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Operatic Musings

May gracious Heaven protect the right!
In Heav'n confide, not human might!
—*Lohengrin*

A wise man heedeth not what by the vulgar crowd is said.
—*The Magic Flute*

Almighty, praise to Thee
Great are the marvels of Thy mercy.
Repentance heals my hope resteth in heaven.
—*Tannhauser*

Full many a thing is ordained in this world,
Which we should scarce believe could be,
If we heard others tell of them.
—*Der Rosenkavalier*

Bravely determine all trials to bear,
Hunger and thirst, thorns and hard ways,
Smile through all pain while suffering pangs!
This only heed and hold it ever:
The highest hero of worlds hidest thou,
In sheltering shrine!
—*Die Walkure*

When past bearing is our grief,
Then 'tis Heaven will send relief!
—*Hansel und Gretel.*



Forgive, if thou wouldst be forgiven.
—*Faust*

The virtue which in homage basketeth
Is virtue of a mean degree.
—*Manon*

All things in their nature act.
—*Siegfried*

And now perceives each blade and meadow flower
That mortal foot today it need not dread;
For, as the Lord in pity man did spare,
And in His mercy for him bled,
All men will keep, with pious care,
Today a tender tread.

Through error and through suffer'ing lay my pathway
May I believe that I have freed me from it.
—*Parsifal*



EDITORIALS

Music As an Evolutionary Force

ONE OF the most potent of all evolutionary forces is music. Although little suspected by the majority of people, it is a fact known by occultists that music and musicians are used by the Higher Ones guiding our evolution to form certain mental and emotional patterns for humanity which are needed for their development in the long pilgrimage from clod to God. Since radio has made it possible to reach nearly all human beings with music, it is more important now than ever that those who are concerned with the education and general progress of humanity emphasize the kind of music that will further them on the upward Path.

The wise Plato said that "Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated, graceful The introduction of a new kind of music must be shunned as imperilling the whole state; since styles of music are never disturbed without affecting the most important political institutions It is the essence of order and leads to all that is good and just and beautiful."

Another ancient sage, Aristotle, declared that "Emotions of any kind are produced by melody and rhythm; therefore by music a man becomes accustomed to feeling the right emotions; music has thus the power to form character, and the various kinds of music based on the various modes, may be distinguished by their effects on character—one, for example, working in the direction of melancholy, another of effeminacy; one encouraging abandonment, another self-control, another enthusiasm, and so on through the series."

A more modern authority, Cyril Scott, in his illuminating book, *Music—Its Secret Influence Throughout the Ages*, states that "Music is a more potent force in the moulding of character than religious creeds, precepts, or moral philosophies, for although these latter show the desirability of certain qualities, it is music which facilitates their acquisition."

The occult reasons for the effect of music upon human beings is explained by Max Heindel when he says: "While man lives an outward life in the form world, where he lives a form life among other

forms, he lives also an *inner* life, which is of far greater importance to him; a life where his feelings, thoughts, and emotions create before his 'inner vision' pictures and scenes that are everchanging, and the fuller this inner life is, the less will the man need to seek the company outside himself, for he is his own best company, independent of the outside amusement so eagerly sought by those whose inner life is barren, who know hosts of other people, but are strangers to themselves, afraid of their own company.

"If we analyze this inner life, we shall find that it is twofold: (1) the soul life, which deals with the feelings and emotions; (2) the activity of the Ego, which directs all actions by thought.

"Just as the material world is the base of supply whence the materials for our dense body have been drawn, and is preeminently the world of form, so there is a world of the soul, called the Desire World among the Rosicrucians, which is the base from whence the subtle garment of the Ego, which we shall call the soul, has been drawn, and this world is particularly the world of color. But the still more subtle World of Thought is the home of the Human Spirit, the Ego, and also the realm of Tone. Therefore, of the three arts, music has the greatest power over man for while we are in this terrestrial life we are exiled from our heavenly home and have often forgotten it in our material pursuits, but then comes music, a fragrant odor laden with unspeakable memories. Like an echo from home it reminds us of that forgotten land where all is joy and peace, and even though we may scout such ideas in our material mind, the Ego knows each blessed note as a message from the home land and rejoice."

Today, when the Spirit of Mars is rampant throughout the world, there is a pressing need for the use of every spiritual force possible to counteract and overcome the forces of destruction. Music can be used to tremendous advantage in this respect. Were there less broadcasting via radio and amusement places of the so-called music which appeals to the lower desires, and more of the elevating compositions of Mozart, Beethoven, Handel, Bach, Brahms, Mendelssohn, Chopin, Schumann, Strauss, and their modern compeers, the Forces of Light and Peace would be greatly augmented.

Every great musician has contributed to the evolution of mankind by helping to outline and establish mental and emotional patterns in harmony with the higher self. Among these there is perhaps no greater than the German composer, Richard Wagner. Concerning the spiritual value of his operas, Corinne Dunklee Heline states in the *Introductory* of her inspiring and informative volume, *Esoteric Music Based on the Musical Seership of Richard Wagner*:

"His magnificent operas are attuned to the rhythms of the coming Air Age and play directly on the inner or finer vehicles of man, awakening and stimulating certain latent centers therein which the pioneers of the New Aquarian Age are even now in the process of developing. An understanding of Wagner's operas should form, therefore, a part of the equipment of every serious student of the Mysteries since each and all of them mark definite steps in esoteric development."

In Search of Leadership

IN A timely editorial in the December 29, 1950, issue of *U. S. News & World Report* (an independent weekly magazine on national and international affairs, published at Washington, Copyright 1950, U. S. News Pub. Corp.), David Lawrence calls attention to the fact that people today "are bewildered" and "need leadership." He also goes on to say that "Millions of persons feel there must be some other way besides war . . . to emancipate mankind from slavery."

Without doubt there are more people today who realize the folly of war than there have ever been before in the history of mankind, and the occultist sees in this an encouraging indication of humanity's response to the altruistic and unifying influences being liberated from the invisible realms upon the world and its inhabitants. It is the bright light shining into a confused and wayward world. As yet, however, there are also many who do not respond to the Call of the Christ, and for them we must continue to labor in patience and love.

Mr. Lawrence concludes his editorial with a moving appeal:

Above all, let us seek help in the only place where mankind has an abiding faith—in the leadership of God.

Prayers to Almighty God will not avail, however, if we are not ready to face the truth within ourselves, if we are not willing to purge ourselves of the sins of materialism which so often cause us to seek the easy ways of expediency rather than to accept the hard ways of duty and sacrifice. Prayer is a two-way line of communication. We must give ourselves to service if we expect guidance in return.

When we are willing to clean house of evil at home, we will be strengthened to resist evil abroad.

In this Christmas season, we are usually reminded of the great teachings of Jesus. We are inclined, however, to overlook our own sins and, with self-righteousness, focus on the sins of others.

As we bow humbly and ask for Divine Guidance, we shall find the leadership we seek. Our temporal leaders can be inspired to greatness, and we shall follow them dutifully. . . .

We are our brothers' keepers—everywhere that mankind calls for human help. For in saving others we shall save not only our bodies but our souls.

Several points in this appeal, being based upon cosmic law, are of particular interest to the occultist.

We must give ourselves to service if we expect guidance in return. By service to others we attract the light and reflecting ethers, which compose the soul body, the vehicle in which we are to function in the coming New Galilee, under the leadership of the Christ. Also through this luminous vesture and the Life Spirit comes spiritual guidance.

We are inclined to overlook our own sins and focus on the sins of others. The Laws of Rebirth and Consequence bring to each individual his just deserts. Thus only within ourselves is to be found the solution for all our difficulties.

Our temporal leaders can be inspired to greatness. Only from such greatness comes proper leadership—in harmony with God's laws.

We are our brothers' keepers—always—in the sense that we can be of assistance in aiding them to help themselves.

We shall save not only our bodies but our souls. The body is but a garment worn here on the earth plane in order to gain soul growth. The Spirit is eternal, but must be nurtured by love and service to our fellowmen, as well as by devotion to our God.

THE
Mystic ... LIGHT

Music, the Art of the Clairaudient

By E. B.

ALL people who "function musical-ly" do so by possession of a degree of the faculty called "clairaudience"—which means "clear hearing." Because tone, being rhythmic pulsation of sound-waves, is the archetype of sound, the clairaudience of the musician is his faculty of "hearing tonally" and "thinking tonally." The lowest octave of that of which tone is the archetype is what we call "noise"—unrhythmic sound-pulsation; these sounds affect the ear by impact that is basically disintegrative in quality. The next octave might be applied to sounds which have a degree of rhythmic pulsation—such sounds as the humming of bees and the roar of a waterfall or the splashing of a fountain. These sounds are very difficult to "pitch" because of the complex composite of overtones. Such sounds are very "diffused" in quality.

Then there are "tone-sounds" that are much more focussed—such as the notes of a singing bird or the vocal sounds of certain animals. We have also the sound of the human voice, which in speech, is focussed for specific communication. The basic sound of a spoken word conveys a "meaning"; the quality—pitch, loudness, softness—conveys feeling or emotion.

Then we have the composite of the spoken word with tone in the singing voice; this is the production of words—

to convey specific meaning to the intellect—fused with the vibratory quality of tone which speaks to the intuition. Tone intensifies that which is conveyed by the Word. (The purpose of all Art is to intensify man's awareness of himself, his experience, and the world around him.) The abstraction of tonal communication is that produced by instruments manipulated by the performing musician. An instrumental tone condenses and abstracts that which is composed by the singing voice—the tones of a melody are archetypal of that which is expressed by the words of a spoken sentence.

Give your attention to this for a while. Recall the "communication to your intellect" by sentences spoken in a language you understand, and compare that with the "communication to your intuition" by "tonal sentences"—*melodies*—which transcend language because that which a melody speaks to is your *inner being*; language speaks to your *outer knowing*. The universal intuitional stimulus of Music is evidenced when we realize that even the most primitive humans expressed "something of their Inner" by musical performance—though of a very simple kind. This is so because *tone is archetypal*; the spoken word, sound, and noise are its *microcosms*.

All people and creatures who can hear

are "audient." "Clair-audience," in its densest form, is esthetic, emotional, and intuitive response to *tonal communication*; in its subtlest form, it is *intuitive response to telepathic communication*. A telepathic communicator "radiates" a thought from a focus of intense feeling and intensely clear perception. The intuitive responder reacts to the projected thought with something infinitely more subtle than that of tonal response; he reacts directly to the thought from the center of his Inner Knowing. Such communication indicates that the two persons are "at-tuned" to the same *knowledge*—the projector simply *stimulates* the responder's knowing. The *instantaneous* quality which characterizes the "word-formation" of an intuitive response is explained by the fact that the responder is not, in that process, *learning something new*. He is actually (simply) intensifying something he already knew. This is "clairaudience" in action—the "hearing" of something that was already resident in the Inner Knowing.

The manifestive—creative—musician functions in pretty much the same way except that the source of the stimulus he responds to is *superhuman*—his communications are not with other humans but with Higher Intelligences. There are Great Ones whose service pertains directly to the refinement and cultivation of the human archetype through the power of Music—their instruments are the *great composers*; musical interpreters—singers and instrumentalists—are the "instruments," or "spokesmen" of the composers. The Great Ones function by communicating stimuli to the composer's awareness of *archetypes*; each composer *embodies his concept of an archetype* in his particular musical medium. The form of his musical embodiment is not just the sum-total of his past developments but synchronizes directly with the evolutionary significance of the music he incarnated to present. Every great musician—composer

or interpreter—has a specialized evolutionary significance; he or she is, in himself or herself, *an instrument-responder*—in the hands of the Great Ones toward the end that the human archetype may be more sensitized, refined, and spiritualized. Some composers do not seem to affect, very much, the humanity of their own time, but all great composers contribute to the humanity that follows them, and each effects an "opening up" for the composers who succeed him in incarnation-sequence. All musical composers and



interpreters are a *fraternity of clair-audients*; each incarnates many times, develops and sensitizes his organism and finally reaches a "peak-point" when his clairaudience and his technical skill are fused in a hyper-quality that qualifies him to fulfill a specialized evolutionary service. By such functioning in manifestive genius, the Great Ones are able to *speak directly*, through musical communication, to the humanity of many nations and races and over a period of many centuries of time. Also, *all responders* to the music of a particular composer, or of all composers, are a *fraternity of audients* who respond esthetically, emotionally, and intuitively to that which the composers have formulated by response to the stimuli of the Great Ones.

The fact that many, many humans have developed the response to musical communication is proof that *anyone can* make this development. When a human experiences a *deep hunger* for more musical appreciation and responsiveness, that is *proof positive* that he is *timed for further sensitization*. This hunger is

a cry of the Innermost. It is the soul saying "Let me have more life," "become more aware of my existence," "let me, rather than your congestions, limitations, and negatives, be the basis for your thoughts, words, actions, and responses." Tone is the "word of the soul"—*music is the language by which souls speak to souls*. The composer's consciousness qualifies him to transmit messages from the Great Ones to you and all other humans who are sympathetically at-tuned to your idealities. Therefore, the cultivation of musical appreciation and responsiveness depends *directly on improving the quality of one's hearing*—physically, emotionally, intuitively, and spiritually. Some suggestions:

Start with yourself, remembering that musical sensitivity and responsiveness is a result—the distillation of how you have refined and cultivated your own organism. Is your voice used to channel feelings of malice, envy, ruthlessness, cruelty, prejudice, domination and false pride? When your words become channels for expression of kindness, truth, courage, courtesy, and encouragement you prove that you are listening to the promptings of your Higher Self, and the power of the spoken word makes you a creator—manifestor—of that which is *good and beautiful*. What do you listen to, by your emotional attention, in your conversations (communications-by-word) with other people? Do you listen with pleasure to the sarcasm that echoes the malice and envy in your own heart? Do you enjoy those expressions of ignorance and prejudice which support your false pride and thereby deafen yourself to the Voice of your Inner Knowing that seeks to alert you to channels of improvement? Do you cultivate the company of persons who are devoid of discrimination, taste, and courtesy? Or do you cultivate yourself so that you qualify for association with those who are truly cultivated in mind and Spirit? Do you value the polite word that masks

insincerity? Or do you cultivate tact that truth wears as a lovely adornment? Do you turn from the voice that speaks honestly if that honesty reveals—to you—your shortcomings? Or, do you listen to the voices of constructive suggestions? Have you become insensitive by too much emotional response to the noises of the world as Man has made it through materialism? Or, do you take time to at-tune yourself to the tone-sounds of the natural world? Do you listen to—not just hear—the sound-beauties of water, wind, and birds? Do you do something to cultivate the natural beauty of your own speaking voice which, in all honesty, is your first musical instrument? Your speech is the first music you make for others to listen to. What kind of music do you make to express your thoughts, feelings, emotions, and realizations? Is it music or is it noise?

