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Rays from the Rose Cross

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Contents

Dear Readers	482	ASTROLOGY DEPARTMENT—	
EDITORIALS—		The Horoscope Abstracted Elman	504
“Abounding Therein with Thanksgiving”	483	The Astrologer Discusses the Aspects (Conclusion) Elman	507
THE MYSTIC LIGHT—		The Children of Scorpio, 1950	512
ARTICLES, STORIES, AND POEMS:		Reading for a Subscriber’s Child: David Y.	514
What is Success? Ben Finger, Jr.	486	MONTHLY NEWS INTERPRETED—	
“Into the New and Larger Life—” .. S. B. McIntyre	490	The Secret of Sleep	515
Have We Done Our Best?	494	August the Twenty-fifth	516
Gladys Rivington	494	READERS’ QUESTIONS—	
Beginning of Miracles (Part 2) Julia Hawthorne	495	Nonresistance to Evil	518
MAX HEINDEL’S MESSAGE:		Biblical Proof of the Law of Consequence	519
Gleanings of a Mystic	499	NUTRITION AND HEALTH—	
(24th installment)	499	Thanksgiving Dinner Menu	520
STUDIES IN THE COSMO-CONCEPTION:		Garlic Cured My Tuberculosis	521
Death and the Panorama	501	Mrs. E.L.	521
WESTERN WISDOM BIBLE STUDY:		HEALING—	
The Temple of God	502	“Giving Thanks Always—”	524
TODAY’S SCIENCE:		CHILDREN’S DEPARTMENT—	
Love Is Now Scientific	503	God Is Holding Your Hand	525
		Clara E. Huffman	525
		The Fairies’ Ministry (poem)	527
		Clara E. Huffman	527

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Dear Readers:

The time spent in preparing this Magazine each month is filled with the joy of being of service. We believe in its message—the New Age message of cooperation, selfless service, and universal brotherhood—, and there is abundant testimony that it reaches many who are hungering for the hope and understanding it gives.

Perhaps you, dear Reader, are one of those who have found The Rosicrucian Magazine helpful. If so, you share with us the joy of seeing its message go out to seeking souls everywhere. We believe that you, too, even as we, feel the inner urge to pass on to others the priceless truths which enable those who apply them to establish a new and better Way of Life.

At this time of the year, when people everywhere are most responsive to spiritual truth, our efforts to share these Teachings with our fellowmen are most likely to succeed, and we therefore urge that you aid us in contacting those who are seeking. Hand this copy of The Rosicrucian Magazine to an acquaintance, or send us the name and address of someone who would like a sample copy. A three months' trial subscription may be had for only fifty cents. And as

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to all who secure three NEW subscribers to The Rosicrucian Magazine at \$2.50 per year, we will give free as a PREMIUM: One year's subscription. If you are already a subscriber, the expiration date of your subscription will be extended one year. This offer lasts until January 15, 1951.

Yours for greater cooperation in hastening Christ's Kingdom on earth,

THE EDITORIAL DEPARTMENT

EDITORIALS

"Abounding Therein with Thanksgiving"

THANKSGIVING DAY in the United States of America originated, as is commonly known, in the year 1621 when a group of settlers called the Pilgrims gathered together after the autumn harvest to offer thanks to the God they worshipped for the blessings bestowed upon them during the year since they had landed on the Massachusetts coast.

However, it is not so commonly known that the establishment of Thanksgiving Day as a national festival was accomplished largely by the untiring efforts of one woman: Mrs. Sarah Hale, editor of *Godey's Lady's Book*, and of the *Ladies' Magazine*. This descendant of one of the Pilgrim Fathers worked diligently for twenty-seven years to bring about an established national observance of a day of thanksgiving, and not until 1863 were her efforts rewarded by a presidential proclamation. In that year President Abraham Lincoln declared a day of thanksgiving, but it was principally for the victories of the North in the Civil War. As it was not for victories in battle that Mrs. Hale had pleaded for a national Thanksgiving Day, this indomitable lady went back to President Lincoln and won his approval of a national day of thanksgiving for blessings of every kind to the people of the United States. Subsequent presidents have continued issuing a proclamation for Thanksgiving Day, until now it has become an established custom—a part of the design of the national life.

In meditating upon the origin of Thanksgiving Day, the occultist finds two significant facts. One is that this expression of gratitude to God was an evidence of the inner urge in man to acknowledge the Divine Source from which he originated and from which all blessings flow. The other is that this particular part of the national pattern was accomplished largely through the efforts of one individual who had become imbued with the idea that the United States, as a nation, should sponsor the grateful attitude. "And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

Whence comes this inner realization of our divine origin, and the urge to accomplish a certain objective for the welfare of all, even though there is no recognition of the need for accomplishing such an objective by the majority of the people? Why do some persons have this inner knowing and direction so much more than others? Should

this inner urge always be followed? Let us consider these questions in the light of occult philosophy.

Every human being is a differentiated cell in the great Body of God, evolving through its pilgrimage of many lives into and out of matter from the all-conscious state of a Virgin Spirit to the self-conscious state of a completely individualized being. Each individual is made in the image of his Creator, having within him in potentiality the three primary powers of God: Will, Wisdom, and Activity, as well as all the subsidiary powers of these basic ones. Thus we are all Gods-in-the-making, and because of our spiritual oneness with the Creator, we are able to receive spiritual impulses from Him and His agents.

The intuitive faculty in man, the true inner knowing, is an attribute of the second power of God within us: the Love-Wisdom Principle. This is the power which was brought to work upon the earth and man from within when a Ray of the Cosmic Christ came to be the indwelling planetary Spirit of the earth at Golgotha. Since the entrance of this mighty archangelic Being into our planet there has been a continual outwelling of the Love-Power from within the earth, cleansing the aura of the earth and calling to the altruistic tendencies in every man.

The process by which the intuitive faculty functions is described in *The Rosicrucian Cosmo-Conception* as follows: "As the blood passes through the heart, cycle after cycle, hour after hour all through life, it engraves the pictures it carries upon the seed atoms while they are still fresh, thus making a faithful record of the life which is indelibly impressed on the soul in the post-mortem existence. It is always in closest touch with the Life Spirit, the Spirit of Love and unity, therefore the heart is the home of altruistic love.

"As these pictures pass inward to the World of Life Spirit, in which is the true Memory of Nature, they do not come through the slow physical senses, but directly through the fourth ether contained in the air we breathe. In the World of Life Spirit the Life Spirit sees much more clearly than it can in the denser worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium of the pneumogastric nerve, resulting in 'first impressions'—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love."

It is because of man's response to this outwelling Power of Love—his development of it within himself—, and to the similar influence radiated by the sign Aquarius, toward which the Sun by precession is moving, that there has been a steady growth toward brotherhood, until today the pioneers of humanity are expressing a global consciousness. The growth of democratic government, along with a consciousness of the needs and welfare of all people; the increase of woman suffrage; the establishment of the humane and vegetarian societies; the lessening of racial intolerance and discrimination; a greater emphasis upon unity in religious groups—all of these and other such movements have come about through the efforts of those who have so

lived as to be able to respond to the inner urge toward high spiritual ideals. The more one lives according to the teachings of the Christ, the more he develops the intuitive faculty and thus becomes usable in the Higher Work.

Herein lies the solution to the problems of the world today: a wholehearted dedication to the teachings of goodwill, unity, and brotherhood given by Christ as a basis for the New Order. The present is a time of passing from the old Jehovistic precepts of "an eye for an eye and a tooth for a tooth," to the Christian tenets of "Resist not evil; do good to them that despitefully use you." It is not easy for most people to master the desire nature sufficiently to heed the higher teachings of the Christ Within, but its accomplishment brings a reward of such exquisite inner joy and satisfaction that, once experienced, there comes an insistent demand for repetition. The more often we make the effort to express kindness instead of hate, tolerance instead of prejudice, understanding instead of indifference, the easier it becomes to respond to the intuitive urge. Eventually we reach that awareness of the unity of each with all indicated by the Christ when He said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Today every professing Christian is challenged by the questions: Am I merely professing Christianity or am I putting its precepts into actual practice in my daily life? Do I still retaliate, or am I able to "resist not evil?" Do I direct my life primarily in my own interests, or do I consider others equally as much? We can no longer profess one thing and practice another. The day when all things shall come to light is at hand.

To say that the teachings of Christ are not "practical" is simply to confess one's lack of observance and vision—and perhaps one's lack of inclination to master the lower self. In the freeing of India from British rule we have an unparalleled example of the "practicality" of Christianity, and many other present-day examples may easily be found.

At this thanksgiving time as we give thanks to our Creator for His infinite blessings, let us remember also to be grateful for the devoted workers in His earthly vineyard who help us to incorporate in our individual and collective Way of Life the designs in harmony with the Great Design. Some of these friends are laboring in public positions, receiving the well-earned acclaim of the appreciative, as well as the maledictions of the envious and jealous. Many more, however are working quietly and unobtrusively "behind the scenes", happy in the knowledge that they are co-workers with Christ.

The Apostle Paul gave an admonition to the Colossians which presents perfectly the ideal to which all Christians may well rededicate themselves at this time:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in faith, as ye have been taught, abounding therein with thanksgiving."

THE Mystic



... LIGHT

What Is Success?

By BEN FINGER, JR.

I can't succeed," is a common lamentation, but the issue is clarified when the moaners define their term. "Is it," asks Emerson, "that they are to have leave to pray and praise? to love and serve men? Why, that they can do now."

Of all the delusions that have ever been concocted in the public mind, the idea that dollars can buy success is the most baneful. Success is not just a matter of income and savings. It means keeping step to *your* music, that rhythm which is audible to the Spirit that is *you!* Success is an arcane goal—*creative realization!*

One of the most successful men I know is a modest-salaried young mechanic who spends his free moments writing poetry. He recaptures moments of magic. His lines seem to imbue this little world of ours with an infinite sublimity. He catches the divinity of human themes—music, art, friendship, aspiration. He sings his childhood memories of "popcorn and games in rainy weather when all outside was winter chill." He recalls the lonesome whistle of a train at night. He concentrates on little things . . . that stand for the greatest.

Perhaps this young man could give all his time to poetic composition if he were living in the age of Petrarch, when poets drew bigger crowds than our present-day movie idols. But deep lessons can be

learned in the most commonplace duties of daily life. Just recently, when I watched my friend laboring with a screw driver, I saw visual images of John Masefield in a carpet factory and Edwin Arlington Robinson getting his start in the New York Subway.

I think a human being is succeeding in a very special way when he finds utterance for his deepest heart-song. "If we respected only what is inevitable and has a right to be," Thoreau tells us, "music and poetry would resound along the streets."

Let me introduce you to another contemporary poet. I know the president of a great industrial concern who has sent in dozens of his poems to the editor of a small-town paper. Doctors, lawyers, merchants, and hair-dressers save the clippings under the glass of their desks or in little frames on their walls. Many would expect such spare-time efforts to be trite and general, but they aren't! They are real, which is more than one can say for certain verses by Thomas Moore and other "big names." The poet-executive expresses *his own* vital response. This adds nothing to his income, but it leads multitudes to the sacred sanctuary of wisdom and joy. What could be worthier of that magic word — success?

I know one man who left a twelve-thousand-dollar-a-year business position

to go back to the uncertainty of legal practice, the work he loved. Even in a key executive post, he could never have been more than a leased business machine apart from *his own* mission in life.

A few years ago, I interviewed a very prominent manufacturer for a trade journal. I didn't hesitate to describe him as successful, and not just because his products have nationwide and even international outlets. He *understands* human beings and their problems. The will to serve others keeps him as alert and active as a man half his age. Some people, like fine violins, improve with age. Man's heritage is much the richer for what has been thought and done by old folks who haven't let the years hypnotize them.

Physical perfection is proverbially better than the pomp of emperors, but the Spirit can shine through the worst material obstacles. The owner of one newspaper I worked for used crutches, but he kept his handicap in the background. It didn't make him self-conscious, and his considerate manner bespoke a life that had thoroughly prospered.

I recently judged a poetry contest, and was surprised to learn that the author of a winning masterpiece is stone-blind. She spreads good-cheer. If that isn't success, what is?

To this point I have drawn on my own circle of contacts for material, but now let's sweep our gaze over the whole arc of time and read what history teaches. I quote again from my favorite author, Emerson: "That soul which within us is a sentiment, outside of us is a law. We feel its inspirations; out there in history we can see its fatal strength. . . . On the most profitable lie the course of events presently lays a destructive tax."

The representative good men of the ages have been successful, despite even poverty and martyrdom. They aren't remembered as failures. Their work gravitated to its own level by its own weight. Their influence could "no more be stopped than the sun or the tide."

A page of history is proverbially bet-

ter than a volume of logic. When the going is difficult and the failure of our efforts seems certain, it steels us to remember what the heroes of humanity were "up against" when they accomplished so much.

Buddha and Confucius bore poverty to perform their work, and Anaxagoras paid the price of exile. Cleanthes did the menial labor of a water-carrier by night, and studied philosophy in the day. The crippled slave Epictetus taught the inner meaning of freedom.

Jesus the Christ is *our* righteousness, surmounting the chaos of the world. He expressed the essence of religion in its



concrete bearing — knowing that He would be crucified for it . . . knowing that millions would be saved by it.

The universal humanist Maimonides judged it "most meritorious of all . . . to anticipate charity by preventing poverty." He dared to explore the cosmic reports which Averroes had written in Moorish Spain, for which reason backward synagogues burned his precious books.

Roger Bacon endured imprisonment that he might carry through an enduring service to science.

John Huss, Jerome of Prague, and Savonarola went to the pyre, rather than give outward consent to what their own judgment denied. They would not go along with what they didn't believe, and democracy itself is rooted in their kind of integrity.

Paracelsus and Ambrose Pare reformed medical science, each in his own way, at the cost of sharp attacks on their "dangerous experimentation." These hopeful words were spoken by Paracelsus, the Rosierueian: "If we can conceive

of the human soul perfectly, nothing will be unattainable for us on earth. . . . Men ought to live on earth as angels do in heaven."

John Milton's books were burned for their message of freedom. Roger Williams was banished from Massachusetts for preaching tolerance. Rene Descartes had to scurry from village to village because of his independent thinking. Steeped in Rosicrucian lore, he meditated in the silence of solitude on unextended mind and the mysteries of time, space, and pattern. Benedict Spinoza, a Jewish mystic who absorbed the wisdom of the Kabballa and honored the unity of all life by abstaining from meat, was excommunicated by the synagogue as an irreligious man.

Ole Roemer's scientific statement of the velocity of light waited half-a-century for general acceptance.

