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## To My Child

*Child I cannot call you,  
Unformed, vague as you are,  
Moving not, breathing not, stirring not.  
Not male or female are you,  
Fair or dark, short or long...*

*You are suspended Being and Becoming  
Effect and Cause, and Cause and Effect.  
Once I hovered between Being and Becoming  
And my mother before me  
And her mother before her,  
Back to the very dawn of time.  
So Life flows through us, but is not of us.  
We do not define it, it defines us.  
Your sons and daughters lie hidden in you  
Even as you are hidden in me,  
And you know them not even as I know you not.  
But you are there and they are there  
And what is hidden shall be made manifest even though  
we understand it not.*

*Stranger, veiled even as my innermost self is veiled,  
Will we know each other?  
Will I love you, will you love me?  
Will you face me across the chasm of the years and say:  
I am glad Life brought you to this—  
For out of your double pain came your joy,  
And in your anguish you were fulfilled  
And in your double agony was also your salvation.  
—Elsie Peale.*

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# EDITORIALS

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## Perspective in Education

**A**N INDIVIDUAL'S perspective in life (or lack of it) is a primary factor in determining his general manner of living, the trueness of one's outlook being in accordance with his state of consciousness or awareness of truth. If a person's consciousness be focussed in the phenomenal world and his perspective consequently shadowed forth by materialistic concepts, then the highways down which he looks are necessarily limited and confusing. Misguided and abortive living is the result. If, on the other hand, one's awareness of truth has become sufficiently developed by right living in past lives, so that his perspective is built upon cosmic law, then his life here in God's great School of Experience may be constantly exhilarating and to high purpose.

Today there are many people who need a truer perspective of life. Fortunately, there are also many who are rapidly expanding their outlook and helping to build new patterns in belief and behavior for the future. These are the pioneers, receptive and obedient to the urges of the higher self.

For ages past our general apprehension of being has been largely induced by the ideals given us by the Invisible Leaders of humanity through the more illumined of the human race—the seers and the prophets. These concepts have constituted a spiritual magnet that has drawn us up out of the limitations of form onto whatever spiritual height we at present have reached. However, with the passing of time humanity has been given more and more free will, with consequent liberation from arbitrary outside influence. This has resulted in the yielding of a large portion of humanity to the **Lucifer-fostered** principles of selfishness and crystallization and to the immersion in the various illusions objectified in crime, disease, slavery, and war. A materialistic science has helped to confuse the essential with the non-essential, the real with the unreal. Perception of life and its purpose has become distorted and objectives consequently have often been contrary to the real goal of existence.

The coming of the Christ as the indwelling Planetary Spirit brought a powerful cosmic force to work from within the earth and man to liberate both from the domination of materiality and the Race Spirits. This mightiest of all the Archangels, functioning in the body of Jesus during His ministry on earth, gave a teaching which, when rightly understood, provides a perspective of life having unending vistas—a perspective which enables those who accept

its invitation to walk in ways of supernal light toward the heights of a divine adventure. This is the perspective which those concerned with the education and welfare of human beings—both youth and adult—need constantly to explore in their search for ethical principles which will spur the inner urges to creativeness and progress in ever-improving environments.

A prime reality emphasized by esoteric Christianity is the intrinsic worth and dignity of the human being, for he is a child of God—a cell in the great Body of God, and hence of divine origin. The Universal Declaration of Human Rights adopted by the General Assembly of the United Nations in 1948 is the latest and most global culmination of the inner realization by humanity of their innate rights, and it sets the pattern for future institutions of government, education, religion, and society in general. These must be for the benefit of the individual, fashioned with the idea in view of permitting all people



to exercise their free will in thinking and living. The divine origin of man insures for him a ceaseless urge for the attainment of full liberty in expressing his innate powers and securing his inherent rights—so long as his activities do not interfere with the rights and freedom of others.

This brings us to another basic truth emphasized in Christianity: the unity of each with all. Eons ago Egos now human were differentiated as Virgin Spirits *within* God, and are therefore united by the eternal bond of spirit. What affects one must ultimately affect all. This makes it necessary that all human beings learn to understand each other—to know to some extent why we are as we are and why we act as we do. Such knowledge enables us to develop a mutual tolerance for differences in race, creed, and ideals until the barriers set up by these tools of the Race Spirits and by the illusions of the concrete mind are removed from the consciousness. Those who educate for the future will fulfill their task only as they inculcate in their students a desire to subordinate their desire for personal prestige and other selfish interests to the welfare of the whole as they learn world citizenship. Properly channeled this principle of unity results in goodwill and mutual cooperation, with all concerned realizing the rights, needs, and deserts of all others. Service to others replaces the spirit of competition with others, the two higher ethers of the vital body are attracted, and the faculty of intuition quickened.

One of the lesser known (in the Western World) but equally important tenets of Christianity is the doctrine of rebirth: that we come again and again to earth in gradually improving bodies to learn the lessons required for evolving our latent inner potencies into dynamic, creative powers. This doctrine is accepted by a large portion of the world's population today, but in learning to master the Physical World the Western peoples lost so much of their spiritual contact and perception that their belief in the continuity of life was dimmed.



Fortunately, however, the belief in rebirth is gaining ground in the Western World as people unfold their intuitive powers and become more receptive to spiritual impacts from the invisible realms. Scientific discoveries during recent years, also have encouraged the belief in a Divine Intelligence and Plan.

A companion law bound inextricably with the law of rebirth is that of consequence, or cause and effect. On the physical plane we observe that the law of the harvest brings a yield according to the seed sown. Just as immutably does this law function on the higher planes to bring the results of our thoughts, words, and deeds from life to life. We reap what we sow on every plane of being, inevitably, the only measure of escape from destiny incurred being possible through the "grace" that came through Christ Jesus—the awakening and accentuating of the urge to love and serve which the impelling power of the indwelling Planetary Spirit brought.

Belief in and application of these basic universal laws can but result in proportionately increasing the power of the current in human affairs which is moving people all over the world to reintegrate their aspirations and activities on a higher evolutionary spiral. Educators, teachers, ministers, and social workers in all countries who are sufficiently sensitive to their intuitive impulses are choosing subject matter and evolving methods of teaching in conformity with these principles. The United Nations Educational, Scientific, and Cultural Organization since its establishment a few years ago has given a powerful impetus toward globalizing these ideas and intensifying their application among all peoples. We find them being used wherever:

1. The building of character is the central aim of education: recognition (even though it may be unconscious) of the divinity within and its rights and the development of individual dignity, a sense of responsibility, duty, self-reliance, dependability, cleanliness, honesty, kindness, etc.
2. The acquisition of intellectual and technical skill is subordinated to right living; the ability of the student to get along with his associates in a harmonious, cooperative manner is made a specific aim.
3. Creativeness, rather than imitation is emphasized; guidance of the physical, emotional, and mental activities so that a balanced nature capable of self-control and mastery of circumstances will result; recognition of the continuity of life is evident.

"But," you may say, "such a perspective requires one to make religion a major premise in his life!" Yes, so it does! Not organized religion, however, but the universal truths taught by Christ Jesus and exemplified by Him while in the flesh on earth. This is the way of progress and peace for the world: "I am the Way, the Truth, and the Life."



# THE *Mystic* ... LIGHT



## Mothers, Don't Laugh: Listen!

By E. RUTLEDGE

**M**ODERN mothers are studying their children from the standpoint of psychology and discovering many interesting and valuable facts.

This is certainly a very important step in the right direction, but these studies seldom determine conclusively why Johnny, whose parents are champion swimmers, has a deadly fear of the water; why Calvin, the minister's son, takes delight in torturing animals, or younger children; or why little Maria, who has been raised in the slums, has the disposition of an angel.

When we study plants and animals, we find that orchids produce orchids, while weeds give rise to weeds. Blooded stock bear champion young, while range horses and cattle bring their own type to birth.

In *man* only do we have reversals of type and the answer is plain: man alone possesses an individualized, indwelling Spirit whose past lives determine the powers and characteristics which he has brought with him.

Psychology states that the personality of the child is affected to only a limited degree by inherited traits, while the environment is generally conceded to be the prime factor in personal development. Therefore, granting that the environment is good, but being faced with the fact of unusual reactions on the part of the child, let us study him from a

new angle—from the point of view of pre-natal experiences of the Spirit or Ego.

We bring with us in our superconscious minds the sum total of our experiences of preceding lives. A person of good sense does not waste valuable time in probing into the past from a desire either to prove to his friends how great he was in former lives, or how much, cleverer he is than other people to be able to "lift the veil."

He does, however, have a scientific desire to know his child's background in order that he may understand him better and be able to help him speed up his evolution.

It is a very comforting thing for the child to know that he is *understood* and *belongs*. In my own case, I could not comprehend why I had been born in a log cabin among Pennsylvania Dutch farmers. I kept questioning people, asking them if these were my real parents and how these people had gotten me.

I ran away whenever I was in town, trying to find "my own people and my own house." Finally, I realized that it was far away and that I could never find it, but I have felt alien and displaced all my life. I feel definitely that this is my first incarnation in this country.

To soothe my loneliness, I used to run off into the mountains, sit upon the

springy moss at the foot of some great oak, and would soon be staring at "the pictures."

These pictures were mostly the Akashic records of my past lives, which as we know are the pictures written in the reflecting ethers of our globe to record its past history. The figures in these pictures were life sized. They floated about five feet above the level of the earth. I would sit entranced for hours, gazing at these lives, at ecstatic views of the beautiful gardens of children as mentioned in *The Rosicrucian Cosmo-Conception*, and at bliss-giving parades of angels and fairy folk who drifted past my enraptured eyes.

Once I had the courage to attempt to describe some of this to my favorite aunt, but she laughed me to scorn, which cut me to the quick, and I decided that never again would I confide them to any person.

As an example of how the knowledge of a person's past makes one more understanding and tolerant, there is the instance of a young woman who was much criticized for poor housekeeping and lax morals. Her six-year-old son, who had never heard of reincarnation, told me that he had been a plains Indian in his last life, and that his mother then was his present mother.

With these considerations, it certainly seemed that the lady was doing very well for a first-incarnation white woman.

The study of the soul will have to be begun quite early in the child's life. For instance, a certain child who began to talk very early, would sit in her high chair at the age of seventeen months and call various foods by their French names, when she had never heard the language in this incarnation.

Once, when she was five years old, she had been to the beach and was in her bath when the clock struck three. Now, ordinarily this child had had her bath and lunch and was in bed taking her nap at three o'clock. On that particular day, she sat up, a bit startled

and exclaimed, "Oh three o'clock, and I am not yet prête!" (prête meaning ready in French).

The mother, happily, knew some French and decided to anticipate a Gallic temperament with possible artistic and high-strung tendencies on the part of the child. This surmise was later amply justified, although this particular child was a very quiet and docile infant, entirely belying later developments.

If this child had been brought up in



an Anglo-Saxon manner, she would most likely either have lost the creative urge which later made her a successful artist, or else have become a problem child, rebelling against a cold, unimaginative environment.

The child has the preponderance of his psychic impressions during the first seven years, for around the seventh year, the etheric or vital body is fully developed and shuts off normal perception of the astral world, which is the plane on which past lives are viewed.

Listen to the small child talking to himself, or to his companions. If he starts with a wild tale about, "When I was a little girl," or "I used to be a sea captain," listen and draw him out quite casually as if it were the most natural and ordinary thing in the world, and show that you are interested because it interests him.

One day the writer was visiting at the beach with a friend who was rooming with a Quaker family who knew nothing of philosophy or occultism. This couple were much mystified by repeated

the Orient as a British sea captain during World War I. He had lost his life when the Germans had torpedoed and sunk his ship.

My friend had traveled around the world and was able to corroborate the accuracy of his accounts. Furthermore, she explained the doctrine of reincarnation to the parents and helped them adjust to the child: The parents had never been out of this country, and were neither studious nor well-read. They themselves were not familiar, in many cases, with the names of the ports mentioned by their son. He, of course, was too young to know how to read, nor did he visit with those who might have given him the information.

This particular child would also frequently embarrass his parents by discussing adult matters which no one had mentioned before him, and even which, at that age, he could not normally have understood.

Don't "egg" children on, put words into their mouths, or let them think that they are occupying the center of a dramatic stage, or they will start to fabricate tales out of the well-known whole cloth.

One can sometimes check veracity (or accuracy) by "catch questions." A four-year-old child was riding with her mother. She suddenly grasped the mother's sleeve in great excitement: "Mamma, is that a Taffie (Catholic) nun over there?" (Now this child had been brought up in a Protestant home, had never been in a Catholic church, and did not play with Catholic children.)

"Yes," answered the mother.

"I was a Taffie nun once," replied the little girl.

In reply to questions of when and where, she answered that it was in Ireland, three hundred years ago, although the mother was positive that she was not familiar with the word *Ireland* and that she could count only to five. The mother had frequently noted, however,

that when the child was cold, ill, or tired, she looked typically Irish although there was no Irish blood in the family.

The mother then inquired about the type of work which the child had done as a nun: was she a milliner, a dancer, a clerk in a store? "Oh, no. I taught school to a lot of little children," was the answer.

Ordinarily, anyone who had lived a spiritual life and died at an advanced age would remain in the heaven world for many hundreds of years. So the last test was "Did you live to be an old lady?"

"Oh, no," replied the child, "I died very young. I got something in my throat and so did the children. It choked us to death." (Diphtheria.)

So here we have the following facts: the Celtic temperament, a religious nature, a love of little children, and a possible interest in becoming a teacher. As the girl matured, these tendencies were revealed, and she became a teacher.

It is possible to go on and on, multiplying instance upon instance, but the preceding illustrations will clarify the matter.

In closing, let us suggest that you choose Aristotle's middle path in the study of the child's inner self: *i.e.*, don't let him think that you are avid for his disclosures or his imagination will supply you with thriller-dillers.

On the other hand, don't brush his vague statements aside: one little speck of lint may unravel to form a marvelous yarn out of the past. And understand that these remembrances of past lives sometimes come as intuitions with mental pictures only, while at other times, they appear as real astral movies that produce eye-movements by the child which are similar to his eye-movements at the cinema. I repeat, these memories are gossamer thin, of fairy lace, and will vanish magically if greeted by denial, inattention, or unsympathetic laughter. accounts their five-eyar-old son gave about his experiences in many ports of

# A Child Who Remembers

By ALMA E. JONES

SOME years ago, in the autumn, a man and his wife bought the house next door to me, people I had never seen before. I did not get acquainted with them until about two weeks before Christmas, when the wife came over to my home to use the telephone. While there she told me that she and her husband had been married for nine years and were expecting their first baby to be born around Christmas. Both were very happy over the prospect.

After completing her call, Mrs. Long (as we will call her) left, and I didn't see her again until the 21st. About 9:30 that evening her husband came over and asked if I would go to his wife. I found her in the early stages of labor, and she was terribly frightened—afraid she had been too happy about having the baby. Suppose now something should go wrong! I assured her that everything was going along normally and she had nothing to fear. She said, "Please stay with me. You are a comfort. You are so calm and I believe you do know everything is going to be all right and I will have my son." What joy and happiness was in her voice when she said, "My son!" She seemed to know in her heart it was a son.

