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Redemption

On Calvary He bled for us,
And showed the way victorious.
Entombed He rose above the dead—
“He is not here,” the Angels said.

He walked and talked and supped with them
Who served the Lord of Bethlehem,
Then rose to greet the Father Sun—
“I and my Father,” said He, “are one.”

There on the road to Calvary—
Oh blessed way to victory!
Come bear your cross and follow Him
Though the path seem hard and long and dim.

Whate'er God bids, whate'er His will,
In faith and love obey until
The Christ within evolves to see
The Christ redeemed on Calvary!

—A. Rolf



EDITORIALS

The Path to Peace

AS THE Holy Season of Easter approaches, our Earth becomes enveloped in the vibrant power of a great cosmic event—the Resurrection. Our indwelling Planetary Spirit, a Ray of the Cosmic Christ, is being liberated from the imprisoning bonds of materiality. The infusion of Divine Life and Light which began its entrance into our planet last autumn, came to mystic birth at Christmastime, and accomplished its marvelous magic of fecundation during the time between September and the present season, is now extricating itself from the cross of physical substance. Accompanied by the soul-stirring crescendos of heavenly symphonies and the exultant hosannas of the angelic hosts, the Christ makes a joyful ascent into His true home world.

The Divine Creative Word has whispered “the word of life” to all living creatures, and is now preparing to gain a new impetus after having brought to fruition its annual mission. And “the celestial song of life is re-echoed from the Earth, as the whole of creation takes up the mighty anthem A new life, an augmented energy, sweeps with an irresistible force through the veins and arteries of all living beings, inspiring them, instilling new hope, new ambition, and new life, impelling them to new activities whereby they may learn new lessons in the school of experience . . . Generation and multiplication are the watchwords everywhere—the *Spirit has risen* to a more abundant life.”

In the midst of all the glory and splendor of this wonderful cosmic activity, an awakening humanity faces the varied and complex problems resulting from its disobedience for ages past to God’s beneficent laws. Thousands are being wounded, tortured, and killed in some parts of the world, millions are living in appalling physical and mental slavery, while innumerable others exist in the horrors of poverty, undernourishment, and disease. There is a general re-arming of countries in preparation for a possibly imminent world conflict, and the United Nations, fostered by the Brothers of the Rose Cross (who exert a potent influence in the state, industrial, and political affairs of the Western World), seems in the process of being diverted from its original purpose of providing a meeting place where international differences might be peacefully adjusted into an organization for making compromises so that a balance of power may be brought about between the Communist dominated and non-Communist dominated nations of the world. Viewed from the standpoint of these con-

ditions alone, the outlook is discouraging, indeed. But a larger vision gives a brighter prospect.

Viewed in the light of the cosmic laws of rebirth and consequence, the conditions of the world are revealed as natural results of collective human actions, but as the indomitable spirit of reform and progress surges more and more forcefully in the consciousness of humanity, we are encouraged to believe that even in the midst of an endless complexity of tangled selfish interest, intolerance, greed, and lust for power, there is a path to peace. Were you, as a Christian, asked today to outline a plan for the attainment of a peaceful world—a world in which human relations were so adjusted that all could move upward and onward in a spirit of fellowship and cooperation—what would you propose? Let us, as followers of the Prince of Peace and his teachings, consider the possibilities.



Even a cursory examination of the teachings given in the four Gospels reveals an unmistakable emphasis upon individual responsibility. Recognizing the divinity within every human being, the Great Teacher spoke to this indwelling Spirit, calling to it with a strangely moving power to live a life of constructive activity based upon the cosmic laws which insure our progress on the spiral path from clod to God. However, His call was not merely to the task of obeying a set of laws imposed from without. It was to the infinitely more difficult achievement of learning to hear and obey the admonitions of the inner self—the Spirit. He set forth ideals, the attainment of which involves definite feelings toward others, saying, “Resist not evil, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you.” Thus it appears obvious that if we are to use Christianity as a basis for seeking a way to peace (and there is actually no other satisfactory way), we are required first of all to look within and examine ourselves. Each must make himself or herself the beginning of endeavors to change our world, and the combined efforts of all the Christians on earth today, focussed and dedicated, can accomplish any desired goal.

But the task of self-examination is a subtle one. Being essentially selfish, the personality (which at present dominates most people) is bound up in the process of getting and possessing material things. It suggests all kinds of excuses in self-justification, and resorts to an attitude of self-righteousness when accused of being responsible for undesirable conditions. It leads us to blame other people for whatever is wrong in our own lives and our own world. It urges us to retaliation and revenge against those whom we blame for our individual and collective troubles. This is the lower self—the part of us which expresses the Lucifer dominated desire body coalesced with

the mind. This is the self-made "dross" which humanity must transmute or sublimate before a permanent path to peace can be found.

Is the task too difficult? No! It is but a challenge! Every human being is a spark of the Divine Flame, and as such is ever ready to seek its birthright in the Kingdom of God. This higher self gives us the promptings which lead to a rightly fashioned life; a life in which the consciousness is identified with the real man, the Ego; a life that is not only constructively creative according to the precepts of Christ Jesus, but which appears as a "thing of beauty." The higher self impels us into a disciplined, dedicated life—a life motivated by high moral ideals.

Realizing the power of such a life, the late Dr. Alexis Carrel stated in his famous book, *Man, the Unknown*, that: "Moral beauty is an exceptional and striking phenomenon—one never forgets it. This form of beauty is far more impressive than the beauty of nature. It gives to those who possess its divine gifts a strange, an inexplicable power. It increases the strength of the intellect. Much more than science, art, and religious rites, moral beauty is the basis of civilization."

The life of moral beauty is our path to peace. It is the truly Christian life—the life in which we learn to *know* ourselves, to conquer our selfish lower natures, and to become masters of our fate. Such a life affects every phase of activity in which we participate. It reaches out great distances, and enkindles the dormant fires of spiritual growth and progress wherever human beings are found.

An outstanding example of those whose lives shine with a high degree of moral beauty, the consecrated Kagawa, has said: "Nothing lifts us upward except the power which comes from within—science, invention, discovery, art, drama, morals, religion, and exertion directed toward the supremest good. If these forces which issue forth from within are omitted, outward forces are powerless. My reliance is on the unseen, inner forces A world built by force will be destroyed by force When the truth penetrates into the whole warp and woof of life, then for the first time God becomes man's motive power and the guiding spirit of all his ways."

As Christians, then, our only path to peace lies through living the life of moral integrity—the life which enables us to meet the physical and spiritual tests that come daily to stir our latent powers to activity in service to others. This is the life of self-conquest, the life that carries an eternal challenge to us as pilgrims upon the earth. As Spirits our real home is in heaven, and the sooner we learn the lessons of this life school, the sooner will we realize individual peace and world peace, and at the same time attain the liberation from matter which is exemplified for us on a cosmic scale by the Glory of the Resurrection.



THE Mystic LIGHT

He Is Here!

By LESLIE E. DUNKIN

NEARLY two thousand years ago, as related by St. John, certain Greeks who had come to Jerusalem for the Feast of the Passover said to Philip, "Sir, we would see Jesus." When the jealous Jews and the Roman conquerors had crucified Him on the Cross and had buried Him in a sealed tomb, one of His followers frantically exclaimed, "They have taken away my Lord, and I know not where they have laid Him!" Earlier the imprisoned John the Baptist sent messengers to the Man of Galilee to ask if He were really the one for whom the Jews had been looking. In all these instances, and in many others, someone was asking for Christ Jesus.

Many people today are in a similar position. Perhaps one of these seekers has been dismayed by the bitter and un-Christlike attitude of religious groups toward each other, or among themselves. Another has perchance been reading in the daily newspapers and hearing via the radio of disturbing national and world conditions. The stern realities of another's life may stand in striking contrast to the Christian thought received in childhood. In these and many like situations the dazed, puzzled person is groping around, trying to locate "My Lord."

Three short words answered all the questioning individuals and groups in

earlier times, and in like manner all such sincere questions today: *He is here!*

The four Gospel records testify repeatedly that the Man of Galilee admitted no restriction or limitations for Himself or God. His use of a physical body was only temporary, and future followers were not to worship a body from which the Spirit had departed. The tomb near Jerusalem couldn't hold Him or the physical body He had been using. He taught in the Jewish temple, but did not restrict himself to that or any similar structure. He gathered followers about Him, but again he did not limit himself to them. Christ was not restricted by walls or to any group or organization. Nor is He today. He was and is for everybody, everywhere, for all future time.

Christ Jesus emphasized repeatedly three guiding thoughts, as recorded in the Bible: (1) God is Spirit (intangible) and He must be worshipped in spirit; (2) Christ and God (His Father) are One; and (3) God and Christ in spirit are omnipresent or everywhere. These three truths lead to the inevitable conclusion: He is here today. A pilgrimage to Palestine or to any other country or place is not necessary in order to be nearer to either or both of them.

Paul caught the heart of Christ's emphasis and expressed it confidently when he declared, "Christ liveth in he!" People everywhere and at any time can make the same declaration. Christ is more than the man Jesus who lived for thirty years before voluntarily giving up his body for the use of the Ray of the Cosmic Christ. Christ Jesus called attention then and continues to remind us through the New Testament record of the Inner Presence. That omnipresent Spirit lived in Paul even after the death of the physical body which bore the Christ to the Cross on Golgotha preparatory to His liberation. *He is here*—in you and me.

The doubting Thomas of today who has any special personal thought of Christ may insist as in the New Testament days that he must see and touch Christ before believing He is here. But even the most doubting one can make a laboratory test within himself and gain proof of this important fact. The personal experiment assures one that His presence is a fact, even though the individual cannot explain in a tangible way how it can be possible or understood. The results gained from such a sincere personal experiment bring the confident declaration, *He is here!*

He is here—I have peace! A load of responsibility seems to roll at once from my shoulders. I become joyously aware of the fact that I, as a mere human being, am not alone, and I know that Christ is in those about me as well as in me. I find myself relaxing and really enjoying life. Concern and worry vanish. I do not quarrel with myself or my work any more. The world with all its apparent confusion is a fine, wonderful old place, after all.

He is here—I have contentment! Paul stated that he had learned to be content in whatever state he might be. That was the Christ in him. The desire to complain had vanished. Like Paul, I also refuse to be a complaining critic or cynic. Where I can bring about im-

provement, this will be done, but without sharp, discontented complaints. Instead of measuring success by the amount of material possessions at hand, I enjoy to the full my spiritual blessings—rich in a contentment that is deep and real.

He is here—I have love! The entire world, even including my own little corner of it, takes on a new light and softness. Everybody has taken on a different appearance. I see so many good traits in those about me that love surges in my heart for everybody. This love is different from any that I have



ever experienced before. It whispers of service, renunciation, and compassion. I now realize that God is love, and that I, made in His image, also am love.

He is here—I have wisdom! I see more than the surface of what is happening. I see more than the tangible or physical. I have become conscious of that finer spirit which permeates all things. I know the things spiritual, even though I may have difficulty in explaining them to others. I have greater understanding of what people really are. I see more than the immediate present. My mind goes out into the future, to catch an increasing radiance there. I see a new and greater goodness in people and things today and tomorrow. Although my feet are still walking on the physical earth, my thoughts go out into infinite space, there to garner treasures of understanding for everybody and everything.

He is here—I have patience! Irrita-

tion no longer clouds my being. Since I am not confined to the present or even to the immediate brief moment, I am assured that time will take care of many things which might otherwise seem to be immediately very important and urgently necessary. With Christ living in me, I see Him living in those around me. My closest or most distant friend or acquaintance has that Inner Presence, although it may not be recognized so markedly. Nevertheless, it is there, and I discover that it is much easier to have patience with another when I realize that the Christ dwells within him. I find it infinitely less difficult to be patient when so conscious of His immediate nearness and possession.

He is here—I have strength! The poet Tennyson described the knight Galahad as having the strength of ten because his heart was pure. I find I have the strength of more than ten because He is here in my heart and life. His and mine are one, as inseparable as His and God's. Most difficulties vanish at once. Others become easier to face and solve. That which was difficult is now quite easy. What was once an impossibility for me, now just takes a longer time for me to do. I am able to give help and understanding to others and thus make their loads lighter.

He is here—I have confidence! I have an inner assurance that no matter what

may arise before me, now or tomorrow, I shall have the strength or whatever else may be required to meet it at the necessary time. The former fear is gone. God's will is being accomplished. A new confidence is mine as I read and see more clearly. A promise in the Bible or on some other printed page is seen and understood more quickly and accepted more implicitly. I am able to accept life confidently. I have come into my own universal possessions.

He is here—I have healing! The illness due to my former ignorance has vanished. My eyes have been healed—I find my whole physical body being healed. Wonder of wonders! My heart and soul have been healed with a finer healing. This was the natural way when Christ Jesus was in Palestine during those three short years. He is here today, and I am now enjoying a fuller life and more perfect health.

He is here—I have the finest company! I am never alone. While I enjoy the association with those about me, yet I am not concerned about the absence of others. Loneliness no longer takes possession of me. Christ is here. He lives in me. I am in the company of His limitless world at all times. What a galaxy of company I thus enjoy when I recognize and make use of what is now mine—this continual Inner Presence of the desired Christ!



Life Unending

By ELSIE BIGGERSTAFF

GRANDFATHER, picking himself up from the ground after his fall, looked up to see a stranger standing in front of him, ready with a steadying hand.

"Have no fear for I will hold you up," the stranger said comfortingly.

"Well, now, that's real neighborly of you," replied Grandfather. "Don't know how I came to take such a tumble but I don't seem to be hurt at all." Then, observing the other more attentively, he queried, "Are you a new settler in these parts? I don't think I've seen you around here before."

"I am going now to my own home, after making a visit," the stranger replied courteously. "However, I have watched with interest your work as a minister, Reverend Stead. In fact, I have been in your congregation many times."

Grandfather stopped short in surprise. "Sir, do you mean that you have been in my pastorate and I have never taken your hand in Christian fellowship?" He extended his hand and they shook hands vigorously. "But wait, I'm forgetting to thank you for your help. May I ask your name?"

"Those whom I have taught often call me 'Father.' Doubtless you can recall, in the course of your long ministry, that you have known men who, although they had no children of their own, were fathers in spirit and in truth?"