"I have no sceptre but I have a pen," asserted Voltaire. "My trade is to say what I think. . . . I don't agree with a word you say, but I will defend to the death your right to say it." The authorities of his day did not know what it meant to tolerate all opinions, trusting the free reason of man to combat error. Voltaire's free speech was at the cost of imprisonment and exile.

"There is nothing so powerful as truth," said Benjamin Franklin, "and often nothing so strange." He was steadfast always to the truth as he saw it.

The misunderstanding borne by Blake, Boehme, Eckhart, Tauler, Ruckert, Yepes, and other initiates was especially severe, and quite as groundless as the resistance to strange ideas in the physical sciences. Humanity owes no great strides to standardized thinking within the framework of academic prejudices. Nothing below or above a mediocre level has general acceptance in the academic realm. Respected professors labeled the airplane, the telephone, and most of our other great inventions *impossible*. Heterodox pioneers went forward, however, and new frontiers were opened to man-

kind. The exploration of the inspired mystics and seers has been a still-greater service, for the open-minded.

Philippe Pinel was charged with pampering lunatics when he founded scientific psychiatry. Cesare Beccaria was called a coddler of criminals when he wrote against torture and capital punishment.

Richard Arkwright was a poor barber before he founded the modern factory system. Without the machine, hand-workers slaved sixteen hours a day. The factory system introduced vastly-increased production, with less expenditure of time. More than 90 per cent of the labor burden in civilized countries is carried on the shoulders of power-driven machines. But the odd barber's contemporaries said he was wasting time and money "fooling around with those new-fangled machine gadgets."

John Fitch was neither recognized nor rewarded for inventing the steamboat—a full 22 years before Robert Fulton established that kind of navigation. Fulton's steamboat was ridiculed and rejected for a long time. George Stephenson launched the steam railroad — although technicians said it wasn't possible, doctors said it would ruin public health, and parliament forbade the laying of track.

Cyrus McCormick's reaper was ridiculed in a London paper when he had it on exhibit at the World's Fair. Samuel Morse often went hungry when he was working on his "wild scheme" — the telegraph.

Sadi Carnot's great contribution to the science of thermodynamics was unrecognized in his lifetime. Julius Robert von Mayer received no credit for setting forth the law of the conservation of energy, until it was too late to matter to him.

The first educational experiment of Johan Pestalozzi was a failure, and he went through 18 years of poverty separated from his real profession. His unique art of integration was misunderstood.

Johann Wolfgang Goethe patiently devoted nearly 60 years to the writing of *Faust*. "Genius is master of man. Genius does what it must."

Ralph Waldo Emerson saw the Cosmic Light one day as he was walking across the Common in Concord. He had prepared himself for illumination by a thorough study of India's wisdom, as Denis Saurat points out in *Literature and Occult Tradition*. There is a soul at the center of nature," wrote Emerson. "When we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts." Many considered Emerson deranged when he renounced the security of being a clergyman to concentrate on wise and vital writing. The Press permitted a wider audience than the Pulpit.

The mystical poet, Walt Whitman, who realized that "every hour of the light and darkness is a miracle," tramped the streets of Camden and Philadelphia in his late years, selling his inspired books from a ragged basket.

Henry Thoreau wrote his masterpiece in a self-made country hut. This New England Transcendentalist had more free time than some of his wealthiest acquaintances, because he limited his wants.

William Lloyd Garrison bore mob violence and imprisonment for his peaceful opposition to slavery. Emancipator Abe Lincoln suffered martyrdom for freedom of an enslaved race.

John Stuart Mill combined a distinguished philosophic career with hard practical service in the India House.

The publication in which Gregor Mendel introduced the science of genetics did not receive attention in his lifetime.

Victor Hugo's republican principles cost him 19 years of exile. The French scholar Saurat sees him as a universal spokesman for mankind in the nineteenth century, and delivers this brilliant generalization: "From time to time there arises some superior genius who . . .

obtains a vision of the far-off goals, expresses anew for his own time the desire of mankind, marks out the distance already covered, tries to divine the future ways."

Emile Zola was tried as an offender because he insisted that the Dreyfus case be reopened for the clearing of an innocent man.

John Newlands' contribution to chemistry was denied publication by the English Chemical Society, but the Royal Society gave him a medal for it when twenty-one years had passed.

Rotten eggs were thrown at Susan B. Anthony when she began her brave project to emancipate American women.

Leo Tolstoy's peasant school was closed by the police.

Feodor Dostoyevsky once stood in front of a firing squad, and was reprieved only at the very last minute.

Mahatma Gandhi was imprisoned time after time as he labored to free his country via non-violence and soul-force. In the Transvaal prisons, the English authorities insulted hosts of Gandhi's followers by serving meat-cooked food to the uncompromising vegetarians. Soon after Gandhi accomplished his mission, the bullet of an assassin took his life.

The lack of just twenty-five dollars caused Lee De Forest to let the patent lapse on the radio vacuum tube he invented. Scientists shook their heads when Alexander Graham Bell started his telephone experiments. Thomas Edison's early electric-light experimentation was described by the president of Stevens Institute of Technology as "a conspicuous failure."

All these characters are famous for giving to the world of their creative genius. Few of them amassed material wealth. Their satisfaction—their success—resulted from obeying the divine urge to express in terms of the Spirit.

"Is it that they are to have leave to pray and praise? to love and serve men? Why, that they can do now."

"Into the New and Larger Life--"

By S. B. MCINTYRE

KATHY Conway, standing beside the elderly Dr. Torrey, winced as she saw him slowly draw a hypodermic needle from her husband's arm, place it on the bedside table, then clasp a hand of the stricken man and hold it speculatively, while he watched the pain-twisted muscles of the sufferer's face relax as he sank into slumber.

When the hand relaxed also, the doctor laid it gently on Danny Conway's breast, drew the blankets over it, and gravely studied the features of the sleeper a moment before turning to Kathy.

"This is all we can do for him tonight, Kathy. He is likely to sleep through to daylight. Shall I help you move your couch nearer his bed, so you may get some sleep yourself? You'll need it if you care for Danny by yourself through this attack!"

"No, Dr. Torrey, thank you. I wouldn't dare lie down. I'll be perfectly comfortable in Danny's big chair."

Dr. Torrey looked with solicitous eyes at Kathy's olive-skinned face, then turned to the table and packed the hypodermic syringe into his worn instrument case.

"I'll drop in again around midnight to see how you're getting along, Kathy," he said as she followed him to the door of the apartment. "Telephone my home number if you are worried and should like to have me come sooner!"

Kathy strove to control the quivering of her lips as she searched the doctor's face with tear-flooded dark eyes. "Dr. Torrey, do you think this a more serious attack than others Danny's had? It came on so suddenly, and it seemed to me he suffered so much more acute pain!"

"Impossible to say truthfully, Kathy. The pain from his particular trouble is always pretty bad. But Danny's otherwise in such splendid condition that he's

likely to pull through this time and live for many years."

When the apartment door had closed behind the kindly doctor, Kathy went about preparing for what she expected would be a long, sleepless night. She turned the gas under the fireplace heater a trifle higher, softly drew the blankets up to tuck them more snugly about Danny's neck, and moved a high backed, old-fashioned arm chair close to the bed. Then she turned out the overhead light, wrapped her slender form in a blanket, and sank into the chair.

The night light on the table beside her was too dim to disturb the sleeper, yet it disclosed to Kathy's anxious eyes every line of his beloved features. She rested her elbow on the chair arm, cupping her chin in her up-raised hand, and gazed longingly at the thick blond hair that waved back from the smooth, ruddy forehead. A suppressed sob clutched her throat as her gaze traveled to the tightly closed lids which now hid from her sight the blue eyes that for eight years had glowed with lovelight whenever they had looked into her own.

"Danny! Oh, Danny!" she thought. "I have a horrible feeling that Dr. Torrey was trying to let me down easy when he told me you were likely to get over this attack! If you could only speak to me—tell me my fears are groundless—comfort me!"

After a few minutes Kathy rose, went to the fireplace and turned the gas higher. She shivered as she drew near the bed, glanced fondly at Danny, then clutched at her heart as the thought came to her that the skin on his cheeks did not appear as ruddy as it had earlier in the evening.

Swiftly she sped to the little table and tipped the shade on the night lamp to an

angle that permitted a stronger ray of light to illumine Danny's features. "My imagination!" she thought as she straightened the shade. She kissed her finger tips, laid them gently on Danny's lips, sighed deeply, then returned to her chair and her fear-filled thoughts.

The room grew warm. After a while Kathy unintentionally slept and dreamed—dreamed that she was reliving one of her happy evenings with Danny before his war-wrecked heart had curtailed his activities.

The evening began with her standing behind the draperies over a window of the apartment that overlooked the city street. Soon her heart began to throb with joy and pride as through the sheer underdrapes she saw Danny's tall, lithe form turn a corner some twenty yards away and come toward her, the blond waves on his hatless head caressed by rays from the setting Sun, his blue eyes alight with expectation as he turned a questioning gaze to the window back of which she stood.

She parted the draperies, waved her hand to him, then hurried to the door of the apartment where she was clasped in his arms and heard him murmur, "Darling, it's grand to find you always waiting here for me!"

She heard him catch his breath, then felt herself held from him as he said, "Saturday, dearest! Our night out! I've engaged a table at the Veteran's Club. Grand movie at the West Coast! Take that in first?"

"I'd love it! Better eat lightly of my little feast, dear, if we're to dine heavily later."

With gay talk and much laughter they ate lightly, stacked the dishes in a pan and tucked it out of sight in the oven of the kitchen stove to be attended to on the morrow

A half hour later, clad in a jacketed black chiffon dinner gown, Kathy came from her tiny dressing room, and her heart bounded with delight as Danny

softly drew her into his arms, and murmured, "Darling, you're so lovely! How I ever captured you has always been a mystery to me!"

With her hand clasped warmly in Danny's, she sat happily through the motion picture. Then after it was over and they were being guided to their table at the Club, Kathy sank into her chair with a sigh of relief as she heard Danny exclaim, "No one here we know, darling! I'll have every dance with you!"

Hearing his charming tenor voice



lightly humming the music close to her ear, Kathy in Danny's arms happily danced the evening away. When the music for the last number was slowing to a stop, Kathy—in her dream—felt Danny hug her to him, and she was suddenly awakened from sleep.

Anxiously she bent over the bed. Danny was breathing heavily, but not more so, she thought, than had been usual during his former like attacks since his return from over seas. Reassured, Kathy glanced at her wrist watch and learned that she had slept but a few minutes. It was not quite midnight.

"I must keep awake till after midnight," she thought. "That's the most dangerous hour for those who are ill it's claimed."

Noiselessly she left the chair, went to the refrigerator for ice cubes, and to the kitchen sink where she held them against her eyes, forehead, and cheeks. Then she returned to the bedside and gazed fondly at Danny.

"I had such a lovely, lovely dream, dear! I shall be happy whenever I think of it as long as I live," she told him silently.

She sank into the chair and for some time valiantly strove to keep awake. But as the hands of her watch passed over the hour of midnight, her eyelids began to droop in spite of her efforts to control them. Soon she slept—and again she dreamed that she was with Danny.

Or could this glorious golden being whose arms encircled her, whose love she could feel flowing to her very heart in wave after warm wave, be her Danny?

In wonderment she glanced about, saw that they appeared to be softly floating above undulating silvery clouds, and immediately fears for their safety dissipated her sense of wonderment.

Then she felt Danny's reassuring arms and heard his golden voice singing close to her ear, as was his wont after his recovery from illnesses that had always filled her with dread.

Soon his voice comforted her as it always had, and her fears for the moment were allayed. She raised her face to his, so that she could smile into the lovelit eyes that she knew would be fixed on hers. But almost instantly fear clutched her heart, as she realized the purport of the words he sangs

*I've left you alone,
But still I'm your own,
In your beautiful mem-o-ries.*

She felt his arms release her, and in terror felt herself falling. Then Danny's voice still singing reached her ear, and her sensation of falling changed to that of floating—floating softly down until her feet found solidity under them, and she awoke with a start.

"Oh!" she thought, as she straightened her cramped limbs and tried mentally to orient herself in the chair that now seemed strange to her, "What a strange, strange dream! And how many, many emotional changes one can endure while a dream lasts!"

She shivered and was about to draw the blanket more closely about her, when she noticed the night light burning dimly on the table beside her. Instantly

she turned now fully awakened eyes to the still form on the bed.

Startled by the peculiar pallor that had replaced the usual ruddiness of Danny's countenance, Kathy rested her hand lightly on his chest. There was no movement of respiration under her fingers. Terrified, she laid the back of her hand against Danny's cheek. It's peculiar coldness paralyzed all sensation within her for a moment. Then tears flooded her eyes, and she sobbed unrestrainedly.

Suddenly she heard the soft chime of a bell at the apartment entrance.

"Oh, Dr. Torrey," she sobbed, as she threw the door wide. "Danny's gone!"

"Perhaps not, Kathy!" he replied clasping her extended hands. "Let's not grieve till we're sure!"

He released her hands, moved softly to the bed, competently examined Danny, and sighed deeply before he crossed the room to turn off the gas in the heater, and to open widows. Then he placed a comforting arm about Kathy's shoulders, and urged her to a living room down the hall. Here he drew her to a couch, and again placed a comforting arm about her.

With her head on his broad shoulder Kathy sobbed until exhausted. Then she said, "Dr. Torrey, you may not believe it, but I'm sure I saw Danny after death took him, and I heard him sing his good-bye to me, too!" She told him of her experience before her discovery that Danny was gone.

"Why do you think I might not believe your experience to have been an actual occurrence, Kathy?" asked Dr. Torrey.

"Well, most every one scoffs at such things—says they're just dreams! I've done that, too, but I never will again! You believe I really saw and heard Danny?" whistfully.

"I'm sure of it, Kathy! No open-minded person in my profession, and with my experience of phenomena following death could believe otherwise. And I was intensely happy some years ago, when in a seemingly mysterious way I came into

possession of books on Rosicrucian Philosophy, that explained to me in a logical way those after-death experiences."

"Will you tell me some thing of what you learned, Dr. Torrey? Danny believed such experiences were true occurrences—tried to explain them to me, but I wouldn't listen!" sadly. "I could never bear to hear about death, or anything connected with it. Now I need so much the comfort that knowledge would be to me; I wish I had urged Danny to tell me all he believed about it. Will you tell me why you believe I really saw and heard Danny, or should we be doing something for him?"

