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Contents

"Think on These Things"	2	The Major Planets and World Conditions	A Student 30
EDITORIALS—			
The Answer to the Atom Bomb	3	The Children of Capricorn, 1950-51	32
THE MYSTIC LIGHT—			
ARTICLES, STORIES, AND POEMS:			
The Coming Civilization		Reading for a Subscriber's Child:	Christine H. 34
Ben Finger, Jr.	6	MONTHLY NEWS INTERPRETED—	
My Shining Poem (poem)		Prayer in Korea	35
Charlotte O'Brien	13	Vegetarians' Opportunity	36
Beginning of Miracles (Part 4)		Actress Wants to Do More for Others..	37
Julia Hawthorne	14	READERS' QUESTIONS—	
MAX HEINDEL'S MESSAGE:		Invisible Helpers	38
Gleanings of a Mystic.....		The Double Nature of God	39
(26th Installment)	20	Psychic Effects of Dancing	39
STUDIES IN THE COSMO-CONCEPTION:		NUTRITION AND HEALTH—	
The Drunkard After Death	22	Sesame Seed, Food of the Future	
WESTERN WISDOM BIBLE STUDY:		W. R. Raymond, Ph.D.	40
The Beast Out of the Sea	23	HEALING—	
TODAY'S SCIENCE:		His Mysterious WaysS.B.McIntyre	42
Thinking in Colors	24	CHILDREN'S DEPARTMENT—	
ASTROLOGY DEPARTMENT—		A Garden Fantasy (Conclusion)	
Astro-Philosophy Discusses the Golden		Maude H. Wilkinson	45
Rule	Elman 25		

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"Think on These Things"

We have committed the Golden Rule to memory; let us now commit it to life.—Edwin Markham

There is no defense or security for any of us except in the highest intelligence and development of all.—Booker T. Washington

This world is made better by every man improving his own conduct; and no reform is accomplished wholesale.—William Allen White

They are slaves who dare not be in the right with two or three.
—James Russell Lowell

Those who live with the life of Christ
And share His sacrifice, are those who bring
The true meaning into the daisies,
And its joy into the lark's song;
They are the people who make the world young,
Wherever they live and die.

—G. Congreve

Force never changed anybody's mind; but education and understanding have won a lot of victories, even though they take longer.

—Charles E. Wilson

The hardest thing of all is left—the conquest not of time and space, but of ourselves, of our stupidity and inertia, of our greediness and touchiness, of our fear and intolerant dogmatism.—Emily Green Balch

Ah! when shall all men's good be each man's rule, and universal peace lie like a shaft of light across the land, and like a lane of beams athwart the sea, thro' all the circle of the golden year?—Tennyson

Ten men banded together in love can do what ten thousand separately would fail in.—Thomas Carlyle

As the world grows smaller, we must grow larger minded if we are to have peace and happiness.—Dr. Harry Emerson Fosdick

I may be an optimist, but in my view—in spite of obviously ominous conditions in the world—there is today a reasonable basis for hope that a secure and lasting peace may be achieved.

The reason for my optimism is the United Nations, which is today an unavoidably dominant factor in the foreign policies of all sixty of its members.—Dr. Ralph J. Bunche, in *United Nations World* for November, 1950

Ensuring peace is the primary responsibility of the United Nations. Beyond this, it has the obligation of building a world community that is fit to live in—one in which human rights and freedoms are made safe, and from which world "slums" are forever eliminated.—Nasrollah Entezam, Permanent Representative of Iran to United Nations

Democracy liberates human nature. It confers increasingly, as it grows, those rights that, when men know how to use them, assure them the integrity and liberty of heart and mind in which they can advance toward new horizons. In this sense Democracy humanize society.—R. M. MacIver in Ramparts We Guard

EDITORIALS

The Answer to the Atom Bomb

AS the New Year of 1951 opens, the people of the world are in the sixth year—and a crucial period—of their possession of two instruments of historic significance: the atomic bomb and the United Nations.

To humanity in general the atom bomb is the flowering of the scientific and technological genius of man, produced under the mathematical controls of the scientific laboratory. To the occultist, who realizes that the invisible world is the realm wherein exist the *causes* for all manifestation on the physical plane, the bomb represents a re-discovery of one of the many secrets of Nature which the Higher Ones directing our evolution have permitted to take place at this time. This secret has doubtless been possessed previously when man was on a lower rung of the spiral ladder which leads from clod to God. In any age such a force as that unleashed by atomic fission involves tremendous responsibility, for it may be used destructively (which, unfortunately, we have already had so clearly demonstrated), as well as constructively.

The United Nations, also a flowering of man's genius, though in quite a different sense from the atom bomb, was evolved through many years from the imperfections and aspirations of human society. As it was brought into being by the more enlightened of humanity (including our Elder Brothers, the Adepts) as a means of stabilizing human relations and insuring the preservation and progress of mankind, it is fortunate that it came into existence when it did. Though beset with obstacles and traditional opposition from its beginning, as is the usual procedure in the eternal struggle between the Forces of Light and the Forces of Darkness, the United Nations has already done admirably constructive work in the interests of peace and progress.

This has been accomplished not only directly by its principal organizational bodies (General Assembly, Security Council, International Court of Justice, Economic and Social Council, Trusteeship Council, and Secretariat), but also indirectly by raising the living standards and general cultural level of people all over the world through its specialized agencies (International Labor Organization, Food and Agriculture Organization, International Civil Aviation Organization, International Bank, International Telecommunication Union, International Monetary Fund, World Health Organization, International Refugee Organization, International Trade Organization,

Universal Postal Union, Intergovernmental Consultative Organization, and World Meteorological Organization).

As to the present status of the United Nations as an instrument for world stability and peace, there appears in the November 6 issue of *Life* an editorial comment to the effect that it "is far from dead and indeed . . . may have 'just begun to live.'" The putting through of a "plan which will enable a U.N. police force to act against aggression . . . over the objections of any single U.N. member," is likely to prove a very wise move.

However, as worthy an instrument for world progress as the United Nations undoubtedly is, and as deserving of our wholehearted support, it is not, in itself, the answer to the atom bomb. Nor, indeed, is a world government, in itself the answer. The real answer lies within the recesses of man's inner self, and necessitates the moral training which comes largely through the properly integrated family.

As occult students, we consider every human being essentially a spark of the Divine Flame, a Spirit differentiated within its Creator, and possessing all the potentialities for the good, the true, and the beautiful as are inherent in God Himself. However, during our descent into matter (for the evolution of self-consciousness) we have evolved bodies, which give us a personality. This personality may be called a reflection of the real self, and, having been imbued (during the Lemurian Epoch) by the Lucifer Spirits with the demoniac principle of passion, is eternally at war with the true or higher self. It is our destiny here in the material world to transmute the personality into the spiritual fiber which marks our unfoldment from clod to God. To fulfill this destiny it is necessary to follow a certain "design for living," a pattern gloriously beautiful, based upon God's immutable laws.

This design, fashioned especially for the present and future needs of all humanity, was given to us by the greatest Teacher our world has yet known: Christ Jesus. This exalted Being enunciated during His three years' ministry the precepts which lead us into the truly peaceful and progressive life, and since His teachings are based upon spiritual law, they are entirely scientific. The conscientious application of them can be relied upon to bring as definite results as the use of the multiplication table.

Every occult student should have exemplified in his own life the scientific truth of the precepts of Christ Jesus sufficiently to need no further proof of their efficacy, but there are still many people who do not realize how perfect an answer these teachings are to all the individual and collective problems of our complex age. However, the number of those who do realize it is obviously increasing. An article which appeared in the November, 1950, issue of *The American Magazine* is one of many striking evidences of this. The article, entitled *Your Family—The Key to Happiness*, was written by Professor Pitirim Sorokin, instructor of sociology in Harvard University.

This eminent educator, a participant in the Russian Revolution, as well as in the later anti-Communist activities in Russia, champions the ideas that "the answer to the atom bomb is the Sermon on the Mount," and "the answer to the good life is to be found in the home."

He is now carrying out a lifelong ambition to "try to do something to increase the world's understanding of love," "not just the love of lovers, but that of family and friends and, in the final sense, of mankind." His efforts "toward the scientific study and application of this creative force," have taken the form of a "project which we hope will be the forerunner of an evergrowing conquest of hate that will save mankind from destructive wars."

Among the conclusions reached through a questionnaire study of one thousand "good neighbors" in the United States, "of the lives of saints of the past," of more than 500 students of Radcliffe College and Harvard University, of nursery school children, and of "various groups of persons," are the following:

Seventy per cent were between the ages of 30 and 50, indicating that it requires time to learn to be a "good neighbor." "Eighty per cent of the 'good neighbors' came from happy homes People who make a practice of doing good to others . . . seem to come from homes where such activity is a part of daily life. The degree of intelligence among these people was found to be average, and there was no connection between the amount of their education and their happiness."

"Ninety-eight per cent were friendly toward the world in general and had a positive point of view In the vast majority of cases, the person's spouse took the No. 1 place in affection, with parents second, and children third . . . the simple, intimate, thoughtful things they did were remembered longest They had acquired the habit of 'love thy neighbor' in childhood with their families and it had come quietly and without any crises or sudden conversions in their lives. They just found that they were happier by doing good."

The majority were "distressed with all the hate and revenge that seemed to be a part of the so-called 'big' issues in the world," but since they could do nothing "individually about them," they found some peace of mind by giving "aid wherever it would bring results. . . . In no case was the motive personal gain, other than the gain of happiness." People free from hate live "longer than their ordinary contemporaries," and "world-shaking catastrophes are not a decisive hindrance to real happiness. The key is in the home."

"Good health, a harmonious family, and congenial playmates" are the essentials, it was found, for happiness of children. "Most important were the last two. The absence of these cannot be compensated for by wealth, comfort, luxury, or any of the 'material' values." Other scientists working with Professor Sorokin found that "in eighty per cent of the cases an aggressive approach of one person to another met with aggressive, quarrelsome response, and in the same percentage the friendly approach received a friendly response."

As a final conclusion from his experiments, Professor Sorokin makes a statement which occult philosophy thoroughly substantiates: "If nations want to be friendly, the best way to get results is by the friendly approach." Herein is involved the same principle Christ Jesus taught when He said: "Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that despitefully use you."

THE Mystic



.. . LIGHT

The Coming Civilization

By BEN FINGER, JR.

TODAY'S fever-pitch turmoil is leading up to something. Man's new-found capacity to release atomic energy poses a planetary crisis. War flares and smoulders. Pessimists see only a joint downhill slide, but there is another side to the question. It's true that some old and well-established springs have run dry. It's true that what's shaping up to replace them doesn't look very promising. Man's never-ending adventurous quest for meanings has led him into a new wilderness of symbols—yet to be tamed. But let us not forget that the change of forms is necessary to preserve the precious content. As is taught in the philosophy of history, the creative chaos of alchemy—vast in its implications—had to precede the closely-defined science of chemistry as we know it today.

There is no purpose in "spooning out soothing syrup," nor in arguing the necessity of those horrors that scream through the headlines. Confused ends, inappropriate means, of course—but let us dare to believe in man and what man is *trying* to do.

No wonder there's so much confusion when all the themes of human thought are being transposed into a new key. New generative ideas take possession. New leading questions blaze new trails. New opportunities crowd in faster than we can grasp them, and the old ideas of

what is possible or impossible no longer apply. No doubt more shocks are in the offing. Quoth Dr. Carl Jung: "It is because every form of imitation seems deadening and sterile that the modern man rebels against . . . well-trodden ways. . . . He may not know it, but *he behaves as if his own individual life were instinct with the will of God, which must at all costs be fulfilled.*"

For the past one hundred and fifty years, humanitarian reforms have succeeded one another—toward the goal of correcting our planetary relationships. Of course the cockle still outgrows the wheat, but size has no ratio to significance.

Since the middle of the last century, the natural sciences have been revolutionized. Form-limitations are transcended as the horizon widens in all directions. Forces to stagger the imagination have come within the circle of manifestation here on earth. Transformed transportation and communication have dwarfed the world. Man thrills to the dawning ideal of One World in its literal significance. The full scope of this article couldn't catalogue all the incredible inventions of modern times. When the X-Ray was first enrolled in man's service, it was suggested that "the recent discovery, enabling mankind to see through the hitherto opaque, constitutes a probable key to the scientific

solution of the clairvoyant vision." Today, right in our own living rooms, mechanical clairvoyance annihilates space—it's labeled television! The airplane has been described as a material vehicle to explore the Infinite. The electronic eye defies us to put its wonders into words.

Through the giant telescope of the Mount Palomar Observatory, long-hidden images strike home like far thoughts. A new realization of that huge setting of cosmic events wherein our lives proceed—cosmic correlations, cosmic connotations! Man moves in the presence of holiness! Through all the clash and agony of human affairs, the heavenly bodies hold to their orderly courses. The Cosmic Rays: Do they fashion matter? Are they essential to life? A million questions flash through the mind

There were old-school scientists who pretended that what they could not explain didn't exist. Now repeated triumphs make us keep our minds open to fresh hints on the horizon of experience. Fear of the unknown long blocked the exploration of inner realms, which the limits of language make it very hard to project in discursive form. *They are not beyond our knowledge.*

All man's pointillistic dots of real attainment, there scattered and here crowded, are blended into a coherent and integrated pattern when we look at history from the right distance. Man's mind works with meanings, not mere sense-reflections. He is here to wake up to the consciousness of his real being. He is here to express his real being. His every important step ties in with a long constructive trend—a course of cumulative progress—the *main line* of evolution. The long sequence of emergence means nothing to the sidetracked stragglers; leave them to their animal gratifications. But true men grasp the solemn significance of the fact that our dreams become realities. "The human mind," affirms Max Heindel, "is incapable of imagining anything that cannot be achieved."

Outworn thought-habits persist into the current world. Many scream with Seneca: "How long this selfsame round?" Now with the old cycle rounding out, its elements rationalized, its ideas applied, humanity needs a new symbolic vision. Only from some far vision can we draw strength to challenge the shadows and struggle through. Having put our hands to the plow, we must not look back. "Forget the things behind, Oh brother, and let us press forward to the prize of our high calling," is a cry hidden in millions of hearts.



Man has been form-enthralled, trapped by the inertia of matter, like the beings of inferior kingdoms. Now he is about to cross a great gulf—as great as the gulf which separates vegetable from mineral, animal from vegetable, present-human from animal.

Dr. Ales Hrdlicka anthropologist of the Smithsonian Institution in Washington, has recognized the distinctive physical structure and temperament of present forerunners of tomorrow's New Race:

"Less mother's and child's hard labor, more and better food, with exercise, sport and personal hygiene, are bringing about an increase in the stature of man in the civilized countries. . . . The head in general among the cultured is becoming slightly broader and larger, the skull and facial bones thinner, the physiognomy more lively and expressive.