The essence of all musical development lies in listening to the voice of the higher self. Not all people, in one incarnation, can become responsive to the powers and beauties of great abstract musical art, or sing beautifully, or play inspiringly, but all people can do something to improve their vibratory quality in the way they think, feel, express, and respond. At-tunement to that which is inspiring, harmonious, and lovely in "people and things" is a definite re-directing of one's response qualities that automatically sensitizes the audient faculty. When we are dedicated to hearing the true beauties of others expressed in what they say, we make at-tunement to truths—and it is truth which every composer and musical interpreter is presenting in the artistry of his tonal concepts.

When we realize that all people are doing what they can with what they are and have to realize their ideals, we can learn to hear the underlying truths of what they say in words to express their feelings, emotional states, and thoughts. To be perceptive of another's truths is

(Continued on page 143)

Reverie on Music

By MARION WILLARD

O Music, spinner of light and weaver of shadows, begetter of love and hate! What mystic power is yours?

With phantom hands you play on my emotions like a master on his harp; you carry me to Elysian fields of bliss; you lift my soul to mountain peaks of ecstasy, and thence cast me forth into the pit of desolation.

O Music, High Priest of sorceries! I hear you but I cannot see you; I feel your nearness, yet I cannot hold you.

With your magic wand you touch the hidden chords within me and set my whole being vibrating in tune with haunting rhythms, fragments of strange melodies that come and go like a will-o-the-wisp. You rouse again the hunger for love and beauty; you awaken the awful loneliness of spirit that I thought to have put to sleep; you rekindle slumbering desires and nameless yearnings; you quicken forgotten memories of joys

and sorrows once tasted long, long ago, when the world was young.

When life seems naught but a heap of crushed ideals, of futile hopes and dreams, of trusts betrayed, you, O Music, pour into my heart the wine of faith, the courage to begin again, the inspiration to take the broken pieces and build with them a stairway towards the stars. You bid me go on seeking that elusive goal toward which my soul ever aspires.

When, at last, I shall leave my house of flesh, will I then find the sparkling fountain-head of beauty, love and wisdom? Will I then taste of joys sublime? Or must I still be a restless wanderer on an endless quest?

O Music, Spirit of enchantments and giver of dreams, bridge twixt seen and unseen, the welder of finite and infinite, lift the veil to the unknown and let me see.

Music contains in its utterance the whole gamut of evolution. It arises from the mists of antiquity, develops with the ages, and reveals a future of infinite and glorious achievement. It goes to the depths of man's being, at its beginning, and holds in its esoteric messages the history of seed and growing sprout, unfolding stem, leaf, bud, and blossom, and the perfecting of the wonderful flower of humanity until it reaches its glorious destiny of full-blown spirituality.

Music vivifies the mortal part of the brain and brings the higher mind down to touch the mortal. It showers beauty, harmony, and glory from its own place on high down into our mundane lives.

It is a lofty blessing given to us that we may hear in its harmonies the secrets of our angelhood while we are yet mortal; that we may see the stars of future glory even while in the darkness of mortal night; that we may, while yet only human, get a vision, distant and vague as it still may be, of that superhuman state, the goal of all beings, the glory, magnificence, and reality of which are so close to us, a part of our very being, yet hidden by mortal limitations. Music rends this veil and reveals a little of this glory. Man realizes this to some degree and so seeks music and loves it with the supreme qualities of his nature, merging its oversoul with his own.

—Grace Evelyn Brown.

The Brothers of the Starry Cross

By ALICE MACKINLAY

THERE is an especially interesting document which was published in France in 1623 that deals with those persons seeking the headquarters of the Rosicrucian Brotherhood. It is as follows:

"If mere curiosity should prompt the wish to see us, he (the seeker) will never communicate with us, but if an earnest desire to inscribe himself on the register of our Fraternity should actuate him, we will make manifest to him the truth of our promises, so that we by no means expose the place of our abode; since simple thought, joined to the determined will of the reader, will be sufficient to make us known to him, and reveal him to us."

The following are some of the Laws of the Brotherhood, translated from the Latin:

1. That none shall profess any other thing than to heal the sick, and that gratis.
2. Every year upon the day C. they should meet at the house Sancti Spiritus, or write the cause of their absence.
3. None of the posterity should be constrained to wear one kind of habit, but therein follow the dress of the country.
4. Every Brother shall look for a worthy person who after his death shall succeed him.
5. The Rose Cross shall be their seal, mark, and character.
6. The Fraternity shall remain secret for a hundred years.
7. The brothers shall not eat together, unless on Sundays, or if they work together, they shall be allowed to eat and drink in common.
8. When the Brethren meet they shall salute each other in the following manner, the first saying "Ave Frater," the second saying "Rosae et Aurea," thereon the first shall conclude with "Crucis."

They shall then uncover their seals.

9. It is not allowed for anyone to kneel before any person, unless the latter be one of the Order.

10. No Brother shall stay longer than ten years out of his country when traveling from one land to another, and he must change his name to avoid recognition.

11. "Learn to know all, but keep thyself unknown."

A work of considerable interest printed in 1615 and called *Echo of the God-Illuminated Brotherhood of the Worthy Order R.C.*, was found. In it are the Laws of Conduct:

1. Love your neighbor.
2. Talk not badly of him, nor hold him in contempt.
3. Be faithful.
4. Be modest and obedient.
5. Do not ridicule the secret studies.
6. Keep silent about what you learn from these studies.
7. Share your fortunes with your fellow creatures.

From the "Confessio Fraternalis" are the following quotations:

"Man is born into life by the power of God, falls asleep in Jesus and rises again through the Holy Spirit."

"Man has a visible and invisible workshop. The visible one is the body, the invisible the Imagination. The Imagination is the sun in the soul of man, acting in its own sphere, as the sun of the earth acts in his.

"Wherever the latter shines, germs planted in the soil grow, and vegetation spring up; the sun of the soul acts in a similar manner and calls the forms of the soul into existence."

"The Spirit is the Master, Imagination the tools, and the body is the plastic material."

Religion and Human Destiny

By AUDREY GLOVER

(Conclusion)

IT was nearly two thousand years ago that the Great Being, the Christ, incarnated in the flesh. Christ was not a human being. He was the highest Initiate of the Archangels. But as He did not have a physical body, and could not build one, Jesus, a human being of great spirituality, gave up his physical body to this great Christ Spirit at the time of the Baptism, and the Christ used this body for the three years of His ministry, until the Crucifixion on Calvary. Buddha, Confucius, and Mohammed were human beings, although very highly evolved and of great spiritual power. Christ's teachings have carried more power and have maintained a higher standard, and are the teachings which will last—so Toynbee, as well as the occultists, tells us. It is estimated that every third person in the world today has come under the influence of Christianity.

How far ahead Christ's teachings were is plainly shown in the Bible. In the early times before Moses, revenge was entirely permissible under the law when someone injured another, but only to a certain extent, usually **seven times the injury**. Read Genesis 4:15: "And the Lord said unto him, whosoever slayeth Cain, vengeance shall be taken on him sevenfold." This rule applied to tribes as well as to individuals. With Moses came a new law: "An eye for an eye, and a tooth for a tooth." One could do exactly as much harm in retaliation as had been done to him, but no more. Now what did Christ say? "Love your enemies, do good to them that hate you," "Return good for evil," "Love your neighbor as yourself." In the nearly two thousand years since those words were spoken, Christianity has spread over the world, and yet how few there

have been through the centuries, even down to our present day, who have really believed and practiced these teachings! "We must be practical," people say, and so they foolishly build bombs and guns for destroying their fellowmen. We have recently had a great and shining example of the practicality of the way of love in Gandhi, who was not a professed Christian although an admirer of Christ and His teachings. If all so-called Christians practiced these teachings as Gandhi practiced them, war would be a thing of the past.

The Way of Love, and Service through Love, sums up this whole story. "God so loved the world that He gave His only Begotten Son," and that Son so loved the world that He sacrificed Himself willingly and gladly that all might know of God as a loving Heavenly Father, and know all men as brothers because children of the same Father. We can only dimly comprehend what this love is, a love that embraces every living thing, no matter how small or how evil. A love so great, Christ tells us, that not even a sparrow falls but the Heavenly Father notes it. That which stands in the way of our knowing and feeling this love, is selfishness—a regard for self that shuts out others, that puts the self above all else. Christ did not teach that we should love ourselves less, but that we should love our neighbor as much as ourselves, with the same intensity and ardor. Then we would serve him as wholeheartedly as we now serve ourselves, for always, what we love, we serve. The men and women of all time who have rendered real service to the world, have done so because they loved, deeply and sincerely, those whom they served.

Max Heindel said, "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to

God," but Christ in His story of the Last Judgment does not speak of there being any other way. The test in deciding whether people should go to the right or the left was not, "What do you know, or what do you believe?" but "Whom have you fed and clothed? Whom have you visited when sick or in prison?" In other words, "Whom have you served?"

This foreshadows the religion of the future when the best of all religions will have blended into one world religion, which will still be these teachings of Christ, Toynbee tells us. Then we will



serve, not because we are rewarded, not because it is our duty, not because it will advance us either materially or spiritually, but because we love so much that we cannot help but serve. However, there is a reward, and it is: ever greater opportunities for service! Then the brotherhood of man will be a reality. There will be no more wars. Mankind will cease to slay his younger brothers the animals, and even the animals will cease to slay each other. Listen to Isaiah the prophet: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . . and the lion shall eat straw like the ox." And

again, "They shall not hurt nor destroy in all my holy mountain saith the Lord." And St. John says, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain." This will be another Golden Age, the coming of Christ's Kingdom on earth. But the hour of its coming no man knows because it depends upon us, the agents of God's will, how quickly or how slowly it is brought about. We are told that we of humanity went deeper into materialism than we were originally intended to go, and the further we go in, the longer and harder is the way out. We have been given free will, be it remembered, and the Great Beings who watch over our destiny will not interfere, except, perhaps, to keep us from entirely destroying ourselves.

Many people do not believe in the coming of Christ's Kingdom on earth, as it seems to them that the world is steadily becoming more evil, and that there can be no end except destruction. If we look only at the dreadful evil in the world today—human slavery, totalitarianism, crime, murder, cruelty, greed, and all the rest of it, we might agree with them. But if we look at the other side of the picture, it is as bright as the first side is dark. Let us picture the world in the past as being gray, a mixture of the black of evil and the white of good. Now the colors are separating into the black and white, each standing out distinct and clear. As the powers of good grow stronger, the forces of evil must also mobilize their resistance, so the lines between them are more sharply drawn than they have ever been before. The time is soon coming when each individual must decide whether he is working with the forces of darkness or of light. If he is not with the forces of light, he is against them, for there is no middle ground.

If we but look we can see evidence on every side: unselfishness, kindness, honesty, compassion for the less fortunate. The millions of food and clothing packages that have gone overseas from

this country since the war, both individually, and through various agencies, constitute one proof of man's concern over his brother's welfare. Numerous patriotic, educational, religious, and philanthropic organizations have service as one of their principal ideals. The wide concerted efforts toward world government, the work of the United Nations in studying human rights, and its commissions on food, resources, and other economic considerations, also President Truman's Point Four Program for assisting the undeveloped areas of the world, are all encouraging signs of progress along this line. We give out of our abundance, it is true, which is not sharing. Even more encouraging than the gifts of money and goods are the gifts of people's time, energy, thought—gifts of oneself. There is more volunteer work being done than ever before in all kinds of hospitals and organizations; there are thousands of missionaries over the world giving their all, and countless unnamed others living lives of quiet service. The amazing amounts of human blood collected a pint at a time from donors for the use of the sick and injured is a new phenomenon of service.

All of these indicate that we are on the threshold of a New Age. The right moves now in the direction of world government, disarmament, and a helping hand to the depressed peoples of the earth, may swing the balance on the side of the forces of light sufficiently to speed the New Kingdom by hundreds of years. But if we continue the way of hatred, suspicion, armaments, and selfishness in our national life, we may sink even further into the depths of suffering, sorrow, and death in a new world war.

To know even a little of God's great plan for His universe should make one eager to share in the working out of that plan as speedily as possible. It should help one to feel the oneness of all life, and to desire earnestly to share

one's material and spiritual gifts with all of that life. Life does have beauty and purpose and meaning, now in spite of all the evil, and a glorious destiny in the future.

Not long before Edwin Markham died, an article appeared in one of our magazines entitled, "The World's Ten Living Christians," and Edwin Markham was given as one of them. He lived in the utmost simplicity in order that he might share with the hungry of the earth, and the following poem by him



reflects his deep compassion for the suffering and downtrodden—a true follower of Christ.

Live and let live! was the call of the Old—

The call of the world when the world was cold—

The call of men when they pulled apart—

The call of the race with a chill on the heart.

But "live and help live!" is the cry of the new—

The cry of the world with the Dream shining thru—

The cry of the Brother World rising to birth—

The cry of the Christ for a Comrade-like earth.

Beginning of Miracles

By JULIA HAWTHORNE

Part 6

ONCE again I was in desperate need of a job. I prayed and listened but no guidance came. God seemed very far away.

On a certain Sunday, blustery with high March winds, I was moved to ride out to a village several miles away. I would walk in its Sabbath stillness. Surely divine direction would come to me there. I walked until twilight and still I did not hear. I climbed a long, steep hill to a lonely road along the Country Club grounds. The wind was furious. In the open spaces it lashed itself into a boisterous gale to blow, free and tempestuous, high above the town. I pushed hard against it, praying for guidance.

There was a long, straight road ahead. On one side were open fields, on the other side the rolling lawns of the Country Club. The winds swept clean and wild through all that open country. I looked for shelter. A few scrubby clumps of bushes looked back and mocked, and I walked on, bracing myself into the cold March wind.

"If I could find a shack I'd go into it and stay!" I thought to myself—and there, dimly etched against the deepening twilight, stood a shack! I stopped in the road and sent up a prayer of thanks.

It was a tool shed just beyond a stretch of marsh land on the Country Club grounds. There was a doorway but no door, and windows cut but no glass. It was wide open on three sides, yet in some fashion it was protected against the cold. Inside was a narrow bench, not more than six inches wide. In spite of its discomforts I thanked heaven with a full heart for this strange little shelter against the night. Here I could listen for God's direction. I waited but no direction came.