"Danny should be permitted to rest in perfect peace and quiet, Kathy. I'll tell you later. You have no relatives here—no one to take charge of Danny and matters pertaining to him?"

"No. No one! And I don't know a thing about what should be done now! Have you time to tell me?"

"When Danny became fully aware of his precarious physical condition, he told me of your being alone in the world, and asked if I'd stand by to help when the time came for you to need it. If you'd care to have me do it, I'll be glad to take full charge of all these trying matters for you."

"Oh, if you only would, Dr. Torrey! I've been so afraid!" Again Kathy's head dropped to his shoulder, and her sobs broke out afresh.

Dr. Torrey made no attempt to assuage her grief until her excessive emotion had been fully released, and she rested heavily against his shoulder. Then he gently said, "Death in reality takes no one, Kathy. It takes only diseased, suffering, or outgrown bodies in which we can gain no further evolutionary advancement. Death of these physical bodies is really only a temporary end to our work here on this earth plane, and a birth for us onto a higher plane, where we in our spiritual vehicles may carry on work that will make for our greatest evolutionary advancement on our way

from clod to God, the real goal of all of us!"

"Do you think I saw Danny in his ethereal body, Dr. Torrey?" weakly asked Kathy:

"I'm sure of it, Kathy! Where quiet and silence prevails around a body for three and one-half days following its death, its owner—attached to it by a silvery cord—hovers over that body, and retrospects all the experiences of his whole past life while in it. During deep sleep we—Ego, mind, and what is called the desire body—also leave our physical body so that it may have complete rest in order to recuperate its forces, which our daily activities have dissipated.

"You may feel assured, Kathy, that while your physical body rested in sleep, you in your ethereal vehicles contacted Danny on the higher plane—really saw him in his higher bodies, and received from him the message of his passing, and of his always being your own in your beautiful memories of him. Danny was a wonderfully clean, upright man!"

"He seemed so well and happy, Dr. Torrey, while I was shivering with fear when I awoke!"

"Danny had suffered agonies while in his physical body, Kathy, and of course, would be intensely happy when he knew that he was free from recurrence of such torture. You, too, will lose all fear when you understand more thoroughly that leaving the physical body is a perfectly natural process.

Dr. Torrey grew silent as he felt Kathy's body relaxing more and more heavily against his own. When her head fell forward on his breast, he gently drew her into his arms, rose, carefully eased her down onto the couch, and left the room.

He returned and while tucking warm blankets softly about her, saw an expression of perfect joy smooth from Kathy's face all lines of grief and sorrow. Nor was he surprised when he saw her lips silently form the word, "Danny!"

Have We Done Our Best?

By GLADYS RIVINGTON

"We the people of the United Nations:

DETERMINED to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of the nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends

to practice tolerance and live together in peace with one another as good neighbours, and

to unite our strength to maintain international peace and security, and

to insure by the acceptance of principles and institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all people, have resolved to combine our efforts to accomplish these aims."

—From the United Nations Charter

THESE are strong words, and in taking this definite stand for good and progress, the peoples of the United Nations have uttered a challenge to the forces of darkness. Every aspirant knows from personal experience that to place oneself definitely on record as enrolled to work for good, is to invite a severe reaction which tests the sincerity and strength of purpose. It is not surprising, then, that difficulties have sprung up all over the world since the Charter was adopted. We do not quit because of these difficulties; we renew our efforts.

M. Torres Bodet, Director General of UNESCO, noted these conditions in his report to the General Conference's fifth session at Florence, Italy, in May:

"Far from discouraging us, the diffi-

culties of the present hour should rather strengthen our resolve. Are not freedom of the individual, and respect for the dignity of man, the very bases of the system set up by the United Nations? Without the support of the common will of all the peoples of the world, peace would be no more than a truce, under constant threat of new conflagrations Unesco is fighting for a fellowship of free men, a fellowship of human beings capable of full self-expression and genuine self-realization. It is only with men thus worthy of the name of men that we shall be able to assure a true peace."

We regret that the UN Charter makes no mention of the true basis of fellowship: man's oneness in God. Some governments are frankly godless, but surely the peoples of the world could agree upon a simple declaration of faith in a common spiritual Source.

Good is the weapon with which we fight evil. To try to eliminate prejudice, bigotry, and ill feeling in our thinking is not enough. The positive qualities of understanding, intelligence, and love must be steadily built up. Especially effective is the practice of seeking the good in every one and in each situation, because:

"Seeking for the good in evil will, in time, transmute the evil into good. If the form that is built to minimize the evil is weak, it will have no effect and will be destroyed by the evil form, but if it is strong and frequently repeated it will have the effect of disintegrating the evil and substituting the good. That effect, be it distinctly understood, is not brought about by lying, nor denying the evil, but by looking for the good. The occult scientist practices very rigidly this

(Continued on page 523)

Beginning of Miracles

By JULIA HAWTHORNE

Part 2

IT was just at this time, in the spring of 1934, that a great spiritual uplift came to me. It overshadowed every dismal day at the office with a singular refreshing all its own.

Ever since my introduction to the Sermon on the Mount, and the subsequent relationship to Mrs. Claypoole's need, I had been zealous to talk about the things of the spirit. A sustained intercourse, on the subject of a more spiritual way of life, was impossible with the men and women I knew. I had almost despaired of having satisfactory release for even the limited knowledge I had gained, when the doorbell rang and Philip came to live with the Hollanders.

Not only did Philip live with us for six weeks, but he possessed a quality of receptive-responsive combativeness that let me live, in all the spiritual fullness of that word. It was God who brought it to pass.

It happened that I went to my room after dinner. This was two evenings before Philip came. The moment I entered my room a great company of angels seemed to crowd into my consciousness. The room was charged with their presence. The discontent I had felt before now became a holy discontent, and the urgency of something unborn to my sight quickened my sense of need. I paced the floor, fervently praying. I prayed for a spiritual friendship with some man or woman capable of discerning God. The prayers increased in power and then abruptly stopped. There was suddenly no more need.

The company of angels, vanishing away, left an overflowing of peace in their wake. Their mission was com-

pleted; I had prayed as fervently as they had wished and in the calm of their departing was the assurance that the friend I sought was seeking me.

* * *

Philip came, on business, from Baltimore. When he arrived at the hotel he received the sure knowledge, within himself, that he must not stay there and that God had already selected the house where he was to stay. For an hour or two he cruised around the streets, seeking the further guidance of the spirit as he went. He saw the rent sign in Mrs. Hollander's window and rang the bell.

"The moment Mrs. Hollander opened the door," he said, "I knew that here was where I belonged."

The outpouring of things spiritual drenched our lives with a new intensity of light. In a brief six weeks something divine happened to us both.

* * *

After Philip returned to Baltimore we continued our friendship by letter. All that I knew and more than I was aware of knowing flowed onto the pages of my letters to this heaven-sent friend. His letters to me were usually brief, precise to the point of being curt, but with an unmistakable reaching out for the spiritual highways we traveled in our friendship.

So blessed did I feel in this association with Philip that my discontent at the office was daily transcended. Walking, then, in the glow of something bigger than ourselves I marvel, now, that the work which piled up on my desk was reduced to a fragment by the end of each day. I especially marveled one particular morning.

A miracle of sound took me altogether by surprise while I was midway be-

tween my desk and the safe-deposit file. Spiritually I stood transfixed. Outwardly I moved on and secured the report needed in my work. It was not the first time I had listened to this miracle of sound. The difference lay, today, in the sudden revelation that this music was intimately associated with Philip. In that moment of realization I knew, certainly, that I would receive a letter from him that day.

When I reached home for lunch a letter from Philip was there. It had come in the morning's mail.

This was early January, 1935, and I wrote to him: "This year is pregnant with great things." It was.

* * *

Dissatisfaction with life at the office grew especially strong after reading an illuminating article on psychic research. The need to be associated with a group of people in the study of spiritual dynamics, was suddenly overwhelming. I wrote at once to the author of the article, and destroyed the note next morning. Many letters of enquiry were addressed to a Psychic Research group in a neighboring city. There was no certain address to send them to. One by one these letters also were dropped into the waste basket.

In the reaching out for this nebulous group of people, a dislike of things and machinery, symbolized by the work at the hardware factory, grew out of bounds.

"Let me work with people!" was my constant prayer.

It was not strange, then, that on a February morning the pressure of flight became unbearable. I wanted so desperately to leave the Jones Hardware Company.

Outwardly, I looked serene enough as my eyes drifted to the window and gazed off to far horizons of the spirit. Actually, I was tormented by foreknowledge; as yet unresolved for me, that **something imminent and of vast im-**

portance was already taking place in my life. I prayed for release from the office.

"Help me, O Lord! Help me!" This anguished cry rang on and on to ease the torment in my soul. The answer came.

Mr. Coleman had been out of the office. Returning to his desk, he looked over at me in a curiously prophetic way. The following day I was discharged.

* * *

The discharge from the factory constituted a thirty day notice which I accepted.

"Take whatever time off you need to find other work," I was told.

My first impulse was to locate the



Psychic Research group in the neighboring city. I spent a few days there with a friend who was a department head at one of the hospitals. Neither she nor any of her medical associates had ever heard of the group I sought. Instinctively she introduced me to people in religious work. I returned home by bus on Monday.

I had not found what I wanted. I wondered why. And as I rode along, feeling the disappointment of failure, the assurance of the Holy One came, promising things as yet unseen. All sense of failure fled in the advent of God's glowing presence and the prophetic gift He put before me then.

"Whatever is right will happen." Thus came the unmistakable certainty from the Father.

When I reached home there was a let-

ter from Philip, unheralded this time.

"I have found a wonderful group of people in Delaware," he wrote. The letter was longer than usual and filled with restrained yet enthusiastic praises of his new friends.

This was the group I sought. By heaven's intention they were seeking me.

* * *

Late in March the thirty day reprieve allowed by the hardware company came to an end. An awful sense of poverty swept through me the day before I was to leave. This was especially symbolized in an unpaid bill, almost overdue. I would be unable to pay it unless I received God's help. I sat at my desk and prayed. Within an hour Miss Turner, who was studying to take my place as General Office Manager, leaned over my desk.

"Will you stay another two weeks?" she asked. "There is so much detail. I need more instruction."

I stayed, grateful that God was making it possible for me to pay that bill.

* * *

By mid-April I was out of debt and all but ready, at last, to depart from the factory for all time. There was one deterring feature in the delight I felt in this. I must leave the hospitable Hollander house with only eight dollars in my purse, and I had nowhere to go. I could not remain where I could not pay my way. Neither would I turn, impoverished, to my family. Their supply was seldom greater than their need.

The next day would be my last at the office. Sitting at my desk, I silently prayed for guidance. Even as I prayed, the telephone rang. It was Janet calling. She reminded me of an unoccupied room in Fairview which she rented as an occasional sanctuary for herself. Now she offered it to me, rent free, for a month.

"You have been looking too tired lately," she said. "I think you should

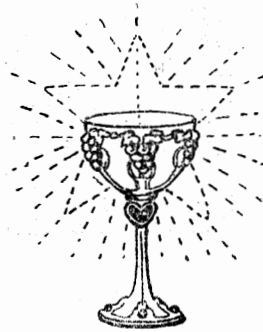
rest before you find other work."

Janet had always been reticent about the ways of the spirit. Did she know how close she was to God?

* * *

A kind of selfish pride made it seem impossible to admit to the department members that, having leaned on God in faith, I had not received His direction to other work. I remained home from the office that last morning, imploring Him to take away this reproach.

Immediately after my late breakfast, the morning's mail was delivered and there was a letter from Philip. He



and the Delaware group were going to New York City to establish their religious work there.

"We want you to join us in New York the first of May," wrote Philip, "to assist in the building of our library."

What, exactly, this would mean I did not know. Nor did I care at that moment. The glorious fact that God came in this twelfth hour, with His divine direction, was all I wanted then.

How easy, now, to go into the office! I would take my leave on a high note of exultation rather than in the prideful despair I had felt. God had taken away my reproach. He had not forsaken me. This much I knew.

* * *

With eight dollars in my purse I went to Fairview. This amount and fourteen dollars owed to me by friends

would be enough for my needs until the first of May. I purchased food and a few small items of clothing. In the background of my thoughts lay a furtive concern for the cost of transportation. How I should get to New York I did not know.

The approach of May necessitated greater determination toward a higher faith. If God wanted me to go to New York, and I was sure He did, He would bring it to pass in His own miraculous way. I must have faith. There was one thing I could do: get ready to



go, in proof of the faith I professed.

There were many papers and letters I did not wish to carry with me. Letter after letter slowly dropped into the wastebasket. Finally there remained one elastic-bound pack of papers. Removing the band, I held the pack loosely and peeled the first paper off the top. The small miracle that happened then is one that has been experienced in similar fashion by many others. This was the first time it had happened to me. From somewhere in the pack a long, business envelope loosened, and fell straight across my knee.

"This," a voice seemed to say, "is your way to New York."

Wonderingly I looked into the envelope. It contained an annuity policy which had been issued in California, discontinued when I returned to New England, and had lain dormant and forgotten until now. If it had been remembered at all, it was in the belief that I had forfeited the payments made

or that I could collect them only at the age of sixty-five.

Without hesitation I wrote to the firm that had issued the policy, asking for part of my investment. By return mail news came that since the investment was so small I could have all of it if I wished. The total sum, with interest, was one hundred and fifty-nine dollars.

On May first I borrowed twenty dollars and went to New York. Within a few days I received the policy check, repaid the twenty dollars, loaned a friend forty dollars and registered at a second rate hotel.

* * *

Dreams-come-true had always seemed to me absurd little fairy tales that had duped the sleeper into relating the accident of his dream to the reality of his existence. I refused, loftily, to believe in dreams until one came true for me immediately after its occurrence during my stay in Fairview. There are, I discovered, dreams of prophecy with nothing accidental about them.

This first dream to unfold for me in sleep was drab and short, and weighted with the hushed expectancy of an undefined and holy intervention.

There was a tall, gaunt, dark brown building on a long city street. Of special interest was a stairway that reached to the main entrance high above the pavement. In the dream I walked up the stairway, opened the door and stepped inside. Some spiritual advantage, not quite attainable, was here. I had come to make my claim. Then I awakened. A few days later I reached New York City to join Philip and the group from Delaware. Their meetings were being held in a tall, gaunt, dark brown building identical to the one in the dream.

If the testimony of Christ Jesus be in the spirit of prophecy, then this was where I belonged!

(To be continued)

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MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(TWENTY-FOURTH INSTALLMENT)

Practical Precepts for Practical People

IF I were to do business on the principles laid down in the Sermon on the Mount, I would be down and out in less than a year," said a critic recently. "Why, the Bible is utterly impracticable under our present economic conditions; it is impossible to live according to it."