Grandfather nodded in agreement as he and the stranger walked along the road. The stranger continued, "Similarly, when a man and a woman choose an orphan babe to raise, seeing in that child the living embodiment of their hearts' desire, that man has truly become the father and the woman the mother. In all the world there are no

more beautiful words than 'father' and 'mother'."

"I agree," said Grandfather huskily.

"Therefore," the other continued, "when I have fully taught a pupil that honesty in thought, word, and deed is more to be desired than material wealth, that pupil yearns to call me 'Father'."

"You believe honesty to be the supreme virtue?" Grandfather asked in astonishment. "I would perhaps think that faith—"

"Without honesty as a guiding star there can be no progress. With honesty there can be no hindrance."

Grandfather nodded his head in agreement and said, "Hill Home parsonage is just at the top of this hill. Won't you spend the night with us? I feel that I must talk more with you."

"I will be happy to come to your home but I can show you a better way to reach your hill-top. I found it one day while passing through."

Keeping a helping hand on Grandfather's arm, he imperceptibly guided the old minister's steps through a back swamp meadow. Grandfather, clearing his throat portentiously, asked, "Are you saved, Brother?"

"I can only say that I am on a right path."

"What do you mean by 'a' right path? There is only one right path."

"There are many paths that lead to God," the other replied. "I have often heard you preach on the text, *In My Father's House Are Many Mansions*. How, then, can you say there is only one right path leading to these many mansions?"

Grandfather shook his head. "I can see you are a deep student, but I cannot agree that even the benighted hea-

then are on the right path. Why, that is why we have missionaries!"

"I say to you there are many paths leading to God, Reverend Stead. You, yourself, are on a two-fold path. One-half of this path is harmony in knowledge and the other half is harmony through deeds. This two-fold path will merge into one when you have added a little more insight to your present knowledge."

Grandfather said shortly, "If you had ever lived in foreign countries, you would know what I mean when I say we need to send missionaries."

"I have long been a teacher both in this country and in other lands. I say to you without reservation that by whatever path—by love, by work, or by wisdom—men seek God, by that path they will find Him."

"Well, then," Grandfather interjected, "what if a man sins or perhaps makes either a big or a little misstep? Isn't that losing the right path?"

"No. He must only regain his way with either a big or a little step back onto the solid ground of his right way, even as you have just lifted a foot from this morass we are crossing."

Grandfather stared down aghast, but the stranger said, "Fear not, but follow me. We are on a path that is new to you but yet it also leads to your home." The minister, seeing that his home was just ahead, walked on with renewed confidence.

When they reached the picket gate which opened into the garden, they paused a moment and Grandfather said musingly, "As I understand it, you believe that 'Faith without works is dead'?"

The other smiled gently, "All roads of worship lead to God. They who have awakened to truth follow their path as the light of understanding leads the way."

"Yes, I have preached many times on the text, *Seek and ye shall find*," the minister conceded.

Just at this moment his attention was diverted by the sound of women weeping. Alarmed, he turned, to see the stranger watching him with a deep gaze of compassion and understanding.

"You knew that something has happened!" exclaimed Grandfather. "What is it?"

Putting his arm around the old man's shoulders, the other said gently, "Yes,



I knew it. I only came to ease the first shock of it for you. Everything will be all right."

The body of the white-haired minister rested calmly on the flower-draped couch. Its hands were folded across a little black book emblazoned with the church cross

Grandfather, looking at his discarded body, felt a joyous new sense of freedom. He gazed long and lovingly at his family in a silent, last benediction. Then, turning, he said radiantly, "Father, lead the way!"

If we expect to find the right answers to the grave problems we face today, we must give our minds a chance by exposing them to all valid points of view. In short, we must dedicate our hearts, minds, and spirits to the search for truth, not only as citizens of our nation, but as citizens of the world and members of the human race. Then, and only then, can we reach the kind of decisions which will make us truly free.

—George V. Denny, Moderator, America's Town Meeting of the Air. *This Week*, Oct. 29, 1950.

The Holy Grail

From Idylls of the King by Alfred Tennyson

"O brother, I have seen this yewtree smoke,
Spring after spring, for half a hundred years:
For never have I known the world without,
Nor ever stray'd beyond the pale: but thee,
When first thou camest—such a courtesy
Spake thro' the limbs and in the voice—I knew
For one of those who eat in Arthur's hall;
For good ye are and bad, and like to coins,
Some true, some light, but every one of you
Stamp'd with the image of the King; and now
Tell me, what drove thee from the Table Round,
My brother? was it earthly passion crost?"

"Nay," said the knight; "for no such passion mine
But the sweet vision of the Holy Grail
Drove me from all vainglories, rivalries,
And earthly heats that spring and sparkle out
Among us in the jousts, while women watch
Who wins, who fails; and waste the spiritual strength
Within us, better offer'd up to Heaven."

To whom the monk: "The Holy Grail! — I trust
We are green in Heaven's eyes; but here too much
We moulder — as to things without I mean—
Yet one of your own knights, a guest of ours,
Told us of this in our refectory,
But spake with such a sadness and so low
We heard not half of what he said. What is it?
The phantom of a cup that comes and goes?"

"Nay, monk! What phantom?" answer'd Percivale.
"The cup, the cup itself, from which our Lord
Drank at the last sad Supper with his own.
This, from the blessed land of Aromat—
After the day of darkness, when the dead
Went wandering o'er Moriah—the good saint
Arimathæan Joseph, journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas mindful of our Lord,
And there a while it bode; and if a man
Could touch or see it, he was heal'd at once,
By faith, of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to Heaven, and disappear'd."

"To whom the monk: "From our old books I know
That Joseph came of old to Glastonbury,
And there the heathen Prince, Arviragus,
Gave him an isle of marsh whereon to build;
And there he built with wattles from the marsh
A little lonely church in days of yore,
For so they say, these books of ours, but seem
Mute of this miracle, far as I have read.
But who first saw the holy thing today?"

"A woman," answer'd Percivale, "a nun,
And one no further off in blood from me
Than sister....."

"For on a day she sent to speak with me.
And when she came to speak, behold her eyes
Beyond my knowing of them, beautiful,
Beyond all knowing of them, wonderful,

Beautiful in the light of holiness.
 And 'O my brother Percivale,' she said,
 'Sweet brother, I have seen the Holy Grail:
 For, waked at dead of night, I heard a sound
 As of a silver horn from o'er the hills
 Blown, and I thought, "It is not Arthur's use
 To hunt by moonlight"; and the slender sound
 As from a distance beyond distance grew
 Coming upon me—O never harp nor horn,
 Nor aught we blow with breath, or touch with hand,
 Was like that music as it came; and then
 Stream'd thro' my cell a cold and silver beam,
 And down the long beam stole the Holy Grail,
 Rose-red with beatings in it, as if alive,
 Till all the white walls of my cell were dyed
 With rosy colors leaping on the wall;
 And then the music faded, and the Grail
 Past, and the beam decay'd, and from the walls
 The rosy quiverings died into the night

"Then Galahad on the sudden, and in a voice
 Shrilling along the hall to Arthur, call'd
 'But I, Sir Arthur, saw the Holy Grail,
 I saw the Holy Grail and heard a cry—
 "O Galahad, and O Galahad, follow me".'

"And thence I dropt into a lowly vale,
 Low as the hill was high, and where the vale
 Was lowest, found a chapel, and thereby
 A holy hermit in a hermitage,
 To whom I told my Phantoms, and he said:

"'O son, thou hast not true humility,
 The highest virtue, mother of them all;
 For when the Lord of all things made Himself
 Naked of glory for His mortal change,
 "Take thou my robe," she said, "for all is thine,"
 And all her form shone forth with sudden light
 So that the angels were amazed, and she
 Follow'd Him down, and like a flying star
 Led on the gray-hair'd wisdom of the east;
 But her thou hast not known: for what is this
 Thou thoughtest of thy prowess and thy sins?
 Thou hast not lost thyself to save thyself
 As Galahad.' When the hermit made an end
 In silver armor suddenly Galahad shone
 Before us and against the chapel door
 Laid lance, and enter'd, and we knelt in prayer.
 And there the hermit slaked my burning thirst,
 And at the sacring of the mass I saw
 The holy elements alone; but he,
 "Saw ye no more? I, Galahad, saw the Grail,
 The Holy Grail, descend upon the shrine:
 I saw the fiery face as of a child
 That smote itself into the bread, and went
 And hither am I come; and never yet
 Hath what thy sister taught me first to see,
 This Holy Thing, fail'd from my side, nor come
 Cover'd but moving with me night and day,
 Fainter by day, but always in the night
 Blood-red, and sliding down the blacken'd marsh
 Blood-red, and on the naked mountain top
 Blood-red, and in the sleeping mere below
 Blood-red. And in the strength of this I rode,
 Shattering all evil customs everywhere,
 And past thro' Pagan realms, and made them mine,
 And clashed with Pagan hordes, and bore them down,
 And broke thro' all, and in the strength of this
 Come victor....."

Beginning of Miracles

By JULIA HAWTHORNE

(Conclusion)

TIMOTHY CHADWICK and his mother had already arrived from New York City when Amy and her two children and I reached the Lathams. Timothy was six years old and frail. He had come to Latham Farms to spend his first summer away from his family. We had come so that Timothy could have playmates this memorable day.

The three youngsters went immediately to explore the barns and fields, and after certain business details had been transacted in the house, the other two women joined Amy and me on the broad front porch. Mrs. Chadwick seemed reluctant to leave.

"Don't go yet," urged Mrs. Latham.

The younger woman looked at her watch.

"It's a long drive and if I am not home by six o'clock Jeff will worry," she said, smiling. "I'll stay half an hour, and telephone the apartment from somewhere on the way."

She took a ball of yellow yarn and long green needles from a capacious bag, and began to knit. We rocked and talked. Mrs. Chadwick did most of the talking while her needles flew. Presently there was a lull.

"Julia," suggested Mrs. Latham, "tell us some of the spiritual experiences you have had with children."

Mrs. Chadwick looked up, frankly startled, and it was with some diffidence that I related one of the stories. In a moment, however, she carefully laid her knitting aside and listened intently. After hearing a few more of the children's experiences she spoke.

"What you are telling is wonderful, I know," she said, "but I wish you could talk with my husband. He is more interested in the spiritual than I am." She laughed. "I'm too worldly."

She picked up her knitting again and talked about other things. In a short time she arose and left. When she had driven away in her expensive car Mrs. Latham sighed.

"I had hoped your stories would help her to feel greater responsibility toward Tim," she remarked. "He needs her, certainly, more than the world does."

"Perhaps they did help," said Amy. "This sort of thing has to start and grow from within and we can't always know what's happening there. She's a pretty grand person."

We all agreed and nothing more was said about the Chadwicks. At sundown the four of us returned to Ridly Park. We heard nothing more from the Lathams until early September and by that time Amy and I had forgotten Mrs. Chadwick. She had not forgotten us.

The house was dark and I was just about to fall asleep when a brief vision came to illumine my room. There was an elevator in a New York City building. In it were several men. I stepped into the elevator, which was suddenly empty, and the vision disappeared. I lay still, wondering what this could mean for me, and the telephone split the quietness with a persistent blare. I raced downstairs to answer it. Mrs. Latham spoke.

"There's no one to take Timothy home tomorrow," she said. "Mrs. Chadwick just phoned. She wants to know if you will take him as far as the Pennsylvania Station."

Remembering the vision, I did not hesitate.

"Of course," I promised.

"Mrs. Chadwick will meet you at the station," continued Mrs. Latham, "but she says if she is not there will you please take him on over to their Park Avenue apartment."

We both laughed. Mrs. Chadwick had

no intention of being at the station, we knew.

After the plans were all agreed upon I returned to my room.

"So that's why I must go to New York!"

Late the next afternoon Timothy and I reached the Pennsylvania Railroad Station, tired from our long trip. Mrs. Chadwick was not there. Our Red Cap called a taxi and we sped on our way. At the apartment house in Park Avenue a liveried man received us, remarked how glad he was to see Tim looking so well, and ushered us to the elevator. It had just returned to the ground floor and the door opened. In it were several men. They stepped out and Timothy and I stepped in: exactly as my vision had shown. My going to the Chadwicks was in the will of God. I wondered why.

The Chadwick apartment was on the ninth floor. Tim's mother opened the door herself, and laughed.

"I thought this would be you two!"

She hugged Tim and turned to me. She laughed again, enjoying her little trick, and held out both hands in welcome.

"I wanted you here," she said. "If I had met you at the station you would not have come. We want you to stay as long as you can."

"I will stay tonight," I said. I was very tired. "Both Tim and I will be glad to have a night's rest."

"Then you must stay two nights," declared Mrs. Chadwick, "and longer if you will."

The apartments I had hitherto visited were limited to three and four rooms. This one was enormous. It seemed to me it must cover the whole of floor nine. The decor was unexpectedly Early American. It reflected a quiet restraint and was dominated by authentic antiques. It was difficult to reconcile Mrs. Chadwick to her own home. Everything fell into place, however, when her quiet, sensitive husband joined us at dinner. He and Timothy were of a different

nature and a different world from hers. Yet contrary to superficial differences there was an unmistakable inner devotion between him and his wife. A quiet freshet of love sprang up, also, between the man and his child. These were felt rather than seen. There were no conspicuous indications of their affection for one another. I understood at once Mr. Chadwick's innate interest in the ways of the spirit.

Almost directly after dinner Tim and I went to our rooms. The bedrooms were small, and mine was a surprising contrast to the rest of the apartment. It was modern, like Mrs. Chadwick herself.

The low bed was luxurious and restful. I stood looking down at it, already feeling its comfort, when in that unguarded moment it seemed that powerful unseen hands fell heavily on my shoulders, forcing me to my knees. There was no time for thought and wonder. The impact came swiftly and without warning, and I went down beside the bed unable to resist the unseen pressure. The unmistakable voice of God, acquainting me with His presence in that home, spoke itself into mighty words of heartfelt supplication.

"Give one or both an experience of Christ!"

It repeated itself in a mounting crescendo of spiritual sound.

"Give one or both an experience of Christ!"