The winds howled. Safe in the tool shed, I felt no terror for the tempestuous night. Safe in the knowledge of God's protection, nothing could rob me of faith in Him. I continued to wait.

"I need work," I told Him, "but it must be Your work. Where do You want me to go?"

One hour went by, two hours, three hours. No answer came. I decided to leave the shack to walk in the opposite direction *with* the wind and not against it.

"I will walk all night if necessary," I promised. "I cannot go back home until You tell me what to do."

The cold black sky was glittering with stars as I stepped out of the shack, and a swift blast of wind came with fierce, sudden power to thrust me back inside. The *wind* was against me!

"That," I thought, "was no less than the hand of God."

Another hour went by, two hours. I tried to stretch out on the narrow bench to sleep. I was very tired. But the board was too narrow and I could not sleep. I must wait. Nothing but the power of God could move me out of that tool shed now.

At midnight His guidance came: "Now you may go."

There was a gentleness and quietness in this that could not have been heard except in the stillness of that midnight hour. Even the winds were quieted in that moment. I stepped out of the shack, knowing that God had somehow answered my prayers for His work. Something had been set in motion and would be revealed in due time. I could go in confidence now.

The winds blew high but not so fierce, and I crossed the Country Club grounds at midnight with a song in my heart. No living sound was heard except the distant

barking of a dog. Nothing could be seen except the stars above and the few lights still flickering in the little town at the bottom of the hill.

The trolley car stopped and I boarded it, windblown but happy.

"You're in luck!" said the motorman. "This is the last car into town tonight."

At the transfer point I stepped into the bus that would take me home. I was the only passenger.

"You're in luck!" the bus driver had said. "This is the last bus out tonight." God's timing was perfect. It always is.

In the morning Janet telephoned from the library, unaware of my vigil of the night before.

"Would you like a job as governess?" she asked. "The Danforths need one for their children. I told her you might be interested."

I was.

A young, prematurely white-haired woman opened the door when I rang the Danforth bell. This was the children's mother and I knew at once that this was God's place for me.

Mrs. Danforth told me something of her spiritual need for companionship in her own search for the ways of the Spirit. "You came in answer to my prayers," she said.

* * *

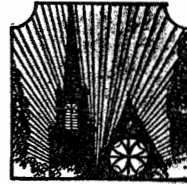
The superb tones of a sacred anthem poured from a wealthy church in Roverdale. I went in to worship. The service was an impressive one. The music, especially, imparted a feeling of power and expectation by which everyone in the assembly must have been affected. It came, I finally realized, from the people themselves in their earnest devotion to this church and its philosophy.

When the benediction had been pronounced in quiet dignity, the hundreds of worshipers surged into the aisles to greet one another with eager enthusiasm. It was almost convulsive. Something very like pain prevented me from arising into

so much of sudden sound. The mounting voices were a discordant postlude to the high sacredness of the moment before, devotion of a sort I could not share.

I remained seated, hemmed in by a slowly moving multitude of people, hoping to gather what more of heaven abided there. There was something portentous in the reverent undertone of silence that flowed beneath, and yet above, the too stirring cordiality of greetings by so many men and women. I could not, however, remain seated for long.

A woman's fashionable glove fluttered directly in front of me in an attempt to intrude upon the moment's solitude.



I did not move. I continued to listen for the mystical cadences, wanting only the communication they had to give. Yet a woman's glove persistently fluttered before my eyes. I stood up and smiled.

"Is this your first Sunday here?" inquired the fashionably groomed lady.

I told her that it was and accepted her extended hand as she welcomed me there and asked me to come again. We smiled and parted, and I wondered why this interruption had been so insistently forced upon me. How was it possible that anyone endowed with spiritual discernment should invade the sacredness of another's need for stillness? It was not revealed to either of us, until a fortnight later, that this was a divine intervention in both our lives.

With difficulty I made my way through the throng of people still crowding into the aisles. The woman must have followed. She reached over and touched my shoulder, after I had struggled through the group at the main exit, and handed me her card.

"Call on me if you ever need help," she said.

A voice of warning came the moment I had accepted this gesture of friendliness.

"You will need her help," came an inner prophecy, "but she is not sincere in her offer of it."

The hastily scrawled address was undecipherable but, not to betray the divine communication just received, I thanked the woman and deposited the card in my purse. Sometime I would destroy it. But I didn't. By the time my hotel was reached the incident was forgotten.

Two Sundays later I packed my one small suitcase and checked out of the hotel, unable to pay for another night's



lodging. Leaving the suitcase and an umbrella with the desk clerk, until I should return for them after church, I went off to the evening service. When the collection plate was passed my last three coins went into it. I smiled to myself. The widow's mite.

The service came to an end and I hastened back to the hotel. I claimed the suitcase and umbrella and stepped out into a rainy night. Where should I go?

The railroad station was not far away. It offered a dry, warm place in which to await direction. It was ten o'clock. By eleven o'clock no direction had come and I suddenly felt afraid.

"Dear God," I implored, "what shall I do? Where shall I go?"

No answer came. Perhaps my fears were preventing it. I strove to become calm within and receptive to guidance from on high, and at eleven-thirty the answer came. It cleaved through all the self-pride I had ever known.

"Go," the command came, "to the woman who gave you the card."

That episode in church had been forgotten until now. Suffused with shame

I wanted to fall on my knees and beg! Instead, the agony of humiliation drenched the broken fragments in my heart, crying its silent plea for mercy.

"Don't send me to her!" I implored. "You know she is not sincere! I can't go to her!"

God was immutable.

Recalling the scribbled address on the card I exulted, confident that my inability to read it would prevent the necessity of heeding the will of God in this.

"I can't go," I told Him. "I can't even read the address."

But when I opened my purse and looked at the card, by some unexplored power of the spirit the address was clearly revealed. It was a bitter moment. How could I go to a person of wealth, a stranger, when there was no charity in her? Once again I pleaded, asking to be freed from this humiliation.

"Please, don't ask this of me," I entreated.

The presence of merciful angels, bringing the comfort of the wisdom that they knew, urged spiritual warmth upon my tortured mind. I felt their enfolding love and waited. I had not long to wait.

"I am sending you to test her Christianity," came the assurance.

The mantle of despair was wrested from me in that divine moment of reprieve. A joyous release in my heart responded to that holy message and I laughed aloud. The angels seemed to speed away, their garments flying, in a delightful frolic that matched in gaiety the relief I felt. This was no plight of humiliation! This was a mission for God!

How much of tears and laughter there is in heaven over the doubts and fears of men who might so richly attune their lives to God. "His truth shall make you free!" Yes. His truth had freed me from shame.

I picked up my suitcase and umbrella and strode into the night again. I went triumphantly now.

It was raining hard, the rain coming

down in slanting sheets that kept tune with the lilt in my heart. The water gushed noisily into the gutters, drenching the pavements on its way. I wanted to sing. There were no rubbers on my feet and an ineffectual umbrella over my head, but nothing mattered then except to march in the spirit of the Lord.

I sloshed along the city streets and laughed aloud into the stillness of that midnight hour. What would happen when I reached the home of Mrs. Blake I did not know. It was enough that heaven was about me, even as I sloshed along.

But what of Mrs. Blake?

Underneath the delight of walking in the service of Christ was the awful responsibility of inviting another to the very throne of God.

It was a long walk and I was very wet when the imposing mansion on Highmount Drive was reached. It stood high above the street, a model of recent antiquity and companioned by other houses of equal size. All of the houses were stilled in sleep. For a moment I could only look up and pray.

"Dear Lord, keep me in thy spirit. Use me in any way You will."

Following the dark, winding driveway, I went up to the house and rang the bell. There was no answer. Undaunted, I waited quietly, certain that there would be no miscarriage of God's plan. I placed my finger on the bell again and almost at once the door opened ever so little, and a sleepy maid blinked warily out at me.

"Mrs. Blake told me to call on her if I ever needed help," I said to her. "I need a place to sleep tonight."

I handed Mrs. Blake's card to the maid for identification. She looked at it and smiled.

"Come in," she said, "I'll take you to your room."

There was a magnificent circular stairway, well padded against the noise of tread. I followed the maid up it and was ushered into a small but ex-

quisitely furnished room not far from the top. The maid closed the door and quietly left. In a few minutes she returned, carrying a plate of cake and a glass of milk. An angel unaware. I had had no food since early morning, yet in the excitement of lived experience there had been no need. Now there was.

The gracious little maid left me again, and I enjoyed the supper she had brought, thanking our heavenly Father for His thoughtfulness and hers until I finally went to sleep.

Early in the morning I listened to the modulated voices that drifted past



my door. The household was stirring, on its way to breakfast. I waited until nine o'clock, not wishing to disturb Mrs. Blake too soon. We met at the foot of the stairway.

Mrs. Blake, dressed in a striking red frock, was frigid. A mixture of uncertain emotions contorted her face and I knew before she spoke that I was not welcome. I spoke first.

"Perhaps you do not remember me," I said, and reminded her of the incident two Sundays before. She remembered.

"Well!" she retorted. "I didn't expect you to come into my home!"

I smiled and waited.

"As long as you are here," she continued, "you may as well have breakfast. The maid has laid a place for you."

She turned, haughty and disapproving, and I followed her, smiling into the heart of heaven as heaven smiled on me. The prospect of food, of course, was not unwelcome.

Breakfast was exquisitely laid in the dining room.

"Marie will direct you to the living

room when you have finished. I will meet you there," my hostess said coldly.

I thanked her, turned to smile at Marie, who smiled at me, and seated myself at the table.

Without haste I enjoyed a hearty breakfast and revelled in the beauty of that table and room. The maid silently served me. Our only communication was an occasional smile and my acknowledgment of her gracious attention to my needs. When I had finished I went to one of the living rooms on the first floor and waited for Mrs. Blake. Presently she came.

"I have household duties to attend to," she said. "You can decide the best thing for you to do and I will return later."

I prayed: "What do You want me to do, dear Father?"

There was no tarrying now.

"Tell her," came the answer, "everything that happened in the railroad station. Tell her that I sent you to test her Christianity."

"That seems a difficult and presumptuous thing for me to do," I said, "but if it is Your will it is also mine."

Mrs. Blake had not come back and I prayed again.

"Where shall I go when I leave here?" I asked.

"Go to your sister Amy in Ridly Park."

There were at least fifteen miles between Roverdale and Ridly Park. I wondered how I should ever reach my sister's house with not a penny for bus fare, unless I walked, and Mrs. Blake chose that moment to return. I told her all that had happened, impressing upon her the fact of God's presence and His desire for her.

"He said," I told her, "I am sending you to test her Christianity."

"That is absurd," she cried. "You should go home to your mother."

I told her that God had instructed me to go to my sister in Ridly Park. She stood up, greatly relieved. I, too, was relieved. Much as I wanted to dissuade

her from her prideful ways, I knew that God had no further use for me there. Another servant must water the seed that I could only plant.

"I will take you to the bus station," said the woman.

I went up to my room and gathered my few things, thanked Marie again, and returned to the first floor. Mrs. Blake was waiting at the front door, impatient to start me on my way.

At the bus station she purchased my ticket and held it firmly in her hand until the bus arrived. Then she handed it to me and watched me get aboard. My mission was completed.

Would there had been a better ending! Perhaps there was. Perhaps Mrs. Blake nourished the seed planted in her heart that morning against her will. I prayed for this.

"But why must I go to Amy, penniless?" I wondered.

"She is expecting you," came the answer.

And when I rang Amy's doorbell in Ridly Park, the door flew open and Amy welcomed me with open arms.

"Am I glad to see you!" she exclaimed. "Pete and I want to go out tonight and we haven't anyone to leave with the children. We haven't been out together for so long! I wanted terribly to go tonight."

And I wanted terribly to stay!

(To be continued)

(Copyright 1950)

*Music I yield to thee
As swimmer to the sea;
I give my spirit to the flood of
song.*

*Bear me upon thy breast
In rapture and at rest,
Bathe me in pure delight and
make me strong.*

*From strife and struggle bring
release,*

*And draw the waves of passion
Into the tides of peace!*

—Henry Van Dyke

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(TWENTY-EIGHTH INSTALLMENT)

The "Mysterium Magnum" of the Rose Cross

(Continued)

THEN if the doctrines of "Causation" and "Rebirth" are unessential, what about the *complex constitution of Man*? Surely it is essential to know that we are not merely this visible body, but have a vital body to charge it with energy, a desire body to spend this force, a mind to guide our exertions in channels of reason, and that we are Virgin Spirits enmeshed in a threefold veil as Egos. Is it not essential to know that the physical body is the material counterpart of the Divine Spirit, that the vital body is a replica of the Life Spirit, and that the desire body is the shadow of the Human Spirit, the mind forming the link between the threefold Spirit and the threefold body?

No, *it is not essential to know these things*. Properly used, this knowledge is an advantage, but it may also be a very decided disadvantage in the case of those who have only "a little knowledge" in that direction. There are many such who are always meditating on "the higher self" while entirely forgetful of the many "lower selves" groaning in

misery at their very doors. There are many who dream day and night of the time when they will take their daily *soul flights* as "invisible helpers" and ease the sufferings of the sick and sorrowful yet would not spend five cents car fare and an hour's time to bring a poor, friendless soul in a city hospital a flower and a word of cheer. Again I say that the Guardian of the Gate is more likely to admit him who did what he could than him who dreamed much and did nothing to help his suffering fellow man.

If you could get people to study the Rosicrucian teachings about death and the life after, you would feel it important that they should also know about the silver cord remaining unbroken for a period approximating three and one-half days after the Spirit has left the body, and that it must be left undisturbed while the panorama of its past life is being etched into the desire body to serve as arbiter of its life in the invisible world. You would like them to know all about the Spirit's life in Purgatory—how the evil acts of its life react upon it as pain to create conscience and keep it from repeating in a later life the acts that caused suffering. You would have them know how the good acts of life are transmuted into virtues usable in later lives as set forth in our philosophy.

You have no doubt been surprised at the assertion that a knowledge of the great twin laws is unessential. Probably the next assertion that it is immaterial

whether others learn about the constitution of man as we know it may have scandalized you; and you will undoubtedly feel shocked to have it stated that the Rosicrucian Teachings concerning death and the passing of the Spirit into the unseen worlds are also comparatively unnecessary to the purpose we aim to accomplish. It really does not matter whether your relatives understand or believe in these teachings. So far as your own passing is concerned, an earnest request that they leave your body quiet and undisturbed for the proper period will probably be carried out to the letter, for people have an almost superstitious regard for such "last requests"; and if any of your friends pass over, *you* are there with your knowledge and can do the right thing for them. So never mind if they refuse to take up that part of the Rosicrucian teaching.