If that is true there is a good reason for the unbelief in the world, but in a court the accused is always allowed a fair trial, and let us examine the Bible thoroughly before we judge. What are the specific charges? "Why, they are countless," answered the critic, "but to mention only a few, let us take such passages as, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven;' 'Blessed are the meek for they shall inherit the earth;' 'Take no thought for the morrow, what ye shall eat or what ye shall drink.' Such ideas point the way to the poorhouse."

"Very well," says the apologist, "let us take the last charge first. King James' version says: 'No man can serve two masters. Ye cannot serve God and mammon, therefore I say unto you, take no thought for your life, what ye shall

eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than food and the body than raiment? Behold the fowls of the air: they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles seek; your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.'"

If this is intended to mean that we should wastefully squander all we have in prodigal or riotous living, then it is of course not only impractical but demoralizing. Such an interpretation is, however, out of keeping with the tenor and teaching of the whole Book, and it does not say so. The Greek word

merimnon means being overly careful or anxious, and if we read the passage with this alteration we shall find that it teaches a different lesson which is entirely practical. Mammon is the Syriac words for riches, desired by foolish people. In the preceding paragraph Christ exhorted them not to become servants or slaves to riches, which they must leave behind when the silver cord is broken and the Spirit returns to God, but seek rather to live lives of love and service and lay up treasures of good deeds, which they might take with them into the Kingdom of Heaven. In the meantime, He exhorted, be not overly anxious regarding what you shall eat and drink and clothe yourself with. Why worry? You cannot add a hairbreadth to your height or a hair to your head by worrying. Worry is the most wasteful and depleting of all our emotions, and it does no good whatever. Your heavenly Father knows you need material things, therefore seek first His kingdom and righteousness and all else needed will be added. On at least two occasions when multitudes came to Christ in places far from their homes and distant from towns where refreshment was obtainable, He demonstrated this; He gave them first the spiritual food they sought and then ministered to their bodily needs direct from a spiritual source of supply.

Does it work out in these modern days? Surely there have been so many demonstrations of this that it is not at all necessary to recount any special one. When we work and pray, pray and work, and make our lives a living prayer for the opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will keep coming in larger measure according to the degree to which they are used in the service of God. If we regard ourselves only as stewards and custodians of whatever earthly goods we possess, then we are really "poor in spirit," so far as the evanescent

earthly treasures are concerned, but rich in the more lasting treasures of the Kingdom of Heaven; and if we are not out and out materialists, surely this is a practical attitude.

It is not so long ago that "caveat emptor," "Let the buyer beware," was the slogan of merchants who sought after earthly treasures and regarded the buyer as their legitimate prey. When they had sold their wares and received the money, it did not matter to them whether the buyer was satisfied or not. They even prided themselves on selling an inferior article which would soon wear out, as evident in the shortsighted motto, "The weakness of the goods is the strength of the trade." But gradually even people who scorn the idea of introducing religion into their business are discarding this *caveat emptor* as a motto, and are unconsciously adopting the precept of Christ, "*He that would be the greatest among you, let him be the servant of all.*" Everywhere the best business men are insistent in their claim to patronage on the ground of the service they give to the buyer, because it is a policy that pays, and may therefore be classed as another of the practical precepts of the Bible.

(To be continued)

It is by *feeling* the higher emotions that we raise ourselves the easiest. It is good to study and to develop our minds, but there is a great danger in this age of becoming ensnared in the meshes of intellect. Paul struck the nail on the head when he said: "Knowledge puffeth up, but love edifieth." We all wish to *know*; it is natural that we should, but unless our knowledge serves to make us better men and women, better *servants* to our fellows, it does not make us *greater* in the sight of God. Therefore cultivation of *right feeling* is of enormous importance.

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.

Death and the Panorama

Q. How important is the actual time of death to the Ego?

A. When the silver cord is loosened in the heart and man has been released from his dense body, a moment of the highest importance comes to the Ego, that of reviewing the life just ended, and a great deal of the value of the past life depends upon how much attention the Spirit can give to this matter.

Q. How does this relate to the bereaved?

A. It cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing person to give expression to loud grief and lamentations which naturally would distract the Ego from its concentration on the panorama it now reviews.

Q. How would stimulants affect the situation?

A. It is also a crime against the dying to administer stimulants which have the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the man. It is no torture to pass out but it is torture to be dragged back to endure further suffering.

Q. Is there evidence to support this statement?

A. Some who have passed out told investigators that they had, in that way, been kept dying for hours and had prayed that their relatives would cease their mistaken kindness and let them die.

Q. What is the process involved in retrospection at death?

A. When the man is freed from the dense body, which was the heaviest clog upon his spiritual power (like the heavy mitten on the hand of a musician) his

spiritual power comes back in some measure and he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the sub-conscious memory.

Q. What order do these pictures follow?

A. The whole of his past life passes before his sight like a panorama, the events being presented *in reverse order*. The incidents of the days immediately preceding death come first and so on back through manhood or womanhood to youth, childhood, and infancy. Everything is remembered.

Q. How does this affect the individual?

A. The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and impress themselves upon his higher vehicles, but he has no feeling about them at this time. That is reserved until the time when he enters into the Desire World, which is the world of feeling and emotion. At present he is only in the Etheric Region of the Physical World.

Q. How long does this retrospection last?

A. This panorama lasts from a few hours to several days, depending upon the length of time the man could keep awake, if necessary.

Q. To what might this be likened?

A. This feature of life after death is similar to that which takes place when one is drowning or falling from a height. In such cases the vital body also leaves the dense body and the man sees his life in a flash because he loses consciousness at once. Of course the silver cord is not broken or there could be no resuscitation.

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE TEMPLE OF GOD



And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 11: 1-4

The Bible was given "to the Western World by the Recording Angels, who give to each and all exactly what they need for their development." It deals primarily with the initiatory process (the conscious unfoldment of inner powers) in man, the microcosm in God's great macrocosmic world. The experiences related in the Bible are re-enacted in the consciousness of every human being at one time or another; "The temple of God" referring to man himself. The true man is Spirit, a differentiated spark in the Divine Flame, possessing in potentiality all the powers and attributes of God himself, and evolving through the world of matter from an all-conscious state into a fully self-conscious, individualized being.

Man is a threefold Spirit, possessing a threefold body (dense, vital, and desire) through which by means of the connecting link of mind he transmutes experience into a threefold soul, the food of the Spirit. The outer self, the personality, may be considered "the court which is without the temple," identified as the

real man only by those not yet spiritually awakened. When the individual comes to the realization that the object of his sojourn here upon the earth is to unfold his godlike powers, he begins to live the life of purity and service which builds the soul body. This is the vehicle in which the Invisible Helper functions when out of his lower vehicles, consciously or unconsciously, and the vehicle in which all humanity will function during the coming Sixth Epoch, the New Galilee. This vehicle is truly built according to God's measuring rod: loving, self-forgetting service to others, for it is only thus that we attract the light and reflecting ethers which compose the luminous "golden wedding garment."

The "forty and two months," as well as the "thousand two hundred and threescore days," correspond to three and one-half years, the length of time Christ Jesus, the Mediator between God and man, taught His sublime precepts upon the earth. From the larger viewpoint, we may correlate the three and one-half years to the three and one-half days or Periods of manifestation (the Saturn, Sun, Moon, and part of the Earth Period) which transpired before the coming of the Christ as indwelling Planetary Spirit of the earth.

Throughout His universe God manifests in duality: positive and negative—masculine and feminine. Astrologically, we speak of these two poles of Spirit as the Sun (Michael) and the Moon (Gabriel). In man, the differentiated Spirit, this duality also exists, though he is born alternately in the masculine and the feminine body in order to gain the experience necessary for a fully rounded unfoldment. Within each human being there are the two nervous systems: the cerebro-spinal (masculine) and sympathetic (feminine).

TODAY'S SCIENCE

Love Is Now Scientific

SCIENCE finally has discovered love. Psychiatrists have concluded that the great taproot of mental ills is *lovelessness*. Child psychologists . . . have found that none of (the contradictory methods of child training) make much difference *so long as the child is loved*. The sociologists have found love the answer to delinquency, the criminologists have found it the answer to crime." Thus begins a pertinent article recently published in *The Reader's Digest* under the title, *Science Discovers Real Love*. Quoting several eminent scientists and doctors, the writer then attempts to define the word 'love', a difficulty he admits as he finds himself compelled to explain what the word does not mean. Either through the imperfection of our language or because real love is yet so rare a human experience, no thoroughly satisfactory term for it has yet been found.

Not only the religious ministry, but several institutions dealing in human relations are using love as a medicine. What is called, " 'love' unsolicited" is now a standard prescription used in at least one institution for treating the mentally ill. Those whose illness obviously stems from lovelessness are shown a large measure of love regardless of their conduct. Results are proving deeply gratifying both in mental hospitals and in institutions for problem children.

Capacity for feeling and expressing love is a difficult achievement, usually requiring long, patient cultivation. Much of what is commonly mistaken for love is merely approval. Real love is not dependent upon the worthiness of the loved one, but one's ability to love, radiating

its warmth as spontaneously as the Sun shines on the just and unjust.

Parents often make the mistake of confusing indulgence or appeasement of their children with love. Yet, according to one authority, perhaps the best thing they can do for their children is to teach them to love, a thing they can do most readily by cultivating their own capacity and teaching by their example.

"Dr. G. Brock Chisholm, director-general of the World Health Organization of the United Nations, has recognized that our global future depends upon the number of mature individuals we can produce, people capable of love, capable of approaching the problems of our changing world as 'love people,' not as 'hate people.'" The New Age awaits the coming of men and women able to set the world afire with love.

Occultism teaches that love is the basic energy of our particular solar system. As it pours in from its Cosmic Source, this energy is refracted into seven streams which are really the seven-fold expressions of love. Occultism recognizes love as being actual energy, as real and as responsive to law as is electricity. This radiant energy in its seven-fold nature is wielded by the agents of God in their serried ranks as they carry forward the Divine Purpose in nourishing, preserving, and working redeemingly upon every form and its indwelling life existing within the solar system.

Science is discovering in its own way what the mystical and occult-minded have always maintained: that for every individual, group, or nation, the divine command remains ever the same: "Love or perish!"



The Horoscope Abstracted

By Elman

THIS approach to "abstracting" a horoscope is presented in the hope that it will help students to clarify and focus their understanding of the elements that comprise horoscope structure and horoscope-delineation. We know that a horoscope is a symbolic picture of human consciousness as it expresses in the triune dimension of incarnation; it is also a picture of cosmic principles as they manifest through the entity called Humanity. These principles are, compositely, the Life of the Universe—they manifest on all worlds and on all planes.

Astrology depicts the "Brotherhood of Mankind" in a sense that all horoscopes are common to all human horoscopes; everyone has Sun, Moon, eight planets, and so on. Every horoscope is constructed by the same calculation patterns which are, essentially, the sidereal and zodiacal elements translated into reference to the place and time of incarnation. In other words, we are all made of the same vibratory stuff; we differ only in our individual particulars as variations of the great abstract horoscope, the basic horoscoped pattern.

The structure of this pattern is a circle activated by two diameters—one vertical, the other horizontal; these lines form, compositely, two pairs of two

semi-circles each and four quadrants. The quadrants, in turn, are activated by division of three equal parts; thus the "Life" of the circle is seen to be twelve-fold; these twelve houses of thirty degrees each are the departments of experience by which, and in which, human evolution is generated. This structural design is static; it does not change because it is the framework in which—and through which—the vibratory life of the horoscope takes place.

The vibratory essence of the great abstract horoscope is found by placement of the zodiacal symbols outside the circle in such a way that zero of each sign falls on one of the twelve cusps; zero of Aries coincides with the cusp of the first house (the Ascendant), zero of Taurus on the second cusp, zero of Gemini on the third, and so on around the wheel. The sequence of signs is invariable—Leo always follows Cancer, Capricorn always follows Sagittarius, etc.

The magnitude of scope shown by this pattern is seen when we recognize the reason for placing the zodiacal sign symbols outside the wheel; they are cosmic—universal—the levels and realms that are not "just solar system" but which pertain to realizations of evolving Life-expressions. They *play on Humanity from the Great Without*; we are their agencies or instruments for expression

on this particular planetary status. To place the zodiacal symbols inside the wheel would imply that God-consciousness is not related to the Life Principles of the universe at large; the principles expressed would then represent something which pertained only to the human expression of Life.

The expression, in human terms, of these zodiacal signs is found in the placement of the planetary symbols inside the wheel. The interior life of the human consciousness is thus portrayed by the patterns of the planets in relationship to each other and the rhythmic, cyclic activation of those patterns. The belt of zodiacal signs is analogous to the etheric bodies which form the matrix of our physical body; the house structure of the wheel is analogous to the dense physical body itself; the planets within the wheel in composite are analogous to the cellular and organic life of the body as a specific Life expression. Then if humanity (*human entity*) is a specific Life expression it

is an archetype; we, as individual *human entities*, are expressions of "variation of the archetype." Our individual status as a variation of our archetype at a given moment in our evolution is a specific variation of the natal horoscope which archetypes this incarnation; our natal horoscope, in turn, is a momentary expression of the abstract elements which comprise the overall vibratory design—the Great Abstract Horoscope—which is the Horoscope of Humanity. It is made by a wheel with the houses numbered; the signs placed appropriately, starting with zero of Aries on the first cusp; the symbols of the planets placed in the houses and signs of their dignity. The suggestion is made, here and now, to every Astro-Philosopher

who reads this material, to keep on hand a neat, well-done copy of the Great Abstract Horoscope for daily meditation. A continually renewed impression of the vibratory and evolutionary meanings of each factor in this design provides a continual reminder of the spiritual purposes of astro-philosophical study. This meditation impresses the mind with: pattern and form; sequence; archetype; unity-which-expresses-through-diversity; polarity, and vibrational sexuality. It also makes a deep impression on the heart consciousness because it pictures the brotherhood and sisterhood of all men and all women to each other. The

WE CAN HELP OUR STARS

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

meditation on this mandala is a devotional exercise of great power because it opens the consciousness of the Astro-Philosopher who follows it and practises it with a "lifting" that has great regenerating effect. The Great Abstract Horoscope makes no reference whatever to aspects, good, bad, or indifferent. It has nothing whatever to say about good or evil karma,

lucky or unlucky days, males and females, enemies, open or secret, and so on. It is simply a symbolic vibrational portrait of Humanity revealing its Ideal Self in symbols.

