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# Acquiring Soul Growth

The scientific method of soul unfoldment advocated by the Elder Brothers of the Rosicrucian Order is always bound to benefit everyone who practices it and can never under any circumstances cause any harm to anyone.

The method of soul growth as accomplished by the process of evolution requires *action* in the physical life, followed in the post-mortem state by a *ruminative process*, during which the lessons of life are extracted and thoroughly incorporated into the consciousness of the Ego.

If we endeavor intelligently when considering the problems of life, exemplified in the actions of those about us as well as our own actions, to seek out the principle of Epigenesis and watch its operation, we shall find opportunities for initiative action opening up before us to an extent we have never before believed possible.

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

Soul power comes from within, by patient persistence in well-doing.

As all spiritual development depends upon the blood, the maximum effort to attain soul growth cannot be made when any part of the body is in tension.

It is necessary to soul growth that temptations come in order to bring out our weak points.

When we realize that success does not consist in the accumulation of wealth but in soul growth, it will be evident that continence is an important factor in the attainment of success in life.

There is no state more hampering to soul growth than constant fear and worry.

It is important to our own soul growth that we should feel and express our gratitude for favors shown us, for thus we lay the foundation for the receipt of new favors both in this and future lives.

As the evolution of our soul powers and the faculty of traveling in our finer vehicles depends upon the cleavage between the lower ethers and the soul body, it is evident that we frustrate the object we have in view and retard development by indulgence of the lower nature.

Evolution involves soul growth and must be accomplished by the individual efforts of the Spirit in man, the Ego. At the end of evolution it will possess soul power as the fruitage of its pilgrimage through matter. It will be a *Creative Intelligence*.

—Max Heindel.

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# EDITORIALS

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## Finding God

**T**HERE are comparatively few people in the world today who do not believe that there is a God—an overall Authority and Power in our world and universe. However, the nature of God, our relation to Him, the way in which He manifests, how we should worship Him, and how we may know Him are points concerning which there has ever been a diversity of opinion—and considerable indifference. Certainly diversity of opinion and indifference of attitude still exist in our embryonic “one world,” but it seems that now there is a rapidly increasing number of people who are becoming more interested in Deity and making a real effort to find out more about our Creator and His ways.

At least this is true in the United States of America, according to reporter Howard Whitman, in the first of a series of articles entitled “A Reporter in Search of God,” begun in *Collier's* for March 31, 1951. “Millions of Americans,” observed the author, “who previously may never have been sure, or even cared, whether God was in His heaven are turning to Him now. Churches are filling up. Memberships are zooming . . . . Evangelists are packing 'em in. People are gobbling up religious books as though they were spiritual headache tablets.”

In talking with people in various parts of the country about their interpretation of “God,” author Whitman heard many of the opinions which have prevailed for ages past: God is wisdom, nature, love, truth, mercy, the Creator, the Supreme Being, the Father, intelligence, spirit, light, etc. As to why people are turning to God now, he says that the present search for God, though not a new occurrence, is different at this time because “for the first time people feel really helpless.” Hitherto, he continues, “They’ve always had some ace up their sleeve: science, technology, mass production, medicine, psychiatry, . . . . League of Nations, United Nations. Do they think any of these things can save them now? ‘No,’ said one of the men I met. ‘We have exhausted the tangibles!’ So people are turning to God.”

It is heartening indeed to read of this evidence that there is a growing feeling of need for Deity in the lives of people, and it is intensely interesting to the occultist to note the questions that are being asked by those who are searching, as well as the attempts to answer them. Inevitably there come such questions as Mr. Whitman reports: “How do we explain some of the things which happen in this world—some of the accidents, tragedies, heart-rending sorrows—for which man doesn’t seem to be at all responsible? . . . . A fine, hard-

working father of four children is blinded in an automobile accident. A good charitable woman is stricken with cancer. A devout, wholesome couple lose their only child. An honest businessman is squeezed to the wall by unprincipled competitors .... A child falls into a well. An innocent man is sent to jail. Why? .... In a small town in Connecticut last winter a tree surgeon was killed while helping with emergency work after a big windstorm .... 'Here was a good man. Why did he have to die—while so many crooks, cheats, and scoundrels live on and prosper?' "

In answer to these questions, and to many others dealing with the mysteries and seeming inequalities of life, the student of esoteric Christianity cites the twin laws of rebirth and consequence. These laws, which postulate that as individual Spirits within our divine Creator we return again and again to life on the planet Earth in order to learn the lessons necessary for our progress, and that we reap what we sow, reveal forcibly in our daily lives the eternal wisdom and justice of our "Father in heaven," and give the larger understanding required by the reasoning mind for a belief and faith in Deity.

Not that the finite mind can ever truly comprehend or define God, however. As the wise Einstein has said: "It is enough for man to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the Universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence in nature."

Actually, we can best "find" God and "know" Him—the omniscient, omnipotent Being of whom we are each "an infinitesimal part"—by looking within ourselves and striving to perceive and unfold the divinity that dwells in our own individual "temple of the living God." "Man, know thyself," is an ancient adage which may be used to guide us into ever higher spirals of consciousness and awareness of the Eternal Intelligence which permeates every cell in the Universe. But how may we know the complex, mysterious, and often perverse beings which we are?

First of all, we need to take stock of ourselves—of our activities and our attitudes. How do we behave? Why do we behave as we do? In answering these questions we find it necessary to study and explore the inmost expressions of our hearts and minds—our inner feelings and unexpressed thoughts. We discover that there are "inner drives" which, most probably, are being directed into selfish channels. Continuing to probe, we are faced with the disconcerting fact that we ourselves are responsible for whatever lack, or difficulty, there may be in our lives, and that we can change our immediate world only by changing ourselves. If we have become sufficiently imbued with a longing to "know" God—both our Creator and the God within—we will begin to re-direct our inner urges toward more unselfish purposes. We will begin a process of self-discipline, perhaps radically changing our habits and mode of life. New and more life-fulfilling standards of living will be embraced, and simultaneously our appetite for sensual pleasures, material possessions, and worldly power will be diminished. A strengthening of our responsibility to God will bring new power into our lives, there will be a keener realization of His purpose



for us, and an intensified alertness to transgressions of divine law.

Occult philosophy teaches that we are bi-polar Spirits, differentiated within God and sent out by Him on a long pilgrimage through matter in order to gain self-consciousness. The two poles or faculties of the Spirit are *will* and *imagination*, one of these predominating in each earth life and manifesting as male or female. By means of the alchemy wrought in the crucible of experience in many lives the Spirit becomes increasingly soulful, and hence more capable of expressing both the positive and the negative qualities simultaneously and in equal measure. Eventually—the length of time depending upon the degree of ardency with which the aspirant applies himself to learning the lessons of life—there comes the reward of perfect balance, and the mystic marriage of the higher self to the lower takes place. Thenceforth the individual possesses a consciousness which is creative in all realms of nature, and is imbued with a high degree of perfection, beauty, and other attributes of Deity.

Although God, in His infinite wisdom, has devised His Great Plan so that human beings progress through experience whether they consciously try to do so or not, He has also imparted to man a degree of free will so that he may progress as fast as he will. Those who consciously strive to know the Divine Purpose and live according to its promptings naturally make more rapid progress than those who “drift with the tide.” Max Heindel points out that, “The divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart’s blood in a life of service without self-seeking.”

Those who make this covenant and thus consciously put themselves on the path that leads to at-onement with God prepare within themselves an altar of sacrifice, upon which their wrongdoings are offered and then expiated in the crucible of remorse. The most efficient means of offering up this sacrifice of one’s lower desires, thoughts, and actions is by the exercise of Retrospection, performed in the evening as taught by the Western Wisdom School. Each evening before going to sleep the aspirant reviews the scenes of the day in reverse order, giving heartfelt praise and blame wherever due. Intense repentance, followed by restitution and reform, leaves the records of the vital body clear of the offending imprint, and the luminous higher ethers are attracted to fashion the shining golden “wedding garment.”

“Within that golden ‘wedding garment,’” Max Heindel tells us, “there is an *intangible something* cognized by the spirit of introspection. It is unnameable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well.

“To this inner something Christ referred when He said: ‘No man can come to me, except the Father . . . draw him’.”



## The Elohim Jehovah and the Archangelic Race Spirits

By ANNE PHILLIPS

### Part I

**T**HE Rosicrucian Philosophy describes three great periods of evolution preceding our present physical universe, which took place in the interior dimensions of space when as yet time was not. The human senses as at present constituted would have known nothing of these pre-material phases of our evolution, yet to the senses of the Spirit the world which then existed was just as real and tangible as the material universe now cognized by means of the senses of the body.

In the first, or Saturn Period, the field of evolution was mental. It was, that is to say, simply a thought form. It would have been invisible not only to the material sense organs but to the etheric and astral sense organs as well. It was cognizable only by the mental senses. Nevertheless, it was a world which knew the meaning of form—the thought form, the mental image; for it was situated in what the Rosicrucian Philosophy describes as the Region of Concrete Thought. In this purely mental world there were four streams of life, of which the highest possessed a kind of humanity, while the lowest, although mental, resembled, or corre-

sponded to, the mineral kingdom of our time. The humanity of the Saturn Period we call the Lords of Mind, for obvious reasons; the lowest, or mineral life wave of that Period, was a group of spiritual beings destined to evolve into the humanity of the Earth Period: our own life wave, which inhabits some of the planets of our solar system. That is why we speak of our "elder brothers" from the planets Venus and Mercury; they, too, are members of the humanity of the Earth Period. The humanity of the Earth Period varies widely in its evolutionary progress, not only as among the various tribes and peoples on the earth planet but as among the inhabitants of the other planets of our system.

The most advanced of the Lords of Mind (the humanity of the Saturn Period) we now call The Father; He achieved union with the First Aspect of the Solar Logos. The Solar Logos, or "god" of our solar system, is not, of course, to be confused with Tetragrammaton, "THE WORD," or Second Aspect of the Supreme Being of the universe.

The second period of our evolution, called the Sun Period, was a field of evolution located in the Desire World

(the Astral World of the theosophists). This is the world of the Spirit in the orthodox sense, for here the orthodox heaven and hell are situated.

The Sun Period was a universe which would be perceptible to the *psychic* or Spirit senses. It would not, however, be perceptible to the etheric or to the body senses. The most advanced being of the Sun Period was a great Archangel, whom we today designate as The Christ. As the Lords of Mind were the humanity of the Saturn Period, so the Archangels were the humanity of the Sun Period, the Lords of Mind having by that time gone on to a higher condition. The Christ was the GOD-ARCH-ANGEL of the Sun Period: because of His superior spirituality He attained union with the Second Aspect of the Solar Logos and thus became the representative of the Word Principle of Deity in our scheme of evolution. It was this which made Him the Christ.

The third, or Moon Period, was a field of evolution located in the etheric region. This was almost physical, being in fact the very threshold of the matter-universe. There was now definitely a globe, but it was formed of matter in so tenuous a state that instead of calling it matter one must perforce call it a magnetic field, in which primordial atoms were in the process of formation, and which was characterized by the activity of forces in the infrared range of the spectrum. The *redness* of this first stirring of physical activity was plainly visible to the etheric vision.

Such an etheric globe would be cognizable by means of the highly sensitive apparatus of the modern laboratory—it was sufficiently dense for that; but it would have been neither visible nor tangible to our ordinary five senses, as at present constituted in the majority of mankind.

The cosmic forces most active in the Moon Period are NOW focused in the Lunar Principle, which has as its outward signature the satellite moons. We

say moons, not moon, because the Jehovistic Principle works only through those planets which have moons. Hence in astrological symbolism the Moon stands for the Jehovistic Principle, that is, for the race and family and all pertaining thereto; but the Jehovistic Principle Itself was in existence long before there were any moons at all. The moons are Its instruments.

The etheric globe of the Moon Period was dense enough toward the end of the Period to permit a division in its substance. "Part of that great Globe," writes Max Heindel, "was crystallized by man on account of his inability to



keep the part which he inhabited in the high state of vibration maintained by the other beings (Angels, Archangels, etc.) there, and as this part became more inert, the centrifugal force of the revolving Globe sent it spinning into space, where it began to circle around the glowing fiery central portion."

It is a fact which has been verified by a generation of Max Heindel's students that etheric substance is, to the etheric sense, as tangible as matter in its most crystallized condition. The ordinarily invisible colors of the spectrum below red and above violet are visible to the etheric vision; light vibrations are actually sensed as if by touch, and wholly invisible cosmic rays, which are non-existent to the ordinary bodily sense, radiate warmth and magnetism to the etheric nerves. Moreover, the etheric senses are many times more sensitive than the physical, and when they

unfold in the student-seer he recognizes how very powerful are the forces belonging to the etheric range and of which the new atomic science is just becoming aware.

Thus the "materialistic" description of the "ethereal" Globes of the Moon Period is perfectly sensible, when understood aright.

The smaller globe which was thrown off in the Moon Period remained the field of our own particular evolution until the end of the Period. Our life wave at that time had the kind of intelligence we now associate with animals and birds, consisting largely of instinct; the Moon beings migrated around their satellite along magnetic currents, which to them were as real as rivers and winds are to us.

The humanity of the Moon Period were those beings whom we now call Angels. There were two great Angels in the vanguard of the angelic evolution: One whom we now call Lucifer and the other whom we now call Jehovah. (That is, Jehovah is the title conferred upon Him by Christians.) Jehovah, by the end of the Moon Period, had achieved union with the Third Aspect of the Solar Logos, and thus became a GOD-ANGEL. That Angel whom Christians call Lucifer fell just short of this attainment. This resulted in what was, to mortal understanding, a "war" in heaven; for Lucifer and his hosts refused to follow the plans of the Angel Jehovah, and their powers were near enough equal to cause the conflict to extend into the next, or Earth Period, and to involve the entire solar system of the Earth Period in a battle between what is symbolically called "Fire" and "Water." Thus arose two evolutionary parties, so to speak; the lovers of Fire called Jehovah evil, and the lovers of Water called Lucifer evil. It became the mission of The Christ to resolve this conflict. (It must be remembered that the Angels were, in the Moon Period, comparable in point of evolutionary devel-

opment to our own present humanity. They had no special wisdom at that time and were subject to error, as we are now.)

By the end of the Moon Period, then, there are three great Beings who have achieved union with Godhead: we call them The Father, The Christ, and Jehovah-God.

These three are GOD-INTELLIGENCE, GOD-ARCHANGEL, and GOD-ANGEL.

When in the Earth Period a human being attains union with Deity he completes the tetrad, becoming GOD-MAN. Therefore, as in the Moon Period we had Jehovah and Lucifer, so in the Earth Period we have Jesus of Nazareth and the symbolically-named Christian Rose Cross as the two outstanding examples of union with Godhead.

We repeat, however, that the Solar Logos is not to be confused with the Supreme Being. The Godhead referred to is the Solar Logos, not the Supreme Being. And yet, that Godhead is, in fact, all that mankind can know of the Supreme Being at the present time, and is *to all practical extents and purposes* the Supreme Being Itself. The Gnostics were right: there is but one true God and that One is the SUPREME BEING, Tetragrammaton. Jehovah, Christos, and the Father are simply the spiritual Regents of our solar system, and behind Them is the mystery of the original Solar Logos, while the WORD "which was made flesh" was NOT the Christ of the New Testament but an aspect of the Supreme Being, creator of *all* universes. The Christ was an Archangel, a GOD-ARCHANGEL truly, but still an Archangel, and, as such, an evolved Being. He did, however, represent in His own divine person as much of THE WORD as our humanity was, and is, able to receive.