But the student may say, "If a knowledge of the before mentioned subjects which seems of such practical value is immaterial to advancement, then it follows that study of the Periods, Revolutions, World Globes, etc., is entirely so. That disposes of everything taught in the *Cosmo-Conception*, and there is nothing left of the Rosicrucian teaching which we have embraced and to which we have pinned our faith!"

Is nothing left? Yes, indeed, ALL IS LEFT, for those things mentioned are only the husks which you must remove to get at *the meat in the nut*, the kernel of it all. You have read the *Cosmo* many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but *have you ever read the mystery hidden in every line?* That is the great and essential teaching, the one teaching to which your friends will respond, if you can find it and give it to them. The *Cosmo preaches* on every page THE GOSPEL OF SERVICE.

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are

our servants. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite *philosopher*, who knoweth the Bible, the Kabala, the *Cosmo*, and all the other mysterious literature which reveals the intricate workings of nature"; but He says, "Well done, thou good and faithful servant: enter thou into the joy of thy lord. . . . For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; . . ." Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service.*

There is a deep occult reason for this: *service builds the soul body*, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "The New Galilee," and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown. If you want to teach your friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service.

But you must *preach by practice.* You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, "ye are a city upon a hill," and when you make professions they have a right to judge you by your fruits; therefore *say little, serve much.*

There are many who love to discuss
(Continued on page 144)

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 Importance of an Undisturbed Retrospection

Q. How important is the panorama of the past life during the purgative existence?

A. Because in the Desire World this panorama is realized in definite feelings, it is most important.

Q. On what does this importance depend?

A. If the panorama lasted long and the man were undisturbed, the full, deep, clear impression etched into the desire body would make life in the Desire World more vivid and conscious and the purgation more thorough than if, because of distress at the loud outbursts of grief on the part of relatives at the death bed and during the three-day period, the man had only a vague impression of his past life.

Q. Why is this important?

A. The Spirit which has etched a deep clear record into its desire body will realize the mistakes of the past life much more clearly and definitely than if the pictures were blurred on account of the individual's attention being diverted by the suffering and grief around him.

Q. How does this benefit him?

A. His *feeling* concerning the things which cause his present suffering in the Desire World will be much more definite if it is drawn from a distinct panoramic impression than if the duration of the process were short, and this sharp, clear-cut feeling is of immense value in future lives.

Q. How is this accomplished?

A. It stamps upon the seed atom of the desire body an ineffaceable impression of itself. *The experiences will be forgotten in succeeding lives, but the Feeling remains.*

Q. How does this manifest?

A. When opportunities occur to repeat the error in later lives, this Feeling will speak to us clearly and unmistakably.

Q. By what other name is this called?

A. It is the "still, small voice" of conscience which warns us, though we do not know why; but the clearer and more definite the panoramas of past lives have been, the oftener, stronger, and clearer shall we hear this voice.

Q. What might this teach the living?

A. How important it is that we leave the passing Spirit in absolute quietness after death. By so doing we help it to reap the greatest possible benefit from the life just ended and to avoid perpetuating the same mistakes in future lives, while our selfish, hysterical lamentations may deprive it of much of the value of the life it has just concluded.

Q. What is the mission of Purgatory?

A. The mission of Purgatory is to eradicate injurious habits. The individual suffers exactly as he has made others suffer through his dishonesty, cruelty, intolerance, or what not. Because of this suffering he learns to act kindly, honestly, and with forbearance toward others in future.

Q. Then Purgatory is an indispensable factor in his development?

A. Yes, as a consequence of the existence of this beneficent state man learns virtue and right action. When he is reborn he is free from evil habits, at least every evil act committed is one of our own free will. The tendencies to repeat the evil of past lives remain for we must learn to do right consciously and of our own will.

Reference: *Cosmo*, 109-110

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

VISION OF THE LAMB



And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven as the voice of many

waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

Revelation 14:1-5

A gracious, loving, and just Creator of our universe and its inhabitants decrees that none of His children shall be "lost." Every human being has been endowed with the latent godlike powers which he may unfold and thus progress from clod to God. If he chooses to ignore the divine laws which govern our unfoldment and thus lags behind the evolutionary pace (having free will), he will be given other chances in later evolutionary schemes. Eventually all of humanity will be redeemed, and so it was that John's vision revealed the Christ and a redeemed humanity, "having his Father's name written in their foreheads."

"There is a point between the eyebrows and about half an inch below the surface of the skin, which has a corresponding point in the vital body It might be called 'the root of the nose.' When these two points in the dense and vital bodies come into correspondence, as they do in man today, the trained clairvoyant sees them as a black spot, or rather as a vacant space, like the invisible core of a gas flame. This is the seat of the indwelling Spirit in the man—the Holy of Holies in the temple of the human body."

In the head also is the brain, through which functions the mind, the bridge between the Spirit and its bodies. Within the brain itself are two important organs: the pineal gland and the pituitary body, the activation of which brings the ability to see in the invisible worlds. The spiritually illumined, those who have heard the call of the Christ Within and followed its Way of the Cross, are identified by the golden auric flame of the Christed mind about their heads. They indeed have the "Father's name written in their foreheads."

The song sung by these illumined ones is truly a "new song," the soul-stirring chorus of the Christ and His followers. From every individual who has embraced the life of purity, chastity, and service there wells forth a note in harmony with the Divine Song of Love given by the Word Incarnate, swelling the effulgent notes of the invisible choir and helping to bless the world with the Divine Rhythm of peace, fellowship, and love. Those who have completely transmuted the creative power within them (and this is the goal for which all humanity is destined) from the physical plane to the spiritual are truly "virgin" and "the firstfruits unto God and to the Lamb."

TODAY'S SCIENCE

The Science of Group Therapy

THE extraordinary growth of psychotherapy during recent years is testimony to the increasing recognition being given to the importance, in life values, of the mental and emotional patterns within the individual. The necessity of getting at these patterns, when they are destructive, and changing them into constructive forms of behavior is now a generally accepted part of the modern educator's and therapist's work. Obviously, the earlier the age at which they are reached, the more successful is the work of transformation apt to be.

One of the most interesting (to the occultist) developments in the field of psychotherapy is that which uses a group as a unit for treatment, along with whatever individual treatment may be needed. The striking feature in this method of treatment is the fact that, aside from the help given by the psychiatrist in charge, the members of the group confer marked benefit upon each other. The "social instinct," as it is usually called, provides a means for farreaching therapeutic catharsis and harmonization.

In *Scientific American* for December, 1951, S. R. Slavson describes how this technique works with certain types of mental and emotional imbalances. As a part of his preface for the details of specific application of group therapy, he explains that "One of the chief aims of psychotherapy is to release from repression the early resentments and hostility to bring to consciousness the conflict between one's destructive impulses and the restraints of the conscious and unconscious super-ego. The psychotherapist's method of achieving this aim is to permit the patient to

regress to the early stages in his development in which these conflicts originated. The patient is then encouraged to act out or talk out those early feelings, that is, to experience a 'catharsis.' The great value of group therapy is that it facilitates the regression of the patient. The members of the group have a catalytic effect upon one another. Their mutual support reduces each patient's defenses and fear of self-revelation. As a result therapy is speeded up.

There are two occult teachings which it would benefit the modern therapist to know: that all human beings are actually one in God, and that each person brings with him into life the sum total of many past lives. This "sum total" begins to manifest as his individual mental and emotional pattern as soon as he is born into the circumstances and among the people to whom he has been attracted.

Occult philosophy teaches that the invisible bond which holds all people in oneness is a potent factor in their evolutionary progress. No human being is complete within himself, and this incompleteness insists upon the mental and emotional experiences which result from association with other human beings. The unfoldment of the latent god-powers within each human demands the company of other humans. "Mutual support" has a wonderfully vivifying effect upon the unfolding process.

There is still much fear in the consciousness of man, but modern psychiatry can do much to dispel it, particularly if unselfishness is stressed. The best way to form constructive thinking and feeling patterns is by teaching unselfishness—through group relations.



Astro--Philosophy Discusses Government

By ELMAN

PART I

GOVERNMENT" is the "functioning of the Universe in accordance with Cosmic Principles." It is the One Directive which impels the cause of, organizes and harmonizes the effect of, every creative and epigenetic action in the Cosmos. Since it is the expression of the One Will, cosmic government is Archetypal Autocracy; it is the root-pattern by which every Logos, microcosmically, orders the life of its manifestation and it is that which, in human terms, we designate as *mastery*. Rulership, in any octave, is an aspect of the Directive Power symbolized by the Sun; all planetary powers are derivatives of this Unity.

The symbolic design we call the "square aspect"—a square resting on its horizontal base—is the arch-symbol of compressed congestion of potentials. It is made up of two expressions of the dynamic vertical and two expressions of the receptive horizontal; it pictures the juxtaposition of diametric opposites, seemingly in contention with each other. A congestion has the effect of gravitational down-pulling, inhibition, suppression of expressive possibilities, slowing up of expressive and responsive action. It pictures an intensification of the tendency-to-inertia which, after a certain point, is death of the form as a vehicle

of the Spirit. This pictures the "reign of the Devil," the domination of expression by suppression, the bondage of "on-and-up-going-ness" to "in-and-down-going-ness." The Spirit, Solar Power in its biune expression of Love-Wisdom, seeks always, in human consciousness, to overthrow and disintegrate this "rulership by Shadow."

The symbol for government as Cosmic or Archetypal Ordering is the *diagonal square*. This is the symmetrically balanced square standing on its lower angle. Each of its four lines is a symmetrical diagonal, hence each composites verticality and horizontality. Herein is seen the difference, as symbol of consciousness, between this square and the static square. Therefore rhythmic sequence is pictured by travel around its circumference. When the cross of horizontal and vertical diameters is added within this square, each of the two lines bisects a pair of opposite angles and the polarity of each angle-point is thereby objectified. By this four-fold bisection of angles, the Masculine-Feminine of Male-Female of Immature-Mature of microcosms of any archetype is outpictured. We are concerned with humans as individualizations of the archetype "Humanity" so this diagonal square with its structure cross pictures macrocosmically the government of this archetype and microcosmically

the "government-consciousness," passive and active, of the individual human.

We now transpose this symbol into the octave of astrological symbolism; place the circular symbol of the Sun at the center (the jointure of the two cross-lines) and the symbols for Aries, Capricorn, Libra, and Cancer at the left, upper, right, and lower angle-points, respectively. The result is the Great Mandala without its circumscribing circle—the "skeleton" of Humanity as an evolving—not evolved—archetype and that of the individual human as an epigenetically evolving microcosm. We will discuss the "problems" of "Government of humans by humans" as they specialize in the three basic types of "being governed."

Considering the dynamic essence of Aries-Mars as the "personality" of the incarnated human archetype, we are sensitive to the "controlling agencies" represented by the other three structure-points which are all, generically speaking, more feminine than Aries. The feminine polarity of the Cosmos is that which receives and shapes the dynamic essences. As Aries, through Mars, "blasts forth his energies from the Ascendant-point," Capricorn-Saturn, Libra-Venus, and Cancer-Moon stand as organizers and co-ordinators of the vital expressions. "That which Aries comes from"—as the "thing incarnated" in this mandala—is parentage; by parentage is the individualized form begotten, by parentage is the form sustained, protected, and nurtured. Therefore, Cancer-Capricorn as archetypal parentage is the first co-ordinator—governor—of the individual's expression. The first of these, however, is Cancer—the symbol of Matrix, and the arch-symbol of seed-source. This, in group-terms, is government for the perpetuation and preservation of forms; it is the most primitive form of group-government. The primitive human was subjected entirely to the directive power of the elders of the tribe, and his significance

was not as an individual, for himself, but as a factor of the tribal unity. His evaluation to the tribe was physical—his strength, prowess, combative and generative ability were the ear-marks of his value to the life of the tribe. His identity was tribal, his virtue was obedience to the directives of the elders. In relationship to that narrow directive he was "child" and child he remained until he, in time, began to realize an awareness of himself as an individual. To accept external directive unquestioningly, unthinkingly, is to be subject to the parental principle of government, secular or religious. And this applies to people living now as well as those who inhabited the jungles thousands of years ago.

Governments that encourage such attitudes in their people as blind, unthinking adherence, in whatever form, to such a concept as "Mother Church"; fanatic patriotism; dependency on group-opinion and group-feeling for guidance; racial prejudice and hatred; or habitual addiction to governmental bounty for material sustainment are those that are functioning as external moldings of a very limited consciousness. They have their karmic and evolutionary place, and AS SUCH THEY ARE GOOD. But no government of this kind was, is, or can be a permanent pattern for any group because its essential function is to co-ordinate and focus a collective primitivity. Evolution serves to transcend primitivity on any octave. Cancer-Capricorn is archetypal structure; it is the symbol of security to the subconscious of Humanity. It symbolizes "that which was" and primitive (ignorant, fearful) people cling to an established external (parents, home, church, nationality-concept, etc.) to realize security. A government that congests on this function is one which discourages individual effort and thought; and in that way lies the path to dictatorship, which is "parental government" that has been allowed to become the tool for an intensely focussed

negative power-consciousness (of an individual or a group of allied individuals or nations). In primitive times, people thrived and progressed under the protective administration of men relatively wise, but the same basic type of government, in the hands of unprincipled and heartless persons, turns the parental quality into tyranny—by which the collective residues of hatreds, greeds, and cruelties become focussed in the power-lusts of the ruler who personifies such a nation. This type of government becomes DEGENERATE the moment the welfare of the people at large is disregarded or when the attributes of individual initiative and expression are weakened through over-giving. Too much protection and bounty are as out of line with governmental principles as are cruel suppression and disregard of human rights. No one evolves who copies, in his personal life, the degenerate example of bad rulers; he simply adds negative power to the “power-for-evil” of the ruler and to the collective, congested evil of his fellows. To accept national or governmental bounty as a “timely assistance” and use it for its purpose (to “get going again”) is in keeping with the principle of the type of government; to make a habit of accepting assistance from “Father-Mother Government is to traduce one’s incentives for growth, fulfillment, and maturity. (Parents—governors of your family circles—do you encourage dependency in your children? or do you encourage the exercise of reason and ability so that your children may rhythmically develop the maturity of self-reliance?) It is true that some adults are so conditioned that they feel they have no reason for existing unless someone is leaning on them; they would rather “feel strong by comparison” than to try to encourage the individual abilities of the weaker one. They are functioning, subconsciously, to try and compensate for a guilt (unfulfilled responsibility) complex. They resent any attempt of the “weaker per-

son” to develop his own potentials and they are, in this respect, not too unlike some politicians who promise to give everything in return for a vote. Think about this in terms of present-day conditions. To be prominent and highly placed, to be called wonderful, great, kind, generous, etc., is the be-all and end-all of what they call happiness; and they are conditioned—and willing—to give anything in payment for this kind of approbation. A family formed by two such parents, a nation directed by such a ruler, will achieve pretty much the same kind of results—a parasitic undependable child on one hand, and a parasitic undependable, irresponsible citizenry on the other.