Evolution is depicted in the astrological wheel by tracing a line from the cusp of the first house—the Ascendant—counter-clockwise through the wheel and back to the Ascendant. Because we utilize a flat surface in horoscope design, this line appears as a circle—returning, apparently, to the same point from which it started. We must realize that if a life is evolving the picturing must represent, *upward, onward, forever*; consequently we recognize that the flat surface of the wheel is, itself an abstraction of a three-dimensional con-

cept. The flat surface represented by an astrological wheel is really a cross-section of a sphere which has been sliced through the center; it represents space, not only north, south, east, and west from the birthplace on the earth's surface, but above and below the birthplace. This is the physical representation; the action of the wheel is depicted in abstract symbol by the spiral; this spiral does not show on the two-dimensional surface of the wheel, but Astro-Philosophers know that the line starting at the Ascendant, travelling through the wheel and back to the Ascendant, is really the journey through an evolutionary cycle in which spiritual unfoldment is made; when the circling line gets back to the Ascendant point it has reached a higher level and starts the next cycle from that point. The starting point of each cycle would have to be depicted *above* the surface of the paper on which the wheel is drawn in order to present the picturing of the three-dimensional concept of the cyclic rising into higher and higher levels. Since a flat, two-dimensional surface is our medium of symbolic picturing, we do not create a three-dimensional symbol; the three-dimensional symbol is portrayed, abstractly, by the continual circling through the two-dimensional wheel. A "plain astrologer" may be satisfied with thinking two-dimensionally; an Astro-Philosopher interprets a horoscope dynamically, in terms of life processes being represented by the horoscological symbol. This "spiralling" will be strongly impressed on your mind if you try the following simple experiment: place the point of your pencil on the point where the Ascendant line conjuncts the circumference of the wheel; let the pencil point travel around the circumference of the wheel in such a way that at the cusps of the fourth, seventh, and tenth houses it is raised a little, each time, above the surface of the paper; when it gets back to the Ascendant point after circling the wheel, the

pencil-point will be, for example, about an inch above the paper; lift the paper so that the surface touches the pencil point; if it were possible to hold the paper steady, you could, a second time, circle the wheel in the same way and raise the wheel an inch or so again. This is a three-dimensional representation of the wheel and it presents to our minds the evolutionary process which is abstractly depicted by the two-dimensional wheel.

The spiralling around the wheel not only represents the travel of a human consciousness through the chapters of experience on different levels but it also represents the abstract pattern of each planet's travel from the sign of its dignity through the twelve zodiacal signs; the dignity sign of each planet—in relationship to the planet—is analogous to the Ascendant in its relationship to the wheel; each is a starting point for a cyclic journey in experience and in consciousness. The Ascendant (starting point) of the wheel is also analogous to the conjunction of the two planets

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.

which, as is indicated by this aspect, are starting a cycle of relationship patterns to each other. So we see that the circle of the wheel is, itself, an abstraction of the orbital movement that takes place within the wheel in the inter-relationships made by the planets to each other and to the structure of the wheel and to the zodiacal belt outside.

The first step in abstracting your natal horoscope is to create a wheel with thirty degrees of each sign for each house, starting with Aries on the Ascendant. (This is, of course, the sign placement of the Great Abstract Horoscope.) Then, without using the degree numbers, place your Sun, Moon, and planets in the right sequence, according to their placement in your chart, in this wheel—all planets in Aries will be in the first house, all planets in Virgo in the sixth house, all planets in Aquarius in the eleventh house, etc. No aspects between planets are, as yet, indicated. Study this wheel in terms of how the planets are grouped in quadrants and triplicities; how they are related to the lower and upper semi-circles and the eastern and western semi-circles; how they are related to the signs of their dignity to determine how far they have travelled in their own journey through the signs. For example, the Moon in Libra is in its own third house sign—its dignity, Cancer, is one, Leo is two, Libra is three. It has, in this position a third house relationship to its own dignity. Venus in Capricorn is in its own fourth house sign from its dignity in Libra, and its own ninth house sign from its dignity in Taurus. Mercury in Aries is in its own eighth house sign from its dignity in Virgo, and its own eleventh house sign from its dignity in Gemini. Interpret these cyclic placements by key words according to the house sign represented. List all of your planets in this way—create order and pattern in your synthesizing always.

The next step is to create another

similar wheel; but this one will include the numbers pertaining to the sign-degrees on the cusps and the degree and minute placement of the planets according to your chart. (In a horoscope with no intercepted signs, just turn the chart so that the Aries cusp becomes the Ascendant and you have the same picture; however, the second wheel permits you to write in your symbols and degrees so that they are easily readable.) A horoscope with intercepted signs simply has zero of those signs on the appropriate cusp. The point is that the sign placement of your abstract horoscope must coincide—in pattern—to the Great Abstract Horoscope; every house must be covered by its appropriate sign. The second wheel now represents:

Your horoscope divested of the complexities of incarnation; it is your vibratory consciousness — regardless of your physical sex and all the complications pertaining thereto. This abstraction of your natal horoscope tells the story of your vibratory perspective of the basic chapters of human experience and every house is interpreted by the basic keywords of the planet which rules it abstractly. Thus, the second and seventh houses of all abstract horoscopes are ruled by Venus—the principle of equilibrium and perfect exchange; Mars, as the ruler of Aries, is the ruler of all abstract horoscopes—the basic keyword of interpretation is self-awareness, the initiating point of all experience cycles. And so on with the others; Moon is the Mother, Saturn is the Father; Mars is the native, Venus is his (or her) complement; the Sun, as ruler of the fifth house through the sign Leo is will power and love power; Uranus, as ruler of the eleventh through Aquarius, is impersonalized love and the principle of decrystallization—analagous to the sextile aspect relationship between planets; Neptune, as ruler of the twelfth house, through Pisces, is the principle of redemption through incarnation; in the abstract horoscope its

placement focalizes where we must learn to make at-tunement to spiritual powers and ideal pictures in order to release the mirages of selfishness accumulated through the previous incarnation; Jupiter is the teacher, the religious or philosophic consciousness, the principle of improvement through unfolding understanding; Pluto is the focalizing of the deep resources of the desire nature, the sex urge and the essential source of all regeneration to be made through constructive action by the redirecting of the Mars vibration; Mercury as ruler of the third house through Gemini is the essential symbol of basic, or elementary, fraternity—also the conscious intellectual faculties; as ruler of the sixth it is fraternity extended into the level of fellow workers; it represents, through rulership of Virgo, your ability, or consciousness, to work and serve either as labor or as an expression of releasement of the fifth-house Leo vibration of creative love. The composite of the parentage pattern is shown, of course, by the relationship and positions of Moon-Saturn, the rulers of the fourth and tenth houses in the abstract chart—the two planets represent your essential parentage consciousness.

In applying the findings of the abstract chart to your natal chart you perceive the occult process of your consciousness being dipped into matter, and its patterns translated into your requirements for experience in incarnation. Your abstract chart shows what you express in incarnation; your natal

chart shows how your consciousness interprets incarnation and through which agencies of relationship and experience this consciousness is to be unfolded and perfected.

“Planets Are People”: in cultivating your inner perceptions of the people in your life, apply the rulers of their natal charts to yours and see how they appear in your incarnation; they relate those points to your abstract chart and perceive your inner consciousness of those people. Any person, male or female, who is identified by your Saturn is a factor of your father picture, in your consciousness; other planets of theirs conjunct your Saturn show that they are, to a degree, sub-variations of your father picture. And so on, with the rulers and planets of other people conjunct your various planets.

You will—or can—gain a remarkable elasticization of your astrological consciousness by study of, and meditation on, your abstract horoscope. It has a wonderfully impersonalizing effect on your mind and feelings, making you aware of vibrational patterns which the complexities of the natal chart, alone, obscure. You will, as a result of such study and meditation, unfold another remarkable realization: human life as an expression of esthetic principles of pattern, design, rhythm, color, line—in short, all the essential elements which are common to artistic representations. You will perceive yourself to be, essentially, a dynamic factor in the overall drama, dance, and song of life.

The Astrologer Discusses the Aspects

PART TWO—THE “GOOD” ASPECTS

THE function of the sextile and trine aspects is to reveal relative degrees of the regenerate consciousness of humanity. They are our points of enlightenment; our “urgings toward greater

Good”—sextile—and “realization of unfolded Good”—trine. The sextile is the process by which the trine is created.

The philosophically minded astrologer never thinks of—or refers to—the sextile and trine as “lucky” aspects because he knows that every factor in a

horoscope is an effect of a specific cause; the original cause was, of course, an expression—in action—of a particular level of consciousness in the past. He recognizes that every sextile in a chart outpictures a certain work of regeneration which, started in the past, was brought to such a point of efficiency that it now registers as a dynamo for the releasement of further and greater regenerative power in this incarnation. He recognizes that every trine is a registration of an equilibrated relationship between two planetary factors; a trine is always the result of regeneration of consciousness—it is never a fortunate “accident of heredity” in any way or on any level of development.

By many, the sextile aspect is considered a “minor” or “small” aspect; perhaps this interpretation is made because the aspect involves only sixty degrees—half a trine. When we study the sextile symbol we are alerted to the fact that the sextile is as “major” as any other aspect; when we recognize its significance as a picturing of the dynamic phases of evolution we realize that it is one of the most important of all astrological symbols and is one by which the astrologer, in understanding it, can render great service to those who are seeking greater awareness of their own source of Light.

The essential geometric form of the sextile aspect symbol is the hexagonal—a figure of six equal sides which rests, as do the square and trine symbols, on a horizontal base. The cyclic starting points of the square and trine are the midpoint and the cusp of the second house, respectively; the sextile “starts” at the Ascendant—the first factor which reveals the essential dynamic quality and significance of the aspect. As with the trine, progress around the hexagonal is made by diagonals at the turning-points; a diagonal, composite of horizontal and vertical, implies an abstraction of “upward and onward forever”—the symbol of spiritualized evolution.

The first diagonal of the hexagon cuts across the first and second houses and establishes contact with the cusp of the third house. In other words, it takes a short cut across the desire potential of the second house and directly connects the “I Am” of the Ascendant with the “I Think” of the third house. Following around the hexagon we see that the other five lines cut across the houses which are abstractly related to the earth and water signs and that the entire symbol has, as its structure points, the houses related to the fire-signs (Spirit) and the air signs (Mind). (These houses are also identifiable as the two pairs of “parallel relationship”—first and seventh, third and ninth—plus the two houses of Love power potential—the fifth, and its spiritualized polarity, the eleventh.) The symbol tells us that the sextile aspect represents the dynamic, positive, propelling agencies of the human consciousness—it cuts through the levels of desire and instinct—pulling into expression those factors of consciousness which neutralize the miasmas in the subconscious resources of intense feeling.

The square and trine symbols are “enclosed”—representing a stage of consciousness in which something definite has been arrived at. The square is unregeneracy which has become “lock-jawed”—it must be pried loose by regenerative agencies so that evolution can be continued; the trine is a specific level of flowering—a level of inner synchronization and equilibrium. It will, in due time, be decrystallized just as a flower is decrystallized in its own timing so that the new life processes of the plant may be inaugurated. The two planets involved in trine aspect to each other are destined to come into trine relationship with other planets in the future, so the “static” quality of their present relationship will, in right timing, become subject to evolutionary forces for the creation of new patterns of experience out of which new trines may result.

In human experience we see this decrystallization of trines represented when we consider that those things which represent happiness, harmony, and contentment to a child of six do not bring satisfaction to a man of forty. That which may represent a flowering of culture to an aborigine in the jungle may appear as child's play to a person who is manifesting as a member of a truly cultured society. "Any planet trine to any other planet" represents, essentially, a flowering of consciousness; but, the *manifestations of trines are relative to evolutionary development.*

When we consider the sextile symbol we are looking at a picture of "lines of force." This symbol is, unlike the other aspect symbols, open—a picture of radiations from a Center. Since it is open there is an implication of indefiniteness of shape. It is, in fact, process at work rather than thing accomplished. The six lines—cusps of the fire and air houses—represent the charging of new light and warmth from the center; not the center itself but that which emanates from it.

The sextile aspect is the principle of leverage and counter thrust. It has to have something to work against and, in reference to levels of human consciousness, the thing it works against is always a state of unregeneracy. We cannot remain in a specific or composite level indefinitely; to do so would be to insure stagnation. (Translate "stagnation" to mean "death.") The sextile aspect then is the mechanism by which Cosmic Progress expresses through us for decrystallization of congestion and makes possible the great alchemical changes of transmutation and regenerated release of potentials.

Two planets in square aspect to each other depict a state of inertia through unregeneracy; these forces must, if Life is to express progressively through the person, be decrystallized so that the soul energies may be redistributed and thus make possible an eventual harmonious

relationship as trine. A planet which sextiles one of two squared planets is the alchemical agency—counter thrusting against the inertia of the square. The vibrational exchange between that planet and the one it sextiles is the decrystallizing potential for redirecting the energies of the squared planet. It is like a chemical which, when put into water, softens the water so that the work of cleansing is made easier and more thorough; or the liquid which loosens up the grease in a drain pipe so that the drain may more efficiently dispose of the waste water. When the two planets of an opposition aspect are, respectively, trined and sextiled by a third planet, the sextiled planet is the one that is being worked on by the regenerating agency. If you have occasion to study a chart one planet of which registers only by the sextile aspect to other planets, give very careful attention to that planet; on its cultivation depends much of the person's spiritual on-going; such a planet provides a very significant counter-thrust against much that may represent unregeneracy.

Two planets registering as an otherwise unpected sextile tell the story that, in their evolutionary inter-relationship, these two have been allowed to get off to a good start—an indication of direct awareness of regenerative expression and a fair promise that flowering into trine relationship is not too far in the future. However, the regenerative work must be expressed continually to make this flowering possible; complications by unregenerate patterns can result in a "gumming up of the works." Help such a client to understand the principles of two such planets so that he will know how to put to work these particular expressions of his consciousness as neutralizers for other vibrations of an unregenerate kind, and to develop their potentials in relationship to each other. We must give very careful study to the sextiles and semi-sextiles that we find in any chart; we

recognize that they are the workings of the regenerate consciousness to de-crystallize and redistribute energy-patterns which have become stagnated in unregeneracy.

The symbol for the trine aspect, when related to the abstract wheel, coincides with the cusps of the second, sixth, and tenth house—an equilateral triangle resting on a horizontal base. Symmetrical as is the water-trine, but the Earth trine represents, by its horizontal base, a peacefulness—a “perfect resting.” In this symbol we see the human consciousness enjoying the fruits of constructive effort; after a phase of redirection has been made, the full flowering of the experience is realized and enjoyed—either at points during an incarnation or during a cycle of incarnations.

