue, page 507, first column, 33rd line should read: "For example, the Moon in Libra is in its own 4th house sign—its dignity, Cancer, is one, Leo is two, Virgo is three, Libra is four. It has, in this position, a 4th house relationship to its own dignity." Page 508, 2nd column, 10th line, "they relate" should read, "then relate."

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