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Testimony

*Is that sharp breath
 which swells into a new-born infant's cry
 the first of life?
 Or, did he darkly stir
 within his mother's womb
 knowing that soon
 a miracle would set him free?
 Or did he, perhaps,
 exist before the seed was sown,
 intangible as vapor in the Sun,
 but with awareness of an entity
 which is his soul?
 No robot he, mechanically reacting,
 but moving, breathing, reasoning,
 as if his gift of life
 is too familiar to be newly strange.
 Is it not wise to know
 he did not come from non-existent void
 to animated clay?
 Could it not be, that indestructible as Time
 he lives, and having lived
 can never die?*

BLANCHE COLLINS.



Woman in Today's World

IN this day of rapid, drastic changes in ideas and ways of doing things, one of the most impressive indications of the trend toward a new age of equality, brotherhood, and regard for the individual human being, is the rapidly changing status of woman, particularly in the hitherto less progressive countries of the world. There is, perhaps, no more significant proof of this change than the fact that four women, representing their respective countries, affixed their signatures to the Charter of the United Nations ten years ago, and that now seventeen nations include women as members of their permanent missions to the United Nations.

It has, of course, become commonplace in the countries of the Western World to see women being highly educated, voting, holding office, and participating in practically all of the professions formerly open only to men. However, since the modern viewpoint happily tends to be global—thanks to the aid of radio, television, and air travel—we are now more keenly aware that this is only a part of the whole picture. There are yet many of our sisters in the world who have only recently begun to be freed from the bondage of ignorance, illiteracy, and inequality. Eventually (and not too distantly) there must come the time when all the women of all countries of the world will be given ample opportunities for education and full recognition of their worth and rights as human beings.

Although educational, social, economic, and political limitations still exist for women in large areas of the world, there is, nevertheless, much encouraging evidence to show that she is on the march toward her rightful status. A strong global impetus was given to her progress by the affirmation of her rights in the Charter of the United Nations, as well as by the Universal Declaration of Human Rights adopted in December, 1948: "Free and equal in dignity and rights . . . without distinction of any kind such as race, color, sex . . ." Since that time progress has been accelerated, especially in the countries where progress is most needed. A very comprehensive view of woman's present status in the various fields of life and endeavor all over the world is given by a number of distinguished men and women

writing for the January, 1956, issue of *The UNESCO Courier*.

In Japan, for instance, women had no civil rights before the year 1945. They could neither vote nor hold property; they had little or no voice in choosing their husbands, and under no circumstances could they seek divorce. Five years later there were registered at the polls some 15 million Japanese women. Today, after five more years, many of these women are embarking on new careers in the government, in various fields of industry, and in the arts and other professions. Even though this does not mean a complete abolition of old ways and customs, it does testify to a phenomenal step up in mental outlook and social consciousness during so short a period of time. A long step has been taken in replacing the old attitude of complete submission with a realization that something can be done to improve their lot in life.

In India, Pakistan, the Arab world, and less well-known parts of Africa, also, a new type of woman is emerging. Though as yet small in number, these pioneers of their respective races are forming a nucleus of female leadership to deal with the feminine problems peculiar to their native lands. They are discarding the veil, coming out of their seclusion, and leading the way into freedom from male authority as they strive to become fully integrated units in their national societies. Naturally enough, they are placing primary emphasis on the privilege of receiving the education necessary for intelligent participation in the activities of citizenship.

Concerning the problem of education, it is interesting to note that illiteracy is declining for both sexes throughout the world, but because of the tenacity of tradition and custom, it is declining less rapidly for women than for men. Nevertheless, statistics give some encouraging figures concerning the increase of female educational opportunities. Compulsory primary education is increasing everywhere; more and more countries are trying to throw open their secondary schools equally to girls and boys, and to apply compulsory education to these schools, also. Leading the Asian countries, Burma, Ceylon, the Philippines, and Thailand have adopted the mixed primary school system, with an increase of from eight per cent to ten per cent in girls attending school during the past decade. The proportion of women teachers in these and other countries has been rapidly increasing, and wherever this occurs, the percentage of girl students also mounts. Incidentally, but significantly, where compulsory education for girls is in effect, the infant mortality rates are greatly reduced.

In the political field, there seems to be evidence showing that women are less interested in politics than men; they manifest little desire to win a place in political leadership, and many "accept the system of justification invented by men to rationalize their standing aside from it." A study of women in politics in Norway, France, Yugoslavia, and Germany reveals that there is a "progressive decline in woman's influence as the higher levels of leadership are reached." This appears to apply not only "in the structure of the State and its political organs, but is also to be found in the government service, the political parties, the trade unions, private businesses, etc."

The doctrine of feminism of 1956 has changed from that of 1900.

Instead of being on a "no distinction" basis, it is now based more on the differences between the sexes, and women are encouraged to enter political life for the defence of interests which are considered to be their special concern. If they do attain some position of importance, they are encouraged to give their attention to such matters as health, education, motherhood, family welfare, and housing.

However, it seems that this trend is not because of an attempt to maintain the intellectual superiority of men—a fallacy long ago exploded by the success of women in various careers—but simply to "establish a kind of division of labor, based on a difference of aptitudes." Thus the old argument of woman's mental capacity is being "replaced by a new form of justification which might be called the functional theory."

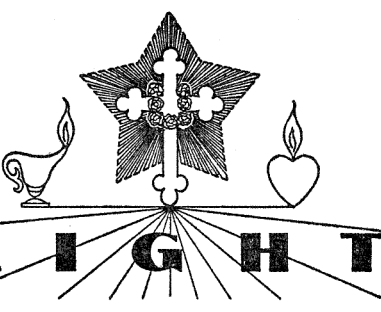
In regard to the old argument concerning the intellectual capacities of the two sexes, Professor Ashley Montagu, American author of numerous books on race relations, says that "women are naturally superior to men." He avers that they are more adaptable, and that "this is the trait which enables human beings to get along with their fellow human beings in such a way as to contribute in a creative manner to the enlargement of their potentialities for being warm, loving, co-operative persons."

From the viewpoint of occult philosophy, which considers all human beings as sparks of the Divine Flame, alternately inhabiting male and female bodies during earthly existences, neither sex is "superior" to the other. They are different from each other, not only physically and biologically, but in ways that have to do with their spiritual aptitude. Woman has a negative physical body, but a positive vital body, which makes it possible for her intuitive faculty to function more strongly than that of man. Therefore, it is true that, as Professor Montagu says, she is more naturally endowed with altruism than is man. This gives her a particular responsibility in the progress of humanity, but does not make her, in the general sense, superior to man.

Thus it is actually a mark of progress to realize the differences between the sexes and take them into consideration in marking out fields of endeavor for each to occupy. There are many activities in which they can work side by side, doing the same work. There are other areas of endeavor, principally in the all-important home and family, where they can work side by side, co-operating with and complementing each other in order to accomplish their highest service to the race.

However, it is an evolutionary objective that human beings become bi-polar, in body as they already are in Spirit. As the evolving human Spirits come again and again to Earth, learning their lessons and unfolding their latent powers, they become "more and more soulful, and consequently more capable of expressing the two qualities of the Spirit (Will and Imagination) simultaneously and in an even measure. Thus by degrees the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man. When that point has come where there is perfect balance, the mystic marriage takes place." Thenceforth, the human being is bi-polar in body as well as in Spirit, and there is real equality among all.

THE *Mystic* ... LIGHT



How Shall I Teach My Child?