Therefore, at the dawn of this, the Fourth or Earth Period, when even the primordial nebula was darkling in the womb of space, these three Beings had

charge of the evolution of our solar system. Already in the Moon Period Jehovah-God had begun to work with the forms of the evolving life, and He continued this work in the Earth Period. Since He works through the moons, His work with the planet earth does not commence until the Moon is thrown off in the dawn of the Lemurian Epoch. But, as the *Cosmic Principle behind the evolution of forms*, He was active from the first as the instrument of the great Creative Hierarchies who at that time existed in their ethereal or force-forms alone, but who gradually became visible in space as the constellations of the zodiac; for the zodiac, like all else in our universe, is subject to that continuous change which we call evolution.

Of these twelve Hierarchies, which as we have said correspond to the constellations of the zodiac, the LORDS OF FORM were most active, for it is they who have charge of evolution in the Earth Period. Their celestial signature upon the heavens is the constellation Scorpio; but they are not to be confused with the Lucifer Spirits who come under the rulership of Scorpio, and, more recently perhaps, of Aries as well. The Lords of Form had reached a place in their spiritual evolution where they might take charge of the Human Spirit (the Ego) in infant humanity, which had previously been awakened by the Seraphim (Lords of Gemini).

What, then, is the picture at the dawn of the Earth Period? It is this: we discover against the darkness of space the first swirlings of the nebula which is to become our solar system; an encircling host of guardian stars; Jehovah-God, the God-Angel; His chief collaborators, the Lords of Form (the Artists of the zodiac); with the Christos and the Father in the background of the higher heavens, purposing to reveal Themselves fully in later cycles.

But there was also an erratic element: Lucifer and his hosts of so-called "fallen" Angels, the stragglers of the

Moon Period who had gone astray from the main path of the angelic evolution, and who now hung half-way betwixt and between Angel and man. Our own earth globe was still with the central solar nucleus when Mars separated itself from the Sun. Two Epochs of our earth's evolution took place while we were still with the Sun, after the expulsion of Mars: the Polarian and Hyperborean (*Cosmo-Conception*, p. 263). During these two Epochs, Mars was establishing itself in space, and thither the rebel Angels were sent to continue their evolution in the Earth Period. Uranus, Saturn, and Jupiter had already taken their places earlier than Mars: Uranus and Saturn in the dark nebular stage at the earliest dawn of the Earth Period and Jupiter after the nebula was ignited. (*Cosmo-Conception*, p. 258.) Toward the close of the Hyperborean Epoch the earth was separated from the Central Fire. Venus and Mercury soon followed; then in the early Lemurian Epoch the Moon was separated from the earth globe and the reign of Jehovah began.

(To be continued)

## THE STORY OF THE PRAYER VIGIL IN THE UNITED NATIONS\*

Your heart would have become strangely warmed had you seen the 600 men and women entering a temporary Meditation Room, in the unfinished United Nation's Secretariat building in New York City throughout the day on Friday, February 9, 1951.

The Prayer Vigil had been proposed at an informal meeting on January 12th in the home of Mrs. J. C. Penney, when Eugene Exman and Glenn E. Bennett spoke on "Prayer and the United Na-

(Continued on page 335)

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## Gracia of Gath

By GUSSIE ROSS JOBE

LAME ADRIEL, stooping over his task at digging juniper roots, suddenly straightened his aching back and crept into a thicket of mallow bushes from the shelter of which he watched with fear and trembling the gathering throng upon the mountainside that arose over the valley of Elah. The morning Sun glinted on helmets and coats of mail, horses reared and shied as their trappings flapped against their forelegs. The tinkling of tiny bells threaded into their manes came faintly to Adriel's ears. He shifted his position and looked across at the opposite mountain upon whose side there gathered another band.

These, too, were warriors, but their robes were roughly tanned skins; their horses were uncaptured; their weapons and spears crudely fashioned and awkwardly handled.

Adriel's frail form trembled with dread. How could he return home with the paths over both mountains filled with warriors? A bright spear might wing its way through his heart . . . he might be captured as a spy. The Philistines liked nothing better than captives. They stripped them nude, painted their entire bodies with gilt paint, put gyves on their wrists and led them behind their chariots until the paint-clogged pores of their skin brought death to the victims. Then there were the noisome dungeons . . .

"Jehovah Shammah," breathed the boy, thinking of his widowed mother and Meta, his baby sister—sloe-eyed and cunning as a baby squirrel. Soon his mother would expect him home, perhaps even now she had the brazier alight and spring water boiling thereon, waiting for the juniper roots that filled his willow basket and would be their evening meal.

Adriel heard the rustling of leaves, and from the mallow thicket there emerged another lad about his age, but strong and beautifully formed. The newcomer's tunic was of homespun and caught together over his shoulder with a thorn. For a girdle he wore a hempen cord, his feet were thrust into sandals of rush, and his dark hair flowed back in wide ripples from a pure brow. Gray eyes looked from sooty lashes.

With an effortless movement he eased a sack from his shoulders, stared at timid Adriel crouched there in the bushes, and with a supple bend sat upon the ground and plucked a spear of grass which he put between his strong white teeth. "What fearest thou, lad?" he asked.

Adriel limped from his covert and stood beside the stranger. "They gather to fight," he said simply.

The strange lad flashed his teeth in a smile. "And dost thou fear them at this distance? Doth the army make war on a cripple?"

Adriel flushed a burning glow. "I fear not the Philistines, nor the shepherds and farmers of Israel, but greatly I fear the giant who daily comes to challenge the Israelites. 'Tis said that he is able to throw a spear true to the mark at a hundred cubits. I have no longing to draw his attention."

The black-haired lad was interested. "Knowest thou this for a truth? Hast ever seen this giant?"

"'Tis even the truth as I speak it, as thou shall see for thyself ere long, for every day, 'tis said, he cometh forth and crieth out in tones that shake the hillside—beseeching an opponent from Israel's warriors, that they might fight to the death. Then for the hosts of him who wins shall the victory be accorded. But no man accepts his challenge,

for well they know that none can stand up against so great a man and win—no man, however brave.”

The dark-haired lad shook back his locks and yawned with a great noise. “Eh yah,” he shrilled at the yawn’s ending. “Oh, but I am sleepy! I’ve been up since the crack of dawn. I am David, son of Jesse. I tend my father’s sheep. Ere sunup my father stirs me from my slumbers amid my sheep. Three sons my father hath on yonder hillside.” He pointed the spear of grass toward the Israelites. “I must leave my sheep and carry food to my brethren, for sadly my father mistrusts that King Saul feeds them properly. An epah of brown corn, some cheese and barley I bring in yonder sack. Thinkest thou if I slumber a bit, thou couldst watch and rouse me when cometh this giant with his challenge?”

Adriel arose to his feet with that careful awkwardness peculiar to the lame. He shaded his eyes with his hand. A vague shivering possessed him, and he pointed. “Look, David, even now he is at hand. Hark! Hear him bellow.”

With a lithe spring David stood beside Adriel. He, too, put a shielding hand to his brow. “By my life, thou speakest the truth. ’Tis he whom thou namest giant, and verily a giant he is.”

The two lads stood entranced watching the huge figure upon the mountain-side. He towered above the other warriors some four cubits and a half, heavily armored in brass and chain mail that glittered in the Sun like golden scales of some monster fish. Back and forth, up and down he strode, wearing his heavy accouterments as easily as a lady might wear a robe of veiling. His voice calling loud challenges woke the hillside’s echoes.

A shield bearer of ordinary height ran before him. The giant felled him with a swoop of his mighty hand, stepping over his prone body and brandishing his spear that was the width of a “weaver’s beam.” When he turned the

Sun caught the brass plate between his shoulders and struck splinters of golden light into the eyes of the watching lads in the valley

“Send forth one able to prevail against me! And he slay me, we, the Philistines, shall serve the Israelites. Unto the dogs of Israel shall be the victory when, I, Goliath the mighty, fall by their sword. Come, Come!” But no one ventured forth and the bellowing and raucous laughter taunted the huddled Israelites.

The lad David was aghast. “Do none dare to smite his boasting mouth?” he asked of the lame boy, and Adriel said but one word: “None.”

“But it seemeth such a simple way to end the matter. One has but to slay this boaster and all will be well and my three brothers can return to their work on the farm.”

“But who would dare?” asked Adriel. “Look! See the great brasses on his legs! His coat of mail is said to weigh five thousand shekels of brass. See with what ease he toppled over the shield bearer as one would brush aside a troublesome fly! Nay, none dare expose the Israelites to capture and slavery as they so surely would if defeated.”

David looked about him for his sack of supplies. “Stay here, lad, and watch the food while I, David, son of Jesse, go forth and put to silence this loud-mouthed braggart who calls himself Goliath the mighty.”

Adriel caught at David’s tunic. “Art mad, David? Or dost make sport of me?”

“Neither, my friend. I go forth to fight the Philistine and the God of Israel will help me prevail. I am strong. See?” and he flexed his tawny arm. “With these bare hands I have slain wild animals that came to attack my flock. Yea, even a bearded lion and a bear twice my size and crazed with hunger . . . His skin even now keeps warm my aged father’s nether limbs. Let go . . . I wish to stop by the brook.”

A sickness like death beset Adriel's frame. His breath parched his throat and dried his spittle. His caked tongue refused to speak as David tore himself from Adriel's grasp and ran lightly to the brook where he stooped and selected with deliberation some round, smooth pebbles. These he stowed away in his shepherd's scrip hanging at his side. Turning, he waved an airy goodbye to the lame lad, then ran lightly up the mountainside where stood the Israelites.

Adriel watched him, straining his eyes that nothing might escape him. He saw David approach the throng—saw three men separate from the throng and from their attitude they seemed to be berating him as they pushed him about angrily. Young David stood up straight and seemed to defy those whom Adriel deemed to be his brothers. David's determined attitude finally seemed to convince the men, for they hustled him into the King's tent for King Saul to attend to.

David had told him to stay and guard the supplies, and at home his mother awaited him for their dinner. What should he do? Even as he pondered he saw the tent flaps flung aside, and young David issued forth. But such a changed David! The dignity that was his in the simplicity of his shepherd's garb was now lost on the incongruity of the trappings that he wore . . . royal trappings of golden mail that struck maltese crosses of light from its surfaces. The lad's gait was awkward, uncertain.

Suddenly the lad David came to an abrupt halt and snatching the helmet from his head, he cast it upon the ground. His fingers tore at the lacings of his coat of mail. This, too, he cast aside, piling the kingly gear in a heap. His attitude bespoke utter contempt as finally he stood freed and clad only in a loin cloth and his scrip containing a sling. This last was but a frail object, hand tanned and hand whittled. In David's hand it hung supine, a simple

and harmless looking object.

And now David fitted into the center of this sling one of the pebbles so lately gathered from the brook. On light feet he ran up the incline where the Philistines stood milling about—straight toward the prancing giant whose shouting words were smothered on his tongue as he caught sight of David approaching. Down the valley to Adriel's straining ears there came a mighty outraged bellow. "Takest thou me for a dog that a stripling is sent to war against me? Ho, youth! Art man or maid? Come, a kiss from thy rosy lips!"

David's reply Adriel could not hear, but his fearful eyes saw David run swiftly to meet the giant warrior and his hand released the leather thong . . . As in a dream the lame lad watched the huge bulk of the giant sway, weave drunkenly, then topple—falling prone, face downward. He saw as in a continued nightmare David's rush toward the fallen one. He saw him draw the giant's own sword from its sheath. Half fainting, he saw David stand upon the body and grasp the hair that the fallen helmet disclosed. He saw the sword rise and fall and the proud tilt of the lad's swayed back as he raised the grisly object for the stunned hosts to view. As in a dream Adriel watched the retreat of the Philistines, pursued by the Israelites who followed them even to the gates of Akron, shouting praises to God.

Adriel drew a sleeve across his eyes. When next he looked across the hill he beheld David still clutching the awful trophy and being hustled again into the tent of the King by the now proud and admiring brothers. Adriel's head itself seemed to be severed from his body and entirely alien in itself. Waterfalls sang in his ears. The hills and the valley were suddenly blacked out for him and he fell, a pitiful broken heap upon the ground. He lay unconscious, his nerves soothed by the scents of water mint and tansy. He slept,



cradled on mother Nature's breast.

When at last Adriel awoke, the Sun was preparing to set behind the purpling mountain which was deserted by every living thing save the tiny ground rodents that barked back and forth from mountainside to mountainside. But stay! Down the hill from the camp of the Israelites there comes a slim, tanned figure, leaping over brush and running effortlessly. Adriel gathered his strength and ran up the incline to meet him. "David," he cried, and could say nothing else. "David! David."

David laid an affectionate clasp along the lame lad's shoulder. "Thou faithful one . . . art still here! I thought of thee. I feared thou wouldst feel obliged to stay and guard the supplies. I take shame that it is so. Vainly I sought to elude the adulations showered upon me by King Saul and his son. Rather, my friend, would I be beaten with staves than take praise for so simple a deed. 'Twas nothing . . . I told thee I could. 'Twas but a simple matter, and praise was not my due."

Adriel was thrilled by the warmth of that friendly clasp. "But, David, it is indeed thy due and richly thou deserveth praise. I saw the entire deed with mine own eyes."

David shrugged. "Heard not what I called out as I let go the stone?"

"Nay, I heard but the giant's bel-  
low."

"I proclaimed that I went against him in the name of Jehovah, who would strengthen my aim and deliver him into my hands for defiling His holy name. Then Jehovah sped the missile and unto Him is the power and the glory."

The two were silent for a while, watching the splendor of the Sun setting behind the banked clouds. Then suddenly there came to their ears a loud, agonizing wailing. The lads looked at each other, startled.

"'Tis a varmint," said David, flexing an arm that had torn apart the jaws of wild beasts.

"Hist! 'Tis a human . . . a woman weeping," replied Adriel.

"Nay, many subtle beasts pitch their cries so that unwary travelers thinking to help a woman meet death."

"Not so, David . . . Look! Seest thou the headless body left to the buzzards on the hillside? Look closely. Dost see a woman kneeling and weeping above it? Yes, I am sure 'tis a woman. 'Tis Gracia of Gath, his mother," said the lame boy.

"His mother! Hath that monster even one who mothered him?"

"Surely, David, thought thou otherwise?"

"I gave the matter no thought, save perhaps to think him born of some deep sea scut in the midst of a storm."

"Nay, David, his mother is even as yours and mine, save that she birthed a monster. Still she loves him."

"How can she love a monster?"

"Jehovah but experiments with his creatures in his endeavor to perfect but one in His image and likeness. Jehovah is the potter and always He seeks perfection. Some he overcasts, as yonder giant. Some he undercasts, like me. But always He is good and kind and for lacks He gives some compensation. None lacketh entirely. Now thou . . ." Adriel paused and looked at the perfection before him, straining his eyes in the gathering gloom.

"Aye, say on, lad. What of me?"

"Thou art cast in a happier mold. Thou art perfect." A deep sigh accompanied his words and his voice dropped low. "Perfect in face and form. Still thou lacketh that of which Jehovah hath given to me of an abundance. 'Tis a law, I reckon—a law of compensation."

Eagerly David spoke. "What hath thou, small one, that I lack?"