The room was charged with the presence of angels and I could not rise. I must kneel at the feet of God. How shall we contain the majesty of His Presence except we bow before it in worship and praise? The words continued to flow up and out, ascending in dynamic affinity to a universal plenitude that pervaded, I knew, that luxurious Park Avenue home. The love of God was reaching into the hearts and lives of the Chadwicks. How?

In a few minutes it was over. The stillness of God's peace replaced the fervent prayer that had felled me to my knees.

"Heaven is at work in this household." I breathed it, marveling. It was a long time before I finally slept.

The following day I wondered about the divine visitation, during the night, but said nothing. Mr. Chadwick was away most of the day. His wife and I spent a quiet morning together while Tim and his tutor started lessons in the library. In the afternoon we shopped a little and called on two of her friends, returning to the apartment for dinner.

After Timothy was sent off to bed that evening, his parents and I went to the living room. Almost at once Mrs. Chadwick turned to me.

"Will you tell my husband some of the things you told us at Mrs. Latham's?" she asked.

Nothing could delight me more than to talk with someone like this highly attuned man about the ways of the spirit. I talked for half an hour and Mr. Chadwick was wholly attentive. When I had finished speaking he leaned back in his chair.

"There is something I have been wanting to tell you two." There was a restrained excitement in his voice. "Now that you have told these things I believe I can tell you what happened last night."

Mr. Chadwick leaned forward again, visibly moved by the magnitude of the moment, and tightly clasped his hands. A natural reticence, experienced by all of us young in the ways of the living God, made him hesitate a moment. Then he went on. What he related was of first importance in his life. By heaven's grace it is of first importance in the life of every man and woman: our relationship to God.

He had gone to his room soon after Timothy and I had retired the night before. Mrs. Chadwick also went to hers, a room separate from her husband's. The apartment was dark and still by the time Mr. Chadwick extinguished the light by his bed. He lay there waiting for sleep.

"Suddenly," he said, "I started to sing aloud. I couldn't stop myself."

Amazement spread over his face as he recalled his experience. Amazement filled my heart and was reflected from Mrs. Chadwick as well.

"I sang as loud as I would sing in church," he went on. "It was sacred music. There was something familiar about the music itself, but as far as I know I had never before heard the words. Certainly, I had never known them."

Again a quiver of amazement flowed through the room.

"I tried to stop myself," he said. "I thought, 'I'll disturb the whole house,' but I couldn't stop. It was as if some other person sang through me and I couldn't stop him. I sang on and on to the end."

Mr. Chadwick turned to his wife.

"If I might see a hymn book I believe I could find that music."

Mrs. Chadwick went at once to the music room. She returned with a hymnal and handed it to her husband. He thumbed through the index and closed the book.

"It is not there," he said, "but now I recall the first words."

*"If with all your hearts
ye truly seek Me,
Ye shall ever
surely find Me'."*

There was a reverent hush. Mrs. Chadwick finally spoke. "That is from Handel's *Elijah*, she said.

* * *

To every child of God the divine invitation and assurance are the same:

*"If with all your hearts
ye truly seek Me,
Ye shall ever
surely find Me:
Thus saith our God.
Ye shall ever
surely find Me:
Thus saith our God."*

This is the beginning of miracles.

(Copyright 1950)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(TWENTY-NINTH INSTALLMENT)

The Cosmic Meaning of Easter

ON THE morning of Good Friday, 1857, Richard Wagner, the master artist of the nineteenth century, sat on the verandah of a Swiss villa by the Zurich Sea. The landscape about him was bathed in most glorious sunshine; peace and good will seemed to vibrate through nature. All creation was throbbing with life; the air was laden with the fragrant perfume of budding pine forests—a grateful balm to a troubled heart or a restless mind.

Then suddenly, as a bolt from an azure sky, there came into Wagner's deeply mystic soul a remembrance of the ominous significance of that day—the darkest and most sorrowful in the Christian year. It almost overwhelmed him with sadness, as he contemplated the contrast. There was such a marked incongruity between the smiling scene before him, the plainly observable activity of nature, struggling to renewed life after winter's long sleep, and the death struggle of a tortured Saviour upon a cross; between the full-throated chant of life and love issuing from the thousands of little feathered choristers in forest, moor, and meadow, and the ominous shouts of hate issuing from an

infuriated mob as they jeered and mocked the noblest ideal the world has ever known; between the wonderful creative energy exerted by nature in spring, and the destructive element in man, which slew the noblest character that ever graced our earth.

While Wagner meditated thus upon the incongruities of existence, the question presented itself: Is there any connection between the death of the Saviour upon the Cross at Easter, and the vital energy which expresses itself so prodigally in spring when Nature begins the life of a new year?

Though Wagner did not consciously perceive and realize the full significance of the connection between the death of the Saviour and the rejuvenation of Nature, he had, nevertheless, unwittingly stumbled upon the key to one of the most sublime mysteries encountered by the human Spirit in its pilgrimage from clod to God.

In the darkest night of the year, when earth sleeps most soundly in Boreas' cold embrace, when material activities are at the very lowest ebb, a wave of spiritual energy carries upon its crest the divine creative "Word from Heaven" to a *mystic birth* at Christmas; and as a luminous cloud the spiritual impulse broods over the world that "knew it not," for it "shines in the darkness" of winter when Nature is paralyzed and speechless.

This divine creative "Word" has a



message and a mission. It was born to "save the world," and "to give its life for the world." It must of necessity sacrifice its life in order to accomplish the rejuvenation of Nature. Gradually it *buries itself in the earth* and commences to infuse its own vital energy into the millions of seeds which lie dormant in the ground. It whispers "the word of life" into the ears of beast and bird, until the gospel or good news has been preached to every creature. The sacrifice is fully consummated by the time the Sun crosses its Easter(n) node at the spring equinox. Then the divine creative Word expires. *It dies upon the cross at Easter* in a mystical sense, while uttering a last triumphant cry, "It has been accomplished" (consummatum est).

But as an echo returns to us many times repeated, so also the celestial song of life is re-echoed from the earth. The whole creation takes up the anthem. A legion-tongued chorus repeats it over and over. The little seeds in the bosom of Mother Earth commence to germinate; they burst and sprout in all directions, and soon a wonderful mosaic of life, a velvety green carpet embroidered with multicolored flowers, replaces the shroud of immaculate wintry white. From the furred and feathered tribes "the word of life" reechoes as a song of love, impelling them to mate. Generation and multiplication are the watchwords everywhere—*the Spirit has risen* to more abundant life.

Thus, mystically, we may note the annual birth, death, and resurrection of the Saviour as the ebb and flow of a spiritual impulse which culminates at the winter solstice, Christmas, and has egress from the earth shortly after Easter when the "word" "*ascends to Heaven*" on Whitsunday. But it will not remain there forever. We are taught that "thence it shall return," "at the judgment." Thus when the sun descends below the equator through the sign of the scales in October, when

the fruits of the year are harvested, weighed, and assorted according to their kind, the descent of the spirit of the new year has its inception. This descent culminates in birth at Christmas.

Man is a miniature of Nature. What happens on a large scale on the life of a planet like our earth, takes place on a smaller scale in the course of human events. A planet is the body of a wonderfully great and exalted Being, one of the Seven Spirits before the Throne (of the parent sun). Man is also a spirit and "made in their likeness." As a planet revolves in its cyclic path around the sun whence it emanated, so also the human Spirit moves in an orbit around its central source—God. Planetary orbits, being ellipses, have points of closest approach to and extreme deviation from their solar centers. Likewise the orbit of the human Spirit is elliptical. We are closest to God when our cyclic journey carries us into the celestial sphere of activity—heaven, and we are farthest removed from Him during earth life. These changes are necessary to our soul growth. As the festivals of the year mark the recurring events of importance in the life of a Great Spirit, so our births and deaths are events of periodical recurrence. It is as impossible for the human Spirit to remain perpetually in heaven or upon earth as it is for a planet to stand still in its orbit. The same immutable law of periodicity which determines the unbroken sequence of the seasons, the alternation of day and night, the tidal ebb and flow, governs also the progression of the human Spirit, both in heaven and upon earth.

From realms of celestial light where we live in freedom, untrammelled by limitations of time and space, where we vibrate in tune with infinite harmony of the spheres, we descend to birth in the physical world where our spiritual sight is obscured by the mortal coil which binds us to this limited phase of

(Continued on page 190)

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.

Living Our Purgatory Here and Now

Q. Of what benefit is foreknowledge of Purgatory?

A. There is an inestimable benefit in knowing about the method and object of purgation after death, because we are thus enabled to forestall it by living our Purgatory here and now day by day, thus advancing much faster than would otherwise be possible.

Q. How is this done?

A. By faithfully practicing an exercise the object of which is purification as an aid to the development of spiritual sight. It consists of thinking over the happenings of the day after retiring at night.

Q. Is a particular method followed?

A. We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits.

Q. How does this practice relate to Purgatory?

A. By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for Purgatory and be able to pass to the First Heaven directly after death.

Q. Are there other benefits?

A. Yes. If in this manner we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

Q. Do we note only our wrong actions in this review?

A. By no means. In reviewing the day's happenings and blaming ourselves for wrong, we should not forget to approve impersonally of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Q. Are there other aids in relation to Purgatory?

A. Repentance and reform are also powerful factors in shortening the purgatorial existence, for nature never wastes effort in useless processes.

Q. How do these operate?

A. When we realize the wrong of certain habits or acts in our past life and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the sub-conscious memory and they will not be there to judge us after death.

Q. What occurs if it is not possible to redress a wrong?

A. Even though we are unable to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even," or to take revenge. Recompense may be given to our victim in other ways.

Q. How far-reaching are the benefits of this practice?

A. Much progress ordinarily reserved for future lives will be made by the man who thus takes time by the forelock, judging himself and eradicating vice by reforming his character. This practice is earnestly recommended. It is perhaps the most important teaching in the present work.

Reference: *Cosmo*, 110-112

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE DOOM OF BABYLON



And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Revelation 17:1-9.

In dealing with the mystery of the City of Babylon, Max Heindel writes: "The Lucifers are a class of Beings who attained to a stage of evolution far beyond that of humanity in the Moon Period, but fell short of the development of the Angels. They are demigods, and could not take a dense body like man. But neither could they gather experience as the Angels are doing. They needed a brain and spinal cord, and so, when man had built such an instrument,

it was to their advantage to prompt him in the use of it.

"At that time the opening consciousness of man was turned *inwards*, and he saw his inner organs and built them with the same force that he now turns *outwards* to build houses, ships, etc., and the outside muscles of his body; so the woman, who was most advanced in that direction because of having her Imagination trained, saw the intelligence embodied in her serpentine spinal cord, and at a later stage, when man came to record this experience, the serpent appealed to him as the nearest likeness to that which he wanted to tell about.

"This idea is carried out right through the Bible. In Isaiah 14 he called Lucifer (day-star), king of Babel-On (gate of the Sun), a city located upon seven hills, and having dominion over the world. There mankind ceased to act in unison and became separated into warring nations. It is the seed ground of all the ills imaginable, and is called a 'harlot' in Revelation, where her fall is described.

"Let us consider that these cities (Babylon and Jerusalem) are located upon seven hills or mountains, a position offering special advantages for observation. Moses 'went into the mountain' and 'saw' and 'heard.' So did those on 'the mount' of transfiguration. Daniel likens Babylon to the *head* of the image Nebuchadnezzar saw in a dream, and on the human head there are seven places of observation; two eyes, two ears, two nostrils, and a mouth. Man is also tenfold, having a threefold Spirit, a three-fold soul, and a threefold body, linked together by the mind. Upon these sits the brain, where the 'Light-giver,' *reason*, rules the little world, the microcosm, as the great Light-giver, God, rules the macrocosm."

TODAY'S SCIENCE

Our Revealing Hands

IN VIEW of the predominantly materialistic approach which scientists have used in their studies of the human being until rather recently, we should not expect them to give the stamp of approval to such sciences as palmistry and graphology. However, in accordance with the trend toward spiritual understanding, we find that now there are those among the medical scientists who are brave and honest enough to say that they have found, after research and investigation, that "the hand is really a good indicator of our state of mind, our bodily health, and to some extent, our character," and that "hand-writing reveals traits of character as well as the physical structure of the hand."

In *Science Digest* for February, 1951, appeared an article entitled *Tell-Tale Hands* by Herb Bailey, which describes the findings of Dr. George Scheimann, formerly of Vienna, now of Chicago. Although Dr. Scheimann places palmists and fortune-tellers "in the same category with witch-doctors, for their readings are not based on a true scientific knowledge of what makes a human being tick," he has found that "a study of the hand, with the *medical* approach, is rewarding and merits more consideration than it is now accorded in medical and psychiatric circles."

He has discovered, for instance, that "most peptic ulcer patients have long hands, almost constantly in motion . . . The hands of schizophrenics have been found . . . to be different from those of normal persons . . . The palm-lines of Mongolian idiots have been found so strikingly abnormal, it seems entirely

likely that this mental defect may be diagnosed at birth from a study of the infant's palm."

Professor W. M. Krogman of Chicago University bravely says: "The human hand is far more than an agglomeration of bones, muscles, nerves, arteries, veins—it is the instrument of the only 'thinking machine' which the Creator has caused to come into being. To 'give one's hand' is to give one's heart and soul."

The spiritual palmist accepts as true the general observations made by Dr. Scheimann concerning the meaning of short fingers, long fingers, flexibility of the hand, etc., and he rejoices that the medical approach to a study of the hand proves of benefit in diagnosing and treating mental and physical ailments. However, those who accept the age-old doctrine that each person is an individualized Spirit, coming again and again to earth in gradually improving bodies, have a better understanding of "what makes a human being tick" than the materialists. They realize that the lines of the hand indicate not only character, health, etc., but also show the trend of activities which have been pursued in past lives and will be pursued in the present life. The time for certain events may also be gauged. Hence accurate predictions are made.

Since prediction (anathema to the material scientist) is actually often of questionable value, it is not such a serious omission to forego its use. Character analysis, vocational guidance, and diagnosis of disease are the three really valuable uses of the spiritual sciences—palmistry included.