FRANCIS HOPE TATE

A young mother-to-be stood upon the hard-packed sand of the beach at midnight. A silver shaft of moonlight glimmered white upon a pallid sea. The night was filled with the waves' muted roar and rumble. Minutes passed—an hour—while her heart bathed in the sounds and smells of the sea.

"I want my child to be strong," she said. "He must know the tides of joy and sorrow—pleasure and pain" She looked high into the night's black velvet dome and found the flashing of a single star. ". . . and the Guiding Hand that rules all things. When despair lowers its heavy curtain, he must cling to faith. Let faith gleam in his heart as a single star, and Hell's abyss will yawn in vain."

The wind from the sea was a salt mist upon her face. A long time she stood there, eyes closed, listening, feeling. When, at last, her soul had absorbed what the night offered, she went away—strengthened.

* * * * *

Many days passed and she came to a desert in the full heat of the noon. The Sun poured down a golden radiance upon the white sand and the brilliance of the noontide mingled with the infinite silence of the wasteland. She closed her eyes. She felt the sunlight warm upon her arms and the quietness

beating in the silence of her heart.

She said: "My child must know the power of love—the kind of love that sheds its radiance upon all things and looks not for return."

For a long time she stood there, eyes closed, listening, feeling. When, at last, her soul had absorbed what the noontide offered, she went away—refreshed.

* * * * *

More days passed and she sat among the grasses upon a hilltop. It was the magical hour between night and day. Below her lay the town wherein she lived, the town in which her child would be born. And above, a pearl-blue sky blushed with the first rose light of dawn.

"Here," she said, "is courage. I want my child to face each new day as if it were a new life and bring to it courage. The world needs courage, for the hearts of men are sad."

Silently the night animals crept into their lairs, their coverts, and their dens. Into the morning air the meadow larks caroled their shining songs. For a long time she sat there, eyes closed, listening, feeling. When, at last, her soul had absorbed what the dawn offered, she went away—made tranquil and at peace.

* * * * *

A few days later at sunset she lin-

gered beside a small stream that wandered through a valley between two mountains. For one magnificent moment the Sun rested upon a mountain summit, throbbing against a rainbow sky, then sank quickly out of sight. It was a holy moment. Even the stream seemed to mute its eternal babblings and whisper softly over the moss-backed stones.

"I want my child to know the peace of solitude," she said, "that he may never be lonely, because he is alone."

For a long moment she sat there, eyes closed, listening, feeling. When, at last, her soul had absorbed what the twilight had to offer, she went away—contented.

* * * * *

Now she remained at home, for there was no further need to travel.

She said: "I want for my child faith, love, courage, and peace. How may I teach these unto him?"

Long now were the days she spent in silent thought. Soul and mind communed and in due time the answer came.

"The way to teach is by example."

Yet her mind remained unsatisfied. "Must I wait," she mused, "until first he breathes the air of earth and sees its light, then to hope events will come whereby to teach him?"

So further still her mind and soul communed. Then a floodtide of joy came unto her.

"Prayer," said her soul, "is the greatest teacher of them all."

So she mused within herself: "If I am to teach my child by example that prayer is his greatest teacher, I dare not wait till he is born. The atmosphere of prayer is not fashioned from a single sunset until dawn."

She considered the home wherein she lived. It had five rooms, and of the closets one was free and large enough to serve her intention. She emptied it, cleaned it, and placed within a small table. A pure white scarf she laid upon

the table, a votive candle, and a picture or two of her religion.

A quarter of an hour earlier each day she arose now, and in solitude went into her closet to meditate upon the *God within her heart* who had thus guided her. Again at noon, if duties pressed not too hard, she went, and always before she slept at night. While she prayed, the candle flame glowed within its glass and was an outward shape of the flame within her heart.

* * * * *

The days passed, and the months, and as the child within her grew, so grew within her soul those qualities of faith and courage, peace and love. When at length she looked into the small face of her newly-born son, her heart was satisfied, for she had found the way to nurture these things in him for all the years to come.

Thus the Seer,

With vision clear,

Sees forms appear and disappear,

In the perpetual round of strange,

Mysterious change

From birth to death, from death to birth,

*From earth to heaven, from heaven to
earth;*

Till glimpses more sublime

Of things unseen before,

Unto his wondering eyes reveal

The Universe, as an immeasurable wheel

Turning forevermore

In the rapid and rushing river of Time.

—Henry W. Longfellow in *Rain
in Summer.*

Parenthood

IT IS said that parenthood is a profession—a vocation. It is more than that. It is a divine mission, and the greatest gift, the greatest joy and privilege, God has given to man.

Can we think of any service constituting a stronger claim on the nation's gratitude than the bearing and rearing of superior children? To bring forth the physical body into which descends a divine Spark from an unseen glorious Spirit, to care for this little body tenderly and wisely, to shield and guard the little one from contact with evil and coarse influences, so that its light may shine with ever increasing force—that is a responsibility, a privilege, a sacred obligation demanding all the love, knowledge, and wisdom that parents ought to have or can have.

To provide "educated parents" should therefore be of the greatest interest to the nation, for it is the inherent right of the yet unborn generation to have an intelligent and refined parentage.

Upon the mother usually falls most of the task of guiding the little child. To be successful she must be mother, nurse, teacher, monitor, companion, and friend, all in one. She must use good judgment, exercise authority and discipline with gentleness and firmness, yet with an all-embracing love, so that the child cannot help feeling it is for its ultimate good. Her kindness and sympathy must be never-failing; she must be ever ready to encourage, praise, suggest the right course of action, giving reasons rather than commands, and always willing to adjust difficulties and misunderstandings; she must be chary of punishment and rebuke unless they are actually merited.

Courtesy, kindliness, and consideration for others should be exemplified, then insisted upon and expected; also the precious habits of honesty, thrift, neatness, and order.

Very short, but *regular* periods of

silence, practising the art of keeping the body, mind, and emotions still, would give the balance and poise which should be of inestimable value to the child both for the present and the future.

In short, it is the mother's privilege, and is in her power to make of her little domain a near-replica of a heavenly home, where considerate and wise parents rear well-mannered children in the restful atmosphere of harmony, beauty, and love.

Methods may come and methods may go, and fashions in training and education may change as well as fashions in suits and coats, but the soundness of the fundamental principles of courtesy, sympathy and good taste remains forever as the signature of nobility of character, and is recognized from soul to soul, no matter to what economic status or social plane a person belongs.

Parents should have faith in their children—never mistrust or doubt—believe in their divinity, their goodness and truth, even though in their tendencies only fault is seen. Too often they regard as evil that which is merely an overabundance of energy and vitality. For this exuberance they should be thankful rather than otherwise, and wisely guide that energy into useful channels, instead of checking it with harsh punishment or irritable scolding.

The home is called the backbone of civilization. It is time that this backbone be stiffened, that parents reawaken to their responsibilities, so that this all-important institution may again take its rightful place as the cradle of civilization.

It is to the young parents of today that we look with hopeful eyes, praying that they may so rear their children in love and wisdom that future world peace and progress will be reasonably assured.

—Alfa Lindanger in RAYS FROM
THE ROSE CROSS, August, 1938.

Man's Pilgrimage

(CONCLUSION)

KATHERINE BREID HOLBROOK

"You state," I said
 "The danger of negative creation.
 What is the nature of this?" I queried.