"The features, the hands, the feet, are becoming more refined, and general beauty is on the increase in both men and women. The sensory organs and

centers, particularly those of sight, hearing, and taste, are evidently growing more effective. . . . And there is unquestionable advance in civilized man of mental effectiveness and mental endowments. Records in endurance and accomplishments are ever being surpassed. . . . The historic human geni alone, those great intellectual sky rockets, are not yet being exceeded. . . .

"As man will advance in knowledge of self and nature, so will he advance in the understanding of what is truly advantageous and what is truly disadvantageous to him, which will make it easier for him to follow the right road. He will advance in the control



of nature, which will aid him greatly in shaping his own destinies."

The emergence of Fifth Kingdom Man will just be a general catching up with the minority of Initiates who have lived in every period, and the New Age will be a widespread adoption of their way of doing things. Without exception, the great Initiates have had a deep sense of responsibility "unto the least of these"—unto those younger brothers with whom we share the same life-rhythms. The spread of vegetarianism has been a conspicuous part of that larger movement toward fairness whereof we all are so proud, and which Benjamin Kidd has glorified in his scholarly classic *Social Evolution*:

"This extreme sensitiveness to misery or suffering in others appears to be extending outwards in a gradually widening circle. . . . The opinion in favor of vegetarianism has drawn its strength, to a considerable extent, from the feeling of repugnance which the idea of the

infliction of death or suffering on the animals which provide us with food inspires in many minds. . . . That great wave of altruistic feeling which caused the crusade against slavery to attain such remarkable development. . . . has progressed onward, carrying on its crest the multitude of philanthropic and humanitarian undertakings. . . . and such little-understood movements as. . . . vegetarianism, the enfranchisement of women, the prevention of cruelty to animals, and the abolition of state regulation of vice. It is in these that we have the outward appearances which mark the nature of the larger impetus which. . . . is behind that social and political movement which has gradually enfranchised and uplifted the people, and which is now steadily tending to bring them all into the rivalry of life on conditions of equality."

Concerning the *why* of this great trend, historic conditions are karmic. This observation includes prosaic social and political causal connections, and also *indeterminate factors in the spirit of man*. Initiates have been called to influence the psychic life of mankind. In our speculations concerning the next age of man, we must consider the probable effects yet to come from the merging of types in the United States. The result of a stanza of poetry is somewhat harder to estimate, but the balance is often swayed thereby.

The prognosis that we are on the verge of a New Age ties in with what we know of the law of periodicity and spiral progression in a universe of waves and cycles. Already man is throwing off some of the burdens of karma, and cleansing away karmic obscurations. He is preparing the conditions for a new rhythm of life and cycle of civilization. The evocative element behind this stepping-up of consciousness is nothing less than the action and reaction of cosmic forces.

Evident now are the signs mentioned, and there are others on which it would

not be wise to elaborate in this brief article. Enough to drop the hint that a prefatory moment of revelation permits some to see the completed circle of each major cycle—even before the upswing starts in motion.

In a few hundred years, our Sun will have entered the zodiacal sign Aquarius—the Sign of Man. As we move nearer and nearer to the Aquarian Age, ever-intenser vibrations pour in. Thus the very precession of the equinoxes carries us into a rich field of possibilities which the Ego wants to unfold through our life-wave in the period before us. Established science has not yet acknowledged such a correlation.

Selfishness, at best the enlightened selfishness which serves the need of a certain stage of self-development, has characterized the Piscean Era fast going out. Next will come the fraternal Aquarian Age of discriminating service, based on a clear analysis of need.

For a large portion of humanity, certain higher integrations may not become established until the Sun enters Sagittarius. The front ranks will do what they can to help the drags bridge the gulf, remaining respectful of their point on experience-road and careful not to paralyze them with pity.

So runs the traditional prophecy. In the stress of this present hour, it's good to be able to fix our eyes on the shining vision of brotherhood and service.

The dream of the ages is finding plenty of hard factual support. Visible, tangible labor-saving machinery permits mass-produced abundance, and it is already true that a world of goodwill would not have one single cause left for poverty. Plato envisioned Planetary fellowship and security, without any dispossessed. Already man has access to the resources and the power which, in a better-organized society, will yield leisure and cultural opportunities for everybody.

In our magnification of measurable power, it is most important that we do

not lose our access to the greatest power of all—the spiritual! Most encouraging has been the gain in ground of metaphysical schools, and the trend toward unification in the orthodox churches. For about a century, there's been an intensive and significant effort to get down to the basic principles which underlie all religions—and to apply these principles in everyday life. Conspicuous in this great development have been Max Heindel, H.P. Blavatsky, Mary Baker Eddy, and Alice A. Baily. Their groups, despite minor differences of approach, express similar inner truths. The New Theology—old as the Smaragdine Tablet but fresh as the Millennium—shows Eternity to be immediate, recaptures



the creative integrity of man, and corrects every distortion of that excellence which is man's right. Heindel's particular mission in the modern return of the Magi was to collate and clarify those teachings which connect the ageless wisdom with the special problems of the West.

Read any current journal of physics, and you'll see a concentration on abstract *mental* principles. Precious little mention of matter or energy. Furthermore, the old purely mechanistic view of the universe is decisively outmoded in modern science circles. From metaphysics sprang all the special sciences, and now the chickens come home to roost. Millikan has caught the sense of progressive creation. Eddington, Compton, Jeans, Carrel, DuNouy, Jung, Baudoin, and Stromberg have come to recognize the forms of nature as materialized ideas. One great fundamental truth after another is uncovered, to which whole hosts of facts are subordinate.

Dr. Joseph Banks Rhine, director of the parapsychology laboratory at Duke University for the past decade, is one of several factual-minded modern scientists who have been collecting authentic psychical data. Extensive source-material now exists for those scientists who have been stagnating in the back ranks, should they wish to correct the "inexactnesses" in their general picture of nature.

Another advanced academic thinker, L.A. Reid, delivers *Knowledge and Truth* to prove to the world that mental life is bigger than discursive reason. Too many adventurers beyond propositional thought have failed to present any kind of focal symbols which will get over



what exists beyond the normal bounds, or their symbols have been too unconventional to gain recognition in the precincts of learning. Reid combines keen logic with a thorough grounding in the history of ideas, and he helps us to *analyze* the long-so-mysterious further realm.

Too many smug minds have scorned mysticism as a catch-all for vagaries, but science itself now puts the ageless intuitions upon a logical and mathematical foundation. The space-time continuum is the mathematical background for prophecy. Old esoteric aphorisms about the relativity of sense-data take their place as scientific pronouncements, now that Einstein's Relativity Theory has scored. The law of analogy leads us to compare the vast power of the inner mind with that of the atom's interior. In psychics as in physics, different *natures* (whether human or inorganic) respond differently to the same objective event. And the response is the important thing.

Science, like mysticism, stresses some underlying unity of substance. The scientific statement that "matter is composed mostly of holes" ties in with what the mystics have always said about visible facts being shaped within the matrix of invisibility. The first law of thermodynamics ties in with immortality, and the second with pralaya. The uniting principle of love, or the law of synthesis, is bound up with gravity, affinity, adhesion, cohesion, magnetism, and centripetal force. It is written, and here we come to the most potent parallel: "*Every thought is coextensive with the universe, just as the action of gravity or electromagnetic force influences every atom in the universe.*"

Francis Bacon's *Novum Organum* introduced the fruitful cycle of physical science. Now Peter Ouspensky's *Tertium Organum* prepares us for the next cycle, of *interior* science. The two fields supplement one another. What the physiologist interprets as an intricate nerve-response has also a causal interior side which only the metaphysician can evaluate. Ouspensky has ventured outside the bounds of time and space to reach the very innermost understanding: "There are states of consciousness in which man is able to know what he cannot know in ordinary states. . . . I began to hear the other voice . . . This was I, and it knew everything, and was free from small thoughts and doubts."

For a long time no established publisher would touch Ouspensky, and he has yet to take hold beyond a few advanced circles. But philosophers of the highest academic standing have for some time been treading the selfsame road with just a little more caution of phrasing. Thus William James admitted "the possibility of other orders of truth," and suggested that mystical attitudes *might* be "the truest of insights into the meaning of this life." He brought out by implication that mystics receive answers different from those of orthodox inquirers merely because they ask deeper questions. From the intellectual stand-

point of higher beings, he speculated, all our evils might prove illusory. Another finger pointing in the same direction is that of the hard-headed Bertrand Russell, who comments: "Matter has become as ghostly as anything in a spiritualistic seance. . . . Our confidence in language is due to the fact that it. . . shares the structure of the physical world, and therefore can express that structure. *But if there be a world which is not physical, or not in space-time. . . .*"

H.G. Wells, one of the most scientific-minded of modern popular writers, saw through occasional rips in the veil that his consciousness was not his own, in the narrow sense, but bound up with the rhythm of some greater mind. "At times," his *First and Last Things* confesses, "in the silence of the night and in rare lonely moments, I come upon a sort of communion of myself and something great that is not myself."

To listen to a few frank mystics of the present century, Rudolph Steiner reminds us that the language which belongs to another world alone makes this present sphere comprehensible. "Hold thou to thy center," counsels Evelyn Underhill in her *Practical Mysticism*, "and all things shall be thine." Edwin Markham has stressed the fact that each of us on this earth is under training as a builder, that the natural forces and elements right here at hand are pure and perfect, and that all conceivable powers can be unfolded in this present life:

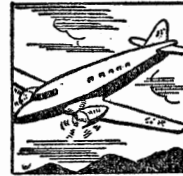
*"We men of earth have here the stuff,
We have enough
To build eternity in time."*

It remains only to consider how the New Age will realize the One World ideal, and what developments will take place in education, religion, art, and the general tenor of social and personal existence.

There will be One World, warless through inclusive love. The illusion of separateness will be broken down, and brotherhood will be shown to rest on more than sentimental wishes. That

which links us with both higher and lower lives is a fact of nature, whether we recognize it or not. We're all karmically linked, subject to the same great law. Our brotherhood has to do with oneness of origin, continuity of evolution, the circulatory nature of all force and the universality of the great animating principle.

All along, the chief sign of advancing culture and civilization has been this One World outlook. Self-glorifying groups which separate themselves from the great epic of humanity, and try to better themselves at the expense of others, will gradually dwindle out. For good reason, such have never been wanted in any society. Geniuses can blossom



in any kind of soil, but identification with a segment has the tendency to keep one preoccupied with narrow problems to the neglect of universal issues. All souls are one with the Oversoul. For great creation, it is necessary to break with the herd long enough to know oneself as a *Man*.

Bridging the gaps will probably be a slow evolutionary process; nothing is more necessary.

So long as the statuary of human thought is modeled about the old orthodox armature, we prophets of the New Age don't have the framework to accomplish much. Fortunately, the education curriculum is being revised. Education for a higher state of evolution must take account of individual uniqueness and our Universal Humanity. Self-initiated activity will be balanced with group projects, and the main stress shall be service: "What can I give?"

Students are alive," reminds Alfred North Whitehead in *The Aims of Education*, "and the purpose of education is to

stimulate and guide their *self*-development." Instead of the old pedestal of authority and mass-subjection, there is developing a new respect for those private recesses with which no outsider has the right to meddle. Blind dogmatism and pride of place are already on the way out. Respect climbs for Spinoza's concept: "No man can better display the power of his skill and disposition than in so training men that they come at last to live under the dominion of their own understanding."

Instead of the "traffic in dead ideas," New Age schools will supply the right kind of evocative fare. The best thing four centuries of scientific thought has taught us is that a person's response depends upon what response-capacity he has developed. For a long time it has been the *accepted pattern* to make virtues of the necessities of our ignorance. The human race must be *put in the habit of solving* problems.

The spiritual future of the world will shine with this New Age emphasis on loving awareness and service. Real understanding of divine truth is sure to erase a great deal that has passed for religion. No more propagation of loveless dogmas, and exploitation of mass ignorance. No more trying to subvert natural law to uphold dead-letter doctrines. At last general notice will be taken of the fact that God could not conceivably lose His temper or be placated by any of the unpleasantness which man in his ignorance permits to go on. The deep-seated hate of narrow creed, the malicious misunderstanding, will make a decisive exit.

An illumined nucleus already honors essential religion. Against much opposition, this aristocracy of mankind earns widening respect. Divisions dwindle as the world's religions, including the more orthodox, advance toward the loving synthesis of tomorrow. Ecclesiastical abuses turn obsolete as the church concentrates on the common spiritual quest rather than the hardboiled rivalry for money and membership.

The old carping criticism from the pulpit sprang, at least in part, from militant self-righteousness, ignorance, envy, and separativeness. *Right analysis* is rooted in understanding. It's already the way of the better clergymen of all faiths, and it will have to become universal if organized religion is to survive in the New Age.

Artistic works of high spiritual quality will be created in the coming era of peace and power. With the growing occult emphasis, we can be sure fresh insights from beyond will reach the inward sense of the future sculptors, painters, and pianists.

Artistic creation, as the symbolization of noumenal reality, is one of man's primary needs. A great poet strove to do what was "right by force of beauty," and Plotinus reminds us that the very Absolute can be found in the conscious realization of loveliness. But the pattern of modern life makes it hard to function habitually on the highest plane. With the New Age integration of the creative upsurge, increased sensitiveness of response will find expression in a new and more subjective blossoming of fine art.

The man of the age to come will regain his precious life-symbols, and *live!* With Aristotle, he will honor the great truth that the psyche is *the characteristic act*. The eye is something that sees. The ax is something that cuts. The man is just what he does with his time. Right now it's a sad waste of merit for so many to spend their working hours in occupations which do not give full scope to their advanced capacities—but which might prove educative to persons on a lower rung of unfoldment who could fill them just as well. It's very hard to get into meaningful work that has ritual value, and an environment that yields spiritual support. Tomorrow every gifted one who succeeds in making a life as well as a living will help others of like gifts.

A new life will course through the veins of New Age man. His nervous

system will be in closer rapport with those threads of subtler force which constitute the etheric vehicle. Open passage, free access, will be established between the lower and the higher planes. Our matter will be transmuted to a finer rhythm, and glory will shine through the whole round of human experience.

The British scientist J.B.S. Haldane boldly predicts that the advancing science of physics will approach a condition where any two persons on earth "will be able to be completely present to one another in not more than one-twenty-fourth of a second." Time was when such a "mad" idea would have been mocked or feared. This scientific prophet of the New Age envisions also the utilization of new energy-sources, the abolition of disease, the prolongation of youth, the ending of night through the invention of cold light where no radiation will be lost as heat, the further speeding-up of transportation, the disappearance of what he terms the "wholesale murder" of war, the introduction of synthetic foodstuffs and the abolition of the slaughter-house.