Some astrologers co-relate the symbol for the trine aspect with the essential meaning of the planet Jupiter - due, it may be supposed, to the “happiness” or “good fortune” by which they identify that benevolent vibration. Actually, such an interpretation does not coincide with the *meaning* of the trine. Jupiter, with all due respect to his manifold virtues, is a *dynamic* vibration; the trine is equilibrated, poised, an indication of inner harmony, a flowering of spiritualized consciousness, an awareness of the Higher Self - all of which are the *results* of transmutative efforts.

Apply the horizontally-based triangle to the twelve-housed wheel and perceive that, cyclically, it starts at the cusp of the second house; it travels across to the cusp of the sixth then directly to the cusp of the tenth. The wheel is the picturing of the *evolution of human consciousness through experience-patterns* so the inner meaning of the trine must be found in consideration of the houses that it abstractly represents, and from that may be deduced the planetary vibration to which it most closely corresponds. Since the trine represents *regenerated result* let us apply regenerate key-words to the three houses involved:

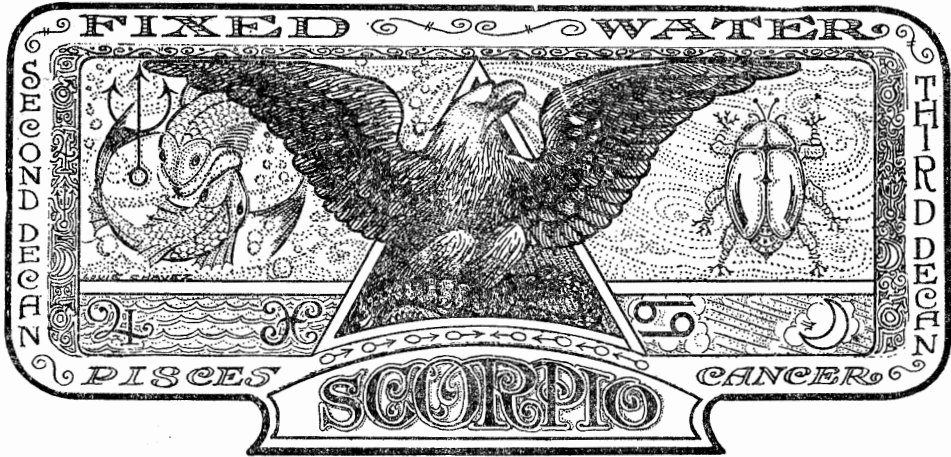
Second house: “Possession and desire for possession” has been transmuted into consciousness of *right exchange of money and materials, perfect stewardship*, and the resultant regeneration of relationships between people who have learned to direct finance - *exchange through right feeling toward each other.*

Sixth house: the consciousness of “*Labor*” is regenerated into an expression of Love-Service as a releasement of fifth-house potentials; as an extension of regenerated second house, people who work and people who are worked for are in sympathetic and equilibrated relationship to each other; exchange in money and commodities is balanced by exchange in work-value; the right consciousness of money-exchange correlates with the best expression of work potential. “*Capital versus Labor*” is transmuted into “*Capital and Labor*” harmoniously integrated as a base - the horizontal line - for the vertical structure to the third point which is:

The tenth house: the achievement of a perfected Society, including and enclosing the best expressions of all classes and evolutionary levels of humanity. Since the earth-houses succeed the fire-houses, the picture is shown that perfected society is a manifestation of the powers of self-awareness, love and wisdom of all people. The single trine aspect in an individual horoscope represents an attained awareness of some level, or phase, of right relationship of the individual to the world at large; the symbol itself, as an abstraction of the Great Horoscope, represents the spiritual, cultural, and economic flowerings of humanity, as an entity, on its evolutionary Path.

Civilizations rise, flower, and fall; individuals rise to, pass through, and transcend “points of rest” in their individual experience but the trine symbol is apex, “perfected achievement” - the blossoming and blooming of the best in individual or collective consciousness. Its

(Continued on page 528)



The Children of Scorpio, 1950

Birthdays: October 24 to November 23

SCORPIO, representing fixed-water is the sign of powerful, sustained desires and emotions. Its natives possess a tremendous amount of physical and mental energy, which must be expressed in one way or another. Properly channeled, this force can accomplish much of a constructive nature for the individual, as well as for his community and world.

Strongly sexed, the Scorpio children should be taught early the sanctity of the creative force, and be given definite training in using their energies constructively. Those who have evolved sufficiently to respond to the higher side of Scorpio, represented by the eagle, will attain spiritual heights through transmutation, while those who still respond to the lower side will be found stirring up strife and dissension, encouraging others in lawlessness. The spirit of revenge and retaliation is strong in their natures.

The Scorpions are usually practical and efficient in their work, but sometimes evidence a lack of idealism and vision,

of which they may even be proud. Courageous, resolute, and implacable, they are always ready to accept a challenge, be it that of oppression, obstruction, injustice, or disagreeable conditions. Stressful activities are usually enjoyed, there being the stamina and recuperative power with which to withstand much effort and strain.

The children of Scorpio usually have a fiery temper, and a sarcastic tongue that can sting mercilessly. Unless they are trained in kindness and consideration for others, they are apt to bring much unhappiness and suffering upon themselves and their associates by thoughtless, cutting speech. If wisely and justly applied, strict discipline is respected and accepted by these natives. Many excel in the military field, as well as in the field of medicine and surgery.

This year's Scorpio children will all have a sociable, artistic, and musical side to the nature because of the conjunction of the Sun and Venus, which lasts the whole solar month. However, as this aspect intensifies the emotional

nature, parents would do well to emphasize the necessity of self-control in training these children.

From October 24 to November 14 the Sun is in conjunction with Mercury, a configuration which favors the memory and mentality if Mercury is not closer to the Sun than three degrees.

The Sun trines Uranus from October 25 to November 10, giving an original, intuitive and independent nature, along with an interest in the secret forces of nature. Occultism and invention appeal to these natives.

From October 24 to October 29, the Sun trines Jupiter, and Mars sextiles Neptune, configurations which favor health, wealth, and general good fortune in life. The nature is sunny and jovial, and the native is generally respected for his trustworthiness, kindness, good judgment, and high moral standards. There is a leaning toward the study of occultism and ability to succeed in entering the invisible worlds in a conscious manner.

Venus conjuncts Mercury from October 24 to November 10, making the person cheerful and companionable, with a liking for poetry, music and society.

Also beginning October 24, but lasting only until October 31, is the trine of Venus to Jupiter. This configuration is one of the best for success and general good fortune. The nature is optimistic, generous, and hospitable, and there is apt to be a happy marriage. Music, traveling, and the social side of life are all favored.

A less desirable influence is the square of Saturn to Mars, which begins October 25 and lasts to November 12. Children with this aspect will need training in kindness, unselfishness, sympathy, and truthfulness.

Venus trines Uranus from October 30 to November 9, making the person mentally alert, of quick intuitive perception, and exceedingly magnetic. There is a love for art, music, and poetry, and a happy marriage is favored. Friends of a beneficial nature will be attracted.

From November 10 to November 18, Mercury sextiles Saturn, giving a mind that is capable of profound thought, clear reasoning, and concentration. Patient persistence, caution, and diplomacy are also indicated by this stellar vibration.

Also beginning November 10, and lasting until November 17, is the square of Mercury to Jupiter, indicating the need for training in assuming responsibility and making decisions. Situations which involve slander from associates may present opportunities for learning equipoise and strict honesty in dealing with others. Travel also is apt to present difficulties and losses. Care should be taken in making contracts and agreements.

Mars opposes Uranus from November 10 to November 23, indicating a tendency toward a violent temper and resentment against all restraint. These natives are not apt to listen to either reason or entreaty, but will follow their own course in defiance of all. Unselfishness, kindness, sympathy, and tolerance should be stressed in training these children.

From November 13 to the end of the solar month, the Sun squares Jupiter, giving a tendency to be haughty, bombastic, extravagant, and possessed of a false pride. Children with this aspect should be given special training in self-restraint, thrift, and honesty.

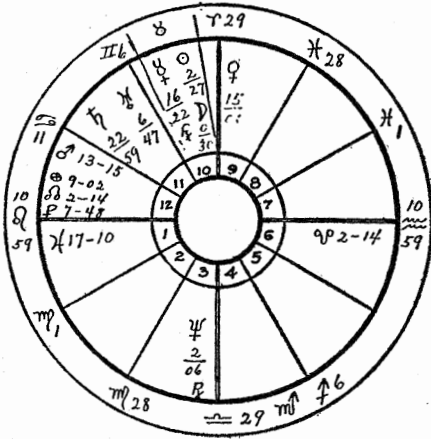
The sextile of Neptune to Pluto, which lasts all the solar month, will accentuate the spiritual inclinations of children born during this time.

Reading for a Subscriber's Child

DAVID Y.

Born April 22, 1944, 11:44 A.M.

Latitude 42 N. Longitude 84 W.



THIS child was born just before a New Moon, so that his Sun and Moon, in addition to being intercepted in Taurus, are in close conjunction, a configuration which has a tendency to lessen the vitality. However, since the two Lights are in a fixed sign, and are in the 10th house, the physical strength will be greater than if they were in a common sign and less elevated. The full power of intercepted planets is held in abeyance until they progress into the next sign.

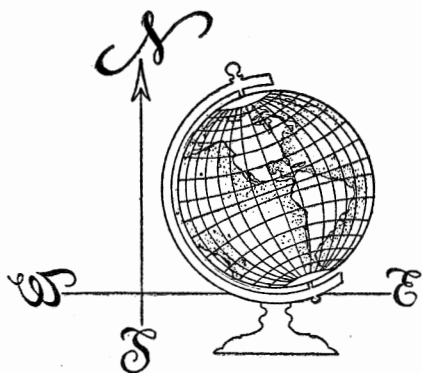
Along with these significant features, we find also that the only aspects the Sun and the Moon make, besides a semi-sextile to Uranus in Gemini in the 11th house, are squares to Pluto in Leo in the 12th, to the Dragon's Head and Tail in Leo and Aquarius, and to the fixed star Ascelli, which is in six degrees of Leo, and conjuncts the Ascendant of this chart. Serious eye trouble is more than likely to be the lot of David in this life, and it is probable that this affliction has resulted from his having used authority in a selfish and unfeeling manner in past lives. If those entrusted with the bringing up of this little boy endeavor to help him learn unselfishness and kindness, they will render him a

great service. He is also apt to be possessive and jealous in his relations with others, and should be taught early to cultivate a more impersonal, universal attitude.

Mercury, representing the concrete mind, is retrograde in Taurus in the 10th, sextiles Mars in Cancer in the 12th, and squares Jupiter in Leo in the 1st. David has a fairly quick and active mind, but may be inclined to procrastinate at times.

With Jupiter in Leo on the Ascendant, making a trine to Venus in Aries in the 9th, a sextile to Saturn in Gemini in the 11th, and a square to Mercury, David should have an appealing personality and a cheerful disposition. He is generous, optimistic, sociable, and apt to have sufficient material possessions to satisfy his liking for ease and comfort.

The configuration which includes the trine of Uranus in Gemini in the 11th to Neptune in Libra in the 3rd, and the sextile of each of these two mystery planets to Pluto, indicates a fortunate side to this child's nature. He is original, inventive, and versatile, with a strong inclination toward the study of astrology and occultism. This planetary pattern presages direct touch with the spiritual world and success in dealing with the inhabitants of that plane. It is also productive of a prophetic and inspirational nature, and strengthens the healing powers, so that the native may be able to do a great deal of good for his suffering fellowmen. The intuitive faculties are extremely developed, almost to the point of mind reading. There is a liking for music, drama, and poetry, and marriage to a highly spiritual person is probable. Friends of a progressive, original turn of mind will be attracted to David, and may be of much help to him in making the most of the opportunities for progress presented in this life-day of God's great School.



MONTHLY

News

INTERPRETED

The Secret of Sleep

For years scientists have mulled over the mysterious mechanism in man that puts him to sleep and wakes him up. One of these, Dr. H.W. Magoun, anatomist at Northwestern University's Medical School, has spent the last two years investigating a new theory which may unravel this secret. By this week he was convinced that sleep depends on the activities of the brain stem.

This stem, about as thick as a man's thumb, and 4 or 5 inches long, runs from the top of the neck up into the skull to the two cerebral hemispheres of the brain. When the brain-stem region was active, Dr. Magoun measured the electrical brain waves on an electroencephalograph. When the patient was asleep, he found, the waves were slow and of large amplitude; when he was alertly awake, there was smaller amplitude and a fast discharge of brain waves.

Testing this theory in laboratory studies, Dr. Magoun has found that by direct stimulation of the brain stems of sleeping animals, it is possible to produce all the features of wakefulness. Injury or destruction of the brain stem, on the other hand, leaves the animals somnolent, lethargic, or in coma.

Sleep, in Dr. Magoun's opinion, is brought about in human beings by a lessening of sensory impulses from the outside as the sleeper lies in his darkened bedroom. Since there are fewer noises and distractions, the activity of the brain stem is cut down, and this in turn quiets the twin brain hemispheres.

—*Newsweek*, August 21, 1950

We wish the medical profession did know more about sleep, because it is as important as the waking state. There is no medicine as restorative as this device of Nature, and the better its pro-

cesses are understood, the better its benefits can be utilized. First of all it is necessary to recognize that the animating, permanent part of the man is the Spirit, of which the body is the house and the brain and mind the instruments. When the Spirit leaves the body permanently and the connecting silver cord is severed, activity ceases and the body is dead. However, there are other times when the Spirit withdraws for a period, but still remains connected with the physical body; then activity on the physical plane is reduced to the minimum necessary to sustain the bodily processes, and we have sleep. In this state the essential bodily functions are cared for by the vital body, while the Ego, or thinker, with the mind and desire body, withdraws to the inner plane.

Dr. Magoun's investigations seem to have been dealing with the effects, rather than the cause of sleep. His idea that it is the "lessening of sensory impulses from the outside" that induces sleep is not a sufficient explanation. Darkened, quiet rooms help to bring the preliminary relaxation, but until the Thinker, with the mind and desire body, is outside of the physical body, there cannot be complete cessation of conscious brain activities, as those who lie in the dark and quiet sometimes for hours, and yet do not succeed in losing consciousness of the outer world, well know. Hence they do not get the benefits that slumber brings.

