

# The ROSICRUCIAN MAGAZINE

*Rays from the Rose Cross*

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# The Rosicrucians and Their Work

THE ROSICRUCIANS constitute a Brotherhood that is devoted to the unfoldment of the latent faculties in man, an exploration of the deeper laws of nature, and the establishment of a Christian Fellowship upon earth.

THE ROSICRUCIANS constitute a Secret Order, but they work exoterically through individuals and groups. The Rosicrucian Fellowship is such an organization. It is designed to promulgate the Rosicrucian Teachings.

THE ROSICRUCIANS work specifically with the people of the Western World and their methods of spiritual unfoldment are in harmony with the temperament, intellectual status, and religious training of these people.

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THE ROSICRUCIAN FELLOWSHIP is a school existing for the purpose of informing inquirers and instructing pupils in the necessary preparatory work that leads ultimately to the Mount of Illumination.

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# EDITORIALS

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## New Age Patriots

**F**EBRUARY is the birth month of two great American statesmen and patriots: George Washington and Abraham Lincoln. These men of destiny, imbued with the high ideals, the faith, and the courage essential for true leadership, were aided by the Illumined Ones who guide human evolution to accomplish certain definite objectives in making the United States of America, the melting pot of the nations, a new nation in which the importance, dignity, responsibility, and freedom of the individual human being should be established as basic principles in every phase of life. All nations have had their men and women of destiny—instruments for the accomplishment of objectives necessary at the time for the progress of that portion of humanity which constituted the nation.

Under the sway of the Race Spirits, which hover in cloudlike form over their respective countries, people love their native land with a blind loyalty. They even consider it admirable to fight and kill their fellow men to further their own national interests. "My country, right or wrong," is their motto.

However, this narrow love for one's country, fostered by the separative Race Spirits, is destined to be broadened from a regard solely for the interests of a particular nation into a concern for all nations and all peoples, and the truly great statesmen of modern times have had some realization of this new pattern-in-the making for human thinking. The realization that we are actually one world bound together by the eternal ties of the Spirit is illuminating the consciousness of an ever-increasing number of people, and the greater the number, the nearer do we come to the establishment of a sound structure for world democracy, peace, and progress.

The coming of the Christ Ray as indwelling Planetary Spirit of the earth (at Golgotha) began the emancipation of human beings, not only from their own lower natures, but from the enveloping power of the mighty Archangels who work particularly through the desire bodies of their human charges. The Christ Power works through the vital body of man, and "When we release ourselves from the toils of the desire body and live up to the vibrations of the vital body, we become imbued by the Christ Spirit. Then and only then do we rise out of the national, the separating principle. Then do we become capable of being brothers to men."

So it is that as the power of God's divine love, manifested to us through the Christ, grows and expresses from within the individual, he is able to release himself from his bondage to a national consciousness, and his patriotism no longer applies to his country alone. He becomes able to realize fully the truth that all men are brothers, as did such pioneers as Thomas Paine, Leo Tolstoi, Victor Hugo, and many other advanced ones, and he thinks of the world as his country and all people his countrymen.

The twentieth century has brought us, along with serious and infinitely complicated problems in human relations, many men and women whom we may aptly call *New Age Patriots*, for they are striving diligently—giving their time, their service, and often their worldly goods—to bring into being a world in which all the peoples of all the countries of our globe will have the opportunity for progressive living in the midst of peace and material sufficiency. Whether always conscious of it or not, they are helping to accomplish the constructive changes which have to be made in the ushering in of a New Age—helping to bring to birth a world order in which the precepts taught by the Greatest Exemplar humanity has ever known, Christ Jesus, will be made the basis for the social, governmental, and economic structures. These patriots, serving in an ever-enlarging sphere of action, must perforce serve with greater vision and selflessness. The gradual adoption of new and higher religious ideals (as is the destiny of all the people of the world) necessitates a new and broader concept of patriotism.

Concerning one in the front ranks of these New Age Patriots, the consecrated Gandhi, it has been fittingly said by the eminent Quaker, Elbert Russell: "Gandhi took the teachings of the Sermon (on the Mount) out of the deep-freeze where the churches had kept it and demonstrated that it sets forth practicable means of promoting good and overcoming evil—in political and economic affairs as well as in personal relations. Until that time the popular revolutionary philosophy held that armed revolution was the only practicable means of securing freedom and justice for a nation or class. Now thanks to Gandhi's demonstration the teaching of Jesus must be considered among the choices open to statesmen among the rising peoples of southeastern Asia, as an alternative to the communist program as well as to the practices of western civilization."

Not all of our New Age Patriots have been able to demonstrate the practicality of the teachings of the Sermon on the Mount so forcibly and spectacularly as the immortal Gandhi, but there are many prominent men and women who have taken new courage from his success, and are laboring with added zeal in the same direction. There are also many who labor quietly and unknown in obscure places to liberate the leaven of Divine Love from their hearts. Actually, every individual who has caught a glimpse of the New World Order based on unity, cooperation, and brotherhood, and is endeavoring to exemplify the Christian precepts in his own sphere, however small, is a New Age Patriot, and as such deserves full praise and appreciation.



## "Thou Shalt Love the Lord Thy God-"

**N**OW that war is an actuality, the masses of humanity are filled with fear. That people are so fearful is in itself an indication of the chief shortcoming of humanity: they do not love God enough. Hence they do not understand His laws and strive to obey them.

However, fear can never help anyone. It only makes us subject to the negative forces of evil, and attracts to us that which we fear. As Job said, "For the thing which I greatly feared is come upon me." The day of fear, in which man was commanded to fear Jehovah, the Race God, is gone. Our destiny henceforth is to achieve that perfect love which casteth out fear.

The first Commandment, as stated by Christ Jesus, is the perfect "antidote" for fear: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The heart and mind that are filled with faith and trust in God have no room for distrust and fearfulness.

As occult students we have learned that our world is ruled by Divine Love and exact Justice. Immutable laws operate in our universe, bringing to each person his own. Every individual has created that which comes to him, and only he can change it or redeem it. Unless we face life with a full acknowledgment of these facts, we cannot meet the problems of life in a constructive way.

Furthermore, our is a divine heritage. We are essentially Spirit, differentiated within God to unfold the latent godlike powers in us. Yes, we are Gods-in-the-making, and we can claim our divine inheritance by learning to live according to the Law of Love. This Law moves all manifested life to ever greater perfection. Life is, it cannot die. Only the form perishes, or changes. We come again and again to earth life, to redeem our unrighteousness of the past and to unfold the Divine Spark into a more glorious Flame of Life.

Always with us are the Forces of Light and Love. "Whosoever will" may open his heart to the divine inflow and send it out again to humanity. The wise one will look on the life of Christ Jesus and take courage. His was the perfectly positive life. He lived the constructive way. He loved; He healed; He taught. Being Love incarnate, His very touch, His very speech went forth in the perfected power of "The Word made flesh."

And, be it remembered, He told us we should do the things He did, and greater. This was an indication of the vast scope of the heritage which is ours.

Then let us "Fear not," but love God and our fellow men more. No matter what may come to us, if we fill our lives with helpfulness and consideration for others, secure in the realization of His Divine Love and Justice, we shall maintain our poise and thus be usable as self-conscious channels for His will.

# THE Mystic ... LIGHT



## Religion and Human Destiny

By AUDREY GLOVER

### PART I

**S**INCE the dim beginnings of human life on earth, mankind has been incurably religious. Even in the most primitive tribes of today we find religious beliefs and practices that have come down to them through no one knows how many centuries. These beliefs have to do with the nature of God, the creation of the universe, and man's part in it. Fundamentally, that is what religion is, in any age or time, for on these beliefs are based the guiding principles of every life. We seem often to think of religion as a sect, or a creed, or a belief in certain writings; but these are only the flesh with which it is clothed—the skeleton is what is believed about God. To believe in a God who runs His universe by blind chance, without purpose or justice or love, leads one to feel that he should snatch whatever he can of pleasure or power or wealth, regardless of the cost to others, for what else is there in life to work for? While, on the other hand, to believe in a God of wisdom, love, and justice, who has a plan for His creation, gives purpose and meaning to all life, and leads to the endless quest of the Good, the True, and the Beautiful.

A review of the long story of man's religions, both from historical and occult

sources, can help one to see and know that the highest and noblest we can conceive of God is but a glimpse of the truth. As St. Paul says, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love Him." This review will show that there is a great Plan, conceived in wisdom and executed in love and justice, for the redemption of all life from ignorance, sorrow, sickness, and death, and the lifting of it up to divinity. Arnold Toynbee, the great modern historian, says that the greatest event in the history of mankind is the Crucifixion of Christ and its spiritual consequences. This event stands out as one of the most spectacular proofs of a plan, though it is neither the beginning nor the end, but a part of a whole so great that it staggers our imagination and strains our powers of comprehension.

Let us go back to the beginning—not of Time nor of Space, for there is no beginning nor end to them, but to the beginning of this Day of Manifestation. There have been other days of manifestation, each of which has ended in Chaos, the return of all beings to the Absolute, which is Boundless Being. Then from this Absolute, which is utterly beyond our comprehension, comes the Supreme Being at the dawn of a new Day of

Manifestation; and from this Supreme Being emanates the Creative Word, spoken of in the first chapter of John's Gospel, which molds the cosmic root substance into the myriad forms of being. These beings, note, are all emanations from the Supreme Being, are a part of that divinity. There are innumerable hierarchies of these beings so far above us in splendor and power and glory that we can know little about them. Some of them are spoken of in the Bible as Cherubim, Seraphim, Archangels, and Angels. They were not created complete; all at once, but in waves, and they evolve through many stages, including the human. As we are, so once were they; as they are, so we shall sometime be, for we are the next wave after the angels. As the Bible says, "Thou hast created him a little lower than the angels." Nor are we at the foot of the ladder, for below us are the animals, the plants, and the minerals, who will some day be as we are now in consciousness.

When we of our present human life wave started, we were mineral-like, without individual consciousness. And *we* is meant literally, for we were all there, as we were also in all the succeeding stages, many times over. It is through unnumbered incarnations that we have arrived at our present state. In those new beginnings we were brooded over and worked upon by the higher Beings for countless eons of time, for the higher always works with the lower forms, helping them to evolve bodies and consciousness. We evolved from the mineral through the plant-like and animal-like stages until we finally arrived at the human. This did not mean that we were then ready to look after ourselves—far from it. We know that recorded history of man goes back only about 6000 years, but material science believes that there is evidence that man has been on the earth for something like a million years, with which occult science approximately agrees. Back in those earliest beginnings, hundreds of thousands of

years ago, humanity had religions, given by the divine Beings who were in charge of them, and these religions were exactly what they needed for their development at the particular state they were then in. How else could they get beliefs and ideals higher than they could possibly acquire by themselves? These religions were almost as savage as the people they governed—almost, but not quite. They were always a little more humane, a little more in harmony with high ideals, something to which they could aspire. It would have been useless to talk to



them of a God of tenderness and love, as such qualities would have been considered weaknesses. They had to have a strong and fearsome God, one who induced obedience by His ability to hurl the thunderbolt and wield the flail of lightning whenever occasion required. They needed the visible evidence of God in the Sun, or fire, or in the forces of nature, and these they worshipped.

In those earliest times the higher Beings, or gods if you will, lived among men to be their leaders and teachers. The old Greek, Roman, and Norse legends of the gods are relics of that time. Under the guidance of these gods, the people evolved from savagery to very high degrees of civilization, and possessed occult and scientific knowledge which has since been lost and never regained. One evidence of this are the pyramids of Egypt, the manner of whose con-

struction is a complete mystery to architects and engineers of today. The great stones were easily lifted into place, we are told in occult philosophy, by a spiritual power the use of which is unknown at the present time. In their great and splendid civilizations which lasted for thousands of years, Art, Religion, and Science were taught as one in their temples; and goodness, beauty, and truth reigned supreme. Those indeed were the Golden Ages of time.

Has humanity deteriorated, then? No, indeed! We are ever improving our consciousness and our bodies although not always in one straight upward line. Civilizations rise and fall as our historians tell us, and it would seem that faster progress is made when they fall, through the attendant suffering and woe. The reason for the "fall of man" from his high estate was this—the time came for him to be given a mind, and with a mind he became, by degrees, an individual with free will and a power over his own destiny. Because he did not know how to use this power rightly, he sinned, which means that he acted contrary to the laws of God. This brought upon him the consequences of his acts—sorrow, suffering, and death to the spiritual world. After all these centuries of sinning and sorrowing we have not yet learned that evil produces evil, and that good brings good. After man was given a mind, the Higher Beings gradually withdrew from active participation in man's destiny, and though they still watch over us, their guidance and help is so indirect that much of humanity is not even aware of any assistance at all. That this is true can be seen in the Bible where the Divine Beings worked so much closer with humanity than they do now. God talked directly with His prophets all through the Old Testament, or Angels came to them with messages from God, either in the flesh or in dreams. Guardian Angels are often spoken of; and John, in *Revelation*,

talks much of Angels, and other divine beings which he saw in visions. Today many people, including sincere Christians, do not even believe in the existence of Angels.

After the Divine Beings were withdrawn from the earth, mankind was taught to revere and obey a God whom they did not see. At first the relationship was largely one of fear. Mankind was induced to a certain degree of unselfishness by being required to bring sacrifices to this God, who was a jealous God, demanding the strictest allegiance and the giving up of the best of his flock or other wealth. But in return this Race-God helped him fight his battles and rewarded him for what he had sacrificed. We were under the Law then, being told exactly what we should, or should not, do, and the consequences if we disobeyed. We were taught to deal mercifully and justly with our brother tribesman, but were incapable of comprehending universal brotherhood.