Luther Burbank has proved that "a plant born a weed does not have to remain a weed." By analogy, it is safe to predict that New Age man will be able to assume intelligent direction of the whole evolutionary life-process.

The emerging thought-force with which

a few Initiates are already so intimately familiar is part of the cyclic impulse of the Plan. Especially promising is today's specialized investigation of strange psychological facts, historical and current, which has served to restore the academic status of mysticism as a genuine form of human experience.

Science, phenomenal and noumenal, has only direct denial for man's poverty-stricken "front." Whether he knows it or not, the beggar is sitting on bags of gold. Today a representative physician says "the incurable disease is simply a disease which the doctors know nothing about." A representative clergyman bravely affirms that "the Supernatural is only the not-yet-understood Natural." Whether our sphere faces the Sun or turns away from it makes a lot of difference to us, but has nothing to do with the constant brightness of the Sun.

Man used to populate unexplored territory with all kinds of monstrous beings. Now man is throwing off his fear of the unknown, and trying to find out what's there. Not so many precious opportunities are slipping through his fingers. Solid achievement converges toward the New Age, and the truth of Thoreau's old saying is borne home: *"Man's capacities have never been measured, nor are we to judge of what he can do by any precedents, so little has been tried."*

My Shining Poem

The soul that's born a poet, God,
Has power to inspire;
Oh, had I vision and the words
My hand would never tire.

For were I born a poet, God,
I'd take my love for Thee
And let it fill each shining word
For all of earth to see!

Denied the gift to speak in verse
As noted poets do,
I'll make my life a poem, God,
And offer it to you.

—Charlotte O'Brien

Beginning of Miracles

By JULIA HAWTHORNE

Part 4

THE vacationers returned to their desks at the hospital in New York City. There was no longer need for me there. I waited several weeks for God's will to manifest again in my affairs, but no guidance came. Impatient with delay, I answered twenty advertisements and accepted employment as housekeeper to a Mr. Burt and his "mother." Little did I realize then that God had directed me to this decision. It was His gift; an ultimate test of faith against fear.

The first apprehension that all was not as represented by Mr. Burt was aroused when we met in his borrowed office on Broadway. I asked for his address and received the oblique reply, "Twelve miles from Avonton." The pressure of circumstances, however, persuaded me to drive with Mr. Burt to his house.

We left New York City at four-fifteen that afternoon, and whereas only two hours were required for the drive, our destination was not reached until ten minutes after eight that evening. The man profusely explained away numerous detours, but unfamiliarity with the State kept me innocent of the subterfuge. We traveled highways and byways until a lonely stretch of uninhabited countryside was reached in Gates. Low mountains pressed around us in every direction, spreading blankets of deep shadow into the lowering twilight.

Reviewing this experience later, it seemed probable that the delay had been intentional. In any event, it was well timed for a meeting with an old rattle-trap car that clattered onto the highway just as we reached a certain mountain pass. The car spewed out of the hills and stopped with a shudder. A coarse-grained woman sat at the driver's wheel.

Beside her was a sinister looking man. They watched expectantly as Mr. Burt walked over to talk with them. The woman, he later explained, was his sister who was on her way to Avonton to get a veterinarian.

"Our Great Dane was taken suddenly ill," he reported. "They'll bring the doctor back with them."

"Strange," added Mr. Burt, "the dog is never sick."

Doubting this information regarding a veterinarian, for no obvious reason, I did not speculate on it for long. I was concerned, instead, about the woman and her companion. In them an evil foreboding had taken form. I must not meet them.

"Father in heaven," I prayed, "what shall I do?"

I listened and the answer came.

"Go until you see the old lady. Then I will tell you what to do."

Whatever of evil lurked in these people and in the widespread wilderness all around, was instantly transformed into a high spiritual adventure. Assured of God's mighty presence, I was filled with a steady, glowing faith. The ordeal ahead could not have been endured without it.

We turned into the mountain pass at our right and plunged into the most desolate country I have ever encountered. Towering trees closed us in on every side. Dense woodlands stretched before us with no limits visible. Without knowledge of God's presence there, the very thought of driving into that vast wilderness would have filled me with dread. Mr. Burt stopped the car at the top of the first slope and pointed his finger.

"If you will look away over there, at a white speck against those hills, you will see my house."

I could see no white speck.

"That," continued the man, "is three miles away, and this pass is the only road to the highway in Gates."

This, I understood, was meant for a warning that escape would not be easy.

I must not be afraid!

"Let me have faith!!" I prayed. And faith came.

The car churned slowly, deeper and deeper into the forests. Narrow dirt roads wound almost aimlessly, yet unerringly, toward our destination. When a probable three miles was covered there was an abrupt lessening of the slow speed that had been maintained since leaving the highway. I did not see the dismal little brown hut we were approaching until Mr. Burt spoke. Almost halting the car he turned himself carefully, deliberately, and looked directly at me.

"A very cruel man lives here," he said and then drove on, continuing through the forests.

A few minutes later we stopped beside a weather-worn house. It was completely overshadowed by fathomless, tree-laden hills. There was nothing now but a desolate stillness with not another house in sight—only the heart of a forest three miles from the haunts of men.

The car stopped and Mr. Burt disappeared as if by magic. By the time I was able to reach the front porch he was embracing a very old lady, hastily whispering close to her ear.

A magnificent Great Dane, far from being ill, came to greet me. I did not attempt to touch the dog but looked quietly into his upturned face and deliberately poured a diffusion of love into a spiritual perception that even animals possess. Viking, I knew, must be my friend.

I was not invited to remove my hat and coat. This was fortunate. Mr. Burt did ask if I was hungry and I said, "No." The word poison came crazily into my mind and with it the resolution to decline all offers of food.

There were no lights in the house. A mantle of gloom spread over the front room and the furniture could barely be seen. There were three chairs standing on top of a shabby sofa, and another three chairs grouped, conversationally, in the exact center of the room. Near the doorway, leading into an adjoining room, stood a square table entirely covered by neat, uniform stacks of small white boxes. Pill boxes. The thought of narcotics did not suggest itself then.

In the exact center of the second room was a great mound of luggage. Twenty pieces or more were in that



eloquent heap of suitcases and bags. Mine were put into the same room, over against the wall—aloof for the present.

The old lady seated herself in one of the three center chairs. The man placed his chair firmly against hers so that their bodies touched. Wondering about this, I accepted the third chair, almost directly facing the other two. Then I knew. Suddenly I realized that he was making use of mental telepathy. I was asking too many questions and the right answers must be given. It was a fascinating play, a weird performance made especially weird by the absolute isolation and stillness of that lonely, unlighted house deep in the woods.

Recent acquaintance with some of the potentialities of mental telepathy, but particularly my reliance upon God, defrauded the play and its setting of terror that might otherwise have been there. There was only a keen interest, unobtrusive, yet wholly aware.

In the calculated silence maintained by the man there could be felt his mute

penetration of thought directed to his "mother." Only the woman spoke. Haltingly and by a supreme effort she seemed to pull each word out from a distant subconsciousness. When, for example, I asked about the dog's reported illness and his obvious good health, the waiting silence became electrically alive. Out of its depths the woman finally answered.

"Viking? Viking sick? Oh Viking sick Jack saw him in the woods with a strange man when he came back he was sick."

Recognizing a further deliberate build-



up to inspire fear, in this and other incidents equally strange, I held steadfastly to faith in God. His presence was assured. There was, however, an anxiety lest the couple we met in Gates should return too soon. In restless haste to avoid this I asked to be directed to my room. Mr. Burt disappeared at once. It seemed a long, apprehensive time before he returned, carrying a lighted oil lamp. He placed the lamp on the table near a front window and stood there, watching the road. Was he watching for the return of those others? Again I asked to be shown my room.

"Oh, yes," answered the man, but he lifted the lamp and carried it to a far corner of the room, away from the stairway, and placed it on a table there. He continued to watch the road. This act was conspicuously intentional. He was, indeed, watching for those others.

"I must not be here when they

return!" I knew this and silently prayed.

"I don't know what to do, heavenly Father. Please show me now, as You promised."

Instantly I found myself looking squarely into Mr. Burt's eyes. He was watching from within the lamplit circle across the room, an expression of glowering penetration on his face. Was he attempting a communication by mental telepathy, and being frustrated in it? Smiling, I walked over to him. My prayers were being answered.

"Now may I go to my room?" I insisted.

There was an unexpected gentleness and a total absence of fear in my voice, a quality which Mr. Burt was unable to resist. Without a word he picked up the lamp and led the way upstairs.

Monstrous shadows came to life against the walls as we climbed to the second floor. At the top of the stairs we turned into a narrow passageway, blacker than night itself. The lamplight flickered. Presently it licked high in the chimney. The shadows thickened and grew enormous. We turned into another passage as black as the first, and into still another, and came at last to a room hardly bigger than a clothes closet. This was to be mine.

Into it were crowded two small cots and another mound of luggage. The one window, tucked under the eave of the house, was nailed securely. It was not more than eight inches high and offered no way of escape. With a feeling of suffocation I turned and left the room.

"I'll go out and get some of your nice fresh country air," I announced, a little inanely.

Mr. Burt did not follow, or if he did he left the lighted oil lamp in the room and went stealthily. I did not hear him. I was too intent upon finding my way through those black halls.

Except for that one feeble light there was no other on the second floor. It was necessary to grope along, brushing

my hands against the walls and sliding my feet carefully until one of them slid into space. A back stairway. Fumbling cautiously, I went downstairs and was presently in the kitchen.

The first floor was in complete darkness also, and there was not the least sound to indicate that the woman and the dog were there or that the man was near. And yet, when I located a door and stepped to the ground, closing the door after me, it opened again at once and Viking bounded to my side. The door had closed and the house stood silent. Hills loomed everywhere, black masses against the sky.

Compelled by a divine urgency, I walked to the rear yard. A soft light from the rising moon revealed only barrenness except for a straight row of tall metal posts planted at the far end. They glistened like sentinels in new armor, a strange contrast to the shabby house. I wondered why they were there, and Viking had the answer.

The moment I reached one of the posts, intending to pass, the dog swiftly maneuvered his heavy body to a horizontal position directly in front of me. He pressed forcefully against my knees, and I turned back.

Viking was well trained to keep strangers within certain boundaries, or perhaps some greater danger awaited the uninitiated beyond the posts and the dog was protecting me against it. Or, as it seemed later, he was guiding me to the "cruel man's" place. In any event he was not to be resisted then.

However, I wanted more positive proof that the dog's act was by design and I returned to the posts, walking without haste. Viking was nowhere in sight as far as I could see. He was not in sight, that is, until I reached the posts. In that moment he appeared, as if out of the ground itself, and eased his body firmly against mine until I turned back. Once more I walked quietly away, toward the house and road. But only a third experiment would

sufficiently impress me with the dog's highly trained performance. After that there was no need to test him further.

The house stood as dark and silent as before. I could not return there. Yet only one other direction was possible, toward the cruel man's place. Viking trotted on ahead, confident that I would follow him. I walked carefully, hoping that God had other plans. With a blessed relief we came to a road branching off to the left, just before the little brown hut would be reached. I turned



into this, and now Viking followed me.

"I must lose the dog!" I thought. But how?

Rolling hills, crowned with their silent forests of trees, threw great ebony forms into the moonlight on my path. I prayed as I walked. I prayed for a way out of the wilderness and away from the people who had brought me there. The divine garment of God's protective presence continued to enfold the night but no answer came. I walked on.

Not until a considerable distance was covered, Viking always there, was I aware of further direction. Then the words, "Whatever is right will happen," came distinctly into my consciousness. I looked up, transfixed in wonder and praise. My gaze rested on a huge rock, buried deep in the wooded hillside with only one long, smooth surface exposed. It pressed into the earth almost upright, gleaming like a silvery sheet of ice. It would be impossible to reach the top,

towering high above me, and yet I felt I must.

"Try Viking first," came the direction.

Unquestioningly I pointed to the rock and spoke sharply to the dog.

"Viking! Go up!" My arm thrust upward as I spoke.

Without a moment's hesitation Viking leaped and clawed, with all four feet, upon the massive rock. He slid crazily, vainly trying to gain a foothold. Frustrated, he turned sharply with a quick



and powerful twist of his body, eyes filled with terror, and tumbled heavily to the ground. He stood there, quivering.

"Now it is your turn," I was told.

Like Viking, I did not hesitate. I sprang at once onto the rock, and it seemed that the hands of angels reached out to lift me swiftly to the top. It could not have been accomplished otherwise. Marveling, I stood high above the road, a dense wood in back and the rock below. Viking looked up, quietly watching.

I called the dog but he did not move.

Feeling, suddenly, that I was free, I turned, to lose myself in a wild thicket of woodland.

The moon was riding high. Its light knifed through the leafy abundance overhead but could not penetrate to the dense tangle of creeping vines and bushes through which I must make my way. I tripped and fell into one thorny patch, and then carefully picked my way through brambles and snapping twigs

and tough, twisting ground vines that covered the earth, and came at last to the far edge of that one dark woodland. There had been a gradual descent to a small open field. It was white with moonlight. It seemed an oasis of day shrouded in the black of night.

I sat on a fallen log and contemplated that open field, not wishing to risk detection by crossing it then. Forests completely surrounded the eerily lighted half acre of space. It seemed wise to remain where I was, in seclusion under the protective trees. There was a lovely silence. It was welcome healing that did not last long.

The distant voices of men and the clear, vibrant barks of dogs broke through the cold night air. The sounds came from beyond the woodland that bounded the field on the right. Mr. Burt was searching for me at the cruel man's place. Seized by the knowledge of possible danger, I was startled into action and sped across the open field. If I hurried I would not be seen.

At the far side of the field there was a dirt road flanked on the opposite side by more wooded hills. A door slammed at my left. Another house! It, too, was hidden by many trees.

In His omniscient wisdom and power God was acquainted with the house on my left and the cruel man's place on my right. He had divinely interposed a way of escape between the two. How marvelous to be guided and protected by Him.

At the roadside where I stood the grass was as tall as myself. Here I would spend the night. Turning to make as comfortable a bed as I could I saw the sudden flash of brilliant headlights streaming over the tops of trees. Mr. Burt was continuing his search. He had returned home to get his car. Luminous pin-points darted through occasional unobstructed shafts, making known the route he traveled. The car rolled slowly through the road that Viking and I had walked so short a time before, past the rock which had been my

salvation, and evidently went on to the house now on my left. Again came the voices of men. I prayed: "Dear Father, don't let them come this way."

Fortunately, and who knows by what heavenly influence, the automobile returned as it had gone, and the night was filled with peace at last. There were no more sounds and sights of human life.