Without a pause, the answer came to me:
 "History of the human race records
 How destruction motivated Man's thoughts
 In many great inventions, using them
 For warfare, cruelty, spreading terror
 To force submission, often enslavement
 Of lesser evolved peoples. Sad it seems
 To contemplate how these same creations
 Could have been developed in such manner
 They would have aided civilized progress.
 Now inventive genius in your country
 Has brought forth a weapon so destructive
 Man is consumed with fear lest it be used.
 Again he has employed knowledge to make
 That which brings destruction, and might, perhaps,
 Cause annihilation. He has released
 Into physical manifestation
 Creative power of the Infinite,
 Though he seems unaware of its nature.
 In this resides a dual quality,
 For it has a constructive element
 As well as the destructive one employed
 By your scientists in their eagerness
 To further such negative creations.
 When their creative endeavors are turned
 Toward a use for constructive progress,
 They will find this duality contains
 Untold blessings that are so wide in scope
 Complete revelation now would seem to Man
 A fantastic dream. Obstruction to this
 Is the lack of spirituality,
 While material progress dominates
 The existence of Man so completely."

Deep silence ensued, for the Voice had ceased,
 Though I was aware the Presence remained
 While I reflected this revelation,
 Vital, clear, and sound in its timeliness.
 What reception would it have, I wondered,
 Were it revealed to modern scientists,
 Who attune their hearts and minds to receive
 Naught but the reaction of the senses.
 Nevertheless, I was anxious to learn
 Resulting benefits, should we employ
 This dual force constructively.

"Tell me,"
 I said, "if we have earned the right to know,
 What would these blessings be?"

"To learn the use
 Of this force as it manifests with God,"
 The Voice replied, "discard selfish striving
 For world power. Earnest, sincere desire,
 And endeavor to improve existence
 Of Man thereby, will bring inner vision
 And enlightenment to your scientists."

This Divine Gift will bless humanity
 If you will purify your hearts and minds
 Of negative emotions. It includes
 The power to heal physical sickness;
 To bring about fundamental changes
 That would revolutionize industry
 And agriculture. The way will open,
 If you maintain this proper attitude,
 To many benefits the earth contains
 As yet unknown to Man, but it is best
 For further revealment to be acquired
 As progress is made toward this great goal."

Now the Voice paused, but I remained silent,
 Greatly overwhelmed and deeply inspired
 By the magnitude of this disclosure.
 Keenly aware of its significance
 So vast in scope, I reflected thereon,
 Until the vibration, sweet and tranquil,
 Again filled the room.

"In the distant past
 Man demanded free-will. Thus in his hands
 His own fate was placed. Like a two-edged sword
 It pierces good or evil as he will.
 Now through this knowledge which he has acquired,
 He can make this Earth a Heaven or Hell,
 Mounting toward the highest ideal
 By expressing the essence of Godhead
 Which lies within his soul, or go downward
 Into chaos with Satan's Black Forces!"

Though deeply impressed by the gravity
 Of this message, I was fully aware
 Some would receive it with doubt, and perhaps
 Others with scorn, derision. Well I knew
 The record of Man's worldly pilgrimage
 Gave much evidence of his heedlessness
 When Divine warnings had been given him.
 Would this timely message be accepted,
 I wondered. Then, again the Presence spoke,
 Replying to my unspoken query.

"When you reveal what has been given you,
 For those who doubt, there is sufficient proof.
 Upon your table yonder is a book,
 Within whose sacred pages you will find
 An instance where a valiant man of God
 In self-defence, invoked this same power.
 Responding swiftly to his call it came
 With deadly effect, crushing all his foes—
 Two captains and twice fifty of their men,
 Sent by a king whose word must be obeyed!
 Elijah used this force destructively,
 But when nine centuries had passed, the Christ
 Whose law was love, good-will to all and peace,
 With kind intent, used this same force aright
 To heal sick bodies, make the blind to see,
 The lame to walk. And when the hour had come
 To serve fulfillment of your redemption
 By surrender to a worldly power
 Which He could have reduced to nothingness,
 Gently He reached forth His hand to replace
 The ear of Malchus with this sacred force,
 Healing the wound His zealous disciple
 Had caused. Then the forceful admonition
 Was given to Peter: 'Put up again
 Thy sword—they that take the sword shall perish
 With the sword.' From His many followers
 The Master had chosen the disciples
 To bestow on them the great privilege

Of receiving transcendental knowledge,
 Knowing full well that each one had to learn
 To use this through the heart's true discernment.
 Peter's inner vision was not opened
 Until he knew remorse and suffering
 After fear overcame his faith, when thrice
 He denied his Lord. Later, when he saw
 The lame man begging at the Temple Gate
 Who cried to him for alms, he used this force.
 In great compassion and love, he declared:
 'Silver and gold have I none, but I give
 Such as I have,' using this great power
 To make the crippled body whole again.
 Now he had conquered his anger and fear,
 And the power, through Love, was used aright.

"I cite these few events to prove my point
 That either good or evil may result,
 Depending on the way this force is used.
 Now Man has clearly proved ability
 To use this force destructively; while fear,
 Greed, and selfish power rule his desires
 This will maintain. Keep alive in your heart
 The ardent hope he will follow the Light
 Held aloft by the Christ, and learn to use
 This Divine Gift rightly; for it will be
 Through much compassion, tolerance, and love
 This will be brought about. The highest form
 Of serving God is by giving service
 Unselfishly to all. These attributes
 Will give you the means upon which to build
 A foundation to convert your earth life
 Into a veritable Paradise."

"Has not my country given great measure
 Of service to other nations?" I asked,
 Reflecting on the vast amount of help
 In many forms, we had dispensed abroad
 Since the last world conflict terminated.

"Upon this land you love and call your own,
 There is a destiny," the Voice replied,
 "Woven when you drew freedom's first sweet breath,
 And held above all else Man's liberty;
 Thus you became the mightiest nation.
 Much of your opulence and plenitude
 Have you given others so they may wrench
 From the destructive hands of vicious ones
 Maddened with power-lust, the right of all
 To live unenslaved. But this achievement,
 Magnificent and mighty in its scope,
 Will not be complete until you send out
 In unity, love to all. Among you
 There are some who withhold this attribute,
 Thinking it sufficient to give those things
 Which build materially. When you give
 Universal Love as abundantly,
 You will have accomplished the noblest work
 Of mankind in his earthly pilgrimage.
 A heritage so great you must not shun,
 But like your illustrious forefathers,
 Make this fine standard a pattern for all.
 The great first President of your country
 Envisioned the need of understanding
 And mutual regard among nations.
 Wise were his words, sincere and well expressed:
 'My first wish is to see the world at peace;
 The inhabitants . . . one band of brothers.'"

I thrilled to this pronouncement, for I knew
 In its challenge there was a magnitude

Of greatness and nobility for us,
 If we could meet the measure of its scope.
 Would my countrymen agree, I wondered.
 Is lack of comprehension of the Truth,
 So prevalent, as wilful as it seems?
 Is its acceptance limited today,
 As when the Christ walked on earth and so few
 Grasped the meaning of Universal Truth
 In His teaching? Do we need miracles
 To open our hearts and minds like many
 Who listened to Him?

All this I pondered
 While the Voice remained silent. Then I asked:
 "Compassionate One, to whom shall we turn
 To guide us in this great task?"