The polarization of this governmental type is Capricorn, the Saturn vibration, symbol of the aristocratic type of government. Its keyword is hierarchy—it is the first type extended into much more diffusion of expression by many classes which, congested and unregenerate, results in the infamy of caste. Cultivated, it provides the manifestation of cultivation and refinement (externally at least), the exercise of abundance through wealth for artistic and educational purposes. The vice of this type of government is seen in the emphasis of superficialities (ancestry, family background, money) as standards by which the individual is valued. The policy or slogan: “As long as it looks all right it’s good” is typical of the surface-evaluation of this type. Ambition to realize *place in the hierarchy* takes the place of aspiration to realize self-improvement; adherence to crystallized formal standards of conduct, thought, and belief may designate the identity of a “member in good standing” but it hardly can be taken as an identity of a person who is exercising his individual values and capacities. Saturn, the condensation of matrix, characterizes this type through the tendency to resist—stubbornly—needed changes; maintenance of established forms become so fixated a purpose that improvements

which would benefit all are either ignored or disdained. The practice, over long periods of time, of wealth being congested in specific points of the hierarchy breeds corruption, because it discourages individual exercise. The monetary "fluid"—the life-blood of practical exchange—is a means by which humans can realize certain benefits by use of their individual faculties and intelligence. When it is handed down through generations in a relatively limited scope it becomes a *karmic testing* of individuals to take it and use it without making effort for themselves and so weaken themselves, or it makes possible a material compensation, of a karmic nature, to those who are conditioned to use it wisely for the improvement, progress, and well-being of themselves and others. However, a true aristocrat does not need family - background, this - and - that of ancestry, so much inherited wealth, and such-and-such a "position" to demonstrate the refinement of his nature and inclinations. He graces and beautifies whatever "station God has seen fit to place him"; his influence is one of refinement on all who know him. The aristocratic government that uses the public, but which has forgotten that it too has a pattern of service to fulfill to the public, traduces the best of its qualities. To have the advantages of education and not use them for a more extended good, to have access to large sums of money and congest on triviality, to disdain one's fellowman because of difference of position is no aristocracy—it is only a shadow of a mask of it. And the mask smiles—cynically and unbeautifully. Aristocracy gives humanity the opportunity to observe its collective consciousness of separateness in action. The study of aristocratic governments throughout various historical periods and in different nations tells us what ultimately happens when, by an illusionary concept, we seek to separate our common destiny-patterns from our fellows. This concept, diffused through the mechanism

of organized religions, Christian or otherwise, has resulted in some of the most terrible karmic causation because, by its very nature, it seeks to fight against the very thing that all religion seeks to establish—the ever-clarified sense of (God's and Life's) Unity in the human consciousness. The parent, separated in his consciousness from his child as a fellow-human, says: "Do what I say. I am your parent." There is nothing in such a statement to appeal to the reason or heart of the child. It serves to intensify his feeling of inferiority-difference in subservient relationship to his parent instead of increasing fellowship.

The "I Am"-ness of Aries as Ascendant of this mandala pictures Humanity as a potential self-ruler because it is, by attribute, an individualized expressor. For the most part, most of us do not have the power-consciousness to rule ourselves much less to rule others. But, because we are expressors we influence (a micro-cosmic octave of rulership) others by everything or anything that we think, feel, say, and do. There is only one Ascendant, archetypally or concretely, and since rulership is the ordering of the cosmos we can improve the quality of our influence on other people. It is true, and this is an interesting point, that we cannot rule or influence anyone who is indifferent to us or who is more perfectly organized than we are—we are influenced by those people much more than we affect them. Therefore we have to rule ourselves better if we are going to attract better "rulership - influence" from others. Apply this to the relationship of a nation's citizenry to its hereditary or elected rulers. Look at the story of France's civilization under the reigns of Louis XIV, XV, and XVI. The corruption and cynicism of the first two perfectly outpictured much that was degenerate in the general life-concepts of the people. The ineffectuality of Louis XVI made it possible for the disintegra-

(Continued on page 140)

Astro-Philosophy Series

PART II—A STUDY OF POLARITY

THE horoscope is, among many other things, a mandala of sexuality. The life of all manifestations is the interchange made by the Cosmic Forces as they express the dynamic and receptive polarities. That which is dynamic we refer to as "positive," "active," "masculine"; it designates "that which impregnates or stimulates." In physical manifestation of living, generating organisms we call it "male sex." That which is receptive is that which is acted upon; it is "passive," "resultant," "that which receives the impregnation or stimulation and nurtures the new life into active expression." In physical terms we call this polarity-expression "female sex." People are familiar with the terms "male sex" and "female sex" because the generative impulses are a vital factor in their own experience and they are evidenced in the life-experience of other forms, such as animal and plant life, perceived on every hand.

However, the word "sex" is much more extended in its meanings. It is life in action and movement; the eternal interchange of vibratory powers and their effect on each other is that which makes manifestation what it is. And this applies to all planes, from the most dense, slowly vibrating level of material manifestation to the very essence of the Creative Source itself. Every moment of our existence is an expression of cosmic sexuality; this will be seen if we consider a few things that demonstrate our ability to stimulate and to be stimulated.

We ask a question; we are receptive to the information given to us by the person who projects the answer. We speak; we take in breath as pabulum for our words and we project the thought which we incarnate in sound-symbols called words. Our sense-perceptions are

agencies of receptivity, by their exercise we receive impressions by which we identify the world exterior to ourselves. We make ourselves perceptible to others by our action in movement and sound. Someone projects himself into our awareness; we react to his expression according to our vibratory state of consciousness.

These simple, everyday illustrations are just a few of the many that could be considered; however, they are sufficient to show that we, as expressions of life, are composite expressions of Cosmic Polarity. We are so constituted that we demonstrate throughout our lives, in one way or another, our essential bipolarity. To understand "sex" to mean only the attributes of physical generation is to keep our understanding at mud-level. The philosopher comprehends that a principle—whether of sex or anything else—is omnipresent.

In creative activity the essential bipolarity of the human organism is wonderfully illustrated. The artist, in his inspirational at-tempts, opens his consciousness to realizations of the perfect patterns resident in the inner planes; he draws down, as it were, the stimulating power which makes it possible for him to conceive the ideal pattern in terms of his particular artistic medium. By concentrated meditation he molds this realization into form on the mental planes. Then, by the agency of his highly developed physical technique, he gives birth to this particular version of the ideal pattern. In short, he projects this manifested concept into the Physical World and it, in turn, is perceived by other people who derive from it a stimulus of their own idealism and inspiration. Thus, the creative artist exercises both the receptive and the dynamic polarities; he fuses his own "maleness and femaleness" into one intensely focused creative act. Incidentally, this is astrologically illustrated by the planet Uranus, which

is exalted in Scorpio; Uranus is the fusion of Mars-Venus—the synchronization of the essential symbols of the planets whose points of rulership initiate the two horizontal hemispheres—self-awareness and soul-awareness.

Pupils—as children—are in the process of integrating their faculties through the functions involved in “growing up.” They receive a stimulus from the teacher and they absorb the effect of this stimulus; sooner or later they give life to their knowledge by putting it into action in their work as adults. The teacher, who, in relationship to his pupils, acts as a “stimulator” has, in his turn, been stimulated by those who radiated teaching to him. We are all dynamic and receptive links in the eternal chain of becoming.

“Masculine and male” and “feminine and female” are personalized expressions of Cosmic Polarity. The ultimate abstraction of these terms—their composite essential truth—is summed up in the simple phrase: CAUSE and EFFECT.

As the essential sexual maleness of the human organism acts on the essential physical femaleness, so the creative source acts on and through material manifestation for the ongoing of its total Life. The material dimension—in all of its immensity of spatial expression—is female to the cosmic male. Matter has been defined as the “negative Pole of Spirit,” “Mother Earth,” and many other such feminized expressions, or figures of speech. Neither pole exists—or can exist—without the other; the essentials of each are inherent in every expression of life. The horoscope bears this out in a simple, beautiful way:

Use three blank circles as illustration; in the first, place a dot in the center. This is analogous to the creative source manifesting a universe, a galaxy, a solar-system, or an individual human-being. The “Life” of the wheel is not shown; its area is, except for the dot, entirely blank. Meditate on this wheel as it represents a specific life-expression.

In the second circle place a central dot and then add the vertical diameter; the circle now has “Life”—its area is differentiated in the simplest possible way: division, by one line, into two hemispheres. This vertical line is the abstract symbol of the dynamic polarity of the cosmos; it is the essential symbol for the generative action of sex; it is the root-symbol of cause. Apply it to any human horoscope and recognize that this vertical is the composite of the cusps of the fourth and tenth houses—the “houses of parentage.” Our parentage is the “first step,” the “initiating agency,” the cause of our manifestation on the physical plane as human beings. But, note this clearly: we have, as our parentage, a composite of male and female sex; one is focalized in male polarity as its physical expression and the other is focalized physically in female polarity. The two together generated our physical vehicle.

Now, to the third circle add the central dot and the horizontal diameter. This is the picturing of that which is acted upon by the generating agency—the subjective aspect of life, that which was generated and is the result of generation. The vertical is cause, the horizontal is effect. The third circle, with the horizontal diameter, is also differentiated into two halves but, since they are “focalized horizontally,” they appear as the “counterparts” of the vertical halves. This horizontal diameter is, astrologically, the composite of the cusps of the Ascendant (first house) and the Descendant (seventh house). The person represented by the chart—the native—stands at the Ascendant, his consciousness enveloped in his physical garment; he “looks across the wheel” and, at the furthest point, opposite to his own place, he sees (in the same way we see our reflections in a mirror) his counterpart, his “other Self,” his needed fulfillments, his—in short—mate.

The thrilling, stupifying marvelousness of astrological symbology is nowhere

more evident than as the composite of four halves in one circle. Add to the second and third wheels the complementary diameter; the result pictures the four quadrants of the individual horoscope but, in simple form, it pictures the bi-polarity of that which generates and that which is generated.

You are a man; your seventh house is a woman; one of your parents is a man and the other is a woman. Yet the vertical line of parentage represents the bi-polarity of the dynamic essence of life; the horizontal represents the bi-polarity of the receptive essence. Continuing this approach in a more extended way we see that every factor of the astrological wheel is a composite of dynamic and receptive polarities. Any male or any female can have any of the signs on any cusp; the ruler of the chart, the Sun and the Moon, or any of the planetary positions can be found in any of the zodiacal signs regardless of whether the signs involved are considered "masculine" or feminine."

So we are able to recognize that if our physical bodies are specializations of polarity into male or female generative sex, our consciousness is a vibratory composite of both polarities. Understanding human relationship is really understanding the vibratory sexuality of the human consciousness. The astro-philosopher must cultivate this understanding if he is to unlock the deepest secrets of astrological patterns.

The astro-philosopher who is a parent—father or mother—starts to understand his childrens' charts when he starts to understand his own chart. To the degree that he "turns away" from anything in his own vibratory picture will he be deficient in interpreting those of his offspring. His eighth house is his generative life particularly in relationship to his mate, but his fifth house is the area of love-consciousness by which he extends an "invitation to life" to other Egos who come in as his children. All parents, to a degree, express the fifth house love-potential, but parents who

are astro-philosophers combine the powers of the fifth house with those of its spiritualized polarity, the eleventh. They are not just parents, they are friends; they are not just nurturers of the body, they are nurturers of the mind and Spirit; they are not just "the old man" or "my ma"—they are elder brother and elder sister who have offered to share their understanding of life with those who come in through them. And, as astro-philosophers, they offer to their young ones a viewpoint based on understanding of principles plus the warmth and consolation of a loving heart. He, the parent, will seek to understand the "bi-polar vibrational constitution of each child and prayerfully seek guidance to clear awareness of the patterns of the childrens' charts as they represent potentials for unfoldment. He must understand the principles of life as they are pictured in the fifth-house pattern of his own chart and align his Consciousness more and more with the essential meanings of parenthood as a factor in Life-experience.

We have come to a point in our approach to human nature when we no longer put men into packages labelled "masculine qualities only" and women in similar designations of "feminine qualities only." This outmoded approach has been proven to be out of line with the spirit of truthful inquiry. Males can, and sometimes do, manifest a marked tendency toward elements of the feminine personality and the converse is true of many females. The astro-philosopher, who is a parent, knows—and knows with his deep understanding—that his sons and daughters are composites of vibrational polarity and that their purpose in living and his purpose in nurturing and guiding is not to become "all man or all woman" but to cultivate the power to express the best of both, according to the essential requirements shown in the charts. Here is a significant point which is presented as a basic for a parent to determine his vibratory effect on the consciousness of a

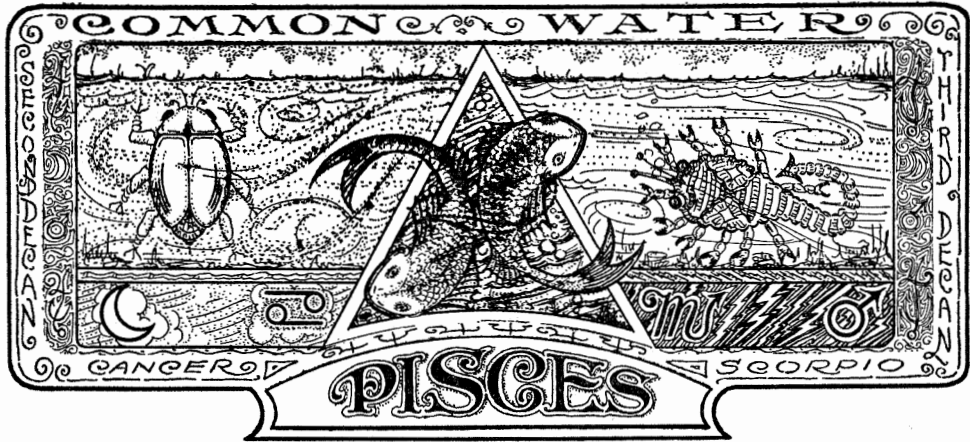
child: compare your chart with the child's and if you have a planet conjunct the child's Ascendant, then know that you stimulate in a very marked degree the vibration of that planet in the child's chart. This is a basic example of the Principle of Sympathetic Vibration—the "tuning-fork-principle." If you, a man, have your Mars or Sun on your daughter's Ascendant you, as an astro-philosopher are bound to cultivate the most constructive expressions of that planet in your own living. You are the first "living man-picture" your daughter has and to the degree that you can represent regenerate Sun or regenerate Mars, as the case may be, you assist in a remarkable way to help her "register" a favorable reaction to the opposite sex. Other planets work the same way but Sun and Mars are used in this illustration because they are—in composite—the basic, or essential, "masculine pattern of consciousness." Unregeneracy on your part, in relationship to her, will stimulate her (she, being the child and impressionable, is very sensitive to your vibration) to intensify any unregenerate "male-picture" that may register in her chart and make it correspondingly difficult for her, when she is grown, to "clarify her pictures" of the opposite sex.