Small creatures rustled through the grasses and for a long time I listened to them and to the lonesome cries of owls. Finally I slept.

Very early in the morning I walked the three miles to the highway in Gates, meeting no one on the way. I learned that there was no public transportation to Avonton, nine miles farther. Tired and hungry and disheveled, I wondered what to do. Again I prayed. Almost immediately a small automobile stopped and a young voice called out: "I'm going to Avonton. May I give you a lift?"

The girl was on her way to work. She dropped me off at the railroad station, and in a few hours I was back in New York City.

* * *

Having pursued the spiritual highways, I was ready for the victory over fear which was now justified.

A full report went off to the Federal Bureau of Investigation with the hope that others less disciplined in faith, might be protected against the dangers of a similar experience.

For my part, I was satisfied that the Higher Ones had decreed this adventure

as a test of faith. It was verification of victory over fear—fears that had been gradually overcome, through the years, by an ever increasing love for God. Yet it seemed desirable to have some more tangible proof than my own belief in this. One night I was moved to pray



about it. The answer came in the form of a dream.

It was a vivid dream. In it I stood at the top of a very high hill, watching a throng of people mill confusedly about in a valley below. A man, dressed in long, flowing robes, ascended the hill and spoke with power.

"Read Psalm forty," he commanded.

I awakened, at once reached for the Bible, and read:

"I waited patiently for the Lord; and he inclined unto me, and heard my cry.

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock"

For a moment I could read no farther. God had set my feet upon a rock! He had, indeed!

(To be continued)

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A society without standards will be a society without stability, and it will one day go down. Not only nations, but whole civilizations have perished in the past for lack of righteousness. History speaks plainly in this matter, and we dare not disregard it. . . . A man may build a house any way he likes, but, if he expects it to stand and be his home, he must adjust his structure to the laws and forces that rule the material realm. Just so, unless we live in obedience to the moral laws which God has written in the order of things, our lives will fall and end in wreck.

—Joseph Fort Newton

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(TWENTY-SIXTH INSTALLMENT)

Sound, Silence, and Soul Growth

(Continued)

AT first blush it may surprise us when the statement is made that sound and silence are very important factors in soul growth, but when we examine the matter we shall soon see that it is not a far-fetched notion. Consider first the graphic expression, "War is hell," and then call up in imagination a war scene. The sight is appalling, even more so to those who see it with the undimmed spiritual vision than to those who are limited to physical sight, for the latter can at least shut their eyes to it if they want to, but the whole horror lies heavily upon the heart of the Invisible Helper who not only hears and sees but *feels* in his own being the anguish and pain of all the surrounding suffering as Parsifal felt in his heart the wound of Amfortas, the stricken Grail king; in fact, without that intensely intimate feeling of oneness with the suffering there could be no healing nor help given.

However, there are some things which no one can escape: the terrible noise of the shells, the deafening roar of the

cannon, the vicious spitting of the machine guns, the groans of the wounded, and the oaths of a certain class among the participants. We shall need no further argument to agree that it is really a "hellish noise" and as subversive of soul growth as possible. The battle field is the last place anyone with a sane mind would choose for the purpose of soul growth though it is not to be forgotten that much of this has been made by noble deeds of self-sacrifice there; but such results have been achieved *in spite of* the condition and not because of it.

On the other hand, consider a church filled with the noble strains of a Gregorian chant or a Handel oratorio upon which the prayers of the aspiring soul wing their way to the Author of our Being. That music may surely be termed "*heavenly*" and the church designated as offering an ideal condition for soul growth, but if we stayed there permanently to the neglect of our duties we should be failures in spite of the ideal condition.

There remains, therefore, only one safe method for us, namely, to stay in the din of the battle field of the world, endeavoring to wrest from even the most unpromising conditions the material of soul growth by unselfish service, and at the same time *to build within our own inner selves a sanctuary* filled with that silent music which sounds ever in the serving soul as a source of upliftment

above all the vicissitudes of earthly existence. Having that "living church" *within*, being in fact under that condition "living temples," we may turn at any moment when our attention is not legitimately required by temporal affairs to that spiritual house not made with hands and live in its harmony. We may do that many times a day and thus restore continually the harmony that has been disturbed by the discords of terrestrial intercourse.

How then shall we build that temple and fill it with the heavenly music we so much desire? What will help and what will hinder? are the questions which call for a practical solution, and we shall try to make the answers as plain and practical as possible, for this is a very vital matter. The *little things* are particularly important, for the neophyte needs to take even the slightest things into account. If we light a match in a strong wind it is extinguished ere it has gained a fair start, but if the little flame is laid on a brush heap and given a chance to grow in comparative calm, a rising wind will fan the flame instead of extinguishing it. Adepts or great souls may remain serene under conditions which would upset the ordinary aspirant, hence he should use discrimination and not expose himself unnecessarily to conditions subversive of soul growth. What he needs more than anything is *poise*, and nothing is more inimical to that condition than *noise*.

It is undeniable that our communities are "bedlams," and that we have a legitimate right to escape some noises if possible, such as the screeching made by street cars rounding a curve. We do not need to live on such a corner to the detriment of our nerves or endeavors at concentration, but if we have a sick, crying child that requires our attention day and night, it does not matter how it affects our nerves, we have no right in the sight of God or man to run away or neglect it in order to concentrate.

These things are perfectly obvious and produce instant assent, but the things that help or hinder most are, as said, the things that are so small that they escape our attention entirely. When we now start to enumerate them, they may provoke a smile of incredulity, but if they are pondered upon and practiced they will soon win assent. Judged by the formula that "by their fruits ye shall know them," they will show results and vindicate our assertion that "Silence is one of the greatest helps in soul growth," and should therefore be cultivated by the aspirant in his home, his personal demeanor, his walk, his habits, and paradoxical as it seems, even in his speech.

It is a proof of the benefit of religion that it makes people happy, but the greatest happiness is usually too deep for outward expression. It fills our whole being so full that it is almost awesome, and a boisterous manner never goes together with that true happiness for it is the sign of superficiality. The loud voice, the coarse laugh, the noisy manner, the hard heels that sound like sledge hammers, the slamming of doors, and the rattling of dishes are the signatures of the unregenerate, for they love noise, the more the merrier, as it stirs their desire bodies. For their purpose church music is anathema; a blaring brass band is preferable to any other form of entertainment, and the wilder the dance, the better. But it is otherwise, or should be, with the aspirant to the higher life.

When the infant Jesus was sought by Herod with murderous intent, his only safety lay in flight, and by that expedient were preserved his life and power to grow and fulfill his mission. Similarly, when the Christ is born within the aspirant he can best preserve this spiritual life by fleeing from the environment of the unregenerate where these hindering things are practiced, and seek a place among others of kindred ambitions provided he is free to do so.

(To be continued)

Studies in the Cosmo-Conception

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

The Drunkard After Death

Q. What is the state after death of the victim of strong desire?

A. Take the case of the drunkard. He is just as fond of intoxicants after death as before.

Q. How is this so without a dense body?

A. It is not the dense body that craves drink. It is made sick by alcohol and would rather be without it. It vainly protests in different ways, but the desire body of the drunkard craves the drink and forces the dense body to take it, that the desire body may have the sensation of pleasure resulting from the increased vibration.

Q. What becomes of that desire?

A. That desire remains after the death of the dense body, but the drunkard has in his desire body neither mouth to drink nor stomach to contain physical liquor.

Q. Would the atmosphere of a saloon avail him?

A. He may and does get into saloons, where he interpolates his body into the bodies of the drinkers to get a little of their vibrations by induction, but that is too weak to give him much satisfaction.

Q. Could he enjoy the fumes of whiskey?

A. He may and does sometimes get inside a whiskey cask, but that is of no avail either for there are in the cask no such fumes as are generated in the digestive organs of a tippler. It has no effect upon him and he is like a man in an open boat on the ocean, "Water, water everywhere, but not a drop to drink;" consequently he suffers intensely.

Q. What finally is his lot?

A. In time he learns the uselessness of longing for drink which he cannot

obtain. As with so many of our desires in the Earth life, all desires in the Desire World die for want of opportunity to gratify them.

Q. Does he then leave this region?

A. When the drunkard has been purged he is ready, so far as this habit is concerned, to leave Purgatory and ascend into the heaven world.

Q. Can we say God inflicts this punishment?

A. No, this proves that it is not an avenging Deity that makes Purgatory or hell for us but our own individual evil habits and acts.

Q. How long must we endure Purgatory?

A. According to the intensity of our desires will be the time and suffering entailed in their expurgation. It would have been no suffering to the drunkard to lose his worldly possessions. If he had any, he did not cling to them. Neither would it cause a miser any pain to be deprived of intoxicants. But a miser does care about his gold and the drunkard about his drink, so the unerring law gives to each that which is needed to purge him of his unhallowed desires and evil habits.

Q. Is such teaching supported in the Scriptures?

A. Yes, it is the law that says, "whatsoever a man soweth, that shall he also reap." It is the Law of Cause and Effect which rules all things in the three worlds, in every realm of nature—physical, moral, and mental. The result may be manifest immediately or it may be delayed for years or for lives, but sometime, somewhere, just and equal retribution will be made.

Reference: *Cosmo*, 105-106

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE BEAST OUT OF THE SEA



And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Revelation 13:1-10

In occult symbology water signifies the emotions, and the word "sea" is usually used to indicate the Desire

World, the substance of which furnishes the material for the desire body of man and animal. Since the impregnation in the Lemurian Epoch by the Lucifer Spirits of the desire body of man with the demoniac principle of passion, much evil (action contrary to God's laws) has been committed, and it is the sum of this evil in all of a person's past lives that constitutes the "beast" rising "up out of the sea," or the Dweller on the Threshold, for him. The collective evil of all the peoples of the earth, the anti-Christ, is a potent force in the world. Man, as an individual entity, is both sevenfold and tenfold, being a threefold Spirit with a threefold body and a threefold soul connected by the mind.

Concerning the Dweller on the Threshold and how this "beast" can be overcome, Max Heindel has this to say:

"When the neophyte enters the Desire World consciously, having left his physical body behind in sleep, he must pass an entity. This is the embodiment of all the evil deeds of his past which, having not yet been expiated, await eradication in future lives. He must recognize and acknowledge that entity as a part of himself. He must promise himself to liquidate, as soon as possible, all debts represented by yon terrible shape.

"This entity is a demon, and is offset by another shape which represents all the good a man has done in the past, and may be called his guardian angel. However, these twin forces are invisible to the ordinary man at all times, though ever potent in his life."

People who strive to expiate the wrongdoing of their past by living lives of purity and unselfish service to others are those who have their names "Written in the book of life of the Lamb slain from the foundation of the world."

TODAY'S SCIENCE

Thinking in Colors

DURING the latter half of the 19th century a versatile British scientist, Sir Francis Galton, made a number of important contributions to various branches of science. Among them were facts having to do with the least known side of composite man.

In one of Galton's books, *Inquiries into Human Faculty*, he gives some interesting information concerning the faculty that some people possess of associating or seeing colors in connection with the physical sensations. He found that there was often a definite association of specific colors with words, letters, numbers, figures, lines, etc. The "thinkers-in-color" dealt with by Galton seemed quite individual in their color associations and could not, in most cases, explain their interesting faculty. However, the scientist came to the conclusion that "synesthesia" was an inherited ability, and followed the generally accepted laws of heredity. He quotes one of his correspondents as having stated that:

"I do not know how it is with others, but to me the colors of vowels are so strongly marked that I hardly understand their appearing of a different color, or what is nearly as bad, colorless, to anyone. To me they are and have been, as long as I have known them, of the following tints:

"A, pure white, and like china in texture.

"E, red, not transparent; vermilion with china white would represent it.

"I, light bright yellow; gamboge.

"O, black, but transparent; the color of deep water seen through thick clear ice.

"U, purple.

"Y, a dingier color than I.

"The shorter sounds of the vowels are less vivid and pure in color. Consonants are almost or quite colorless to me, though there is some blackness about M."

Another man associated the digits from 1 to 9 with the colors black, yellow, pale brick red, brown, blackish gray, reddish brown, green, blue, and reddish brown, respectively. He also observed that when he thought of the events of a certain century he saw them on a background colored like the principal digit in the dates of that century. Thus events of the 18th century appeared on a greenish ground, from the color of the figure 7.

More modern research in "color thinking" (see *Science Digest* for November, 1950, *People Who Think in Colors*) indicates that as many as 60 percent of students experimented with had a color response to music. Some saw, some associated, and some felt the response.

These, and similar findings by the material scientists, bear out what occult science teaches: that everything in the universe has its peculiar rate of vibration, and that every vibration has its color. People who are sensitive, or less immersed in their dense, physical bodies, can see colors by means of a sixth sense. They are clairvoyant, or able to perceive the higher vibratory rates of the Desire World. The clairsentient person is able to feel these higher rates of vibration.

Sensitiveness to the superphysical vibrations may be either positive or negative: under the control of the will or involuntary. The former is greatly to be preferred, and the methods for attaining it are taught by occult science.



Astro-Philosophy: Love Series

By ELMAN

PART II - THE GOLDEN RULE

DO unto others what you would that they do unto you."

This great Commandment was given as a directive for conduct so that humanity could become aware of the action of the universal Law of Cause and Effect in its experiences, relationships, and affairs. By adherence to it, the self-preservative impulse is appealed to in such a way that consideration of the well-being, happiness, and success of other people is stimulated, and the natural, normal desires for fulfillment of the individual are extended into the higher octave of fulfillment for the self and for the "other self"—which means "all people."

In considering the "self and the other self," let us re-word the Commandment slightly into: "I do unto others; so do they unto me," and combine this phrase with the following simple mandala: a circle with the horizontal diameter; the symbol for the sign Aries at the point which corresponds to the Ascendant; the symbol for the sign Libra at the point corresponding to the seventh cusp.

Place the point of a pencil on the Aries cusp as you say "I do"; as you say "unto," let the pencil-point travel around the circumference of the wheel passing (what would be) the cusps of the second, third, fourth, fifth, and the

sixth houses, arriving at the seventh cusp as you say "others"; let it remain there as you say "so do they"; let it travel over the upper semi-circle—the cusps of the eighth, ninth, tenth, eleventh, and twelfth houses—as you say "unto" and arrive back at the Ascendant when you say "me." Repeat this action several times to alert your consciousness to a greater realization of the continual, rhythmic functioning of the Law of Cause and Effect in human evolution; in short you are performing a motion-picture of the Golden Rule.