Astro--Philosophy Discusses Government

By ELMAN

Part 2

IN consideration of the Great Mandala we see that the Cancer-Capricorn diameter—as the “parentage-line”—exemplifies the pattern of “government of people by people”: the two types of government represented are communal (Cancer) and aristocratic (Capricorn). Now to consider the significance of Aries as individual ruler-ship-expression:

The “I Am” quality of this sign symbolizes the sense of individualized beingness. Since it is that from which all expression, as personal individualization, is made possible, it is also that by which all octaves of human-rulership are made possible. A ruler—of whatever kind—cannot at any time be any more than he is as an individual human—his ruler-ship-expression is projected through his consciousness of himself as a person. Keep in mind that rulership, in the political sense, is an extension of parentage. The same keywords that apply to different types of rulers apply also, in a more localized sense, to different types of parents. This is so because the matrix-quality of the Cancer-Capricorn diameter designates our citizenship in the family-group and the nation-group into which we incarnate by karmic law and vibratory attraction.

The lowest vibratory octave of Mars

is seen to be in his office as releaser of Pluto-Scorpio compressions. This is the ruler as autocratic dictator. His “I Am” is “I Am a personalized symbol of all the congested ignorances, hates, and greeds of my subjects.” The Russian czar, Ivan the Terrible, was a perfect example of this type of ruler; his people were a barbaric, ignorant, and brutish lot and their subservience to his infamously despotic rule was the epitome of slavishness. The next octave—synchronizing with the evolutionary needs of the Russian people—was exemplified in Peter the Great. Every bit as despotic as was “the terrible one,” this man functioned on a higher octave of perception and purpose. His will, enormously focussed, served to co-ordinate his people, and he worked for years to develop and expand the economic power of his nation and to bring to it at least the vestiges of western European culture. In this type of ruler the characteristics of insensitiveness, forceful brutality, egotism, and lack of compassion are strongly pronounced. Their egotism does serve, however, a most important purpose—that of welding the nation into a coherent identity and unity. The dormant “I Am” of the national group-vibration is ignited by the personal “I Am” power of the autocratic ruler. The “I Am” of a degenerate aristocratic ruler is exemplified in the character

and personality of France's King Louis XV. The vacuity and cynicism of this man, ruler-symbol of one of the most degenerate and corrupt periods in the history of this nation, perfectly out-pictured the crystallized negatives of this type of government—that of hierarchy, the form that provides points of concentration of power within the national edifice. A regenerate example of this type of government—and a remarkable example she was—was the great Queen Elizabeth of England. Cultured, enormously learned, devoted to her country's progress and welfare with every fiber of her being, this brilliant and intrepid woman symbolized the cultural and economic aspirations of her vigorous and enterprising people. She was definitely a cut above many such rulers of class-conscious societies in that her intense patriotic love made warfare and destruction abhorrent to her; she has been considered to be the most humanly motivated and enlightened ruler of her age and one of the outstanding rulers in human history. Her unifying of her country as a world power, under a motivation of intense national pride, emphasized the Capricorn quality of superiority that characterizes this nation—an interesting example of national personality-trait. Further degeneracies of hierarchical concept—and this in a most crystallized form—are seen in the age-old, only recently decrystallized concept of caste in India. This concept (derived from human imagining of Cosmic Hierarchy) provided karmic bondage for millions of humans for many ages.

There have been several remarkable examples of Cancer-government. This is the type of government that is focussed on the perpetuity of welfare, material or spiritual. Corruption of this pattern is seen in the giving of money, food, entertainment, etc., to the populace by such individuals as the Roman rulers Nero and Caligula. An outer gesture of concern for the public

masked, in these cases, a hideous fear and greed. They exemplified, in their policy of giving, the very worst aspects of this governmental pattern. Regenerate, we see in the government of the humane Quaker religion one of the finest examples of this type in modern times. Their policy of universal pacifism is, of course, a spiritual motivation of tremendous power for good in the world. Their contribution to human welfare has been outstanding. The administration of the Salvation Army is another example. The teaching and healing service performed by certain religious orders represents a fine aspect of this concept of government. Even those who function entirely in what is called "contemplative orders" make, if they are sufficiently evolved, a remarkable redemptive contribution through their work on the inner planes; this service is not perceived or observed by the outer world—it is a vibratory nurture based on renunciation of personality-consciousness. In fact, we may consider that the Jupiter vibration, as significator of the abstract ninth house, is mixed with the Moon-Cancer vibration to designate the essence of rulership by organization of religious authority. You might enjoy a study of biographies of rulers—from the illumined Pharaoh, Akahneton, down through the ages and come into a clearer understanding of how rulers, as individual humans, personify the collective unconscious, the collective ignorance and congestion, and the collective evolutionary needs of the populace. It is a fascinating study and one to which every occult and philosophical student should give some time and thought.

Now we will undertake to study the principles of government as they are symbolically designated by the exaltation of planets. These represent government by relative mastership—the expression, as rulership, of solar power by highly evolved (kingly) humans which has, as its purpose, the illumination of

the consciousness of mankind. This approach to rulership reveals the spiritual attributes inherent in each type as well as the spiritual obligations attendant upon this form of service.

The first of these is the exaltation of the Sun itself in the sign Aries. The identity is "I Am a Begotten Son, or Daughter, of Father-Mother God." This is the identity of spiritual birth and the consciousness of possessing divine attributes. The rulership implied by this vibration is self-mastery which is the source from which all other spiritual government is derived, and from which all expressions of transcendent love and wisdom are emanated. The priest-kings of ancient Egypt, beautifully described by Joan Grant in her lovely book, *The Winged Pharaoh*, exemplify this type. These great rulers were spiritually tested for their qualifications to serve as rulers of their people in what was one of the outstanding spiritual epochs in human history. Since specializations are emanated from the One, this exaltation-point of the Sun resources every other type of spiritual government. The ruler of Aries, Mars, is exalted in Capricorn. In this study, Capricorn is seen to symbolize the hierarchical concept of aristocratic government, the specialization of "class" reflects (what should be) the gradations of spiritual evolution. Originally the Brahmanic religion of India was based on this concept; Plato spoke of "the rule by the philosophical elect." The exaltation of Mars in Capricorn, in genetic terms, is the maturity of the male principle in responsibility-fulfillment. Therein is seen the spiritual qualification that designates true rulers in a hierarchical government: the responsibility to keep the spiritual "I Am" alive so that the offices of governing the less evolved may be carried on with positiveness, courage, and a sense of father-love as the protective love-motivation. To give life is the attribute of parentage; to maintain principles of government that contribute to the general welfare and progress (materially,

intellectually, and culturally) is that life which the true aristocratic ruler contributes to his people. His Mars-attribute makes it possible for him to defend himself, and consequently his people, from the crystallizations of prejudice, caste-congestion, and superficial evaluations. It keeps alive in his consciousness—because Mars is the arch-masculine vibration, as a derivative of the Sun—the sense of valuing and appreciating himself as a worker in the world. The vigor, virility, and positiveness of regenerate Mars is health-giving in its effect; exercise of this attribute neutralizes the dangers of congestion on indolence, luxury, and parasitism which seep into a society that is founded on the principle of inherited money, place, and value. Mars in Capricorn is vitalization of the sense of father-love; its exercise demands self-discipline and work.

The Moon's exaltation in Taurus, second earth-sign, raises the instinct to feed and protect the immature into the consciousness of stewardship. The weak are to become strong, the immature are to become mature. The negative of the

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope reading ONLY in this Magazine.

Cancer-vibration is to over-protect and to over-nurture those who are, at a given point, dependent. The stewardship of the development of the weak and immature is the exalted octave of the Moon's power. To protect the development is a contribution to evolutionary progress; to foster the weakness is to contribute to retardation. England's great Elizabeth had Moon in Taurus, fourth house, and certainly no ruler at any time has ever been more respectfully alert and sensitive to the vigorous evolutionary potential of the ruled nation. A most significant psychological factor is seen in this position: Taurus is the Moon's eleventh house-sign; as such, it relates to Moon's Cancer as Aquarius-Uranus relates to Aries. This position of the Moon (an eleventh house-sign relationship to its dignity) imposes on the spiritually mature the necessity to decrystallize the sense of possessing the immature or weak ones. To seek maternally (Moonishly) to possess another is to identify Taurus as the polarization of Scorpio; the two together form the diameter of desire-power. Any individual or any ruler who has the responsibility to nurture through the Moon's position in Taurus is warned to abstain from regarding the weaker, more immature person as a personal possession. The nation and the wealth of the nation are not possessions of the ruling agency. A ruler receives recompense for his work as any other worker does; that recompense should be an expression of exchange from the nation's people in return for his service as a coordinative guardian. The "overshadowing influence" of Uranus to be found in this pattern is the decrystallization of congestion-by-desire-and-possessiveness into stewardship of growth and development by respect for the individual's potentials for growth and fulfillment. Apply this instruction personally or nationally—the pattern is archetypal. The evolutionary aspiration of the Solar Logos Itself makes possible epigenetic action on the part of microcosms—thus the respect of Father-

Mother God for Its children is pictured. Solar power released through the Moon principle says: "Let the begotten microcosm grow, develop, express, and fulfill its potentials; help it, guide it, instruct it, feed it, nurture it, protect it, but let my power flow through it in ever-increasing strength; do not over-protect it from access to my Creative Stimulus. Encourage always the ever-extending radiation of love by the microcosm; set no barriers to this expression by congestive possessiveness.

Saturn's exaltation in Venus' Libra is the spiritual alchemical fusion of justice with mercy. It is the dissolving of over-strictness and crystallization-of-concept by the exercise of humane impulses. It is also (because Libra in this mandala symbolizes the democratic government concept) the balancing of self-expression in government by the consciousness of responsibility of citizens to each other through their fraternal identity as co-nationalities. The exaltation of Saturn in this sign is the astrological symbol of the concept of justice for all—a law applies to poor and rich, learned and ignorant, and it means that true laws are those which counterpart divine laws in the sense that no one is an exception to them. Laws which protect one at the expense of another represent the degeneracies characteristic of corrupted Saturn-aristocracy—the illusion of caste-superiority and injustices by adherence to evaluations by wealth-possession. In this sense, the administration of a certain world-wide religious government is seen to be, at its best, a devotee of this law of justice for all. Its doors are open to all, its corrective measures apply to all, regardless of worldly placement or possession. At its worst, the Saturn in Libra symbol balances wrongs by material payment. In societies where financial possession is considered to be the standard of evaluation, a spiritual transgression against an individual or a group or the nation itself is considered redeemed if a certain financial transaction is made. This congestion-

in-ignorance has played an infamous part in human history—it is one of the most blasphemous actions of which man is capable. It is a congestion in such darkness that life-long karma of the ruler may be required to decrystallize and adjust the unbalance. In human consciousness—that is, in the consciousness of individuals who are rulers—this position of Saturn in the mandala displays the White Light of Saturn when the ruler recognizes his fraternity—as a fellow-citizen—with his subjects. This is the balanced justice and equilibrium of the ruler-citizen relationship. Let no ruler forget this principle; upon it depends the resource of spiritual value of governmental service.

Libra, as a significator of the democratic governmental principle, is the fusion of the principles of marriage with the principles of contributive self-government. In a democracy males and females are privileged to express and this governmental concept is one which probably more than any other group-pattern, has most served to decrystallize the illusion of superiority and inferiority of the sexes, relative to each other. Marriage is a two-pointed citizenship of mutual exchange, mutual development, and mutual fulfillment. Democracy is a multi-pointed citizenship of mutual exchange, mutual development, and mutual fulfillment. One married couple is microcosm of all males and females in a particular nation; the polarity of the nation is the extension of the polarity of the couple. To incarnate in a democratic government is to realize a result from many incarnations of regenerative effort as an individual; as with the trine-aspect, such realization imposes the responsibility (Saturn) to contribute for mutual good and justice of all.

The exaltation of Venus in Pisces (as ruler of Libra) is the consciousness of spiritual powers as the governing agencies of the affairs of mankind. To perceive the truths that are behind the placement of rulers, the experiences of nations, and the spiritual alchemy which

is continually at work to realize the ideal of Humanity makes possible the realization of inter-fraternity between mankind and other earth-life.

Part 3

The essential nature of Citizenship is "Fraternity localized." As inhabitants of this solar system, our first citizenship-identity is that of (what we will call) "solarians." This identity is derived from the fact that all life-expressions on this planet and all life-expressions on the other planets of this system are microcosms of a common source—our Solar-Logos. If there were some way of identifying our system in its relationship with the other solar systems of our galaxy, we could further qualify our identity as "galactic citizens," then "arch-galactic citizens," then the final identity which we have with all other life-expressions as "Universarians" or "Cosmosians." However, our immediate localization in the Cosmos is by identity with our immediate Creative Source, the Manifestor and Governor of this system. We could designate this Source by a personalized name, for example, "Helios." This could specify the identity of our Source in the inter-fraternity of other Solar-Logoi of our galaxy. Then our citizenship-identity could be, as members of this system, "Heliosolarians" to differentiate our citizenship-status from other "Solarians" of our galaxy. As an American citizen of Spanish ancestry is a "Spanish American" (the background—derivative—qualifies the localized identity), so we could be designated as "Heliosolarian Earthians" to specify our immediate citizenship on planet Earth of the solar system of "Helios." In our horoscopes, the circular traditional symbol for the Sun placed in the center of the wheel is the astrological symbol of "Helios" as our Creative Source; the suggested symbol of "semi-circle on horizontal line" (a symbol-picture of the rising Sun) is our personalized conscious-

ness of the existence and nature of "Helios"; we designate this new symbol simply as "Sun" because it represents a relative comprehension of the nature of "Helios."

The archetypal astrological symbol of democratic citizenship (as the principle of fraternity manifesting in a governmental form) is the sign Libra, seventh house-sign of the Great Mandala and cardinal initiator of the air-trine from which all specifications of fraternity are derived. Because the four cardinal signs indicate the basic specifications of our polaric-generic Being, the mandala with Libra as Ascendant will now be considered as the root of our democratic citizenship consciousness.