"Something that Jehovah will grant thee if thou but ask: a tender and compassionate heart."

"Need I this in my life?"

(Continued on page 304)

## "The Bow Is in the Cloud"

By ANNIE S. GREENWOOD

CIRCUMSTANCES seemingly beyond her control had been hard for the woman who was now working as assistant in a busy hospital kitchen. Following years of personal problems, with their heartaches and disappointments, she had been trying lately to grasp Christian principles and to do justice to her work. She thought she was making progress and it was hinted that a better position, with different hours, would be given her. However, the promise had not been kept, and she was keenly disappointed. She had felt so sure of the better place!

"This must have been written for me," she thought that morning when she read in her morning devotions: *God has need of me. I am His child, endowed with talents and abilities that make me valuable. I let go of all fear and despondency. I am ready for the employment God wishes me to have.*"

Suddenly and unexpectedly, an entirely different position, and a much better one, right there in the same hospital was given her. The Christ-like principles she had embraced and followed had attracted to her the desired good. Out of the cloud of disappointment there had emerged the lovely rainbow of manifestation.

"And the bow shall be in the cloud," (*Genesis 9:16*) is a part of God's promise. The rainbow always comes out of a cloud—never from a bright blue sky.

\* \* \* \*

A young woman with a little daughter and an elderly mother to provide for found she must sell her home. Where to go? People told her there was no suitable place to be bought. In perfect faith, even under the cloud of leaving the delightful home, she sold, and promised the buyer she would vacate on a certain day. Saying she would

give her new address later on, she engaged a moving van for that specific date. Listening, as she says, for the inner counsel, she held firm to her faith that the right place would be available—and it was. A charming bungalow in the right district, offered at a reasonable price, was found and bought just before the specified day.

Again from the cloud the bow gleamed forth.

\* \* \* \*

Recovering from a long illness, a young woman had prayed for some way of earning money, but found little to do because of lack of strength. Hopefully praying for guidance, she offered, free of charge, to help in the local community and was assigned to visit shut-ins and do other small tasks, none of which would bring any money. She accepted gladly, and almost immediately came in contact with mothers who needed some reliable woman to watch over their little children while the mothers attended to outside interests. This work gave her reasonable payment and the happiness of worthwhile contacts with opportunity for wholesome influence over the receptive child minds under her care.

Again, out of the cloud had come the bow—God's covenant of loving protection.

\* \* \* \*

The cloud which temporarily shuts out the sunshine is not something about which to be anxious. It is, instead, a condition or event which challenges us to analyze ourselves and our own circumstances, to lay claim to the Father's promise, and to set ourselves the job of attracting into our lives that many-hued bow which lies concealed in the condition which we face.

Continuous bright sunshine would

soon weary the eyes. We need the beneficent shade which subdues the glare so that we can examine conditions, find the hidden treasure, and, under divine guidance, bring forth the greater good which awaits us. Our cloud needs to be dissected. When we look into it carefully we may find ourselves happily surprised. Potential within us are abilities, talents, and powers on which we have not been drawing so fully as we should. When our latent possibilities have been uncovered, developed, appreciated, and put to work through faith, initiative, courage, and persistence, we shall find them wholesomely effective. Later on we can look back on that cloud of disappointment, confusion, uncertainty, or frustration and give thanks that it appeared in our sky, compelling self-examination.

Let us analyze the cloud and find the radiant colors which are to combine for our happiness and blessing. Each is symbolic of some type of good we need for well-rounded self-expression.

The bow consists primarily of blue, yellow, and red, all blending into white to form the shadings of the prism. Blue symbolizes the Will Principle, the Father, whence comes the inner will or power to do that which is in harmony with His divine Purpose. Conditions need changing. There are ways in which we can begin to alter conditions. Why hadn't we thought of them before! The intellect is impelled to seek out new ways of thinking. A delicate blue line appears in our rainbow.

In our perplexity had we forgotten God's "alone begotten Son"? We focus our minds upon Him and welling up within us come thoughts of His love, wisdom, and compassion, and our hearts thrill with a deeper desire to emulate Him in all our ways. This means that we are growing spiritually, and a golden hue is added to our rainbow. This is the Christ color, and the color of the luminous "golden wedding gar-

ment" built by loving service to others.

Red symbolizes the vital life force surging through us into strength and courage. "I can do all things through Christ who strengtheneth me," said Paul. We too can, when our vitality is renewed by an inpouring of divine Will and Wisdom. Conditions are challenges which stare us in the face and call forth the initiative, creativeness, and physical ability with which to conquer. We are on God's side; we can rise to the occasion. Triumphantly let us exclaim, "I conquer life!" and repeat it. The consciousness of what we are saying grows upon us, stirring the sluggish blood in our veins and thrilling us with an awareness that we can master any condition. The pure, higher tints of red, symbol of the Holy Spirit, take their place in our auric rainbow.

Aware of new physical vitality, keener thinking, and spiritual uplift, we are becoming new creatures. We are being made over. With the freshness, hope, and beauty of the Spirit's springtime, we add to our rainbow other colors formed from combinations of the primary ones. We have been transformed by the renewing of the mind. There's our complete bow! We didn't *make* it. It was there all the time but out of sight until by our own efforts we brought it into visibility. That is a special privilege we can richly enjoy every day. More than a privilege—it is a responsibility. We sense our power as the colors in our auric rainbow become purer and more vibrant.

Now, with body, mind, and Spirit refreshed and working harmoniously, the perplexed business man sees new ways to pull his affairs out of the tangles, to render some new and worthy service, and thus to attract to himself the better conditions he needs.

That young man so bitter about his lost position finds that the black cloud contained a particularly bright and beautiful rainbow. The blackness has driven him, almost in desperation, to

the very place where vastly better conditions are giving him a chance to prove his real worth, to use his initiative, and to carve for himself a place of increasing usefulness and continuous growth.

The tired and discouraged workman finds a new sense of individual responsibility and cooperation in his family because they were pushed into it by the need for greater income. Soon they all see that a greater blessing was thrust upon them through what they had considered the hardship of limited finances.

The over-busy young mother learns that these hundreds of apparently minor details which fill her days are precious little segments of a magnificent mosaic which she is creating in her children's lives as well as in her own. Like any other artist she gives careful attention to each little placement and finds deep joy in it. She knows that what she is creating is eminently more important than any painting displayed in the most palatial gallery, for she is building characters, skills, attitudes, and ideals. She is developing Gods-in-the-making. Hers is the most beautiful of all rainbows! And while fitting in the tiny fragments which make her mosaic she can still be doing that day-dreaming which keeps the growing beauty clear in mind and insures its completion.

We cannot make rainbows. They already exist. However, we can bring them out where we can see them. To do so requires systematic and persistent effort. We need to learn to side-track non-essentials for the purpose of making room for that self-discipline which trains us to put first things first. When we "seek first the kingdom" we find that "all these things" are added.

Let us take time regularly to do this by inspirational reading and the practice of quietly trustful prayer and gratefully expectant praise. Let us learn to hold perfect communion with God as we visualize the good we desire, live so as to acquire the necessary

strength and wisdom to do our part, and graciously accept the blessings which we receive. The cloud is not something about which to worry; it is merely that which conceals the blessing and assures us of our right and power to bring it to pass. Our threefold nature: body, soul, and Spirit, must work in harmony if we are to bring into visibility the blue, gold, and red of a transformed life so that our rainbow of promise shall be made manifest.

### GRACIA OF GATH

*(Continued from page 301)*

"Yes, thou knoweth it not, but thou art to father those who will bring into being the perfect One who will be our redemption from imperfection."

"How doth thou know this?"

"I cannot tell how I know, but I do."

David dropped his dark head. Then lifting his eyes to the darkening skies he prayed simply: "God of Israel, give unto me, I pray Thee, a tender and compassionate heart."

And at that moment, clear as a bell came the agonized words that etched themselves into David's mind forever, and into David's soul was born the most tender and compassionate heart of all Israel's kings, gone before and to come. These words lay dormant many years, but germinating like some tiny seed that takes years to mature. Years later out of the travail of David's parental sorrow these words were to spring in agony from his lips as he bent over the dead form of his best beloved son—years later when war and love and sorrow and strife had strengthened the tenderness and compassion that he now so earnestly asked for. Adriel's arm crept around David's shoulder and David's dark head dropped to the frail shoulder, while down the valley came the wail: "Oh, Goliath, my Son Goliath! Would to God I had died for you, Goliath, my son, my son."

## Vices or Virtues?

BESS FOSTER SMITH

OUR Western civilization is, comparatively speaking, very young and has many inconsistencies. Philosophers from older cultures, like sensible grandparents, keep reprimanding us for these. Such a one is Lin Yutang. When I read of the musings of this Chinese philosopher I cannot keep from arguing inwardly against his clever irony. For instance, when he speaks of our three great American vices he is deploring the very things I have been taught were my "beholden duty."

He does not refer to our problem of juvenile delinquency, the rule of gangsters, and drunkenness as our greatest vices. He refers to (1) our efficiency, (2) our punctuality, and (3) our struggle for worldly success.

Now, sometimes, when I feel indisposed, nothing could suit me better than to sit idly and contemplate a flower, or loll in the sunshine and sap up the joy of living. I would gladly let the "few fools who know no better" do the work, while I, "the wise one," would loaf and philosophize, placing "being" above "action" where, he says, it belongs. At such times I could fully agree that "time is a thief and punctuality a false god that turns human beings into robots." There are times, too, when I am low in spirit, when it would be easier to quit struggling against the current and not try to attain an education, a home, a trade, or the mastery of one of the arts.

But, being an American, I commit all three "vices." I think first of my work—my job. I make the hard choice. I get out of my warm bed. I snatch a bite of breakfast. I get to work on time. I am always on time. My boss is pleased with my industriousness. He gives me a promotion. I have committed the three great "vices," but I have a feeling of well-being nevertheless because the work I do is important to the existence

(welfare) of many people. I want to do my share, and I also take pride in being capable of doing a hard task well and in having enough time and money left over for enjoyment and advancement in the things I like best to do.

In this transition period through which we are passing, speed is obviously one of the chief characteristics. If one cannot keep up he is dropped by the way. So we streamline our lives, snatching bits of living as we do our breakfasts—on the run. The mind itself is speeded up to a quicker perception that fits into this accelerated pace. Assembly lines, office gadgets, fast cars and planes crowd more and more action into every day.

Erich Fromm, a noted American psychologist, who wrote *Man for Himself*, a new approach to ethics, has some words on this problem (of can we live at this speed and get anything out of life, or will we miss the boat?) that sound like the answer. He says that it is only when we let activities usurp the position of the "ends" instead of the "means" to an end, that such activities become vices. When people work to make money in order to make still more money, the value and enjoyment of the task is lost from sight and men become gamblers—Scrooges. They gamble with their time. That is indeed bad.

He says men create and invent to save time so they will have more time to enjoy what they like: study, pursuit of the arts or social betterment, and that this is praiseworthy living. But if in the time they save they rush again to save more time, they exhaust their faculties and cannot enjoy the time they saved. They have then become enclosed in the "means" and lost sight of the "end" and have committed all three of the great "vices" against which Lin Yutang warns us.

There seems to be a dual purpose in

living, although in truth such purposes cannot be separated. We market a part of ourselves to do the work of the world, making money, raising a family, attending to everyday needs. This work, one owes the good earth for a place to live upon it. Some have called these tasks "householder's duties." Such tasks are necessary experiences of learning to master a natural world.

Other potentialities, however, over and above the call of material need, beg continually to be developed, such as composing music, painting, inventing, reading, meditating, traveling, teaching, aiding less fortunate ones, and a score of other useful and delightful avocations. These develop the soul of man and bring a joy and inner peace that mere material achievements and comforts cannot afford. Equal attention to both these purposes produces the balanced life. The Chinese, old and wise, put emphasis on the spiritual aspect, but are wretched "householders." We Westerners are inclined to overdo our worldly tasks and forget the cultivation of the soul. Thus we are dubbed materialists and sinners.

I like a prophecy I once read, uttered by a holy man of India. "Your America," he said, "is a land where the greatest spiritual awakening will take place. In a short time you will be far ahead of the whole world in physical and mechanical development. You will go on until things are perfected to a place where you will see there is but one more step to the spiritual. When that time comes you will have the courage to take that step. When you do, the strides you have made in the material, the strong physical bodies, and quicker perceptions you have developed will lead you to become a light to all other nations."

In bigger and harder words the late great scientist, Lecomte du Nouy, gives "proof positive" in his book, *Human Destiny*, that man is already contributing to his own cosmic evolution. He is

"both artisan and beneficiary," du Nouy says. And then there is that great modern historian, Professor Toynbee, whom it would be well to heed. He says of America, "She is meeting her challenges with increased controls. She is conquering time and space and making living easier. Then after these problems are met she should gradually meet her internal (spiritual) problems. Only if she does this, can America or any nation, have a civilization that will endure."

Now doesn't it seem as though the English historian, the French scientist, and the holy man from India have "had their heads together" as they each observed our ways? Can we not conclude, then, that efficiency, punctuality, and material success need not be vices or hindrances to the art of living—Lin Yutang notwithstanding?

Erich Fromm says, "A successful life is one that recognizes the physico-spiritual totality of himself as an embodiment of his powers, seeking his relatedness to the world." In this search something new springs up within him. If he has freedom he will continually strive to develop this creative spark. Fromm calls this urge "productivity," and the thing he calls "vice" comes from an indifference to this urge of one's own self-importance.

"Life," he says, "is continually giving birth to one's potentialities." While physical growth proceeds by itself under proper conditions birth on a mental plane requires productive activity, and even under the best conditions only a part of man's potentialities is realized (on earth). "Man dies before he is fully born."

The highway of life winds up and around the great mountain. Some there are who prefer to linger along the by-paths and observe the flowers. Others are climbing up and over stony ways to higher levels, while still others are speeding on over highways that reach the summit quickly.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic



(THIRTY-SECOND INSTALLMENT)

### Stumbling Blocks

*(Continued)*

**I**T IS one thing to go out in the mountains where there is no one to contradict or to jar upon our sensibilities and keep our poise there; it is another thing entirely to maintain our spiritual aspirations and keep our balance in the world where everything jars upon us; but when we stay on this path, we gain a self-control which is unattainable in any other manner.

However, though we are careful to prepare our food well and to abstain from flesh eating or any other contaminating *outward* influence, though we want to get away to the mountains to escape the sordid things of city life, and we want to rid ourselves of every outward thing that may prove a stumbling block to our progress, still what about the things that come from *within*, the thoughts we have in our minds and our mental food? It will avail us not one iota of good if we could feed our bodies upon nectar and ambrosia, the ethereal food of the gods, when the mind is a charnel house, a habitat of low thoughts, for then we are only as whited sepulchres, beautiful to behold from without but inwardly

full of a nauseating stench; and this mental delinquency can be maintained just as easily and perhaps it is even more apt to be maintained in the solitude of the mountains or in a so-called spiritual retreat than in a city where we are busy with the work of our vocation. It is indeed a true saying that "an idle brain is the devil's workshop," and the safest way to attain to interior purity and cleanliness is to keep the mind busy all the time, guiding our desires, feelings, and emotions toward the practical problems of life, and working, each one in his own immediate environment, to find the poor and the needy that he may give them whatever help their cases require and merit. That class which has no ties of its own may profitably make ties of love and friendship with those who are loveless and friendless.