The next step for man to take was to learn to worship God by prayer and the living of a good life; to cultivate faith in a heaven where he would be rewarded in the future, and to abstain from evil in order to escape from future punishment. This was a long hard step to take, for it demanded the sacrifice not of goods but of self. He must learn to forego selfishness, and to love his neighbor as he had been loving himself. Moreover, he was not promised any immediate or visible reward, but must wait for a future happiness. This was too difficult for man to do alone, so great teachers were sent, over a period of a few hundred years, to bring the world these teachings. Buddha, Confucius, Mohammed, and Christ were the greatest, and the religions founded by them all have these fundamental teachings, although the forms vary to suit more closely the people to whom they were brought.

(To be continued)

# The Accusing Voice

By MARK HALPERN

*History has chosen to accord fame and greatness to those individuals who have exercised the most power in their lifetime, whether for good or evil. That this should be so, is one of the unfortunate results of man's failure to attain to a true civilization of spiritual values. When that golden age has been reached, historians will bestow their judgment of greatness only upon those whose lives have been the most unselfish. The world will honor those who have contributed the most toward inspiring mankind to embrace the ideals of unity, goodwill, and brotherly love.*

*But in the meantime, there is one divine attribute possessed by those who have won the laurel of greatness through constructive effort, which distinguishes them from those practising the diabolical ethics of "might makes right." The former, the truly great souls of history, are those who have ever been aware of their conscience, venerating it as the still voice guiding them to a nobler life. The latter, on the other hand, the fiendish egomaniacs who lust only for personal power without regard for the cost in human suffering others must pay, have considered conscience as the sign of cowardly weakness.*

*Therefore, it is not surprising to learn that George Washington, than whom there is no nobler figure in history, lived throughout his life by the following rule, which he entered into his copy-book when but a mere schoolboy:*

*"Labour to keep alive in your breast that little spark of celestial fire—conscience."*

LONG ago in Bagdad, there lived a merchant of good repute called Abdallah. He had two grown sons, the elder named Zamar, and the younger Alib. Although they were brothers and resembled each other in features, yet

their natures were as unlike as though they had been reared in different worlds. Zamar, who had been a quiet and upright lad until his tenth year, respected neither his fellow man nor Allah. He lived only to satisfy his own desires, and in their attainment he permitted nothing to stand in his way. But his brother Alib was the pride of his father, being always thoughtful and considerate of others, and desiring only to live a pious life and to do good. He spent most of his time studying with the wise Nabul, called the Saint of Bagdad.

Now, the merchant had worked hard all his life and had been rewarded with great wealth. He owned rich lands, and his home was among the finest in all Bagdad. From his own vineyards, he kept his cellars well stocked with the rarest and oldest wines. He regaled his guests with such lavish hospitality that they always welcomed the opportunity to sit at his princely table.

Thus it was that Abdallah, richly blessed in friends and fortune, had good reason for gratitude to Allah.

And grateful he was, but he was not happy. Zamar his elder son, was growing worse with the years. The young man was continually getting into trouble. He seemed to take delight in breaking all the laws and commandments.

The merchant tried every means within his power to bring Zamar to a reformation of his ways, reasoning with him, threatening to disown him, calling upon the sacred memory of his mother, who had passed on some years before. But nothing helped.

What made things even more difficult for Abdallah, was that he had recently learned that both his sons were in love with the beautiful daughter of the Grand Vizier. Her name was Anzada, and she was said to be not only the loveliest

maiden in Bagdad, but highly talented in music and poetry. The merchant knew he would be proud to have Anzada for his daughter-in-law, but he felt that Zamar would never submit himself to be discarded by Anzada in favor of Alib. Rather than accept defeat gracefully, Zamar might allow his reckless nature to break out in some violent act against either his brother or Anzada, or both.

Unable to find any solution to the problem, Abdallah bethought himself of Nabul, the Saint of Bagdad. He would call on him and ask for advice.

Accordingly, on a certain evening,



the merchant presented himself at the humble dwelling of Nabul and without waste of time stated the reason for his visit.

The deep understanding eyes of the white-bearded sage seemed lost in thought as they gazed off into space. Then, as though returning from another realm of existence, he spoke unto the merchant: "My friend, thou needest not be anxious over the wooing of thy sons for the hand of Anzada. Despite her youth, she is an old and wise soul. Thou mayest trust her so to act that all things will come out for the best. When thou returnest to thy home, inform thy two sons that Anzada will be here with me at twilight on the morrow. When the first evening star appears, we shall hear what her heart has to say."

Agreeing to follow these instructions, Abdallah took his leave.

The following evening, the lovely young Anzada, the merchant, and his two

sons were gathered in the sage's little home. The Saint of Bagdad turned to Anzada, and said with a gentle smile: "Art thou ready to make thy choice betwixt Zamar and Alib?"

"Nay, not yet," answered the girl. "First I would ask Zamar to answer the question I oft have put to him: Why, Zamar, didst thou suddenly change in thy ways after thy tenth year, as Alib hath told me? What caused thee to become reckless and disobedient?"

But Zamar did not reply. His lips curved with a bitter smile as he averted his gaze, and stood there staring at the floor.

The Saint of Bagdad, who had been watching Zamar's face with his profoundly penetrating eyes, now spoke up:

"Perhaps Zamar will not mind if I answer for him, Anzada. When Zamar was ten, he went swimming with a young friend to whom he was closely attached. Growing tired from his exertions, Zamar decided to swim back to shore for a rest. He called to his friend to swim back with him. But the other chose to remain out in the deep by himself, being proud of his superior swimming ability.

"So Zamar swam ashore alone and rested himself while he watched his companion giving a playful exhibition of his talents in the water. His friend was fond of pretending that he was drowning, and in the past Zamar had often been fooled into swimming hastily to his side, only to be laughed at for having been taken in by his friend's pretense.

"Thus it was, that when Zamar heard his friend suddenly cry out that he was drowning, he merely smiled to himself and kept reclining on the shore. But for once the other was in earnest. He had been seized with cramps. In a few moments he disappeared below the waves and was carried off by an undertow.

"When the truth came to Zamar that he had sat idly by while permitting his

young friend to drown, the shock was too much for him. He felt himself entirely to blame. A voice inside him kept reminding him that if he had heeded his friend's cries for help, he might have been in time to save him. To escape the accusing voice within him, Zamar began to lose himself in a life of reckless outer activities. That is the answer to thy question, Anzada."

All were silent in the room, as Anzada, her dark eyes warmly soft with understanding, stepped forward to Zamar and took him by the hand. "My heart told me, Zamar, that beneath thine outer mask of waywardness was another nobler self. Now that I know the reason for thy reckless life, I say unto thee, I do not hold the drowning of thy friend to thine account. Thou wert not a seer. How couldst thou know thy friend was not playing his old game of drowning? I will not now make my choice betwixt thee and Alib, thy brother. But let us all meet here again with the coming of the seventh moon and I shall then make my choice."

From that moment on, the merchant noted a remarkable change in his elder son. Zamar became quiet and obedient, as he had been in his childhood. It seemed that a great weight had fallen

from the young man, and his eyes lost their restless defiant look.

When the seventh moon came, the merchant and his two sons again made their way to the sage's home, where they found the Saint of Bagdad and Anzada awaiting them.

And Anzada again took Zamar by the hand, saying:

"Thou art my choice, Zamar. What thou now art, restrained and upright in bearing, that did I see in thee when thou wert considered the most wayward young man in all Bagdad. For my heart told me of thy true nobility . . . ."

When the merchant and Nabul were alone again, the Saint of Bagdad said: "The heart of woman is wiser than the brain of man, my friend. Anzada knew that something was troubling Zamar's conscience—something he was trying to stifle with his reckless living. She knew if she could but help to clear his conscience, she would bring forth the real Zamar. Her love did the work of healing . . . ."

*Man searches for peace today as never before. But the only true peace is the peace of a clear conscience, even as Shakespeare knew when he said:*

*A peace above all earthly dignities,  
A still and quiet conscience . . . ."*

My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind . . . . Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

—George Washington

Let us have faith that RIGHT makes might; and in that faith let us to the end dare to do our duty as we understand it. And having chosen our course, let us renew our trust in God, and go forward without fear and with manly hearts.

—Abraham Lincoln

The era of Christianity—peace, brotherhood, the Golden Rule as applied to governmental matters—is yet to come, and when it comes, then, and then only, will the future of nations be sure.

—Louis Kossuth

# John Ruskin, Prophet

By BESS FOSTER SMITH

ONE of John Ruskin's Oxford disciples said of his master, "When he lectures, one sees a strange afflatus coming and going in his hands, his face, and especially his voice. He is at once a prophet—a poetic sage crying in the wilderness. His tones are full of mysterious echoes and romantic reverberations as if coming from a disconsolate spirit hovering over Babylon, as he pours out a rhapsody of exalted thoughts."

And what was this exalted thought that has caused Ruskin's voice to echo and re-echo down the corridors of time for one hundred years?

John Ruskin was an intellectual free-lance—one who lashed out fearlessly at whatever was ugly or cruel or sordid or devastating; who plead for beauty in art and architecture, as well as in the hearts of men. To him, art was a form of universal language and when, finally, men recover the "pristine clarity of hearing it speak," it lifts their minds out of those sordid ways, and mingles with all other attributes of the heart to make a happy life. To him art was the gospel and he preached it with apostolic zeal, not merely to the cultured and the idle, but to the masses. He knew that but to gaze on things beautiful is to create beauty in the Spirit, and that to share any delight is to increase it many fold, for, "Man's work," he said, "must be a reflex of a living image in his mind." He would, therefore, to create this new image for the mind and uplift it, have a room into which anybody could go and, "all day, always see nothing but what was good and what was beautiful." In other words, he saw the relationship between art and the ethics of society and would break down, if possible, the artificial barriers by which "high-brows" had set art aside from living—to be indulged in only by the elite.

With these ideals in his mind he went about, in a very impractical way, no doubt, judged by modern methods of social welfare work, to set up little strongholds of enlightenment to shine through the nineteenth century gloom. He lectured to factory workers and to school children, and although the words were far above their heads, they felt the influence of his great personality and were lifted in spirit. He lambasted industrialists and poor imitation architects. He even demonstrated better living by sweeping a block of a London street, showing people what a difference it can make—just being clean.

How-some-ever, he felt that what he did was no more than a drop in the great stream of life in which he struggled to divert the channel to more pleasant ways. "I seem to be born to conceive what I cannot execute; to recommend what I cannot obtain; to mourn over what I cannot save," he said of himself. His master-plan was, of course, never realized, but it was followed more closely than he knew for several decades. His was the voice "crying in the wilderness."

The psychoanalyst searches into the depths of one's personality, into the sub-merged nine-tenths of his sub-conscious being, and when we apply our superficial knowledge of this science to the life of John Ruskin, we find that he was cramped from early childhood in all quarters of his natural physical emotions. Consequently, he created, or discovered, a spirit world for his precocious mind to find expressions. When the world struck him a blow he receded into this haven and found security and healing. He recalls three distinct calls from God. The first was when he was given strength to survive his first great adolescent love, which was denied him. The second (1845) was when his body was cured of



an illness (tuberculosis). He tells in his diary how, when his life was despaired of, the mountains cured him. "At six o'clock of a summer morning I woke from a sound sleep, dressed quickly, ran along the village street, across the brook and climbed a grassy slope opposite. Beneath the pine boughs there was a moment of illumination. I had found life again! I went thankfully to my father and mother and told them I was sure I would get well."

The third call was a spiritual call (1854). Three volumes of *Modern Painters* had already been completed, and then all inspiration seemed to have left him. When this call came he said, "It was a period of spiritual illumination. I could see further into nature, into myself and into futurity than ever before." It was after this call that he started his social reform movements, preaching the gospel of true art.

From this time forth Ruskin felt he saw the nature of God, and how He operates through the mind of man. He saw from this time forth that art is great in proportion as it is received in the high faculties of the mind—the intellectual and moral faculties. As the mind we share with the Deity is nobler than the mind of the senses which we share with beasts, so art in all its forms of beauty is higher and must become our teacher.

So this trapped Spirit that was Ruskin, caught in hard circumstances, beat against his imprisonment with all of his might and continually hurt himself against the world.

As a child I recall the heathenish delight we used to take in putting into odd shaped old bottles the tiny cucumbers still growing on the vines, and in watching them grow to conform to their strange imprisonment. The plant could not escape growing into a grotesque form, but the psychologists tell us that man, alone of all creatures, is capable of sublimating this growing energy, and under the direction of an ideal, making

of himself an "integrated personality." People living in a civilized society, must of necessity find deviations for the basic primitive instinctual energies, since we cannot remain in the "native state." If man fails, of course, to adjust, he becomes perverted by this same energy and is most apt to become a criminal or base pervert.

This was basically the choice Ruskin was forced to make, since his childhood and unfulfilled love life had deprived him of natural outlets; and because he *was* a great soul, and moved in the direction of an ideal, he became the most revered art critic, the most fluent lecturer, and the most ornate writer, of his time. It is said he soared farther into the stratosphere on the wings of words than any other man of letters.