I talked to her comfortingly, and silently prayed as the hours sped on. Finally, at 3:30 in the morning we started for the hospital, and there at 8:30 a most unusual child, her son, was born. They named him Thomas.

The child seemed wise from the beginning, and as if he was in a hurry to grow up. No baby ways for him! At four months of age he sat up alone and had four teeth. He stood on his feet at six months and walked at seven months. At eighteen months he had eighteen teeth, including two-year molars. He talked early, and not baby talk. Almost

as soon as he could talk he said, "I am not Thomas. I am Tippy." After that we always called him Tippy or Tip.

Tippy had a great deal of curiosity, and once threw over a lamp to see if it would break! Another time he insisted upon throwing himself head first out of a porch window on to the porch. It hurt and he cried about it, but insisted upon doing it again. That must have convinced him, for he didn't do it again. Always he had to prove things to himself, and for himself. He loved animals, especially cats and kittens, being very gentle with them and crying bitterly if one were hurt in any way.

In the spring after Tippy was two years old, he and his mother, whom he called Nana, were sitting in the family car down town waiting for his father to finish some shopping. Suddenly he said, "You know, Nana, I died a long, long time ago, but I didn't stay dead. I woke up and came back."

The mother was startled and said, "You never died, Tippy."

He replied, "Yes, I did die, but that was before you were my Nana."

The mother was really frightened then, and exclaimed, "Why do you say such things, dear? You were never dead."

But the little boy replied, "Yes, Nana, I did die, and the sisters (nuns) cried terribly when I died, but they don't know now that I am back again."

The father came then and they drove home. After Tippy's mother had put him to bed she came to my house, frightened, and wanted to know what he meant and the meaning of it all. I was very grateful that I had some understanding of occult philosophy and could explain enough to relieve Mrs. Long's fears. I told her that I believed we had lived many lives previous to the present one, and that although most

people do not remember their past lives, her son evidently did. Also that he had chosen her for his mother, even before he was born, for through her and his father he would get the help and understanding to work out whatever he came this time to do. We talked several hours on the subject, and she seemed to gain enough understanding so that she could help and cooperate with the child to keep his remembrance of past lives.

One afternoon shortly after that Tippy was restless, so his mother got out a book on the lives of the saints to show him the pictures and read to him the story of their lives. After reading



about several of them she turned a page, and Tippy, after looking at it intently, said, "That is Saint Paul. He was my friend. I know all about him, Nana, you don't need to read about him."

The mother thought perhaps her husband had told him the story of St. Paul, but when she asked him, he said that he had not.

Once again Mrs. Long came to me, and after telling me the story, asked, "Do you really think he knew St. Paul? It just doesn't seem possible." I replied, "There is no doubt that your son is an unusual child and he definitely has remembrance of his past lives. He says and does things that are startling to us because we do not remember our own past lives, but that is no reason to doubt his word. Let's encourage him to talk about them by having faith and believing he does know what he is saying."

One evening some time later the mother was reading *The Apostle*, a book written by Sholem Asch on the life of Saint Paul. Tippy asked, "What are you reading, Nana?" She told him and he said, "Read it to me." She was reading on page thirteen, and when she read, "'Those were beautiful words our Rabbi uttered today,' said Joseph bar Naba," she pronounced "Naba" with a short a. Tippy said, "Nana, that's Joseph bar Naba, pronouncing it with a long a."

In April after Tippy was two years of age his father was called to the New England states because of the illness of a brother. After a short visit they came home, but in October went north again. In the meantime the brother had passed on. Tippy asked, "Nana, did Uncle Ed die?" She replied, "Yes, he did, Tippy, but don't you go to Aunt Nellie and talk about him, for she feels very badly about it." Tippy looked at his mother a minute and said, "That is why people stay ignorant, because they are not told the truth." He went right to his aunt and asked, "Aunt Nellie, do you feel badly about Uncle Ed dying?" She started crying and answered, "Yes, I do, Tippy, very badly." Tippy said, "You don't need to, for he doesn't have to stay dead. He can wake up and come back. I did, and he won't like it when you cry."

The aunt looked horror-stricken, and turning to the mother, exclaimed, "Cora, what kind of a child do you have?" Tippy's mother took him away from Aunt Nellie before he could say anything more.

Later Aunt Nellie suggested that Mrs. Long get a neighbor's child to play with Tippy, so as to get some of those crazy ideas out of his head—as she put it. When she brought a little girl in and Tippy saw her, he rushed up to her and said, "Hello, Sarah! You're back, too!" The little girl looked at him and answered, "My name ain't Sarah and I don't know you." Tippy replied, "It was when I knew you before." The

little girl ran home and didn't come back. By then Aunt Nellie's eyes were bulging and she repeated, "In heaven's name, Cora, what kind of a child is he?"

That night as the mother was putting Tippy to bed she asked him, "Did you really know that little girl before, Tippy?" He replied, "Why, Nana, didn't you know her? She was my sister Sarah!"

In the spring after Tippy was three I was visiting one day in the Long's home. His father told me he had entered Tippy's name in a certain school for training. Tippy spoke up and said, "I won't go to that school." His father replied sternly, "Yes, you will. You will do as I say. Just remember that, young man!" Tippy didn't answer, but stood looking at his father for a minute. Then he turned to his mother and said, "Don't worry, Nana, Johnny won't be here when it's time to send me to that school."

Later I asked Tippy, "Why don't you want to go to that school, dear?" He looked at me with a surprised expression and said, "Why, Alma, you *know* I came back here to be a famous doctor!" Then I remembered that the day before while he was visiting my stepfather, who was quite ill, he had looked at him for a minute and then said, "Never mind, Grandpa, when I am a famous doctor you won't be sick, I will make you well." I have often wondered if he didn't mean spiritual healer.

A short time after this on a Sunday afternoon Timmy asked his father, "Where did you get me, Johnny?" His father replied, "Well, I'll tell you, son. I went over to the hospital and saw all those babies and picked you out of the bunch."

Tippy's mother and I watched the knowing smile on the child's face while his father was telling him this and knew that the father was in for a shock, as he doesn't believe in rebirth. When he had finished speaking, Timmy looked at him and said, "Oh, no, you didn't Johnny.

When the angel brought me back to the earth, he brought me by myself."

Quickly I asked, "Where did the angel put you, Tippy?"

The child looked at me, his eyes like deep pools, as though he were trying to go back to the time and finally said, "I can't think, Alma, I can't think. It was so dark I couldn't see."

At first Tippy wouldn't call his father anything but Johnny, said he had only one father, and it was not Johnny. Now, however, he calls him Daddy. He also kept insisting that although his name was Thomas, he was *not* Thomas, he was Tippy.

(To be continued)

EDITOR'S NOTE—*The author of this narrative is willing to answer any questions readers may wish to ask her about the "child who remembers." She may be written to in care of The Rosicrucian Fellowship.*

## SLEEP SWEETLY

Sleep sweetly in this quiet room

O thou whoe'er thou art;

And let no mournful yesterday

Disturb thy peaceful heart.

Nor let tomorrow mar thy rest

With dreams of coming ill.

Thy Maker is thy changeless Friend,

His love surrounds thee still.

Forget thyself and all the world,

Put out each garish light;

The stars are shining overhead,

Sleep sweetly then . . .

GOOD NIGHT!

(Author unknown.)

From "Sharing."

# Let the Heart Speak

By JULIA HAWTHORNE

**T**HE SWINGING kitchen door flew open and Henrietta elbowed her way into the dining room, carrying a loaded tray. She carefully put her burden down and then looked up and smiled at me. I stood at the window, waiting for the return of our ten-year-old charge.

"Mari will be coming in soon, I guess," she said.

"Yes," I smiled at her. "If she doesn't lag more than usual," I laughingly added. Henrietta chuckled and returned to the kitchen. She was the housekeeper in the Pottinger home. I was the governess. Both of us adored little Mari.

Mr. and Mrs. Pottinger, immersed in their intellectual pursuits, had endeavored to mold their only child into the framework of their adult interests. But what was nourishment to them, was, of course, anathema to the child. At the age of eight Mari had become a problem.

Mari's early years had been completely devoid of the pleasures of childhood. There had been no playmates, no parties, no picnics. Even the association of her schoolmates, to and from the school grounds, had been denied her. A taxi had delivered her promptly as the school bell rang. It was inexorably on time at the end of each session, promptly to carry her home. There was never a moment's opportunity to stop and play.

She had never attended a moving picture theater nor any theater, and a birthday celebration had always been a dinner party attended by a great aunt. Sometimes an aunt and uncle came. There were never any girls and boys her age to play with. Mari had become a rebellious child and the Pottingers wondered why. Embarrassed at last by their inability to understand and manage their young daughter they engaged me as governess.

The little girl's joy, when she was permitted to walk with the children to and from school, was a wonderful thing to behold. Recalling it as I stood at the window, I thought, "No wonder she sometimes lags on the way home!" But on this day she did not lag.

"Why, here comes Mari now!" I exclaimed. "She's running!"

Henrietta came running, too, and joined me at the window.

"What do you 'spose has happened?" she laughed. "It's the first time I ever did see that child hurry!"

We stood together and watched the labored haste of our charge. Running had been forbidden by her parents through the years and so Mari did not run with ease. Henrietta laughed again and went back to the kitchen. I continued to watch, and as Mari approached the house it was apparent that some sudden or anticipated joy had flushed her cheeks and added a sparkle to her bright brown eyes.

The front door opened with a rush and Mari skipped excitedly upstairs to the second floor, in search of me.

"I'm waiting in the dining room," I called. "Freshen up, and come down when you are ready."

In a moment she came, her little browned hands still moist from the quick splashing she had given them. Her eyes were dancing with an inner eagerness.

"Oh, Miss Hawthorne!" she exclaimed. "All the children in my room are going to the movie this afternoon. Please may I go with them?"

Henrietta came in then to serve us, and we waited until the door swung behind her again, leaving us alone. The sparkle was still in Mari's eyes.

"Please, Miss Hawthorne?" she lilted. During our association Mari had seen



a few well-chosen moving pictures. It seemed important that she be allowed to attend them once in a while, and equally important that she attend only those of highest quality for children. It was this second consideration that influenced me then. The child perceived it and some of the sparkle dimmed.

"What is the movie, Mari?" I asked.

She leaned forward and looked imploringly into my eyes.

"*The Underpup*," she breathed. "Everybody's going. Please may I go, too?"

A sudden flash of half despair replaced the sparkle of delight that had so recently lived in Mari. It made me pause. But the heavy hand of responsibility was an arbitrary despot, tyrannizing over us both.

"I have never heard of *The Underpup*," I answered. "I'd rather you do not see a picture which I know nothing about." Inflexibly I obeyed my self-imposed rule, and the last radiance of joy went out of Mari.

"O, please, Miss Hawthorne!" she pleaded. "Please let me go!" Tears of sudden anguish flooded her eyes. I, a young adult with a "raw-recruit" sense of responsibility, remained adamant.

"Not today, Mari," I murmured, gentle but obdurate. "I want to know more about the picture before you see it."

The adult mind, I learned then, is not always mature. It is not always attuned to the heart; not completely and sometimes not for a while. Marie's tears overflowed, and behind them was an expression of hurt reproach that made my heart want to speak. I would not let it.

"Please!" She almost whispered it. There was so much of despairing hope in that one tremulously spoken word.

"No. Not today," I said. I tried to be gentle and managed to be altogether firm. Her greatest good, I thought, was in that. But it wasn't.

Mari valiantly fought back the tears that swam blindingly in her eyes. Again the heart wanted to speak. It became

insistent, and this time I listened for whatever it had to say.

I turned my head away from Mari, pretending to look out of the window. Even in this, there could be felt the returning of the child's confidence in a loving God. I searched deeply within myself, knowing that as we faithfully listen for the truth, in any situation, it will be made known.

"Father in heaven," I prayed, "You know about this picture—*The Underpup*. Please tell me what to do. Shall I let Mari go with her schoolmates?" Instantly the answer came.

"Look in the *Parent Magazine*." The words came sharp and clear.

I left the table, without a word to Mari, and raced to the attic stairs. There, near the bottom of a stack of discarded papers, was a copy of the current *Parent Magazine*. It was the only copy I had ever seen in the Pottinger home. Shuffling through the pages I watched for whatever further revelation God had for me then, and I came to a report on moving pictures. My finger moved swiftly down the list until it reached the 'U' and found a report about *The Underpup*. My heart sang joyously as I read.

"*The Underpup* is a story about a girl's camp. It is excellent for children."

Dropping the magazine I raced back downstairs, merryhearted and triumphant, feeling how wonderful are the ways of God!

"Mari!" I almost shouted it. "Mari, you may go to the movie!"

In the first moment of her returning joy there could be no response excepting the marvelous light that comes into a little child at a moment such as this. Then, with a radiant smile, she leaned across the table and spoke.

"You prayed, didn't you?" she said.

Yes, I prayed, letting the living and loving God speak His truth into a receptive and responsive heart. How wonderful are His ways!

# Education for the Aquarian Age

By DONALD CARTWRIGHT ANDREAS

**C**HILDREN being born today differ considerably from those of past centuries. There are several reasons for this. One is that the children who are being incarnated at the present time are the same Egos that lived many generations ago, and they therefore should have advanced some as a result of their activities in the invisible worlds between earth lives. We have all heard another reason: that "Aquarian Age" children are coming into incarnation at this time—Egos that are ready for this transition. These Egos are said by occultists to be among the most advanced among the human race, and are being reborn now in order to do the pioneering necessary for the establishment of a New Order of things.

But there is another reason. Upon closer analysis, we might say it is but a corollary to the first two. However, its importance seems sufficient to justify its being stated separately. And what is this reason? Modern public education. Methods of education are improving; education is becoming more and more efficient. No longer are the children taught only the so-called "three R's"; they are taught how to live, and **WHY** they should know the "three R's" and **HOW** to use them when they are learned. During previous generations children were taught arithmetic, for instance, in school, but seldom taught what it was good for outside of school. And they are in school primarily to learn to live when they become adults!

An article entitled "Look at the Record" which appeared in the May, 1950, issue of the *Journal* of the National Education Association bears out our observation that children are different, even from one generation to the next.

"A perennial debate is whether the

schools today are as good as they were four or five decades ago. Most teachers believe that today's schools are better; most parents agree. However, this agreement does not satisfy the critic whose uninhibited opinions contend that 'pupils really learned things when I went to school.'

"Common sense and research tell us that generally speaking present day schools accomplish far more than those of the past. Today's curriculums are broader in scope, richer in detail, and more closely attuned to everyday life. Some of the college subjects of 1900 are today successfully taught in the high schools and part of the older high school course has moved down into the lower grades.