Or if it is the care of a relative—wife, daughter, husband, or anyone else that claims us, let us remember the words of Christ when He said, "Who are my mother and my brother?" and answered the question by saying, "Those who do the will of my Father." This saying has been misconstrued by some to mean that the Christ repudiated His physical relationships for the spiritual, but it is also necessary to remember that in the last moments of His life on earth He called to Him the disciple whom He loved and brought

him to His mother, giving him to her as a son and charging the disciple to care for His parent. Love is the unifying force in life, and according to the higher teachings we are required to love our kin, but also to extend our love natures so that they may also include everyone else. It is good that we love our own mother and father, but we should also learn to love other people's mothers and fathers, sisters and brothers, for universal brotherhood can never become a fact as long as our love is confined only to the family. It must be made all inclusive.

There was one among the disciples of Christ whom He loved especially, and following His example we also may bestow a particular affection upon certain ones, though we ought to love everyone and do good even to them that despitefully use us. These are high ideals and difficult of accomplishment at our present stage of development, but as the mariner steers his ship by a guiding star and reaches his desired haven though never the star itself, so also by setting our ideals high we shall live nobler and better lives than if we do not aspire, and in time and through many births we shall eventually attain, because the inherent divinity in ourselves makes it imperative.

Finally then, to sum up, it does not really matter where we are placed in life, whether in a high station or a low. Present environment with its opportunities and limitations is such as suits our individual requirements as determined by our self-made destinies in previous existences. Therefore it holds for us the lesson we must learn in order to progress properly. If we have a wife, a daughter, or other family relations to hold us to that environment, they must be considered as part of what we have to reckon with, and by doing our duty to them we learn the required lesson. If they are antagonistic to our belief, if they have no sympathy with our aspirations, if we have on their account

to stay in a business and do things which we are not pleased with, it is because we must learn something from these things, and the proper way for the earnest aspirant is to look conditions squarely in the face with a view to finding out just what it is that is needed. This may not be an easy matter. It may take weeks, months, or years to solve the problem, but as long as the aspirant applies himself prayerfully to the task, he may be sure that the light will shine some day, and then he will see what is required and why these conditions were imposed upon him. Then having learned the lesson or found out its purpose, he will if he has the right spirit prayerfully bear the burden, for he will know that he is upon the right road and that it is an absolute certainty that as soon as the lesson of that environment has been learned a new way will be opened up showing him the next step upon the path of progress. Thus the "stumbling blocks" will have been turned into "stepping stones," which would never have happened if he had run away from them. In this connection we would quote the beautiful little poem:

"Let us not waste our time in longing  
For bright but impossible things.

Let us not sit supinely waiting

For the sprouting of angel wings.

Let us not scorn to be rush-lights,

Everyone can't be a star,

But let us fulfill our mission

By shining just where we are.

"There is need of the tiniest candle

As well as the garish sun;

And the humblest deed is ennobled

When it is worthily done.

We may never be called on to brighten

Those darkened regions afar,

So let us fulfill our mission

By shining just where we are."

*(To be continued)*



# Studies in the Cosmo-Conception

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

## The First Heaven

(Continued)

Q. What is the state of children in the First Heaven?

A. The children lead a particularly beautiful life there. If we could but see them we would quickly cease our grief.

Q. Does a child go to Purgatory?

A. When a child dies before the birth of the desire body, which takes place about the fourteenth year, it does not go any higher than the First Heaven, because it is not responsible for its actions. Therefore the child has no purgatorial existence.

Q. What becomes of the child's desire body?

A. That which is not quickened cannot die, hence the desire body of a child, together with the mind, will persist until a new birth, and for that reason such children are very apt to remember their previous life.

Q. How long do children remain in heaven?

A. For such children the First Heaven is a waiting-place where they dwell from one to twenty years, until an opportunity for a new birth is offered. Yet it is more than simply a waiting-place, because there is much progress made during this interim.

Q. Who takes care of these children?

A. When a child dies there is always some relative awaiting it, or, failing that, there are people who loved to "mother" children in earth life who find delight in taking care of a little waif.

Q. Is their life there all play?

A. The extreme plasticity of the desire stuff makes it easy to form the most exquisite *living* toys for the children and their life is one beautiful play; nevertheless their instruction is not neglected.

Q. How is this instruction carried on?

A. They are formed into classes according to their temperaments but quite regardless of age. In the Desire World it is easy to give object-lessons on the influence of good and evil passions on conduct and happiness.

Q. How permanent are the impressions these make?

A. These lessons are indelibly imprinted upon the child's sensitive and emotional desire body and remain with it after rebirth so that many a one living a noble life owes much of it to the fact that he was given this training.

Q. When is such training especially valuable?

A. Often when a weak Spirit is born, the Compassionate Ones (the invisible Leaders who guide our evolution) cause it to die in early life that it may have this extra training to fit it for what may be perhaps a hard life.

Q. What might cause such weakness?

A. This seems to be the case particularly where the etching on the desire body was weak in consequence of a dying person's having been disturbed by the lamentations of his relatives or because he met death by accident or on the battlefield.

Reference: *Cosmo*, 117-118.

# WESTERN WISDOM BIBLE STUDY

## The Revelation of Saint John the Divine

### THE SECOND COMING OF CHRIST

And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.



His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

*Revelation 19:11-16.*

Ancient writings indicate that the horse symbolizes the intellect or intelligence, and it is common practice to associate "white" with purity. Hence the first verse of this passage may be said to refer to the purified or spiritualized mind, which is a goal to be reached eventually by all mankind. The life of purity and loving service to others exemplified by Christ Jesus during His ministry upon earth not only spiritualizes the mind, but cleanses the blood (the home of the Ego) from its lower desires and passions and attracts the two higher ethers of the vital body which comprise the soul body, or Golden Wedding Garment, to be worn by all those who are to live in the New Galilee (Sixth Epoch of the Earth Period) under the rulership of the returned Christ. The "Word of God" is the Second or

Love-Wisdom Aspect of the Trinity of which John also spoke in his Gospel: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God."

The sword is often used as a symbol of the positive energy of the higher mind, which carries on the conflict between truth and error. This conflict must ever take place until the separative influences of the Race Spirits and the concrete mind (coupled with desire) have entirely yielded to the unifying power of the Christ.

A Ray of the Cosmic Christ came to the earth (on Golgotha) as its indwelling planetary Spirit, and has since radiated its mighty love power to aid man in his work of redemption from past disobedience to God's laws. When the people of the world have evolved to the point where their combined soul bodies are strong enough to float the earth in its orbit (a service now performed by the Christ) the Christ will come again—in the vital body of Jesus which is being carefully preserved for Him in a glass sarcophagus deep within the earth. Then He will reign over a purified and regenerated humanity.

It is taught in the Western Wisdom Teachings that the Second Advent is not likely to occur before the Sun by precession enters the sign Capricorn. It seems apparent that the present condition of humanity is far from the spiritual state necessary for the coming of the Christ. However, as the Christ Rays become stronger and stronger each year, and as we pass on farther into the vibrations of the humanitarian sign Aquarius, we will undoubtedly make more and more rapid progress, evolving our soul bodies sufficiently so that we can "meet Christ in the air and be with Him for the Age."

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# TODAY'S SCIENCE

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## Substitutes for Blood Plasma

**T**HE transfusion of blood from one human being to another in order to aid the ill and injured has assumed tremendous proportions during the past few decades. While it seems that in the treatment of some injuries whole blood (for which there is no adequate substitute) is essential, there are many cases in which only blood plasma (the liquid portion remaining after the red and white corpuscles have been removed) is necessary. Hence scientists have been diligent in their efforts to produce from their test tubes a satisfactory substitute for plasma. Several promising chemicals have rewarded their efforts.

The oldest and simplest substitute seems to be a sodium salt solution, which is given not only intravenously but also by way of the mouth. The patient is allowed no other drinking fluid for several days following an injury. Many lives have been saved by this treatment.

Experiments have been made with pectin, isinglass, and gelatin, the results of which have been only partially successful. However, dextran, a derivative of sugar, is proving quite helpful in treating cases where the blood pressure is lowered under anesthesia or during operations. The most recent discovery is a substance called polyvinylpyrrolidone, periston, or PVP. A 3.5 percent solution of this chemical tried on Korean casualties has produced striking results in restoring the blood pressure and circulating blood volume in shock, collapse, hemorrhage, and dehydration. It remained in the circulatory system in effective concentration for from two to three days, and as much as twelve pints of this solution has been safely administered to a patient at a time.

The occult scientist recognizes the fact that the blood is the home of the Ego, the indwelling Spirit of man. Through it the Spirit controls its physical mechanism. When enough blood is lost, and not replaced, the Ego can no longer function in the body, and the latter "dies." If the blood (or a large part of it) is replaced by transfusion the power of an extraneous Ego is injected into the body of the patient, and if enough blood is injected, the Ego of the patient is affected or dominated by the extraneous Ego. This, obviously, is most undesirable.

However, if the substance injected be a chemical which provides the vibratory rate and material necessary for the use of the Ego, it may serve the required purpose without the undesirable effects of blood from another human. That the continued practice of blood transfusion is undesirable, although it may have served a beneficial purpose in promoting world brotherhood, is indicated by the following teaching of occult science:

"When the blood courses through the arteries, which are deep in the body, it is a gas; but loss of heat nearer the surface of the body causes it to condense partially, and in that substance the Ego is learning to form mineral crystals. These crystals differ in each individual, but at the present time we are at the very beginning of this individualization of the blood. Therefore, it is possible at present to transfuse blood from one human being to another, but the day is near at hand when that will be impossible. The blood of a white man will kill all who stand lower, and the blood of an advanced person will poison the less cultured."



## Astrology, The Art of Arts

By ELMAN

### PART IV-B

#### ASTRO-PHILOSOPHY DISCUSSES DESIGN

**T**HE STUDY of astrological symbols as pictures is a fascinating mental and esthetic exercise. These symbols, for the most part, have been used from ancient times as delineations of realizations of life-principles. This discourse will pertain to the geometric essence of these symbols as they may be correlated to the geometric values of the graphic Art of Drawing, the abstraction of the Art of Painting.

After having experienced incarnations for many ages, we have a sub-conscious or instinctive reaction to geometrical designs as picturings of Cosmic principles, actions, processes—and their chemicalizations in Form. The essential designs which the artist uses to present his concepts of archetypes are themselves archetypal. As a graphic art, astrology pictures the consciousness of the archetype "humanity"—the basic resource of all human conceptuality. The archetypal quality of astrological symbolism ("simple-ism") is such that the meanings of the principles represented by them become more basically comprehended as the consciousness of the human being is clarified by the alchemistries of regeneration. This clarification results in a distillation of power which,

through artistic manifestation or interpretation, serves to stimulate, vivify and illuminate the consciousness of less-evolved persons. As the consciousness of the the artist is "impregnated" by at-tunement to inspirational forces, so does the power of his consciousness, released through his artistic work, "impregnate" the consciousness (the inner knowing) of individuals; the result, on both octaves, is the "birth" of a new level of realization. The response of the artist and of the individuals to the impact of inspirational forces is alchemy of a subtle, but very powerful, kind. It is magic that is closely akin to the magic of love because, in both, archetypes are perceived in degree. The inertia of self-isolation is decrystallized and the divine is glimpsed. Every such experience of a person responding to the inspiring power of manifested beauty is a degree of "Hermetic Marriage"—realization of "re-union with the Higher Self."

Because designs are emanated from line, let us consider the gender of straight lines, which are the abstractions of curved lines. The vertical is dynamic and stimulative; the horizontal is quiescent and receptive. As such, these two symbolize causation and reactor to, or effect from, causation, respectively. The diagonal which connects a vertical and a horizontal is the dual-

generic reflection of both. (The gender of curved lines is determined by the quality of the straight line which connects the two ends.) The vertical, by itself, stimulates what? The horizontal, by itself, reacts to (or is affected by) what? When the arms of a right-triangle are a vertical and horizontal the diagonal hypotenuse is opposite to the right angle and reflects that which is generated by the jointure of the two lines. As such it is analogous to the relationship of a child to his parents who reflects, to a degree, the qualities of both father and mother. Every straight line enclosed by a circle ignites the potentials of the contents of the circle; therefore, the vertical and horizontal diameters together ignite the contents of the circle in a four-fold way—the quadrants initiated by the cardinal signs; each semicircle is therefore “ignited” in a two-fold way which results in the picture of the sympathetic vibration which attracts Father-Mother-Son-Daughter together to form the “enclosure” of the human-family pattern. Two kinds of vertical and horizontal are qualified by the four diagonals just as “man-woman” is qualified as “parent-age” by the children they beget.

Designs and line-formations not only imply shape and form but also action, releasement, congestion, involution, evolution, static-ness, radiation, gravitation and many other kinds of life-action. To be static means to be “poised between preceding and succeeding movements”—and movement is cosmic alchemy. Nothing in manifested life is eternally static but this state of equipoise is just as important as movement because radiation of power succeeds focus of power. The chemicalized Universe is Nature’s agency of focussing her powers so, actually, the word “static” means “focalization”; it does not and cannot mean “dead” or “un-living.” From this standpoint, let us consider a few “static” astrological symbols:

All symmetrical symbols convey an

impression of being static because they are laterally balanced, but there is a world of difference between symmetrical symbols which are open and those which are closed. The most static astrological symbols are those for the square-aspect and the Sun. Of these two, the square-aspect (because it completely lacks curve or diagonality) is the more static. This square, with horizontal base, is “all up and down, and straight across” with “inflexible” angles and a complete lack of fluidity or adjustability. It is the solidification of the four right-angles inherent at the central point and its “personality” may be described as: compression, rigidity, leashed power, implacability, heaviness, immovability, crystallization, self-righteousness, opinionatedness, prejudice, fear-ignorance, the “letter of the Law,” and gracelessness. Since its astrological meaning, as a symbol, is congestion of potentials we get an impression of “strength” from the square-aspect symbol but it suggests strength that is not being used, muscle and intelligence that are not being exercised. Love-potential corroded by hatred and self-interest (of the wrong kind). The square is “definite” and “clear-cut”; so, we recall, are its effects! When we experience the stimulation of our square-aspects (life-forces trying to jar us loose from congestions in inertia and immaturity), the square speaks to us in “his” blunt, forceful, and uncompromising way. “He” is like “square people,” who express themselves with definiteness and very telling effect, but who are somewhat lacking in tact or graciousness. The square is the picture of “two-times-two”—the essence of formal structure and therefore the essence of what is known as “classicism” in art. Classic art is preoccupied with symmetry of structure and clarity of outline, whatever its medium. Mediocre classic art is “congestion on form” and “lack of inspirational powers”; great classic art happily weds the two. Aspects, art, human-nature, or what-

not—the square is power in a state of relative inertia; study drawings that are focussed on the square-design; what is your reaction to them?