It would be a wonderful "second-coming" if the disconsolate Spirit of Ruskin could walk again with us "in another guise," in the nineteen-hundred and fifties, as he did in the eighteen-hundred and fifties, and again strike out at ugliness in art and society and selfish living. He could surely dress up the King's English in a new sparkle and beauty, make it more worth reading, and perhaps, more worth following.

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## CONVERSATION

The power to converse well is a very great charm. You think anybody can talk? How mistaken you are. Anybody can chatter. Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitchen, the cost of the last new dress, and the probable doings of the neighbors. But to talk wisely, instructively, freshly and delightfully, is an immense accomplishment. It implies exertion, observation, study of books and people, and receptivity of impression.

—John Ruskin

## The Case of Junior Davis

By A. J.

**D**URING the many years I have worked with children, I have contacted various types. One of the most interesting—and difficult—of these was a boy named Frank Davis.

Junior, as he was called, fell and broke his hip when he was about four years old. His leg was put into a brace, which had to be worn until the child was ten years old.

The mother of the boy was a peculiar woman, one evidence of which was her phobia concerning disease germs. She bought white cotton gloves by the gross, being afraid to touch a doorknob that someone else had touched for fear of germs. If her little son touched her she would have her gown changed at once and her hands washed with an antiseptic. When her laundress washed and ironed her nightgowns, I, as her nurse, had to carry the ironing board and iron into her bedroom and do them over. She felt that I was free of germs, or at least had less than the rest. In this atmosphere Junior lived until his mother passed on of cancer when he was nearly eight years of age.

I was the mother's nurse for fifteen months, and during that time got to know Junior very well. Unfortunately, at that time I knew nothing of the doctrine of rebirth, although I was beginning to think along metaphysical lines.

Junior had an invisible (to us) playmate, whom he called Tammy. No matter what difficulty the child got into, he blamed Tammy for it. He would say, "You see, I told you Daddy would be cross, but you wouldn't listen." Hearing that, his father would remark, "What is he—genius or idiot?" At times the child actually did look like an idiot,

getting an extremely silly look on his face, especially when his father corrected him. It was only after the mother died that I took over the entire care of the child.

When sent to school, Junior wouldn't do anything he was told to do. Upon being asked to do a certain thing by his teacher, he would reply tauntingly, "What will you do if I don't?" There was a large flower box in the window, and the boy would stand beside it and make marks in the sand. When the teacher came toward him he would erase the marks quickly. Finally he was taken out of school, and a private teacher was engaged for him. However, he laughed at her and said to me, "I know more than she does." I took his books and quizzed him to find out for myself, and it seemed he did know more than anyone thought he did.

Sometimes Junior would fly into the worst rages imaginable, whoever was near him was apt to get a kick from his good foot, on which he wore a heavy, high-soled shoe. When the tantrum was over, he would look at me and ask, "Was Junior a bad boy?" Then he would get that silly look on his face and say, "You see, Tammy, I told you Miss Jones would know that wasn't me."

One day Junior forgot to erase the marks he had made in the sand, and I discovered that they were the notes of music. On the strength of this I suggested to the father that he let his son take music lessons. Then my troubles really started. When the music instructor tried to teach the boy, he acted just as he had with the tutor. He just laughed at her, and she could do nothing with him. I asked him if he did not want to learn to play the piano, and

he replied, "She can't teach me music. I know more about it than she does."

One day after the music teacher left I went to the back of the house, from where I heard Junior going over the scales the teacher had been trying to teach him. He was playing them as though he had been doing it for years. He kept playing for about two hours, going from one thing to another. When I peeked in, I saw that he had the book up before him but was not looking at it. The next time the teacher came I told her what had happened. She said it was impossible, as he was the most stupid child she had ever tried to teach. I suggested that she leave, go around the block, and come in the back way, just in case he might play what he had been playing for several days. After she left I also left the room, and sure enough, the boy sat down at the piano and began to play all the scales again. The teacher was amazed.

It was my custom to carry Junior into my room in the mornings to put the brace on him and to help him dress. One morning just before I started to his room I was startled to hear strains of most beautiful music. At first I thought it was a radio, but as there was none in the house, and we had no near neighbors, I went to investigate. I found that the boy had crawled on his hands and knees to the piano, where he was sitting and playing music such as I had never heard before—or since. He played unaware that I was there.

Finally I had to pick him up and get him away from the piano before his father got up. He told me that the piano he played on before was a gold one, not an ugly ordinary upright one.

Some time after Junior had begun his playing I took him to Chicago to have a new brace made for his leg, and also to get him a new shoe. We stayed at one of the largest hotels in the city, and while I was getting dressed to take him out to dinner, he heard music from below. He crawled to the elevator and

told the operator to take him down to the dining room, from whence came the music. When Junior reached the piano he told the player to move over and he would show him how to play. Then he began to play. The orchestra, not knowing what he was playing, sat still. Everyone was amazed that a child so young could play as he did. When I went down and found the boy playing, I wanted to take him away at once. However, the manager asked me to let Junior play on for the guests. About an hour later I noticed that he was about through, so I asked the bell boy to carry him to the elevator for me. All Junior said was, "I guess Tammy worries you, doesn't he?"

When I took the child home from Chicago, I left him, as the father had married again. Junior did not like the woman his father had married, and he and Tammy did everything they could think of to torment her. Soon his father sent him to a military school. I went there once to see him, and the superintendent of the school told me that they could do nothing with the boy. He was at that time having one of his tantrums, so I asked to be taken to him. I asked the superintendent for the use of a piano, and taking Tammy (for it was he) by the hand, I led him to the instrument. He played as before, and the superintendent, like all the rest, was amazed. However, when the latter told the father what had happened, Junior was taken back home.

As he was very troublesome to the new wife, though, the father sent him to some friends in Vermont. He was about 13 then. Try as they would, the Vermont friends could not get Junior to go to school. Having no piano, he tried playing the organ, but after a time, it seemed that Tammy left him, for there was no more interest in music. Then Junior started to school and made fine progress. He finished and went on to college where he took up medicine. He is now a country doctor in Vermont.

## The World of Tomorrow

Down through the Ages the Spirit of Man  
 Has yearned for a state of perfection.  
 He labored and gleaned, he struggled and won  
 Through the natural law of selection.

He learned from the birds, the bees, and the ants—  
 He learned from the stars in the heavens.  
 The secrets of nature he probed and unlocked,  
 Then used them to build and to leaven.

He measured and planned—he dreamed and he saw  
 Great visions of splendour and beauty;  
 A life more abundant, when peaceful pursuit  
 Of science and art is his duty.

His dreams must come true, when he labors for all  
 With purpose tenacious and thorough.  
 In the light of the past, with the tools of today,  
 He prepares for the World of Tomorrow.

The trigon and sphere, as the symbol of truth,  
 Is a pattern of co-operation,  
 For Everyman's plan of a future more bright—  
 A message from nation to nation.

May the peoples unite, in the spirit of Light,  
 As they build the One World of Tomorrow!

—Alfa Lindanger

# Beginning of Miracles

By JULIA HAWTHORNE

## Part 5

A heavy constraint, perhaps due to a New England heritage, prevented my speaking much to others about the intimate spiritual companionship I had known. Perhaps it was a divine restraint, preventing a too early revelation by one who was still a novice in the ways of the spirit. In the reading of Psalm forty, however, I felt that God was reproaching me for remaining silent too long. I must "declare His faithfulness and His salvation." I must go and preach.

"Go . . .," commanded Christ Jesus, "to the lost sheep of the house of Israel. And as you go, preach, saying, The Kingdom of heaven is at hand."

With the overzeal characteristic of the beginner, I was tempted to force this new-found hope, of man's reconciliation to his God, upon everyone I knew. An overpowering sense of divine intervention made me realize, finally, that I must await higher guidance in this as I had in the training for it. Spiritual perception of another's need can be only of God.

Whereas one person may best be reached through the intellect, another may require shock or swift reproach; others need living evidence of God at work in their lives or the life of a friend. Some, already awakened, welcome a recital of intimate, lived experience in order that their faith may be strengthened or renewed. Whatever the approach may be, the higher guidance alone can be relied upon for an effective determination of the right one for each individual. Only God knows another's need and capacity to grow, and only He can reveal it.

When, hearing the word, a man or woman is capable of discerning the truth,

there is, for him (or her), an increase of faith. It is the quality of this faith that makes healing and salvation possible. To every man the same: "According to *your* faith . . . ."

There are those people, alas, who reject the God-guided preacher and the hope he brings. These are the rebellious ones. They stubbornly refuse, for a variety of reasons, to accept the truth that the kingdom of heaven is, indeed, at hand. Thus they forfeit the kingdom and cannot receive its healing and salvation. They have no increase of faith.

Fortunately, however, many of the "lost sheep" have a conscious spiritual hunger for intimate knowledge of the living God. In them is an eagerness to return to the land of promise, the kingdom of heaven which is at hand. One of these was Mr. Palmer.

\* \* \*

Mr. and Mrs. Palmer lived in an isolated house on the outskirts of Loring. I first saw them a few days after I had rented a small cottage for a period of rest and quiet. Off on a two mile hike to market, I passed through an extensive grove of trees and was unexpectedly confronted by a tidy little garden and beyond it the house. Mr. Palmer was hanging clothes on the line. His wife, small and feeble, was bent over her flowers, seeming to cherish them one by one.

"Hello, neighbors," I called.

Mr. and Mrs. Palmer, many years my senior, walked slowly over to where I stood.

"You must be the one who rented the Locket place," said the man. "Nice to have neighbors so near." His wife smiled her pleasure but had little to say, and in a few minutes I went on my way again.

"I'd like to tell her about God," I thought. "But I'd rather talk to her when her husband is not there."

An immediate response came from on High: "It is the man who needs Me."

Thrilled with the abruptness of this divine communication on a country road, I stood still and marveled.

"Oh!" I breathed, "I'll talk to both of them if You will open up the way!"

I returned from market by bus, on another route, and found a note tucked under my door. It was from Mrs. Palmer, warm with hospitality.

"We want you to have dinner with us this evening," read the note.

How nice of them. How wonderful of God!

There was too much spiritual excitement bubbling up within at the prospect of talking with these chosen ones of God, to let the afternoon be used for anything but prayer. I must be prepared to give whatever help was to be given through me. The afternoon sped on. In it was a glow in which even time was obscured. There was no time. There was an expansion of receptivity to the will of God.

Dinner was ready immediately after I had arrived at the Palmer house. Conversation at the table was confined to getting acquainted. Mrs. Palmer told me about her church and the best places to market. Her husband had been an architect and he talked about the work he had done and the aspirations he had had. After dinner she and I washed and dried the dishes together, and returned to the living room where Mr. Palmer quietly waited. Conversation here was light. A prayer took form in my heart, even as we talked.

"Father in heaven, if You want me to talk to these people about You, please open up the way."

Mrs. Palmer's voice suddenly lifted with power. It was startling coming from one so fragile and so still.

"Never hide your light under a bushel!" she exclaimed.

What divine influence prompted her

to say this in the very moment of prayer for guidance, I shall probably never know. I could only tremulously laugh and admit in return that I was, indeed, hiding my light.

"There are wonderful things I should like to tell you," I said.

These two new friends leaned forward eagerly to hear. They wanted to learn about the living God.

A few days later I was guided away from Loring. I left, totally unaware that Mr. Palmer was an alcoholic.

\* \* \*

Preaching under divine guidance impels one into strange pulpits: an inter-urban bus, a French tea room, a millionaire's home, a luxurious apartment on Park Avenue. In some of these poverty was required to enable God to use the servant in the pulpit of His choice. Only the poor and humble are conditioned to receive some of the calls to go and preach. There was no more effective circumstance, for example, by which to reach a tea room cook.

I desperately needed a pair of shoes. The soles of my one pair were in shreds. I had no money.

The only compensation for the few hours' work I was doing each day was room and board. An unspoken prayer that my needs be met went out from my heart.

Realizing that the urgency of this desire had its impetus in the spiritual highways, I stopped my work to listen. The telephone rang. The call was for me.

"I am proprietor of Emile's tea room," announced a strange and foreign-sounding voice.

I was newly acquainted with the small basement tea room, not far away, and had talked with the cashier. I knew her sister well.

"Maria say maybe you help us out?" continued the speaker. "For dinner tonight we have only one waitress. She no come. Can you come?"

I agreed to go.

"You come at four and stay nine o'clock. Wait on table for one dollar and tips," said the tea room proprietor, "and help cook with dishes. You get dinner too."

I agreed to be there at four o'clock and hung up the receiver. God's hand was surely in this and I wondered why. Why had Maria chosen me from all the people of her acquaintance except, indeed, God's will be in it?

At four o'clock that afternoon I walked down the few dark steps into the gay little tea room. In the kitchen I found the cook, a pretty young French woman. She told me to call her Eva. I liked her immediately and went to work under her good-natured tutelage. After the tables were set up we waited, and at five-thirty a young couple came in. A party of four strolled in at six.

Having at least served and lighted the crepes suzette, I was free to join the cook for our dinner in the kitchen. There were no more customers that night.

Relaxing over an excellent meal, and laughing with Eva about inconsequential things, I nevertheless was concerned for the mission part of my work in that place. I had of course, perceived that it was Eva who needed God. As we sat together at the table I silently prayed.

"If You want me to tell her about You, please open up the way."

With a profound sign Eva folded her hands and leaned back in her chair. "You know," she said, "sometimes I wonder what this life is all about. Why am I here? A cook. I want so much to live with music."

It was my cue. "You can live with music, Eva," I assured her. "If you will get in tune with God."