"Look within
 Your own hearts," the Voice replied. "You will find
 The answer there will not lead you astray.
 All the highly evolved philosophies,
 Secret interplanetary knowledge,
 Abstract intellectual theories
 Will not develop in humanity
 The quality which is your greatest need.
 True compassion is born within the heart!
 The possessors of transcending knowledge
 Must evolve and join this heart's compassion
 To mental acquisitions; then they are
 Truly wise. Though wisdom has been defined
 In many ways and high-sounding phrases,
 It is naught else but merging mind's knowledge
 With understanding garnered by the heart
 From the experiences of earth life.

"Because you have opened your heart and mind
 To give, much has been given you this night;
 The gift is your own," the Voice continued.
 "Give forth what has been revealed as you will;
 Perhaps it will be accepted by some,
 While others will think it a theory
 They cannot practice—or will not. Each man
 Determines this himself; but, mark you well:
 There must be unison in sending out
 Love and Peace to all, if you will survive.
 Then you shall have that which you voice in prayer:
 'Thy Kingdom come on Earth as in Heaven.'

"The summation of all that has been said
 May be expressed in these wise words, spoken
 By an ancient prophet: 'He hath shewed thee,
 O man, what is good; and what doth the Lord
 Require of thee, but to do justly,
 And to love mercy, and to walk humbly
 With thy God?'"

There was a pause, then again,
 Tranquil and exceedingly sweet, I heard
 Like a benediction, the words: "Love! Peace!"

III

Enveloped in peace and deep quietude
 I remained, until I became aware
 The still room held no companion for me.
 I waited, eagerly hoping the Voice
 Might resume, while in my heart was longing,
 For I was loath to have terminated
 This revelation which brought enlightenment

And gave me inspiration. Well I knew
 How much I had received. No response came
 To satisfy my longing; the rose light
 No longer diffused its tranquillity.
 Without its glow, this room I knew so well
 Seemed strangely unfamiliar.

Now the words:
 "Do justly . . . love mercy . . . and walk humbly"
 Recurred to my conscious mind. Like a call
 Re-echoed again and again they came,
 Intensified in each repetition,
 Until I felt they had become a part
 Of my inner-self. Simple, yet forceful,
 Their simplicity held a majesty
 That is the quality of all great things.
 Nevertheless, I fully realized
 How difficult it would be to achieve
 This greatness, for Man theorizes much
 But fails so often when put to the test
 Of executing his high ideals.

The Voice had warned the deciding factor
 In Man's evolutionary progress
 Or retrogression, is his own free-will.
 How tremendous the import of this choice!
 Our decisions will evolve us upward
 If they are right; downward to destruction
 Should we choose the negative. It is clear
 Evolution is a constant spiral
 Instead of an oft-repeated circle
 Which would make of us mere automatons.

The promise had been given by the Voice
 That we may have knowledge unlimited
 To make life an idealistic state,
 When we have learned to merge the heart and mind
 Into true wisdom. Though contemplation
 Of such perfection is overwhelming,
 Throughout the world perversity prevails
 In Man's endeavors to use his free-will
 For destruction and gratification
 Of negative desires. I am aware
 Mind should be the servant of the Spirit,
 But it is evident, I reflected,
 How many are satisfied to enslave
 The mind to low desires.

Although we meet
 Discouragement that is disheartening,
 Our efforts must continue to give aid
 Where proper understanding is lacking
 Of spiritual values. Upon those
 Whose enlightenment is the most advanced,
 This burden rests. Much must be done, I thought,
 Before we learn to raise our low desires
 Until they are no longer negative.
 The task is tremendous, I realized,
 But my apprehension was surmounted
 By my heart, whose wise counsel assured me
 No cause is lost until we cease to try.
 Again I heard the chimes striking the hour;
 One..two..three..four..five..six. By their number,
 As I counted, I knew the day had dawned.
 Through the curtains the light faintly filtered;
 The reality of the room returned
 As its contents were discerned. I arose
 Reluctantly to draw back the curtains,
 Realizing this deep meditation
 Must be followed by action. With delight
 I now beheld the radiant morning.

Color upon color diffused beauty,
 Spreading gold, crimson, pink, sapphire, turquoise,
 In ever-changing hues across the sky.
 Full on my face its splendor reflected,
 While the counterpart of its radiance
 Infused my heart. Reverently I watched
 God's perfect creation of a new day.

A new day! Was this a sign—a symbol?
 Fervently now, my heart sent forth a prayer,
 An appeal for help—for it seemed to me
 Mankind's need for Divine guidance was great;
 How deeply we had failed to walk with God!
 Into the new day my appeal was sent
 To Him for aid so that we may perceive
 The peril which stands as an obstacle
 Thwarting the purpose of Man's pilgrimage.

I flung wide the casement; borne on the breeze
 Came the sweet-scented fragrance of morning.
 From my hill-top vantage I gazed afar.
 Below, through the valley, flowed the river
 Near whose banks stood the great metropolis.
 A calm Sabbath peace mantled the city.
 Where roof-tops and spires glistened in the Sun,
 Slumbering thousands were soon to awake,
 Some to their labors, others to pleasure.
 There would I go, and whatever the cost,
 Now and henceforth, in words and by action
 Give my fellowman what I had received:
 A message that may have been a rare dream—
 A dream with a message divinely planned!



HOMES

Your homes should come first in your
 mind and your heart.

The world has its pleasures but pleasures depart;

The joys that are deeper, the joys that
 are true,

Are found in your home always waiting
 for you.

O, someone to wonder, someone time to
 spend

Then here you will find it, this place in
 the end.

Whatever your fortune, be it good or
 reverse,

In thinking or planning, your home
 should come first.

So fill it with comfort; yes, fill it with
 cheer.

Harmonize beauty and make it so dear,
 That children will remember, wherever
 they roam,

The gentle old adage, there's no place
 like home.

—Erie Scottish Rite News.

A Happy Life

INA D' INGRY

THERE are many collectors of all kinds of *things* in the world. Some people collect coins or books, others rare pictures, stamps, or something more unusual. My collection, if I can give it a name, has only a spiritual value. It is composed of the memories of the unforgettable people who have crossed my path and lighted my way for a while like shooting stars. Each one has left me something of his or her spiritual force which I can call upon in moments of discouragement.

One of these "stars" was Ira, a tall, slim girl who had a calm beauty that grew upon one with acquaintance. A certain elegance in face and form was hers, an arresting quality in her penetrating gaze, something indefinably pure in her whole person.

Ira was a talented pupil at the Paris Conservatory for Music, happily engaged to a young Frenchman whose future was certain to be brilliant. As the daughter of a Russian general, she was amply provided for—so that she was able to help two other girls continue their musical studies.

After the outbreak of the Russian Revolution, a refugee from the Red terror informed her that her father had been shot, and that her mother (an American) had died of shock and grief. Two small sisters and a brother were left under the care of a neighbor, who was herself quite poor.

Thus, when all were fleeing from war and persecution in Russia, Ira decided to return to her sisters and brother. Without papers, dressed as a Red Cross nurse, she faced the dangers of the trip calmly, and reached her looted home. The children were alive, and Ira assumed the task of earning the living for them all, as well as of educating them. She worked all day and far into the night, but found time to teach other

children of martyred parents that religion so dear to the Russian heart. In spite of increasing risks, she conducted a clandestine Sunday school, and many poor and afflicted people were lifted up by her gay confidence and loving heart, as well as helped by her healing hands.

Although in nearly every house about her, victims were arrested, this girl continued to visit prisoners in jail, unmolested, carrying messages of hope to all. Her candor and firmness, filled with an assurance of Divine protection, disarmed even the brutal jailors.