The same principle applies to your effect on your sons, your wife's on the children, and the children to each other. This "planet on Ascendant" is a vital vibratory tie-up and must be studied with great care—and the results of the study applied conscientiously in daily living. Further study can be given to any inter-relationship between two planets and charts; note particularly those exchanges in which the dynamic planets of the boys conjunct the planets of the girls; this is a variation of the "planet on Ascendant" pattern. If a girl has a "masculine-plus" vibratory pattern and a boy has a "feminine-plus," and they seem to be strongly drawn to each other in their growing up together, then study the Uranus of each in rela-

tionship to each other. Uranus, as has been said before, is the "composite of masculine and feminine." In relationships between people it indicates spiritual attractions of great depth and intensity, and the child who has Uranus affecting the other one's chart in a noticeable way can be potential "illuminator" of the other one. Help your children to understand themselves as expressions of the Goodness and Beauty of Life—which, in truth they are—and make yourself a "mediator"—through your astro-philosophical understanding—between that which they tend, instinctively, to be, and that which their charts indicate they can become.

If one parent is an astro-philosopher, the other one should try to learn something of the subject so that a degree of mutuality of understanding and approach can be found as a basis of training and guiding those to whom incarnation was given. Each child has, innately, a unique "father-mother" picture; perhaps there is a deep and difficult karmic tie-up between one of the children and one of the parents, or between two of the children. Mutuality of astro-philosophical understanding can be a wonderful "at-tune-ment" for the parents in their cooperative service as parents. These tie-ups must be understood by both parents to be manifestations of the Law of Cause and Effect—to be perceived as energy-patterns that are in the process of regenerate fulfillment through Love. They are not to be side-stepped, avoided or "shrugged off."

Astro-philosophy provides a wonderful channel by which parents who are inclined to live excessively in their centers of feeling-response and emotion may gain perspective in their seeking to understand their children; further it gives the parents a wonderful "joint-hobby"—something they can use to help other parents and to enjoy together as long as they live. Through it they can realize the truth that marriage is fraternity, its life is mutuality, its flowering is true friendship.



The Children of Pisces, 1951

Birthdays: February 19 to March 21.

CHILDREN who come to birth during this solar month have the individuality focused through Pisces, third of the watery triplicity, and symbolized by two fish trying to escape the bond existing between them. These natives are emotional, changeable, imaginative, and impressionable, and, being of a dual nature, are often torn by inner forces which are quite opposite in their influence. Beneath a seemingly calm surface may rage an unceasing struggle between hope and fear, faith and reason, the Spirit and the flesh, the dreams of the future and the memories of the past.

Pisceans are highly sensitive to the mental and psychic atmosphere about them, and are consequently apt to be easily influenced. Kindness, sympathy, and a desire to serve are characteristics of those who respond to the higher side of the sign, but many of them need to cultivate discrimination, a sense of responsibility, and a desire to accomplish objectives here on the material plane.

Since Pisces is the 12th house sign, the house of ripe destiny, many of its natives come to earth life to face much accumulated destiny from past lives. They are

prone to yield to a feeling of being in the hands of fate, and enjoy playing the martyr. At the same time they often have an inner understanding which enables them to distinguish the essential from the non-essential more accurately than most of their associates.

Ineffectual and unhappy when functioning solely on a personal or materialistic level, the children of Pisces can be surprisingly capable and creative when, true to their Inner Light, they lead a simple, charitable, and meditative life, expecting little, giving much, thoughtful of the needy and forgetful of self.

The solar month for Pisces opens in 1951 under several different planetary influence: Sun trine Uranus, Venus conjunct Mars, Mercury trine Neptune, Saturn square Uranus, and Jupiter conjunct Mars.

The trine of Sun to Uranus lasts until March 4, giving an intuitive, original, and independent nature. There is apt to be inventive ability, along with an interest in electricity, radio, airplanes, radar, etc. Progressive friends will be helpful to these natives, who are usually idealists.

The conjunction of Venus with Mars lasts until February 28, strengthening

the passional side of the nature, but giving energy and ambition.

The trine of Mercury is in operation until February 25, giving a mind peculiarly adapted to the occult art. These natives usually succeed in occult science and often develop a supernormal faculty. They are particularly good as magnetic healers.

The square of Saturn to Uranus lasts all of the solar month, indicating for all the children born during this time a need to cultivate honesty, unselfishness, and industriousness. A violent temper is usually possessed by those with this configuration, so that they should be taught the advantages of possessing poise and self-control.

The conjunction of Jupiter with Mars is separating, and unless these planets are made stronger by angular position, the effect will be little felt after the 19th. Physical vitality and earning capacity are strengthened by this aspect.

Beginning February 20 and lasting until March 2, Venus opposes Saturn, indicating an inclination to be underhanded and scheming, as well as extremely jealous. Children with this vibratory pattern should cultivate truthfulness, generosity, and uprightness, particularly in their dealings with the opposite sex.

Another difficult Venusian aspect begins February 24 and continues until March 6: Venus square Uranus. Here again is indicated lessons to be learned in relations with the opposite sex. High moral standards should be inculcated early in the minds of these children, and the parents should have a keen realization of their responsibility in setting an example worthy of imitation.

An excellent mental vibration, Mercury trine Uranus, begins February 27 and lasts until March 6. This planetary pattern indicates an original, independent, intuitive, and inventive mind. It is the hall mark of the pioneer in thought and invention, the idealist. Many friends are apt to be attracted on account of the

kindly, sympathetic nature. Literature, science, and invention are favored.

From March 1 to March 21, the Sun is in conjunction with Jupiter, a most favorable configuration for health, wealth, and happiness. There is an abundance of vitality, a happy, cheerful disposition, and admirable dependability, as well as executive ability and good judgment.

These natives are trusted by their associates because they never betray a trust. Religiously conservative, they are often described as "pillars of society."

Mars squares Uranus from March 1 to March 16, an aspect which indicates the need for careful training in unselfishness, kindness, poise, and respect for proper authority. Otherwise there will likely be some severe experiences in store for these natives.

The Sun is in conjunction with Mercury from March 2 until March 19, favoring the mentality and memory, except on the days when the orb of influence is less than 3 degrees.

From March 7 to March 16, Venus opposes Neptune, suggesting lessons to be learned in the marriage relation. Trustworthiness should be cultivated.

Mercury conjuncts Jupiter from March 7 to March 15, giving a cheerful, optimistic disposition, along with a broad and versatile mind able to reason and judge correctly. Those with this aspect are apt to be successful in law or literature and much respected for their honesty and sincerity.

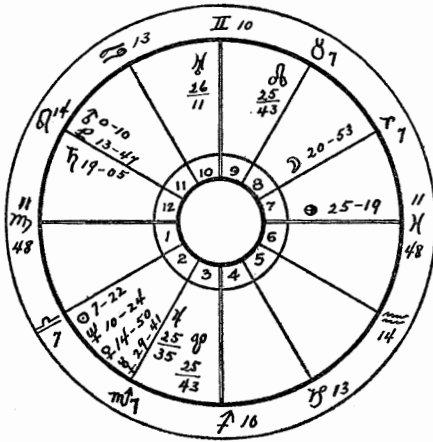
From March 16 to March 21, Mercury squares Uranus, indicating the need of cultivating a sane, sensible attitude. Consideration for others should also be taught these children.

The last three days of the solar month we find Mars opposing Neptune, a vibration which can be transmuted only by clean, pure, unselfish living. Parents of these children should begin early to teach them high standards of thinking and conduct.

Reading for a Subscriber's Child

NETTY JOAN AND NANCY JEAN D.
Born: September 30, 1947, 4:39 and
4:43 A. M.

Latitude 34 N. Longitude 84 W.



This is the chart for the elder (by 4 minutes) of twins. Since the 4 minutes difference in time of birth causes the change in house position of only the Sun, placing it in the 2nd house for Netty Joan and in the 1st for Nancy Jean, we are using the one chart for both.

The position of Sun, Neptune, Venus, and Mercury in Libra gives these children a predominantly Libran individuality: active, ardent, changeable, fond of society, art, and music, and especially partnership minded. They will enjoy doing things together.

The Sun is in conjunction with Neptune and Venus, sextiles Mars and Pluto in Leo in the 11th, accentuating the artistic and musical side of the nature and giving much energy and good health. The earning capacity is good, but there is a tendency toward extravagance in personal adornment. Neptune and Venus (and to some extent the Sun) are also sextile to Saturn in Leo in the 12th, indicating such desirable qualities as tact, method, thrift, self-reliance, good taste, honesty, and high morality. There

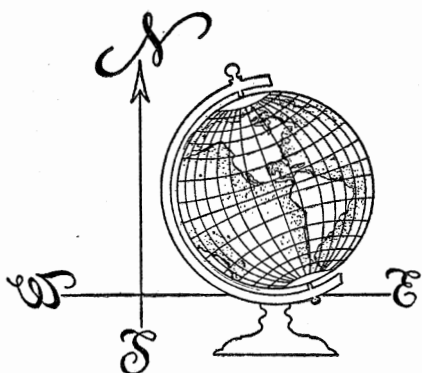
is an interest in the occult and the ability to delve deeply into occult and mystic subjects.

Mercury, in the last degree of Libra, trines Uranus in Gemini in the 10th, squares Mars, and opposes the Moon (nearly 9 degrees) in Aries in the 8th. The mentality is original, independent, and aggressive, and the ideals are high. Ability in music, art, science, and literature is favored. However, the square to Mars indicates need for training in self-control and kindness of speech. A tendency to exaggerate also needs careful attention during early years.

Jupiter in Scorpio in the 3rd house is in conjunction with the Dragon's Tail and trines Mars. This configuration bespeaks an interest in the occult, and an ardent, aggressive, self-reliant, and resourceful nature. Traveling, writing, publishing, and relations with neighbors and friends are favored. Educational advantages are apt to be exceptional and the education will be of much benefit in the life work.

The Moon in Aries in the 8th, sextile Uranus in Gemini, trine Saturn in Leo, and opposing Mercury and Venus, gives an independent type of mind which aims to hew out its own path in life. These little girls will have considerable ambition and aggression, but may meet with setbacks at times because of a tendency to act without deliberate thought. Gain by marriage or legacy is indicated, though there may be some difficulty through lawsuits.

Uranus in Gemini in the 10th house, sextile the Moon, and trine Mercury, will be a strong factor in the lives of these children, giving them an abundance of independence, originality, and intuitive genius. They are capable of becoming useful pioneers in bringing about the establishment of New Age ideals—in the fields of music, art, literature, religion, and science.



MONTHLY
News
 INTERPRETED

Annual Festival of Music

More than 4000 choral singers and 108 soloists will present the fourth annual Yuletide presentation of Handel's "Messiah" tomorrow in 27 areas of Los Angeles County.

Under the sponsorship of the Southern California Council of Protestant Churches and the Los Angeles Church Federation, the simultaneous production will begin at 4 p. m.

The combined church choirs represent more than 350 Protestant churches, according to Dr. Clarence W. Kerr, president of the Church Federation. The organization of the music presentation has been under the direction of Dr. Gordon W. Bachlund, head of the joint music commission.

"It is our plan to have the first Sunday in December each year known as 'Messiah Sunday' and thus commence the holiday season with an annual musical festival," Dr. Kerr said yesterday.

In the Los Angeles downtown area the 'Messiah' oratorio will be sung at the First Methodist Church, 8th and Hope Sts.

Participating churches with choirs being represented include Advent Lutheran Church, Calvary Evangelical United Brethren Church, Echo Park Methodist Church, First Presbyterian Church, Grace Evangelical United Brethren, First Methodist Church, Rosewood Methodist Church, Our Saviour's Lutheran Church and George Pepperdine College chorus.

—*Los Angeles Times*, Dec. 2, 1950

At no season of the year does music play as important a part in our lives as it does at Christmas. At the winter solstice the spiritual activities are greatest, and a fresh impulse of Divine Life and Christ Love is sent pulsing through the

planet earth, to be the spiritual sustenance and pabulum for growth of all living things during the new year. Christmas is not just the commemoration of an event that happened long ago. Each year brings a new Holy Birth of the Christ Love. It is this that gives the season power to touch hard hearts and make them receptive, even if for but a day or two, to the truth. Then Christmas carols are heard from lips which for the rest of the year may utter no word of praise or thanksgiving to God. Something in the recesses of their being responds to the influence of the Holy Season, and calls to mind remembrance of the homeland of the Spirit, the heaven world where celestial harmony is as all-pervading as is ordinary air on the physical plane.

Music is not something external to man. It is the essence of his being. On earth it is the most elusive of the arts. It cannot be seen or handled. It "bloweth and is still," but within each one is a center where harmony abides always. Lives that are lived in tune with these inner tones become poems, songs, melodies. Those who make earth's music draw their inspiration from various sources. Lesser musicians contact the Desire World, and their compositions may be pretty, soothing, harmonious, or harsh, unrhythmic, shattering. The great composers, of whom Handel was one, reach up into the Region of Concrete Thought, the Second Heaven, and write down for us some of its ineffable beauty. To

them we owe an enormous debt of gratitude.

Not every one can sing "The Messiah," for that needs vocal ability and training, but the musical genius of our era has given us a wealth of Christmas songs that represent the best in music, and are simple enough for all to sing. The Christmas music, whether it be a Handel oratorio or a familiar, loved carol, carries us to great heights of praise, love, and joy. When these words are printed Christmas will be many weeks past, but they are being written at a time when the air is still full of the glorious music of the Holy Season. Millions of people have been pouring out a flood of song, in praise and joy, and as these sounds welled up from earth, the new wave of heavenly Love flowed out to meet them, until it seemed the whole planet was drenched with harmony.