Sleep is not just a cessation of physical activity, but a positive recharging of the whole being. In the inner world the mind and desire body contact harmonious currents which restore their tone. For the vital and physical bodies left lying on the bed there is an inpouring of this rhythmic harmony, which removes the accumulated products of fatigue and restores strength. The Ego directs all these activities.

Bodily discomfort, over-stimulation of the emotions, fear, and anxiety—these things cause sleeplessness, or disturbed rest. The mind cannot let go. Today life is lived at a high tension, and many people resort to sleeping pills because they cannot relax. It is commonplace to read of deaths caused by an overdose (accidental or intentional) of these drugs, and the growth of the sleeping pill habit has caused considerable alarm. While sedatives are useful in extreme cases, their widespread and habitual use is very detrimental. It is also entirely unnecessary when the right way to cooperate with Nature is learned. Many mental and nervous breakdowns and kindred ills could be avoided if only people understood that worries need not be carried over from one day to another. During the hours of sleep the Ego is free from physical limitations and able to see more clearly the solutions to the perplexing problems of life, and, if the way is made plain, can bring over the knowledge to the brain mind at the time of awakening. To quote from Emerson: "You cannot, with your best deliberation and heed, come so close to any question as your spontaneous glance will bring you, whilst you rise from your bed, or walk abroad in the morning, after meditating the matter before sleep on the previous night."

If, upon retiring, guidance is asked upon whatsoever problem presses, and the matter laid down in the sure confidence that the Ego, the Higher Guide, can find the answer in universal wisdom, **there will be an answer ready when the**

time comes to take up a new day. It will not always come in the same way. Sometimes the Ego will return to the body during the night and impress the answer upon the brain in a brief awakening; sometimes it will come next morning as instinctive awareness of what to do, or simply as a calm assurance that all is well. If there is persistence in asking and in listening for the reply, this method will bring peace of mind and freedom from strain. Doctors who know what really happens in sleep can help their patients greatly and give to many thousands of worried people instruction in how to use this precious gift of nature to the full advantage. We look forward to a time when medical men will understand these things, but until they do, we who have knowledge must pass it on whenever possible.

August the Twenty-fifth

Six short years ago, on August 25, the city of Paris liberated itself from the yoke of the aggressor. The Nazi conqueror—who had plastered the swastika over the face of Europe's fairest city, decorating the Chamber of Deputies with boasts of victory and turning the Place de la Concorde into an Adolf Hitler Platz—came on that day to the point of surrender. It was the people of Paris who did the job on those last days, aided in the end by General Leclerc's French 2nd Armored Division.

The aggressor was eventually beaten, as we always knew he would be, because that against which he offended was the life principle itself—the spirit of man.

It is one of the strangest ironies of all history that the evil genius of military conquerors, which is capable of so much, is never capable of foreseeing its own ultimate failure.

Hitler and his lackey, Mussolini, were in this no different from Napoleon or a dozen other adventurers, claiming by the sword that which no man can ever get, the dominion of the earth. Under defeat and military occupation the seed germinated, as it always does, and Paris stands today to re-

mind us that dark forces may rejoice in temporary victories but carry within themselves the certainty of doom.

—*This Week Magazine*, August 20, 1950

It is well for the student of Life and its Mysteries constantly to remind himself that evil eventually destroys itself. Rather, perhaps we should say that eventually it is transmuted into good.

The purpose of evolution is not to make a few great at the expense of many, but to bring each individual to perfection through self-conquest. Evil in the form of unbridled power that seeks to grind others into the dust, is permitted only up to a certain point, which is for as long as it serves an evolutionary purpose. Hardships and sufferings under the rule of an iron tyranny act as stimulants on those who lag behind in the onward march; bowing to the will of a ruthless despot, the desire for something better is awakened in the individual, and his will to progress is aroused and strengthened. The result may not show much in one life, perhaps, but we may be sure that one who has suffered at the hands of a dictator will, in the post-mortem state, see the necessity for making greater efforts in succeeding earth lives. By hard experience the great truth is learned that to be free from outside domination the Spirit must free *itself* from evil and become master of its own house. Once this inner mastery is gained, there is nothing to fear from without.

The Gospel account of the Temptation shows how the powers of darkness work. Read the record of how Christ Jesus was tempted to misuse His power: "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Those who succumb to the temptation to use their faculties for personal glory instead of in service to

mankind must work with the devil's tools: oppression, hatred, strife, and misery. Once they have chosen the devil's way, blinded by darkness and drunk with lust for power, they cannot see where the way leads, and do not seem able to stop until the contract with evil is fulfilled and the cup of wrongdoing is full. What the devil, being a deceiver, does not tell them in the beginning is that somewhere along the Path of Life they will have to pay the full price for ill-gotten gains. He does not tell them that what they take from others they cannot retain, nor that what they cause others to suffer must be endured also by themselves. He does not explain how temporary and fleeting is "the power and the glory" that he can give, nor that his own dominion is strictly limited by the Will and Purpose of the Creator.

The one who seeks to conquer the world by force grows great by taking from others their liberty, their possessions, and the fruits of their labor, and these things become a weight that drag him down. Contrast this with the way of greatness outlined in the Christ message—the way of giving light, love, and comfort to others, and of teaching them about the freedom that comes when a man rules his lower nature. "Light, more Light," is the weapon which conquers the dark forces. The light of true knowledge shows that each humblest slave has within himself a power equal to any the tyrant can wield. The great empires fall, but the individual human beings, once apparently crushed by the conqueror, go on to attain consciousness of their inner power and self-mastery.

If a single man achieves the highest kind of love, it will be sufficient to neutralize the hate of millions.

—*Gandhi*

READERS' QUESTIONS

Nonresistance to Evil

Question:

Do the Rosicrucians teach nonresistance to evil? If so, what are the occult facts upon which such a teaching is based?

Answer:

Since the Rosicrucian Philosophy is esoteric Christianity, it certainly does teach nonresistance to evil. Christ Jesus expounded this doctrine very clearly in *Matthew 5:39* when He said: "But I say unto you, That ye resist not evil: but whosoever smite thee on thy right cheek, turn to him the other also." Peter emphasized the same idea by admonishing his pupils: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Paul stated it thus: "Recompense to no man evil for evil. . . . Be not overcome of evil, but overcome evil with good."

The occult basis for this teaching is given in *The Rosicrucian Cosmo-Conception* as follows: "The Fourth Region of the Desire World is the 'Region of Feeling.' From it comes the feeling concerning the already described forms and upon the feeling engendered by them depends the life which they have for us and also their effect upon us. Whether the objects and ideas presented are good or bad in themselves is not important at this stage. It is our Feeling, whether of Interest or Indifference that is the determining factor as to the fate of the object or idea.

"If the feeling with which we meet an impression of an object or an idea is Interest, it has the same effect upon that impression as sunlight and air have upon a plant. That idea will grow and flourish in our lives. If, on the other hand, we meet an impression or idea with indifference, it withers as does a plant when put in a dark cellar.

"Thus from this central Region of the Desire World comes the incentive to action, or the decision to refrain therefrom (though the latter is also action in the eyes of the occult scientist), for at the present stage of our development the twin feelings, Interest and Indifference, furnish the incentive to action and are the springs that move the world. At a later stage these feelings will cease to have any weight. Then the determining factor will be *duty*.

"Interest starts the forces of Attraction or Repulsion.

"Indifference simply withers the object or idea against which it is directed, so far as our connection with it is concerned.

"If our interest in an object or an idea generates Repulsion, that naturally causes us to expurgate from our lives any connection with the object or idea which roused it. . . . When the feeling of Interest arouses the Force of Attraction and it is directed toward low objects and desires, these work themselves out in the lower Regions of the Desire World, where the counteracting force of Repulsion operates. . . . Thus we may see how very important is the Feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves. If we love the good, we shall keep and nourish as guardian angels all that is good about

us; if the reverse, we shall people our path with demons of our breeding."

Some people seem to think that non-resistance to evil means being entirely inactive or passive. Such is not the real meaning of Christ Jesus' teaching, however. We are to be indifferent (unfeeling) toward evil (though realizing that it exists) at the same time that we are actively engaged in giving our *interest* to the good. We should at all times be actively engaged in giving our *interest* constructively if not actually physically busy. Thus we not only "wither" the evil by our indifference, but at the same time we help to increase the good and overcome the evil with good. One of the fundamental natural laws is that "like attracts like," and no thinking person, whether he be an occult student or not, can help observing that we give power to whatever receives our feelings and thoughts. The more busily engaged we are in perfecting ourselves and helping others (to help themselves), the less time we have to strengthen the evil by thinking of it.

Biblical Proof of the Law of Consequence

Question:

Will you please publish the answer to the following in *Rays from the Rose Cross*? I have had the following scripture quoted to me as a refutation of the Law of Consequence. What is your interpretation of this: *And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents but that the works of God should be made manifest in him.*

Answer:

An interpretation of this passage is

given in *The Rosicrucian Cosmo-Conception*, pages 170-171, as follows:

"That Christ taught Rebirth and also the Law of Consequence is shown perhaps in no other place as in the case of the man who had been born blind, where His disciples asked, 'Who did sin, this man or his parents, that he was born blind?' (John ix:2).

"Had Christ not taught Rebirth and the Law of Consequence, the natural answer would have been, 'Nonsense! how could a man have sinned *before he was born*, and have brought blindness upon himself as a result?' But Christ does not answer in that way. He is not surprised at the question, nor does He treat it as being at all unusual, showing that it was quite in harmony with His teachings. He explains, 'Neither hath this man sinned, nor his parents: but that the works of (the) God should be made manifest in him.'

"The orthodox interpretation is that the man was born blind in order that Christ might have the opportunity of performing a miracle to show His power. It would have been a strange way for a God to obtain glory—capriciously condemning a man to many years of blindness and misery that He might 'show off' at a future time! We would consider a man who acted in such a manner a monster of cruelty.

"How much more logical to think that there may be another explanation. To impute to God conduct which, in a human being, we would denounce in the strongest terms, is surely unreasonable.

"Christ differentiates between the physically blind body of the man and the God within, which is the Higher Self.

"The dense body has committed no sin. The God within has done some deed which manifests in the particular affliction from which he is suffering. It is not stretching a point to call a man a God. Paul says, 'know ye not that ye are Gods?' and he refers to the human body as the 'temple of God,' the indwelling Spirit."



Thanksgiving Dinner Menu at Mt. Ecclesia

Vegetable Soup

Green Onions - Stuffed Celery - Olives - Radishes - Carrot Sticks

Vegetable Steaks with Dressing and Cranberries

Mashed Potatoes - Buttered Fresh Peas - Buttered Fresh Green Beans

Fruit Salad - Mixed Vegetable Salad

Mince Pie - Ice Cream with Fruit Cake - Pumpkin Pie

Beverages

Stuffed Celery

Clean stalks of celery. Mix 1 pkg. cream cheese, 1 small can chopped olives, 6 chopped walnuts, and juice of 1 lemon. Fill cleaned celery stalks and serve. (Serves 10 people).

Dressing (for 12)

Soak 24 slices of stale whole wheat bread for about 1 minute in hot water. Let drain while frying one onion chopped fine in a large spoonful of fat or $\frac{1}{2}$ cup of oil until golden brown. Add bread and let heat for about 15 minutes, stirring from time to time. Season with 1 tsp. salt, $\frac{1}{2}$ tsp. thyme, pinch of sage 1 tbsp. chopped parsley, $\frac{1}{2}$ cup chopped nuts, 2 stalks celery cut fine. Mix well and bake in greased pan about 45 minutes. A few chopped mushrooms may be added if desired.

Fruit Salad (for 12)

Dissect 6 grapefruit and 6 oranges, removing skins from sections. Cut up and add 2 persimmons, 2 bananas, 2 apples, 2 pears, 2 cups seedless grapes, $\frac{1}{2}$ cup cranberries. Mix well and add $\frac{1}{4}$ cup lemon juice.

English Fruit Cake

1 lb. of nucoa or other vegetable shortening, 2 cups brown sugar, 2 cups white sugar. Cream 5 minutes. Add 3 tbsp. milk, 11 egg yolks, $\frac{1}{2}$ tsp. salt, 1 cup nuts, $\frac{1}{2}$ tsp. mace, 2 cups currants, $\frac{1}{2}$ cup orange juice, 2 cups raisins. Stir well and add 4 cups of flour (half white and half whole wheat), sifted with 1 tsp. of baking powder. Fold in egg whites, beaten stiff. Bake in greased and floured bread tins about $1\frac{1}{2}$ hours. Makes 4 loaves. (Continued in December issue)

HOW GARLIC CURED MY TUBERCULOSIS

BY MRS. "E.L."

EDITOR'S NOTE: This article which appeared in the Spring issue of "Vegetarian News Digest", is published (along with editorial comment) with the permission of J. H. V. Striegel, editor of the "Digest."

I had been confined in a western hospital for about seven years with tuberculosis. The usual food in the institution was good, but despite the doctors' efforts my condition remained much the same as when I entered the hospital for treatment.

I was a young woman and had married my husband before he went overseas. During his absence I became interested in Red Cross ambulance work. The weather was not always pleasant and the work was arduous. A few years of this living broke my health and I sought hospitalization.

The nurses were very kind to me and I was very fond of all of them. One day, however, a new nurse appeared in my room. After hearing my "problem," she asked me if I really wanted to get well!

I answered quite emphatically, "Of course I want to get well!"

"All right then, I can give you a suggestion which, if carried out as I tell you, will be the means of curing yourself of tuberculosis," she answered sincerely.

"You? Are you a doctor?" I cried.

"No," she quickly replied. "And my suggestion eliminates the need of a doctor. You will have to do something for yourself."

I had been depending on doctors and nurses for so many years that this new idea almost terrified me. And the nurse read my thoughts.

"Yes, my idea will depend entirely

on yourself. But I promise you that by using will power you can rid yourself of your present ailment in about six months' time.

"Six months," I whispered slowly, as in a dream.

"Yes," replied the nurse. "But you will have to go home so that you will be able to do as you please; the cure I am suggesting cannot be applied here."

Again the nurse read my fearful thoughts, and said:

"All right, if you're afraid forget it. I merely thought you might want to attempt a cure we always use in Zurich, Switzerland, but I guess I was wrong."

"No, no," I gasped. "Tell me about it, and if I can get away from here I'll try it. You're sure it will cure me?"

"Many people have been cured in my home town," she replied assuringly.

Then I begged, "Tell me, please, nurse; I will try it — ." I tried to sit up in bed as I implored her to disclose something which might help me to at least get away from a hospital and back to my own home.