A famine occurred and there was much typhus. Ira, with a group of devoted doctors and priests, nursed and fed and saved many. Clothed in the soldier's shirt and trousers, her blonde hair cut short, she became a familiar sight to the poor of the Moscow slums, giving her whole life cheerfully to others. At this time there came a message from her fiance, who was with a small contingent of French troops in Odessa, imploring Ira to join him. However, she refused, preferring to remain with her small sisters and brother and the others who needed her help.

This much of my story was told to me by a young lady studying painting at Moscow Academy. I was then only thirteen years of age, and was sent by my starving family to some more fortunate friends in the Caucasus. The artist, whose name was Mara, escorted me on my trip of two days and two nights back to the capital city after the Easter holiday.

During this journey, Mara had only her paint-box and canvas with her, having forgotten luggage, food, and money at the last moment. As there was small chance of getting nourishment on the way, it was fortunate that I had enough food to share with her.

Our carriage was full of flowers. Both my friends and hers had given us great armfuls to take to the north where they were scarce and would be appreciated. It was April, and there were those sweet-smelling lilies-of-the-valley, and white roses, which are my favorite flowers, as well as pink and yellow mountain azaleas, with their pungent scent, and lilacs. All were imbedded in moss to keep them fresh.

I felt a great desire to know the wonderful girl, Ira, and expressed my wish to Mara.

"You will see her," promised Mara. "She is my intimate friend, and I have written to tell her of our coming. She will probably meet us at the station."

"But if she does not come, what will we do?" I asked her. "You are without money, and I have very little."

"We will sell some of our flowers," suggested Mara. "The flower shops have been closed in Moscow since the Revolution, and there are no flowers in Moscow at this time of the year."

But as the train rolled slowly into the station, I saw a slender figure beckon to us. She waved a thin hand as she smiled a beautiful smile I shall never forget. It seemed to lighten up the dark, gloomy platform. After our greetings were over, Ira buried her face in my roses with such evident pleasure that we were well repaid for having brought them. Then in a charming, comforting voice, she said, "Here is some food for you, Mara. I know you are always hungry! And here is a little money, too."

I had to change trains in Moscow to get to my destination, which was not very far away, but that night there were no trains. I was cordially invited by Ira to spend the night with her, and I was very happy to have the opportunity of getting better acquainted with this remarkable girl.

She gave us the best she had, including little Easter cakes made with real flour, which cost more than precious stones. I am sure that she did not taste

one herself. She had to go, like everyone else, into the country to get food in exchange for clothes. This was dangerous because forbidden by the government.

The children seemed healthy and well cared for—a contrast to Ira's thinness and paleness. However, there was something about her which I felt at once. She was filled with an inner light—a heart full of love. The halo of by-gone saints seemed to hover above her boyish head. The neighbors all adored her, and were always calling her in to help solve their difficulties. This she did with patience and cheerfulness, without thought of herself.

At last I was able to leave Moscow and we went to the station, reaching there two hours before train time. Already there was a long queue to buy tickets, and as we took our places in line, I suddenly remembered that I had forgotten to bring my lilies-of-the-valley—those I had not given to Ira. My grief was so visible that Ira soon found out the cause of it. In a moment she was out of sight, calling out to me cheerfully as she left.

In an hour and a half Ira was back, smiling and happy as she pressed the flowers triumphantly into my arms. I knew that she must have been pushed and jostled by the crowds on the street car, and perhaps incurred actual danger just to give this small pleasure to me and to those who would receive the flowers. Ever since that time the sight of lilies-of-the-valley always brings to me a vision of Ira and her radiant smile.

This wonderful girl would never admit that anything she did was out of the ordinary. She confessed to getting a "selfish" pleasure out of serving others and giving them a little joy and happiness. She said: "When your heart is full of pity and compassionate love, how can you keep it inside for yourself? As a Christian, with that great teaching before me, is it not quite natural to imitate Him a little and to serve? Mine is such a happy life."

In Heaven and Earth

YVETTE JOYCE

CHAPTER VII—TOM RICHARDS

WHEN Jim arrived at Tom's house the next evening he was greeted with the news that their next patient was unable to come.

"She rang up a few minutes ago," explained Tom, "asking if we could postpone the experiment until tomorrow. Of course I agreed, and I am really quite pleased, because now I hope you will try the stuff on me this evening. As far as I know I am not likely to be wanted for the next hour or so. If you finished your experiments, you might be tempted to dash off without waiting to use it on me, or some troublesome case may crop up to make me feel unable to take the necessary time off."

"Very well," said Jim, "shall we do it here, or would you like to come to my hotel?"

"It had better be at your hotel," said Tom, "if I should be wanted in a hurry it would be better if I were out than if I were here unconscious."

As they were driving to the hotel, Tom said to his friend: "You may be interested to hear that Miss Shirley rang me up this morning. She is to be married to John Fletcher in six weeks' time, and she hopes we shall both be able to go to the wedding. She is particularly grateful to you and your discovery, because she told me that without it the wedding would not have taken place for a long time. In fact, it might never have taken place at all. Miss Shirley sounded as if she was bubbling over with happiness, and I am sure that if you come to the wedding you will be treated as the most important guest there."

"I am delighted that last night's experiment turned out successfully," replied Jim, "but weddings are not much

in my line, thank you. In fact, I am quite sure that some particularly pressing business will make it impossible for me to get away on that day, whenever it is."

The two men were soon in Jim's bedroom in the Crown Hotel, and Jim settled his friend comfortably on the bed and gave him the anaesthetic. At Tom's request it was to operate for ten minutes, the amount of the precious fluid necessary to keep him unconscious for that length of time being the most that Jim could spare.

As soon as he regained consciousness Tom got up, seized his hat and coat, and said to Jim, "The woman whose death I have just witnessed is one of my own patients. Her friend has already sent for me; I must hurry to her. I will tell you all about it later, or you can come with me if you like, and find out whether I have been dreaming, or seeing what really took place."

Jim decided to go with Tom, and as they drove to the flat where Lucinda Carey lived, Tom told him he had seen her die of a heart attack. She had been his patient for the past three years, suffering from heart trouble, and they had both known that something of this sort might happen at any time. Fortunately a friend was with her this evening, and it was this friend who had telephoned to the doctor's house. It did not take them many minutes to reach the flat and there they found, as Tom expected, that Lucinda's friend was in a state bordering on hysteria.

"Oh, Doctor, I'm so glad you've come!" she exclaimed thankfully, as she opened the door to them. "Lucinda and I were just sitting talking, when all at once she leaned back in her chair and gave a kind of groan. I'm afraid you're too late. She's . . . she's . . ."

—but the poor lady could not complete the sentence.

It did not take Tom many minutes to confirm that Lucinda was in fact beyond his help. He and Jim carried her into the bedroom and laid her on the bed.

“Do you know where Miss Carey kept the key to the flat?” Tom asked her friend.

“In her handbag,” came the reply.

“Was she friendly with the occupants of any of the other flats?”

“Yes, she was great friends with the lady in the opposite flat.”

“Good, then I can arrange for the key to be left there. Jim, this lady has had a very trying experience, could you drive her home while I see to the things that must be done here?”

“Of course. Come along, madam. I’ll come straight back for you, Tom.”

Jim was soon back again, but it was some time before Tom was ready to leave. When at last the two men were alone together and free to talk, Tom said, “I think that proves beyond all doubt that my experience while under your anaesthetic was no dream. Agreed?”

“You had had no message from Miss Carey before we went to the hotel, had you?” asked Jim.