As "Cosmosians," the Libra mandala pictures our attribute as "Reactors and Reflectors"—we react to the stimulus of other people's expressions. The occult mystery of the positive aspect of the vibratory power of Venus, as ruler of a cardinal sign, is seen in the fact that the action that we express subsequent to a reaction to another person's negative expression can be an expression of transmutative alchemy; we may react with pain but we do not have to re-project according to the pain-reaction; we can re-project in such a way that the friction, disharmony, or negative condition in general is neutralized. Thus, in this mandala, Libra (one of the signs which are focalized by Venus) is the expressor, but its expression, because Libra is the reflective polarity of Aries, is that of counteractive or transmutative alchemy. In this mandala, the "transcendencies" of the signs Libra through Pisces focalize the elements of soul-consciousness in those archetypal experience-chapters which usually pertain to the consciousness of the "separative self." To react and express by transmutative alchemy is to raise the consciousness of separative self into a degree of the octave of the "inclusive self." To the degree that regenerate action follows reaction will the combined vibratory forces of two, or many, people magnetized in relation-

ship be transmuted.

In physical terms, this mandala portrays woman as expressor, man as reactor; it portrays, in a more abstract sense, the expressiveness of soul-consciousness, the reactiveness of self-consciousness. Dynamic expressions of negative selfishness are the things which "bombard" the receptivity of the Venus-vibration; the reactive expression of Venus is to neutralize the destructive element and thereby establish a greater degree of unified good. In the democratic fraternity of marriage, this Libra-Ascendant pictures not only woman; it pictures the composite soul-consciousness of both people; it symbolizes the beauties and perfections which each person sees in the other; it symbolizes the beauties and perfections of each that are ignited in consciousness by the dynamic essence of the other. This is the "raising in love" (not "falling in love") by which two humans, citizens in the world of an intensely focussed relationship, are enabled to perceive their soul-elements through mutual ignition of idealities. The transmutative alchemy that takes place in a love-relationship (and all love-relationship is marriage in the realms of consciousness) is Libra as initiator of new life-consciousness and as epigenitor of a new world of experience. Husband and wife—two-fold manifestation of lover-beloved—are fraternal citizens in the "democratic country of the union which they establish"; the epigenetic development of each, through physical, mental, emotional, and vibratory inter-fusion, is the purpose of the union; individualized expression of both, mutual respect of individualities, and cooperative action in the love-service of child-begetting and child-stewardship composite the democratic quality of true love-union. Consequently we see that a government based on democratic principles is, of all governments, the one most highly charged with the essence of love-consciousness. Only people who had evolved a high degree of awareness of the unity

of love-power were qualified to promulgate democratic governmental principles. They were people who had, to a degree, realized the ideal of interfraternity of humans as Earthians and as citizens of a localized national group. The respect for the individual rights of males and females and the provision of opportunity for individual expression picture the spiritual love-principles of marriage transposed into the extended octave of the "togetherness" of males and females on this planet or in a specific racial type or in a particular national form. The individual human, in the localization of his or her personal family life, proves the type of his rulership-consciousness; as he is in his consciousness, so is he in his family and so is he in his relationship with fellow-nationals.

Now to consider the "childhood of attainment." We refer to the sign Gemini in the Great Mandala as the immaturity of the citizenship-consciousness of Humanity. This is the third house-sign; as a root-sign it is the twelfth house-sign of the matrix-sign Cancer—it is that which "lies behind all parental expression." In this respect, Gemini's relationship to Cancer (and its polarity, Capricorn) is that which impels parentage; it is the physical sons and daughters to a specific couple of husband and wife; it is the karmic sons and daughters born to a specific polarization of national ancestral background. Cancer-Capricorn, in relationship to Aries-Libra, is "that from which Form (manifestation) is derived." We do not inherit national traits; we are magnetized to parents of specific ancestry by the quality of our consciousness. "National trait" is just another way of saying "vibratory quality concentrated in a large number of people." We have words like "Scandinavian," "Spanish," "Polish," etc., to designate the citizenship of our physical birth or the national background of our parents, but there are many people who are not similar in nationalistic quality to their parentage;

in fact they can be unsympathetic to the traditions and nationalistic viewpoints of their parentage. These people prove that, in consciousness, they are citizens of a different ideality—they find their affinity with people whose interests, ideals, and aspirations parallel their own. However, born in the localization known as "The United States of America," all children, by karmic magnetization are brought in contact with the ideals and aspirations expressed by the spiritually-minded founders of this nation; the essence of democratic citizenship is the cornerstone of the national edifice which they established. As Gemini, then, our children are "young, immature, growing Americans." And it may safely be said at this point that incarnation as "American citizen" means that every child (regardless of his karmic or ancestral background) is timed to learn more of the spiritual ideal of democratic living. There have been many great democratically-minded individuals in human history. Democracy does not mean "political party"; it is a state of spiritual consciousness. The immortal Akahneton, Pharaoh of Egypt almost six thousand years ago, has been called the first democratic ruler in human history; as sovereign of his people he sought to establish the principles of religious freedom, legal equality of the sexes and spiritual education as integral parts of the life of his subjects. He was, by the transcendent quality of his mind, heart, and spirit, a true "Son of Helios": his concepts of rulership included a sense of his basic fraternity with his subjects and that of his subjects to each other. If modern education in this country can teach, or vitalize, an awareness of fraternity in the minds of today's children, it will have fulfilled its esoteric purpose. If modern education can teach the Law of Cause and Effect it will have fulfilled its principal exoteric purpose because understanding of this law is the root of all education. The education of the factual intellect is important, of course, but brilliantly-

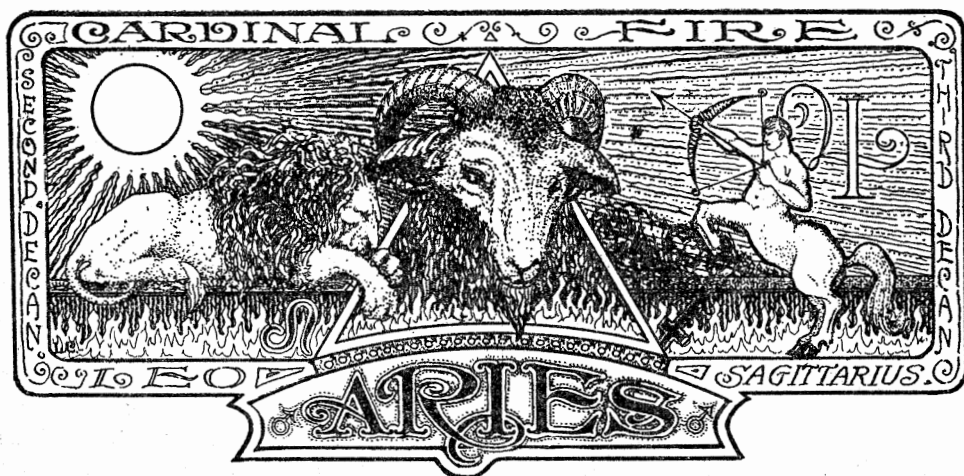
endowed intellects can, and some do, live in a world which they interpret as chaotic, incoherent, confused, and unintelligible because they themselves are chaotic, incoherent, confused, and unintelligible in their relationship to themselves and to other people. They do not know that they themselves cause the conditions which register as effects in their lives. Gemini, then, as specific children born of specific parents in a specific locality are citizens in the world of learning, the world of home and school. In a democratic governmental administration, the recognition is given to the right of every child to learn, to organize and coordinate his mental faculties, to extend his knowledge (brought over from past incarnations) of the objective world, to unfold his talents and potentialities for work-service and to become more spiritually informed. This recognition is given by virtue of respect for the child's individualized existence on this planet and respect for the good which he, potentially, may do as an adult. The generic essence of Gemini, in such designation, is feminine; the boy-student and girl-student function through the years of their learning-experience as in-takers; they function as receptors of and reactors to educational stimuli which are projected by the dynamic essence of Gemini's planetary polarity, Jupiter (ruler of Sagittarius). The Jupiterian polarization of Mercury's Gemini states that all true education is spiritual—knowledge of principles is macrocosm to knowledge of effects; knowledge of cause-and-effect clears the channelings for all other knowledge. The evolutionary instinct to spiritualize the concept of life-service is shown by the Virgo-Pisces vertical diameter of the Gemini mandala; the ideal of perfect personal and impersonal service is that which "gestates" the aspiration to learn. Knowledge (or understanding) that is not used for contributive improvement of human life is, relatively, "dead material." Therefore, as members of fam-

ily-groups and of school groups, children are citizens in the state of mental maturing. The stewardship principle of this identity is the Cancer-Capricorn diameter on the second and eighth cusps—the "possession of group or national or family citizenship" is to be transposed into the octave of stewardship of the human group by exercise of that which is intellectually and spiritually learned. As long as we incarnate in the human archetype, we have citizenship only as "Earthians"; to congest on possession of American citizenship is to inhibit and constrict the sense of identity as Earth-citizenship. The human archetype is our family, it is the "society" to which we belong, it is the specification of our identity in relationship to our solar logos, "Helios," of whose power we are the highest epigenetic manifestation on this planet. Gemini is ninth house-sign of the Libra mandala—the sense of fraternity distilled from past incarnations represents the wisdom aspect of our focussed complementary relationship-consciousness in the present incarnation. Injustices of viewpoint regarding the principles of polarity in human relationship serve to congest the flowering of love-relationship, marital experience, and fraternal citizenship with compatriots and fellow-students-in-life generally.

Aquarius, fixed air-sign, is eleventh house-sign of the Great Mandala and fifth house-sign of the Libra mandala. As the latter, it is the transcendent essence of love-power in human relationships. It is "personal love that knows no barriers of external qualification"; it is love that perceives the inner value and the inner reality of human individuality. It is the decrystallization of congested, egoistic aspects of personal Leo-love; it is love as the "heart-aspect" of the Mastership-consciousness.

The Aquarius mandala shows Capricorn at the twelfth cusp; that which is to be redeemed is crystallization of con-

(Continued on page 174)



The Children of Aries, 1951

Birthdays: March 21 to April 21

CHILDREN born under the sign Aries, representing cardinal-fire, are always ushered into being under the power of the Vernal Equinox which comes the 21st of March. The Sun, the symbol of the will, is exalted in Aries, and consequently this is its most powerful position. The Sun in Aries not only gives will power but it radiates a vital force of great strength. The Aries native has a tremendous amount of energy which will withstand serious illnesses, and the recuperative powers are extraordinary.

These children love action and are impatient at the least restraint which may obstruct them, even though more could often be accomplished by waiting. This quality, as well as the desire for leadership, is in evidence at an early age.

The Aries native is full of enthusiasm and not easily discouraged. Usually full of new ideas and ambition, he is at his best when pioneering or at the head of a new enterprise. Rarely does he shrink from anything, but if delayed in accomplishment, he is apt to leave his work for someone else to complete.

Optimistic, original, and self-reliant,

the Arian is inclined to push ahead whether capable of performing the required task or not. No lack of self-confidence in these natives! Nor do they like to work under someone else.

Irritability, restlessness, wilfulness, and a tendency to go to extremes are the shortcomings of the undeveloped Aries native. Quick tempered, he is apt to be rude and impatient when crossed. Stability, patience, and courteousness need to be cultivated by most Arians.

As the solar month of Aries opens this year the Sun is squaring Uranus, and continues until April 3. This configuration indicates the need to cultivate self control and a calm attitude at all times. Respect for proper authority and the conventionalities is also needed by these natives. Accidents from lightning and electricity are apt to offer opportunities for learning carefulness and consideration for others.

The sextile of Venus to Uranus is also in effect as the solar month begins, and lasts until March 30. This stellar pattern makes the person mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends will be attracted, and there is a love for art, music, and poetry.

Mercury squares Uranus from March 21 to April 21, an aspect which indicates an erratic mentality. Training in kindness, poise, and tolerance is needed by these children.

Also beginning March 21, and lasting until April 3, and again from April 13 to April 21, Mercury conjuncts Mars, giving much mental energy, enthusiasm, and dexterity. However, it depends upon other aspects to Mercury as to how this energy will be used.

Saturn opposes Jupiter all the solar month, indicating for all these children a tendency toward indecision, suspicion, and indolence. Training in honesty and straight-forward action is needed.

From March 22 to March 29, Mercury opposes Neptune, giving a tendency toward lack of memory, indolence, and a disposition to dream the time away. Truthfulness, definite accomplishment within a given period, humility, and honesty should be taught these children.

The Sun opposes Neptune from April 1 to April 16, a vibration which brings the person in contact with undesirable denizens of the invisible world. Positive spiritual development should be stressed, and negative surroundings avoided.

An excellent mental vibration, Mercury sextile Uranus, lasts from April 1 to April 21. This is the signature of originality, independence, and inventiveness. The native is progressive, idealistic, kindly, and sympathetic, and apt to be interested in literary and scientific pursuits.—particularly electricity.

From April 7 to April 19, Venus sextiles Jupiter, one of the best signs of general success and good fortune. Health, wealth, social prestige, and a happy marriage are all favored. The native is jovial, optimistic, generous, and hospitable. He is also fond of music, traveling, and social activities.

Venus trines Saturn from April 8 to April 17, making the person faithful and true, just and methodical, qualities which favor success in all departments of life. He is honest, simple in his tastes, and of unimpeachable morality.

ASTRO-PHILOSOPHY

(Continued from page 172)

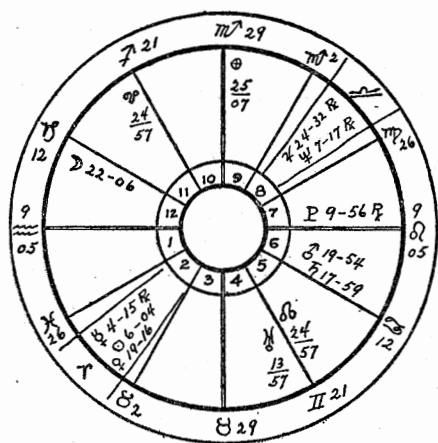
cept of separative human group-identity. Nations separate and different from each other, competitive against each other in fear and insecurity, are to be, by the Uranus vibration as ruler of Aquarius, re-identified as structure points in the edifice of the total of human society. This mandala, and the placement of Capricorn-Cancer, definitely pictures the influence of the Masters as those who serve by recharging the crystallized concepts of "separate nation-families" by the scope and power of their love-perceptions into a clearer realization of the one nation and the one family. The national placement of a Master—or of one who loves with a degree of Master-love—is the vibratory form into which he incarnates to fulfill his spiritual service. Joan of Arc for France, Queen Elizabeth for England, Kahlil Gibran for the people of Syria, etc. In all of these cases a service of inspired regeneration was performed for specified human groups but the entire race ultimately benefited by that service. If, for example, Gibran thought of himself, in a congested way, only as a Syrian; the power of his poetry and painting would have been correspondingly depleted. He was a Syrian only by localized national identity; he was, and he knew it, in reality an Earthian and a "Solarian." The fraternal citizenship symbolized by Aquarius is the most complete picture of democratic principle in action because the scope of its power and influence includes all humans, regardless of outer aspect, background, or parentage. Aquarius, as ninth house-sign from Gemini, is fraternity universalized; as fifth house-sign from Libra it is love-radiation impersonalized and love-exchange spiritualized. All who learn are fellow-citizens and all who love are members of the heart's democracy.