The horizontal diameter of the horoscope-wheel is one of the most important phases of astrological symbology because it is the "arch-symbol" of such as: the occult essence of the opposition aspect; the picturing of the *self and the other selves*; the picture of *action and reaction, force and counter-force*; marriage as fusion of male and female qualities and expressions in love-relationship; marriage as the magnetic attraction between the individual and *any or all* complementary relationship - patterns, whether single or collective; the challenge to the *separative self* by the vibratory forces which seek to decrystallize the *separativeness* into the larger Life and Consciousness through *union, exchange* and blending, the mirroring of the individual through his feeling-reaction to those who complement him, either unre-

generatively or regeneratively; it is the astrological picture of the physical Law which is started: *every force automatically sets up an equal opposite force*; this, in physical terms, is Life's way of establishing equilibriums after stress and tension.

Since planets are the active focusses of principles, and planetary positions and aspects depict our individual consciousness of principles, then it is clearly shown that every planetary focus has its counterpart in the zodiacal degree opposite to its position in the natal horoscope. Give this careful attention—it will help you to understand much more clearly why some people who may not be

specifically identified by your seventh-house patterns may appear—in your feeling-reactions—as your counterparts; something in their charts may oppose a point of one of your planetary arrangements. In other words, the other person's planet may serve to mirror the counterpart of something in your own chart. He is then, in part, a reflection of yourself, either to pull you down further into your congestions—through reactions of temptation, friction and enmity—or, by his regenerate quality, to lift you out of your congestions—love and ideality.

Since I AM and I DO comprise the "song of the individualized self" as illustrated by the Ascendant of the abstract horoscope, the Golden Rule refers specifically to humanity's "being and doing." It is the start of travel around the wheel through experience-patterns and development-levels. The Rule says, in effect: life is to be lived; I show you how it can be lived in terms of neutralizing inner frictions and establishing harmonies and integrations each step of the way. Let us see how the mandala can be amplified to illustrate

the Rule *throughout* the wheel.

Add the other diameters, thus picturing the twelve houses; add the symbols appropriate to the house-cusps (Aries through Pisces); perform the "ritual" of reciting the Rule—as we did with the Aries-Libra diameter—starting with each cusp in turn. For example, when you "start the motion-picture" with Taurus you are impressing your consciousness with the value of the Rule as an underlying basis of conduct in all of your experiences pertaining to material stewardship and financial exchange and toward all people who are involved in your life through these experiences. So it is with

all of the other houses and signs; the Rule directs your conduct in relationship to *all people* who figure as "vibratory expressions" in your experience - patterns — past, present, and future.

Since every zodiacal point in the first six signs of the abstract horoscope is counter-parted by the opposite point, the following is suggested as an exercise for becoming more flu-

ently acquainted with the "opposition pattern"; place the pencil-point on the cusp of the first house and draw it along the horizontal diameter, saying: "Aries is counterparted by Libra"; then turn the wheel so that Libra is on the Ascendant, draw the diameter again saying: "Libra is counterparted by Aries." Follow out this procedure with each pair of counterparted signs until each pair is established in mind as "two parts of the same thing" rather than as "two different things."

Each of the twelve signs is then seen to be a potential *starting point* for a journey around the wheel. The cusps of the twelve houses—as the horoscope is constructed—form what appears to be *six* diameters; actually the cyclic action of

FREE WILL VS. ASTROLOGY

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in God's great school of life. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends upon the *free will* the person exercises in living according to spiritual law and *ruling his stars*.

the "life within the wheel" indicates *twelve diameters* representing the polarity-action of the horoscope as a picture of the Law of Cause and Effect in action throughout humanity's evolution. These diameters are not complete in themselves until the return is made, since each is simply a short cut between one zodiacal point and its opposite; the two opposites form a structural segment on which the complete circle is built. So, from Aries to Libra and back to Aries—via the diameter—is the short-cut picture of traveling around the wheel from Aries through Libra and back to Aries on the circumference of the horoscope. Cyclic action is implied by both.

Because we put astrological knowledge to work for a certain specific enlightening or regenerative objective, we must learn how to apply to the individual horoscope these picturings of "zodiacal points and their counterparts." In other words, we must always seek to make our philosophical conclusions *practical*—in astrological interpretation or in living.

We must learn to recognize our patterns of consciousness by identifying our *reactions* to other people and synchronize these conclusions with the picturings in our horoscopes. When—if ever—this is accomplished we have put our astrological knowledge to constructive, practical use toward lifting reactions of envy, hatred, jealousy, fear, and the like from our minds and hearts. We cannot love our neighbor (humanity) as long as such qualities remain in our "inner." Not loving (the Light in) our neighbor means not fulfilling. Your Light is his light also and the dark congestions of down-pulling reaction must be dissipated if the Light in yourself and in him is to become a living reality in your consciousness. So, let us study our natal charts from this basis of "counterpart" and come into a clearer realization of the fact that our reactions to others form the vibratory barometer of our consciousness; we will approach this study by renewing our realization

that planets are expressions of principles; therefore they are the "goodness of Life is action"; it is our Life-purpose to learn how to live these principles as unfoldment of divine potentials.

Life gives us many opportunities to deal with each planetary pattern and these opportunities are presented to us through our contact with other people whose planetary arrangements synchronize with ours in different ways. We are now concerned with "problems" so we will deal with the "counterparting" of the opposition aspects.

Until such time as you recognize that your Light is one with humanity's Light you tend to "classify" other people in three principal ways: (1) the bad—those who stimulate your unregeneracies; (2) the bad-good—those who stimulate both your unregeneracies and your regeneracies; (3) the good—those you love because they stimulate only your best in consciousness. The "envelope" doesn't matter—relationship, sex, age,—we are now considering the "other fellow" only as a vibratory mechanism, expressing in human incarnation, as a factor in your vibratory experience.

Recognize that every opposition aspect between planets in your chart forms an active polarity-pattern; until those elements in consciousness are harmonized by regenerating each factor, a condition of inner tug-of-war prevails. Any person who comes into your life in a significant way whose ruler—planet ruling the Ascendant sign—is conjunct one of your opposed planets is personally identified by that planetary vibration in your consciousness and fits into your life in one of the three above-mentioned classifications. Any person who has any other planet but the chart-ruler conjunct one of your opposed planets might be called a secondary identification or variation of that vibration. Regardless of how the other person is identified, his being in your life is to give you an opportunity to regenerate your expression of the two opposed

planets; stimulation of one automatically stimulates the other. If his planet is unregenerate in quality the lesson is clear: you must use the spiritual principle represented by that planet in order successfully to harmonize and fulfill the relationship. If his planet is "bad-good" in quality then you must express the best of both your opposed planets—in other words, you must fuse the best elements of both planets in order to establish greater harmony with all of his planetary conditions represented by that particular planet. If his planet is entirely regenerate, then he is an "agency" for making you aware of the best of the particular planet in your pattern with which he is identified, and he helps you to express the best of the other planet of your opposition. His planet being regenerate, he is your "friend" because his quality stimulates you to express your Light; if otherwise, he is your "tempter."

Therefore, since the opposition-aspect seems to pit one planet against another, the solution is not "working on one planet at the expense of the other"; it is found in translating or transposing the quality of planetary expression into a higher octave, thus redeeming the weakness implied by congestion and friction from darkness into a greater expression of Light. This can be done by different approaches: (1) using the regenerate quality of a third planet which favorably—by trine and sextile— aspects the two opposed planets; (2) using the regenerate quality of the planets which disposit—rule the signs of placement of—the two opposed planets; (3) direct translation—by applying the Golden Rule—of the quality of the two opposed planets. This is a direct philosophical discipline, since the quality of the two planets is dynamically projected from your "Light-center."

In the illustration above, the alleviating planet which helps the opposition may be congested by square aspect from a fourth planet. If such is the case,

pay careful attention to the zodiacal point which is opposite to the alleviating planet. Any person in your life whose ruler is within orb of that point will stand, through his regenerate qualities, as a living symbol of the "higher Self" of the alleviating planet. Study that person with great care. Why do you love that person? How does he "lift" you? Why do you feel that you need him? The answer is clearly shown astrologically and can be perceived in personal relations; the best of that person is the higher self of the planet that makes possible a regeneracy of your two opposed planets. That person is personally identified as one of your principal "Light-showers" in this incarnation. Don't waste a moment of your time in envy of that person; seek to emulate his good as much as possible. So doing, you will be learning from your own higher self. Assiduously cultivate every quality in your own nature that inspires that person with feelings of love and respect for you; in that way his Light

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 readings ONLY in this Magazine.

and your Light blend into an "inner-plane-marriage" and the fused Light of both adds to the Light-expression of humanity.

The person whose primary (chart-ruler) or secondary planet squares your opposed planets is also your teacher, but from a different "level." If his planetary quality is negative his effect on you is to ignite or frictionalize the negative quality of your opposed planets. Such a person gives you a stiff examination of your ability to regenerate your opposition; his negatives tend to "take hands with your opposed planets and pull them in his own down-going direction"; since this person's planets can square your opposition from two points—the signs which square your opposition—is it not feasible that the planets in your own chart which rule the *squaring signs* may be the vibratory power by which you can free yourself from the "effect" of this person's down-pulling effect on you? In other words, by using regenerate expressions of these two planets in your own chart you release yourself from his patterns and you establish your own regenerate counterparting. He no longer appears as your enemy because you have raised into a higher octave of expression the vibratory quality which you have in common with him and in so doing, you make yourself—if the relationship-pattern is a close one—a "Light" for the regeneracy of his planet. You established "up-lift" for yourself but you also extend the up-lift to your neighbor and the regenerating process is seen to form a "complete circle"—it includes him—it doesn't just stop at your own regenerating. The person whose uncongested ruler or planet squares your opposition has the effect of "brakes" on you; his vibratory quality serves to try to protect you from continuing in your frictional or down-going path. He, consciously or unconsciously, serves to show you the error of your ways. Since you are two people, that planet in your own chart

being expressed regeneratively is the way your Light "takes hand with his Light." In other words, his unafflicted planetary vibration alerts you to that which in your own nature regeneratively counterparts your opposition. Let yourself open, in consciousness, to the good in that person; he is your friend, your teacher, your guide, your way-shower; he is not—as you may subconsciously tend to feel—your enemy or your antagonist. Take hands with this person in willingness to learn from him and his power will be seen as an agency of raising your opposition planets into a higher octave of expression.

Another form of "counterpart" is seen when you contact a person who has two planets in trine aspect which you have in square or opposition. This might be called "counterpart of aspect-quality"; he "counterparts" you in representing a regenerate fulfillment of something in your consciousness which needs regenerating. He, then, foreshadows the fulfillment you are to make, sooner or later. Particularly if one of his trined planets is opposition one of your squared ones he will stand as a personification of your own Higher Self; he then by aspect-quality and polarity-pattern counterparts you in a higher level of expression. If he has any trined planets opposition a squared planet in your chart that planet, in its regenerate quality, is counterpart of your aspect. Pay attention to that planet in your own chart and provide, from within your own chart and your own consciousness, the redemption and regeneration of your square aspect.

Let us meditate more and more on the great principle of polarity, not from the standpoint of ourselves being "versus" everyone else, but that we are all reflections of each other. The worst and the best of each is counterparted by the best and worst of others; the established recognition, in consciousness, of our joint participation in the one WHITE LIGHT is the goal of all.

The Major Planets and World Conditions

By A STUDENT

MYTHOLOGY attributes to Pluto the rulership of the dead and the abysmal regions of the underworld. This humorless, uncompromising planet in Leo, home of the radiant, life-giving Sun, tends to bring about far-reaching repercussions on the world stage by throwing into harsh, conflicting contrast almost all social issues. Good and evil, light and dark, freedom and slavery, over-abundance and want, inequalities among individuals and races, and many things hitherto covered are being dragged into the light, much to the discomfort of mankind.

When Pluto entered the Sun decanate of Leo, the will of dictators to devastate and conquer with unprecedented cruelties in warfare swept over large portions of the earth. The lives of millions of people came to a drastic end. A different phase of the war began when Pluto entered the Jupiter decanate of Leo. Governments gave increased emphasis to philosophies and ideologies and we heard much of the coming "bright new world." Under this influence war ended and atomic energy was released. Mars rules the decanate Pluto enters in 1951. The aggressiveness of certain rulers and nations may reach a dangerous level. The same may be expected of greedy plutocrats, of nation-wide crime syndicates, and other dark elements of humanity. However, since evil ever contains within itself the seeds of its own destruction, enlightened men and women aroused to dynamic action should triumph permanently over the powers of darkness. Something as stupendous as World War II of the first decanate, and the release of atomic energy of the present decanate, may well make its appearance. It could well be a tremendous spiritual event.

While Pluto has precipitated problems

and suffering almost beyond human endurance, his work has not been entirely destructive. Granting that we have been harassed by such things as juvenile delinquency, flourishing crime, gambling and other low pleasures, ruthless dictators with their warfare, the threat of atomic weapons, etc., we have also seen much good emerge, particularly in our young people, the majority of whom show surprising maturity and strength of character. Moreover, there has been much desired change in educational methods, innovations in motion pictures and television, and much creative effort toward remaking the world. Best of all is the light that shines ever more clearly in most religious, humanitarian, and idealistic groups.

When Neptune, planet of the vast and boundless, entered into the Venus decanate of Libra, we had an unprecedented number of marriages, many of which were born of a vague idealism fostered by the movies and war conditions and often proving as insubstantial and hazy as the planet which inspired them. Paralleling this, Pluto in the sign of romance has been responsible for a tremendous educational campaign which seems to exist for no other purpose than to train both young and old to make a career of sex. What is actually of secondary importance has been made the basis and supreme goal of love and even that which is dark and devious is defended as normal. However, a balance will soon be struck. In revulsion people will turn to the more divine side of both love and marriage. Both the present state of affairs and the equally undesirable Victorian attitudes which led up to them will yield to sane and wholesome solutions of sex and marriage problems.

The United Nations was founded the

year before Neptune entered the Uranus decanate of Libra, but the greater part of its work for the underprivileged peoples of the world has come during its transit of that decanate. Significantly, the whole world seems to be group conscious. Alliances and pacts absorb the attention of governments. We have Neptunian groups of all kinds and at all levels, each with its own propaganda—some of a lofty, divinely inspired nature, some self-deceiving, and misleading, some deliberately malicious and evil. Neptune seems capable of being both the Spirit of Truth and the Arch Deceiver. Which he may be to the individual seems to depend upon how far the latter succeeds or fails in identifying himself with the Light of the World—which lives within every man.

With Neptune in the Mercury decanate of Libra late in 1951, we may see among other things a recognized need on the part of mankind of achieving a more mental and impersonal, and less emotional basis for all human relationships. **Moreover**, there may be a definite trend toward universal brotherhood and a viewing of the whole concept intellectually rather than mystically as has thus far been the case.