"Teachers today are better equipped for teaching, particularly with respect to the psychology, physical growth, and emotional development of children. Textbooks have been improved in content, organization, and format. New teaching aids have both accelerated the rate and raised the quality of learning. Relatively more children attend school for more days each year and for more years of their lives.

"For objective facts on pupil achievement, research studies offer incomplete but substantial evidence that today's schools are better. By means of examination questions prepared in 1845, Caldwell and Courtis compared the achievement of unselected pupils in 1919 with Boston pupils of 1845. The children of 1919 were better in spelling and in handling thought questions; the pupils of 1845 obtained higher scores on questions that simply required memorization.

"A series of tests, given in 1919 to high school seniors throughout Indiana, was repeated in 1941 with Indianapolis seniors. Eight in 10 of the 1941 group

scored higher than the median 1919 score. Tests of the 'fundamentals,' given in Philadelphia to pupils in the upper elementary grades over a period of years revealed that the average pupil in 1945 did as well or better than the average pupil in 1932. Of those taking the Regents' Examinations in New York, 84 per cent passed in 1947 as compared with 71 per cent in 1915. Commissioner Francis T. Spaulding commented on this comparison, 'The present day pupils do better in every field.'

"The critic of today's schools offers no proof. He submits only his nostalgic memories as evidence of the efficiency of the 'good old schools.' Research today, so far as reasonably similar conditions can be compared, has shown repeatedly that modern schools are without doubt much more effective.

"Today's pupil is superior to his earlier counterpart in his range of interests, in his ability to handle thought questions, and in his capacity to apply knowledge and skills. He does less well than his academic ancestor on memory tests of isolated facts only because both school and society have less use for static encyclopedic knowledge."

Educators may be prone to place the credit for these superiorly educated children upon their own shoulders, in spite of their natural modesty, simply because they do not consider what the occultist knows regarding our children. Rosicrucian students know that today's educators have superior material with which to work—New Age children. However, let us look at it from another angle: the educational philosophers themselves, the leaders of modern education—are they not of this New Age too? Who but an advanced thinker like John Dewey would have dared to make this statement in 1897?: "I believe that we violate the child's nature and render difficult the best ethical results by introducing the child too abruptly to a number of special studies, of reading, writing, geography, etc., out of relation to (his) social life."

In fact, in many communities, who would dare make such a statement today, when discontents are emotionally attacking the modern school for not teaching the "three R's" as they were taught in the "good old days?" Let us answer these discontents by quoting from another article, "What's RIGHT With Our Public Schools?" by Dr. David H. Russell, also from the May, 1950, *NEA Journal*.

"Criticism of our public schools raises its voice easily: high school graduates can't spell. The school doesn't teach enough phonics or grammar or bookkeeping. Delinquency is the result of the failure of our public schools.

"More thoughtful critics sometimes say: Cities have slum schools in buildings and equipment. The school doesn't do enough for the gifted pupil. The high school may crystallize the social stratification existing among its students when they enter school.

"These criticisms should be—and are—studied carefully by school people. However, in all fairness, we must not overlook the great strengths of the public schools. The following facts on the credit side of the ledger are given in the spirit of Denis Brogan who, in his perceptive book, *The American Character*, says: 'The American school is undertaking to do more than it can (which is very American) and doing much more than it seems to do (which is also very American).'

"The public school is the greatest agency for citizenship we now have. In most communities, the public high school is the only place where all the children of all the people participate in common activities. The school is doing much more than instructing these youth. It is letting them instruct one another in how to live. The public school is the most potent weapon that we have forged for developing the social habits and attitudes that make up good citizenship.

"The public schools contribute to the moral and spiritual growth of youth.

Our public schools have always held worthy character as one of their principal aims. They leave to the home and the church certain phases of religious education—specific creed or doctrine—and ample time in which to do it. But they work for moral and spiritual values 'inextricably associated with human relations, growth, and mental hygiene, and the development of the total personality.'

"Through such procedures as cooperative planning, community participation, student government, camping, and other recreational activities, and the use of stories and biographies illustrating high ethical values, the modern public school takes its place as one of the great forces in developing character in a democracy.

"The public schools have given the people of this country a very high literacy rate. The record is still not good enough, but it is startlingly good. Never before has such a large percent of our population in the U. S. been able to read. Much of the credit for our steady advance of literacy must be given to the public schools.

"There are over 50 million copies of newspapers published daily with an average of two or three readers of each copy. Book sales have declined in the last two or three years but still run far ahead of even a decade ago.

"Research suggests that the average reading level of adults in this country has risen appreciably in the last 30 years. Once again, the credit for this rise in general reading ability must go to the public schools. And because people *can* read better things they are beginning to *do* so.

"The public schools tend to raise standards of living throughout the communities of the United States. Schools affect more than individuals. They not only make Susan a better reader or Bill a better basketball player, but they affect the living of groups of people. The higher the educational standards of a

community, the higher are the productive and consuming capacities of the people of the community. Better education is positively associated with such things as income earned, amounts of rent paid, retail sales, and magazine circulation.

"The public schools have helped to improve the physical wellbeing and health and safety habits of the nation. Without detracting from the discoveries of the medical profession, the nutritionists, or the research chemists, I suggest that these groups alone do not build health habits.

"Most habits have to be taught, and the schools have been doing a large part of the job. As a result of finding that about one-fourth of the young men drafted in the first World War were physically unfit for service, the schools in 1918 included health as one of their seven cardinal objectives.

"Periodic physical examinations and safety education are parts of the regular curriculum, especially in urban areas. Health, hygiene, and safety are now an integral part of our daily living, and to the public schools' teaching belongs much of the credit.

"The public schools teach more efficiently now than ever before. Anyone who has consistently visited a modern school knows the miracles accomplished by a skilled primary teacher in reading or a competent seventh-grade teacher in social studies or language or art.

"A visit to a good classroom will impress any parent with what children know. And if they have had a chance for varied experiences, they really know; they don't parrot back the words in a book.

"The commonest complaint about the modern school is that it is not as good as it was a generation ago 'when I went to school.' Such complaints must not be disregarded even in light of the selective nature of memory.

"Actually, most school systems of a couple of generations ago did not have

much to commend them. As John A. Sexson has pointed out, we can hardly call them efficient when they failed 30 per cent of their enrollments, sent on only 5 per cent of their pupils to high school and 2 per cent to college. Nowadays, it is common to have about 80 per cent of the youth 14 to 18 years enrolled in high schools.

"In the United States, high school enrollments increased 50 per cent in the ten years 1930-1940, when the increase for the general population in this age group was only 7 per cent. Comparisons of graduates now and then should take account of highly restricted versus total populations of 'teen-agers. This tremendous growth of the school population is one reason the businessman can always find a high school graduate who can't spell or add a column of figures correctly.

"The next time a parent feels like criticizing the teacher of his child, he should recall that in one class of 35 the teacher may have one exceptionally bright child, one or two very dull, and that the others will represent every degree of capacity, achievement, and interest between these two extremes. In speaking of the accomplishments of the public school, it is unwise to generalize on the basis of one son or daughter or a younger acquaintance. What are the results of public schooling for public-school pupils in general?"

So much for expert opinion regarding our public schools and New Age education. Now let us see what we, as Rosicrucian students, can do to help usher in the New Age.

One thing we can do is become acquainted with the Egos that have come to us. And the most practical method for doing so, at the present time, is to erect a horoscope for each child. "The child is a mystery to us all," says Max Heindel; "we can only know its propensities as they slowly develop into characteristics, but it is usually too late to check it when evil habits have been

formed and the youth is upon the downward grade. A horoscope erected for the time of birth in a scientific manner shows the tendencies to good or evil in the child, and if a parent will take the time and trouble necessary to study the science of the stars, he or she may do the child entrusted to his or her care an inestimable service by fostering tendencies to good and repressing the evil bent ere it has crystallized into habit."

One very important point, which should not be forgotten, is the use of astrology in vocational guidance. Astrology indicates the nature of our talents and preferences, essences culled from our innumerable previous lives upon this planet. It indicates what we will find success in, in the world's work, and also that which is likely to prove unsuccessful. And it is there for the reading! It is our duty as Rosicrucian students and/or as parents to learn to read these charts, so that we may more efficiently guide our children toward their ultimate perfection. Of course, we are certainly not wise enough to guide them completely, even if that were desirable, but we are wise enough to know, in the main, what is best for them, and to guide them accordingly, in harmony with their own individual requirements as indicated in their birth charts.

If we are not yet in Aquariana, we are close enough to it to respond to its vibrations *when we are able to respond*. The teachers of the public schools of the nation are doing so, and they are doing a marvelous job of it, too. We can help by living Aquarian Age ideals and preparing our children to do likewise.

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CORRECTION: On page 159 of the April issue of *The Rosicrucian Magazine*, 2nd column, 12th line from bottom should read: Mendelssohn's *Elijah*," she said.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic

(THIRTIETH INSTALLMENT)

### The Cosmic Meaning of Easter

*(Continued)*

**W**E ARE too much in the habit of looking to an outside Saviour while harboring a devil within; but 'till Christ be formed IN US, as Paul says, we shall seek in vain, for as it is impossible for us to perceive light and color, though they be all about us, unless our optic nerve registers their vibrations, and as we remain unconscious of sound when the tympanum of our ear is insensitive, so also must we remain blind to the presence of Christ and deaf to His voice until we arouse our dormant spiritual natures within. But once these natures have become awakened, they will reveal the Lord of Love as a prime reality; this on the principle that when a tuning fork is struck, another of identical pitch will also commence to sing, while tuning forks of different pitches will remain mute. Therefore the Christ said that His sheep knew the *sound* of His voice and responded, but the voice of the stranger they heard not. (*John 10:5*). No matter what our creed, we are all brethren of Christ, so let us rejoice, the Lord has risen! Let us seek Him and forget our creeds and other lesser differences.



Once more we have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our Earth, which is completed at the Mystic Birth celebrated at Christmas, and the Mystic Death and Liberation, which are celebrated shortly after the vernal equinox when the Sun of the new year commences its ascent into the higher spheres of the northern heavens, having poured out its life to save humanity and give new life to everything upon earth. At this time of the year a new life, an augmented energy, sweeps with an irresistible force through the veins and arteries of all living beings, inspiring them, instilling new hope, new ambition, and new life, impelling them to new activities whereby they learn new lessons in the school of experience. Consciously or unconsciously to the beneficiaries, this outwelling energy invigorates everything that has life. Even the plant responds by an increased circulation of sap, which results in additional growth of the leaves, flowers, and fruits whereby this class of life is at present expressing itself and evolving to a higher state of consciousness.

But wonderful though these outward physical manifestations are, and glorious though the transformation may be called which changes the Earth from a waste of snow and ice into a beautiful blooming garden, it sinks into insignificance before the spiritual activities which run side by side therewith. The salient features of the cosmic drama are

identical in point of time with the material effects of the Sun in the four cardinal signs, Aries, Cancer, Libra, and Capricorn, for the most significant events occur at the equinoctial and solstitial points.

It is really and actually true that "*in God we live and move and have our being.*" Outside Him we could have no existence; we live by and through His strength; it is His power which sustains our dwelling place, the Earth, and without His unflagging, unwavering efforts the universe itself would disintegrate. Now we are taught that man was made in the likeness of God, and we are given to understand that according to the law of analogy we are possessed of certain powers latent within us which are similar to those we see so potently expressed in the labor of Deity in the universe. This gives us a particular interest in the annual cosmic drama involving the death and resurrection of the Sun. The life of the *God Man, Christ Jesus*, was moulded in conformity with the solar story, and it foreshadows in a similar manner all that may happen to the *Man God* of whom this Christ Jesus prophesied when He said: *The works that I do shall ye do also; and greater works shall ye do; whither I go thou canst not follow me now, but thou shalt follow me afterwards.*

Nature is the symbolic expression of God. She does nothing in vain or gratuitously, but there is a purpose behind every thing and every act. Therefore we should be alert and regard carefully the signs in the heavens for they have a deep and important meaning concerning our own lives. The intelligent understanding of their purpose enables us to work so much more efficiently with God in His wonderful efforts for the emancipation of our race from bondage to the laws of Nature, and for its liberation into a full measure of the stature of the sons of God—crowned with glory, honor, and immortality, and free from the power of sin, sickness, and suffering

which now curtail our lives by reason of our ignorance and nonconformity to the laws of God. The divine purpose demands this emancipation, but whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of Initiation depends upon whether or not we are willing to lend our cooperation. The majority of mankind go through life with unseeing eyes and with ears that do not hear. They are engrossed in their material affairs, buying and selling, working and playing, without an adequate understanding or appreciation of the purpose of existence, and were it unfolded to them it is scarcely to be expected that they would conform and cooperate because of the sacrifice it involves.

It is no wonder that the Christ appeals particularly to the poor and that He emphasizes the difficulty of the rich entering the kingdom of heaven, for even to this day when humanity has advanced in the school of evolution for two millenia since His day, we find that the great majority still value their houses and lands, their pretty hats and gowns, the pleasures of society, dances, and dinners more than the treasures of heaven which are garnered by service and self-sacrifice. Although they may intellectually perceive the beauty of the spiritual life, its desirability fades into insignificance in their eyes when compared with the sacrifice involved in attaining. Like the rich young man they would willingly follow Christ were there no such sacrifice involved. They prefer rather to go away when they realize that sacrifice is the one condition upon which they may enter discipleship. So for them Easter is simply a season of joy because it is the end of winter and the beginning of the summer season with its call of outdoor sports and pleasures.

But for those who have definitely chosen the path of self-sacrifice that leads to Liberation, Easter is the annual sign given them as evidence of the

cosmic basis of their hopes and aspirations. As Paul properly states in that glorious fifteenth chapter of 1st Corinthians, "If Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised.

"And if Christ be not raised your faith is vain; ye are yet in your sins.

"If in this life only we have hope in Christ, we are of all men most miserable.

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?

"But now is Christ risen from the dead, and become the first fruits of them that slept."

But in the Easter Sun which at the vernal equinox commences to soar into the northern heavens after having laid down its life for the Earth, we have the cosmic symbol of the verity of resurrection. When taken as a cosmic fact in connection with the law of analogy that connects the macrocosm with the microcosm, it is an earnest that some day we shall all attain the cosmic consciousness and know positively for ourselves by our own experience that there is no death, but that what seems so is only a transition into a finer sphere.

It is an annual symbol to strengthen our souls in the work of well-doing that we may grow the golden wedding garment required to make us sons of God in the highest and holiest sense. It is literally true that unless we walk in the light as God is in the light, we are not in fellowship; but by making the sacrifices and rendering the services required of us to aid in the emancipation of our race we are building the soul body of radiant golden light which is

the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ. When this golden substance has clothed us with sufficient density, then we shall be able to imitate the Easter Sun and soar into the higher spheres.