At the kitchen table the cook listened in wide-eyed eagerness to all that I could tell her about the living God. I emphasized our need to listen in faith for the Spirit of Truth. Eva pounded the table with one round fist.

"Listen!" she fervently exclaimed.

"Listen! That's what I needed to hear!"

That evening the kitchen of a basement tea room was filled with the radiance of Christ. At nine o'clock the dishes were finished and we said good night. I walked home, rejoicing all the way in the marvelous love of God. He had visited the heart of a young French woman and filled it with music of His own.

When I reached home the soles of my shoes were fairly dangling. I ruefully considered the financial situation. The table of four had left a twenty-five cent tip; the young couple had left nothing. One dollar and twenty-five cents was all I had, and this was not enough for shoes. It was pin money. But Eva was acquainted with God and there is no better coin than that! I went to bed, tired but rejoicing in the spirit of the Lord.

"You see my needs," I told Him that night. "Give me Your work to do and I will leave my needs to You."

In the next morning's mail there was a letter from a friend and with it a check for seven dollars.

"Use it for something you especially want," she wrote.

\* \* \*

I went at once to buy my shoes. On the way I was spiritually directed to Thomson's.

When I reached the shoe department at Thomson's a girl came to wait on me. She brought one pair of shoes. They were mine, I knew immediately. They were a perfect fit. I asked the price.

"Nine dollars," she said.

"I'm sorry," I told her, "but I have only seven dollars to spend for them."

I stood up to leave, but she motioned me to wait.

"I'll be back in a minute," she said.

Soon she returned, smiling, and said, "Mr. Doyle says you may have them for six eighty-five."

People are wonderful. People who move under God's direction.

*(To be continued)*

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# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic

(TWENTY-SEVENTH INSTALLMENT)

### Sound, Silence, and Soul Growth

*(Continued)*

**H**OWEVER, if the aspirant is placed in a position of responsibility to a family, it is his duty to strive to alter conditions by precept and example, particularly by example, so that in time that refined, subdued atmosphere which breathes harmony and strength may reign over the whole house. It is not essential to the happiness of children that they be allowed to shout at the top of their voices or to race pell-mell through the house, slamming doors and wrecking furniture in their mad race; it is indeed decidedly detrimental, for it teaches them to disregard the feelings of others in self-gratification. They will benefit more than mother by being shod with rubber heels and taught to reserve their romps for outdoors and to play quietly in the house, closing doors easily, and speaking in a moderated tone of voice such as mother uses.

In childhood we begin to wreck the nerves that bother us in later years, so if we teach our children the lesson above indicated, we may save them much trouble in life as well as further our

own soul growth now. It may take years to reform a household of these seemingly unimportant faults and secure an atmosphere conducive to soul growth, especially if the children have grown to adult age and resent reforms of that nature, but it is well worth while. We can and *must* at least cultivate the virtue of silence in ourselves, or our own soul growth will be very small. Perhaps if we look at the matter from its occult point of view in connection with that important vehicle, *the vital body*, the point of this necessity will be more clear.

We know that the vital body is ever storing up power in the physical body which is to be used in this "School of Experience," and that during the day the desire body is constantly dissipating this energy in actions which constitute experience that is eventually transmuted to soul growth. So far so good, but the desire body has the tendency to run amuck if not held in with a tight rein. It revels in *unrestrained* motion, the wilder the better, and if unbridled makes the body whistle, sing, jump, dance, and do all the other unnecessary and undignified things which are so detrimental to soul growth. While under such a spell of inharmony and discord the person is dead to the spiritual opportunities in the physical world, and at night when he leaves his body the process of restoration of that vehicle consumes so much time that very little, if any, time is left for work, even if the person has





the inclination to think seriously of doing such work.

Therefore we ought by all means to flee from noises which we are not obliged to hear, and cultivate personally the quiet yet kindly demeanor, the modulated voice, the silent walk, the unobtrusive presence and all the other virtues which make for harmony, for then the restorative process is quickly accomplished and we are free the major part of the night to work in the invisible worlds to gain more soul growth. Let us in this attempt at improvement remember to be undaunted by occasional failures, remembering Paul's admonition to continue in well-doing with patient persistence.

*The "Mysterium Magnum" of The  
Rose Cross*

Occasionally we get letters from students voicing their regret that they are alone in the study of the Rosicrucian Philosophy, that their husbands, wives, children, or other relatives are unsympathetic or even antagonistic to the teachings, despite all efforts of the said students to interest favorably these friends and thus obtain companionship in their studies, or at least freedom to follow their bent. This friction causes them a certain amount of unhappiness according to their various temperaments, and we are asked by these students to advise them how to overcome the antagonism and convert their relatives. This we have done by personal letters and have been privileged to help change conditions in not a few homes when our advice has been followed; but we know that frequently those who suffer most acutely are silent, and we have therefore decided to devote a little time to a discussion of the subject.

It is truly said, very truly, that "a little knowledge is a dangerous thing," and this applies with the same force to

the Rosicrucian teachings as to any other subject. Therefore, the very first step is to find out *if you have enough knowledge* to be on the safe side. So let me ask the question: What is the Rosicrucian teaching which you are so anxious to have others share and to which they object? Is it the twin laws of "Causation" and "Rebirth"? They are excellent for explaining a great many problems of life, and they are a great comfort when the grim reaper appears and robs our home of some one near and dear. But then you must remember that there are many who do not feel the need of any explanation whatever. They are constitutionally as unfit to apply it as a deaf mute is to use a telephone. It is true that we work to better advantage when conscious of the law and its purpose, but let us take comfort from the fact that these laws work for good to all whether they know it or not, and therefore *this knowledge is not essential*. They will suffer no great loss because they do not embrace this doctrine, and they may escape the danger incident to the possession of "a little knowledge."

In India where these truths are known and believed by millions, people make little effort at material progress because they know that they have endless time and what they do not accomplish in this life may wait till the next or a later life. Many Westerners who have embraced the doctrine of rebirth have ceased to be useful members of their community by adopting a life of indolence, thereby bringing reproach on these so-called higher teachings. If your friends will have none of this teaching, leave them alone. Making converts is by no means the essential point of the Rosicrucian teaching. The Guardian of the Gate will not examine them as to knowledge, and he may admit some who are entirely ignorant of this matter and shut the door in the face of others who have devoted their lives to studying, lecturing on, and teaching these laws.

*(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 Benefits of Purgatory

Q. Are we punished for our evil acts?

A. There is in the universe neither reward nor punishment. All is the result of invariable law.

Q. How does this law operate?

A. In the Desire World it operates in purging man of the baser desires and the correction of the weaknesses and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose.

Q. How is this related to wrongs he has done to others?

A. If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way.

Q. Is there a way to avoid such retribution?

A. Yes. If a person has been subject to vices, or has done wrong to others but has overcome his vices or repented and, as far as possible, made right the wrong done, such repentance, reform, and restitution have purged him of those special vices and evil acts.

Q. How does this affect his after death state?

A. The equilibrium has been restored and the lesson learned during that embodiment and therefore will not be a cause of suffering after death.

Q. What is the approximate stay in the Desire World?

A. In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same life events in the Desire World in about sixteen years.

Q. Is this an inflexible rule?

A. No, only a general gauge. There

are persons who remain in the Desire World much longer than their term of physical life. Others again, who have led lives with few gross desires, pass through in a much shorter period, but the measure above given is very nearly correct for the average man of the present day.

Q. Does a man review his past life again in Purgatory?

A. Yes. Although his past life passes before him when he leaves his dense body at death, he experiences no feeling in relation to what he sees. During his life in the Desire World, however, these life pictures again roll backwards, as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him.

Q. Does he actually experience what he sees?

A. Yes, every incident in his past life is now lived over again. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it.

Q. What does this teach him?

A. When he lives through all the sorrow and suffering he has caused to others he learns just how painful is the hurt and how hard to bear is the sorrow he has caused.

Q. How keenly does he feel this?

A. As already mentioned, the suffering is much keener because the man now has no dense body to dull the pain. Perhaps that is why the speed of life there is tripled—that the suffering may lose in duration what it gains in sharpness. Nature's measures are wonderfully just and true.

Reference: *Cosmo*, 107-108

# WESTERN WISDOM BIBLE STUDY

## The Revelation of Saint John the Divine

### THE BEAST OUT OF THE EARTH



And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell there-

in to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the same of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six.

*Revelation 13: 11-18*

Just as water, or the sea, is used to symbolize the emotional nature, so is earth used to indicate the material side of man's being. The "beast coming up out of the earth," materialism, has been allowed to become the greatest danger in man's present stage of evolution. This is due largely to the fact that, as taught in occult philosophy, "The mind was

given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body; the faculty of cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch."

Through this "beast," the materialistic side of man's nature, the "first beast," or lower desire nature, gained more power—"he had power to give life unto the image of the (first) beast." The things of the earth: possessions, position, and worldly fame, have furnished the "material" for the exercise of the lower desires during the materialistic age through which we have been passing. Seeming miracles, those of industrial and scientific achievement, are indeed wrought in the name of this "beast."

The Sons of Cain, who originated and are particularly clever in the arts and crafts, are descended from the fiery Lucifer Spirits, and are naturally proficient in the use of fire. "These people believe in works rather than faith, and by their dauntless courage and inexhaustible energy they have transformed the trackless wilderness of the world into a garden full of life and beauty, so lovely in fact that they have forgotten the Garden of God, the Kingdom of Heaven, whence they were expelled by the decree of the lunar God Jehovah. Against Him they are in constant rebellion . . . They have lost their spiritual sight and are imprisoned in the forehead of the body where it is said Cain was marked."

The digits of "six hundred three score and six," 666, added, give nine, the number of humanity, or man, during the present material stage of his evolutionary journey. The "beast" of materialism exists for all individually, as well as collectively, and must eventually be transmuted through love and service to others.

*(To be continued)*

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# TODAY'S SCIENCE

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## Scientific Aids to World Brotherhood

**S**CIENTIFIC inventions having to do with transportation and communication have been of primary importance in hastening the coming of the New Age of Universal Brotherhood. By means of the printed page, personal contact, hearing, and now, seeing, has come increasing knowledge of peoples for each other. From this knowledge springs greater understanding, and then come tolerance, sympathy, and friendliness—all essential for world brotherhood.

The invention of the printing press began, we may say, the linking—through the printed page—of the peoples of the world. The influx of books into the hands of the masses of the peoples prepared the way for the “getting acquainted” of nations.

The increasingly swift means of transportation: the steamship, the automobile, the train, and the airplane, have steadily diminished the circumference of our world and hastened the unification of the peoples within it. The airplane has made it possible for thousands of people to fly from one continent to another in but a few hours, and thus to become close “neighbors” with inhabitants of distant lands. By direct contact and observation we can learn probably better than in any other way. However, the number of people who can travel on an international scale by air is limited.

The telephone and radio have brought into use the sense of hearing to hasten world brotherhood. Nowadays we think nothing of conversing via telephone with persons in another continent.

The newest, and some say by far the most effective, scientific aid to world

unification is television. It is said that there are more than 6,000,000 television sets in American homes today, and, judging from the unparalleled growth of the television industry, it is likely that soon this number will be trebled, reaching an audience of 80,000,000.

Since international television is undoubtedly in the offing, it presents a challenge to our ingenuity to use it in furthering the ideals of the New Age throughout the world. “Democracy in action” via television could present the advantages of individual opportunity and freedom more effectively than any other method. Thus there might well be, as has been suggested by David Sarnoff, Chairman of the Board, R.C.A., in addition to the *Voice of America*, *A Voice and Vision of America*. As a matter of fact, such a project has been proposed in the Congress of the U.S., to be used in European and Asiatic countries by means of community receiving sets. One advantage such a television network system would have over radio is the fact that it could not be interfered with, or “jammed,” as radio broadcasts are from remote areas.

The fact that there is at present a limited range of television signals necessitates a special system for transmitting television programs transoceanically. Already there are known several methods for handling this problem, and although they are not yet in use, it is quite likely only a matter of time until they will be.

International television is thus very probably much nearer than we realize. Used properly, it can help tremendously to promote world brotherhood.



## Astro-Philosophy Series

By ELMAN

### THE ASTROLOGER AS SCIENTIST, ARTIST, AND PRIEST-TEACHER

**T**HE symbols of the circle, its quadrants, the zodiacal signs, the planets and their aspects must be understood to be symbols of life-essences, their purposes and functions, if astrology is to take its rightful place in the family of Illuminations. The approach that anything that is depicted in astrology is essentially bad makes it, relatively, impossible for the constructive work to be adequately fulfilled; further, such an approach has about as much correspondence to astrological truth as has the "hell-fire-and-damnation" version of Christianity to the simple, luminous teachings of Jesus.

"Philosophy" means "love of Wisdom" and man's paths toward the attainment of understanding are many. Since astrology is one of the principle paths by which humanity finds illumination this material is presented so that students may come into a clearer recognition of the three paths which should be traversed by them, in some degree, and must be traversed if they are to fulfill their purposes as "Astro-Philosophers."

The wheel of the horoscope and its "vibratory ingredients" contain the essential secrets of man's patterns of all kinds—and in all degrees and levels. The progress of the wheel, from ascend-

ant through twelfth house—counter-clockwise—opens up to our understanding the "onwardness and upwardness" of evolutionary unfoldment as it expresses the song of "I AM" in the four quadrants. Cosmic "Triune-ity" is physically manifested by what we usually refer to as the "three dimensions" of length, width, and height but no one of these three can manifest without the other two. This triune-ity of one composite physical dimension has its astrological correspondence in the triune-ity of each quadrant's division of three houses; the four quadrants are then seen to express the totality of the wheel in twelve houses—four triune-dimensional levels of consciousness and unfoldment. This is the symbolic picturing of "Pilgrim's Progress."