The exaltation of Holy Night passes, and we must face many problems and seemingly dark days, but during the coming months we shall have with us the power and love of our Father, made available through the Christ Ray, whose birth into the earth we greeted with such joy at Christmastide.

Cooperation—A New Song

The story rocked the delegates with laughter. A man and his wife quarreled violently and retreated to opposite ends of the front porch, said J. Howard Pew, Presbyterian layman from Pennsylvania and former president of the Sun Oil Co. Then a team of horses came slowly up the hill with a cart of stones. "Wouldn't it be wonderful if we could pull together like that?" asked the woman. "Well," her husband replied sourly, "we could pull together just as well as that if we had only one tongue between us!"

Actually, American Protestants and their Eastern Orthodox brethren were meeting in Cleveland last week to accomplish that very purpose to speak with one tongue and to act through one collective agency. For representatives of 25 Protestant denomina-

tions and four Eastern Orthodox bodies had come together to merge their work in such fields as missions, social research, education, relief, and evangelism. Previously, such efforts had been coordinated in eight separate agencies—the best known of which was the Federal Council of Churches. Other groups, such as the Protestant Film and Radio Commissions, also now agreed to give up their independence to further the cause of united Christian action.

And so on Nov. 29 there came into being an organization known as the National Council of the Churches of Christ in the United States of America. Representative of more than 31,000,000 Protestant and Orthodox churchgoers, the National Council symbolized a move unprecedented in the history of American Protestantism. Never before had so many churches—as varied in belief as Quakers, Episcopalians, Methodists, Lutherans, Baptists, Reformed and Congregationalists—cooperated on such a large scale. What the first assembly meeting at Amsterdam of the World Council of Churches in 1948 meant to Protestantism on a world scale, the constituting convention of the National Council at Cleveland represented for American churches. But it was no super-church, as the council was quick to point out in its message to Americans, and "not a denomination, not a church above the churches . . . (but) the national unit of a system of unified Christian enterprise."

Nine years in the making, the Council met as its planning committee had first met—under the shadow of war. The first organizational effort had commenced in Atlantic City, N. J., just two days after Pearl Harbor. Now many of the same churchmen witnessed the Council's birth in an atmosphere of almost equal anxiety. For those who wondered if it would suffer from a severe case of organizational indigestion, President Sherrill had an answer: The National Council of Churches was no more complicated than the local or city church council with which the NCC cooperates. The NCC, he maintained, would simplify rather than complicate.

In his presidential address, Bishop Sherrill made a vital point clear. The council or its constituent churches can never succeed if backed by a "pleasant self-satisfied laissez-faire Christianity." Both clergy and laity would have to go back to "the deep personal well springs of the spirit, communion with God, companionship with the living Christ."

—*Newsweek*, Dec. 11-50

The world today is a confused Babel of tongues. It is a battleground of ideas. There is the new vision of what can be accomplished by a voluntary cooperation of free peoples, and there are the forces of obstructionism trying to hold back progress. There is always such a conflict at the end of one age and the beginning of another. At the beginning of the Christian era, Christ Jesus warned His disciples of what they would have to face. To Simon Peter, who was destined to be one of the strong men of the early Christian Church, He said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

The new vision of these times can be summed up in the words "constructive cooperation." If men are to work together for the common good, there must be a bond of union between them strong enough to overcome the points of difference. It must be a strong, living ideal with power to compel the different units to work toward the common goal. An organizational machinery is not enough. We can learn a lesson from a tree. It is composed of many branches, which all contribute to the tree's life so long as they are full of sap and alive. A tree can weather many storms if the branches are healthy and supple, but dead branches are rigid and obstructive, and a menace in a time of storm. A tree that has many dead limbs cannot long survive.

Christ is the great unifying influence on the earth today. If cooperation for the common welfare is possible to men at all, surely it should be achieved most easily among those who call themselves by His name—Christians. We have long needed a unified Christian movement founded on the vital truths, and it is most encouraging to read of the formation of the National Council of the Churches of Christ in the United States of America. If this Union is to succeed,

the branch churches must all be full of life, and the twigs (individual human beings) on the branches must also be filled with the spirit of Christ. The point made by Bishop Sherrill is of the utmost importance: Strength to maintain the cooperative union can only come from "the deep personal wellsprings of the spirit, communion with God, companionship with the living Christ." If Christians can sink their differences in a combined effort to promote such a living faith, their example and influence will be almost unlimited. If the churches are "converted," they can "strengthen their brethren" who seek to establish cooperative methods on a wide scale among the nations of the earth.

The goal is nothing less than Universal Friendship and Cooperation. It is an ambitious goal and cannot be reached in a short time. We are making a beginning and should not be discouraged by difficulties. We must be prepared for opposition and setbacks, and these should make us try the harder. Separateness, misunderstanding, the conflicting interests of many Egos seeking self-expression can only gradually be changed into a willingness to work with others for the greater good. Evolution will eventually bring the many together in one harmonious whole. Then, instead of the present confusion of tongues, there will be the "new song" heard by St. John: "And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne... and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." We are now learning that new song, and trying to sing our individual notes in tune with the whole. When the harmony is perfected, the Creative Hierarchy of Pisces, humanity, will make its unique contribution to the celestial music of creation.

READERS' QUESTIONS

The Faculty for Music

Question:

If the reflecting ether is the medium through which thought makes an impression upon the human mind, how can I make a deeper impression on my thoughts so as to remember them and express them, for instance, in the matter of music?

Answer:

The reflecting ether is the vehicle of memory, that is, the subconscious memory. Pictures of one's environment are constantly impressed upon the reflecting ether of one's vital body through the medium of the inspired air. These pictures include not merely scenes but also thoughts, emotions, sounds, etc. This memory is connected with the conscious memory through association of ideas, which brings any desired picture back into the mind when the association is complete. But the ability to express music is not merely a matter of memory; therefore it does not depend entirely upon the reflecting ether. It depends upon training the mind until the process of striking the right keys becomes almost automatic and is taken over largely by the subconscious mind. Also one's capacity for music depends upon one's spiritual development to some extent because the World of Thought is the realm of tone and music, and it is from this realm that we get our inspiration to produce music. Therefore the musician, particularly the composer, either consciously or unconsciously has a degree of spiritual development which enables him to contact this realm and bring down the inspiration for music.

Solar Plexus Clairvoyance

Question:

The statement has been made that anyone can develop through the solar plexus so as to become able to read in the Memory of Nature. Is this true according to the Rosicrucian Teachings?

Answer:

It is stated in the Rosicrucian Philosophy that a medium acquires his clairvoyant ability through the involuntary nervous system and the solar plexus. Mediumship is merely a revival of the mirror-like function possessed by man in the far past, by which the outside world was involuntarily reflected in him, and which function was afterward retained by inbreeding. This mirror-like ability is not under the control of the will and is negative in nature. It does give, however, the ability to read pictures of the past which are to be found in the reflecting ether of the earth. This is the lowest phase of the Memory of Nature, the higher phases being found in the World of Thought and in the World of Life Spirit.

The mediumistic ability involves the counter-clockwise vibration of the centers of the desire body. Since it is a negative form of development, a person must become negative to acquire it. Mediums are usually negative in all their vehicles; that is, they are negative mentally and emotionally, and the connection between the etheric and physical bodies is very loose. A person who is positive would be very foolish to try to develop clairvoyance via the solar plexus. Of course, if he should relax his self-control, studiously cease to use his will, and make

himself negative in every possible way, the time might come when his vibrations would begin to be counterclockwise, and then he might develop the ability to read in the reflecting ether. This would be a most undesirable form of development, however. Positive clairvoyant development through the pineal gland, pituitary body and cerebro-spinal system, which is under the control of the will, is the only kind which is permanent and satisfactory. The ability to attain positive clairvoyance is latent within every individual, but since it requires much effort of the will in mastering the lower nature and living the positive way, few there are who have attained it at this period of human evolution.

Music As a Gauge of Evolution

Question:

What is the effect of music from the evolutionary standpoint? Can a person's or a nation's spiritual status be judged by its music?

Answer:

The answers to these questions have, we believe, been given in our editorial on page 99. However, perhaps the following will also be of help:

The mental world, the so-called Third Heaven, is the realm of tone and therefore the realm of music in the abstract. Terrestrial music is the material counterpart of spiritual music. If a person's musical faculties are highly developed, it shows that he is correlated to a considerable degree to the above superphysical region, which is the highest region in which man has functioned up to the present time. Therefore it would represent an advanced degree of development provided it were not one-sided—that is, provided the analytical mental faculties, which also belong to this region, were developed at the same time.

Music comes under the rule of Venus and Neptune, and in the case of one-

sided development the sensual side of these planets comes to the fore, and sensuality in various forms is manifested. This, of course, is a low phase of evolutionary development.

The Lost Word

Question:

Is it true that there is such a thing as the "Lost Word," known and carefully guarded by the members of the Mystery Schools? If so, can you tell me what the "Lost Word" is?

Answer:

Yes, there is such a thing as the "Lost Word." It is the spoken word which expresses the divine creative power inherent in man. There was a time in the very distant past when mankind, then under the direct guidance of the gods, were in possession of this Word and used it as a means of creation, working with it formatively on the animals and plants. As a result of selfishness, cruelty, unbridled anger, and passion, mankind became unfit for mastership over the lower life waves, and this spoken Word of power was taken from them.

The true esoteric Mystery Schools, all of which are etheric, are in possession of this Word, as are also all individuals who have graduated from the nine Lesser Mysteries and from the first of the four Greater ones. Such persons are then known as Adepts, and have learned to use this creative Word of power which humanity lost in its descent into materiality.

All persons possessing this Word naturally guard it most carefully, for it is a dangerous secret, the possession of which may prove most disastrous to one not evolved enough to use it.

When each individual has become sufficiently spiritualized, he will again be entrusted with the "Lost Word," in which is incorporated the creative power of the divine man of the future age.



Needed--A Diet for Our Soil

By ARNOLD P. YERKES

(Conclusion)

MANY others, however, have become alarmed at the increasing indications of a falling level of national health, and have embarked on an extensive study of the situation. These men point out a much higher percentage of military rejections in World War II as compared to World War I; to a greatly increased percentage of hospitalization of the general public; and to a marked rise in the incidence of degenerative diseases. They have concluded that Dr. C. W. Cavanaugh, Cornell University, was right when he said:

"The fact is there is only one major disease, and that is malnutrition. All ailments and afflictions to which we may become heir are directly traceable to this major disease."

Dr. G. T. Wrench, of England, in his book, *The Wheel of Health*, makes a similar assertion:

"The inescapable conclusion is that in a very large number of diseases faulty food is the primary cause. The suspicion is that faulty food is the primary cause of such an overwhelming mass of disease that it may prove to be simply the primary cause of disease."

Such men take serious exception to statements like the following which appeared in the column of a physician

serving as health editor of a daily newspaper:

"If every day you drink a pint of milk, eat an egg, one serving of meat with several slices of whole wheat or enriched bread, two servings of vegetables, green or yellow, one potato, a citrus fruit and another fruit, then you can forget about vitamins and go merrily on your way with the joys of living."

This is typical of the "orthodox" attitude of many members of the medical profession, who apparently are not aware of how seriously depleted the mineral content of our soils has become. The realities will hardly justify such a view.

One pint of milk may be quite different from a pint of milk produced on another farm where a different soil management is practiced or where the cows receive a different kind of feed. An egg from a hen on a given farm may be decidedly different in composition from eggs produced on a neighboring farm with different soil or feeding conditions. The same holds true concerning bread, vegetables, and fruit. Their mineral content is limited by the mineral contents of the soil.

Plants do perform some near-miracles, but they simply can't extract from a soil minerals which are no longer there. They will always do their best to grow

and produce seed to perpetuate their species, but when the soil is exhausted of certain minerals the plant cannot enjoy real health. We know that some so-called plant "diseases" are really the effects of the absence of certain minerals. It seems probable that others may be found to be in the same class.

Some people think all such "diseases" are just the effects of deficiencies. They even claim insect damage is often due to the unhealthy condition caused by such deficiencies—that healthy plants are not so appetizing to bugs and that they can better withstand their attacks.

Others scoff at such beliefs, and much time and printer's ink have been wasted in arguing the case. We should not tolerate arguments and "opinions" on such important matters in this day and age, when the facilities are available to obtain the facts.

The virgin soils in the United States, when it was first settled by white men, were not all alike so far as mineral content and other characteristics were concerned. But most of them probably contained adequate quantities of most of the minerals listed as being required for human health.

The story of how some of these minerals were removed from the soils to a point where their lack causes diseased and insect-ridden plants, sickly animals, and menaces the health of everyone, must be limited to a few words.

For many generations crops and animals have been grown on our farm lands and shipped to the cities. With them, at first, went the minerals which nature intended they should contain. Each year's crop contained only small quantities of these "minor" elements, but in the one or two hundred years that our better soils have been farmed, some of these important "minor" elements have been depleted. Erosion and leaching have lent a strong hand in this process in many areas.

The minerals shipped to the cities never returned to the soil of the farms

from which they were hauled. Instead, they went back to the sea as sewage or landed in inaccessible spots such as garbage dumps or ash heaps.

A few people realized what was going on and tried to warn the public. For the most part they were voices crying in the wilderness.

Most people, including our soil scientists, believed that so long as the calcium, nitrogen, phosphorus, and potash (the first four items in the list of body-building elements) were added to the soil we could continue to obtain good yields of crops. They took it for granted that good yields and high quality were synonymous. This is not true.

It so happened that slightly over 100 years ago a famous chemist analyzed, to the best of his ability, a human body. He found calcium, nitrogen, phosphorus, and potash, in addition to water. His crude methods showed the same elements in plants and animals, and he concluded that so long as these elements were replaced in the soil in generous quantities neither plants nor people would suffer from malnutrition.

As is so often the case, the opinion of a noted scientist was accepted as gospel truth by scientists and laymen alike. For practically a century few people had the temerity to question his assumptions. His teachings still dominate most classrooms where soil chemistry is taught.

The value of calcium (usually applied as quick lime, marl, or shells) in improving soil tilth and yields and quality of crops had long been known. The present wide use of fertilizers, containing nitrogen (N), phosphorus (P), and potash (K, from kainite), is a direct result of the teachings of this chemist.

Some people still praise him as a benefactor of the human race. Others say that his teachings have been and still are responsible for untold sufferings of millions of people whose health has been ruined by deficiencies of minerals in their food, and also for other millions in early graves from the same cause.