Circular designs, by their essential nature, are of two principal types: the static-circular is radiative, the mobile-circular is convolutive. The three arch-radiative astrological symbols are those of the Sun, the wheel itself and the sextile aspect; the first two are closed, the third is open. Of the three, the sextile is the most radiative because its "rays" are not bounded. Only the point in the center of the Sun-symbol makes it suggest radiation; the circle of the symbol is really a picture of fulfillment of the potentials of a specific archetype. The astrological wheel is a "large-scale Sun-symbol"—the lines of force of which are the twelve basic octaves of "I Am," which, in turn, is the chemicalized potential of the central point. The three diameters, or six radii, represented in the sextile symbol are the Spiritual Trinity of the fire and air signs—the masculine polarity of male and female sex of humanity. It pictures, by its "unbound-ness," the universality of alchemy centered in the Unknowable, Father-Mother God or the individual human-being. The effect of radiative design is one of impact and illumination—the "sensation" which accompanies alchemical exercise. When you experience the "impact" of an alchemical effort, your solar-plexus is analogous to the center of the sextile symbol, with relationship to your body. The emanations from your charged or regenerated consciousness can extend indefinitely into the world of other people and conditions. If you focus your charged consciousness on one thing or one condition, then you "bind it with a circle." Look at the Sun, Moon, and stars when they are shining with full light; look at people's faces when they smile; what do we do to express a friendly greeting? We radiate by extending a hand to the other person who takes it in one of his. This is the interlocking of the

fire and air trines of the sextile lines-of-force to create a two-fold magnetic interchange. Radiative design reaches out to us from the center of its theme as people reach out to us and we to them. A radiative design representing an extremely unpleasant subject can repel us, as unpleasant people do, and as we do when we are unpleasant. When the subject itself is of an inspirational nature the "sextile radiation" can charge us with an impact of beauty and inspiration that conveys a feeling of exaltation and renewal. Study radiative designs in pictures. Let yourself feel their archetype.

Convolutive-circular design symbolizes recurrent action around the central point. It is more "mobile" than the radiative type and its inner meaning presents quite a different archetype. In astrology we have two basic convolutive-circular designs: Cancer and opposition-aspect. This type of design is, perhaps, the one which most clearly conveys an impression of "gracefulness"—it is very feminine in quality, being rhythmic and entirely curved. The original of the symbol for Cancer was the Taoist

## Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR  
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Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this Magazine.

symbol called "Yin and Yang"; the enclosure of the two curved figures by a circle makes it the symbol of bipolarity of seed (that which is enclosed in the womb, or matrix) the archetypal mother-word; Cancer, cardinal and generative, is ruled by the Moon whose basic symbol is a vertical semi-circle; the line connecting its ends is the vertical of the astrological fourth and tenth houses—the "line of parentage." Convulsive-circular design, though it suggests motion, also conveys an impression of monotony—continual recurrence to and from the center. It is not congestion—as in the square; in a closed figure like "Yin and Yang" it is the "dormancy of energies not yet expressed," or Cosmic ebb-and-flow from the center and back to it through evolutionary octaves, as in the opposition aspect symbol. The essence of this kind of design conveys to our inner knowing the rhythmic "return to rest"—which is transition, or sleep, which is a "little transition"; it is soothing in effect, extending out but forever curving in on itself in graceful "foldings" of line.

The opposition-aspect symbol has something of the same monotony of the Yin-and-Yang symbol with the addition of a dynamic factor; the "basic line" of this symbol is the upward diagonal and "rudiment of aspiration" is thereby implied. As an astrological factor, this design is focussed at three points: the midpoints of the second and eighth houses and the central point of the wheel; its essential meaning is: Choice between unregenerate and regenerate expressions or transmutation of the two poles of the desire (Taurus-Scorpio) diameter. This symbol, by its continual "flow" from the central point to the second and eighth houses, implies repetition of experience-patterns, on ever higher octaves, until regeneracy of the desire nature is distilled. This symbol, as an artistic design of two circles tangent to each other at the central point, represents the transmutations, by male and by female individuals, of

desire-for-possession through stewardship (Taurus-second house) and through love (Scorpio-eighth house); each of these points represents an octave of the potential of desire and the attribute of love—this diameter is polarized by the complementary diameter of Leo-Aquarius which are the personal and impersonal octaves of Love-Power. Think of a motion-picture of a person in a swing: "two kinds of up" and "two kinds of down"—starting and ending at the gravitational center; there is a rhythm and pulse in the "up-and-down" of this type of symbol; it is the eternal aspirational urge of humanity, "up-surging" from the static "beginning" of each octave.

The most dynamic of all circular designs is the vertical spiral; this is a line-design of the essence of the circle perpetuated in time, space and consciousness. It is open, symmetrical, rhythmic and, more than any other design, it conveys a sense of eternal progress. It is the most ecstatic of all symbols because (and when we study it we shall see this) it symbolizes the eternal action of cosmic fire, involuntarily and evolutionarily. The "pyr" of "pyramid" means "fire," and the equilateral pyramid is the chemicalized form of the equilateral triangle. The equilateral triangle in turn, is the essential external shape of that which is represented by the involutory and evolutionary spirals in two-dimensional representation. Think of a pyramid: four equilateral triangles whose bases are the sides of a square; a circle circumscribing the square can be thought of as the first basic level of the spiral. In your imagination, look down on the pyramid from the top: this view of the pyramid presents a central point, the dynamic square of the cardinal signs of the Great Mandala, with its four diagonal, bi-polar lines. The four right-angles of this square are the enclosed reflections of the central angles of the wheel made by the intersection of the Taurus-Scorpio and Leo-Aquarius di-

ameters; they correspond to the four angles of the static square which are the enclosed reflections of the central angles made by the intersection of the Aries-Libra and Capricorn-Cancer diameters. Do you recognize the astrological wheel in this "view"? From any one of these cardinal structure-points (son, daughter, father, and mother—male and female of immature and mature causer and reactor to the effects of cause) the "begotten-of-God"—involved, incarnated humanity, commences its return to its "lost Eden," the central point of the circle, the apex of the pyramid. Humanity, in its Manifested Body, evolves through the exercises of distilled Love-Wisdom, not to a "vanishing-point" but to the realization of the source, which is perfect being. The spiralic line continues, incarnation after incarnation, round and round, through the patterns of human relationship, through succeeding cycles of experience and of octaves of consciousness—but always upward from the basic circle which circumscribes the basic square. As the spiralic circles recede from the differentiatedness of the basic square, they become smaller and smaller—continually proceeding toward the undifferentiated unity of the apex-point, the central point of the circle. Draw a circular spiral, starting at what would correspond to the ascendant-point of a horoscope, recognize, as you "evolve" the spiral-line toward the central point, that you are letting go of chemicalized separateness and are becoming more and more aware of your spiritual source, your "God-hood." In chemicalized representation, we do not see the basic circle or the spiral line. Looking at the pyramid "face on," what do we see? The triangle of spiritual identity and attribute—the power-love-wisdom inherent in each one of the basic human identities of which we all partake in our spiralic evolutionary journey. (The Egyptians, or whoever built the Great Pyramids, knew a thing or two!)

So—verticality, horizontality, diagon-

ality, radiativity, convolutionality, stateness, congestivity, open-ness, spiralic ecstasiness, and all the other many qualities that are suggested to our inner knowing by the directions of all emanations from structure points of design are the attributes of that which the artist-who-draws and the astrologer-who-interprets exercise their manifestive and interpretative abilities.

Study astrological symbols anew with the "opened consciousness" of becoming more aware of their design quality. Your astrological awareness will become more and more sensitized and illumined. You will find, in time, that you are evolving a sensitive awareness of the cosmic designs that are inherent in human personality, experience, relationship, and all processes by which spiritual fulfillments are made. Your own living, from day to day, will be seen to be a resource for the expression of your consciousness of the beautiful. Other people, represented by the horoscopes you study, will assume, in your consciousness, an intensified beauty and value.

## PART V

### ASTRO-PHILOSOPHY DISCUSSES COLOR

COLOR is that attribute of Manifestation of Perceptibility. Since the manifested Universe is the vehicle or instrument of Spirit it has to be conceived and then perceived before it can be put to use; we, as "sparks of Spirit" in manifested form, become aware of this instrument by our faculty of sight. The other senses are agencies by which we complete our perception, but by sight we "take the first step."

Therefore, as "perceptibleness" (we see "things" as "patches of color"), color has great significance in regard to the occult nature of manifestation. If we are here to unfold awareness of the principles of life, we must learn about the functions of material things and also about what they mean as chemicaliza-



tions of archetypes. To understand the nature of a material thing as well as its function is to understand the purpose of its archetype; to understand the purpose of an archetype is to understand, in degree, a life-principle. Archetypes, in composite, are the primary manifestations of life; the life of the archetype is the "life-cycle" of its manifested chemicalization. "Archetype and manifestation" is the most direct reference we can make to the Cosmic Law of "cause and effect."

We are so accustomed, after hundreds of incarnations, to take for granted the colors of the world that we tend to forget (if we ever have known it) the significance of this attribute in the life-cycle of manifested things. Since all things affect, and are affected by, all other things, can it be that color represents one aspect of the nature of universal vibratory exchange? Colors are emanated and responded to; they affect the things that react to them and they are affected by the things that act on their chemicalized forms. Therefore, if we had "eyes to see," we could study this aspect of vibratory emanation of manifested things and learn about the nature and significance of their archetypes—their realities.

The study of color has always had a place in those approaches by which human beings have sought to understand the inner and outer nature of their own archetype, humanity, and that of the other octaves of manifestation. It might be said, with some justification, that the study of life is the study of vibration which is the essential action of life. The Great Ones who teach us serve to ignite in our consciousness the awareness of vibration because they know that matter is not a "dead thing" but the manifestation of something that is eternally alive, rhythmically pulsating, ever releasing and fulfilling its potentials but never changing in essence.

Since we are here concerned, in this study, with color as a factor in art-expression, astrological symbology and

the truths concerning the nature of the archetype, Humanity, let us recall, in part, what has been given as instruction pertaining to the colors of the human aura. The author, not being as yet qualified, has never had the experience of perceiving the human aura, but several acquaintances, and perhaps many of you students, have had. The one outstanding fact in the information conveyed by this experience is the color-attribute of this vibratory body. Regardless of extent, brilliance or dullness, it is understood that color is seen in every aura. In fact, without the attribute of color, the aura could not be seen at all, much less studied and analyzed; though its powers can be "sensed" by sensitive persons through their reactions to the vibratory quality of the "aura-person." In other words, that which is "sensed" (by feeling-reaction) is that which is (clairvoyantly) seen as color of the aura.

The composite of etheric bodies of human composition is one of the many forms of the archetypal state "matrix"; another form of "matrix" is air—in which we are all enveloped; still another is water (gestation), place of generative manifestations. Air and water, so it is said, are "color-less." If, however, air and water did not possess, in degree, the attribute of color-vibration how could light be directed through them? How could they reflect color? how could colors be perceived through them? It is an occult maxim that in order to manifest on any plane, a suitable vehicle is necessary; how, then, can color manifest in and through air and water if they, as "elements," did not possess in their essential nature that which corresponds to the nature of color? Can it be that the "color-lessness" of air and water is the only true white there is, and that which we designate as "pure white" corresponds to the "colorlessness" as the physical body corresponds to the etheric matrix? Or as any fulfilled manifestation corresponds to its archetype, as a rose, in the full

beauty of its perfect maturity corresponds to the "rose-archetype," as the most highly evolved specimen of an animal-species may correspond to its group-archetype? (Food for thought!) Color is truly one of the mysteries of manifestation because, by it, the divine essence of manifestations is perceived in a specialized way. Color corresponds to design as a philosophical truth corresponds to the ceremony or ritual which symbolically transmits it to the inner knowing of humanity; as love between husband and wife corresponds to the incarnation of a child; as aspiration corresponds to service.

We must use analogies:

If we may consider the "colorlessness" of air and water to be archetypal white (and as such, the "color-symbol" of the Unknowable, the Infinitely Subjective), then the purest of what we call "white" is manifestive white. This, in turn and by correspondence, is the color of Father-Mother God in its essence and in its two expressions of "Virgin Spirit" and "Perfected Consciousness." (Why do we associate "white" with purity?) Purity is "undifferentiated-ness," innocence is "not refracted by experience," perfect-ion is realization of one-ity (unity), any thing that we describe as "perfected" is fulfilled, harmonious and complete is the relationship of its parts to each other and to the total. White is "innocence before refraction of light" and the "perfected re-un-ity after refraction." In its relationship with the spectrum-colors, white symbolizes the relationship between perfected consciousness and the differentiatedness of soul-qualities which we designate by such words as courage, patience, integrity, etc. In its relationship to black, white is spiritual source and black is utmost chemicality of the emanations from the source. Consider this analogy: archetypal white is universal causation; manifestive white is universal bi-polarity; black is the densest of universal chemicality. Black is

a very interesting subject of thought and study, and a fascinating subject for philosophical meditation. It has been used (poor thing) for ages to symbolize mankind's concepts of hell, death, and evil—in short, the color-symbol of the Devil. An injustice, no less. Black, as a "color" in the material universe, is the compression of brown (the composite of all spectrum-colors) and brown is the color-symbol of productive earth—our home in incarnation. Black, then, is the congestion of productive life-forces but congestion does not mean "death" in the absolute sense—"congestion" is a "little death" which can and must be and will be decrystallized ("redeemed"). A color that would symbolize absolute death would have to correspond to archetypal white as black corresponds to manifestive white. And no such "color" exists because black is the "mid-point" between white and white. The square (congestion) aspect between two planets in a horoscope would represent two colors which by their relationship have the effect of "blackening" the shade of each other—you have seen, have you not, "blackish red" or "blackish green"? These shades represent degrees of congestion of color-potential toward a common point of "stacioness." Black is not recognizable as "red" or "green" or any other color—it is the **UTMOST** density (lowest vibration) of all colors, as manifestive white is the utmost decrystallization of color-powers. In the "*Inferno*" of the *Divine Comedy* of Dante the nethermost region of this unhappy place is depicted as a place of the "forever lost," "beyond hope," "impossible-to-redeem," "absolutely no potential," "total negation," and "utterly life-less." It is true, we are told in occult philosophy, that there are a few members of lifewaves that congest to such a degree that they cannot progress with the others on their particular "wave"; but we are also instructed that, however long they may be held back, ultimately they start

anew with another "wave" and so progress to fulfillment. Thus "hell," as the place of the totally lost, is an illusion, a false concept of life. We feel that the "mercy of life" (or of Father-Mother God) is expressed in the truth that all potentials are to be eventually redeemed—no one and no thing is "forever set apart and discarded." The "color" black could, of course, symbolize the state of "congestion-to-such-a-degree-that-progress-is-for-a-time-inhibited" but the eventual progress will be represented by the releasement (on a new cycle) of the congested potentials of black. Your astrological aspects will approach "blackness of color" to the degree that the squares are approaching the exactitude of ninety degrees and are unrelieved by the assistance of sextiles or trines. To the degree that the squares are removed from ninety degrees will their color be more evident. To the degree that your planets are trined will your planetary colors glow with radiance, power, and beauty.