Since, then, the pattern of the twelve-housed wheel depicts the essential progress of any human unfoldment, it naturally follows that its symbols can refer to our experience as astrologers. In other words, certain specialized faculties and qualities of consciousness, in composite, comprise the "astrologer-part" of our being; and for a certain number of incarnations this realm of consciousness is exercised in a certain way as a factor in our unfoldment.

Our "astrologer-consciousness,"<sup>1</sup> because of its specializations, may be likened to a "sub-entity" in the entity

of our composite consciousness—similar, shall we say, to “yellow” or “purple” being sub-entities in the composite vibrational entity that we call “color.” Each sub-entity has, of course, its principal divisions and they, in turn, their myriads of variational expressions. So it is with the wheel and the signs by division in decanates, degrees, minutes, and seconds.

The “astrologer-part” of human consciousness is a composite of those factors which make us scientist, artist, and priest-teacher. Just as the cardinal color-vibrations are linked to each other by their gradations so do these three human correlatives blend into each other to make the “spectrum” of astrological consciousness. All people who work in astrology may tend, to a degree, to align themselves essentially to one of the three classifications but we must come to a point of “synthesizing ourselves” with all three if our astrological “chapter of development” is to be complete and well-rounded out.

The essential meanings of the first three houses contain the secrets of the remaining three quadrants, the second, third, and fourth quadrants being “extensions” of the first. It is felt that by “X-ray” consideration of the first quadrant we can unlock the secret of these qualities and capacities of human consciousness which, in specialized expression, give definition to our “astrological self”—the sum-total of which pictures humanity as “astro-philosopher.”

First House: the Ascendant of every horoscope; the first utterance of “I AM”; the physical envelope which instrumentates the consciousness; the awareness of being and of physical manifestation; the awareness of the “beingness” of all things; the exoteric consciousness which identifies humanity as a

factor in the manifested universe; in the beginning, man perceives this manifestation as *form exterior to himself*; subsequently, in unfoldment from the chrysalis of first-house consciousness, he perceives the multi-dimensionality of life by “esoteric” or “subjective” awareness and realization.

As expression of the first house, the astro-philosopher is “astrologer-as-scientist.” His approach to the subject is based on his desire to understand the physical expression of life from a basis that is different from any he has had before. Since his attention is focussed on form, he naturally pays careful atten-

tion to *quality* and *measurement*. He trains himself to scrupulous accuracy regarding the mathematical calculations involved because they are the skeletal form upon which his interpretative abilities will develop. Further, he seeks to unlock the secrets of abstract symbols as they serve to delineate the *processes* by which the Physical World manifests; he

#### WE CAN HELP OUR STARS

The stars help those who help themselves, for they are God's ministers. They show tendencies, they mark times when opportunities are ripe, but they never under any circumstances compel anyone to act in this, that, or the other manner. But neither are the directions haphazard events. They are lessons and experiences for us, of which we may avail ourselves, or not, as we choose within certain limits.

recognizes that humanity functions by its specialized principles as a machine functions according to its mechanical principles. He studies events as they represent the “form-side” of astrological-patterns-in-action. He studies his own chart in terms of synchronizing event with aspect; in early stages of development he identifies his aspects by relating them to vibrational action outside of himself.

Since he is a “first house expression,” the astro-scientist is the astrological pioneer. He is a path-breaker in the sense that he “projects” awareness of astrological truths into his circle of acquaintances and associations. He is a “stimulator,” bringing knowledge of a “new subject” to his immediate circle or to the world at large.

The developments of the astro-scientist are shown by the first house of the second and third quadrants; i.e. the fourth and seventh houses. It is through these chapters that the astro-scientist begins to develop his subjective awareness, because on these levels he must turn his "astro-scientific eyes" into the charts of those to whom he is drawn in family-pattern and in relationship-pattern. The "scientificity" of his approach urges him, naturally, to try to understand the charts of those who are nearest and dearest to him in personal relationship. The astro-scientist fails at this point if he permits his astrological awareness to be disturbed and distorted by his feelings toward the charts—and their contexts—of these who are close to him. The objective, unemotional, scientific part of him must be trained and disciplined to hold to its own truth, regardless of the feelings he has toward the person whose chart he is studying. Astro-philosophy, in this way, proves its value as an "impersonalizer" of the desire-nature; it makes possible a technique by which the mind may be trained to "see clearly" in spite of the claims of the desire-nature; as astro-philosophers, we must all acquire and maintain this impersonal, scientific approach toward *all* charts.

In his tenth house expression the astro-scientist rounds out his studies by including an understanding of many, if not all, of the patterns of interpretation. He studies horary astrology; he studies the charts of nations and governments, groups, institutions, and events which pertain to many people together. He studies astro-biology and astro-diagnosis; he knows something of how different "systems" present the subject. In other words, his scientificity is extended in scope to include an understanding of the vibratory essentials of any and all kinds of manifestations of the objectified life of humanity. The astro-scientist who keeps his interest in the subject uncommercial has the best chance of unfolding in a rhythmic and

natural way.

Second House: abstractly ruled by Venus, the second house is the feminine correlative of the first. It is the first of the fixed houses, its cusp is the starting-point of the trine-symbol and it initiates those levels of consciousness by which the astro-artist is born. Since this is the only feminine sign of the first quadrant, it initiates the two triplicities of the earth and water trines which include the symbolizings of humanity's emotional resources and responsiveness, its urge-to-love and its urge-to-transmute; its urge-to-beauty, with all of that urge's attendant inspirations and aspirations, visions, dreams, and ideals.

The term "astro-artist" is used to designate that part of our consciousness which *projects* the first house into realms of *identity with people*, not just of "understanding things." It is from the love-center that all artistry is cultivated, all true service projected, and all refinements realized. The astro-artist sees in astrology a channeling for the releasement of his emotional urges; also, through knowledge accumulated in his "scientific stage," he expresses the desire to harmonize and beautify human life by bringing to people an awareness of the essential goodnesses and beauties inherent in the great Principles of Life as they are designated in symbology.

The essential mainspring of the Astro-Artist's motivation is sympathy, a basic attribute of the feminine consciousness

## 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.

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.

(second house: Taurus, ruled by Venus, exaltation point of the Moon). The astro-artist wants to help, to encourage, to console, to lift, and to inspire. If he has not grounded himself in the requirements of the "scientific stage" his urge to help and to express his sympathetic feeling, may be, to a degree, impeded because he has failed to train himself in the technicalities of the subject. In other words, since he is functioning from the center of feelings—an intensely personal motivation—he must develop the "form side" of the subject so that his interpretations will be made from accurate pictures. By adherence to sincerity of motivation, the astro-artist avoids the pitfalls that may be in the way of all people whose *emotional responsiveness* is the keynote of their natures. These pitfalls may be sympathy uncontrolled by knowledge, false pity by which the astro-artist tends to turn away from pictures of needed redirection that are shown in the chart, and failure to perceive how EACH INDIVIDUAL CAN LEARN TO HELP HIMSELF BY UNDERSTANDING HIMSELF. The "complete" astro-artist cultivates detachment from emotional involvement in the problems of his client; he utilizes his awareness of the Principle of Cause-and-Effect as it manifests in the horoscope and sees the Law in operation throughout. However, his heart, mind, and hands are open to all who need his guidance; by adhering to the truth of astro-artistry he unfolds those transcendent areas of consciousness and faculty by which intuition and inspiration are born.

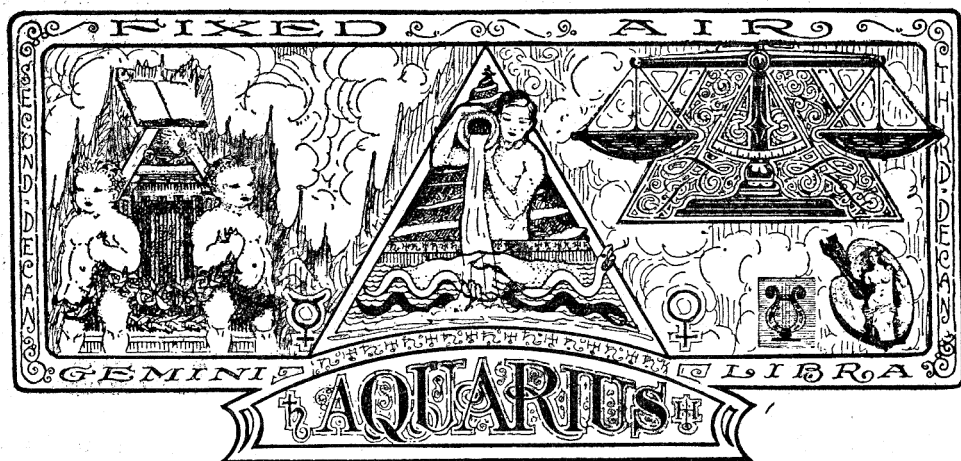
Third House: in this expression, the astro-philosopher combines the qualities of the first two and adds to them knowledge of the human consciousness that makes it possible for him to interpret the astrological patterns in their most deeply subjective phases. He has skill, a trained mentality, a sound technique. To this he adds a compassionate heart—a consciousness warmly responsive to the

inner needs of his fellow-beings. To this, in turn, he adds an inclusive mental grasp of the meaning of astrological symbols and patterns as they picture states of being, states of relationship, and states of evolution—not just events and suffering. Since the third house is polarized into the ninth, we see that the astro-philosopher of the third house type is scientist, artist, and teacher. The compositeness of his consciousness permits him to be designated as priest-teacher or "astro-priest." He is the "elder brother" to all who seek his guidance, because he has traversed the experience-patterns of those who come to him; he understands because he has realized through his own experience.

He knows sex and marriage because he has distilled understanding from his incarnations as male and female; he knows husbandhood and wifehood, passion and sacrifice, childhood and parenthood. He knows that the outer is a reflection of the inner and seeks, always, to bring the minds of people into alignment with this truth. Because he stands as an intermediary between man's ignorance and enlightenment, the astro-priest fulfills the same function in his astrological service that any priest does in a ceremonial religion; as priest, he "sees the problem" from the vantage-point of wisdom. The astro-scientist knows the effect of vibratory forces on individuals and groups; the astro-priest understands the vibratory life of humanity. The scientist is objective, the priest is subjective; the artist may be one or the other, depending on which of the two classifications he aligns himself with most strongly. However, the astro-priest's motivation is not scientific; he includes that level but his extensions include the upper, transcendent levels of both mind and heart.

The unfoldments of the astro-philosopher as priest-teacher are very interesting because the last phase of his "cross" (the multable signs) is the twelfth house  
(Continued on page 88)





## The Children of Aquarius, 1951

*Birthdays: January 21 to February 19*

**A**QUARIUS, third of the airy triplcity, is the sign of the fixed mind—the thinker and organizer. It represents concentration of mind and the attempt to fix the mental vibrations which are received. The developed Aquarian has a great interest in all humanitarian endeavors, and is intelligent, studious, intuitive, and an excellent character reader. He often possesses a strong telepathic faculty.

Natives of this sign have literary and artistic ability above the average, and are always attracted to the occult sciences. They endeavor to blend art and science, and their greatest success is apt to come in pursuits where steady application of the mind and concentration of thought are necessary.

Aquarians often make excellent teachers, able to use an abundance of illustration. They may be found also as artists, musicians, designers, explorers, engineers, surveyors, electricians, and leaders of advanced thought. They are inventive, original, independent, and progressive, taking an interest in all educational and political movements.

The less developed type of Aquarian is apt to yield to the selfish vibrations of Saturn and direct his activities toward the accomplishment of purely personal objectives. The separative nature of the fixed mind tends to deny him the ability to live in that cooperative harmony with others which comes natural to the higher Uranian type. Defective circulation is likely to be the basic cause of physical debility, and consequently exercise and fresh air are essential to their well-being.

The beneficent influence of Sun trine Saturn is in effect as the solar month for Aquarius opens this year, and it lasts until February 19. Children born with this aspect will have method, foresight, and organizing, executive, and diplomatic ability with the moral stamina to carry any project determined on to a successful conclusion. The nature is kind, honorable, and considerate, and political, judicial, and mining activities are favored.

Also in operation as the solar month opens, but lasting only until January 23, is the square of Mercury to Saturn. This aspect indicates the need for cultivating truthfulness, a cheerful disposi-

tion, unselfishness, and a faith and trust in Deity.

Mercury also squares Uranus from January 21 to January 27, a configuration which indicates an erratic mentality and the need for training in poise and consideration for others. Here again, unselfishness needs to be cultivated.

A more desirable mental aspect, Mercury sextile Jupiter, is in operation as the solar month opens and lasts until January 31. This is one of the finest assets in life, for it gives a cheerful, optimistic disposition, with the ability always to keep up the spirits in hours of adversity. The mind is broad, versatile, and able to reason correctly and to form a reliable judgment by careful deliberation. These people require time to think over whatever is presented to them, but once they have reached a conclusion it will be found incontrovertible. Law, literature, and travel are all favored.