Reading for a Subscriber's Child

ALBERT A. DeM.

Born March 27, 1946, 3:40 A.M.

Latitude 39 N. Longitude 77 W.



With both the Sun and Moon and all the planets except Uranus and Pluto in cardinal signs, the stellar pattern for this Ego's present life on earth is one of much activity. Fixed signs on the angles indicate a stability of the nature which will help to keep the life within a certain pattern, but the problem challenging the parents of this child is to direct his activities into constructive channels, constantly emphasizing the advantage of accomplishing desirable objectives.

The Sun (individuality) is in conjunction with Mercury in the dynamic sign Aries, intercepted in the 2nd house, sextile Uranus in Gemini in the 4th, trine Pluto in Leo in the 7th, and opposing Neptune intercepted in Libra in the 8th. Though possessing considerable energy and initiative, this child should be taught to think carefully before embarking on new enterprises, else he is apt to be taken advantage of by unprincipled people. He should also be taught to avoid negative psychism and to cultivate the will in reaching a set goal.

Venus, planet of personal love, art, and music, is very strong in this chart. Although it is intercepted in Aries in the 2nd house, it sextiles Uranus, squares the Moon in Capricorn in the 12th, and Mars and Saturn in Cancer in the 6th, and opposes Jupiter intercepted in Libra in the 8th. Albert has a quick intuitive perception, a liking for the beautiful, and is quite magnetic, particularly to the opposite sex, but he will find it difficult to live up to his highest ideals. Karmic conditions in relation to women are apt to come his way, but if he is taught from childhood to cultivate high moral standards and to serve with no thought of reward, he can make much progress in this life day. The conjunction of Mars and Saturn in Cancer, opposing the Moon and squaring Venus and Jupiter, is a strong indication of the need to cultivate frugality in eating, as well as a taste for the simple, natural foods. Otherwise, stomach and kidney ailments are apt to be severe.

Aquarius rising helps to balance the exuberance of Sun in Aries nature, and also gives some of the patience and persistence needed by most Arians. The ruler of Aquarius, Uranus, being well aspected in the mental sign Gemini, adds to the natural progressiveness of the Aquarian Ascendant. In fact, the idealistic, intuitive, and altruistic tendencies indicated by Aquarius rising and the strong Uranus can be used to great advantage in focusing this child's consciousness on the higher side of life. However, unless he does receive the proper training during childhood, his strong Uranian nature may lead him into rebellion against authority and convention.

For a vocation this native will be attracted to such work as antique or music dealer, second-hand store manager, sea food dealer, grocery clerk or manager, delicatessen operator, or hotel manager.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Lawyer, Librarian

ANNE N. S.—Born August 27, 1916, 5:12 p.m., Lat. 32 N., Long. 82 W. The fixed sign Scorpio is on the Mid-heaven of this chart, and its ruler, Mars, is posited in Libra in the 9th, trine Uranus intercepted in Aquarius on the 1st, sextile the Moon in Leo in the 7th, and square Venus and Saturn in Cancer in the 6th and 7th houses, respectively. The Sun is in Virgo in the 7th, trine Jupiter in Taurus in the 3rd, and sextile Pluto in Cancer in the 6th. Mercury is also in Virgo, sextile Saturn in Cancer. The ambitious Capricorn is on the Ascendant. Work with the law would come natural to this native. She could do well as a lawyer, law clerk, secretary for a law firm, or as a librarian.

Hostess, Teacher

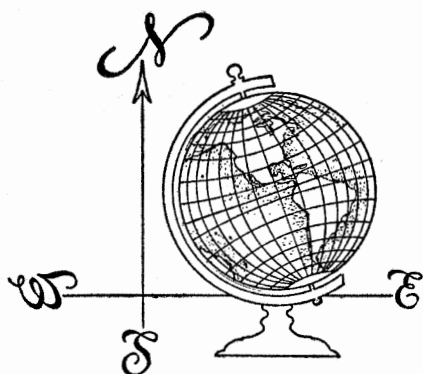
EILEEN M.—Born June 9, 1914, 8 a.m. Lat. 48 N., Long. 116 W. The 23rd degree of Aries is on the 10th cusp of this chart and Taurus is intercepted in the 10th house. Mars, ruler of Aries, is in Leo in the 1st house, sextile the Sun and Saturn in Gemini in the 11th, and in opposition to Jupiter in Aquarius in the 7th. Venus, ruler of Taurus, is in Cancer in the 12th, in conjunction with Mercury (7 degrees). Mercury opposes the Moon in Capricorn in the 5th. The Sun and Saturn in Gemini trine Jupiter and Uranus in Aquarius in the 7th. Leo is on the Ascendant. This native could do best in a position providing an outlet for her talents as a hostess—in a club, hotel, or amusement center. She also has teaching ability.

Correspondent, Translator

MARILYN J. K.—Born April 15, 1924, 1:34 p.m., Lat. 45 N., Long. 93 W. In this chart Venus, ruler of the Taurian MC, is in Gemini in the 10th, sextile Neptune in Leo in the 12th, and square the Moon in Virgo in the 1st. The Sun is in Aries in the 9th, trine Neptune in Leo and Jupiter in Sagittarius in the 4th, square Mars in Capricorn in the 5th, and opposing Saturn in Libra in the 3rd. Mercury is in Taurus in the 9th, in conjunction with the MC, sextile Uranus in Pisces in the 8th, trine the Moon (10 degrees), and square Neptune. This young lady will be capable of doing most any kind of literary work. As a newspaper correspondent, perhaps foreign, or as a translator, she could serve well.

Buyer, Business Counsellor

TELLA ANNE B.—Born October 3, 1937, 5:55 p.m., Lat. 34 N., Long. 118 W. Here we find Jupiter posited in the ambitious sign Capricorn in the 10th house, trine Uranus in Taurus in the 1st, and Venus, Neptune, and Mercury in Virgo in the 6th. The Sun and Moon are in conjunction in Libra in the 6th, square to Mars in Capricorn in the 9th, in opposition to Saturn in the 12th. The enterprising, aggressive Aries is on the ASC. Executive work in connection with government or business would appeal to this independent native. As an office manager, real estate dealer, buyer (of foods, drugs, or general merchandise), or business counsellor she could make good use of her vocational talents.



MONTHLY

News
INTERPRETED

Flight in Winter

Like ants they crawled over the girders of the blasted Taedong River bridges or bareleggedly forded its icy shallows. Like ants they swarmed over frigid railroad box-cars or grabbed toeholds on sweltering locomotives. Like ants they drifted through blinding snow and blinding dust down the icy roadways.

The greatest mass migration in Korea's 42 centuries was on. Perhaps 5,000,000 people, shouldering their sacks of rice and their bundles of belongings and their shivering children, were flowing southward along the time-worn invasion channels ahead of the Chinese tide. If they looked sullen and bewildered, they remained, as always, patient and silent. They showed no panic.

—*Newsweek*, Dec. 18, 1950.

News items such as the above, pictures in the papers, news reels, and radio which brings into our homes the cries of lost, hungry, or abandoned children, have vividly acquainted a large part of the world with the tragic plight of the Korean people as they fled in the bitter northern winter, while their cities and homes were destroyed by war.

"Pray ye that your flight be not in the winter," Christ Jesus said to His disciples when He warned them of tribulations ahead, and perhaps it was foreknowledge of such tragedies as this Korean one that prompted these words. Christ gave no definite answer to the disciples who asked when the things He

foretold would happen. Instead, He told them to watch and pray, to be heedful and wise. As we read the Gospel prophecies, we find that many of the things foretold have occurred in this century, and realize that the "tribulations" are characteristic of times of transition such as we are now experiencing, when destiny is being reaped on a large scale in accordance with Cosmic Law. The Law of Cause and Effect governs earthly conditions, and nations and civilizations as well as individuals have incurred debts by past actions. When the harvest time arrives, people are inclined to think that God's vengeance is loosed on earth, but destiny is not vengeful, neither is it blind. Rightly understood, God's laws are found to be merciful and wise because thereby individuals and groups gradually learn wisdom, and when the debts are paid, at least in part, the way is cleared for progress. Suffering is necessary at men's present stage of development. It breaks up old, undesirable patterns of living and makes man think. Without this prodding, humanity tends to loaf on the evolutionary path.

Some Christians, seeing prophecies fulfilled, claim that the "end of the world" is at hand, but occult science gives a better interpretation: It is the approaching end of an *Age*, and the preparation for the next step. In all the sorrows of the present time we should see the prelude to a happier and more enlightened era. This idea is ex-

pressed in the words, "Lift up your heads; for your redemption draweth nigh." Old things are passing away; new achievements are being made possible. We are not helpless in the hands of fate even now. There is constructive work to be done, that the days of tribulation may be shortened as has been promised. By prayerful study and meditation on today's happenings our understanding will be enlarged, so that we may have something to give to those who need it. Constructive thinking and patient persistence in translating our living faith into creative, altruistic words and actions is a vital service we can give to the world at this time.

Hormones in Wheat

Dr. Ezra Levin, a biochemist and director of the Viobin Corporation, Monticello, Ill., has announced the discovery and isolation of male and female sex hormones in wheat—a discovery that eventually may lead to a drastic revision of diets and revolutionize treatment for many ailments.

Isolation of the hormones was accomplished in fresh wheat germ oil.

Dr. Levin stated in an interview in Chicago that wheat, known for 40 centuries as the "staff of life," now takes on great value as a medicinal aid in the conception and birth of children, in regulating diet and treating ailments ranging from glandular disturbances to cancer of the breast.

—*Healthways*, Dec. 1950.

Those who can read the Memory of Nature say that wheat was introduced on earth as a food for man by the Lords of Venus, who came to our planet to lead humanity during the early stages of evolution. It is a valuable food and has served man well. However, modern milling methods have reduced the staff of life to somewhat of a broken reed. "Refinement" robs wheat flour of many of its valuable elements. In his "Chem-

istry of Food and Nutrition," Dr. Sherman says: "Iron in combination with protein matter is found in considerable quantity in the cereal grains, but the greater part of it is in the germ and outer layers, and so is rejected in the making of the "finer" mill products, such as patent flour, polished rice, and new-process corn meal. In view of the part which the iron of the germ takes in the sprouting of the seed and the nutrition of the young plant, there is little room for doubt that it is of value also in the animal economy." Yet today white bread and other devitalized foods, such as white sugar, are considered a blessing of civilization. This craze for refined foods leads to malnutrition in the midst of plenty. So then, to remedy the deficiencies of our white bread, we add synthetic vitamins. This seems to indicate a perverse mentality. How much simpler to use the whole grain in the first place!

Of course, health is a matter of harmony of both mind and body, and depends upon other factors than food. Eating habits play a large part, however, and when the general public is educated to demand vital foods, we shall not need so many pills and injections to save us from the results of our own folly.

Anesthesia by Hypnosis

Long distance hypnotism is not only possible, it's easy, according to Professor Manu de Lutxi.

The professor, head of Madrid's Spanish scientific institute of psycho-hypnotic research, said he once hypnotized a subject in Barcelona while he himself was in Lisbon, 625 air miles away.

"In the presence of doctors who checked against any possible fraud, I put to sleep from Lisbon a young lady in Barcelona who received my influence less than three minutes after I began transmitting it," Lutxi said.

Lutxi whose private institute has been in operation here the past six years said his specialty, however, was "desdoblamiento," or separation of body and spirit.

"So far as I know I am currently the only one who can perform this phenomenon and few hypnotists in history have been able to achieve it," Lutxi said.

The professor described it as a method of instilling in the hypnotized subject complete relaxation of the body with the spirit separated from it.

Lutxi said he also practiced hypnotic anaesthesia for medical purposes and termed it "so old" that it is common practice in many countries today.

"I've practiced it many times abroad at the request of doctors who then performed the operation. They were always successful," he said.

Lutxi said current enrollment in his institute, including those studying by correspondence, totaled 7,000.

"Of course," he said, "4,500 are Spaniards and 400 doctors or medical students. The remainder are foreigners, chiefly Portuguese, French and North and South Americans."

According to Lutxi, hypnotism takes a lot out of the performing maestro. But, he added, a little deep breathing generally not only restores the hypnotist but leaves him with an extra supply of energy.

Lutxi said neither sex, age, profession, nor aptitude affects a person's ability to be hypnotized.

"All that's needed on the part of the subject is the inclination and will to submit to it," the professor said.

—*Long Island Press*, Dec. 31, 1950.

Currently, medical men and psychologists show considerable interest in hypnotism as an aid to healing. Occult science provides many reasons why hypnotism is undesirable, even though it seems to be a short cut to cure of such ills as drunkenness and psychological disorders, and though the motive prompting its use may be good.

It has taken long ages to bring man to his present status as a self-conscious and responsible being. First the three-fold body had to be developed; next a mind must be added; then the Spirit had to enter the body and learn to con-

trol it. Man's task now is to use his vehicles to gather experience which is eventually transmuted into soul growth. Anything that lessens the Ego's control of the body, hinders progress.

Professor Lutxi claims he can separate Spirit from body. In hypnotism the operator causes the vital body to withdraw partially, so that the Spirit is no longer in control of the physical body. Then the hypnotist substitutes a portion of his own vital body and controls the subject by his will. Even when the hypnotic spell is over, some of the operator's ether remains, and this condition facilitates further spells. To escape from the influence may not be possible until death dissolves the vehicles. The benefits of hypnosis are largely illusory, or temporary. When the influence is withdrawn old conditions return if there has been no change in the subject's understanding. If anesthesia is necessary, impersonal agents such as colored lights, gas, or ether are available.