The author is not presuming to present "absolute truths" in these symbolic color-picturings; however, we, as astrological students, become so accustomed to seeing astrological art presented by "black marks on white paper" that we forget the value of "thinking chromatically." Since we are dealing with the spectrums of designs and vibrations we must, from time to time, exercise our minds on the colors that are implied in drawn symbols; these "implied colors," in turn, symbolize the spectrums of human consciousness and experience, and we must perceive "gradationally" if we are to unfold our understanding of "placement-qualities," "relationship-qualities," and the "archetypal nature" of the planets as focalizers of the zodiacal signs. A little more food for thought: archetypal white as it "manifests" in the five color-octaves of three octaves of the point, line, and circle of astrological symbolism:

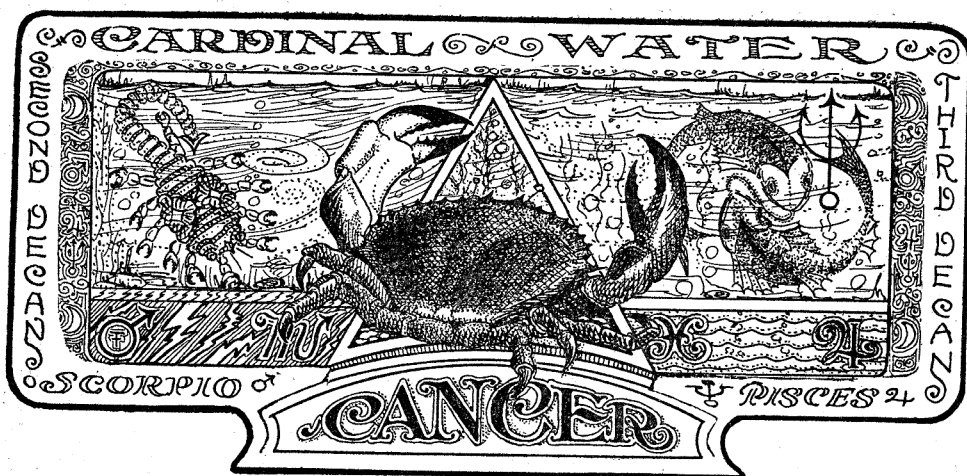
The five manifested octaves of archetypal white are: (1) Manifestive White; (2) Grey (neutral); (3) the Colors of the Spectrum; (4) their composite, Brown; (5) their congestion, Black. The three octaves of point, line, and circle are: (1) Cosmic (the Unknowable); (2) Solar (Father-Mother God); (3) Human (the Great Mandala of the Archetype, Humanity, and the personal mandala of the individual horoscope).

1. Cosmic—the point, line, and circle of cosmic ideation; the center is archetypal white; the Ascendant-line is manifestive white and the Ascendant-point is neutral grey, the abstraction of brown and the "composite" of the extremes of manifestive white and black. We cannot know the extent of that which is manifested by the Unknowable so its "appearance" at the Ascendant-point must be the indefinite, neutral, "extentless-ness" of grey. Grey is "boundless," it combines and blends with all colors and it is, more than is any other "shade," that which can convey a sense of indefinite, infinite manifestation, focalizing no one thing, but symbolizing "All-that-is-ness."

2. Solar—the Manifestive action of Father-Mother God; the center is manifestive white; the Ascendant-line modulates from manifestive white through grey and through brown (composite of all spectrum-colors) to the Ascendant-point which is black; the black Ascendant-point symbolizes the total chemicalized manifestation, to the densest degree, of this solar-system; in the black are found all of the color-expressions which are symbolically inherent in the natures of all beings of this system and which are to be "released" as specific color-symbols of consciousness-gradations during the evolution of these beings in incarnation-cycles.

3. Human—(a) The Great Astrological Mandala of the archetype, Humanity; the center is manifestive white, the Ascendant-line modulates from

*(Continued on page 321)*



## The Children of Cancer, 1951

*Birthdays: July 22 to July 24*

**N**ATIVES of the cardinal-water sign Cancer are basically emotional, psychic, receptive, and sympathetic. They are also usually changeable, sensitive, and chiefly interested in affairs dealing with the home, family, tradition, real estate, and material security in the latter part of life.

The Cancerians as a rule have only moderate vitality, so that rest and recuperation are more essential to them than to most. However, they are often found among the real workers in the world, and have an admirably conscientious attitude toward their duties and responsibilities. As merchants, builders, hotel keepers, obstetricians, sailors, antique and food dealers, teachers, and dairymen they are in their element.

Seldom do the Cancer natives pick a fight, for they prefer a peaceable existence. However, they can speak up definitely when drawn into an undertaking involving a cause they have espoused, and will hang on tenaciously to accomplish a desired objective.

Since the restless Moon rules Cancer, changes in residence, position, vocation, and associates are frequent in the lives

of these natives. At the same time they do not run haphazard into anything, for they are inclined to be cautious and may be given to undue anxiety and worry.

Three planets are in conjunction with the Sun as the solar month of Cancer opens this year: Mercury (lasting until July 2), Mars (continuing only through the 23rd), and Uranus (lasting until July 11). The conjunction with Mercury favors the memory and mentality when the orb is more than 3 degrees; the conjunction with Mars gives a superabundance of energy, strength, determination, and courage; the conjunction with Uranus indicates a need to cultivate poise and control of the emotions.

There are also 3 aspects to Venus as the solar month opens: a trine to Jupiter, a sextile to Mars (in effect through the 24th), and a sextile to Neptune (lasting through June 29). These aspects favor the accumulation of wealth, social prestige, a happy marriage, and a generous, optimistic, and philanthropic disposition. There is also ability as an inspirational musician, along with a fertile imagination and a chaste nature.

From June 22 to June 25, Mercury squares Saturn, indicating the need of cultivating unselfishness, optimism, and truthfulness.

Mercury is in conjunction with Mars on June 22 and 23, giving mental energy, enthusiasm, and dexterity.

From June 22 to July 1, Mercury is in conjunction with Uranus, making the mentality original, independent, and inventive, and inclined toward science, literature, and electrical pursuits.

Mercury squares Jupiter from June 26 to July 1, indicating a need for training in decisive, upright thinking.

From June 22 to July 7, Saturn squares Mars, a vibratory pattern which bespeaks the need of cultivating unselfishness, kindness, truthfulness, and inner serenity.

Jupiter squares Uranus from July 22 to July 24, giving impulsiveness and extravagance, along with an aptitude to loss in speculation and lawsuits.

From June 22 to the end of the solar month, Jupiter opposes Neptune, indicating the need for cultivating a positive attitude of mind and control of the emotions.

Mars sextiles Neptune on June 22nd and 23rd, intensifying the emotional nature and giving a leaning toward the study and practice of occultism.

From June 25 to July 14, the Sun squares Jupiter, an aspect to be transmuted through unselfishness, self-discipline, and humility.

Mercury squares Neptune from June 28 to July 4, indicating the need of cultivating the memory, alertness, and positive, constructive thinking.

From July 1 to July 17, the Sun squares Neptune, bringing the native in touch with the denizens of the invisible world, but in a negative way. Clean, positive living and thinking are necessary for transmuting this vibratory pattern.

Mars conjuncts Uranus from July 10 to July 24, a configuration which requires training in poise, kindness, and

unselfishness for its transmutation.

From July 11 to the end of the solar month, Uranus squares Neptune, indicating lessons to be learned in honesty, integrity, and constructive use of the spiritual faculties.

## ASTROLOGY, ART OF ARTS

*(Continued from page 319)*

white through grey and brown; the Ascendant-point, the "I Am" of the individualized archetype is red, the first cardinal color which corresponds to the first cardinal sign of the mandala, Aries. The three variations of the "I Am" of Humanity are the cusps of the (in clock-wise order from the Ascendant) 10th, 7th, and 4th Houses; the total of these four "I Ams" is the I Am of the basic human family: male and female begetter, male and female begotten; male and female of causation and male and female of reaction to, or effect from, causation. Since scientists who study and analyze color tell us that there are four basic primary color-senses (red, yellow, green, and blue) we shall ascribe each one of these to a cardinal point of the Great Mandala: Aries, red; Capricorn, yellow; Libra (complement of Aries) green; and Cancer (complement of Capricorn and initiator of the last Trine of the generic spectrum), blue. The fire-trine will be represented by gradations from pure red through orange; Earth-yellow through its darker shades to air-green (in its modulations to water) blue—carrying through to complete the spectrum at Pisces in purple, color symbol of divine qualities and last color of the basic sequence of spectrum. This is one approach. You may find another, or many others. But—find something!

3. (b) Human—the personal horoscope of an individual human-being: in unevolved humanity, the center is the red of blood; in evolving humanity it is the red of the individualized "I am"

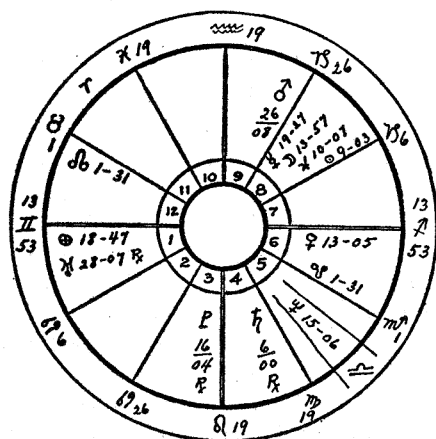
*(Continued on page 331)*

## Reading for a Subscriber's Child

NANCY J. M.

Born December 20, 1948, 2:45 P. M.

Latitude 41 N. Longitude 74 W.



The presence of both Sun and Moon, as well as Jupiter, Mercury, and Mars, in Capricorn indicates a tremendous focusing of powers through this tenth house sign. A desire for position and power, the ability to concentrate and persist, and an inclination to be practical and thorough are all traits apt to manifest in the nature of this little girl.

The Sun is in conjunction with Jupiter, the Moon, and Mercury in the 8th house, trines Saturn in Virgo in the 4th, and squares Neptune intercepted in Libra in the 5th. This indicates, on the "credit" side: method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry any project determined on to a successful conclusion. Sincerity, justice, and a high sense of honor are also indicated; political, judicial, agricultural, and mining positions, as well as good health, are favored. Financial gain through marriage, partnership, or legacy is probable.

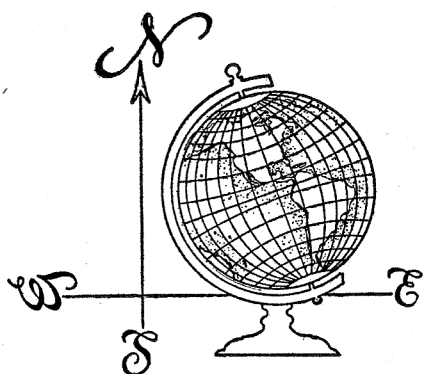
The square of the Capricornian planets to Neptune bespeaks, on the "debit" side: a tendency toward negative psychism and a liability to fraud, deception, and slander. Definite training in the

traits signified by the positive side of Neptune (appreciation for uplifting music, art, and literature, high spiritual ideals, the power of idealization, and epigenesis) will be of inestimable help to this child in transmuting the square to a sextile or trine.

The sextile of Venus in Sagittarius in the 6th house to Neptune brings out the positive qualities of the "planet of divinity." It is an indication of the inspirational musician, a fertile imagination, deep emotions, and a nature that is pure and chaste. The support given to the sextile by the trine and sextile to Pluto in Leo in the 3rd accentuates the spiritual power to be drawn upon from this configuration. Although the square of Venus to Saturn is 7 degrees, it would be well to stress trustfulness, generosity, and honesty in dealing with others (particularly in partnerships) in Nancy's bringing up.

Mercury in Capricorn in the 8th gives a critical and penetrating but somewhat suspicious mind. This is an excellent position for detective work. The conjunction with Mars (nearly 7 degrees) adds to the mental energy, but the square to Neptune indicates a need to practice a positive attitude of mind, consecutive, logical thinking, and memorization.

The airy, mental sign Gemini on the Ascendant is fortunate for this native, as it gives a pliable, sociable side to her nature. It also gives an inquiring mind, tact, and versatility. Uranus in this sign, and in the 1st house, unsuspected save for an 8 degree trine to Saturn, gives height to the body, as well as originality and inventiveness to the mind. That which is new and untried will have an attraction for Nancy, and since Uranus rules the Aquarian Midheaven, she is likely to follow a profession having to do with radio, television, electricity, or aeronautics.



# MONTHLY *News* INTERPRETED

## A Challenge to Humanity

Dr. John W. Taylor, American educator and former president of the University of Louisville, Kentucky, took over his new duties as Deputy Director-General of UNESCO on January 8, 1951.

"I come to UNESCO," Dr. Taylor said on his arrival at UNESCO House, "at a time when there is perhaps more need of international understanding than at any other previous period in history. I feel, however, that it is difficult to do what can and should be done in the world while more than half the human beings whose destinies are at stake—literally and personally at stake—can neither read nor write.

"I feel that UNESCO, despite all the tragic fears and forebodings of the period through which we are passing, has the opportunity to bring light to the places in men's minds darkened by ignorance, and hence to help make a real and informed hope for peace replace resignation to the inevitability of war."

*UNESCO Courier*, Feb. 1951.

What a strange contrast world activities present today! On the one hand there is the widespread fear and talk of catastrophe, an armaments race, military preparations, and the actual conflict of war. On the other hand, on a probably unprecedented scale, there are efforts, such as those made by UNESCO, other United Nations agencies, and many private organizations, to help the less fortunate peoples of the world by spreading knowledge, relieving

distress, and making possible better ways of living. In these turbulent times happy are those who, through devoted service to their fellows, are aligned with the positive forces. In the *UNESCO Courier* you do not find despondency. You find, rather, acceptance of the challenge of present conditions and a determination to make the most of available means to bring about improvement in the situation.

For instance, in the February *Courier* there are reports on the following undertakings, among others: (1) In the Near East, desert schools set up for 40,000 Arab children, refugees from Palestine, so that they may not be "condemned to ignorance, idleness and the subservience that accompanies illiteracy." (2) In Korea, in cooperation with other agencies, rehabilitation and relief of refugees, the protection of the civilian population against epidemics, and the care and education of orphans made homeless by the war. (3) In Latin America, in conjunction with the various governments, plans to provide fundamental education for the estimated seventy million persons "imprisoned behind a wall of ignorance." (4) In Mexico, the establishment of a training center for teachers of fundamental education, to help provide the necessary educators for the Latin American projects. "Fundamental education" is a term coined by UNESCO to describe ways of teaching people to

live better lives in their own surroundings.

The delegates from the member nations of UNESCO are not all professing Christians, but the work they are doing is practical Christianity as outlined by Christ: "I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me . . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## The Moon and Moods

Long before Sir William Blackstone, the great British jurist, concluded that lunatics were disturbed by "the changes of the moon," men toyed with the notion that the moon affected human moods. Scientists know, for instance, that all living matter, from bacteria to man, gives off a steady pulse of direct current. They also have noted that such diverse organisms as mice and trees, studied for long periods, show sharp changes in "voltage" twice a month—invariably around the time of the full and the new moon.

Dr. L. J. Ravitz, a young neuropsychiatrist, has spent the major part of his career in a study of Luna's effect on moods of human beings. The original work was done at Yale's neuro-anatomy section under Dr. Harold S. Burr. More recently, Ravitz has done his research at Duke University, Durham, N. C. Last week before a psychiatric meeting at St. Elizabeth's (Mental) Hospital, Washington, D.C., he released some extraordinary findings. Though not so sharply as mice and trees, human voltage responds to changes in the moon, with some parallel changes in mood, as well.

**Voltage Readings:** At Duke last year, Ravitz signed up nine college students (three girls) and one elderly man. For months, these ten appeared every day to have their "voltage" read by an instrument, the microvoltmeter, which registers current differences between the head and chest.

The subjects fell into three groups: the A's, severely maladjusted folk who often

behaved "in an irrational fashion"; the B's, who were "moderately well adjusted"; and the C's, who were "reasonably well adjusted." The results after eight months:

All three groups showed a change in "voltage" (either up or down) twice a month at about the time of the full and the new moon.