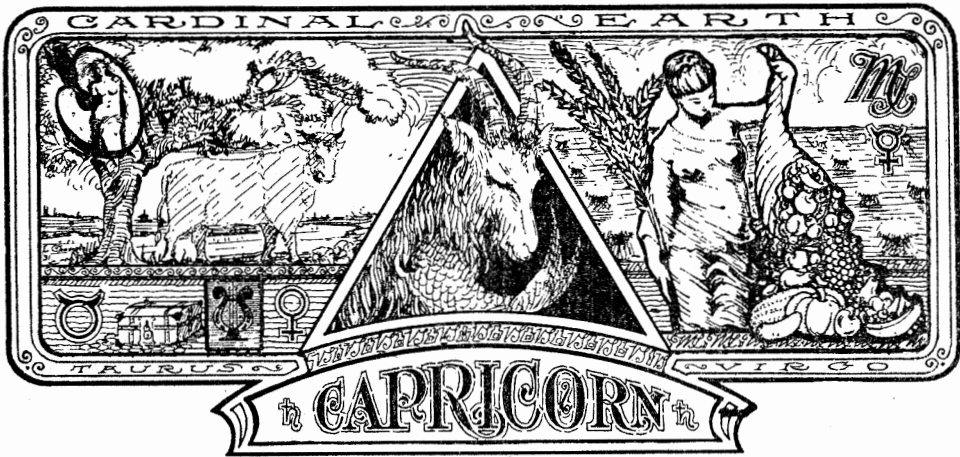
Like other planets, Uranus works both constructively and destructively in Cancer. On the better side are, progress in the field of nourishment, the tremendous efforts to feed a hungry world, particularly by the U.S.A., a Cancer nation. New and interesting things are being done in housing, home appliances, clothing, containers, etc. A more scientific attitude is permeating not only housekeeping, but also homemaking and parenthood. Mothers are finally learning the right way of freeing their children. In turn, they themselves are being freed from the strain of having to live up to that peculiar idealism someone has called the "mom philosophy."

On the less desirable side we have the misapplication of the urge towards security, the upsurge of that excessive individualism which makes co-operation

so difficult for both people and nations. A revival of narrow nationalism, a withdrawal back towards what is old and obsolete. We have a strengthening of forces and groups dedicated to holding on to the past, on the one hand, and a world-wide revolt toward the no longer suitable traditional on the other.

Saturn's transit of Virgo has brought the pressure of necessity to bear upon all matters of labor and service, including military service. Millions are being forced to serve their country or are enslaved. We have had strikes, stoppages, and endless demands of labor unions due to both fear and selfishness on the one hand, and an often justified and successful effort for a fairer share of the fruits of toil on the other. Both a negative crystallization and a realistic attitude have also been apparent in matters of health. During the greater part of 1951, Saturn will be in Libra and we may expect less stress upon health and labor. A desirable increase in the sense of social responsibility, a realized awareness of the need of adjusting attitudes and conditions so that integration may result among individuals is probable. The practical aspects of peace, of uniformity, and of group obligation may be seen and worked out, for Saturn is exalted in Libra. The will to conform to the needs of the whole should triumph over the rugged individualism fostered by Uranus in Cancer when these two planets meet in conflicting aspect late in 1951.

In Pisces during the early part of the year, Jupiter will give emphasis to good-will, unselfishness, and compassion for the unfortunate. Negatively, a morbid submissiveness, impractical idealism, spiritualism, and self-destroying sensation-seeking may flourish. When he enters Aries, we may receive from Jupiter both a great expansion of creative vision and a pioneering of spiritual frontiers, as well as an inordinate expansion of military strength, with a tendency on the part of rulers to bully or be overbearing.



The Children of Capricorn, 1950--51

Birthdays: December 22 to January 21

AMBITION, the predominating trait of those born when the Sun is in the cardinal-earth sign Capricorn, is perfectly indicated by the desire and ability of the goat, the symbol of Capricorn, to climb to the mountain heights. This is the tenth house sign, the indicator of worldly achievement, and most of its natives have a tremendous inner urge to gain worldly renown in some capacity or another. The more evolved type strives for spiritual attainment rather than for the acclaim of the world.

Saturn is the planetary ruler of Capricorn, and we find its children practical, persevering, discreet, cautious, and suspicious. Sometimes they are overly earnest and cautious, seeming to get little or no enjoyment from life. However, this does not interfere with their determination to achieve, and we find many leaders in the political and governmental fields born under this zodiacal sign.

Although many of the Capricorn natives are born leaders, they seldom attract the support of their followers on account of personal popularity. They

lead because of their admirable integrity, diplomacy, dependability, etc., rather than because of the ability to inspire personal friendship and cooperation from the democratically minded.

Among the chief lessons the Capricornians have to learn are those of optimism, cheerfulness, and a wholesome trust in their fellowmen. They should seek outdoor amusement and cheerful friends, read funny stories, and otherwise try to cultivate a happy outlook on life.

As the solar month of Capricorn opens this year, the Sun is making three aspects: a square to Saturn, a sextile to Jupiter, and an opposition to Uranus. The first of these lasts until January 1, and lessens the physical vitality. It also indicates an innate selfishness which is apt to bring experiences that are designed to teach a more unselfish attitude. Difficulties in employment, marriage, and other departments of life may be satisfactorily handled to the degree that the native learns to be selfless.

The sextile of the Sun to Jupiter lasts until January 4, and bespeaks a much happier side to the nature. Physical vitality is favored, and the native's

joviality attracts him many friends. Good judgment and executive ability have also been earned by those with this aspect.

The opposition of the Sun to Uranus lasts until January 6. Children born under this configuration will need training in poise and self-control. Apt to be impulsive and lacking in self-restraint, they should be taught the wisdom of respect to proper authority and of tolerance for accepted conventions.

The solar month also begins under the vibratory pattern of Venus opposition Uranus, which fortunately lasts only three days. This configuration indicates the need for training in high moral principles, particularly in all partnership relations. A realization of one's own responsibility in all the affairs of life should be cultivated.

Another aspect in effect as the solar month begins is the square of Mercury to Neptune. This mental vibration indicates a chaotic mind, liability to lack of memory, and a disposition to dream the time away. Exercises in concentration, in memorizing, and problems to be solved in a given time are of help in overcoming this configuration.

Two Saturnian aspects are also in operation as the solar month begins: the trine to Mars and the square to Uranus. The former lasts only four days, but is a fortunate vibration. It denotes a capable, determined, and energetic nature capable of intense and sustained action. The executive ability, to achieve what others cannot attain, people are remarkable and enable them to achieve what others cannot attain. Good health and a strong physique are also favored.

The square of Saturn to Uranus lasts all the solar month, indicating for all these children the need of cultivating poise and self-control, as well as honesty and sincerity. A knowledge of the laws of rebirth and consequence can be of great help in changing this stellar pattern to a more desirable one.

Fortunately, a more desirable Uranian vibration is also in effect all the solar month: the trine of Jupiter to Uranus. This configuration gives a broad humane disposition and a tendency to delve into the occult arts and sciences. It favors an association with secret orders and gives promise of prosperity in life. Such a person is honest and sincere, sociable, hospitable, and likely to benefit a great deal from influential friends in official positions.

From December 24 to December 30, Venus is in conjunction with Mercury, making the native cheerful, suave, persuasive, and companionable, with a desire for society. There is also ability for music and poetry.

Venus squares Neptune from December 25 to January 4, indicating lessons to be learned in patience and uprightness through partnerships. Strict honesty should also be cultivated.

Beginning December 29 and lasting until January 5, the Sun and Mercury are in conjunction. This aspect favors the memory and mentality, except when the orb of aspect is less than three degrees.

Also beginning December 29, but lasting until the end of the solar month, is the opposition of Mercury to Uranus. People with this configuration need to learn self-control and tolerance for the opinions of others. Unselfishness and kindness for others should also be cultivated.

A more desirable mental vibration begins January 2 and lasts the rest of the solar month: the sextile of Mercury to Jupiter. This gives a cheerful, optimistic disposition, and a mind that is broad, versatile, and able to reason correctly. Law and literature are favored.

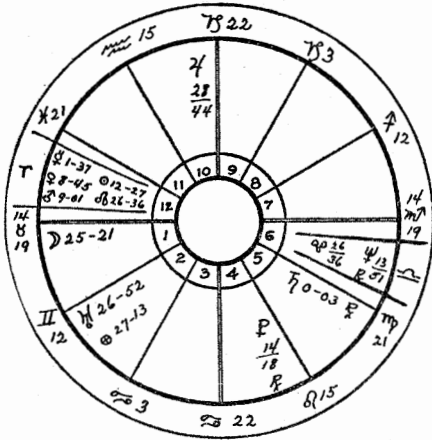
The trine of Sun to Saturn, lasting from January 5 to January 14, endows the native with method, foresight, and organizing, executive, and diplomatic ability. Moral stamina, and success in political, judicial, mining, and agricultural positions are favored by this configuration.

Reading for a Subscriber's Child

CHRISTINE H.

Born April 2, 1949, 6:57 A. M.

Latitude 47 N. Longitude 91 W.



The most noticeable feature in this little girl's horoscope is the grouping of Mercury, Venus, Mars, Sun, and Dragon's Head in the sign Aries in the 12th house. Karmic conditions will predominate in Christine's life, but if she is brought up in the knowledge of the Laws of Rebirth and Consequence, she will be prepared to handle her problems so as to make much more progress on the Upward Way than she otherwise would.

The Sun, Mars, and Venus in conjunction in Aries bespeaks considerable vitality, initiative, and courage, as well as natural talent for music, art, and poetry. However, the emotional nature is highly accentuated, and the opposition of all these planets to Neptune, intercepted in Libra in the 6th, indicates the probable misuse of the creative power in past lives. This child should early be taught the sacredness of the creative force, and how to use her physical, mental, and spiritual powers in a constructive way. She should be taught to avoid all negative surroundings and practices, and to cultivate "the good, the true, and the beautiful." She is apt to have con-

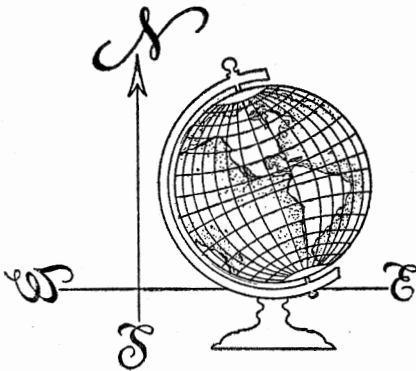
siderable musical ability, and the study of music, in a creative way, could be of much help to her in transmutation.

The sextile of Mercury to Jupiter and the Moon, indicates a good mentality: a retentive memory and the ability to reason and form accurate conclusions. However, the square of Mercury to Uranus in Gemini gives a tendency to be erratic at times. The sextile of Uranus to Saturn can be used to advantage in cultivating the calm, poised attitude.

The position of Uranus in the 2nd house, in conjunction with the Part of Fortune, square Mercury, and sextile Saturn, indicates erratic earning capacity.

The Moon near the Taurian Ascendant, besides making a sextile to Mercury, trines Jupiter, and squares a retrograde Saturn in the first degree of Virgo in the 5th. The latter aspect indicates a sluggishness in intestinal digestion and elimination, as well as a tendency toward despondency at times. However, if this child is taught from her early years to eat properly of fresh fruits and vegetables, and to live in a wholesome, helpful way, she can overcome this tendency to a large extent. The sextile of Uranus to Saturn and the favorable aspects of Jupiter and Mercury to the Moon are powerful health-giving potentials.

The elevated Jupiter, sextiling Mercury and trining the Moon, is a most helpful configuration in this chart—beneficial to the health, disposition, and profession. Jupiter in Capricorn gives ambition, self-reliance, and self-control, as well as a careful, economical side to the nature. Posited in the 10th house (and well-aspected, as in this case) it assures honor and esteem in professional endeavors. Work in a secluded environment for the government, municipal or national, perhaps in connection with law or social service, could prove satisfactory and successful.



MONTHLY

News
INTERPRETED

Prayer in Korea

Seldom has the Lord's Prayer been uttered in such solemnity, or in such grim surroundings.

Today it was spoken in the battered Korean Capitol, in the charnel city of Seoul, in a legislative hall where shards of glass came tinkling down from its wrecked dome at intervals and where, from the galleries, guards armed to the teeth, kept close watch in all directions.

The leader of the prayer was Gen. Douglas MacArthur. He stood behind the speaker's desk on the platform with the klieg lights showing the gravity of his lean, ascetic visage.

Before him the congregation at this place of thanksgiving consisted of high brass in army uniforms, haggard unshaved Marines and GI's, and many war correspondents.

When Gen. MacArthur came to that part of his address where he was about to lead in prayer, he hesitated for a very long, solemn moment.

In the seated crowd before him, squeezed into the benches where the legislators used to sit, were many wearing camouflaged helmets or caps, and most were keeping them on their heads because of the occasional little showers of broken glass.

When MacArthur said, "In humble and devout manifestation of gratitude to Almighty God for bringing this decisive victory to our arms, I ask that all present rise and join me in reciting the Lord's Prayer," he signaled with his hands for the crowd to stand.

There was the rumbling shuffle of men getting to their feet such as you might hear in a great church. Off came the camouflaged helmets, the canvas caps, the snappy

blue air Force Hats, the Navy caps. Every head was bowed, and as from the rear I looked over the assembly many carbines were sticking up.

MacArthur's voice uttered the words which have come down the ages, slowly and with great feeling. The crowd went along with him in a low murmur. At the conclusion, "For thine is the kingdom, and the power and the glory, for ever and ever, amen," MacArthur's voice became strained with emotion. There was another pause, and MacArthur motioned for the men to be seated.

—*Oceanside Blade-Tribune*, Oct. 3, 1950

The Lord's Prayer is universal. It is addressed to the one common Father of all. It asks for no special favors for one section of mankind above another, but only "thy will be done on earth" —meaning the whole earth; "Give us this day our daily bread"; "Deliver us from evil." It contains no passage vaunting success over a national or personal foe, but instead, "Forgive us, as we forgive."

It was fitting that this prayer should be sent up to God in Seoul, and that it should be uttered not by priest or chaplain ordained in some particular sect or church, but by the soldier, the commander who led the forces under the banner of the United Nations, a universal organization. The United Nations does not glorify war, but tries to promote the peaceful settlement of disputes; it deploras the seeming necessity of meeting aggression with force of arms.

Many people around the world were

able to participate in this ceremony at Seoul through the link of radio. A great number must have felt the solemnity of the occasion and shared the spirit of reverence and hope in which the prayer was uttered. Perhaps, too, they could contact the surge of power from unseen sources which seemed to pour through the words and make it difficult for General MacArthur to say the last sentences.