“No. I had no reason at all to think that she was in anything but her usual state of health.”

“Now tell me what happened while you were unconscious, and I will see whether I agree that your assertion is indeed proved.”

“Right. As you gave me the injection I was saying to myself ‘I want to be beside someone who is dying.’ The next moment I was in Miss Carey’s flat. I recognized it at once, because I have often visited her there. She and her friend had just had coffee, and I saw the used cups and saucers in the kitchen when we were there later.

“At first I could not see that there was anything wrong with either lady,

so I had a good look round to see if there was a third person there. I could not see anyone, but I noticed the lovely arrangement of the flowers in the bowl on a small table under the mirror on the wall. There were half a dozen or more different kinds of spring flowers in a wide shallow bowl. Did you see them?”

Jim said that he had seen them and mentioned their names.

“That doesn’t convey anything to me, I’m no gardener, but the point is this—I never noticed, when I went to the flat with you, whether the bowl was there or not. I had too many more important things to think about, I suppose. But I saw and admired it when I was there under the anaesthetic. Then I looked again at Miss Carey and her friend and saw Miss Carey lean back in her chair, just as her friend said she did. As you can imagine, I was all attention at once. I could see that Miss Carey had had a heart attack, and I saw a little smile appear on her lips just as she drew her last breath. Then a very strange thing happened. From the sutures between the parietal and occipital bones of the skull emerged another Miss Carey, and the two Misses Carey were connected by a slender, glistening silvery cord. At first I thought that the second Miss Carey was an exact replica of the first, then I realized that she was much younger. I have only known her for the past three years, and during that time she has always been grey-haired and, shall we say, comfortable, in her proportions. The Miss Carey that I now saw appeared to be in her early twenties. Her hair was a most glorious golden colour; her figure was slender and perfectly proportioned. In fact, she was a real beauty. She looked radiantly happy and was holding her hands outstretched in welcome. Then I realized that she was not alone. A tall, pleasant looking man in the uniform of a lieutenant of the 1914-1918 war was clasping her

hands and smiling at her with a joy equal to her own. I rather belatedly realized that I was witnessing a lovers' meeting, and I was wondering how to avoid being an unwanted third, when I saw that there was someone beside me.

"He gave me the impression of having infinite wisdom, a complete understanding of all that troubles us humans, and a great compassionate love that would help anyone at any time.

"Because you are anxious to learn what happens at death in order to help and comfort others,' he said, 'I have come to tell you all that I can in the time at our disposal. As you have already seen, but not fully realized, the body which is left behind at death is not, as is commonly supposed, man's only body. He has two others, one composed of ether and exactly like his physical body, and another which, during life, is not shaped as distinctly as the other two. This is his desire body, through which a man experiences desire and emotion. It is what is called the aura, and as a man learns to give place in his heart only to pure and noble aspirations his aura glows with ever brighter and more beautiful colours. The aura of anyone who thinks impure, unkind, or evil thoughts will be stained with ugly dark colours.

"During life the three bodies usually interpenetrate each other. You know what happens to the physical body at death. You have just seen what happens to the other two. They leave the physical body by way of the head, and the ether body will usually remain beside the physical for three or four days, connected to it by the silver cord which you saw. During this time the Spirit that inhabited the body which has just died, is reviewing all the events of its life. You know that light admitted into a camera imprints a picture on the film in it. In the same way a picture of our surroundings is carried into our lungs with every breath we draw, and imprinted on a certain part of our

ether body. Our thoughts and feelings, our actions, and all that has happened to us, are recorded with absolute accuracy. During the three or four days immediately following death, the Spirit is busy reviewing its past life.

"You can do a great deal of good, as a doctor, by impressing upon the relatives of any patient of yours who dies that he must be left in peace during the time that elapses between death and burial. Any demonstration of grief in the room where the dead person is lying will distract his attention from the record of the past life, and much of its value may be lost—you will understand why in a minute. Once the record of the past life is finished the silver cord connecting the ether body to the physical snaps, and the Spirit leaves the ether body which remains near the physical one, and decomposes with it.

"Then the Spirit reviews its past life once again, but with a most important difference. During the review that took place immediately after death the Spirit did not feel anything, but now, when it sees a part of its past life where it has done wrong, it suffers for it. Where its words or actions have hurt other people, it endures the suffering it inflicted. The memory of that suffering is what you call "conscience." The next time this Spirit is born on Earth, it will be conscious that the action for which it now suffers is wrong, and will not likely do it again.'

"My heavenly instructor evidently realized that his last words had surprised me, for he stopped to explain that everyone comes back to Earth many times, being born alternately male and female, and each Spirit is born in the environment best suited to teach it the lessons it most needs to learn. Generally a life well lived will earn a happier environment for the next Earth Life, and if I understood him properly there is an interval of several hundred years between one incarnation and the next.

"Then he went on, 'But to return to what happens after death. If a Spirit is a prey to evil desires, it still feels those desires but it is without means of satisfying them. It remains thus in a hell of its own making until it has learned to overcome wrong cravings.

"When the spirit has suffered for all the wrong it has done, it again sees its past life, but this time it sees the good that it did, and is blessed by feeling the gratitude of those whom it has helped, and it shares the happiness it gave to others.

"You saw Lucinda Carey's finer bodies leave her physical body, didn't you?' my instructor asked, and I nodded, 'and also the young man who was waiting to greet Lucinda? They were engaged, and should have been married in the summer of 1916, but he was killed just before his leave was due. She has never even thought of any other man in that way, and for over thirty years he has been waiting for her. Now they are together and their joy exceeds anything that is known on Earth.

"Your time is nearly gone, but before you return to your body I will let you speak to James Forman, the old man who died last month.'"

Here Tom paused in his narrative to explain to Jim that James Forman was a patient who had died of pneumonia the previous month. It had been the difficulty he had had in trying to comfort his widow that had stirred Tom's interest in what happened after death. Mr. and Mrs. Forman were a most devoted couple and had celebrated their golden wedding a few months before Mr. Forman died.

"The next instant," Tom took up his tale again, "there was a young man beside me. 'You don't recognize me,' he said, 'I am James Forman, but I have discarded my old body.' I looked again, more closely, and I could see that he appeared as I suppose James Forman would have done in his twenties. 'Please tell my wife that you have

seen me,' he said, 'tell her not to grieve so, it won't be long before we will be together again. Remind her of what I said to her on the evening of our golden wedding day. I shall be waiting to welcome her when she comes to join me.' Then, before I could say anything, he had vanished. My instructor was beside me again, and he told me most emphatically that your anaesthetic is highly dangerous, and he begged me to make you destroy it. He said that he had come to explain things to me because I really wanted more knowledge in order to be able to help other people, but if it were to be used on a weak or malicious character the results would be disastrous. I think he was going to say more about this when I found myself back here.

"Jim, I've told you ever since that first experiment that I mistrust your anaesthetic. Won't you destroy it now, before any harm is done?"

"Don't be silly, Tom. It will take more than persuasion by you and an unknown heavenly instructor (who was probably only a figment of your imagination, anyway!) to make me destroy what is proving to be the perfect anaesthetic. I decided before I came that I ought to try it on six women before I tell my firm to go ahead and make it in sufficient quantity to supply all the needs of hospitals and private cases, but I am so pleased with the results of the first five experiments that if you call off the sixth, I shall go straight ahead with getting it accepted in hospitals."

"No, no, no, you must not do that," exclaimed Tom in alarm.