His declaration was one of those dangerous "partial truths." Calcium and NPK are essential, as he claimed, but they are not the whole story. It now seems clear that, instead of pointing the way down the highway leading to improvement in health of plants, animals, and people, he guided us into a dangerously narrow by-path from which we are just beginning to emerge.

Regardless of which opinion of him is correct, it is interesting to contrast his four elements of plants—calcium, nitrogen, phosphorus and potash—with the results of analyses of plants made with modern equipment. All the samples contained sodium, potassium, calcium, magnesium, copper, zinc, aluminum, silicon, phosphorus, iron, boron, manganese, barium, strontium, and lead.

Many of the samples also showed the presence of tin, cobalt, silver, nickel, molybdenum, and chromium.

Readings of iodine, sulphur, and selenium were not made.

This listing shows, better than words can express, how far we have progressed in the past century in developing methods and equipment for analyzing materials. Yet the utilization of this new technique, which shows almost instantly the composition of any grain, fruit, meat, or other food, has been tragically small so far as improving human health is concerned. It is to be hoped the next generation will make far better use of these facilities which seemingly offer such stupendous opportunities for benefiting the human race.

For example, consider the case of the medical scientist in India who fed large numbers of white rats on diets similar in every respect to those of various groups of natives. This exhaustive experiment showed conclusively that diets which caused deficiency diseases in human beings also caused similar diseases in rats. On the other hand, diets on which human beings enjoyed excellent health also kept rats in equally good health. Food-stuffs grown by the Hunzas, one of the

healthiest races known, maintained rats in exceptionally good condition.

This was fine, so far as it went. But if the work had only included complete analyses of all the diets, so that we might know what elements were contained in the foods of the healthiest people, and the healthiest rats, and just how they differed from those producing diseased people and rats, it would have gone a long way toward solving the problem of maintaining health through adequate nutrition. Also, if we knew the exact mineral content of the soil on which the most healthful food was grown, we doubtless could duplicate it at will.

For years, not only in this country but in others, there have been farmers and scientists who recognized the shortcomings of the NPK formula. Such men have made various attempts to improve the health-giving qualities of soil products. Some rely upon adding bacteria-rich humus formed by composting. Others depend upon the addition of numerous minerals. Building up the earthworm population is believed by many to release more minerals from soil particles. Bio-dynamic farming, which might be termed an advanced form of composting, has received considerable publicity in some sections.

The people who are practicing these "unorthodox" methods of soil treatment seem to be, without exception, enthusiastic about the results they are obtaining. They boast of the better quality and flavor of their crops, and of the improvement in health of animals and humans consuming them. They even make claims of "cures" of degenerative heart troubles and other "deficiency" diseases by diets of these healthful, mineralized foods. The "orthodox" group pooh-poooh all such methods and claims. The argument has been bitter and long drawn out, as arguments with few facts on either side usually are.

It is time more facts were definitely
(Continued on page 140)



Music, the Divine Healer

TO THE awe-inspiring verses with which St. John opens his Gospel must we turn if we would seek the foundation that makes the work of musical therapy possible. "In the beginning was the Word." No ordinary, casually spoken word was this, but one so sublime, so mighty, that the whole of infinite space gave joyous, eager response and was stirred into life. Thus did Cosmos begin to emerge from Chaos; thus countless ages past was begun that which is marvelous beyond all man's comprehension, our universe. By it the multitude of the stars are governed; by it is ordered the majestic sweep of the planets about the Sun, by it everything about us is made. It is the source of all life, and to it we owe our being.

Long ago Pythagoras spoke of "the music of the spheres," saying it was an actual fact, as each planet sings its own sublime note. To each one he assigned one note of the scale and compared the distances between them to tones and semi-tones, the whole forming the seven notes of the scale. The entire scheme of evolution of our solar system can be related to the seven and one-third octaves of the keyboard of the piano, even that one-third being of vital significance.

By the singing wonder of those celestial tones is built the archetype of each human body. The Ego, in starting a

new life cycle descends from the Third Heaven into the Region of Concrete Thought, where the music of the spheres sets the seed atoms of its future vehicles into vibration. The tones of this music form vibratory lines of force which later attract and arrange physical particles in a manner similar to that by which grains of sand are arranged into geometrical patterns when a bow is drawn across the edge of a disc on which sand is scattered. All the planets assist in this work of building the archetype, but the one which vibrates in particular harmony with the physical seed atom becomes the life ruler, and the tones of each of the other planets are modified by the Father Star. During the period of construction of the archetype not all tones given forth by the planets as they form varying aspects can be used by the seed atom, but only those to which the previous work of the Ego has enabled it to respond. Thus each person's keynote is an individual thing.

Hence we see why music, the highest of the arts, has such power for healing.

—Dorothy B. Cameron.

HEALING DATES

February	3—9—16—23
March	2—8—16—23
April	5—12—19—25

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known and the argument ended. If the "fad" farmers are right, it is of the utmost importance to every man, woman and child, and to the nation as a whole, that this be established. It is equally important to know if they are wrong.

It is said that two billion dollars have been spent on atomic research aimed at destruction. One-tenth of one per cent of this amount spent on research into the effects of soil "atoms" on human health would not seem too much to ask. Yet that is far more than has been used for this purpose in several years.

The little that has been spent has resulted in discovering some soil atoms that are called "invaluable" in the treatment of diseases. Wouldn't it be even better if we could learn how soil atoms might maintain HEALTH?

EDITOR'S NOTE—*Occult philosophy definitely substantiates the principles involved in "natural" methods of farming (the use of mulch, compost, and natural minerals), as well as in natural methods of improving the health of human beings. It has been proved beyond doubt to many people with open minds that the earthworm is an invaluable aid in building and conditioning the soil.*

ASTRO-PHILOSOPHY

(Continued from page 123)

tive forces of revolt—he couldn't even stand up for the class he represented—to decrystallize that particular form of aristocratic government and pave the way for the more democratic form.

If our life-purpose requires that we exercise power in public offices, then we know that we have the opportunity to stand as symbols of good influence or of bad influence; we will symbolize whatever we conceive to be the principles of government. We can remain congested in our ignorances of these principles and so reflect the ignorance of the people we represent or we can be adjustable to learn and so symbolize an ever-improving quality of power-vibration.



The Crystal Bridge

By JANICE LORIMER

Part 1

NOW IT happened one morning in the spring, when the palace gardens were clamorous with the voices of birds assembling on their return from the South, that the young King Denys of Rossmont was awakened suddenly out of sleep by the din of a feathered concourse in a tree which grew by the window of his bedchamber. He lifted his head from the pillow and looked and behold, the tree was thick with small grey birds like as if they had been blossoms newly blossomed out upon the branches of the old tree. And there was not a silent bird among them, but all were shrieking at once and together, so that their shrill excitement was like to pierce his very eardrums, and he clapped his hands over his ears to shut out the sweet noise.

And the wish of his boyhood came to him again that he, like the heroes of olden times, might know and understand the language of the birds, even if he might never speak it; and he arose from his couch and sought out the Lady Lesolie, his wife, where she slept in her bower with the infant Oddrun, their daughter, in a cradle beside her bed.

She awoke easily, as if she had not been asleep, and smiled at him, and in a low voice he questioned her again about the Mount of Paradise and the nature of the birds which sang in the bowers there. "The thought has come to me," he said, "that perchance if a man were to know the birds of Paradise and their immortal songs he might also enter into fellowship with the birds of earth."

And the Lady Lesolie said: "But this requires laying down your weapons against the kingdom of birds and swearing to peace with them and their kind forever. For their airy paths must remain closed against one who comes with their blood upon his hands."

He replied: "There is in me a kinship with the birds, and I will make any sacrifice necessary to achieve this fellowship."

"As to that," she said, "I have it not myself and cannot instruct you; but it is true that the birds of Paradise have a human intelligence, and it may well be that they can tell what you need to know."

"Then," he said, "as the kingdom is now at peace I will leave it in your hands whilst I go forth to seek the

Gardens of Paradise, on the mountain where you yourself found them."

But she said, "Alas, my lord, the path is never twice the same, as my Angel Teacher has told me. Could I describe the path I would do so, but I cannot, because each soul has its own path and in that path is room for but the one soul only. However," she added, "your guardian Angel is able to walk there with you, seeing that his feet require no more room than the shadow of the heel. (For that is the way it is with Angels.) As for Paradise itself, opinion differs concerning it, inasmuch as that which is one man's good may be another man's evil. Moreover, I went no higher than the gardens upon the slopes. The summit I never did explore."

But he said, "Tell me again the way you took to reach the Castle of Paradise."

"I will do so," she said, and she did. "Yet all this will do you no good, since it is not your path."

"That is a saying which I find hard to believe," he replied. "At any rate I am determined to set forth upon the quest."

"Nor would I attempt to prevent you," she said, with tears in her eyes. "For this is a thing which lies between a man and his God."

Then he looked tenderly upon the babe sleeping in the cradle and he said, "I will make the journey as quickly as any mortal can do it"; and she, sadly, "The time of the journeying knoweth no man. Not even the Angels of heaven know it. Nevertheless, go, for it is necessary."

Having set his affairs in order, on a day shortly thereafter he set forth alone upon the quest of the Mountain of Paradise; for as the Lady Lesolie had told him, on that journey each soul must travel alone, and without appendages, not even provisions for the day's food: "For," said she, "the hunger which the soul feels upon the quest cannot be stayed by earthly food, and who depends

upon that will but starve the sooner."

Forth faring then empty of hand, he travelled afoot for a great distance; and he lacked for nothing on the way, for word had gone out that the King was journeying through the land in disguise, so that for many moons thereafter every stranger received a right royal welcome at every door and at last it was made into a saying that the Stranger is King in that land where the King seeks God; and the hospitality of that land became a byword among the nations.

And because the land was familiar to the King as the palm of his own hand, at a certain place he turned aside to journey through a wood which led to a narrow pass in the mountains; and he knew every step of the way. And at eventide, when the sun was already set behind the dark mountain, he made himself a bed of pine branches, and he slept, and he breathed deep as he slept.

But in the night there came an avalanche, and when he awoke and would start again upon his journey he found that the pass was cut off, and when he would have gone back the way he had come seeking the great highway travelled by all men, he found that a new-made lake barred the way, caused by the damming of a great river by the avalanche; and on the other hand smoke arose from a place where a far-off thunderbolt had kindled a forest fire, so that his path was barred by earth and by fire and water, and he said to himself ruefully, "Truly, only the air is left. I must go straight up, then." And then he saw that there was, after all, a way open to him: forward, along the edge of a great abyss (which he had not seen in the night) whose depth was such that he could look down upon great birds wheeling in the gulf of air at his feet. And there were crags and pinnacles in that gulf down which he looked as far as he must look upward to the mountaintops above the horizon, for their bases were lost in the deep distance, and they sprang, as it were, out of a purple sea.

Far as he could see there was no crossing place, and to descend into that gulf on this side and ascend on that would take his whole lifetime, and this he was not willing to give, for he was mindful of his duties in the world.

He journeyed on, therefore, looking to right and left, seeking a way back from the abyss, if it should so be that he might not find a way to cross it.

At last then he saw a thin spiral of smoke in the distance, which was surely a promise of human habitation, and he quickened his pace, coming out, after much walking in rough paths, upon a promontory, which was a great rock projecting a little over the abyss, and surrounded on every other side by the ever-green trees of the forest. A round hut woven of branches stood at the far side of the clearing on the face of the rock, and this side of it a woman clad in rough white woolen garments knelt beside a fire, making preparation for the mid-day meal.

As his boot crunched upon the surface of the rock she looked up from her work, then rose to greet him, standing tall and straight before him; and he saw as he approached that her long hair was white as snow and hung to her waist glistening in the sun; and her eyes were grey as the sea. Her robe was bound by a girdle of snake skins, most beautifully worked; and her white hair was held in place also by a band which seemed to be made of snake skin. Old she was, but her face was unlined and smooth, and her mouth was rosy and curled into a thin smile at the corners, and she bore herself proudly, like a queen.

Then Denys spoke to her in his own tongue and she replied in the same, and this seemed so natural that he did not think to question her concerning it; and she bade him be seated, while she cooked the food; and this he did gratefully. And having cooked the food she put a portion into an earthen bowl and arose, saying, "I must first serve my mistress, who is the Old Old Woman, who teaches

me the runes; then I will return," and she went to the hut, carrying the bowl, walking with the grace of a young woman. Then Denys saw that in the shadowy door of the hut there sat an Old Old Woman, who took the bowl and spoon from the Young Old Woman and began to eat; and it seemed to him that her eyes shone like lamps in the shadowy doorway, and he thought of the eyes of animals which wake and hunt in the night.

Then came the Young Old Woman back again, and she gave him a portion of the food and kept a portion for herself; and they ate. She prepared also a hot drink of roots, which made strength and vigor flow back into his limbs, and he was peaceful and at ease with her.

So he told her of his quest and of his wife's quest, and she understood all that he said.

(To be continued)

MUSIC

(Continued from page 103)

a gesture of the Divine through you—this is the Love of Father-Mother God reaching that person through your instrumentation. As you listen to, hear, and speak that which is true—in other words, that which gives expression to your love for the truth of that person—your entire organism becomes gradually more and more refined and sensitized and in time, you reach a state of qualification to hear the truths that are presented abstractly through the art of music.

Plans are afoot for the inauguration, in 1951, of the first International Music Olympiad—artistic replica of the Olympic Games. Representatives of 29 nations met last month at Salzburg to lay the foundations of the international competition.

—*United Nations World*, Jan. 1951

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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the harmless, peaceful life at dinner, oblivious of the fact that the red roast on the table and the cigar in the mouth dull the effect. There are others who make a god of the stomach and would rather study dietetics than the Bible; . . . I knew one man who was at the head of an esoteric group. His wife was antagonistic to occultism and the meatless diet. He forced her to cook his vegetables at home, and told her if she ever dared to bring meat into *his* kitchen or contaminate *his* dishes with it, he would pitch her and the dishes into the street.

Is it to be wondered at that she judged the religion by the man and would have none of it? Surely he was to blame, being "his brother's keeper," and though this is an extreme case, it makes the lesson more obvious. It is to the everlasting praise of Mahomet that his wife became his first disciple, and it speaks volumes for his kindness and consideration in the home. His is an example we should all do well to follow if we would win our friends to the higher life, for though all religious systems differ outwardly *the kernel of all is LOVE.*

(To be continued)

Lists of Dealers and Centers

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