This occasion in Korea is like a rainbow—the Bow of Promise which appears in the sky before the storm is over, when the Sun begins to shine again but rain is still falling. We cannot expect to abolish war without long and patient striving, but men have caught a vision of the future destined for humanity, and weary warriors stop in the midst of an unwanted war to say “Thine is the Kingdom, and the Power, and the Glory.” In these words lies mankind’s hope. As the Kingdom of Christ becomes established in men’s hearts, the Power of the Father will be revered, and the Glory of God will be increasingly manifested in humanity.

Vegetarians’ Opportunity

Word comes from London that although most of Great Britain is worrying about the shortage of meat, an apparently well-nourished minority is complacent and unconcerned and quite superior to it all.

The indifferent folks are the vegetarians of the land, many of them associated in about 40 societies. These societies are fairly popping with new business as Britain’s meat ration sags. During a failure of meat deliveries from Argentina, the ration was lowered to tenpence (17 cents) a week and a fifth of that quantity had to be corned beef, of which there is a rapidly diminishing supply. Consequently, there is some point to being a vegetarian because officially-established vegetarians get more cheese, vegetable fats, and shelled nuts.

—*Healthways*, Oct., 1950

Necessity is bringing to the attention of the people of Great Britain the fact that an adequate, healthful diet is possible without the inclusion of meat. For the past ten years the meat ration has been very meager indeed, hence people have to look to the plant kingdom for the bulk of their food. The present situation is a heaven-sent opportunity for the advocates of vegetarianism to do educational work. The *Vegetarian News Digest* of Los Angeles, California, writes that in “England, the great land of reforms and educational movements . . . the Vegetarian Life is so much more advanced than in America.” From the same publication we learn that experiments conducted by the Ministry of Health at a childrens’ home have shown that on a diet based on raw fruits and vegetables at every meal, with whole cereals, unrefined sugar, honey, butter, cheese, and meat as rations permit, the children have “certainly become brighter and brainier” and apparently immune to colds and contagious childish ailments.

We must not conclude that the country as a whole is about ready to adopt a meatless diet. When the situation changes those who still crave meat will be glad to have it back in quantity, no doubt, but in the meantime they are learning the value of more fresh fruits and vegetables, and the cause of vegetarianism is being greatly advanced.

Food is a factor in evolution, and humanity has been guided to eat in accordance with evolutionary needs. Meat was added to man’s diet to help him develop an individual mind and become a self-conscious, thinking being. Flesh eating characterizes the age deepest sunk in materiality and separateness. As this phase passes, so will the use of meat. When the individual mind is sufficiently developed so that the Ego can use it, spiritual light illumines the thinking. The sense of separateness gives way to a realization of oneness which gradually grows to include the animals, and compassion dictates that they must

not be killed for food. Then we have vegetarians from conviction and choice.

Actress Wants to Do More for Others

Helen Hayes, one of the great ladies of the American theater, next Tuesday reaches the 50th milestone of a life packed with honor, riches and fame. For almost 42 of those years she has been performing before the footlights.

And now the favored star is planning to launch that 51st year with a new career and a new aim in life.

Early in February Miss Hayes will make her debut as a producer. She will present, for a limited run, Sir James Barrie's "Mary Rose" at the New York Playhouse of the American National Theatre and Academy (ANTA), an organization chartered by Congress several years ago to develop better drama across the land.

Also she disclosed during a prebirthday interview, she recently made her television debut during the ANTA winter series over the ABC network, doing the last scene of "Victoria Regina."

But that's still not all.

"I feel less like driving on my own career now—and more that I must do something for other people," she says. "And I have some definite plans. . . . I want to move back into the world for a time."

When Miss Hayes turns 50 next Tuesday, she can look back on a half century crammed with success and happiness and, in the last year, shadowed with deep sorrow.

A short session in the movies brought her an Oscar. She starred repeatedly in radio. Twenty-one years ago she married playwright Charles MacArthur. They had one daughter Mary, adopted a son Jamie and lived happily in a big, old Victorian mansion at Nyack, N.Y. When Mary reached her teens, Miss Hayes appeared with her in several plays in summer theaters and thrilled to the acting promise her daughter showed.

And then, at the peak of success, Helen Hayes suffered one of the cruelest blows life can deal a woman. She lost her only child. Last September the beautiful and gifted girl died at 19 of virus infection.

After a time Helen Hayes returned to Broadway in "Wisteria Trees,"—and chalked up another success.

"But all the time I was restless," she ex-

plains. "In the last year my aims have changed. For 41 years I gorged myself with success and happiness. Everything fell as I wanted it to. I was completely occupied with my career and my family. I never knew what it was to need people. I wasn't aware of what the human spirit is like. But I have been made aware in the last year. Boy! What they did for me! I suppose you might say this year I fell in love with the human race. I've got to give something back because of what people did for me."

—*L.A. Times*, Oct. 8, 1950

Anyone who has either seen Miss Hayes on the stage, or heard her by means of radio, would say that, by her great performances, she has already done much for humanity and given pleasure to millions of people. This is true, but what the distinguished actress wants to do now is something different. She wants not so much to give as to share.

When a great personal sorrow touches the life of an individual, it can be the means of enlarging the sympathies, so that the heart begins to feel not so much its own sorrows and joys, but those of the human race. It begins to throb in tune with the common heart beat, and a mature, generous nature will respond, thereby forgetting its own sorrow and need in the desire to work for the good of all. The experience that Miss Hayes describes as "falling in love with humanity" is a definite experience upon the Path, and when it occurs it changes the whole outlook on life, so that the selfish "self" is submerged, by a love that flows out to all humankind, and manifests as service along whatever line of opportunity is opened up. This work becomes a giving not merely of possessions and talents, but of one's self.

This is the Christ love, akin to the compassion which fed the multitudes. Just as the "few small loaves and fishes" blessed and broken by the Christ became food enough for multitudes, so the abilities, talents and power of an individual become multiplied many times when "blessed and broken" and shared with others.

READERS' QUESTIONS

Invisible Helpers

Question :

Just how do the Invisible Helpers carry on their healing work? Are all the Helpers connected with The Rosicrucian Fellowship? How may I become one of these servants of humanity?

Answer :

First, let us consider the fact that man, the Ego or Spirit, has, in addition to his dense physical body, a vital body, composed of the four ethers; a desire body, composed of desire stuff, and a mind, composed of mindstuff. The two lower ethers (chemical and life) of the vital body are stationary (interpenetrating the dense body atoms) and have to do with growth and propagation of the physical body, while the two higher ethers (light and reflecting) are volatile and migratory, and have to do with sense perception, transmission of thought, etc.

By living the spiritual life of love and helpfulness to others, we attract to us continually the substance of the two higher ethers, and thus build what we call the *soul body*. This is the vehicle in which the Invisible Helper functions at night while out of his physical body, it being "more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers."

The Invisible Helpers, as we use the term, are the Probationers of The Rosicrucian Fellowship "who during the daytime live a worthy life of helpfulness and thereby fit themselves or earn for themselves the privilege of being help-

ful through the instrumentality of the Elder Brothers at night." These Probationers are grouped in bands of twelve, according to their rising signs (the Ascendant in the horoscope), and are directed by others more advanced than they. All are under the direction of the Elder Brothers of the Rose Cross, and are assigned to tasks according to their abilities, just as they would be on the physical plane under the direction of a physician. Thus the more knowledge and experience we gain, the more competent we are on the invisible planes. In addition, these Helpers are taught to direct the healing force and speak the creative word—a high privilege, indeed!

Patients make possible a contact with the Helpers by writing in to Headquarters with pen and ink, thus providing their effluvia as a key-note to their condition. They are treated according to their needs. If there is congestion, it may be removed by the power of the healing force. If an organ needs adjustment, the Helpers may materialize a hand sufficiently to adjust it. If there be mental inharmony, normality may be restored by the healing vibrations. The cooperation of the patient has much to do with the degree of healing achieved. If the patient has complete faith and endeavors to keep cheerful and eat properly, much more can of course be done for him than otherwise.

No, not all the Invisible Helpers are connected with The Rosicrucian Fellowship. Any person who lives the spiritual life may develop the soul body necessary for invisible helpship, but his work is apt to be more efficient when under the guidance of the Higher Ones

in charge of occult schools.

To become an Invisible Helper one must live the daily life of purity and loving helpfulness to others, for only thus can the two higher ethers, which form the soul body, the vehicle in which an Invisible Helper functions, be built.

The Double Nature of God

Question:

Please define the plurality or double sexing of God's Spirit, scripturally or otherwise.

Answer:

The great Being whom we call God, the Creator of our solar system, is one, just as light is one, but, as the light passing through the atmosphere is refracted into three primary colors—red, yellow, and blue—so also God, when He manifests or reflects Himself in nature, is threefold in His manifestation. First, there is the Creative Principle; second, there is the Preservative Principle; and third, there is the Principle of Destruction of the forms which have been created. These three principles or manifestations of God are also spoken of as Will, Wisdom, and Activity, or, more commonly, the Father, the Son, and the Holy Spirit.

"When God desires to create, He seeks out an appropriate place in space, which He fills with His aura, permeating every atom of the Cosmic Root-substance of that particular portion of space with His Life, thus awakening the activity latent within every inseparable atom.

"This Cosmic Root-substance is an expression of the negative pole of the Universal Spirit, while the great Creative Being we call God (of whom we, as Spirits, are part) is an expression of the positive energy of the same Universal Absolute Spirit. From the work of one

upon the other, all that we see about us in the Physical World has resulted."

The creative energy of the universe is dual, positive-negative. This is indicated in the opening sentences of Genesis, which are read in two ways: "In the beginning God created the heavens and the earth," and "Out of the ever-existing essence (of space) the twofold energy formed the double heaven." In the Rosicrucian Philosophy the two parts of this "soul-force" are referred to as Will and Imagination.

Psychic Effects of Dancing

Question:

What are the factors to consider in the merging of vital bodies in social ballroom dancing? Also what are the psychic or etheric effects of the popular "Paul Jones," exchanging hands continuously and interchanging partners every few minutes? Are there chances for the accidental losses of magnetism to various individuals, who knowingly or not, have cultivated tendencies to such processes?

Answer:

People who are weak or anemic are apt to be "vampires," although entirely unconscious of the fact. In close association, dancing or otherwise, they have a tendency to draw ether from others. People who are materialistic, the atoms of whose vital bodies are therefore firmly interlocked in the atoms of the physical bodies, are not as easily affected by vampiristic associates as are sensitive people, or those in whom there is a loose connection between the atoms of the vital and dense bodies. Hence the need for sensitives to exercise more than the ordinary amount of discrimination in selecting their associates.

People who have cultivated the faculty of absorbing etheric force from others should certainly be avoided.



Sesame Seed, Food of the Future

By W. R. RAYMOND, M. A., PH. D.

AS a biochemist and nutritionist, who has been a vegetarian for thirty years, and one of the pioneers of the soy bean in America, I have recently become very much interested in the question of *seeds*, and especially the sesame seed.

One day, while walking in the Syrian section of New York City, my attention was first drawn to the sesame seed, which is a basic food in Syria and Turkey, and used in place of butter, lard, and other fats. . . . This led me to experiment with using sesame seed in my diet in place of all other fats and proteins, which I shall briefly describe to you.

My experiment with sesame seed lasted six months. During this time I used hulled sesame seeds, rolled into a meal, in place of all other proteins or fats. I used no flesh, no eggs, no dairy products, no legumes, and no nuts.

First I rolled the seeds under an ordinary rolling pin, and mixed them with my foods. Then I had constructed a plastic rolling machine, as I did not wish them to be contaminated by metallic residues of ordinary grinding machines.

It was interesting to observe how charged the seeds were with electricity and magnetism while they were being crushed under a plastic roller, for they

jumped all over the room after emerging from the rollers. If vitamins are electromagnetic in nature, as, according to latest theories, they seem to be, then certainly these tiny sesame seeds, so charged with electromagnetism, have a goodly share of vitamins.

During the many years I have been a vegetarian, I can honestly claim never to have experienced real health as I did during the six months I lived largely on sesame seed meal, with wild rice, distilled water, and dulse (Irish sea lettuce), avoiding all marketed vegetables and fruits grown with chemical fertilizers and sprays.

The sesame seed, according to the U.S. Department of Agriculture, has a rather high content of calcium and vitamin C, which are usually found in alkaline-forming green vegetables. When I replaced acid-forming nuts by non-acid, more alkaline sesame seeds, with their high calcium content, I was a happy person. When I ate nuts, I ate in a state of worry, always afraid that I might eat too many. One writer advised not to eat more than four ounces a day, but I found even that too much. I had to count the nuts, and make sure that I did not eat an extra one above my count, for I knew that an excess was harmful: mucus-forming and difficult to digest.

But all these worries disappeared

when I started my sesame seed and wild rice diet. I found the sesame seed meal so easily digested and so alkaline in reaction that I could freely eat them to my heart's content and the limit of my appetite, without noticing any ill effects.

Rather, I noticed very beneficial effects, one of which was that my nerves seemed strengthened. This was interesting, because I knew that the sesame seed was rich in lecithin, containing 50-53 percent fat, while the soy bean had only twenty per cent fat. Since the soy bean is considered a good source of this phosphorized fat (lecithin), I concluded that the more fatty sesame seed should contain more.

While I do not have analyses of the content of the sesame seed in lecithin, vitamins, and minerals (it is so new that nutritionists never considered it worth their attention), I have no doubt that it is rich in all these. However, its greatest virtue is its extreme digestibility. This is due to its freedom from acid-forming elements and an excess of protein, improperly balanced by alkalis, as found in nuts.

The sesame seed seems perfectly balanced. From it one can make a butter which although it looks and tastes like peanut butter, differs markedly by virtue of its far greater digestibility and alkalinity.

From it one can make a milk that is far superior to cow's milk and appears more balanced than soy bean milk, since it is not so excessively rich in protein, and is much more alkaline than nut milks.

One can also make a cheese from it, a clabber, a yogurt, an ice cream, and all the products made from cow's milk, but free from the putrefactive bacteria that make milk constipating, and with more available calcium than pasteurized milk.

EDITOR'S NOTE — We wish to acknowledge with thanks the permission

given us by Mr. and Mrs. G.K. Williams, aditors of The American Vegetarian, to re-print this article. It appeared in the October, 1950, issue of The American Vegetarian.

RECIPES

Soy Bean Loaf

Soak $\frac{1}{2}$ lb. soy beans overnight. Cook slowly until fairly tender. Drain, cool, and put through coarse grinder. Heat $\frac{1}{2}$ cup butter or vegetable shortening in frying pan, add beans, and brown. Add $\frac{1}{4}$ cup chopped onion, 1 small clove of garlic, chopped, $\frac{1}{2}$ cup chopped celery, $\frac{1}{2}$ tsp. red pepper, chopped, 1 tsp. sage, 4 tsp. sugar, salt (4 or 5 tsp.), a pinch of cayenne pepper, $\frac{1}{2}$ cup stewed tomato, 1 cup dry bread crumbs, 1 egg slightly beaten. Form into loaf in greased pan, leaving space around edge for sieved canned tomato to nearly cover. Bake in 350° oven for about an hour.