With these ideals firmly fixed in our minds, Easter time becomes a season when it is in order to review our life during the preceding year and make new resolutions for the coming season to serve in furthering our soul growth. It is a season when the symbol of the ascending Sun should lead us up to a keen realization of the fact that we are but pilgrims and strangers upon earth, that our real home as Spirits is in heaven, and that we ought to endeavor to learn the lessons in this life school as quickly as is consistent with proper service, so that as Easter Day marks the resurrection and liberation of the Christ Spirit from the lower realms, so we also may continually look for the dawn of that day which shall permanently free us from the meshes of matter, from the body of sin and death, together with our brethren in bondage, for no true aspirant would conceive of a liberation that did not include all who were similarly placed.

This is a gigantic task; the contemplation of it may well daunt the bravest heart, and were we alone it could not be accomplished; but the divine hierarchies who have guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their sidereal worlds, and with their help we shall eventually be able to accomplish this elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality. Having this great hope within ourselves, this great mission in the world, let us work as never before to make ourselves better men and women, so that by our example we may awaken in others a desire to lead a life that brings liberation.

*(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 Central Region of the Desire World

Q. Where is Purgatory located in the Desire World?

A. Purgatory occupies the three lower Regions of the Desire World.

Q. What do we find in the fourth Region?

A. The central, or fourth, Region is a sort of borderland—neither heaven nor hell.

Q. What kind of people are here?

A. In this Region we find people who are honest and upright; who wronged no one but were deeply immersed in business and thought nothing of the higher life.

Q. What do they do there?

A. For them the Desire World is a state of the most indescribable monotony. There is no "business" in that world nor is there, for a man of that kind, anything that will take its place. He has a very hard time until he learns to think of higher things than ledgers and drafts.

Q. What other types are in that Region?

A. The people who thought of the problem of life and came to the conclusion that "death ends it all"; who denied the existence of things outside the material sense world—these people also feel this dreadful monotony.

Q. What had they expected?

A. They had expected annihilation of consciousness, but instead of that they find themselves with an augmented perception of persons and things about them.

Q. What is often their reaction to this state?

A. They had been accustomed to denying these things so vehemently that they often fancy the Desire World an hallucination, and may frequently be heard exclaiming in the deepest despair, "When will it end? When will it end?"

Q. Is such a state really bad?

A. Such people are really in a pitiable state. They are generally beyond the reach of any help whatever and suffer much longer than almost anyone else.

Q. Do they suffer other losses?

A. Yes. In addition they have scarcely any life in the Heaven World, where the building of bodies for future use is taught, and so they put all their crystallizing thoughts into whatsoever body they build for a future life; thus a body is built that has the hardening tendencies we see, for instance, in consumption.

Q. Does this result in good?

A. Sometimes the suffering incident to such decrepit bodies will turn the thoughts of the entities ensouling them to God and their evolution can proceed.

Q. In which type lies the greatest danger?

A. In the materialistic mind lies the greatest danger of losing touch with the Spirit and becoming an outcast. Therefore, the Elder Brothers have been very seriously concerned for the last century regarding the fate of the Western World, and were it not for their special beneficent action in its behalf we would have had a social cataclysm compared with which the French Revolution would have been child's play.

# WESTERN WISDOM BIBLE STUDY

## The Revelation of Saint John the Divine

### THE DOOM OF BABYLON—*Continued*



And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

*Revelation 18:1-11.*

“Reason is the product of selfishness. It is generated by the mind given by the ‘Powers of Darkness’ (The Lords of Mind), in a brain built by selfishly keeping half the sex force, and prompted by the selfish Lucifers, hence it is ‘the seed of the serpent,’ and although transmuted to *wisdom* through pain and sorrow, it must give way to something higher: *intuition*, which means *teaching* from within. That is a spiritual faculty, equally present in all spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counterpart of the Life Spirit—the vital body—is male, positive, and *intuition*, the faculty of the Life Spirit, may therefore properly be called ‘the woman’s seed,’ whence all altruistic tendencies spring,

and whereby all nations are being slowly but surely drawn together in a Universal Brotherhood of *Love*, regardless of race, sex, or color.

“This brain of course is not a homogeneous whole. It is divided into two halves, and it is a fact well known to physiologists that we use principally but one of these cerebral hemispheres—the *left*. The right half of our brain is only partially active. The heart also is on the *left side* of our body, but is beginning to move toward ‘the right’ place. The ‘right’ brain, which is ruled by Mercury, will also become more and more active, and in consequence of these two physiological changes man’s whole character will appear different. The *left side* is under the sway of the Lucifers and is given over to selfishness, but the Ego will gain more and more control as the *right side* of the brain is invested with power to act upon the body as *right judgment*.

“That there is a change going on in the heart which makes it an anomaly, a puzzle, is not news to physiologists. We have two sets of muscles, one set under the control of the will, as, for instance, the muscles of the arm and hand. They are striped both lengthwise and crosswise. The involuntary muscles which cannot be moved by *desire*, are striped lengthwise only. *The heart is the only exception*. It is not under the control of desire, *and yet it is beginning to show cross-stripes like a voluntary muscle*.

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

(To be continued)

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# TODAY'S SCIENCE

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## Brain Surgery for Children

**D**URING recent years intensive investigation and experimentation in brain surgery have resulted in some startling discoveries. Medical science hails with pride the success of many new operations which help children and adults to regain normal intelligence and control of the bodily functions. Even the criminally minded are being relieved of their criminal tendencies by delicate operations on certain parts of the brain.

For children with brains injured by disease or birth accidents there is an operation called "revascularization of the brain," in which the jugular vein is connected with one of the carotid arteries on the sides of the neck. The theory involved in this surgery is that damaged brain cells may live for a long time after being impaired and can be revived by increasing the blood supply to the cortex. The results of the augmented blood supply to the damaged cells are improvement of intelligence and muscular stability. This operation has also benefited children having convulsive disorders of the epileptic type, as well as those afflicted with cerebral palsy.

The medical scientists who have perfected these operative skills are to be sincerely admired in so far as their motive has been to help the afflicted, rather than to satisfy an avidity for knowledge or a desire to perfect technical skill. However, as their approach has been from the material viewpoint, they have ignored hidden factors which throw a new light on all surgery.

The brain is the physical organ which has been built by the Ego during past ages for the use of the mind—a power

of the indwelling Spirit. Of itself it has no power, but it is a marvelous mechanism for the use of the Ego in controlling its physical body, as well as in gaining soul growth through activities in the Physical World.

Since the life (Ego) is in the blood, it is obvious that any part of the body through which the blood circulates freely is more at the command of the indwelling Spirit than a part where circulation is impeded. Especially important is the circulation of the blood in the cells of the brain, since so much of the body's activity depends upon the nerves centered in the brain. Hence the influx of blood into a damaged brain cell not only carries physical nourishment, but also the power of the Spirit—as shown by increased intelligence and muscular control.

However, when we realize, as occult science teaches, that each person is essentially an individualized Spirit, with a measure of free will, and that he comes again and again to earth life to learn the great lesson of acknowledging and obeying God's immutable laws, it becomes obvious that the effects of brain surgery are only temporary. A diseased or damaged brain results from misuse of spiritual power or disobedience to God's laws, and until the Ego so changes his consciousness as to correct the error involved, there can be no permanent release or cure. Hence the Ego will come again to earth in an impaired physical body until it finally learns the required spiritual lesson.

Learning obedience to divine law is the only ultimate corrective—not physical surgery.



## Astrology, The Art of Arts

By ELMAN

### PART 1—ASTRO-PHILOSOPHY DISCUSSES THE POINT, THE LINE, AND THE CIRCLE

**F**OR A long time it has been one of the author's most deeply-rooted personal convictions that astrology is humanity's supreme interpretative art. "Supreme" because its elements of structure and symbolism composite the structural and symbolic elements of the other arts. It is the symbolic picturing of cosmic principles "expressing humanity"; as such, it pictures everything which humanity itself seeks to express in the fine arts. It is the patterning of actions and reactions and these two words together are the macrocosm of what we call "human experience" which, in turn, is the "distillation of spiritual consciousness." Art, in whatever form, serves to intensify and vivify Man's awareness of himself, other people and the world around him.

The fundamental simplicity of astrological symbolism has the deep-reaching effect on our consciousness that it does have because of its archetypal quality; hence its messages—through planets, signs, houses, and aspects—reach us continually as we ourselves unfold our resources of wisdom and perception. All artists, universally considered great, are considered so because of an unusually high development in at least one branch of their particular art; the great

astrologer is one who has effected a harmonious integration of intellect with love and intuition. He is, by nature of his talent, an intellect and an instrument, a stimulator and a reflector, a parent and a brother. He knows darkness but his awareness is centered in Light; he serves to illuminate the consciousness of others regarding their real identity as expressions of the Law of Cause and Effect, which is cosmic polarity in action through the human archetype.

This introductory discourse on the "point, line, and circle" is for the purpose of mental preparation for consideration of the analogies between the fine arts and astrology. Any work of art is a chemicalized organization of elements, abstract and concrete, which serves to embody an archetypal idea. The conception of the idea is the action of the artist's feminine polarity; it represents his functioning as a "focus-er" of inspirational powers and as a perceptor of the archetype, by intuition. By exercise of will-power and technical skill (the masculine polarity) a vibratory fusion takes place which makes possible the gestation of the embodiment—the archetype is condensed and objectified through the particular artistic medium—the inherent perfection of the archetype is relatively manifested in tone, color, designs, movement, gesture, words,

etc. The fusion of intuition with will is the exercise of bi-polarity—the artist is, at one and the same time, the “father-mother” of his work. Human beings do not—and cannot—CREATE tones, colors, designs, movements, gestures, etc. We do, however, have the faculty of becoming aware of the existence and nature of archetypes, and our talents permit us to manifest our concepts of the archetypes, which are, and always have been, resident in Divine Mind. We, as individuals, simply give individualized expressions of them. The transcendent quality of the work of a truly great artistic genius has its resource in the clarity with which he perceives the archetype and the efficiency with which he gives it expression. Think about this in connection with those works of art which you love most deeply and which have inspired you the most intensely. They live always in your consciousness and they serve to symbolize inner realities to you. Your response to them is part and parcel of your soul body; their essence will live in it as long as you exist. They are, in whatever form, vibratory statements of truth. The “creativity” of the artistic manifestor is the originality with which he embodies the archetype.

A few examples—to illustrate the archetypal quality of great art: The music of Johann Sebastian Bach; the singing of Marian Anderson; the landscape-painting of the great Chinese artists; the dance-arts of Isadora Duncan, Vaslav Nijinsky, and Mary Wigman; the acting of Eleanora Duse and John Barrymore; the dramas of Shakespeare; the sculpture of Rodin; the novels of Pearl Buck; the architecture of ancient Egypt; the poetry of Verlaine, etc.

Without the “point, line and circle” there can be no astrological picturing. Without understanding the archetypal significance of these three, we cannot understand the archetypal significance of either a work of art or a horoscope. In the composite of “point, line and cir-

cle,” as a sequence, is seen the symbol of emanation—macrocosmic and microcosmic, divine and human. Have you ever wondered what to do to create a symbol of “nothing”? Simple enough. You abide by the meaning of the word and do nothing. You leave the paper blank. The instant you have indicated anything on the paper, you have given embodiment to a “something.” The most fascinating factor in symbology is the study of the point—because the point is the start of all out-picturing. Can you draw a line “all-at-once”? No—you have to start with a point. To counter with “but I can use a stamp and draw the line all at once” is equivocation; the stamp (made to draw a line) was itself made by process.

People—most people—are inclined to think that a zero (circle) is the symbol for “nothing.” The mere fact that a zero is a “drawn thing” automatically invalidates such an interpretation. (“One and zero”—as a drawing—is not “one” but “ten.”) Let us consider the nature of a “zero-circle” from the standpoint of how it is essentially made; from that, perhaps, we can attain a clearer perception of what it essentially symbolizes. (Note that, in addition and multiplication, our “numerical results” emanate to the left—just as the Ascendant-line “emanates” from the center of the Great Mandala in specific time-space. The number farthest to the left in the arithmetical result is analogous to the Ascendant-point. Think about this—it’s important.)

The instant your pencil-point touches the paper you have established the point. By sequence of movement in time-space, you draw the line from that point. The point, then, is the source of the line, as far as representation is concerned. Polarity is represented here: your will and mind impose themselves on the material substances of the pencil and paper; the thought of drawing the line is your subjective action; the drawing is the objective action which results in

for it is one of the most fascinating and the manifestation of the line. Of the two instruments, the pencil is masculine because its substance is qualified to make the mark; the paper is feminine because its nature is to "receive" the impress of the pencil-point and reflect back the picturing of your idea. By correspondence, you are (in this action) God; the pencil and paper are matter and the line is the specific result of the action of your will on the material substance; by correspondence again—just as Father-Mother God (creative Will and Imagination) utilizes the material universe to manifest archetypes—and those archetypes might be "humanity," "cat," "oak tree," or "humming bird" (human, quadruped, vegetable, or bird). The action of the pencil-point on the paper is analogous to the action of cosmic polarity on and through the material universe, resulting in a specialized manifestation.

Just as you, as an "emanation" of Father-Mother God, are the source of your expressions, so the point you have drawn is the source of all lines, planes and (theoretically) solids which can, or might, emanate from it. As such, it is the abstract symbol of infinite subjectivity; from that point lines can be drawn in infinite space and infinite time. Because the line "lives" is evidence that the point exists; because we are sustained in manifestation is evidence that our source exists. The line, then, is specific effect from a specific cause; the drawing of it is chemicalizing process; the measurement of it is the exercise of your will perfectly to manifest the archetype in your mind. (An indefinite line is unfulfilled manifestation of the archetype; a measured line is specifically, definitely qualified as an archetypal outpicturing.) Actually the point is a "filled-in dot"; abstractly, and we are now dealing with abstractions, it symbolizes the pure composite of all dimensions. Give the word "archetype" a great deal of thought—it could be made the subject of a life-time study

illuminating of words.

The point is now seen to be—as an abstract symbol—the archetype of source: God, cause, subjective essence, nucleus, seed, etc. The line, correspondingly, is the first emanation of the potential-source because no other line was, as yet, drawn from the point. When the line is completed by specific measurement it is fully "chemicalized" and it is qualified, by its attributes of "line-ness," to emanate planes and solids. (Just as a child, "emanated" by his parents, possesses the attributes of becoming a parent himself when he matures; his maturity, especially of body and emotion, qualifies him for a specific identity—parenthood—as the measurement of the line specifically qualifies it.)

Applying to the subject of this discourse, the point is the archetypal idea of the artist. The drawing of the line is the action of manifesting the archetype. The measured line, complete, is the finished work now qualified by its attributes to be seen, heard, and enjoyed—responded to. In the Great Astrological Mandala the center-point is the inherent Divinity of the archetype humanity; the line drawn to the left is the abstract ascendant, Aries, the "I AM" of all human-beings. In the horoscope of the individual human, the central point is his "God-spark," his individualized

## Your Child's Horoscope

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"portion" of Divinity, the chemicalization of which is the line drawn horizontally to the left from the point; its contact with the circumference of the circle is his physical birth—the objectification of his "I AM." Since there is only one radius of any circle, this "Ascendant-line" is the composite of the human's four basic identities: male and/or female; complementation (and these two comprise the sexual identity); masculine and feminine gender (these two comprise the identities of being "Causers" and "Effects of Causes" or "Expressors" and "Reactors").