Tom went on trying for some time to persuade Jim to destroy the anaesthetic. At length, finding that nothing would shake Jim's determination to continue its use, he reluctantly agreed that the last of their experiments should be made the following evening as had been arranged.

(To be continued)

The Fruits of Self-abnegation

ROBERTA P. WISEMAN

THE best life has to offer can never be attained without the surrender of personal arrogance and its accompanying frailties. Self-discipline, coupled with the determination to keep on trying at all costs and in spite of repeated failures, is a must for truly abundant living. As we learn to listen for the promptings of conscience, and think twice before interposing our personal desires, the "still small voice" will speak to us clearly and often, with resultant improvement in thought and desire.

Our motives gradually become purer and more idealistic as we earnestly strive to cast aside all baser instincts. Following the path that leads to a higher realm of understanding lends a new incentive to every action; a new facet of being becomes a part of our lives. It is essential to give thought to the results of our actions upon other lives, and this deeper sense of responsibility widens our sympathies and our capacities for well-doing. When we err or wrong someone, we must make all restitution within our power, for without atonement we can go no farther on our chosen quest.

If we wish to alleviate painful destiny existing at the present time, we must humbly confess our disobedience to our heavenly Father, who is closer than hands and feet. We must acknowledge the commission of the errors and face the responsibility for them. This leads to sincere repentance and a firm resolve to rise above such actions in the future. Only when we denounce the forces within ourselves that impel us to evil may we hope to transcend them.

Our own hearts can tell us when we have passed from the by-lanes of self into the main avenue of Life which gradually ascends into quieter and more beautiful vistas of thought. When the Higher Self takes over we find the re-

pose of a quiet conscience, and become more solicitous for all living creatures because we feel the oneness of life.

To learn to live in the Higher Self requires practice, just as does the playing of the organ. The promptings sent to us may be compared to the many stops of this soul-inspiring instrument. They must be studied and interpreted, and then put into practice. Gradually we come to realize that the personal passions and desires are artificial in many ways.

However, we never become passionless and impersonal seers by our own efforts alone. It requires more than mortal strength. Only by the grace of Higher Power can that be accomplished. Humbly we must seek this assistance and guidance.

We can create a better world only as we create better men and women to live in it. All the outer devices for improvement will not change it unless the inner man changes. Too many people are averse to change. It is more comfortable to keep the old habits of thought and feeling. Thus Life itself has to take them in hand, often accompanied by the horrible lessons of war.

Devotion and self-reliance are two important qualities taught the Rosierucian student—qualities which should be evolved side by side. We are to learn to stand alone, unfolding our latent spiritual powers, but never should we forget that true wisdom comes only as we still the selfish personality and listen to the God within.

Christ Jesus came to Earth to teach us that spiritual regeneration must come first. His ministry on Earth left us with the perfect pattern for transcending the lower self. He even washed the feet of His disciples to emphasize the priceless quality of humility, and said: "He that humbleth himself shall be exalted."

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTIETH INSTALLMENT

The Esoteric Significance of Easter

(Continued)

DURING the next few days my new acquaintance appeared in my room a number of times, answering my questions and helping me to solve problems that had previously baffled me, but as my spiritual sight was then poorly developed and not always under control, I felt rather skeptical in the matter. Might it not be hallucination? I discussed the question with a friend. The answers to my queries as given by the apparition were clear, concise, and logical to a high degree. They were strictly to the point and altogether beyond anything I was capable of conceiving, so we concluded that the experience must be real.

A few days later my new friend told me that the Order to which he belonged had a complete solution to the riddle of the universe, much more far-reaching than any publicly known teaching, and that they would impart that teaching to me provided I agreed to keep it as an inviolable secret.

Then I turned on him in anger: "Ah! do I see the cloven hoof at last! No, if you have what you say and if it is good, it is good for the world to

know. The Bible expressly forbids us to hide the Light, and I care not to feast at the source of knowledge while thousands of souls hunger for a solution to their problems as I do now." My visitor then left me and stayed away, and I concluded that he was an emissary from the Black Brothers.

About a month later I decided that I could obtain no greater illumination in Germany and therefore made reservation on a steamer for New York. As travel was heavy I had to wait a month for a berth.

When I returned to my rooms after having purchased my ticket, there stood my slighted Teacher and he again offered me instruction on condition that I keep it secret. This time my refusal was perhaps more emphatic and indignant than before, but he did not leave. Instead he said, "I am glad to hear you refuse, my brother, and I hope you will always be as zealous in disseminating our teachings without fear or favor as you have been in this refusal. That is the real condition of receiving the teachings."

How directions were then given me to take a certain train at a certain depot and to go to a place I had not heard of before, how I there met the Brother in the flesh, was taken to the Temple, and received the main instructions embodied in our literature, are matters of small interest. The point is that had I agreed to keep the instructions secret,



I should naturally have been unfit to be a messenger of the Brothers, and they would have had to seek another. Likewise with any of us; if we hoard the spiritual blessings we have received, evil is at our door, so let us imitate the earth at this Easter time. Let us bring forth in the physical world of action the fruits of the spirit sown in our souls during the past wintry season. So shall we be more abundantly blessed from year to year.

THE LESSON OF EASTER

And again it is Easter. The dark, dreary days of winter are past. Mother Nature is taking the cold, snowy cover-lids off the earth, and the millions and millions of seeds sheltered in the soft soil are bursting its crust and clothing the earth in summer robes, a riot of gay and glorious colors, preparing the bridal bower for the mating of beasts and birds. Even in this war-torn year the song of life sounds loudly above the dirge of death. "O death, Where is thy sting? O grave, where is thy victory?" Christ has risen—the first fruits. He is the resurrection and the life; whosoever believeth in Him shall not perish but have everlasting life.

Thus at the present season the mind of the civilized world is turned toward the feast we call Easter, commemorating the death and resurrection of the individual whose life story is written in the Gospels, the noble individual known to the world by the name of Jesus. But a Christian mystic takes a deeper and more far-reaching view of this annually recurring cosmic event. For him there is an annual impregnation of the Earth with the cosmic Christ life; an *in-breathing* which takes place during the fall months and culminates at the winter solstice when we celebrate Christmas, and an *outbreathing* which finds its completion at the time of Easter. The in-breathing or impregnation is manifested to us in the seeming inactivity of win-

ter, but the outbreathing of the Christ life manifests as the resurrection force which gives new life to all that lives and moves upon the earth, life abundant, not only to sustain but to propagate and perpetuate.

Thus the cosmic drama of life and death is played annually among all evolving creatures and things from the highest to the lowest, for even the great and sublime cosmic Christ in His compassion becomes subject to death by entering the cramping conditions of our earth for a part of the year. It may therefore be appropriate to call to mind a few ideas concerning death and rebirth which we are sometimes prone to forget.

Among the cosmic symbols which have been handed down to us from antiquity none is more common than the symbol of the egg. It is found in every religion. We find it in the Elder Eddas of the Scandinavians, hoary with age, which tell of the mundane egg cooled by the icy blast of Niebelheim but heated by the fiery breath of Muspelheim until the various worlds and man had come into being. If we turn to the sunny south we find in the Vedas of India the same story in the Kalahansa, the Swan in time and space, which laid the egg that finally became the world. Among the Egyptians we find the winged globe and the oviparous serpent, symbolizing the wisdom manifest in this world of ours. Then the Greeks took this symbol and venerated it in their mysteries. It was preserved by the Druids; it was known to the builders of the great serpent mound in Ohio; and it has kept its place in sacred symbology even to this day, though the great majority are blind to the *mysterium magnum* which it hides and reveals—the mystery of life.