The A's had higher "voltage" readings than the calmer, better-adjusted C's. The A's had sharper up and down swings in current readings than the C's and often suffered emotional problems or were less able to handle crises at the time of reading changes,

To Dr. Ravitz, these tests show that all human beings are affected by "universally present" forces, such as the moon's cycle. He finds that he can pretty well predict his own mood cycles from his microvoltmeter readings. He says: "Experimental evidence supports the theory that whatever else we may be, we are all electrical machines. . . . thus energy reserves may be mobilized . . . by . . . periodic universal factors (such as the moon) which tend to aggravate maladjustments and conflicts already present."

Some of the scientists at the Washington meeting called the "moon mood" studies "highly controversial." But most of them admitted that the theories presented by Ravitz were provocative.

—*Newsreel*, April 3, 1951.

The results of the tests made by Dr. Ravitz, and his conclusion that "all human beings are affected by universally present forces," are at least a partial confirmation by material science of the principles of astrology. It is significant that the tests show that Moon changes cause emotional changes. This is in agreement with astrology, which credits the Moon (and Mars) with rulership over the emotional nature and the instinctual mind. Also interesting is the fact that the more stable personalities were less affected than the maladjusted students. This accords with the astrological teaching that "the wiser and the more individualized a being is, the more it is able to shape its own course and the less it will be actuated by the stellar vibrations."

Astrology is not a pagan or superstitious "myth." It has a spiritual



basis. Our solar system constitutes a celestial family, and the member planets influence one another, even as do the members of an earthly family. The planets are the visible embodiment of great coworkers with God, the Seven Spirits before the Throne. Their effect upon man comes from their spiritual aura and vibrations. From the signs of the zodiac come other spiritual influences sent out by great Creative Hierarchies. These spiritual vibrations cannot be measured by any scientific instrument, but their effect on human character has long been known to astrologers. Dr. Ravitz, with his research work, is opening the way for a more general understanding of these truths.

will remain often in my thoughts and in my prayers always."

Why cannot they always be in our prayers? An organization says prayers for peace every evening over the radio, some churches have special services once a week for peace.

Why cannot every church in the U.S.A. have a special weekly service especially for our gallant men in Korea and for world peace? That would be a great compliment to Gen. MacArthur. It would be a source of satisfaction to all who join in the prayers, and it would prove to God that we have not altogether forgotten Him and still want His help, without which we cannot hope for success.

Letter to *L. A. Times*, Apr. 25, 1951.

## It Must Be of the Spirit

I read with pleasure the sentence in Gen. MacArthur's speech: "It must be of the spirit if we are to save the flesh."

This was the end of paragraph in which he said "We have had our last chance . . . . The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all the material and cultural developments of the past 2000 years."

I was disappointed you did not mention this important paragraph in your highlights of the speech.

Without an improvement of human character we will not be able to take advantage of our last chance. The only way, as pointed out by the general, is "of the spirit."

It would be wonderful if Gen. MacArthur could devote the remainder of his life to bringing before his fellow Americans the terrific importance of what I think was the most important sentence in his speech—"It must be of the spirit if we are to save the flesh."

This great general was not afraid to say of our men in Korea, "Those gallant men

We can have peace now, each one of us individually, if we seek it where it dwells in fullness—within. When we pray let us make our prayer a communion with the Spirit of God which dwells in us, and is the source of Love, Light, and Truth. Looking at the outer world we find conditions that often make us wonder with foreboding what is going to happen, and how long it will be before the world learns fellowship; but within is a refuge, a haven of calm, the dwelling place of Love. These we may make our own, and in the blessed assurance that all is well *now*, we can pass through whatever may happen in time and space. We are anchored in the Eternal and know that while outward conditions are temporary, Love, Light and Truth always remain. We know then that we have never been separated from God, except in thought; Love dwells within us, and any outward suffering is but for the purpose of bringing us to the recognition of our own divine potential. So centered in God, the individual can be a source of inspiration and help to those who have not yet learned the way of peace and love. Many have found this way, and, though they may not make much noise in the world, their influence is great, because ideas spread by ways beyond the ordinary means of communication.

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## READERS' QUESTIONS

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### Experiences Between Earth Lives

#### *Question:*

What is the nature of the experiences a human Spirit undergoes in the invisible worlds between Earth lives? And what determines the rapidity with which an Ego returns to Earth life?

#### *Answer:*

After the silver cord is broken and the panoramic retrospection completed, the Ego passes into Purgatory, the three lower regions of the Desire World. There he stays approximately one-third of the length of the Earth life, suffering for his wrong-doings and being purged of his gross desires. However, the length of this stay is modified by the extent to which the Ego clings to "the desires connected with earth life . . . . According to the intensity of our desires will be the time and suffering entailed in their expurgation . . . There are persons who remain in the Desire World much longer than their term of physical life. Others, again, who have led lives with few gross desires, pass through in a much shorter period." (Earthbound Spirits remain in Purgatory for fifty, sixty, or seventy-five years, and in some cases for centuries.)

In the Borderland (the Fourth Region of the Desire World—between Purgatory and the First Heaven) are found "people who are honest and upright; who wronged no one, but were deeply immersed in business and thought nothing of the higher life. For them the Desire World is a state of the

most indescribable monotony . . . They are generally beyond the reach of any help whatever and suffer much longer than almost anyone else."

In the First Heaven (the three higher regions of the Desire World, to which the discarnate Ego goes next) the purified Spirit incorporates in the seed atom of the Desire Body the results of its sufferings. It "assimilates all the good contained in the past life as it lives it over again . . . This heaven is also a place of progression for all who have been studious, artistic, or altruistic. The student and the philosopher have instant access to all the libraries of the world. The painter has endless delight in the ever-changing color combinations . . . . " Furthermore, "Our life in the First Heaven is always blessed and filled by the presence of those we love. If they are not in the spirit world and thus actually present, their images will be; and it must not be thought that these are pure illusion, for they are en-souled by the love and the friendship sent out by the absent ones toward the person of whose heaven life they are a part." However, "The man who had lived a low life of sense-gratification . . . . would rapidly and unconsciously pass through the First Heaven because he had done no good."

In the Second Heaven the Ego "dwells for centuries, assimilating the fruit of the last Earth life and preparing the earthly conditions which will be best suited for his next step in progress . . . He is also actively engaged in learning how to build a body which shall afford a better means of expression . . . The more a man advances and the more he works on his vehicles, thus making them immortal, the more

power he has to build for a new life." If the person is one who has lived a low life of sense-gratification, "his destructiveness would render his life in the Second Heaven almost unconscious."

"Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step toward perfection; having also learned by work on the bodies of others, to build a suitable body through which to express himself in the Physical World, and having at last resolved the mind into the essence which builds the three-fold Spirit, the naked individual Spirit ascends into the higher region of the World of Thought—the Third Heaven. Here, by the ineffable harmony of this higher world, it is strengthened for its next dip into matter . . . . Most of us are incapable of thinking abstractly and therefore we lack consciousness in the Third Heaven . . . . The great majority of people are not yet past the stage where they properly progress along what is called 'practical lines,' and for them the Third Heaven is simply a waiting place where they are unconscious, as in sleep, until the time is ripe for a new birth. The man who had lived a low life of sense-gratification . . . . could have absolutely no existence in the Third Heaven, where the advanced Egos evolve *original ideas* which later manifest as a genius in Earth life. Hence such a backward Ego would remain asleep until the time for a new birth would awaken it to another day in Life's school, another chance of improvement."

Now in reply to the second part of your question: The general rule for the return of Egos to Earth life every one thousand years is based upon the fact that this gives "people a chance of being embodied once as a man and once as a woman while the Sun is passing through each sign of the zodiac by precession, which takes 2,100 years. This is done because the lessons during that

period are so many and so different that they cannot all be effectively learned in the same sexual type of body. Experiences are very different from the standpoint of a man and that of a woman. But this law is like all other laws of Nature, it is not blind. It is under the dominion of four great Beings called the Recording Angels, and they have to do with all the details of human evolution. They see that everyone gets a chance to obtain as much experience as he or she can stand. If it is necessary for a person to remain the whole one thousand years in the invisible worlds, he remains. If not, he comes back sooner. Some people come back within a few hundred years because they have evolved to the point where they learn quickly. People who 'live the life' (of kindness and helpfulness) as Probationers, who have assimilated their life experiences before they leave here and are already doing a good deal of work in the invisible worlds, will not need to spend such a long time on the other side. They have put themselves definitely on the side of the laws of God and greater opportunities for evolution by service."

It would seem that the key to our rapidity of returning to Earth life is our ability to "learn quickly" the lessons in helpfulness, kindness, cooperation, and brotherhood which are required for the full flowering of the Spirit. The more ardently we devote ourselves to unfolding through helpful service to others all the latent faculties within us, the more quickly are we "promoted" into another field of service. For most people at the present time the field of service is here on the earth, but there comes a time when one may choose for himself whether he serves here in a physical body or from the invisible world. Some there are who have passed through both the Lesser and the Greater Mysteries and are now preparing human evolution for the Jupiter Period.



## Vegetarian Recipes

### LENTIL SOUP

Put 1 pint of lentils into three pints of warm water; allow to soak overnight. Set them on the stove about 2 hours before dinner and cook slowly, adding 1 large onion and a bunch of parsley. Boil until lentils lose their shape and become quite soft. Rub through a colander, reheat, adding 1 cup tomato juice. Brown 2 tbsp. each of butter and flour and add to the hot soup, boiling for 5 minutes. Season to taste. Serve with croutons.

### MEATLESS CHOP SUEY

Place  $\frac{1}{2}$  cup butter or oil in a large frying pan. Add 3 green peppers (chopped),  $1\frac{1}{2}$  cup onion (chopped), 1 cup celery (chopped), 1 cup Chinese cabbage (chopped), 1 cup water chestnuts (sliced), 2 cups soy bean sprouts. Saute slightly for 4 or 5 minutes, but do not brown. Add 1 cup boiling water, cover and cook slowly for 12 minutes. Make a paste of  $\frac{1}{4}$  cup whole wheat flour, 3 tsp. of soy sauce, and more water if needed. Add gradually to the mixture and cook slowly for 5 minutes, stirring constantly. Serve with brown steamed rice prepared as follows:

Put 1 cup washed rice in top of double boiler; add 1 qt. boiling water

and 2 tsp. salt. Cover and steam until soft (50 to 60 min.). All the water should be absorbed. More may be added if necessary. Uncover and place in a warm oven for 5 minutes to dry out, leaving the oven door ajar.

### GLACE SWEET POTATOES

Boil sweet potatoes, cool, and remove skins. Cut in slices. Butter a baking dish, put in a layer of potatoes; sprinkle with brown sugar, a little salt, 1 tbsp. butter cut into bits, 1 tbsp. flour. Add another layer of potatoes as directed above, and continue until potatoes have all been used. Cover with milk and bake in moderate oven until brown. Care must be taken not to let the sugar burn. Instead of using milk a syrup made by mixing  $\frac{1}{2}$  cup butter and 1 cup brown sugar may be used. Baste frequently while baking.

### CHEESE CAKE

Beat 2 eggs until thick and lemon colored, add 1 cup ( $\frac{1}{2}$  lb.) cottage cheese and mix well. Add  $\frac{1}{2}$  cup sour cream and blend thoroughly. Add 2 tbsp. flour,  $\frac{1}{2}$  tsp. salt,  $\frac{1}{4}$  cup grated dry cheese, and  $\frac{1}{2}$  tsp. lemon juice. Mix well and bake in graham cracker crust for 1 hour in  $325^{\circ}$  oven.



## The Miracle at Morning

EDWIN CARLILE LITSEY

**T**HE ROOM was very quiet, the awed quiet which comes upon watchers who are waiting for someone to pass to the unknown.

Four people were in the room. At one corner of the broad fireplace where logs were burning an old man sat. His hair was white, and fell in a silvery cloud below the collar of his coat. His heavy beard was white, and swept spreading over his chest. He had the appearance of an Old Testament patriarch. He was nearly blind. Since night-fall he had been praying repeatedly at intervals.

By a small table in the center of the room on which a kerosene lamp was burning sat a man and a woman slightly past middle life. The woman was the granddaughter of the old man. The two at the table were husband and wife. Their faces were drawn with grief, and they stared straight before them.

On a bed at one side lay a little girl, twelve years old. She was breathing, but with difficulty. The doctor just had left. He had said the child might not last throughout the night. It now was drawing on to two o'clock.

The season was winter. Now and then the moan of a rising wind penetrated the room. It was snowing, but gently. The flakes dabbled at the window like

ghostly finger tips tapping on the panes, summoning someone.

"Why don't the doctor come?"

It was the old man speaking, in the peculiar falsetto age often brings.

"He has been here, grandfather," said the woman. "It has been only a little while since he left."

"Hey? . . . I must have been asleep."

The old man stirred stiffly, lifted the cane which had been resting between his knees, and poked the fire. A shower of sparks darted up the chimney, and new blazes showed, licking and twisting. The old man held out his withered hands briefly, palms out, then sank back in his chair with a low sigh.

A long silence followed. The man at the table stretched out his hand mutely, and took his wife's in it. Neither spoke, and the glances they exchanged were too full to endure. The clock on the mantel kept ticking away the minutes leading to eternity. A leaden hour passed.

Several times during this period the old man prayed. The two watching him could see his shaking lips moving, but though they were only a few feet away they could not hear his voice except once, when his fervor made his words audible.

"Lord, have mercy on thy servant.

She is our all. Let thy grace descend. Grant us thy healing power. Thou didst raise up the daughter of Jairus. She, too, was a little girl of twelve. Hear us, Lord, in mercy, and give us back the child in health. Amen."

"Look!" whispered the woman, "see how grandfather's face shines! Can it be the fireglow?"

"I don't think so," answered the man, solemnly. "The light comes from within, from his pure Spirit."

"Elijah must have looked so when he was translated," continued the woman, in subdued, quivering tones. "Are we not comforted somewhere in the Book with reference to the prayers of the righteous?"

"Yes, it says the prayers of the righteous avail."

"And is not grandfather righteous?"

"He is."

Another long time of waiting.

"Why don't the doctor come?"

The old man had roused again.

"He has been here, grandfather," replied the woman, patiently. "But he promised to come back again. He may be here any time."

"Hey? . . . I never saw him . . . How's Peggy?"

"About the same, grandfather. She is sleeping a bit more quietly now. . . . Had you not better go to bed?"

The old man did not reply. He sat staring toward the fire with his clouded eyes.

It was after three o'clock when he spoke again, so abruptly and with such vigor that he startled the two at the table.

"Who is that?" he demanded, sharply, throwing up his hoary head and staring helplessly around.

"What do you mean, grandfather? There is no one here but us."

"Who came in the room just then? Somebody passed behind me, coming from the kitchen. When he went by I felt as though I had taken wine . . . Who is it?"

"No one has come in the room, grandfather, believe me. The kitchen door is shut, and has not opened. . . . Won't you let me go turn down your bed for you?"

The old man lifted a shaking hand and passed it across his forehead and eyes, vexedly. He shook his head, muttered something, then relapsed into muteness.

Silence again. The awed silence which comes upon watchers who helplessly await the extinction of the flickering flame of life.

The clock whirled, and struck five. The doctor should be there any minute, because he had promised to return. The sound of faint breathing came from the bed.

Suddenly the man looked at his wife, his face subtly altered.

"I feel strange, Martha," he said, in low tones which seemed to hold a trace of bewilderment.

The woman gave a start, and put her hand to her throat, vaguely.