The word "Art" corresponds to the word "Artist" as the word "Humanity" corresponds to the composite word "Man-Woman." There are many forms of Art-expression just as there are variable types of human beings. Art, as an archetypal word, means: the manifestation of archetypes through the media of tone, color, substance, word, and movement and the abstract elements of design and rhythm. "Humanity" means: manifestation, on this planet, of an archetypal idea of Father-Mother God; it is expressed through the two media of male and female sex appearing in the "evolutionary dimensions" of unfulfillment and relative fulfillment of Divine potentials. Now, the emanations of the line—as, in itself, a "source":

Just as the Archetypal number is "one," so there is only one center to any horoscope and one radius—though, consequently, two diameters. The artist possesses—manifestively and/or interpretatively—one artistic endowment and that is his ability to perceive archetypes and to manifest them. But there may be many ways by which he can exercise his artistic "I Am"—both by participation in different art-forms or in different phases of one particular form. There are in astrology three expressions of the four basic identities which were previously mentioned. In each of these twelve identities, the hu-

man expresses his specialized potentials; in each of the phases of the artist's endowment (the genders of which, masculine and feminine, are manifestor and interpreter, respectively) he expresses his specialized artistic potentials; the playwright expresses through various dramatic forms and the actress learns to interpret various types of roles; the musician deals, or can deal, with different instruments and musical forms; the architect and the sculptor learn to adapt different substances to give embodiment to their ideas. The artist fulfills the "radii of the wheel" with each satisfactory demonstration of his manifestive and/or interpretative endowment; the human individual fulfills "his radii" when he becomes aware of the spiritual principles involved in his experience-patterns and expresses that realization in his daily living. How is the "end" of all this symbolized? Let us consider the fulfillment of the point—the circle:

The ineffable beauty of a perfect circle is mankind's supreme symbol of spiritual realization and perfect fulfillment of potentials. Subsequent to realization and potential-fulfillment comes perfect releasement, in perfect timing, from bondage to form; "form" can mean a specific relationship, a specific experience-pattern on a particular octave, a specific state of manifestation, or a specific evolutionary cycle. To illustrate:

On a paper draw the next simplest geometric form—an equilateral triangle. The mid-points of the sides are the three points that are closest to the center (of the figure). As you move along the triangle from any one of these three points, you recede from the center until you come to the next angle-point. Do the same with the square—the mid-points of its sides are the four points closest to the center and the angle-points are most removed from the center. All three-or-more-sided enclosed figures are crystal symbols—they represent static states. Movement around them, though

rhythmic in equilateral figures, is not constant in relationship to the center. In this respect, the circle differs from all other enclosed figures. Trace your pencil-point from any place on the circumference of a perfect circle around the wheel and back to the starting-place: your pencil-point was the same distance from the center at all times. Hence, the "spiritual perfection" of the circle and its esthetic perfection (a continuous, perfectly controlled, "flow" from a given point) represents the ideal of rhythmic, harmonious expression of potentials and their perfect fulfillments in Love-Wisdom.

Since the equilateral triangle—the "Grand Trine"—is the next most significant as a spiritual symbol (because of the "closeness" of its mid-points to the center) we have, in it, the picture of the relative perfection of the human being exercising, from time to time, the highest and best of his attributes. He doesn't—being human—stay at those high points (those closest to the center—and they have an analogy to the mid-points of a horoscopolical diameter); he tends to recede from his Center toward the next angle-point—which symbolizes a new identity for further releasements of Love-Wisdom powers. Study the four generic trines, each one enclosed in a circle, with the mid-points of the sides connected to the center—to picture the "closeness." The angle-points, being furthest from the center, are in each of the four symbols, the triune power of identity (cardinal) to be expressed and fulfilled through *love* (fixed) and *wisdom* (mutable). The enclosing of a smaller circle by the three mid-points represents the "returning" of individualization (Adam-and-Eve) to unity (Paradise) by redemption through Love-Wisdom (the Christos). Continuing this process of creating smaller circles in the same way would eventually, from an abstract symbolic standpoint, reduce the original circle to its original Center-point, the conclusions of the ex-

perience of a manifested archetype: "from Subjectivity through Objectivity and back to Subjectivity." To conclude:

The circle is not a "chemical symbol"; it is manifestation of the inherent perfection of a chemicalized expression. It is the ideal of perfect objectification and of perfect realization. It is the infinity of perfect effect as the center-point is the infinite perfection of the archetype.

The circle of the horoscopolical wheel is the human archetype to be manifested (Mastership); it is the truth, the goodness, and the BEAUTY—the inspirational power—of the fulfilled work of art. It is the refined and sensitized consciousness of the artist as manifestor-interpreter—and "interpreter" means "teacher" as well as "performer"—and the fulfillment of his sacred endowment as a spiritual instrument. The circle's center-point is the divine source of manifestation—on all planes, octaves, and cycles.

## Part 2

### PART 2—ASTRO-PHILOSOPHY DISCUSSES SPECTRUM

**S**PECTRUM" is one of the most important archetypal words involved in a study of art-expressions; the word, in archetypal or concrete application, is derived from a Latin word meaning "to look at." "Emanation" is the process by which the potentials of a thing are made manifest; "spectrum" is the result—the total of PERCEPTIBLE potentials, qualities, and parts. We usually use the word "spectrum" to designate that appearance of a ray of light that has been refracted into its component colors (parts) and this is an excellent example for the purposes of this study because astrology is, itself, perceived visually. The rainbow (a natural phenomenon, being the result of the action of natural forces and their attributes) is a perfect concrete example. A rainbow is a natural spectrum;



but it is more than that—it is a perfect symbol of “spectrum” as an archetypal word. The ray of sunlight is macrocosm, the rainbow is microcosm; the rainbow, as a spectrum, is macrocosm to each of its designable colors, its “microcosms”; “Spectrum,” as an archetypal word, applies to each of the colors as “macrocosm” to each of its shades or gradations or qualities. Give a little thought to this archetypal approach to the rainbow; in other words it is the “offspring” of luminosity and refraction; its basic characteristics are “designable colors”; they, in turn, are qualified by gradations and shadings which can also be designated by specific words.

As far as our solar system is concerned, the original spectrum is in the creative imagination of Father-Mother God. The Divine Mind, since it is the Source of each archetype (ex: rainbow) manifested in this system, is the source of all “manifestation-spectrums” (ex: all kinds of rainbows) and all spectrums-of-manifestation of each manifested archetype (ex: the total and separate colors, and their gradations, of each rainbow). By analogy, then, Divine Mind corresponds to the ray of sunlight in our illustration; one archetype is rainbow (a manifestation of Light); a sub-archetype is one of the designable colors resident in the rainbow.

The archetypal manifestation of Divine Mind (the creative imagination of Father-Mother God) is perceived to be our own solar system. The “spectrum of emanation” would be the gradation of the planets from the time the first one was emanated until the last one was emanated. The spectrum of its occult qualities would be the evolutionary gradation of the Planetary Logoi of the system—analogue to the differentiated colors of the rainbow. Color has a spectrum of vibratory rate (specific shades) and also a spectrum of vibratory quality (relative radiance or dullness). The vibratory quality-spectrum of the entire solar system would be the sum total

gradation of all inhabitants of this system in terms of “most-to-least” (or “least-to-most”) exercises of spiritualized consciousness. The same classification would designate the vibratory-quality-spectrum of the inhabitants of any one particular planet and, in turn, their grouping by race and/or nation. This analogy is also applicable to the archetype tone—the essential material of the musical manifestor and interpreter.

Tone is the archetype of all sound since, by its nature, it is rhythmic vibration perceived audibly. “Fraternal” with color, tone has a two-fold spectrum: vibratory rate (low and high) and vibratory quality; the spectrum of tonal vibratory quality is also twofold: that of Dynamic (softness and loudness) and Power (dullness and brilliance). The spectrum of “tonal rate” is the entire manifestation of the tonal scale from the slowest vibratory speed (lowest) to the fastest (highest). This “total scale” is divided into “octaves” as the rainbow is divided into “colors.” (Colors are simply the “octaves” in a light-ray.) As each rainbow-color is, in itself, a “spectrum of shades” so each tonal octave is a “spectrum.” Every perceptible and designable shade of a specific color, the sum total of which is the “matrix” of the specific color, is analogous to each overtone of the musical note; the overtones of a specific musical note, in composite, are the “matrix” of the note just as the etheric envelope of human, animal, plant, or mineral is its matrix. The tone, in relationship to its overtones, is “condensed vibratory embodiment”—a specific factor of a musical system.

The dynamic spectrum of color is its gradation from white to utmost density; the dynamic spectrum of tone is the gradation representing “softness-loudness.” The power spectrum of both color and tone is the gradation from “least impinging power” (dullness) to “maximum impinging power” (brilliance of carrying-quality). A great

pianist, by a controlling action of hand, wrist, or finger on the complete depression of the key, can create a "pianissimo" of delicate softness whose power will carry to the far corners of the audience-room. Others, less skilled, can play as loudly as possible and the tones they bring forth will sound hard or lifeless. The analogy of this to the Astrologer's "dullness" or "brilliance" in interpreting principles as they are pictured in a horoscope is one of the things to which you should give considerable thought; the analogy is exact.

The manifestive artist uses a spectrum of media for his expressions. This spectrum ranges from the most concrete abstract medium (design) to the most evanescent abstract medium—rhythm. It also includes the three concrete media: tone, color and substance. Line is the abstract medium between design and rhythm. Line is the archetype-symbol of "process of manifestation." The drawing of a line can be "spaced" (rhythmitized) and from line all embodied (enclosed) forms (designs) are derived; just as the line itself was emanated from its source, the point. Example: c-a-t is a line of letters forming a design (word) which symbolizes a manifested archetype (mammal), sub-archetype (quadruped), sub-sub-archetype (specific kind of quadruped—qualified further by sex, age, development, etc.).

Letter and word; tone and chord; line, design (two-dimensional embodiment) and mass (three-dimensional design) composite the artist's means of outpicturing his concepts of archetypes, whether manifestively or interpretatively. Rhythm, the spacing of sequence, or of sequential manifestation, is a "common denominator" of all art forms because rhythm is the archetype of the nature of all movement. (Of which more, in the next article.)

The analogy of "spectrum in Astrology" to "spectrum in the arts" is fascinating because of its clarity. The

archetypal resource of both forms of interpretation is human consciousness; the archetypal purpose of both is to interpret the nature of divine archetypes through manifested concepts of those archetypes; the archetypal action of both is to intensify, vivify, and illuminate man's awareness of himself, other people and the world around him; the archetypal reaction to both is from the composite of man's instinctual feeling and instinctual knowing.

The word "artist" is archetypal; its two principle "emanations" are manifestive (creative) artist and interpretative artist. The first human being who moved or posed his body in a certain way to give expression to a specific emotional state was the "first" manifestive dancer. The first human being who recognized that "the point, the line and the circle" could be utilized to symbolize the being, the consciousness, and the existence of humanity—or of a human being—was the "first" manifestive astrologer. (It might be observed, at this point, that the "point, line, and circle" are the archetypal "ingredients" of the planetary symbols as well as of the structure-design of the wheel.) The manifestive astrologer—like the manifestive artist—embodies his concept of an archetype by an originally-conceived symbol; the symbol is his way of outpicturing the nature, purpose, and objectification of a cosmic principle. The interpretative astrologer studies and intuitively perceives the meanings of already manifested symbols; he fulfills his function by applying his understanding of these symbols to the interpretation of the horoscope. (For example, the author suggests consideration of the following as a "manifestive" symbol for the planet Pluto: a circle enclosing the up-pointing arrow used in the symbol for Mars; the arrow is the energy-expression-potential; the circle is the collective subconscious of humanity—the archetypal desire-power as a "frozen fluid" waiting releasement

through expression; it is the author's concept of the meaning of Scorpio's rulership by Pluto, and co-rulership by Mars. The latter "P," which is ordinarily used for Pluto, is not a symbol at all, but an initial.

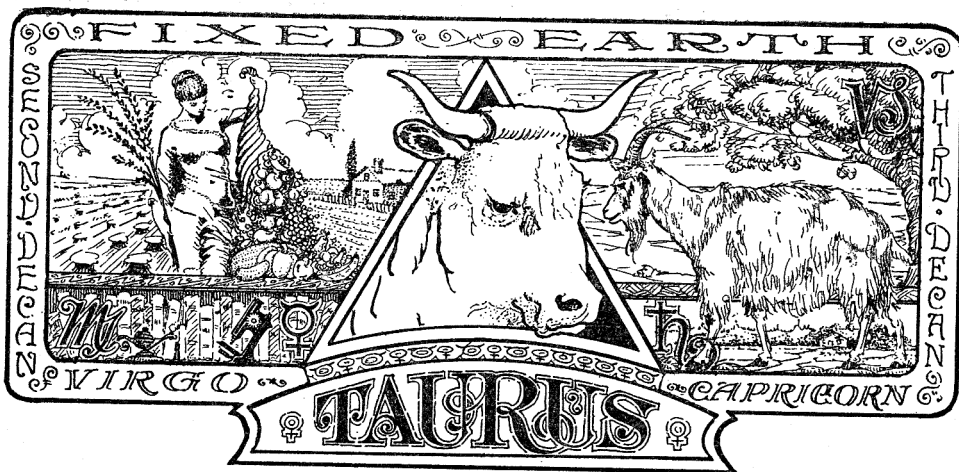
The archetypal word spectrum has polarity. The masculine polarity is "spectrum of vibratory quality"; the feminine polarity is the "spectrum of manifested forms" which is the crystallization of archetypal design. These two polarities of spectrum are seen in astrology this way: the masculine polarity (subjectivity) is the entire "vibratory spread" of the twelve zodiacal signs, from the first second of Aries to the last second of Pisces. This is the spectrum of consciousness, humanly speaking; it is the spectrum of cosmic powers, divinely speaking. From the standpoint of polarity as it is manifested in the attributes of human nature, it is the spectrum of generic quality—the composite of "act-iveness" and "react-iveness" of which every human, male or female, partakes. It composites the essence of our project-iveness and reflect-iveness, our expression and our perception. Since "polarity" is a composite we recognize that this "masculine-subjective" aspect of the wheel is a "spread of points," any one of which is a potential by which we express according to our perceptions and we perceive according to our capacity to express. "Expression" is the process by which individuality is manifested; "perception" is polarity experienced. These actions occur in time-sequence, but their source is a unity—consciousness.