A final aspect in operation at the opening of the solar month is Saturn square Uranus, and it lasts until February 19. This vibratory pattern suggests an unscrupulous, dishonest nature with an extremely violent temper. The outbursts are as sudden as a bolt from the blue and exhaust the person completely. These people are very eccentric and look at everything from a peculiar angle. They are apt to be treacherous, idle, indolent, and dangerous to the community, and are subject to chronic diseases. However, if the other indications in the horoscope are good the influence of a single aspect will not bring out such evil characteristics and therefore the whole horoscope is to be carefully considered before judging the influences mentioned. They may be considerably minimized by favorable indications in the horoscope.

Beginning January 27 and lasting until February 18, Jupiter is in conjunction with Mars, which strengthens the constitution and increases the vitality. It also indicates that the person is able to earn much money and use it freely

and generously, but the mentality is apt to be tricky, deceitful, untruthful, and impulsive. Since the conjunction occurs in Pisces, these natives may have to overcome a tendency toward inebriety.

Venus trines Uranus from January 31 to February 10, making the person mentally alert, of quick intuitive perception, and exceedingly magnetic. He also attracts a host of friends who will be a benefit and assistance to him. This aspect also indicates a love for art, music, and poetry, and is a favorable indication of a happy marriage, often suddenly consummated.

The Sun trines Neptune from February 1 to February 16, favoring the development of the spiritual faculties. Many people with this configuration hear the harmony of the spheres, and if Mercury gives the requisite dexterity they become inspirational musicians.

From February 2 to February 19, Venus trines Mars, giving an ambitious, aspiring, and adventurous nature, affectionate and fond of sports and pleasures. The health and earning capacity are good, but there is a tendency toward extravagance.

Another aspect to Venus, the trine from Jupiter, begins February 5 and lasts until February 7. This is one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life. It is a good indication of a successful and happy marriage, social prestige, and the respect of all with whom the person comes in contact. The disposition is jovial, optimistic, generous, and hospitable.

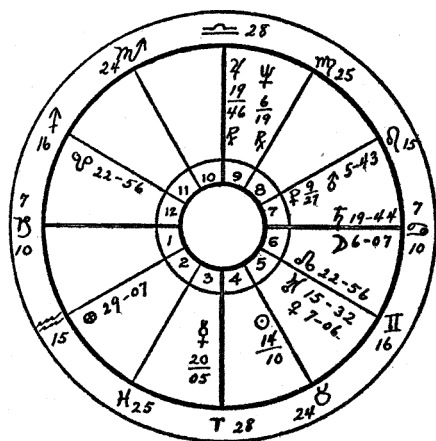
From February 6 to February 14, Mercury trines Saturn, a very favorable mental aspect. It gives seriousness, depth, and concentration to the mind, along with forethought, reasoning ability, persistence, and diplomacy. The native is apt to become prominent in connection with secret societies, religious, political, or governmental affairs. Since he is absolutely honest and fairminded, he makes a fine judge.

# Reading for a Subscriber's Child

GLORIA E. G.

Born May 4, 1946, 10:45 P. M.

Latitude 34 N. Longitude 118 W.



Our reading for this chart is based upon the positions of the planets as given, but as the birth hour is not positively known, allowance should be made for possible differences in the house positions of the planets.

The Sun in Taurus in the 4th house is sextile to the Moon and Saturn in Cancer, in the 6th and 7th houses, respectively. Gloria's nature is basically amicable and kind, and she has a determined will, as well as an inherent love for justice and truth. She is strongly domestic, and should be a very successful artistic home maker. The sextile of the lights to each other makes for general success in life—health, fair financial conditions, good home conditions, and esteem in the community. The sextile of the Sun to Saturn brings out the best qualities in both planets. There is method, foresight, organizing and diplomatic ability, and the moral stamina to carry any project determined on to a successful conclusion. A high sense of honor and success in mining or agricultural positions are also favored by this configuration.

The square of the Moon to Neptune in Libra in the 9th is an indication of

the psychic. However, since the tendency is toward the passive or negative side, this child should be carefully taught the difference between positive and negative development and how to unfold her faculties in a positive manner.

Mercury in Aries in the 3rd house sextiles Uranus in Gemini in the 5th. This gives a quick, intuitive mentality, and the possibility of many sudden journeys. Mercury also opposes Jupiter and squares Saturn, aspects which indicate the need for training in optimism, unselfishness, and truthfulness, as well as in making definite decisions and sticking to them. There may be difficulty in stomach digestion unless the child is taught to eat properly—regularly and only of natural wholesome foods.

Venus, ruler of Taurus, the Sun sign of this child, is in Gemini in the 5th, sextile Mars and Pluto in Leo in the 7th, and trine Neptune. These influences increase the affectionate side of Gloria's nature, favor good health, and indicate musical and poetical ability. She should have musical training in her early years, if at all possible, and could use such training to advantage in teaching.

In addition to its sextile to Mercury, Uranus also trines Jupiter and sextiles Pluto, indicating an interest in the occult arts and sciences and the possibility of association with an occult order. The mind tends toward the unusual and progressive. Influential friends are apt to help this child attain her desires and aspirations.

The square of Saturn in Cancer to Jupiter, as well as the square of the Moon in Cancer to Neptune, is an indication for the need to train Gloria to eat properly. Otherwise, there is apt to be difficulty with the kidneys and liver, as well as the stomach.

When the progressed Sun conjuncts Venus, about 1969, there will be a three year period favorable toward professional and partnership interests.

# 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.*

## Postoffice Clerk, Secretary

**DERMOT M.**—Born June 3, 1916, 6:30 P.M., Lat. 49 N., Long. 116 W. The 10th house sign in this horoscope is the mental, analytical Virgo, and its ruler, Mercury, is retrograde, posited in Gemini in the 7th in conjunction with the Sun, and trines Uranus intercepted in Aquarius in the 3rd. The Moon is in the sign Cancer, in conjunction with Venus and Saturn in the 8th, and squares Jupiter in Aries in the 5th. The fixed, martial sign Scorpio is on the Ascendant, and its ruler, Mars, is in Virgo in the 9th within four degrees of the MC. Mental or literary work of some kind would suit this man best. He could do well as a postoffice clerk or official, mail order clerk, mail carrier, or as a secretary.

## Accountant, Chemist

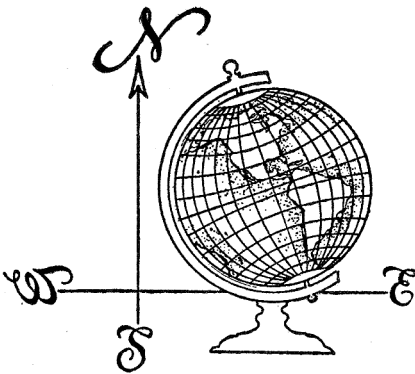
**PETER P. S.**—Born September 19, 1926, 3:00 P.M., Lat. 42 N., Long. 82 W. The powerful, fixed sign Scorpio is on the Midheaven of this nativity, and its ruler, Mars, is in Taurus in the 3rd, making a trine to Venus (8 degrees) the Sun and Mercury in Virgo, an opposition to Saturn in Scorpio in the 9th, a square to Jupiter in Aquarius in the 1st, and a square to Neptune in Leo in the 7th. Saturn, in conjunction with the MC, trines Uranus in Pisces in the 2nd, sextiles Sun and Mercury, squares Jupiter, Moon, and Neptune, and opposes Mars. The Moon, in Aquarius in the first, also opposes Neptune. This young man is doubtless rather versatile, but as an accountant, taxidermist, bookbinder, or manufacturing chemist, he would probably do best.

## Steamship Operator, Merchant

**EARL C. M.**—Born April 29, 1928, 5:00 A.M., Lat. 37 N., Long. 120 W. Here we find the ambitious sign Capricorn on the 10th cusp, with its ruler, Saturn, posited in Sagittarius in the 8th, making a trine to Jupiter and Venus in Aries in the 12th, a square to Mars in Pisces in the 11th, and a square to the Moon in Virgo in the 5th. The Sun is in Taurus in the 1st, in conjunction with Mercury and the ASC, trine the Moon, and sextile Mars. Neptune in Leo in the 5th trines Venus and Jupiter, and also makes an eight-degree trine to Mercury and Saturn. This young man could do well as a travel bureau or steamship agent, a merchant (dealing in silks, etc.) an importer or exporter, or as a candy manufacturer.

## Naval Officer, Antique Dealer

**DALE E. M.**—Born September 27, 1929, 5:30 A.M., Lat. 37 W., Long. 120 W. The 28th degree of Gemini is on the MC of this horoscope, with the Moon, Pluto, and the Part of Fortune intercepted in Cancer in the 10th. The Moon makes a ten-degree sextile to the Sun in Libra in the 1st, and squares Mercury and Mars in Libra in the 1st. Mercury, ruler of Gemini, is in conjunction with Mars in Libra, trines Jupiter in Gemini in the 9th, and sextiles Saturn in Sagittarius in the 3rd. The 29th degree of Virgo is on the ASC. This young man is probably attracted to the navy, or other vocations involving the water element. He would have natural ability as a steward, and as a dealer in sea foods, teas, coffees, antiques, etc.



MONTHLY

# News

INTERPRETED

## Thanks in the Day of Trouble

It is not strange that this, a day of trouble, should also be a day of thanksgiving. There is a close connection between the two, for gratitude flourishes best in rocky ground.

Americans are deeply troubled today, despite the material prosperity that surrounds them. They are troubled for the future, which looks forbidding from any angle; they are troubled about their leadership in this fateful hour of history; they are troubled over the dread forces at loose in the world.

They wonder whether men of good will, for all their patience and perseverance, can arrest the holocaust of evil, or survive it.

Yet the spirit of thanksgiving is strong in the land.

Men who have not been consciously religious today are being driven to their knees, as Abraham Lincoln once confessed he was driven, by the realization that they have nowhere else to go. Men are looking upward because elsewhere all is dark. This is no revivalism, but a profound spiritual awakening. America seems on the verge of once more recognizing Almighty God.

... While the principle of freedom of religious opinion, and separation of church and state, is a fundamental and desirable part of the American system, it must always be remembered that apart from God there is really no basis for the notions of human equality and personal dignity.

All the evidence that can be gathered by science indicates that men are not at all equal, either by birth or thereafter; they differ widely as to intelligence, strength, skill, stature, color, appearance, temperament, wealth and health. . . .

Yet we believe, as our fathers believed, that the worth of an individual human being

is incalculable, that the preservation of his rights and dignity is the end of the government we have erected here in the New World and seek, somewhat self-consciously, to impress upon the Old.

This is not a matter of fact. It is a matter of faith.

Men are not equal, except in the sight of God. Men are not worth much, except as children of God. Men have no dignity, except as the images of God.

This faith is the gulf that separates the free world from the slave. The authors of the American experiment realized it, for they held that all men are *endowed by their Creator* with certain inalienable rights, and without this premise, those rights become fiction. The makers of the Soviet Union also were well aware of it; their outlawing of God was no caprice, but a necessary step in establishing their despotism.

Thus in this time of trial, our offerings of thanksgiving have changed their tone. We are thankful, as before, for the abundance with which America is blessed. But more than this, we are thankful for the faith that makes men free, and for the promise, voiced by the Psalmist of old, of deliverance in the day of trouble.

—Los Angeles Times, Nov., 1950

"No man can serve two masters," said Jesus, the Christ. "Ye cannot serve God and mammon." Actually there is but one power in the universe, but during manifestation there is a distinction between spirit and matter. All things come out of spirit, and to spirit they will return, but for a while matter (spirit crystallized and limited) has a power over man that makes him forget his own divinity. In its earthly experi-

ences the Spirit of man is faced with this apparent duality and forced to make a choice between the two masters, God and mammon. If it chooses to serve mammon, or the temporal things, it must pass through trouble and disillusionment to bring it back to the right way. If it chooses to serve God—eternal Light and Truth—then amazingly it discovers that all things obey one law, and that he who serves God has everything he needs in a material world, for the Creator includes within Himself all things temporal and eternal.

When the founding fathers of the United States of America, prompted doubtless by unseen Leaders, made their declaration regarding the essential equality of all men, they chose for the new nation a foundation of spiritual truth, as the above fine editorial points out. This declaration opens the way for a better understanding of man's origin and destiny and is not a very big step removed from the acceptance of the "long view of life"—the progression of the Spirit in time. In the light of the Laws of Rebirth and Consequence even present inequalities become readily understood.

For a nation, as for an individual, it is impossible to serve two masters. A nation founded upon spiritual principles must put them first always. There is no department of national life from which God can be safely excluded. If God is shut out from politics, education, business, etc., then these become diseased areas from which infection spreads to the whole body. Then there must be a cleansing, or a day of trouble. Material benefits are good and to be received with gratitude, but there is always danger that material prosperity may be considered as an end in itself, whereas it has no value apart from God. Adversity, rightly used and understood, is an opportunity for re-examination of values, and can be the means of turning us back to the way of true progress. For this, also, we should give thanks.

## Religion and Science Becoming Reconciled

That man should no longer have any difficulty living in both a scientific and religious world was the theme of a sermon yesterday by the Rev. Curtis Beach, pastor of the Neighborhood Church, 215 W. California St., Pasadena.

The pastor expressed his belief that religion and science are no longer at odds, but have finally become unified in their relationship to the world and man.

"We have learned that science tells how the universe came to be and how it operates—while religion tells us why!" Mr. Beach said.

He emphasized that for most people today there is no longer any conflict between the two. Science gives factual information about the world and man, and religion interprets.