Vegetable Loaf

Peel 1 carrot, 1 beet, 2 potatoes, and a fair sized onion. Chop onion and place in skillet with $\frac{1}{3}$ cup of oil. Put the other vegetables through the grinder and add them to the onion. Cook slowly to prevent burning. Prepare in mixing bowl 1 cup each of dry bread crumbs, rolled oats, cold boiled beans which have been put through a grinder, and $\frac{1}{2}$ cup of chopped nuts. To this add the vegetables when nicely browned, and 2 eggs, paprika, salt, and herb seasoning. Moisten with vegetable stock, tomato juice, or water. Mix well and pass through grinder again to make all smooth; the mixture should be stiff. Pack in oiled bread tins and set these in pan of water. Place in moderate oven and bake about 3 hours, basting with vegetable stock.



His Mysterious Ways

By S. B. McINTYRE

DURING several unhappy weeks Luetta Mason had watched the lovely face of her nine-year-old daughter, Fay, become sadly changed by what Luetta considered merely a habit—the disfiguring habit of mouth breathing.

Totally ignorant of symptoms of possible physical causes for what she considered this evil habit, Luetta tried every means she could think of to persuade little Fay to breathe properly. She impressed on the child's mind how kind God had been to give her a lovely face; how careful she should be to keep it lovely and her health perfect by breathing through her nose, as that was what God had given her a nose for; what an asset a lovely face and healthy body would be to her if eventually she were obliged to earn her support in the business world. As a last resort Luetta tried scolding the child for continuing a habit in spite of all advice given her about its detrimental effects upon her health, especially in their desert country of frequent sand storms. All without effect, for little Fay continued to breathe through her mouth.

One evening, in deep discouragement, Luetta was on the point of deciding there was nothing more she could do in the matter but pray and trust the Higher Power to help little Fay to

outgrow her mouth-breathing habit, when she sought diversion in a late book on the healing powers of thought, a subject in which she was much interested.

As she pressed apart leaves of the book in order to overcome stiffness of the binding, her eyes became attracted to ideas on a page, the study and practice of which eventually brought peace of mind to herself and healing to her little girl.

She turned her attention to the attractive page and slowly read: "The Ego is most widely awake when the physical body sleeps. It is then that suggestions given—especially to young children—will bring about not only healing of physical ills, but the breaking of detrimental habits . . . Suggestions should be couched in wholly *constructive* words, and given calmly, fearlessly, concisely, and with perfect faith that the desired results will materialize."

Luetta's children had long been in bed and were soundly sleeping. Therefore, in the prevailing quiet of her surroundings, for some time she studied her problem in the light received from her reading. Then after mentally formulating concise suggestions that she hoped would help little Fay to overcome her mouth-breathing habit, she silently walked to the child's bed.

For a moment, as in the faint light shining through the open doorway to the adjoining room Luetta sadly noted the fallen jaw, open mouth, pinched nostrils, and wax-like face of her eldest child, she felt almost forced to return to her chair and weep the night through. Then collecting herself she determined to carry out the instructions she had studied.

Softly she spoke the child's name, for a moment watched for evidence that the sound of her voice had not disturbed the sleeper, then softly began to tell little Fay, in words she could understand, the benefits she would gain by breathing properly through her nose—repeated her advice along this line often given the child before.

She closed her remarks with, "Now, dear, in order to keep in perfect health, and to preserve your face lovely and intelligent in appearance from this time forth, you will begin right now to keep your mouth closed, and to breathe cleaned, warmed air into your lungs through your nose! Remember! Keep your mouth closed, and breathe through your nose!"

Little Fay stirred restlessly for a moment. Then intense joy filled Luetta's heart as she saw the mouth of the child begin slowly to close. In a spirit of deep thankfulness the mother turned and silently left the room.

For several nights thereafter Luetta repeated the most important of her suggestions to little Fay: "Remember! Keep your mouth closed and breathe through your nose!" Sometimes because of restlessness the suggestions had to be given silently, but they seemed to be equally efficient given either way. At the end of a few weeks little Fay had almost stopped her mouth breathing, and was much improved in appearance.

Then came closing of school, summer vacation spent at a beach, and home again. The end of the first week of school brought amazing enlightenment to Luetta, who because of Fay's now

proper breathing habits, had forgotten her own heartache of the former winter and spring.

She was busily preparing lunch when Fay came bounding breathlessly into the kitchen.

"Why home so early, dear?" asked Luetta.

"Oh, my class had to go up to the school clinic, and we were dismissed as soon as we were through there! Mama, what are adderoids?"

Startled, fearful of impending evil, but striving to be calm Luetta replied, "I think you must mean adenoids, Fay!"

"Yes! Yes! That's right! That's the way to call them!"

"What about them, dear?"

"I've had them. But I'm most over them! 'Magine having something you don't know you got! Can't be like measles! I saw them!" exclaimed the excited little girl.

Luetta stopped her work and dropped weakly into a chair. "Tell me all about it from the beginning, Fay, please!"

"Well, we all had to go to the clinic so the doctor could look into our eyes, throats, and noses, you know. When it came my turn the doctor looked into my nose, and I heard him tell the nurse, 'This child has had very serious adderoids, but for some 'sterious reason they have almost disappeared!' What do adderoids and 'sterious mean, Mama?"

Too shaken to explain clearly at the moment, Luetta said: "Let's leave the explanations for evening when we have our usual talk fest, dear. I must finish preparing lunch now, and you have to wash—get ready for it! All right?"

"Yes, Mama."

As Luetta rose and went about her work, she silently exclaimed, "And I thought it merely a mouth-breathing habit!" After a moment she sighed deeply, then thought, "He surely moves in mysterious ways to impress upon our attention the wonders He performs for us!"

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In the natural sleep the Ego, clothed in the mind and desire body, draws outside the physical body and usually hovers over the body, or at any rate close to it, connected by the silver cord, while the vital body and the dense body are resting upon the bed.

It is then possible to influence the person by instilling into his brain the thoughts and ideas we wish to communicate This method of suggestion during sleep is something which mothers will find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would speak when it is awake, instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root.

The Rosicrucian Philosophy in Questions and Answers, Vol. 1, page 69

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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:

December	4—10—16—24—31
January	6—13—20—27
February	3— 9—16—23

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



A Garden Fantasy

By MAUDE H. WILKINSON

(Conclusion)

JUST then the Moon caught sight of Honey-bee, whom she was amazed to see about at that hour.

"What on earth are you doing out of your hive, Honey-bee?" called the Moon. "All good bees should be at home this time of night."

"Hush," whispered Honey-bee. "Please do not speak so loud. I know what you say is true, but I am so tired of making honey that I am playing hookey."

Looking very serious, the Moon remarked: "What would happen if Mother Nature saw you?"

"Oh, please do not mention it to her," pleaded Honey-bee, looking around nervously.

The Moon smiled, saying: "I never tell tales, unless I am obliged to. But probably it is a good thing you did leave the hive, for I need someone to help me, and perhaps you will do."

"Yes, indeed, if I can help you in any way, I shall be glad to do it," replied Honey-bee, very much relieved.

Then the Moon told her about Blue Dragon-fly, adding: "If you could get inside Pink-rose's petals, and buzz loud enough, I believe you could waken him."

"Dear me," the little bee replied flippantly. "What strange creatures roses are; you never know what they are going to do next. We certainly must do something at once. The situation needs quick action and thought, and I am the one to do it. I shall fly right over and demand that Pink-rose release Blue Dragon-fly at once. If she refuses, I shall tell her that no bee will ever visit her again, and that will be a great disgrace." And off she flew.

The Moon watched her go with a look of despair.

"I am sure she will never succeed," mused the Moon sadly. "Honey-bee acts too quickly, and the owl too slowly; what a pity they cannot be put in a bag and shaken up together. There is only one thing to do; I must try and find someone else to help me."

After a moment's thought, her round face beamed with pleasure.

"How stupid of me, to have wasted all this precious time," she exclaimed. "Why did I not think of Love-bird? He is the very one to help me. He is always so charming, and has such coaxing ways with him, that he does more to keep the garden in order than anyone else."

Turning her bright rays on the slender

drooping branches of a beautiful weeping-willow tree in the corner of the garden, the Moon called softly: "Love-bird, I am sorry to disturb you, but there is a serious matter which needs straightening out; you have always been so good in helping us when things went wrong, that I felt I must come to you."

Love-bird looked up at the Moon, and replied in a soft, happy little voice: "You know, Madam Moon, there is nothing I really enjoy better than unraveling tangles; tell me all about it."

As Love-bird listened, a sad look crept into his eyes, and putting his head on one side he remarked: "Poor Pink-rose, does she not realize that keeping Blue Dragon-fly to herself will never really make her happy? I *will* go over at once, have a quiet talk with her, and show her a better way." So, kissing his little mate, and telling her where he was going, Love-bird flew off.

"At last, I have found the right one," beamed the Moon breathing a great sigh of relief.

When Love-bird reached Pink-rose, he could hear Honey-bee as she talked, buzzed, and threatened Pink-rose; but the more noise she made, the closer Pink-rose drew her petals together and refused to listen. Finally, Honey-bee turned to the Moon, saying in a disgusted voice: "I have done all I can to make Pink-rose listen to me. If I cannot do anything with her, no one else can, so I think you are foolish to waste any more time trying to save Blue Dragon-fly. Anyway, I have other matters to attend to, so good-bye," she said, as she sailed away.

"Good-bye," said the Moon. "I hope Mother Nature does not see you," she added thoughtfully.

Love-bird perched on a branch near Pink-rose and began cooing softly. After a few minutes, Pink-rose unfolded her petals a bit, and sent a waft of perfume to him, by way of a friendly greeting. Love-bird took no notice, but went on quietly cooing. He seemed to have a

magic power, for Pink-rose gently opened her petals saying: "How charming you are, little bird; your singing is very soothing. I cannot understand what you are saying but I am sure it is something wonderful."

"Yes, love is always wonderful," gently replied Love-bird.

"Love! What do you know about it?" asked Pink-rose in a dejected voice.

"A great deal, and it makes me very happy," Love-bird answered, coming a little closer.

Pink-rose gave a deep sigh and whispered sadly: "I, too, was very happy



before I loved Blue Dragon-fly. I locked him up in my heart, because I was afraid some one would take him from me, and since then I have been very unhappy." Pink-rose gave another sigh and two dew-drops fell from her eyes.

"My dear," said Love-bird, "the reason you are so unhappy is because you have tried to keep Blue Dragon-fly all to yourself. That is a very selfish thing to do; and you know selfishness will rob you of your beauty, and you will become bad-tempered, withered, and have no more delightful perfume to send to your admirers. Then Blue Dragon-fly will leave you.

"If you will take my advice, my dear, send Blue Dragon-fly back to his work; for we must all help to keep our garden beautiful. While he is away, send out your sweetest perfume, and you will grow more charming, for that is the work Mother Nature has planned for you. Then Blue Dragon-fly will come

back. When he sees how busy you have been, how well you have done your work, he will love you more than ever."

"Can that be true?" Pink-rose whispered hopefully.

"Yes, it is very true," smiled Love-bird.

"And now that you know the secret of happiness, and how to keep your beauty, I must bid you good-bye, Pink-rose," and Love-bird flew away.

As Pink-rose watched little Love-bird disappear over the tree-tops, a radiant light shone in her face. Then unfolding her petals very gently, she let the cool night air lightly touch her little lover. After a moment she whispered tenderly, "Blue Dragon-fly, it is time to go to your work."

"Dear me," said Blue Dragon-fly drowsily, "I suppose it is. Do you know, Pink-rose, I really believe you must have some magic power, for I have never had a more refreshing sleep." With an admiring glance, he added: "I wonder if you know how lovely you look in the moonlight, or how very sweet your perfume is? When I have finished my work, I should like to come back and see you again, if I may, Pink-rose."

Pink-rose thrilled with happiness as she nodded her head and said: "Please do, Dragon-fly. I shall try not to be lonely while you are away. Good-night," she called softly.

"Good-night," answered Blue Dragon-fly, putting his fingers to his lips, and blowing her a kiss as he flew away.

Pink-rose was so happy that she did not even hear Breezie as he came puffing along. Finally he blew into her face saying: "Perhaps you are the rose, my beauty, who has locked Blue Dragon-fly in her heart, and will not let him go to his work. Do you realize what a wrong thing that is to do?" continued Breezie giving Pink-rose a gentle shake.

"I did not realize how wrong it was, until someone showed me a better way," answered Pink-rose quietly. "Then I let him go."

Breezie twisted and turned, working himself into a terrible fury as he roared: "There, I have been fooled again. Now I will play the very mischief!" and he blew away.

As Pink-rose watched Breezie going off in such a temper, she sent her sweetest perfume to him, and with a wise look she smiled to herself saying: "I hope Love-bird pays you a visit before long, Breezie. I am sure it would do you a world of good."

No sooner had Breezie disappeared, than up flew Brown Owl and settled himself on a nearby tree. Turning his mournful eyes upon Pink-rose, he announced solemnly: "Pink-rose, I hear that you have broken a garden law, by keeping Blue Dragon-fly from his work, and after much careful thought I . . ."

"I am sure what you are about to say is very wise, Garden Lawyer, interrupted Pink-rose sweetly, "but you are too late. Love-bird has been here ahead of you. He told me the right thing to do, in a kind and beautiful way, so I have released Blue Dragon-fly, that he may go to his work."

Brown Owl blinked his yellow eyes in a bewildered way, and after taking time to think over Pink-rose's reply, he remarked in a dejected voice: "All my careful thinking is wasted. Too . . . Whoo to you." And he flapped heavily back home wondering why it was that someone always got ahead of him.

Pink-rose could not help feeling a little sorry for Brown Owl. "It does seem too bad that all Lawyer Owl's thinking should be of no use," she remarked to herself. "But after all, he enjoyed thinking the matter over, so he got a little bit of fun out of it," she added with a mischievous twinkle in her eyes.

Then she looked up at the Moon and sent a waft of sweetest perfume to her as she whispered: "I have kept you busy, Madam Moon, but I do not feel badly about it. I know that you always enjoy making lovers happy, so you also

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have had your enjoyment out of trying to help us.”

With a merry twinkle in her eyes the Moon replied: “You are right, my dear, but remember: keep busy yourself, and you will keep your beauty. So good-night, little Pink-rose.”

With a broad smile on her round placid face the Moon disappeared behind the tallest tree in the old garden.

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