The "negative" or "feminine" objective polarity of astrological spectrum is the sequence of the twelve houses, through the twelfth—counterclockwise from the first. These depict specific experience-designations in which, and through which, consciousness is both expressed and perceived. They refer to the "objectivity" of Life. Each house is a "mechanism" for focalizing (as

"parentage" focalizes the identity of a small child) the expressions of our perceptions of specific life-principles. Each house is a sub-archetype of the archetype-word "matrix"; it nurtures our experience and growth as the maternal body nurtures the gestation of the child internally and the father's power nurtures the welfare of both mother and child externally. So these twelve experience-patterns "parent" our spiritual unfoldments in time-space. In congestion (unregenerate expression of crystallized perception) we remain "bound" to the experience-matrix; through regenerated expression of decrystallized perceptions, we gain dominion over environment just as, with maturity, we gain "dominion" over our dependencies upon our bi-polar matrix: father and mother. Thus we enable ourselves to function more and more with individualized awareness of principles rather than in repetitious conformity to the limitation of appearances. Remember that this "spectrum of houses" is one polarity of the archetype human experience; therefore no part of it is "bad" or "evil." The houses, in composite, are materials to be used; they are designations of which we must learn the principles—just as the study of colors helps us to understand the nature of light.

The planets are focalizers of the signs which they rule; they are specifically placed, by the Law of Cause and Effect, in the two representations of the Astrological spectrum—sign and house. Just as each color has its own gradations and each tone has its own overtones, so each planet has a "personal spectrum" of a two-fold nature. One is the "pattern-spectrum"—all possible aspects with all other planets; the other is the "focus-spectrum"—all possible placements in signs and houses as specifications of the significant generic "points" in the individual horoscope. An unaspected planet is like a "dull" tone in music—it has little "carrying power." A con-

*(Continued on page 225)*



## The Children of Taurus, 1951

*Birthdays: April 21 to May 22*

**T**AURUS, the sign of fixed-earth, and symbolized by the Bull of prodigious strength, gives its natives a basically patient, persistent, and thorough nature, with a consciousness focused primarily upon material things. Physical comforts and possessions mean much to them.

Since Venus, planet of personal love, harmony, and attraction, rules Taurus, we find Taurians usually possessed of a kindly and amicable disposition. They are fond of music, art, poetry, drama, and sculpture, so that many of these natives are found among the leading artists, singers, musicians, and actors of the day. Usually pleasant and agreeable when in the company of others, they can also be quite self-centered and prone to seek solitude. Being strongly amative they often have to learn the lesson of becoming impersonal and less detached in their affections.

In general the children of Taurus are blessed with abundant vitality, but as they are fond of the comforts of life, including rich food, they may develop bodily ailments as a result of self-

indulgence. Their childhood training should therefore emphasize simplicity of living and frugality in eating.

All the children born during the solar month of Taurus this year will have three planetary influences in common: Sun conjunct Mars, Jupiter square Uranus, and Neptune sextile Pluto. An abundance of vital energy, determination, and courage has been earned by these natives in past lives and will be of much help in attaining success in this life. They have both executive and constructive ability, but are apt to be blunt in their speech—insensitive to the conventionalities. They are also inclined to be impulsive at times, and should therefore cultivate poise, consideration for others, and carefulness in handling occupational problems, lawsuits, etc.

As the solar month opens, and lasting until April 30, the Sun is in conjunction with Mercury, which favors the memory and mentality when the orb of influence is more than three degrees.

The Sun sextiles Uranus from April 21 to May 5, indicating a high degree of intuition, originality, inventiveness, and independence. These children will be the media for attracting and interpreting methods of using Nature's finer

forces. Friends of a progressive nature will aid them in attaining their ideals.

From April 21 to April 24, Mercury is in conjunction with Mars, giving mental energy, enthusiasm, and dexterity. Since Mercury is also sextile Uranus at the same time, and on until May 1, and again from May 17 to the end of the solar month, this mental energy is apt to be directed into pioneering paths—probably invention involving electricity, radio, aeronautics, etc. Literary and scientific pursuits are also favored.

Saturn opposes Jupiter from April 21 to May 1, indicating the need for cultivating straightforward thinking, trustfulness of others, and a determination to make one's own way.

From April 25 to May 5, Venus trines Neptune, a planetary vibration which indicates the inspirational musician. It also gives a fertile imagination and deep emotions, a nature pure and chaste.

A helpful mental aspect, Mercury sextile Venus, begins May 4 and lasts until May 16. It bespeaks a cheerful, suave, companionable person, having a love for music and poetry.

From May 7 to May 22, Saturn trines Mars, giving a capable, determined, and energetic nature, along with the ability for intense and sustained action. There is executive talent, forcefulness, and general good health.

Venus squares Jupiter from May 9 to May 22, indicating the need for cultivating simple tastes, honesty, and conscientiousness in business, as well as in marriage. Self discipline is needed.

From May 11 to the end of the solar month, the Sun trines Saturn, giving method, foresight, and organizing ability. There is also a high degree of honor, as well as kindness and consideration for others. Political, judicial, mining, and agricultural interests are favored.

Venus conjuncts Uranus from May 11 to May 22, an aspect which will accentuate the intuition and mental alertness if other aspects to Venus are favorable. There is a love for music, art, etc.

## ASTROLOGY: ART OF ARTS

*(Continued from page 223)*

gestion of a planet's relationship to another is like any technical problem in any art—the person has to “learn the principles” involved just as the artist has to overcome his ignorance or his inadequacies in order more perfectly to manifest or interpret his concepts of archetypes. The artist's “overcoming his problem” is analogous to the person with the congested aspect becoming aware of the principles involved in his particular experience-pattern and going into action from the basis of extended consciousness.

The arch-spectrum of “astrological pattern” is two-fold: the sub-spectrum of the three-fold square (cardinal, fixed, and mutable) and the sub-spectrum of the four-fold generic trine (fire, earth, air and water). The three-fold square, in four variations, is the arch-symbol of: the attribute of father-mother God to take form. The four-fold trine in three variations, is arch-symbol of: the divine potential inherent in every form (manifestation or identity). The conjunction of two planets is really the archetypal symbol of marriage; two planets are “fused” for the start of an entire series of aspect-relationships to each other during the ensuing many incarnations. (Just as in marriage two individual persons are “fused” for a series of mutual relationships during the ensuing years. Think about this.) In other words, the conjunct-aspect is analogous to the central point of the circle because the central point “emanates” the potentials to the Ascendant; the conjunction-aspect is going to emanate a series of planetary aspects as the person progresses through his succeeding incarnations.

All planetary aspects have “spectrum” in this way: by the significance of “orb” two planets have exact aspect to each other, they have approximate

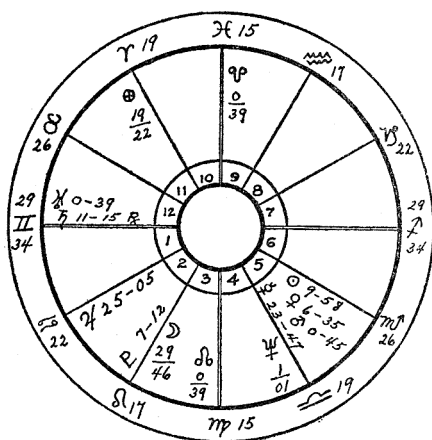
*(Continued on page 236)*

## Reading for a Subscriber's Child

PENELOPE J. H.

Born November 2, 1942, 8:47 P.M.

Latitude 28 N. Longitude 82 W.



In this little girl's stellar pattern for the present life we find the Sun, Venus, and Mars in conjunction in the fixed-water sign Scorpio, sextile the Moon in the last degree of Leo, and square Pluto in Leo. This configuration indicates a very strong emotional nature, as well as much physical vitality, determination, and strength of will. Penelope is apt to be brusque in manner, but honest; a willing and dependable worker but ready to rebel against oppression or injustice. Whatever she does will be done wholeheartedly and with intensity, hence she needs to cultivate an inner calmness and moderation in mental, emotional, and physical endeavor. She has talent for music, and this would be an excellent means of expression for her, as well as a medium for the refinement of her soul qualities.

The Moon in Leo in the 3rd, sextiling Mercury and Mars, and squaring Uranus, bespeaks an extremely fertile imagination, and a strong liking for mental occupations, especially those subject to constant change, like editing and reporting on newspapers. The disposition is strong, self-reliant, and aggressive, and there is ability for leadership and

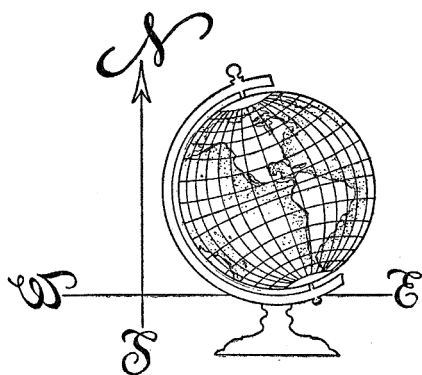
organization. There is a love of pleasure, music, art, and the personality is apt to be engaging. The square of Uranus to the Moon emphasizes the need to learn the art of relaxation, and the cultivation of poise and calmness, as well as humility and consideration for others.

Mercury, the chief indicator of the mentality, is in Libra, in the 5th, in conjunction with Mars (7 degrees), sextile the Moon, and square Jupiter in Cancer in the 2nd. This is further indication of a love for art and music, and also gives facility of expression. The memory is retentive, but there is a tendency toward procrastination and lack of judgment. Success in public speaking and singing is favored, but there may be difficulties in partnerships. In order to learn the lessons indicated in this configuration, Penelope should be trained in the responsibilities involved in making and keeping agreements and contracts. She should also be taught to think through problems to the end and make her decisions quickly.

Jupiter in Cancer in the 2nd, sextile Neptune (7 degrees) in Libra in the 4th, square Mercury and Mars, indicates lessons to be learned in earning and spending money. A definite weekly or monthly allowance, with a careful accounting to parents, would be helpful in this child's early training. She is apt to love rich food too much for her health, and unless she forms the habit of eating moderately of the simple, wholesome foods, she is apt to have difficulty in stomach digestion during later life.

Uranus in Gemini, trining Neptune in Libra, gives a strong inclination to the occult or mystical side of life—a tendency which should be encouraged. Penelope is apt to have dreams and visions of a prophetic nature, and also considerable healing power.

A vocation involving literary work and music would suit this child best, but she is apt to marry rather young.



MONTHLY

# News

INTERPRETED

## Gambler, You Cannot Win

Total estimates of the amount of money gambled in the United States in a single year run from about \$7,000,000,000 to \$21,500,000,000, divided as follows:

	Minimum Estimate	Maximum Estimate
Pari-Mutuel	\$1,500,000,000	\$1,500,000,000
Off-the Track		
Betting . . .	3,000,000,000	10,000,000,000
Sports Pools. . . . .		5,000,000,000
Numb's Pools 300,000,000		2,000,000,000
Slot Machine		
Racket . . .	2,000,000,000	3,000,000,000
	<u>\$6,800,000,000</u>	<u>\$21,500,000,000</u>

This does not include "amounts gambled in lotteries, raffles, carnival games or other innumerable gambling facilities."

A large proportion of the amount bet goes into the operator's pockets. Ernest E. Blanche, chief statistician for the Logistics Division, General Staff, U.S. Army, who has been analyzing gambling games for twenty years, estimates that in the numbers or policy game the operator takes from 46 to 64 per cent of all money wagered. Sweepstakes tickets sold in this country, are, he says, "usually counterfeit."

Football pools are perhaps the most popular lottery attraction today, "embracing as many as 25 million players." The operator takes from 37.5 to 80 per cent of all the money. Local lotteries for merchandise, chain schemes, and "pyramid clubs" are, he says, "as pernicious as the other gambling games." The mathematical odds are such that only the operator can win "during the continued conduct" of all gambling games. A large proportion of games are "fixed" so that the player has no chance to win. The bingo operator gets a profit of 50 to 80 per cent. "Most card and dice games are

crooked." Even if they are honest the operators take from 1.5 to 30 per cent of the proceeds. Proprietors of punchboards take from 50 to 70 per cent of the cash paid for prizes. "All slot machines are fixed to take from 40 to 80 per cent of the coins put into them." The "numbers racketeers take from 46 to 64 per cent" of the money bet in that game.

In every state except Nevada various forms of gambling are forbidden . . .

To enact legislation is one thing, to enforce it another. Even character-building agencies raise money through illegal gambling enterprises and justify the evasion by the argument that "gambling is not immoral."

"Historical experience," he adds, "has established that the legalization of any form of gambling greatly increases its illegitimate offspring." Also, "the history of gambling clearly reflects that dishonesty and fraud have always been integral parts of the gambling business."

The most important factor in the failure to enforce gambling laws is perhaps "gambling as a source of political power." Control of police departments in large cities by professional gamblers is "commonplace in American history."

—*The American Friend*, Jan. 1951.

The basic evil in gambling is that it substitutes belief in Chance for faith in a God of justice. No wonder that hordes of parasites prey on those who patronize gambling schemes. If the world were as the gambler figures it to be, life would be a meaningless, purposeless jumble of events instead of what it actually is, an orderly process of growth and progress. A mathematical law of averages proves that it is the operator of gambling de-

vices who wins in the long run; then racketeers take a large share of the money. Above all there is a law of God which provides that whoever takes from the universe what is not rightfully his must some time make restitution. This latter law may be delayed in operation, but it works nevertheless, and eventually those who stray off the upward path into shadows of ignorance and superstition will learn to respect it. From *The Rosicrucian Cosmo-Conception*: "Man . . . is, in some measure, able to follow his own desires within certain limits. That his mistakes are many and grievous, is granted, and to many it might seem better if he were forced into the right way, but if this were done, he would never learn to do right. Lessons of discrimination between good and evil cannot be learned unless he is free to choose his own course and has learned to eschew the wrong as a veritable 'womb of pain'."

The willingness to venture and to dare is a valuable quality. Where life seems drab and dull, gambling may furnish a sense of adventure. Granted it is a wrong outlet, the problem is not to suppress but to direct the energies. Education is needed in the Law of Cause and Effect, in the responsibility that accompanies free will, and in the true values of life. Example is important. Educational institutions that use lotteries and raffles to raise money, do their brethren great disservice. Recently the Episcopal Church in America went on record as opposed to these practices. It would be good if all other church bodies did the same.

There is much discussion on the advisability of legalizing gambling, since it is hard to suppress it by law. Illegal or legalized, gambling is still an evil and contrary to universal law, which holds men responsible for the use of time and talents. There is no ready made solution to the problem. The causes lie deep in the structure of our national life. Faith in divine order and purpose and

an ever increasing knowledge of its laws is best and surest remedy. For this we work and pray.

## Moral Teaching Without Sectarianism

The State of Kentucky has hit on a plan to teach morals and the spiritual values of life without dragging in sectarianism in any form. It feels it has done this without trampling on the decisions of the Supreme Court of the United States in the *Everson Case* (the New Jersey School Bus Case) handed down February 10, 1947, and the *McCollum Case* rendered March 8, 1948.