"Religion says that man is a highly moral and spiritual being, with a purpose and a destiny that transcends his material origin, and that all this universe is governed and undergirded by that intelligence we call God," he added.

"Science gives us the facts—religion breathes the spirit into them."

Those of true scientific spirit as well as the truly religious, he maintained, will take the scientist's findings as the best ideas to be deduced at the present time.

"We know that with more exploration, as in everything else, God hath yet more light and truth to reveal to our searching minds."

—*Los Angeles Times*, Nov. 13, 1950

The leaders of humanity, the Elder Brothers, have been working for centuries to spiritualize science and make religion scientific, so that "at the auspicious time" the two might be brought together in a harmonious partnership. With this end in view some of the Leaders have worked with the churches, and some with the scientists.

When the modern scientific movement began to gain power, the devotees of religion feared it, because they thought it would destroy their faith. This attitude seems to show that religious belief was largely blind and superstitious, for how can a knowledge of the methods of the Creator's workings harm anyone

who is firmly grounded in the faith that God and the universe are good?

On the other hand, the scientific mind has been arrogant and has spurned the reverence of religion. Consequently it went astray in the fogs of materialism.

There is need for both faith and knowledge. Many mysteries must be apprehended through the channels of the heart, but as a potential creator man must also develop his mind and learn to gain knowledge by means of the brain. Recently it has been apparent that scientists are coming to a truer understanding of the nature of life. Now we learn that religious leaders are beginning to make peace with science. This encouraging news is particularly welcome to Rosierucian students. The Rosierucian Philosophy is designed to satisfy the inquiring mind and also to develop the heart qualities. Intellect alone is sterile and barren, hence the true follower of the Mysteries tries to blend the warmth of love and sympathy with his knowledge of occultism so that the seed of his efforts may germinate and bear fruit in service to others.

## Sin Offerings

Not so long ago diabetes was a fatal disease. Then Drs. Banting, Collip and Best, working with dogs at the University of Toronto, discovered the beneficial effects of a preparation, made from the pancreatic glands of cattle, which is now known as insulin.

Because of insulin, and of the use of dogs in medical research, thousands of diabetic patients in our generation are able to live long and normal lives.

Today there is a dramatic and pertinent sequel to this story. A toy collie dog, Peggy by name, was recently taken to the University of Chicago's Billings Memorial Hospital in a diabetic coma. The doctors diagnosed the trouble, rare in animals, and prescribed insulin injections, just as they do for humans. Peggy is now recovered and back home once again, thanks to insulin and the use of dogs for medical research.

Peggy, of course, is only one example of

the benefits dogs derive from medical research involving dogs. The treatment of distemper, which once killed thousands of dogs annually, was evolved through medical research involving dogs. Dogs have also survived serious infections, thanks to the antibiotic drugs developed through research with dogs.

The newest anesthetics are another case in point, since they ease the pain of animals as well as humans and were likewise discovered through animal experimentation.

Yet the antivivisectionists here in Baltimore want to curb the use of stray, unwanted and doomed dogs from the city pound for medical research by the University of Maryland and Johns Hopkins University. They want people to vote "for" their Question No. 9 on the Nov. 7 ballots. But every pet owner who loves his dog or cat will naturally want to vote "against" Question No. 9.

If they don't, they will be voting to cripple research aimed at helping both themselves and their pets.

—*The Baltimore Sun*

Baltimore was not the only city to place on the ballot last November a measure authorizing the surrender of pound animals for experimental purposes. Los Angeles, California, for instance, passed such an ordinance, in spite of a hard fight made against it.

Read the above press clipping carefully. It is typical of methods used by those who seek to buy knowledge and health at the cost of suffering and torture inflicted on helpless creatures. Note the appeal to fear and selfishness, the false conclusions, and finally the oblique reasoning that claims it is for the good of the animals. These attitudes only take us further away from health of body and mind. Sickness and disease come because we transgress God's laws. Animal experimentation is an attempt to place our sins upon the dumb creatures, and to offer up the animals on the altar of sacrifice.

What we must sacrifice is our own fear, selfishness, and devious thinking. Then with clear minds and clean hearts we shall find truth, and learn how to live in harmony with the laws of our being.

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## READERS' QUESTIONS

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### The Dual Personality

#### Question:

Recently I heard a radio version of Robert Louis Stevenson's story, *Dr. Jekyll and Mr. Hyde*. Is it possible for a person to have a dual personality such as that portrayed in this story? If so, how do you account for it? Would this be the same as the "split personality" of modern psychologists, or the "dual personality" which the artist Salvador Dali described in explaining his "spiritual transformation" which has caused him to paint religious pictures instead of the "sacrilegious" ones he formerly painted?

#### Answer:

First, let us understand that human beings have a "higher self" (the three-fold, indwelling Spirit or Ego), and a "lower self" (the material side of our being, imbued with the principles of crystallization, selfishness, and passion), which are eternally at war. The object of our work with our various bodies (dense, vital, desire, and mind) here on this material plane is *union with the higher self*, and until that takes place the struggle between the higher and lower must continue. In this sense every person has a "dual personality," acting at times under the direction of the higher nature, and at other times in response to the urgings of the lower. The inner struggle between the two may take place quietly and unobserved by others, or it may manifest through noticeable demonstrations and definite sudden changes in one's manner of living. Sometimes a spiritual experience, such as took place

in *Starr Daily*, the reformed criminal, establishes the higher self in command, and the person thenceforth leads a life as exemplary and helpful as it was formerly evil. In our opinion, knowing only what we have read in the case of Mr. Dali, a somewhat similar occurrence probably took place within him. It seems that for some reason his higher self has prevailed, and now he is dedicated to work that is prompted by the Spirit.

As to the story of *Dr. Jekyll and Mr. Hyde*, we would say that it is quite possible for a person to have a dual personality similar to that of the character portrayed by Stevenson. In such a case the lower self is reinforced by the desire body, or sin body, left by the Ego on earth at his last death, and drawn to him by magnetic attraction when he is reborn. Occult philosophy explains this as follows:

People who have led very evil lives, particularly if they have fostered hate and malice, have thereby caused their vital body to be composed almost entirely of the two lower ethers, and they have hardened it and endued it with great strength. Also the desire body has become coarse and vile in character. A further development is that the vital and desire bodies become interlocked so that at death the usual separation between the two does not take place. This interlocked vital and desire body is called the *sin body*. Such people gravitate after death to the lowest region of the Desire World, which interpenetrates the etheric region of the earth, and are there in constant touch with those in the Physical World who are suited by their evil natures to carry out the wicked designs of these disembodied Spirits.



Sometimes these earthbound entities keep up their nefarious work for centuries, and there seems to be no limit to what they may do. All this time they are adding to their own score and their ever-increasing load of sin, for the vital body is reflecting and etching deeply into the desire body a record of each misdeed.

Finally, however, the earthbound Spirit is obliged to let go and enter the purgatorial existence, being no longer able to resist the purgatorial force of repulsion. This existence is naturally lengthy in proportion to the time the Spirit has continued its evil practices after the death of the dense body, and it thus meets its due retribution. After the purgatorial period is finished, the Spirit leaves the sin body. This, however, does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is enhanced by its dual composition, being composed as it is of both a vital and a desire body. It has what amounts to a sort of personal consciousness. While it has no reasoning power, still it is in possession of a kind of low cunning which makes it seem as though it were actually endowed with a spiritual presence. This enables it to live a separate life for many centuries.

The creator of this sin body after discarding it passes rapidly through the First Heaven, where on account of having but few if any good deeds to his credit has little to detain him, and quickly goes on into the Second Heaven where he sojourns only long enough to create a new environment for himself. He then enters the Third Heaven, there to remain for a short time only. Such an Ego is reborn much earlier than is ordinarily the rule in order to satisfy the material cravings which draw it very strongly to the physical plane.

Now, when such an Ego is reborn to earth life, the sin body is drawn to it by magnetic attraction, and usually stays with it all its life. In such cases the

person is likely often to come under the influence of the sin body, which will cause him to lead an entirely different life than at other times when not under its influence. While under the domination of the double desire body, or sin body, he may be compelled to commit deeds (as did Mr. Hyde) which at other times he would loathe and despise; yet its influence is so strong, that it gets possession of him at times in spite of his endeavor to rid himself of it. Needless to say, it is not the taking of any material "potion" that causes the transformation. It is simply that the individual has given way to the lower nature to the extent that the latter gains the upper hand. No better example could be given to show the desirability of using the will to think pure, helpful thoughts, and otherwise follow the promptings of the higher self.

In regard to the "split personality" of the psychiatrists, we believe that, aside from the usual struggle which goes on between the higher and lower selves, this phenomenon can usually be accounted for by the influence which invisible entities exert upon people who are negative (mediumistic), or who habitually entertain thoughts and feelings of a low nature. According to our thoughts and desires do we attract to us invisible entities, who may help or hinder our progress. We choose for ourselves the kind we invite.

In some cases there may be a complete obsession, where a discarnate entity takes entire possession of the body of an Ego who has been ousted from its vehicle. However, in such an instance, there would be a permanent change of the personality. Where the obsession is only partial or temporary, the person would manifest as definite a change in nature at times as the Ego who comes under the control of its own sin body. Fortunately, cases where the sin body gains control are rare at present, but there are many cases of partial obsession, as well as of hypnotic influence.



## Needed--A Diet for Our Soil

By ARNOLD P. YERKES

### Part 1

**EDITOR'S NOTE**—This article is re-printed by permission from Healthways, a message-giving monthly periodical published by the National Chiropractic Association, Inc. The source of the article is a booklet, *Soil—A Foundation of Health*, put out by the Farm Practice Research Department of International Harvester Co., and while it is written from the purely material viewpoint, we feel that it contains valuable information in regard to an important subject: the relation of diet to soil.

**D**O you know whether you are made of the "right stuff"?

Do you have the best material in your bones and muscles?

Does the gray matter of your brain contain all the elements that are necessary for a keen, alert mind?

Does your system contain the minerals needed to keep your teeth sound—your nerves steady?

These are "foolish questions." No one knows, today, what his body contains and what it lacks. Tomorrow, if the coming generation avails itself of current scientific knowledge and equipment, it seems probable that people will know definitely what they are made of. More

important still, they should know just what they lack, and how to supply it, to maintain perfect health.

If your body could be placed in some apparatus, similar to a spectroscope, that would detect every different mineral or element present in your system, how many different elements would you expect it to show?

If you were in good health, the apparatus would indicate the following items as constituting the "stuff" you are made of. First, of course, would be the four elements, calcium, nitrogen (protein), phosphorus, and potassium.

These four, together with water (hydrogen and oxygen) were for a long time believed to be the only materials composing our bodies, because early analyzing methods did not reveal any others. In addition, however, the modern analysis would show, in various forms: iron, cobalt, copper, zinc, chlorine, sodium, magnesium, manganese, sulphur, silver, boron, nickel, aluminum, arsenic, fluorine, iodine, carbon.

Also, there would be at least half a dozen vitamins, some of which are composed of several distinct factors, such as thiamin, riboflavin, niacin, pyridoxine, pantothenic acid, folic acid, biotin, etc.

You perhaps never realized that your body was composed of such a complex

formula of minerals and other elements. You are still less likely to have given much thought to the fact that the absence of some of the above items might lower your standard of health, or even cause sickness, just as surely as the presence of some poisonous element.

For example, if your body lacked iodine for any appreciable length of time, you would be likely to suffer from goiter. If it lacked iron, you would probably develop liver trouble, your skin and even your blood would become pale, your body would show emaciation, and your hair would become hard and faded.

If your body contained no cobalt, the number of red corpuscles in your blood would be reduced, glandular activity would be lessened, and you would become listless.

The medical profession is rather generally agreed that a deficiency of copper will cause anemia; of phosphorus, deterioration of active body tissues; of silver, diseased tonsils; of magnesium, nervous disorders; of zinc, thyroid troubles; and so on.

Despite this knowledge of injurious effects of deficiencies of certain elements in our bodies, which has been developed largely in comparatively recent years the average person seldom gives a thought to the supply of these elements for his body's requirements. At least, he seldom thinks about it until he becomes sick or indisposed. Then he may start buying vitamins or minerals from the drug store, either as a result of reading advertisements or on a doctor's prescription.

Sale of such anti-deficiency products is really "big business," running in the neighborhood of half a billion dollars annually. This is a good indication of how widespread our national dietary deficiency is, and how readily we spend money to regain health when our lack of health becomes troublesome. The sum mentioned does not include the cost of treatment and medication involving

special prescriptions; it covers only the sales of packaged vitamin and mineral preparations over drug store counters.

Since your body is known to need all of the afore-mentioned elements, and perhaps some more, just how are you to be sure you are obtaining enough of all these factors, major and minor, to be reasonably certain of avoiding the onset of deficiency or degenerative diseases?

The only logical way of supplying your body with them is to get them regularly in your customary diet. The body is continually eliminating these elements, if they are present, hence the supply should be just as constantly renewed.

If you are to obtain them from your food, they must be kept available in the soil from which that food is produced. Plants obtain nitrogen and carbon dioxide from the air but they must get minerals almost exclusively from the soil.

Suppose you follow religiously the recommended diet of some recognized authority—won't such a diet protect you against mineral deficiencies?

Unfortunately, the answer to this must almost always be "no."

Theoretically, such a diet should meet all your bodily requirements. Actually, however, it cannot meet these requirements unless the food has been produced on completely fertile soil, one that contains all the elements necessary for healthy plants and animals. Thus, a person could consume in excess of the recommended quantities of all the foods listed in such a "health diet" if they came from deficient soils and still fail by a wide margin of supplying all the minerals and vitamins which he requires for maintenance of health.