The Brothers of the Light respect the individuality of each Ego and work to build up self reliance and a sense of responsibility, but the Brothers of the Shadow seek to destroy these qualities. The dark forces inspire movements which aim at thought control, and even more sinister methods used by those who have no respect for an individual's right to be himself. There are rumors of the use of drugs and other vicious measures, whereby those who must have conformity at any price seek to break down personality and re-mold it to suit their own wishes. These are ugly things to contemplate, but the servant of the Light must be alert and informed. He must be more zealous in support of the integrity of the individual than are the workers of darkness in trying to destroy it. He must try to spread knowledge of the danger run by one who surrenders to an outside will the control of his body which is the Temple of God, and designed to be the instrument of expression for his own individual Ego.

READERS' QUESTIONS

The Holy Grail

Question:

Will you tell me just what is meant by the Holy Grail, stripped of all its mythical trappings? And is there such a thing as the Black Grail?

Answer:

The Holy Grail is too mystical a subject to be understood thoroughly when "stripped of all its mythical trappings." However, the word "grail" means cup or chalice, and the Holy Grail refers to the cup which was used by Joseph of Arimathea to catch a part of the blood which flowed from the side of the Saviour when He hung upon the Cross of Crucifixion. This blood, a spiritual essence, symbolizes the creative fire which slumbers within the seed pod, for the Holy Grail finds its replica in the chalice or seed pod of the plant, which is green. It also refers to the creative power in man which must be cleansed of passion and transmuted into spiritual power.

Max Heindel states that: "In order to understand the mystery of the Holy Grail, it is necessary for us to go way back along the different epochs from the time when the Earth first came out of chaos. Then the Earth was dark, and man was embedded in the Earth. Life was working in it to dig him out. Adam was of the earth earthy, as the minerals are now.

"Then we come to the second, the Hyperborean Epoch, where man has a dense and vital body; that was the plant stage. His food was the plants, and we hear of Cain as an agriculturist. Next

comes the Lemurian Epoch, and man gets a desire body. He has three vehicles, like the animals.

Then we have that stage where he is to have food of a nature that will feed all three bodies. This he gets from *living* animals, as when Abel was a shepherd.

"Next we come to the fourth epoch, the Atlantean, where man evolved mind. Thought always breaks down tissue, and causes decay, therefore man **must** have something in the food line which is prone to decay in his body, so he begins to eat the decaying carcasses of animals, and we hear that Nimrod was a mighty hunter.

"Finally he comes to that stage where he is to forget his spiritual nature. He is to think only of this life as the one life for him, and therefore he must have something to help him to forget. That stage is ushered in by Noah and the few that were saved with him, who were the pioneers in the present Aryan Epoch; and he is the one who cultivates the wine stock, and makes the wine that is to help man to forget. Man is temporarily to forget the spiritual part of his nature in order to develop fully the material aspect, so Christ changes the water to wine which is symbolically represented in his *first* miracle.

"Thus man became more and more material, and more thoroughly immured in his physical vehicle. Now an impulse must be given to lift him out, and . . . wine is being changed back to water. We have accomplished the conquest of the material world, as evidenced in our wonderful progress here in the West. Now we are to return to the use of water, that we may regain on a higher level that spiritual vision

which we have lost. That is what the mystery of the Holy Grail aimed at: to purify man so that he might be able to regain his spiritual sight. As we give our children picture books today, we were given the myths in previous times, that they might work upon our *feelings* and prepare us to understand.

"There were two characteristics which were very marked about the knights of the Holy Grail: purity and harmlessness. The two qualities go together."

"It was Nimrod, the Atlantean, who first killed to eat, who inaugurated the social evil. Although we injure the animals when we kill them, we injure ourselves the more, for we have ever that social evil in consequence. And when we speak of the social evil we do not mean only that which we commonly call the social evil, but any intercourse whatsoever except that which is performed as a sacrifice to provide a body for an incoming Ego.

"Now when we understand the connection between the social evil and flesh eating, the taking away of life from others, then we can understand why the Knights of the Holy Grail were pure and harmless, and until that time comes, the time when Parsifal breaks his bow, when he will no longer take life, when he says, 'I will no longer take into my body these particles that cry out for separate existence . . . I will live the pure and harmless life'; only when a man comes to that stage in life can he feel compassion. So long as we go out and kill we cannot feel true compassion."

"In the mystery of the Holy Grail man was told: 'Look around you; see everywhere in Nature all these innumerable plants growing, all these seeds sprouting. That creative force which you see in them is nothing but what is in you, and in every human being; but in the plants it expresses itself in the opposite way. There is the chasm of passion between the plant and the god. The animals are also passion filled; they

have the red passion-giving blood; but in the plant we see chastity, and that chastity must be regained. There are certain stages of advancement which you are to go through; you are to become pure and passionless again. Therefore, this emblem—the Grail Cup—which you see here, is like the pod of the plant that holds the seed. That is the emblem of purity, which you are to hold before your gaze all the time in order to aspire to that high ideal—that purity which is embodied in the plant.

"This conception is also embodied in the Communion Cup used in the churches . . . It is not a wine cup, but a cup which we may look upon as containing the very essence of life in pristine purity—a quickening spiritual essence . . . The other emblem held up to the pupils of the mysteries as an ideal to be realized by him was the holy spear, symbolized by the sunbeam that comes down and opens the flower. The sunbeam is the representation of the spiritual power which is working to bring forth all through the universe, a power most potent."

Max Heindel also points out that "The Elder Brothers of the Rosicrucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life."

In direct opposition to the Holy Grail is the Black Grail. "As the good forces, which are symbolized as the servants of the Holy Grail, live and grow by unselfish service which enhances the luster of the glowing Grail Cup, so the Powers of Evil, known as the Black Grail and represented in the Bible as the court of Herod, feed on pride and sensuality, voluptuousness and passion . . . Unless the Brothers of the Black Grail are provided with works of wickedness they will die from starvation. Therefore they are ever active in the world stirring up strife and inciting others to evil."



Philosophy and Practice of Nature Cure

By ROBERT W. ANDERSON, N.D.

EDITOR'S NOTE—*We are indebted to Dr. T. M. Schippel for permission to reprint the following article. It appeared in the October, 1950, issue of Herald and Naturopath, of which Dr. Schippel is editor.*

MINERALS AND VITAMINS

THE MINERALS—the protectors of life—are the building stones of the body and human cells. . . . People are becoming more and more interested in avoiding even the early stages of mineral starvation—a mineral-poor diet brings on a series of painless, yet progressively serious changes that precede the final catastrophe of the degenerative deficiency disease itself. Mineralize your diet and live daily with abounding vitality.

IRON—A mineral that is concerned with the most vital activity of the cells. The largest part of this element exists as hemoglobin in the blood, and aids in the enriching and health-promoting powers of the life-stream. Distributes oxygen to all the cells. Iron is found in all green leafy vegetables, all dark colored fruits. Iron permits the human cells to live and exist.

SODIUM—A highly powerful acid-neutralizing element necessary for normal action of the digestive tract, blood

purification, and manufacture of internal gland secretions. Sodium salts are important constituents of all the blood and body fluids.

CALCIUM—An acid-neutralizing element: a healer of wounds: a factor in preventing mental deficiency, the calcium-ion being imperative to the coagulation of the blood in bleeding and hemorrhage: combines with phosphorous to produce sound, healthy teeth, bones, and nerves.

COPPER—An element found in only fractional amounts in the body but now deemed necessary as a complement to iron in the prevention of anemia. Copper is found in many iron-bearing foods.

CHLORINE—A mover of poisons: an element of gastric secretions; participates in the formation of the glandular hormones.

IODINE—An element essential to the thyroid gland, the governing gland of the entire glandular system. Iodine prevents simple goiter (thyroid enlargement) and permits the ejection of poisons from the cells of the human body. Iodine is found in Irish Moss, Iceland Moss, kelp, dulse, sea lettuce, cabbage, pineapple, and all green vegetables grown within about 150 miles of salt water.

MANGANESE—Similar to the element iron in that it carries oxygen from

the breathing apparatus to the body cells; manganese is a tissue-strengthener and aids in maintaining elasticity of the body. A widely-known nutritionist recently stated that when manganese was removed from the diet of female animals the faculty of mother-love for the young greatly diminished. Manganese is found in oranges, nuts, and green leaves of the edible plants.

MAGNESIUM—A nerve mineral that helps to keep nerves normally poised. Found in nuts, the outer covering of whole wheat, whole rice, and whole corn. Also abundant in oranges, tangerines, and grapefruit.

POTASSIUM—A strong acid-neutralizing element: an important factor in maintaining the heartbeat: important for intestinal activity; necessary for glandular secretions; makes soft tissues elastic. Found in potatoes, pineapple juice, citrus fruits, green leafy vegetables, and the sweet dried fruits.

PHOSPHORUS—Stimulates bone and tooth growth: promotes sexual vigor; enters into a basic formation of the nerve cells and nerve trunks, forming a close chemical union with calcium.

SILICON—An element that maintains tone in the skin, enters into the formation of the hair shafts and nails, assists in the hardening of the enamel of the teeth and gives decay-resisting power to them. Silicon is found in apples, the edible brown skin covering of the nut itself, cherries, the seeds of grasses (whole grain), asparagus, celery, and green leaves of many plants.

FLUORINE—An element found in the skeletal structure of the body and believed to be an aid in the knitting of broken bones. In its organic food-form, it is considered to maintain the whiteness of the eyes and teeth. In its inorganic mineral form, as found in certain sections where the drinking water is hard, instead of being a tooth whitener, it produces brown mottled spots on the teeth. Found as a trace in most vegetables and grains.

From the foregoing classification, the imperative needs of the body for organic food minerals are readily seen. The very salvation of the body and the glands depends upon an ample and liberal daily intake of these mineral elements.

TABLE OF VITAMINS Medicinal Foods of Nature

WATERCRESS — Richest known source of absorbable iron and calcium, in the vegetable kingdom.

SPINACH—Contains heavy quantities of absorbable iron and sodium, the latter necessary for manufacture of digestive secretions. Prepared properly, spinach elevates the red color index of the blood. The harmful oxalic acid of this vegetable should be eliminated first by parboiling or scalding for two or three minutes, throwing away this first water, but retaining and using the water remaining after the final cooking.

LETTUCE—A reducer of nerve tension, due to the presence of soporific lactucarium. Lettuce leaves and wheat germ are the chief sources of vitamin E, the corrector and preventor of sterility in the reproductive organs.

HONEY—A final sugar that is assimilated without digestive change into the blood-stream. Honey is usually well tolerated by mild diabetics. Valuable mineral elements such as iron, silicon, and manganese, present in all honey, are four to five times more abundant in the dark colored varieties.

GRAPEFRUIT—A solvent of chalky deposits in joints and muscles. Excellent for arthritis and fevers. Contains a substance similar to quinine. Particularly beneficial for diabetics if used in large quantities; helps to prevent diabetic gangrene. One pint of grapefruit juice daily provides sufficient alkaline bases to effect elimination daily of toxic poisons through the skin. These attributes are true of oranges if ungasped and tree-ripened. All citrus fruits promote teeth preservation.

CARROTS—One ounce of carrots contains 940 vitamin A units. Carrots are excellent purifiers of venous blood and the blood of the liver. Carrots give off measurable, but invisible rays of ultraviolet healing power.

PINEAPPLES—The only fruit containing a protein-digesting enzyme, *i.e.*, Bromelin. This fruit enzyme can digest many hundred times its weight in protein. Pineapple juice dissolves mucus in the stomach.

APPLES—Cleansers of the teeth and gum. Apple sauce daily is a healthful dessert. Always wash and scrub apples and pears to remove spray residues. After discarding skins, seeds, and cores, the juice pressed from apples and pears exerts a mild diuretic (kidney-flushing) action. All water from juicy fruits is the most perfect distilled water on earth.

TOMATOES—Use fresh tomatoes only in the summertime. Canned tomatoes or tomato juice may be used all year round. One cupful of canned juice contains nearly 1,000 units of liquid vitamin A. Use tomatoes freely for cell acid dissolving and for keeping gums and blood-stream away from danger-line of vitamin C deficiency.

BLUEBERRIES—Most valuable of all berries. Assists the function of the pancreas and helps to maintain normal level of blood sugar, due to the presence of the chemical substance known as myrtillin.

BANANAS—Contain the only form of sugar capable of being digested in coeliac disease of children. When baked in the skin, the carbohydrates of bananas are rendered more digestible.

POTATOES—When properly cooked, the most digestible of all starch, leaving alkaline rather than an acid-ash. Minerals of potatoes are lost quickly in solution when cooking in water. Potatoes are complete enough in dietetic principles so that in an emergency, they could sustain life alone.

OKRA—A mineral-bearing demulcent

vegetable, soothing and healing to the mucosa of the stomach and intestines. It is used as a cure for stomach and duodenal ulcers.

RICE—Useless when refined to white form. In natural, brown, unrefined form, rice contains rich stores of nerve-protecting vitamin B. This vitamin is found only in the second-inner layer (silver skin). Brown rice and raw milk contain all known food elements, excepting vitamin C. Recently, "rice polishings" yielded to science the strongest concentrate of Vitamin B, which builds strong nerves. Vitamin B must be replaced in diet daily.

Eggs—The vital part of the egg is the yolk. Contains phosphorus, iron, copper, and vitamin D, plus lecithin, a nerve and gland substance.

The human body by cell death and rebirth, changes approximately every year.

RECIPES

Nut Loaf

Chop together one and one-half cups of nuts, one stalk of celery, two tbsp. of parsley. Add one cup cooked rice, two cups bread crumbs, one tbsp. olive oil or butter, and one tbsp. flour, and mix thoroughly. Then add one and one-half cups hot milk and two eggs, yolks and whites, beaten separately. Add vegetable salt to taste, and bake three-quarters of an hour. Serve hot with tomato sauce.

Economy Gingerbread

One cup of New Orleans molasses, one cup boiling water, butter the size of an egg, and one tsp. each of ground cloves, cinnamon, and ginger. Melt the butter and mix with molasses, adding the spices. Dissolve one tsp. of soda, gradually adding one-half pound of flour. Bake in flat tin in moderate oven.