A committee was formed by the State Superintendent of Public Instruction on Moral and Spiritual Values, composed of J. Mansir Tydings, business manager of Lincoln Institute, located about 20 miles east of Louisville, and several educators and school administrators. There was also appointed an advisory group of authorities on such subjects as psychology, sociology, curriculum and religious education. This was headed by William Clayton Bower, professor emeritus of the University of Chicago Divinity School and a part-time professor at the University of Kentucky, and formerly dean of Transylvania University at Lexington, Kentucky.

A basic program involved the thesis that moral and spiritual values are part of all human relationships. The group decided that the program should be developed by the teachers themselves, thus making it democratic, coming from the bottom up and not being handed, in an authoritarian manner, from the top down. The other idea was to make the program flexible so that it could be revised from time to time as experience might indicate was advisable.

In the school year of 1949-1950 there were six "pilot" schools selected for the experiment. The experiment has succeeded. The moral and spiritual values of life have been inculcated without introducing sectarian dogma. This leaves sectarian religion where it belongs, namely, in the home and the church.

—*The New Age Magazine*, Feb. 1951.

At the 77th annual convention of the American Association of School Administrators, the education policies commission said a "vital function" of the public schools



is "the great task of moral reconstruction of youth."

The commission urged the schools to join with homes and churches to teach young folks that "education for intelligent and fervent loyalty to moral and spiritual values is essential to the survival of the nation."

*Oceanside Blade-Tribune*, Feb. 22, 1951.

A fresh breeze of revival is stirring across the land—not as an ephemeral, emotional experience, but as an awakening of the understanding to awareness of man's relationship with the universe. Educators begin to realize that a teaching confined to material affairs does not properly educate a child. Matter itself is spiritual in origin. All things are of God, and apart from Him we have no life. This we are finding out in a generation that cringes before the thought of a possible worldwide holocaust. Dr. Stoddard, superintendent of schools of Los Angeles, addressing the American Association of School Administrators, 14,000 strong, said: "It will be our schools and colleges, our churches, our educational agencies of all kinds—not bombs—that will make or break our country."

Because religion has become formalized and a side issue, we are in the present predicament regarding instruction in schools. If there had been a living, burning faith, we could not have kept it out of any department of activity, and certainly would not have allowed the young to grow up in ignorance of their birthright as children of the Heavenly Father. The word "religion" has come to be associated with narrow, sectarian bodies, intolerant one of another. This is not what we want taught in the schools. The principle of separation of Church and State will be upheld. Someone has said that for true religion only God and the human soul are necessary. A program of education that takes into consideration spiritual needs will train minds along lines that **make them** receptive to the truth that comes from within. The Spirit of Christ

breaks down barriers; sweeps away accumulated debris that hides truth; provides pure understanding free from intolerance; unites what creeds have divided. In this spirit we can agree on a way to provide for all our children (not just those favored with good home environment) the knowledge of the reality of spiritual values. The State of Kentucky is doing it—others can.

In the inner worlds, in great numbers, wait the Spirits of those who will build the New Age. We have a duty to prepare conditions on earth so that when these Egos come to physical rebirth they will have from early childhood an environment favorable to the unfolding of their vision, and the development of their genius.

## Scented Garden for the Blind

BEXHILL, Eng., Feb. 3.—An appeal for \$560 to build a scented garden for the blind in a local park will be launched in this Kent town. "A blind person will be able to walk along and touch the flowers with his hands," said Mrs. Stanley Courtenay, sponsor of the scheme.

"At intervals there will be plaques bearing the names of the flowers in Braille."

—*Los Angeles Times*, Feb. 4, 1951.

This news item seems to carry with it a breath of the fragrance of flowers such as the people of Bexhill, England, plan to plant in the sweet-scented garden. We hope this kindly thought will materialize in the form of a beauty spot where those deprived of the sense of sight may enjoy Nature's loveliness by means of their acute senses of touch and smell.

This brings the reflection that a mind full of the kindliness that leads to deeds of love and helpfulness creates around itself a fragrant garden of the soul, in which those who are spiritually blind may find signs and sweetness that will awaken them to the beauty of the things of the spirit at present hidden from their sight.

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## READERS' QUESTIONS

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### Sex Education in the Schools

#### *Question:*

I have read a number of articles in recent magazines giving the pro and con of sex education in the schools. There seem to be valid arguments both for and against it, but it appears that more and more of our schools are including such instruction in their courses of study. Do you think this is advisable?

#### *Answer:*

This question is hardly answerable with an arbitrary "yes" or "no." The problem of sex education, dealing as it does with such a fundamental (and inadequately understood) part of the complex human nature, involves many factors which should be considered if it is to be satisfactorily solved. However, we would say, in partial answer to your question, that, in our opinion, *where* the instruction takes place is of much lesser importance than the nature of the information given and the manner in which it is imparted.

There is probably no other subject about which humanity in general needs to be accurately informed and educated. Until people learn that the creative function is not only a primary biological urge, but is also sacred—a phase of the Holy Spirit—and that we are destined to transmute the whole of the creative energy into mental and spiritual channels, they can hardly realize how serious an error (and how productive of future suffering) is the all-too-prevalent blasé attitude toward marriage and sex—as deplorably evidenced in many of our movies, radio and television programs, newspapers, books, and

magazines, as well as in the conduct of many adults and adolescents.

Especially do we need proper parent education. There is no greater career than that of parent and homemaker, and the sooner we give this fact due consideration in arranging the courses of instruction given in our high schools, colleges, and universities, the sooner will we get at the root of youth delinquency, sex crimes, etc. Fortunately, there is an increasing recognition of this need, and many of our schools are offering helpful courses dealing with marriage, parenthood, and homemaking. However, to approach the subject of sex education from the purely biological angle in these courses is not sufficient. Both parents and children should be taught that they are divine, made in the spiritual image of their Creator, God, and that the creative force within them is also of divine origin. Since children learn chiefly by imitation, it is obvious that they must have desirable examples set for them if they are to be encouraged to heed the spiritual urge of the higher self and live the moral life.

Parents who are properly informed concerning the true nature and function of the creative energy (students of the occult) are in a position to answer in a reverent way the natural questions a child asks. Unfortunately, many parents are not equipped with either the necessary information or the proper attitude, and in such cases it is obviously much better for the child to get wholesome instruction from a prepared teacher in school. Given the necessary instruction and imbued with a reverent attitude, a child is fortified to handle the temptations of puberty and later life with understanding and the aspiration

to follow high moral standards. It is the duty of all parents to see that their children are given this life preparation, and they themselves can become better prepared for parental duties by studying such teachings as the following:

"According to the Bible, mankind was male-female before it was separated into two distinct sexes as man and woman. We still have with us hermaphrodites who have this, as we think today, abnormal formation to prove the truth of this biblical assertion; and physiologically the opposite organ of either sex is latent in all. During the period when man was thus constituted fertilization must have occurred within himself, nor is this any stranger than that many plants are so fertilized today.

"Let us now see from the Bible what was the effect of self-fertilization in the early days. There are two prime facts that stand out: One is that there were giants on the earth in those days; the other that the patriarchs lived for centuries; and these two characteristics, great growth and longevity, are possessed by many plants of today. The great size of trees and the length of their life is wonderful; they live centuries where man lives only a few score years.

"It is well known to horticulturists that plants are stunted in their growth when they bloom too prolifically. A rose may bloom to such an extent that it dies; therefore the wise gardener prunes the buds from the plant so that the strength may go partly into growth instead of the blossom. Thus *by keeping the seed within itself* it attains the strength required for growth and longevity.

"That the creative essence in the seed is a spiritual substance is evident when we compare the dauntlessness and impatience at restraint of the stallion or the bull, with the docility of the steer and the gelding. Moreover, we know that the confirmed libertine and the degenerate become sterile and emaciated. When these facts have sunk into our consciousness it will not be difficult to

conceive of the truth of the Bible assertion that the fruit of the flesh, which brings us under the law of sin and death, is first and foremost fornication, whereas the fruits of the spirit which make for immortality, as shown in the same book, are said to be principally continence and chastity.

"Consider also the child and how the creative force *used within and for the child itself* causes an enormous growth during the early years, but at the age of puberty the birth of passion commences to check growth; the vital force then produces seed in order to find growth and expression elsewhere, and thenceforth growth is stunted. If we continued to grow during life as we grow during childhood, we should be giants as were the divine hermaphrodites of long ago.

"The spiritual force generated from the time of puberty and all through life may be used for three purposes: generation, degeneration, or regeneration. It depends upon ourselves which of the three methods we choose; but the choice that we make will have an important bearing upon our whole life, for the use of this force is not confined in its effect to the time or occasion upon which it is thus used. It overshadows every single moment of our existence, and determines our attitude in each and every single phase of life among our fellow men; whether we are able to grasp our opportunities or let them slip by; whether we are healthy or sick; and whether we live our life according to a satisfactory purpose; all of this depends upon the way we use the vital force.

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



## The Use of Honey for Children

By D. C. JARVIS, M. D.

**EDITOR'S NOTE**—*These articles appeared in the July and October issues of American Bee Journal, a lively monthly publication put out in the interests of bee keeping and the use of honey. We appreciate the kindly permission given us by the editor of American Bee Journal to share this information with our readers.*

**H**ONEY is valuable in feeding the growing child because it is acid in reaction before it enters the child's mouth. This helps to make the child's body unsuitable for harmful bacteria to grow in. The organic acid present in honey before it enters the mouth may go as high as two per cent and is rarely less than one per cent. This acid acts as a mild stimulant to digestion. The increase in appetite seen in children fed honey may be attributed to the acid content of the honey. Most sugars must be broken down into simple sugars by digestion before they can be assimilated. The simple sugars resulting from this breaking down process are identical with those found occurring naturally in honey. For this reason honey requires practically no digestion. It is almost wholly available for immediate absorption into the body. This is another reason why it is recognized as a valuable food for growing children.

While honey is absorbed quickly into the body of the child it does not flood the blood stream with an overabundance of sugar. This behavior of honey is due to the combination of two easily absorbable sugars, called dextrose and levulose. Honey is quickly taken into the body because of its dextrose content while the levulose, being somewhat more slowly absorbed, is able to maintain the blood sugar. Honey has an advantage over sugars which contain higher levels of glucose since it does not cause the blood sugar to rise to higher levels than can be easily cared for by the body. The two sugars in honey are most acceptable to the body.

A valuable property of honey is its laxative effect. It does not cause diarrhea. When constipation is present honey will relieve this condition without causing diarrhea. Honey is a gentle laxative.

Honey has a sedative action on both the body of the child and that of the adult. It has a pronounced soothing effect upon infants. Fretful children show a remarkable calming down after being put on honey. The tendency to fall asleep and to sleep better is greatly increased. In addition, honey has a very distinct bactericidal power which is mainly due to its moisture-absorbing ability. The acid reaction of honey

makes it an unfavorable medium for micro-organisms to grow in. Most micro-organisms which are harmful to the human body are destroyed by honey.

When honey is given a child more calcium needed for bones, teeth, fingernails, and hair is retained in the body. The blood and tissue calcium are raised, which makes more calcium available for the building of a strong bony framework for the child's body as it grows. When honey raises the blood and tissue calcium it also lowers the blood and tissue phosphorus. When the blood and tissue phosphorus is high inflammation easily appears in the child's body. Honey keeps down the liability of inflammation appearing.

If you add honey to the daily food intake of your child instead of some other sugar you accomplish a number of things that are very beneficial to your child. These beneficial results may be listed as follows:

1. Honey is acid in reaction before it enters the child's mouth which is in accordance with Nature's plan.

2. Honey requires practically no digestion, which makes it suitable for a child with a weak digestion. Honey is almost wholly available for immediate absorption into the body. It will not flood the blood stream with an abundance of sugar because of the presence of two sugars called dextrose and levulose.

3. Honey has a laxative effect which makes it possible to avoid the presence of constipation.

4. Honey has a sedative action on the child's body, producing a pronounced soothing effect upon children. Fretful children are calmed down by honey.

5. Honey has a very distinct bactericidal power.

6. Honey raises the blood and tissue calcium with which to form bone, teeth, fingernails, and hair.

7. Honey lowers the blood and tissue phosphorus and in doing so lessens the possibility of inflammation appearing in the child's body.

8. The feeding of honey means better and stronger children.

\* \* \*

Honey is a hygroscopic food—that is, it is able to absorb or condense moisture from the atmosphere. The ability of honey to attract water is mainly due to a sugar called levulose, which has the most moisture-attracting ability of any sugar. Because of its ability to absorb, condense, and retain moisture, honey should never be kept or stored in an icebox or in the cellar. A dry and not too warm place and a tightly closed container are best suited to storing honey.

This moisture-absorbing ability of honey is observed in baking pastries and bread. They both remain moist and palatable for an indefinite period. In addition, honey has a very distinct bactericidal power which is mainly due to its moisture-absorbing ability. All living micro-organisms require a certain amount of moisture to maintain their lives. When these micro-organisms come in contact with honey they are deprived of this much needed moisture and perish. Honey is acid in reaction, which makes it an unfavorable medium for the micro-organisms to grow in. Micro-organisms which are harmful to the human body are destroyed in honey.

The moisture attracting ability of honey can be put to various uses. One of these is to attract and to hold fluid in the child's body during the hours of sleep so that wetting of the bed will not take place. Honey acts also as a sedative to the human body by lowering the phosphorus level of the blood and body tissues. When this level is higher than it should be, the child is irritable, a discipline problem, and does not fall asleep readily when it normally should do so. The sympathetic division of the autonomic nervous system is dominant in the child's body. When dominant, this sympathetic division organizes the child's body for fight or flight, which is

not desirable from the mother's point of view.

If a child is given honey, the blood and tissue calcium begins to increase. This calcium as it increases will unite with the excess phosphorus to form a compound that makes bones, teeth, hair, and fingernails. It requires two and one-half hours after taking honey for the blood and tissue calcium to rise in the adult body to the point where a checkup of the blood phosphorus level shows that it has been lowered by uniting with the increased blood and tissue calcium. But the sedative effect of honey on the nervous system of a child may be observed within an hour.

Honey does not require the process of human digestion before it is ready to enter the blood stream. It is in the blood stream within a half hour after it is taken. This explains in part its rapid sedative action on the body.

Bed-wetting at night becomes a problem when it occurs after three years of age. It is one of the most common conditions met with in children and is a very disturbing problem to both family and child. When a physician is asked what may be done to prevent it, he often answers that the passing of time will take care of this fault and the child will outgrow it, which is evidence of the fact that no definite remedy is commonly known. A lessening in the amount of fluid taken after 5 p.m. is generally advised.

Nervousness is nearly always present in children who wet the bed at night. In addition there may be present nail biting, temper tantrums, thumbsucking, and infantile speech. Treatment of bed-wetting may be divided into two parts, one being preventive treatment and the other active treatment. Preventive treatment is sometimes helpful. This consists in habit training for bladder control. It should be started at about one year of age.