It was this fact that caused someone to coin the phrase: "starving to death on a full stomach."

There is a very wide variation in the composition of fruits, vegetables, grain, milk, and eggs, etc., when produced on different soils in different sections of the country, or on different farms, or

even different fields on the same farm.

Numerous laboratory tests have proved this fact, and the difference is often so pronounced that even a layman can notice it. For example, there are farmers in Illinois who refuse to buy corn from certain sections of their own state. Experience and observation have convinced these farmers that corn grown on "wornout" or poorly managed soil does not have the same feeding value as corn from land where the original mineral content has not been so depleted or has been replenished.

These farmers could not tell you what elements are lacking in this poor corn; but they do know that the animals do not put on weight as fast on such corn as when they are fed corn grown on better soil.

The spectrograph would probably reveal the reason. Isn't it time some of our modern scientific tools were used to determine just what elements are lacking in such inferior feeds and soils, and what ones are found in good feeds and soils?

The tremendous possibilities of uncovering incaluable information in this field have been barely scratched.

With the various adaptations of the principles of the spectrograph, it is possible to determine quickly and cheaply nearly every element in any sample of soil, food, feed, manure, urine, or fertilizer. A complete knowledge of the elements present in healthy plants and animals as well as in unhealthy ones, should give us information never before available on how to keep plants and animals in perfect health.

Better yet, it should show how to produce and maintain health in people. Extensive use of such scientific knowledge and equipment is made in war for the purpose of bringing about death and destruction. Surely, in peace, the human race is entitled to have such knowledge used for the improvement of national health and the restoration of one of our greatest national assets—the soil, since

on the soil depends our personal and national health.

There is the feeling on the part of many people that since the human race has for centuries eaten certain staple foods produced on our farm soils, and maintained a reasonably satisfactory state of health, it can do the same thing today. Those who hold this belief try to ascribe the growing rate of degenerative diseases, such as those of the heart, liver, teeth, bones, etc., to causes other than the quality of food.

*(To be continued)*

## ASTRO - PHILOSOPHY SERIES

*(Continued from page 76)*

—the "finale" of the wheel. Since he is a composite of the first two types, plus something else, his development-stages involve testings and rewardings that are comparatively greater than those of the other two.

The astro-priest, in his "primitive stage" is the moralist, sub-expression of the ninth house. His literal interpretations of principle are necessary because he has not, as yet, had sufficient experience to round out his understanding. In this level, the astro-priest sees the chart as "picturings of good-versus-evil." Since he himself stands as a point of differentiation of these two factors in the minds of his clients—and they are attracted to him by the power of vibratory sympathy—his "moral consciousness" is the focal-point of his interpretations. He very often, in this level, cannot perceive the "relativity" of what he calls "good and bad" and reads into the chart of his client his own standards. He may have the best of the first two types, but his own truth is, as yet, unevolved. The polarity of the third house is the ninth and it, in turn, is the result of the quadrant initiated by the seventh house and realized by the transmutations of the eighth house. The resultant un-

*(Continued on page 93)*



## Music Therapy

By EVELYN B. BULL

**EDITOR'S NOTE**—*The Music Research Association of Pasadena, California, of which Evelyn Bull is chairman, gives public programs from time to time, to acquaint the public with the use of music in hospitals. It has also its own Ensemble and conductor, and takes this group to hospitals in southern California. Observers are posted to report the response of the patients. As the programs are planned experimentally, this observation is an integral part of the research.*

**T**O a well-filled hall, including musicians, families of the patients, members of the Department of Mental Hygiene, students, and many others, the patients of the Patton State Hospital demonstrated most clearly the value of music in a hospital program. The twenty-five patients were brought as representatives of much larger groups, and were conducted alternately by the two therapists, Mrs. Fairo Davis and Earle Abbott. Mrs. Davis made explanatory comments throughout, which clarified the work being done at the hospital; and also by their informal and gracious presentation, united the audience with the performers.

The music given illustrated the work of the Protestant and Catholic choirs. There is also a Jewish choir at the hospital. The program included selec-

tions by individual patients, one being an original composition, another sung by the patient for her mother who was in the audience, and another, *La Paloma*, by a patient who gave the authentic interpretation.

The music by the Swing Ensemble was enthusiastically received by both patients and audience. One or two of the patients looked happy for the first time with this music. The others were interested and eager throughout. The String Ensemble also rendered a selection and two stimulating numbers were given by the chorus at the close of the program. Special mention should be made of the drummer who could play several other instruments, and of the accompanists.

The surprise for the audience was Robert, a professional violinist, whose health has improved markedly with participation in the programs. He played part of Mozart's *Concerto in G*, and Lalo's *Symphonie Espagnole*. For an encore he played Berist's *Scene de Ballet*. His playing was the high point of the evening.

The audience was asked to join with the patients in *God Bless America*. Certainly it was never sung more wholeheartedly, and intimated that the music had been therapeutic for the audience as well as the performers. Participation is the ultimate goal of all therapy.

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**The Rosicrucian Fellowship**

Oceanside, California, U.S.A

As Mrs. Davis said: "A happy patient is a healing patient." We could indeed believe this last night, watching their faces. As a result of this program, a number asked to help with research. It included several young people, their eyes shining with enthusiasm after this demonstration.

\* \* \*

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:

January ..... 6—13—20—27

February ..... 3—9—16—23

March ..... 2—8—16—23

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*.

## RECIPES

### *Potato Chowder*

Peel and dice 3 potatoes, slice 1 onion. Cook in 2 tbsp. oil for 15 minutes. Add 2 quarts of water, and boil until potatoes are tender. Flavor with celery salt and chopped parsley. Serve with croutons.

### *Pie Crust (2 pies)*

Cut 4 large tbsp. Crisco into 4 cups sifted flour and a pinch of salt. Add enough cold water to be able to handle.



## The Helpful Elf

By LENORE SPENCER DAY

**B**OBBY and Sue are a little boy and girl about eight years of age. They like to run and play all day long, just as you probably do.

One night Bobby and Sue were playing hide and seek. Bobby was hiding from Sue. Sue looked and looked and looked for Bobby. After a while she found him in a room that was very dark.

"I am afraid!" said Bobby. "It is very dark in here."

"I am afraid, too," said Sue. "I am so scared that my hair is standing up like my kitten's fur when it gets mad."

Then Bobby and Sue saw a light and a tiny little elf stood in front of them.

"Who are you?" asked Sue and Bobby.

"My name is Imagination," replied the little elf. "When you think about something, I make it seem true."

"I came to see you now because you are afraid of the dark. I am going to show you what is in the dark. Turn on the light and we shall see what is in this room." Bobby turned the light on. "See," said the fairy, "there is nothing to be afraid of. There is a bed, and there is a chair, and a rug on the floor. Bobby, turn the light back off. When the light is off, everything is just the same as when the light is on. If you could see in the dark, you could see the

bed over there, the chair over by Bobby and the rug Sue is standing on."

"But why does it get dark?" asked Sue.

"I do not like the dark," said Bobby. "I cannot run and play. I have to go to bed when it is dark."

"If it did not get dark for you," replied the elf, "it would never get light for the little children on the other side of the world, the little children in China and Japan. They would never be able to run and play because it would always be dark. Put these wings on your feet, and I will take you far up in the sky."

Bobby and Sue took the tiny wings the elf gave them and fastened them to their feet.

"Now," said their guide, "just hold hands and click your heels together and you can fly. Ready? Here we go!"

Bobby and Sue and Imagination flew up, up, up, higher and higher. Soon they could see many lights of many cities and then they saw the world, way down below them.

"You see," said the elf, "the world is just like a great, great big ball. It is so big that it takes a long, long time for a ship to sail around it. It is so big that for a very, very long time people did not even know it was round.

All day long the big, big ball is turning around and around."

"But what is that great ball of fire way over there?" inquired Bobby. "It looks very hot."

"That is the Sun," answered the little elf. "The Sun seems to stand still, but the world turns around and around. When the Sun is shining on our country it is daytime. When the world turns and the Sun shines on the little children in China, it is daytime for them. Then they can run and play."

"I am glad it is night sometimes," remarked Sue. "Then other little children can have sunlight. I am glad that it is dark at night."

"We had better get back to the world now," said the little elf. "It is almost bed time. You could not play all day long unless you had some time to rest. The dark feels good to your eyes, and you can sleep soundly when it is dark. Click your heels together and we shall soon be home."

Down, down, down they went, very fast. Soon they were back in the bedroom.

"See," said the little elf, "everything is just like it is in the light, except we cannot see it. Never again be afraid of the dark."

"We won't," promised Bobby and Sue.

"Good-bye," said the little elf, and soon he had gone.

Bobby and Sue were never afraid of the dark again.

\* \* \*

"Do you know what is going to happen next week?" Sue asked her little brother.

"No, I do not know," replied Bobby.

"My birthday is next week," said Sue, "and I am going to have a party."

"Oh, that will be a lot of fun," said Bobby. "We will have ice cream and cake to eat."

Sue talked about the birthday party every day. Mother was going to bake a big birthday cake, and many little boys and girls were going to come to the party.

Sue was going to have a new dress to

wear to her party. Bobby was going to wear his new shirt and pants and shoes.

Two days before the party, Mother bought some little cards to tell the children when to come.

"We will write the children's names on them and give them to the postman," explained Mother. The postman will give them to the little boys and girls so they will know when to come."

"Let us write the names on them now, so the postman can take them today," said Bobby.

"I want Mary, Linda, Teddy, Alice, Nancy, John, Elsie, and Lee to come to my party," said Sue.

Mother inquired, "Why don't you invite Marcia to come, too?"

"No!" declared Sue. "Marcia is poor, and no one likes to play with her. She wears ragged clothes. I do not want to invite her."

"But you should not be so unkind," said Mother. "Marcia would like to come to your party."

"No, I do not want her to come," insisted Sue.

Soon Mother had written one of the children's names on each little card and Bobby gave them to the postman.

That night when Sue got into her bed she saw a little man leaning on the bedpost. It was the same elf who had taken Bobby and Sue up in the sky to see what happens at night.

"Hello! What are you doing here?" asked Sue.

"I came to see you because you are selfish," answered the little elf whose name was Imagination. "You do not want Marcia to come to your party because she has no nice clothes and is very poor, while you have many nice clothes and a new dress to wear to the party."

"But Marcia does not like to play. She would not like my party," replied Sue, a bit uncomfortably.

The little elf, Imagination, said, "You never play with Marcia because she has ragged clothes. You never ask her to



play with you. If you did she would like to play, and would not feel so bad."

Sue said, "I did not know Marcia felt bad because we did not ask her to play with us."

"Come with me," said the little elf. "Put these wings on your feet and click your heels together. Soon we shall be far away."

Sue put the wings on her feet and held the little elf's hand and clicked her heels. Soon she was going up, up, up into the air. She saw towns and cities below her and soon the little elf pulled her by the hand, and they were going down again. Suddenly Sue was standing in a yard where a number of little boys and girls were playing. She looked all around her for the little elf but he was gone. The children looked up at her, but they did not say anything. They just stared at her and turned the other way.

Sue wondered why they stared at her so. She looked down and saw a faded dress with a patch in the skirt. She had on no socks, and her shoes were scuffed and old. Sue felt very ashamed. She felt very bad indeed. She sat down under a tree and watched the other children play. They did not say anything to her but looked at her old clothes and then looked away.

Sue sat there for what seemed a very long time.

Sue thought, "I feel sorry for Marcia. She wears old faded dresses and scuffed shoes while I have many pretty clothes. Marcia must feel very bad when no one asks her to play. Oh, how I wish those children would ask me to play."

Sue heard a little whistle and looked under a bush nearby. There was the little elf.

The little elf said, "It is time to go home now. You have learned your lesson. Take my hand and you will soon be back in bed."

The next day was the day of the party. All day long Mother was working to **get things ready for the party**. She cleaned the house and baked the pretty

birthday cake. Bobby bathed and combed his hair and put on his new suit. Soon children began to come to the party, but no one could find Sue.

Mother did not know what to do. The children started playing games. Soon Mother went to look for Sue.

When Mother opened the door, whom do you suppose she saw? There was Sue coming in the gate, and with her was Marcia. Marcia had on Sue's pretty new dress, and Sue had on her everyday dress.

"Mother," said Sue, "Marcia is coming to the party. I want her to play with us."

Mother answered in a pleased voice, "I am glad you have learned to be generous instead of selfish, dear. You and Marcia will enjoy playing together. You should always try to understand how the other person feels."

## ASTRO-PHILOSOPHY SERIES

(Continued from page 88)

derstanding is what is represented by the ninth and it is that which the astro-philosopher, as priest-teacher, strives for in his unfoldment, as the door into the fourth quadrant.

The third house comes into its "flowerings" in the seventh and eleventh houses; in these chapters, the astro-priest recognizes his "parallelity" with all people; as his unfoldment progresses by transcendence of experience, he realizes love-wisdom. He recognizes that the human is a suspension of the cosmic in all of its expressions and, in himself, he finds that which reflects the solutions of his client's problems. Then it is seen that the composite goal of the astro-philosopher is realization that the worst in his client has been his own worst, at some time in the past; his best is an illumination into the dark corners of his client's conditions and reactions to those conditions. His wisdom and his love become fathomless resources for the re-direction of human patterns.

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