"It is upon me, too, Peter," she whispered. . . . "What can it mean?"

"I don't know."

The old man stirred, and they saw his lips moving.

"Grandfather is praying again," said the woman. "What could he have meant when he insisted someone came in the room? . . . I think I am a little frightened, Peter."

"There can be nothing to be afraid of, Martha."

The speaker got up, placed his chair by his wife's side, sat down and put his arm around her shoulders, gently drawing her to him.

"The feeling grows stronger, dear," he said. "It seems as though something has entered into me that is buoying me up oddly. I have a sense of lightness, as though I could float in air. And in some mysterious way I am happy—happy, with our only child dying before me."

"I know, I know, Peter. I have been seized with the same queer emotion. I

am afraid I am going to cry. I am so confused, and nothing appears real. I fancy I see luminous shadows here and there."

She pressed closer to her husband with nervous movements, and began sobbing in a panicky, tearless way.

The room began to grow chilly. The man at the table got up and mended the fire, placing the fresh wood carefully, so as not to make any noise.

Snow still was falling, but the wind had died down. In the utter stillness the measured ticking of the clock had the effect of hammer blows, beating out the precious seconds until a life should cease. Flakes still dabbed softly at the window, like ghostly finger tips tapping, to summon someone.

It lacked but a few minutes till dawn when the old man roused again, straightening himself in his chair.

"Where does the light come from?" he asked, turning his head from side to side, perplexedly.

"Oh, his mind surely is wandering, Peter," said the woman. "Poor grandfather! This awful night has been too much for him."

"The light!" repeated the old man, excitedly. "It is too bright! It hurts my eyes! . . . Is the lamp too high, Martha?"

"The lamp is low, grandfather," replied the woman at the table, in soothing tones. "There is only the firelight else."

"Don't try to deceive me!" cried the old man, his face suddenly transfigured. "The room is flooded with light, I tell you!"

"Oh, Peter, what shall we do? He is seeing visions!"

"It is spirit sight, Martha."

The old man struggled to his feet, his rapt gaze focussed on a point beside the bed. The two at the table sat speechless, clinging to each other like children.

"My eyes are opened!" now came the ecstatic words. "My Lord! Oh, my Lord!"

He lifted his wasted, bent body, cast his cane aside, and joined his hands in a gesture of adoration. He took two fumbling steps, then sank to his knees, bowed his head, and fell forward on his face.

At that moment the doctor entered, They lifted the lifeless body, bore it into another room, and placed it on a couch.

Returning, the husband took his wife in his arms to comfort her, while the doctor went to the bed and leaned over the little girl. For a moment only. With an uncomprehending expression he turned and faced the parents.

"This child is well!" he exclaimed. "Her fever is gone, and she sleeps the sleep of perfect health. I don't understand it. . . . What has happened here?"

#### HEALING DATES

June . . . . . 6—13—19—26

July . . . . . 3—10—17—23—30

August . . . . . 7—13—19—26

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

#### ASTROLOGY, ART OF ARTS

(Continued from page 321)

blended with the redemption of white; the Ascendant-line modulates through grey and the color of the ray to the color that may be identified with the planetary ruler of the Ascendant-sign. This color will represent the temporary (for this incarnation) variation of the red-white of the center. The color of the ray is a "basic" to each human-being during the entirety of his or her evolutionary progress in incarnation. Philosophic or occult knowledge sooner or later reveals the nature of one's ray and the color that pertains to it.

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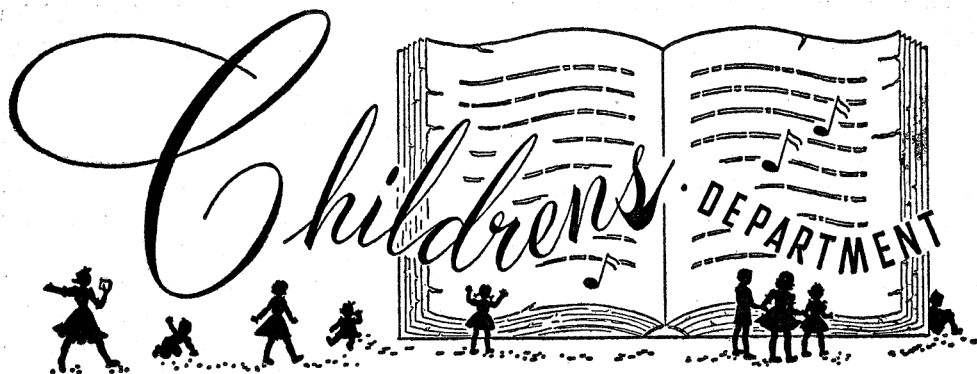
**The Rosicrucian Fellowship**

Oceanside, California, U.S.A.

It may be supposed that, in cases of unevolved humans, the Ascendant-point color might be the brown of Earth which will be "decrystallized" or differentiated as the person begins his spiritual evolution. In the individual charts of humans, blackness may be, as was remarked before, implied in congested planetary aspects, but never at the Ascendant-point.

There are, probably, as many "solutions" to this study of color in symbolism as there are people who study it. But when we loosen ourselves from the limitations of personal feeling-reaction to colors we are better able to focus our awareness of colors as factors in abstract symbology—to correlate the essence of color-vibration with the essentials of symbolic figures. Another approach to study the "basic colors" in an individual horoscope is to synthesize the planetary positions by dispositorship—and create a compositing of the planetary positions by sign-placement. In such a synthesis, all planets dignified will convey a sense of purest color, those in detriment (opposite the sign of dignity) are, to a degree, "neutralized" and their colors will verge toward a mixture with grey. Also, to correlate color with design, study your chart from the standpoint of seeing how your planetary groupings make specific patterns—a grand cross, a grand trine, a square with the alchemicalization of one planet by a third which sextiles it, and so forth. Your horoscope, in whatever form or arrangement, is, in black and white, an abstraction of a painted portrait—in symbols. Look at the planets that are farthest north, south, east, and west—they are structure-points in your "Astro-portrait"; opposition aspects are "verticals, horizontals, and diagonals" in your picture, etc. But let yourself become more aware of the importance of mentally "colorizing" astrological symbols—it is a most valuable and beneficial exercise of your intuitive powers.





## Little Bud

By LOUISA M. ALCOTT

### Part I

**I**N A great forest, high up among the green boughs, lived Bird Brown Breast and his bright-eyed little mate. They were now very happy. Their home was done, the four blue eggs lay in the soft nest, and the little wife sat still and patient on them, while the husband sang, told her charming tales, and brought her sweet berries and little worms.

Things went smoothly on, till one day she found in the nest a little white egg, with a golden band about it.

"My friend," cried she, "come and see! Where can this fine egg have come from? My four are here, and this also. What think you of it?"

The husband shook his head gravely, and said, "Be not alarmed, my love: It is doubtless some good Fairy who has given us this, and we shall find some gift within. Do not let us touch it, but do you sit carefully upon it, and we shall see in time what has been sent us."

So they said nothing about it, and soon their home had four little chirping children. Then the white egg opened, and, behold, a little maiden lay singing within! How amazed were they, and how they welcomed her, as she lay warm

beneath the mother's wing, and how the young birds did love her.

Great joy was in the forest, and proud were the parents of their family, and still more of the little one who had come to them. All the neighbors flocked in to see Dame Brown Breast's little child. The tiny maiden talked to them, and sang so merrily that they could have listened forever. Soon she was the joy of the whole forest, dancing from tree to tree, making every nest her home, and none was ever so welcome as little Bud. So they lived right merrily in the green old forest.

The father now had much to do to supply his family with food, and choice morsels did he bring little Bud. The wild fruits were her food, the fresh dew in the flower cups her drink, while the green leaves served her for little robes. Thus she found garments in the flowers of the field, and a happy home with Mother Brown Breast. All in the wood, from the stately trees to the little mosses in the turf, were friends to the merry child.

Each day she taught the young birds sweet songs, and as their gay music rang through the old forest, the stern, dark pines ceased their solemn waving, that they might hear the soft sounds stealing

through the dim wood paths, and mortal children came to listen, saying softly, "Hear the flowers sing, and touch them not, for the Fairies are here."

Then came a band of sad little Elves to Bud, praying that they might hear the sweet music. When she took them by the hand, and spoke gently to them, asking them whence they came, they wept and said sadly.

"We dwelt once in Fairyland, and Oh how happy were we then; But alas! we were not worthy of so fair a home, and were sent forth into the cold world. Look at our robes, they are like the withered leaves; our wings are dim, our crowns are gone, and we lead sad, lonely lives in this dark forest. Let us stay with you; your gay music sounds like Fairy songs, and you have such a friendly way with you, and speak so gently to us. It is good to be near one so lovely and so kind, and you can tell us how we may again become fair and innocent. Say we may stay with you, kind little maiden."

Bud said, "Yes," and they stayed. But her kind little heart was grieved that they wept so sadly, and she could do nothing to make them happy. At last she said:

"Do not weep, and I will go to Queen Dew Drop, and beseech her to let you come back. I will tell her that you are repentant, and will do anything to gain her love again, that you are sad, and long to be forgiven. This will I say, and more, and trust that she will grant my prayer."

"She will not say no to you, dear Bud," said the poor little Fairies. "She will love you as we do, and if we can but come again to our lost home, we cannot give you thanks enough. Go, Bud, and if there be power in Fairy gifts, you shall be as happy as our hearts' best love can make you."

The tidings of Bud's departure flew through the forest, and all her friends came to say farewell, as with the morning sun she would go. Each brought

some little gift, for the land of Fairies was far away, and she must journey long.

"Nay, you shall not go on your feet, my child," said Mother Brown Breast. Your friend Golden Wing shall carry you. Call him hither, that I may seat you rightly, for if you should fall off my heart would break."

Then up came Golden Wing, and Bud was safely seated on the cushion of violet leaves. It was really charming to see her merry little face, peeping from under the broad brim of her cowslip hat, as her butterfly steed stood waving his bright wings in the sunlight. Then came the bee with his yellow honey bags, which he begged she would take. The little brown spider that lived under the great leaves brought a veil for her hat and besought her to wear it, lest the sun should shine too brightly. The ant came bringing a tiny strawberry, lest she should miss her favorite fruit. The mother gave her good advice, and the papa stood with his head on one side, his round eyes twinkling with delight to think that little Bud was going to Fairyland.

Then they all sang gaily together, till she passed out of sight over the hills, and they saw her no more.

Now Bud left the old forest far behind her. Golden Wing bore her swiftly along, and she looked down on the green mountains, and the peasants' cottages, that stood among overshadowing trees. The earth looked bright, with its broad, blue rivers winding through soft meadows, the singing birds, and flowers who kept their bright eyes ever on the sky.

She sang gaily as they floated in the clear air, while her friend kept time with his waving wings, and ever as they went along all grew fairer. Thus they came to the Fairyland.

As Bud passed through the gates, she no longer wondered that the exiled Fairies wept and sorrowed for the lovely home they had lost. Bright clouds

floated in the sunny sky, casting a rainbow light on the Fairy palaces below, where the Elves were dancing. The low, sweet voices of the singing flowers sounded softly through the fragrant air, and mingled with the music of the rippling waves, as they flowed on beneath the blossoming vines that drooped above them.

All was bright and beautiful, but kind little Bud would not linger. The forms of the weeping Fairies were before her, and though the blossoms nodded gaily on their stems to welcome her, and the soft winds kissed her cheek, she would not stay. On to the Flower Palace she went, into a pleasant hall whose walls were formed of crimson roses, amid whose leaves sat little Elves, making sweet music on their harps.

When they saw Bud they gathered around her, and led her through the flower-wreathed arches to a group of the most beautiful Fairies, who were gathered about a stately lily, in whose fragrant cup sat one whose purple robe and glittering crown told she was their Queen.

Bud knelt before her, and, while tears streamed down her little face, she told her errand. She pleaded earnestly that the exiled Fairies might be forgiven, and not be left to pine far from their friends and kindred. As she prayed, many wept with her, and when she ceased, and waited for her answer, many knelt beside her, praying forgiveness for the unhappy Elves.

With tearful eyes Queen Dewdrop replied:

"Little maiden, your prayer has softened my heart. They shall not be left sorrowing and alone, nor shall you go back without a kindly word to cheer and comfort them. We will pardon their fault, and when they can bring hither a perfect Fairy crown, robe, and wand, they shall be again received as children of their loving Queen. The task is hard, for none but the best and purest can form the Fairy garments; yet with patience they may yet restore their

robes to their former brightness. Farewell, good little maiden. Come with them, for but for you they would have dwelt forever without the walls of Fairyland."

"Good speed to you, and farewell," cried they, as, with loving messages to their poor friends, they bore her to the gates.

*(To be continued)*

## THE STORY OF THE PRAYER VIGIL IN THE UNITED NATIONS

*(Continued from page 297)*

tions." But, your own prayers had an important part in making possible this further step in the recognition of God in the affairs of man.

It was inspiring to see, through the glass doors of this United-Nation's Prayer-Room-for-a-day, men and women devotedly in prayer. Some knelt, some sat with bowed heads, a few stood. Many read their Bible or devotional book. One devout follower of an Indian faith sat in meditation on the floor. Seven men and women of another Eastern faith recited their prayers on rugs spread for their convenience.

Into the Meditation Room on this World Day of Prayer came Hindus, Moslems, Quakers, Anglicans, Greek Orthodox and Roman Catholics, Sisters of the Order of St. Margaret and other religious societies, Jews, Christian Scientists, Latter-Day Saints, and Christians of every well-known Protestant denomination. Also, there came Salvation Army officers, representatives of Baha'i, Camps Farthest Out, Unity, and other groups.

To the Prayer Room came people of various levels of prayer development, yet all were united in purpose as they silently meditated in the universal language of all religions—PRAYER. Ministers and laymen—men, women, and young people—joined in silent prayer.

Three hundred and fifty persons had registered a week ahead, stating the specific times they would take for prayer,

## The Rosicrucian Fellowship

### AN AQUARIAN MOVEMENT

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

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

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

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

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

and it became apparent that the room would be overcrowded. Simultaneous Prayer Vigils were therefore arranged and held in the Meditation Room of the United Nations at Lake Success, and elsewhere. Men and women gathered throughout the day in the Church of the Covenant, on 42nd Street, a block from the Secretariat building. Members of several convents . . . .

One woman commented, "I never before felt the Presence of God as I did while I prayed in that 'upper room'." Another remarked, "I prayed; we all did. But we must do more. I am going to do what I can to support Point Four." One said, "It was tremendously thrilling to have a share in what was really a spiritual dedication of the United Nations' building."

Newspaper representatives were most cooperative. The committee had agreed to discourage publicity until the Vigil was over. One reporter, who came three times during the day, declared, "This is wonderful! Men of all faiths and those with none *can* and *do* pray for peace!" . . . . At 6:30, all who remained joined in the Lord's Prayer. The night watchman came in with his punch clock; the lights were switched off. The Vigil that day had ended.

We are often told that we cannot expect the nations of the world to get together until men and women of faith do. There is great truth in this. But here in the United Nations' building was a demonstration that men of all faiths could gather in one accord for prayer.

This prayer effort can and must go on. Men and women of faith will see that it does. We know that there is a world within which needs to be discovered, explored, and settled; where one finds compassion, integrity, understanding, good will, and deep affection available without limitations. This is the "new world a-coming." Now after 2,000 years, we are compelled by circumstance to become its inhabitants! Before God there is no alternative.