Music Therapy

SINCE 1948 a group of workers has proved once again that a united effort is most effective in the pursuance of an ideal. These people have been convinced that music has therapeutic value for all, be they sick or well, and that music can be used with such a purpose only if the procedures are studied in the spirit of research and a dedicated vision. Here is their policy:

To inculcate scientific procedures of research in other organizations relating to music, to offer its services in music research wherever needed, and in all ways to cooperate with those individuals and organizations which are working for a truer understanding of the functions of music in society.

It will at all times continue to stress and to clarify the importance of music in relation to the well-being of man. It will study the use of music for therapeutic purposes and by so doing include such research as that involved in musical structure in all of its aspects, in program planning, and in performance.

Their goal is to take music to the hospitals, play it as beautifully as possible, and note, by the aid of observers, the response of the patients to the programs. These programs are carefully planned according to tempo, dynamics, and mood change. Their Ensemble goes regularly to the Los Angeles County Hospital, where the head chaplain always assigns them to the wards most needing cheer and upliftment. They

also go regularly to Braewood, a small mental hospital in South Pasadena, and they give guest performances at other hospitals.

In addition, one of their workers is at Patton State Hospital two days a week. Her work lies with the disturbed patients. Here is a story which she brought back to us recently:

Ruth K. was in the woman's hospital at Patton. For weeks she had been completely inaccessible. Her illness: schizophrenia, catatonic type. She is in her late twenties. During the community singing in the patio she sat quietly with no response, but a few minutes after the singing started, she began to sing with the group. She sang both the tune and the words, and sang well. Soon she smiled and answered a question. No, she did not play the piano, she could only sing. "I like to sing," she said. For one hour she continued, and for the rest of the day she was cooperative. She should have been brought back daily for music, particularly where she could sing. Such daily treatments, tactfully planned, would have helped her—might even have cured her. This has been known to happen. But it was not possible to do this. Patton is a large hospital, and the three workers there have far more than they can handle already. Records were tried, it is true, when she had a relapse, but we question if that would answer the need, "I like to sing," in any case.

One longs, when such events occur, to be twenty people in one, to answer all the calls for help.

—Evelyn B. Bull.

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

March 2—8—16—23

April 5—12—19—25

May 2—9—17—23—29

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

MAX HEINDEL'S MESSAGE

(Continued from page 161)

our existence. We live here a while; we die and ascend to heaven, to be reborn and to die again. Each earth life is a chapter in a serial life story, extremely humble in its beginnings, but increasing in interest and importance as we ascend to higher and higher stations of human responsibility. No limit is conceivable, for in essence we are divine and must therefore have the infinite possibilities of God dormant within. When we have learned all that this world has to teach us, a wider orbit, a larger sphere of superhuman usefulness, will give scope to our greater capabilities.

*“Build thee more stately mansions, O
my soul,*

As the swift seasons roll!

Leave thy low vaulted past!

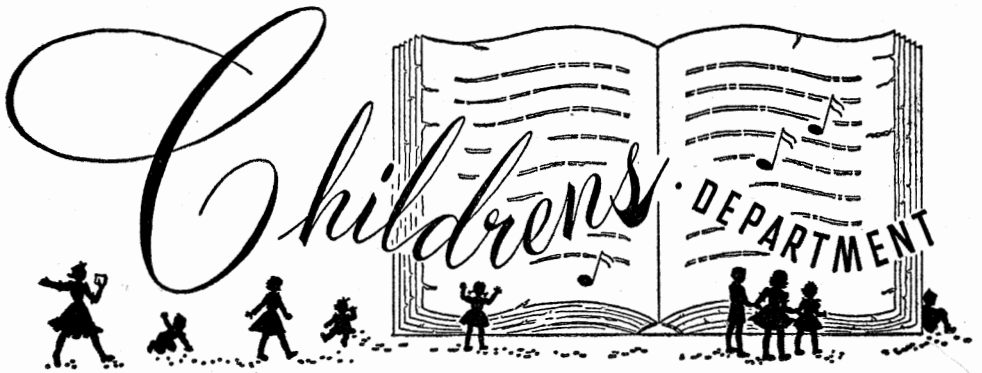
*Let each new temple, nobler than the
last,*

*Shut thee from heaven with a dome
more vast,*

Till thou at length art free,

*Leaving thine outgrown shell by life's
unresting sea.”*

(Continued on page 191)



The Crystal Bridge

By JANICE LORIMER

Part 2

AS FOR us twain," she said, "we are seidr-women, the last of our race. For it is a custom among us that the Old Old Woman choose for her disciple a Young Old Woman, to whom she transmits the wisdom of the sibyl-song; and this is done by the singing of the runes which none but us may know. Yet has it been prophesied that our line shall pass away, and there will be no more old women who sing the runes; and it is in my mind that that day is now come, for I am the Old Old Woman's last disciple and I have none to follow me, none to sing after me the runes which draw down from heaven the prophetic power."

And she said again, "You must ask my mistress if perchance there be a way over the abyss; and if not, I can myself lead you back the way you have come. For hindsight I have, but foresight I have not. This the Old Old Woman alone possesses, for she has looked into the abyss now for more than a century."

Having eaten, they went to the hut and spoke to the Old Old Woman, and the Young Old Woman sang and played

upon the harp until the spirit of prophecy fell upon the Old Old Woman, and she swayed to the rhythm of the harp where she sat in the shadows of the doorway and she began a chant, whereof the words were indistinct, like the dry rustling of leaves in the wind, and they floated away and sank in the abyss; and the Young Old Woman wrote down the runes with charcoal upon a piece of white birch bark.

*There is a bridge which spans the deep
abyss*

*Of living crystal wrought, more pure
and clear*

Than air itself, invisible to sight;

Yet is it firm and indestructible

*And bears the walker safe who walks
thereon*

*Straightly, even unto the opposite shore,
Unto the Mount of Paradise. (My son,
Know ye yet or what?)*

"But if the bridge be invisible," he protested, "how can a man find it? And having found it, how can he walk thereon? Can a man walk where he does not see?"

And she said (and the Young Old Woman wrote it down):

*Even from the Door of the Sibyl, seest
thou*

*Yonder, over the abyss, a glassy spire
Glittering in the mid-day sun? The
bridge*

*Of glass is spun therefrom even to this
rock.*

*Draw ye the line from here to there,
and hold*

*The eye upon that diamond point; step
out*

*Upon the abyss. Yea, as a mariner
Looketh unto the north star, so look
thou*

*Unto that Point, which is Perfection's
Peak;*

*And lo, the bridge will rise to meet the
foot*

*E'er it descends. Now therefore, run,
and look*

*Not down nor back. For as a spider
spins*

*His web, so thou, by vision of that Peak,
Spinnest the Bridge of Crystal under
thy feet.*

*(Knowest thou yet or what?) But hav-
ing crossed*

*Unto the Mount, thou mayest then look
back,*

*When thou shalt see the Crystal Bridge
entire,*

*With floor, and arch, and girder finely
spun*

*Of glass, fragile, but stronger far than
death.*

*(And now, my son, knowest thou yet or
what?)*

And he would have asked her many questions, but she looked past him with eyes that saw him not and said no more, and the Young Old Woman took him by the hand and led him away.

"More she will not say now," she declared, "questioning will avail nothing."

And they stood on the edge of the abyss. "Look now," she said, "straight across the gulf until your eyes find the Peak which the Old Old Woman calls Perfection. Find it, and go."

So he looked over the abyss toward the high mountains on the other side, and his eye was caught by a bright

glittering on the sky. "I see it," he said.

She said, "Go then, and look not away from that Point."

He said, "Depend upon it, I will not."

"And if you do," said she, cheerful of mien, "fret not; for the vultures in the abyss have been unfed for lo, these many moons, and it may be that you will do them a favor." And putting her hand to his shoulder she pushed him so that he stumbled on the very verge of nothing at all.

Now like a swimmer venturing into cold sea water at the beginning of spring, he put forth one foot on the abyss, and shivering drew it back again.

"Felt you the bridge?" she asked, eyeing him.

He said, "I did not."

She said, "Try again, then. But fix your eyes first upon the Point of Perfection."

So he did, fixing his eyes first upon the Point of Perfection; and when his foot was out over nothing at all she pushed him and he leaped forward; and lo, there was hardness under his feet. She cried from behind him, "Look not down! But up and forward!" And he resisted the temptation to look down at his feet and he began to run with his eyes fixed upon the glittering Point. And as he ran, the bridge came up under his feet step by step.

And as he went, the sun approached the western mountains and sank down behind them, and the whole abyss was brimful of the translucent twilight of the far north; but far away the Point ceased not its glittering upon the green sky; and he ran on toward it, and he looked neither down nor back.

Nor felt he any weariness of the flesh, no more than if he had been a Spirit, since with his mind he ran; and at last, while the twilight still lingered in green mist, he knew that he was on the other side of the abyss. Below him were the swaying tops of a multitude of trees,

which he saw to the front of him as he ran, and the murmur of nesting birds came up to him from their dark branches. More difficult now to keep his eye on the Point, for the green waving branches were like arms welcoming him to their embrace and to the sweetness of slumber; and of a sudden the Point was no more before him but far above, so that the ascent thither was steep almost to the perpendicular. He fancied, in truth, that he saw a crystal thread spun out from the glittering Point steeply descending to his very feet, and as his eye caught on that glistening thread and slid downward the crystals under his feet seemed to melt like ice in the sun; and he trembled in every limb. Sweat was on his brow when once again his eye caught the Point of Perfection, and the bridge came firm under his tread.

Now from under the trees, far below him, came the sound of minstrelsy and laughter, and a great desire for fellowship assailed him. Vainly he wished that he had sought instruction from the sibyl concerning this, for he knew not how to get down to the ground, and it was not in his mind to fall down, even with the trees to catch him and break the fall. The bridge was high and lonely, and he alone upon it, and the wind began to be cold.

Not courage, not fear, but desperation kept his eye on the Point, which seemed now to be somewhat closer: he could see the icy pinnacle rising into a violet sky, surrounded by circling hosts of stars; for night was falling.

And there was a scream which tore the air as a white bird, on the way to her nest, was pursued and overtaken by a hawk; and this beside him in the air as he ran. Now from the good impulse of his heart he looked aside, striking out to frighten the black hawk away; but both melted away before his eyes, like a mirage, and there was no bridge under his feet, and he fell and fell, for a long time; but he never hit the ground.

He opened his eyes and found himself standing on the verge of the abyss whence he had started, and the Young Old Woman stood before him, looking into his face with her wise grey eyes, her two hands on his two shoulders.

And she said, "That was a quick journey, my son. Why did you return so soon?"

Then he told her what had befallen him. "And it is as if it had not happened at all," he said sourly, "for here I am where I started from, not a minute older and none the wiser. And what shall I say to the Lady Lesolie my wife, for truly she came out of it better than I."

She said, "Not so, for the Path is different."

And she led him back to the Old Old Woman where she sat as before in the doorway of the hut on the high rock. And before he could open his mouth the Old Old Woman looked at him and prophesied; and she said:

*That which reason hath spun, Reason
will spin again,
Double the crystal thread and double
the strength of it;
A Bridge of Crystal over the pit of
dread
Where the souls of men are shattered
by unfaith.
What the heart hath lost, that will the
mind recover,
Fast anchored on the twin Eternities:
The Mother-Wisdom of Nature, the Door,
the Life;
The Point of Perfection which is the
Father-Truth;
Between them must the Son go to and
fro,
Upon the Crystal Bridge by Reason spun,
A spider sent by God to spin that crystal
web.*

And he said, "But wherein did I lack? What ought I to have done that I did not do?"

And she said again:
*Steadfast thou art, looking to Truth
alone*

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*To guide thee over the abyss. Courage
thou hast*

*To follow Truth against the body's will,
Rebellion in its members. Strength thou
hast,*

*Going alone and lonely through the cold
High lanes of mind. For thou wast not
drawn down*

*To warmth and revelry. Chivalry
Thou hast to help the weak . . . here
only failed*

*When heart betrayed the mind . . . for
said I not,*

*Look not down nor back? For Reason
wove*

*The Bridge beneath thy feet; Unreason
tore*

*It down to save a phantom: (Knowest
thou yet or what?)*

"Ought I then," he said curtly, "have
let evil triumph when it crossed my
path? Ought I to ignore the cry of
distress?"

But again the Old Old Woman sank
into silence. With glassy eyes she looked
beyond him, and the Young Old Woman
took him by the hand and led him away.

"I have written the sacred runes upon
a piece of birch bark," she said, "and
you may take it with you. Meditate
thereon, and the meaning will reveal
itself to you in the night watches."

So he bade her farewell and with
many words of gratitude, but she said,
"Do not thank me. Thank God," and
she showed him a new path through the
wilderness which led straight to the
palace door; and he was at home in an
hour's time, for his feet were winged.

(To be continued)

"He who expects help from medicine
or from a physician is not a Christian;
but he is a Christian who hopes to re-
ceive aid from God through the instru-
mentality of man. God is the first and
most potent physician. Human physi-
cians are only his deputies."

—Paracelsus.

MAX HEINDEL'S MESSAGE

Thus says Oliver Wendell Holmes, comparing the spiral progression in the widening coil of a chambered nautilus to the expansion of consciousness which is the result of soul growth in an evolving human being.

"But what of Christ?" someone will ask. "Don't you believe in Him? You are discoursing upon Easter, the feast which commemorates the cruel death and glorious, triumphant resurrection of the Saviour, but you seem to be alluding to Him more from an allegorical point of view than as an actual fact."

Certainly we believe in the Christ; we love Him with our whole heart and soul, but we wish to emphasize the teaching that Christ is the first fruits of the race. He said that we shall do the things He did, "and greater." Thus we are Christs-in-the-making.

*"Though Christ a thousand times in
Bethlehem be born,
And not within thyself, thy soul will
be forlorn.
The cross on Golgotha thou lookest to
in vain,
Unless within thyself it be set up
again."*

Thus proclaims Angelus Silesius, with true mystic understanding of the essentials of attainment.

(To be continued)

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Very much to our regret the continued rise in cost of paper and other materials required in the printing of books has necessitated an increase in the price of *The Rosicrucian Cosmo-Conception*. Since the *Cosmo-Conception* is our principal textbook, we have kept it at as low a figure as possible, but we can no longer publish it at the usual price. Effective March 1, 1951, the price of the clothbound edition is \$3.00, while the paper-covered edition is \$1.50.

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