In carrying out the active form of treatment we seek a therapeutic agent

that combines a marked ability to attract water and hold it with a sedative effect upon the child's body. This therapeutic agent must be suitable for a long range treatment program and must be harmless to the child. It must be suitable for continued daily use or for use only when needed at certain times. Most important of all it must be acceptable to the child. We find these desirable qualities combined in honey.

At bedtime the child is given one teaspoonful of honey. This will act in two ways. First, it will act as a sedative to the child's nervous system. Second, it will attract and hold fluid in the child's body during the hours of sleeping.

As you continue to use honey, you will recognize it as a safe and dependable remedy, and in time you will learn when to use it most advantageously.

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## RECIPES

### *STUFFED TOMATO SALAD*

Peel six tomatoes, remove centers, sprinkle with salt. Make a stuffing of one cup chopped celery, one-half cup asparagus tips, and mix with mayonnaise or French dressing. Fill tomatoes, garnish with sliced or stuffed olives and ground English walnuts.

### *BRAN AND RAISIN COOKIES*

Beat together two eggs, one-fourth cup molasses, one cup sugar, and one-half cup milk. In a separate dish mix one cup bran, one-half cup graham flour, one cup white flour, two tsp. baking powder, and one-half tsp. salt; work into this two tbsp. of butter. Slowly work the dry ingredients into the wet, adding one cup of raisins which have first been soaked in warm water for several hours. Drop the mixed batter onto oiled baking dish in spoonfuls, and bake for twenty minutes.



## Lifting Life's Level

**H**UMAN life on earth is a curious mixture of various values. From the day he is born, man is exposed to many forces and elements, some of which are to his benefit, while others slow down the already tardy pace of his progress. These forces may be evaluated as pro- and contra-survival forces.

The pro-survival forces are those which are attuned to the good, the true, and the beautiful blended in perfect harmony. When the human Spirit chooses to align itself with these ideals and express them constantly, then the human form also becomes constructively useful and radiant. It then serves its high and holy purpose as "the temple of the living God."

Negative conditions such as disease and want will become utterly impossible, for the keynote of the cosmic spirit is perfection and unlimited opulence. There is no condition, no matter how hopeless it appears at the moment, which cannot be improved when we invite the pro-survival forces into our lives, even though they may act as a necessary refiner's fire for the many contra-survival forces which man still savagely hugs to his breast. The weight of false tradition, rank prejudice, and unwillingness to aspire to the higher still ties millions to the shoddy clay.

Fortunately, the numbers who are breaking these steely shackles are in-

creasing daily and are joining the Hosts of Light, which always give unstinting help to those who strive valiantly in the great battle of self mastery. They portray the beauty of the harmless life, and the abundance of selfless living.

At this crucial period in the world's evolution where the very survival of man hangs in the balance, every effort should be made to spread the enlightened concept for the eternal salvation of our fellow man.

—O. R. Georgi, D.C.

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

April .....	5—12—19—25
May .....	2—9—17—23—29
June .....	6—13—19—26

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*.

## ROSICRUCIAN BOOKS

### On the Philosophy

The Rosicrucian Cosmo-Conception	\$3.00
Paper Bound .....	1.50
The Rosicrucian Mysteries .....	2.00
The Web of Destiny .....	2.00
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**The Rosicrucian Fellowship**

Oceanside, California, U.S.A.

## ASTROLOGY: ART OF ARTS

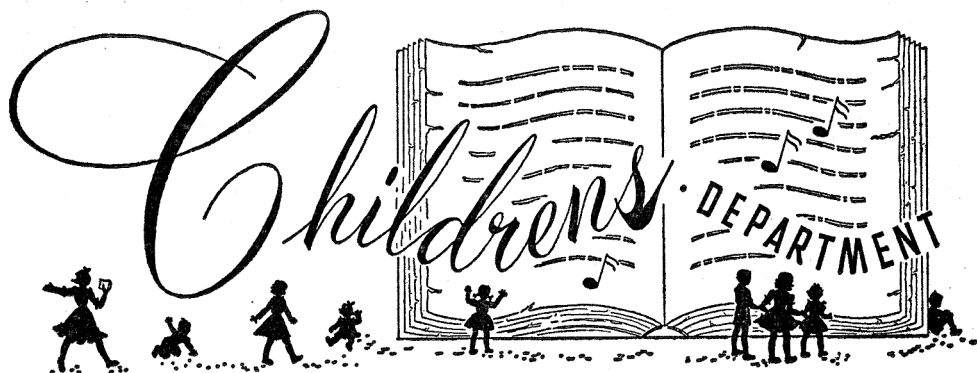
(Continued from page 225)

aspect to each other, or they have no aspect to each other. This is the spectrum of "aspect-exactitude"—the exactness of an aspect determines the intensity of its effects, congestively or expressively. The square aspect has polarity in the sense that it, in itself, symbolizes archetypally congestion of (masculine) expression or congestion of (feminine) perception. The square, the sextile (alchemy, dynamic regeneration) the conjunction (fusion of powers), and the opposition (planetary focalization of a diameter) have spectrum only in the sense that any signs, houses, or planets can appear in these patterns. The trine-symbol has the two-fold spectrum of polarity:

We use the equilateral triangle resting on its horizontal base (the three earth-signs of the Great Mandala) as the symbol for "trine-aspect." Because the earth-signs are used, and because this is the most static representation of the trine, this is really the feminine polarity of the trine; it is the result of having exercised relative love-wisdom in the past, and this is another way of saying "relative Mastership." The person with a trine aspect enjoys a certain harmony, or abundance, or integration in this incarnation because of his efforts in the past. The masculine polarity of the trine is the fire-trine of Aries-Leo-Sagittarius. This is the dynamic exercise of spiritualized consciousness and it is the higher octave of the sextile aspect. Because cause and effect have the same source, we can see that this two-fold representation of the polarity of the trine tells us: "Yes, enjoy the fruits of this aspect but remember that you are evolving—that means you must also use the trine as a dynamic power in order to raise the quality of your relative Mastership for greater perceptions in the future."

(Continued on page 240)





## The Crystal Bridge

By JANICE LORIMER

(Conclusion)

AND AFTER he had supped, he sat alone with his wife in her bower, where the infant princess slept in her cradle, and he told of his quest and of its end. And he said, "The Old Old Woman declared that my quest was not a failure, or so I read the runes, yet I confess that I see not eye to eye with her on that; for I fell off the Bridge when I was close enough to my goal to reach out a hand and touch it, and I have learned nothing whatever, and I still do not see why it was wrong to protect the white bird; yea, even were it a phantom as the Old Woman declared; for how could I know that it was a phantom? And if it had been a real thing and not a phantom, would I not have done even as I did then?"

And his wife sighed, "The temptations which assail the soul in its quest are subtle beyond belief, and it comes to me that the failure here is a want of discrimination; for my Angel Teacher has said that the subtlest temptations are those which use the good impulses of the heart to achieve evil ends, and against these only the purest reason can prevail. But the clue is hidden from

me, for it lies within your own soul. Yet perchance it may be this: in the moment when the birds appeared you might have said, that on the Bridge is wholeness and vision, and aught that drew you away from these things was not worth saving. May this not be the meaning?"

But he shook his head stubbornly. "That is not the answer." Then, seeing her downfallen countenance, for her desire was to help, he added hastily, "I mean, it is not *all* of the answer."

"Well," he said at last, "I will sleep on the matter, and mayhap the dawn will bring the solution."

But sleep brought no enlightenment: for as he slept he dreamed, and in his dream he awoke wide awake upon the crystal bridge, at that place where it rose steeply toward the Point of Perfection; and again the white bird flew screaming, pursued by the hawk; and in black rage he struck at the hawk, and fell, and awoke . . . and it was dawn, and the tree outside his window was clamorous with small birds holding assembly in its branches, and he understood not a word they were saying.

All day he was haunted by his waking dream, and again that night he dreamed

the same dream: in which he was, as it were wide awake upon the crystal bridge, and the same two birds, one white, one black, came again, pursued and pursuing; but this time he recalled that his former attacks upon the black bird had been of no avail; and he looked past the birds and up to the Point of Perfection which glittered now so large and so bright that it seemed as if it were before his very face; and he awoke, but with no sense of falling and with no sense of sleep.

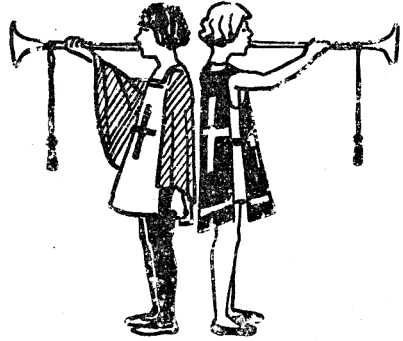
And it came to pass that the exiled Minister of State, lusting for the power and wealth taken from him by the new King, sent evil men, robbers and murderers, into the realm in the guise of new citizens, who went about stirring up the people against the Queen; for he purposed to hurt the King through the Queen, whom he deemed the more vulnerable.

Now, therefore, a mob stormed the castle gates, demanding that the Queen be yielded up for burning at the stake, because of her witchcraft; and boldly the former Minister strode into the King's audience chamber, looking upon the Queen's face with eyes of hate; and of a sudden the King's eyes were opened and he saw that the Queen herself was the likeness of a white bird and her enemy was like a black bird of prey. In a trice the meaning of his vision came to him, and he resisted the impulse to take his sword and slay the fellow where he stood, even at the foot of the throne. "For," said he to himself, "that is not the Way of Reason"; but instead he invited him to speak his mind freely, saying, "I will listen."

And the man spoke big words, demanding the Queen's death for witchcraft and the King's abdication from the throne, saying, "The land is now peaceful and prosperous once more and we, who were its masters in poverty and despair, have a right to profit from it in prosperity and happiness—we, not you, an outsider."

This he said, but knew well that the realm was prosperous and happy by reason of the wisdom of its King and Queen, who had sacrificed their own peace in its behalf.

And King Denys, looking upon him and seeing him as it were a great black bird of evil, saw also that selfish desire had shut his mind against reason, blocking and barricading it against every ray of light from the spiritual sun; but the words of the Old Old Woman echoed within his soul, that this was an illusion



sent to try him, and so meditating, with his eyes fixed on the enemy where he stood, he beheld, as it were, a blackness, like a stone, sink slowly downward to the floor, leaving behind it a column of clearness like to water; and in this water the man shone clean and clear and there was no stain on him, and in the midst of him a fire rose upward and spread itself out about his head like the wings of a fiery dragon. And the man gave a great cry and fell down as one dead.

When the King's servants had borne him to a guest chamber, and ministered to him, the King and Queen standing by, he awoke and addressed himself thus to them: "I looked upon an enemy but behold, O King, I saw reflected in him my own soul. Yea, I saw in the mirror of his goodness the reflected image of mine own evil, and I was filled with loathing of it and desired to cleanse myself of it; whereupon there fell upon me a baptism of fire out of heaven which united with water for the purification of

my soul; and whereas before I was blind, now I see, and will be your servant evermore if my lord the King will have me."

Weak as he was, he descended from the couch and knelt before the King, laying his two hands between the King's hands in pledge of loyalty; and thereafter also, supported on the King's arm, he went slowly to a balcony which overlooked the street, and in the presence of the multitude made full confession of all that had happened. Then the evil-doers fled secretly away, fearing the people's wrath, and all men sought audience with the King in gladness and rejoicing.

But the King's army was vexed because they had not been called out to put the rebels to the sword; and they warned the King that inasmuch as the ruffians were still at large he would do well to travel with a bodyguard at all times. And the King said, smiling: "Ah, but I have a bodyguard; ten million men, strong and faithful"; and by this saying he became famous among the people, and they called themselves not citizens but the King's Bodyguard, for they were loyal to the last man.

And to Lesolie the King said: "For I know that Reason is a weapon in the hand of the righteous, and that it penetrates into the dark places of the soul and restores them to Light as force cannot do, even when no word is spoken."

And summer passed away, and the time of the departing of the birds was come, and the King lay sleeping in his chamber, toward the dawn, and as he slept he awoke upon the crystal bridge where it spanned the Gardens of Delight; but his soul yearned upward to the Diamond which glittered and shone against the rosy sky of dawning. And like a sudden spire of flame his soul shot upward and joined itself to the Point of Perfection (which is God), and he found himself, as it were, in a House of Glass, whence he looked out upon the whole universe and saw it as

a thing of nothingness, a shadow reflected in color upon the thin bubble of space.

And the Perfection was himself and he was the Perfection: and he saw the bridge of crystal suspended over the abyss of darkness (which is ignorance); and paradise, and hell, and earth lay under its span. And he counted and saw that in the heavens it came third, which is the place where the human spirit lives most purely.

And as he looked, gazing outward from the House of Glass, he seemed to float in a clearness of soul which was like a crystal in pure clear water; and within this orb'd clearness he saw the tree with its concourse of birds, and he considered in his thought what might be the nature of that Spirit of Air which guides the flock in its wanderings. Then the flock was no more to be seen in the crystal of his mind, but he gazed instead upon a being made all of wings—great, soft, wide-spreading wings—and its face was like the face of a woman, and her eyes were the grey color of bird wings washed clean by rain, large and round and wonderfully sweet in their greyness; and her hair was like a delicate cloud spun about her head; and she was motion and air and intelligence; and her gaze going deep into his soul implanted speech and knowledge therein. And as he looked upon her she melted away softly in motion and there was the sound as of a wind in the trees.

Then he opened his eyes (for he was not asleep) and he looked to the window, and he saw, and behold, the tree was empty of birds. And he smiled secretly and said, "What the Bird-Woman knows I know, for her knowledge is written in the crystal runes of the wind. Where the flocks fly, I fly, for I am a Bird of God, and they and I answer to the voice of One Master: and if we go out, it is but to return again to the House of Glass and to the Master of Perfection."

## The Rosicrucian Fellowship

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A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

Centuries have rolled by since a high spiritual teacher having the symbolical name Christian Rosenkreuz—*Christian Rose Cross*—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion, and to explain the mystery of Life and Being from the scientific standpoint, *in harmony with Religion*.

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from sale of Fellowship books largely support the Institution.*

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**THE ROSICRUCIAN FELLOWSHIP**  
OCEANSIDE, CALIFORNIA, U.S.A.

## ASTROLOGY: ART OF ARTS

(Continued from page 236) ....

Your horoscope will take on an added "glow" and "radiance" if you will think of it in terms of spectrum just as your appreciation of art takes on depth to the degree that you become aware of the values and beauties of its several attributes and essences. "See" the four generic trines unfold from the cardinal, fixed, and mutable structure points; "see" the chemicalization of spirit into objectification by unfolding the four structure-crosses from the three fire, earth, air, and water signs. Think spectrum regarding everything that comes to your attention—archetypes, sub-archetypes, and so forth—for a while. You will unfold, at the same time, a remarkable scope of perceiving the values of planetary positions and patterning in the horoscope. To "think spectrum" is to think archetypically. To "think archetypically" is to exercise the mind rhythmically.

## Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying the Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find them in the April issue. They will also be printed in the June number.