"But you will have to promise to do as I tell you, else your efforts will be in vain. When you arrive home get about two pounds of garlic into the house and keep plenty of it on hand. Take one ounce of peeled garlic daily, preferably between meals, chop it finely and crush and eat it in a cupful of soup, in carrot juice or other vegetable juice; in any way which you take it do so gradually—until at the end of the week you will be eating three to four ounces daily; by the ninth day the poisons will start eliminating from the body so that you will think you will die—but you won't. In advance cases it may take about three to four weeks

before the purgation is complete; then one tapers off until only one ounce daily for about three months is consumed. During the purgation period it is well to assist the cleansing process by drinking all the liquids possible, between meals, (no coffee or tea at any time); vegetable and fruit juices, being careful not to mix them, are recommended. Avoid mixing because some fruit and vegetable juices do not harmonize, and worse, can create gases in the intestinal tract. In the morning and before retiring at night take enemas after each bowel movement. This will aid in eliminating the poisons from the inner body more rapidly and help in building a new villi and capillaries.

"You can put finely chopped garlic on a piece of paper and, while resting, inhale its odor for minutes at a time. No matter how people may ostracize you, just continue using it until your whole bloodstream will change and throw off the poisons the disease has inbred inside you. In about three months' time you will be able to do chores around the house, and you will grow strong enough in a short time to lead a normal life."

I had difficulty in attempting to be discharged from the institution, and a "fight" ensued, but I was determined to get well on my own, and so I went home.

I followed the nurse's instructions to the letter, and as my husband did not object, I ate garlic in every way I could think of—with green string beans, diced carrots, etc. I would cut up a clove of garlic and add it to the boiling liquid two or three minutes before turning off the fire, then add two spoonfuls of soy or olive oil and eat it with the liquid. I prepared cream cheese with chopped celery or parsley leaves and mixed garlic with same; I of course crushed it and mixed it with French dressing and used it over all vegetable salads. Anyone may prepare other kinds of soup.

During the purgative period my body

eliminated much black mucous and "sick" liquid; I hardly could believe it was inside me. With the aid of the fruit and vegetable juices and daily enemas, after about four weeks' time my bowel excrement became normal and life seemed worth living again.

My body became stronger than I had ever known it to be; my skin became rosy, and even my hair, which had grown gray in the hospital, returned to its normal color; and my husband declared I was a "beautiful woman" come to life.

When I went to the hospital for a check-up, the orthodox doctors did not recognize me; neither would they believe me when I told them about "the cure." One remarked, "Nothing like that has ever been used, etc., etc." X-rays, however, gave me a clean bill of health, despite their disbelief.

Not only did I help myself, but a brother of mine had some slight ailment and might have been sent to a hospital had I not insisted that he take the "Garlic Cure." He, too, recovered from his ills after the simple treatment, and to this day is as strong as any man wishes to be.

I tried to induce some of the patients in the hospital to come to my home where I could administer the garlic treatment, but they unfortunately lacked will power; furthermore, the doctors discouraged me as much as they could from trying to attempt "to cure their patients." However, I cannot help but tell everyone I meet about my marvelous recovery.

It was the garlic article in a precious issue of the *Digest* that impelled me to write this true story of how I had overcome tuberculosis, a disease that claims hundreds of lives daily—but unnecessarily. May God bless all those agencies which endeavor to help people to a better and healthier life.

(Editor's Note: While we have seen fit to retain the title given this article

by the author who wishes to remain anonymous, we would be remiss if we did not point out that Mrs. E.L. was cured not merely by the miracle-working vegetable, garlic, but also through the wonderful beneficence of Nature and the natural curative powers within her body. And while we use Webster's definition of cure, viz., "to heal, to restore to health," it must be remembered that though Mrs. E.L. rid herself of the toxic and foreign matter that caused her tuberculosis, she can again build disease in her body by returning to unhygienic habits of living and by eating wrong foods. This article again reveals the wisdom of Hippocrates' words, "Let food be your medicine." Mrs. E.L. was prompted to write her true story after reading the helpful article, "Health Value of Garlic," which appeared in the September-October 1949 "Digest".

HAVE WE DONE OUR BEST

(Continued from page 494)

principle of looking for good in all things, because he knows what a power it possesses in keeping down evil."

The strength of the United Nations, or any organization, depends upon the power of the unit members, and each individual should ask himself, "Am I doing my best?"

"If we persist, though oft we fail,
In time our efforts shall prevail."

"Primordial matter, forming the basis of the constitution of the human body, has absorbed influences from the stars, which nourish the elementary (physical) body. By means of these influences man's soul is connected with and united to the souls of the stars."

—Paracelsus

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"Giving Thanks Always"

THE call to be grateful to our heavenly Father comes to everyone who would be well—spiritually, mentally, and physically. Only as we obey this fundamental spiritual law can we enjoy fully the blessings of health and inner harmony.

The door of the vast storehouse of God's material and spiritual treasures is open wide to the humble and thankful heart, and only it may know the true richness of the gifts there found. Physical health, spiritual illumination, and material sufficiency follow in the wake of those who "Enter into his gate with thanksgiving, and into his courts with praise."

Greeting each new morning with a pean of thanksgiving extends a gracious invitation to days of joy, peace, helpfulness, and growth. The grateful attitude sends forth a vibratory power which attracts to us the loving attention and assistance of those Shining Ones on the invisible planes who are ever ready to answer such calls.

Only the grateful in heart are spiritually fit, and therefore only they are truly attuned to divine guidance—in regard to health or any other matter. The infinite power of God is ever available to those of His children from whose hearts well silent songs of praise and thanksgiving—strength both physical and spiritual. Courage, inner poise, and

zeal for life enrich the lives of all who live in full appreciation of God's goodness and bounty.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

(Ephesians 5: 18-20)

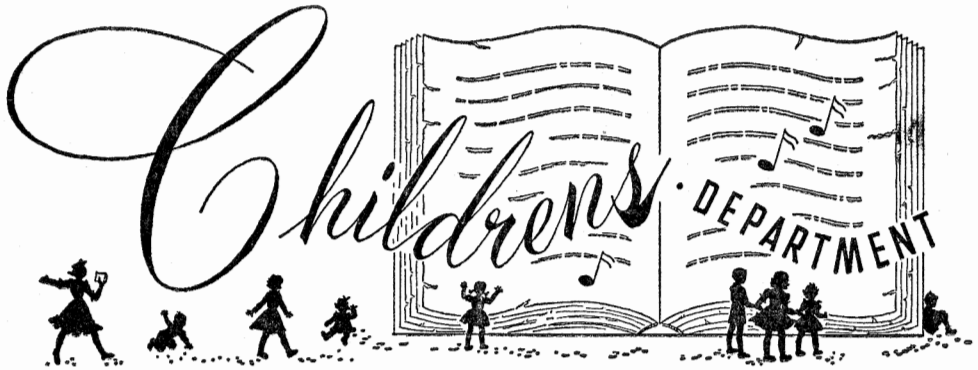
Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the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

October 3—10—16—23—30

November 6—12—19—26

December 4—10—16—24—31

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



God Is Holding Your Hand

BY CLARA E. HUFFMAN

THE morning Sun moved to school-time in the sky. He sent his messengers to the children of earth. One bright ray hastened to Margy Lou's room where he lit on her face and wakened her. As she slowly opened her eyes she noticed the sunbeam coming through a crack in the blind just like a golden ladder to heaven.

"Margy Lou, Margy Lou! Time to get up." It was her mother calling. Margy didn't answer; she was absorbed in watching the dancing particles in the light ray.

A few minutes later her mother called again. "Margy Lou, Margy Lou! You had better get up now or you will be late for school."

When she heard the word *school* Margy's heart turned a flip-flop. She remembered that it was the day they were to recite the poem, *The Children's Hour*. She liked poetry and especially Longfellow's poems, but she was afraid to stand in front of the boys and girls and recite.

Her throat tightened as she thought about it. It began to hurt. She would tell mother she didn't feel well. Perhaps she would let her stay at home. Then she

wouldn't have to say the poem.

Mrs. Bond came into the room. Margy didn't move. Her mother came to the bed. "What's the matter, Margy? Why aren't you getting up?"

"Oh, Mother, my throat hurts." Margy held her hands to her throat. Mrs. Bond examined her throat and found enlarged kernels on each side. However, being a wise mother, she decided it was best to ignore symptoms this time. She said, "I don't think it is anything serious. It will probably be all right by the time you reach school. Get up now and get ready. I will have your breakfast in a few minutes." Then she left the room.

Margy got up; she knew her mother wasn't going to let the throat trouble be an excuse for her to stay at home this time. Soon she was dressed and ready for breakfast. But the hot chocolate she liked so well with brown toast had no appeal as she thought about the ordeal ahead. She ate a little to keep her mother from worrying, but left her cereal untouched.

Then she got her books and started for school. Usually she enjoyed the walk, but today each step was bringing her nearer to recitation time. Finally she

bowed her head and prayed as she walked, "Dear God, help me to speak the poem. Help me not to be afraid." Asking God to help made her feel better, and as she lifted her head she saw something round, dark, and shiny lying on the walk in front of her. She stooped and picked it up. It was a buckeye. Margy knew what had made it so shiny. Someone had been carrying it in his pocket a long time, probably to keep off rheumatism, as she had heard her Uncle Jim say.

She held it in her hand and looked at it. How could the nut possibly keep rheumatism away? It might be because one believed that it would. Then she saw



Thelma and Lucille motioning for her to hurry, so she dropped the nut in her dress pocket and ran to catch up with them.

At last the hour came for the poetry. Thelma was the first to recite. She spoke without the least sign of fear. Margy knew the poem just as well as Thelma. She wondered why she couldn't recite like Thelma. A couple of boys were next after Thelma. Margy began to get fidgety as she knew her time was getting nearer. Finally the teacher smiled and said, "You are next, Margy Lou."

Margy walked hesitantly to the front of the room. She didn't dare to look at the boys and girls so she kept her eyes on the floor. She tried to speak. Her lips moved. Not a sound came. Her throat hurt. Her

knees shook. Unconsciously she put her hand into her pocket. What was that hard thing her fingers touched? Oh, yes, the buckeye she picked up. She clutched it tightly in her hand as she tried again to speak. To her surprise the words now came out clearly. She lifted her eyes and looked at the children. She recited the poem without an error.

Margy went back to her seat very happy, but the teacher's compliments were not the cause of her happiness. Something had happened to her. She had not been afraid to recite as long as she had held the buckeye in her hand. Perhaps it did keep rheumatism away, after all, she thought. Anyway, she was going to keep that buckeye, and the next time she was afraid to recite she would see if it helped her.

So for several months Margy had no more throat swellings. Whenever she had a difficult lesson she held the magic buckeye in her hand and recited well. But she never told anyone about the nut. Always she was careful to hide it away when she got home from school.

Then came the history test. Margy had never learned history easily. She must be sure to take the buckeye to help her during the test. Just before starting to school she looked for it in the drawer in her usual hiding place. It wasn't there. She searched the room, but could not find her buckeye. She must have left it in the pocket of her blue dress last Friday. She would ask her mother if she had found it.

Mrs. Bond was ironing. "Mother, have you seen my buckeye?" asked the little girl.

"Why, yes, I found one yesterday when I washed."

"Oh, goody! What did you do with it?" Margy's voice grew higher.

"I threw it away, dear," replied her mother.

Then Margy shrieked, "You threw my

buckeye away! What will I do? What will I do now?"

"Why, you can get another the next time we go to Uncle Jim's, darling. You aren't getting superstitious are you?"

"But I don't want another one. I want that one." Margy began to cry.

Mrs. Bond turned off the iron, put her arm around Margy and led her to the couch. Then she said, "Now tell Mother what is the matter, won't you? Did someone you like very much give the buckeye to you?"

"No, I found it," sobbed Margy.

"Can't you tell me why it means so much to you?" asked Mrs. Bond. "I would have kept it if I had known you wanted to keep it," she went on consolingly.

Little by little her mother got from Margy the story of how whenever she held the buckeye in her hand she could recite without being afraid and could get her lessons more easily.

Then Mrs. Bond said, "Margy Lou, listen to me. That little buckeye was filled with Life; we know Life was in it because if we had planted it, it would have grown. Isn't that true? Now, the Life in that buckeye was God. When you held the nut in your hand, you were really holding God's hand, for God's hand is everywhere. He holds our hand all the time so we won't be afraid, but sometimes we don't know that He does. Now this is your opportunity to learn that God is holding your hand. Whenever you are afraid or think you can't get your lessons or recite them, just remember that you can hold to God's hand with your mind. Then you will be free to use both of your hands for whatever you have to do. Don't you think that will be better than always having to hunt and take care of a buckeye?"

"Yes," said Margy thoughtfully, "I do. But, Mother, I can't feel God holding

my hand like I can feel the buckeye, can I?"

"No, dear," replied her mother, "but you can know that God is always with you—that is holding His hand with your mind. Don't you think you can do that?"

Margy looked at her mother a moment and then said, "Yes, I believe I can. I think God is holding my hand now, and I am sure I can pass that history test today."

Then Margy picked up her books and started to school. She stopped at the door long enough to say to her mother, "I'm glad now that you threw my buckeye away, but, I am glad, too, that I found it—because if I hadn't, I might have been a long time learning that God is holding my hand."

The Fairies' Ministry

*Fairies with their tiny brushes
Lightly paint the daisies' lips;
Golden hearts in pure white clusters.
Blossom from their finger tips.*

*Orange lily, purple aster,
Bluebell, flag, anemone,
Violet and sweet wild roses,
Gorgeous itinerancy.*

*All the colors of the rainbow
With true artistry they wield;
Painting from their jeweled boxes
Flowers in our woods and field.*

—Clara Huffman

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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.*

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply. The Board of Trustees considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

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

The Astrologer Discusses--

planetary correlative is not Jupiter but Venus - the arch-symbol of the feminine essence of consciousness — Harmony, Love, and Beauty distilled from the strivings and growings of all people; honey distilled from the nectar of flowers; the perfection of line, structure, and color of the cultivated human body; the gleam and sparkle of meticulously cut jewelry; culture that represents the best of mankind's realizations.

Through your trine aspects you are aware of your God-consciousness - you are "in tune" with your best; the amplitude, beauty, and harmony of your outer conditions are the reflections of your regenerated consciousness. Do more than just enjoy your trines - share them with all people you contact by keeping your "trined consciousness" alive and expressive always. In this way you not only share your treasures but, by the power of sympathetic vibration, you "ignite" other people to a greater awareness of their inner Good, and thereby stimulate the good aspects in their charts.

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 October issue. They will also be printed in the December number.