When we break open the shell of an egg, we find inside only some varicolored viscous fluids of various consistencies. But placed in the requisite

(Continued on page 236)

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.

Adoration

Q. When the aspirant has attained to contemplation has he reached the highest step in his exercises?

A. When the height reached through contemplation has been attained and the aspirant has realized that he is in truth beholding God in the Life that permeates all things, there remains still to be taken the highest step, adoration, whereby he unites himself with the Source of all things, reaching by that act the highest goal possible of attainment by man until the time when the permanent union takes place at the end of the great Day of Manifestation.

Q. Can man attain these heights without aid?

A. It is the writer's opinion that neither the heights of contemplation nor the final step of adoration can be attained without the aid of a teacher.

Q. How does one find a teacher?

A. The aspirant need never fear that for want of a teacher he will be delayed in taking these steps, nor need he be concerned about looking for a teacher. All that is necessary for him to do is to start to improve himself and earnestly and *persistently* to continue therein. In that way he will purify his vehicles.

Q. How does that profit him?

A. His vehicles will continue to shine in the inner worlds and cannot fail to attract the attention of the teachers, who are always watching for just such cases and are more than eager and glad to help those who, because of their earnest efforts to purify themselves, have won the right to receive help.

Q. Then one need never seek a teacher among men?

A. "Seek and ye shall find," but let us not imagine that by going about from one professed teacher to another we are seeking. "Seeking" in that sense of the word will avail nothing in this dark world. We ourselves must kindle the light—the light which invariably radiates from the vehicles of the earnest aspirant. That is the star which will lead us to the teacher or, rather, the teacher to us.

Q. How soon may one expect results from the exercises?

A. The time required to bring results from the performance of the exercises varies with each individual and is dependent upon his application, his stage in evolution, and his record in the Book of Destiny; therefore no general time can be set.

Q. How do the results differ?

A. Some, who are almost ready, obtain results in a few days or weeks; others have to work months, years, and even their whole life without *visible* results. Yet the results will be there and the aspirant who faithfully persists will some day, in this or a future life, behold his patience and faithfulness rewarded and the inner worlds open to his gaze, finding himself a citizen of realms where the opportunities are immeasurably greater than in the Physical World. From that time—awake or asleep, through what men call life and what men call death—his consciousness will be unbroken.

—Reference; *Cosmo-Conception*, 495-497.

WESTERN WISDOM BIBLE STUDY

The Mysteries of the Kingdom

And the disciples came, and said unto him, Why speakest thou unto them in parables?



He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.
—Matthew 13:10-13.

It is stated in Webster's dictionary that a parable is: "A short fictitious narrative of a possible event in life or nature, from which a moral is drawn." In the frequent use of parables when talking with the multitudes, Christ Jesus was able to draw on characters and situations well known to His audiences, so that He could thus present a spiritual truth to them in a form that they could comprehend—at least to some extent. To most types of people, and particularly to the uneducated, the narrative or story is the most attractive and easily understood form of literature. The degree of comprehension as to the real meaning of the parable of course depends upon the degree of spiritual unfoldment of the individual.

The majority of the people to whom Christ Jesus spoke were not spiritually evolved enough to perceive the inner meaning of His parables. Hence to them it was not given "to know the mysteries of the kingdom of heaven." The Disciples, being more advanced, could know the "mysteries" and be impelled to live according to the deeper truths.

Among the deeper truths, or "mysteries of the kingdom of heaven" which Christ Jesus taught were the Laws of Rebirth and Consequence. These laws postulate the doctrine that man evolves in a slow process of development carried on with unwavering persistence through repeated embodiments in forms or bodies of increasing efficiency. Through this process all created beings will in time develop their latent potentialities into godlike powers. From life to life, each individual reaps what he has previously sown, good or bad, and under the guidance of the Recording Angels is placed in environments and with associates most suited for providing the opportunities for him to learn the necessary lessons, as well as to reap whatever destiny may be due from past actions.

"Whosoever hath" refers to one who has been diligent in the School of Life and has therefore unfolded his inner spiritual powers. He has taken advantage of the opportunities presented to him in his various lives and is therefore blessed with spiritual "abundance." "Whosoever hath not" has neglected his opportunities for serving and loving his fellowmen, and if he continues to neglect them will retrograde—"from him shall be taken away even that he hath."

The majority of the people of that day had lost the knowledge of the Law of Rebirth and also the Law of Consequence as applied to many lives, but they could understand an application of the latter as applied to the present life. Today more and more people are becoming able to see and hear spiritually, and are thus coming to know "the mysteries" which give the correct pattern for abundant life. Ere long the Western peoples will again accept the Laws of Rebirth and Consequence.

TODAY'S SCIENCE

Isotopes and the Hazards of Radiation

DR. GERALD WENDT

(CONCLUSION)

ONE of the first results of the use of "tracer" isotopes was the discovery that all the tissues in the body are in a constant process of replacement. It is natural to think of the body as a stable structure which uses food only to maintain its heat and for replacement of worn parts. This is not so. When fats, in which some of the hydrogen atoms have been replaced chemically by "heavy hydrogen" are eaten, the new fat is deposited in the fatty layers of the body while the older fats, already in the body, are burned for heat.

So, too, eating proteins which contain "heavy nitrogen" results in the use of the fresh protein for building body tissues, muscles and blood cells, while the proteins already present are oxidized and excreted. Every part of the body is thus constantly being rebuilt by a steady exchange of new materials from food to replace the established materials.

Every twelve months every human or animal body is completely rebuilt. Even the bones are thus rebuilt and the only exception is the iron, chiefly in the red blood cells, which is not rapidly replaced by new iron atoms in the food. This process is a fundamental to life, but would probably never have been discovered without the use of tracer isotopes.

The most promising investigation of this sort is the study of the process by which green plants build their substance from the water and carbon-dioxide of the air. This reaction is the fundamental one for all life since all the green plants depend upon it and all other

plants and all animals depend on the green plants. It is apparently a simple reaction in which the molecule of water and that of carbon-dioxide are combined, lose some oxygen, and form sugars, starches, cellulose, and more involved chemical materials.

Nevertheless, no one knows how the plant does it and man is unable to duplicate the reaction. But the availability of a faintly radio-active isotope of carbon has already given much information and may within the next year or two explain the reaction completely. This will not mean that man can dispense with plants for food production, but it may well mean that the food production of plants can be greatly improved once this reaction is understood.

The process involves the formation of carbon-dioxide gas from carbon which contains a small proportion of the radio-active isotope of carbon. The product is "heavy carbon-dioxide" but is used by plants in the presence of sunlight exactly as they use ordinary carbon. The result is that the radio-active carbon is built into the materials of the plant and its presence and location in the plant can be detected immediately.

When the green leaves of certain plants were thus exposed to radio-active carbon-dioxide for only one minute, at least fifty separate compounds were found in the leaf, tagged with radio-carbon. When the time of exposure to sunlight was reduced to two seconds, the leaf had already manufactured two or three compounds from the carbon-dioxide of the air.

It turns out that the first products

made by the plant are compounds of phosphoglyceric acid which thus are shown to be steps in the manufacture of fruit, or grain, or sugar. After two minutes of exposure, radio-carbon tests showed that even proteins and fats already contained the new carbon just received from the atmosphere. The detailed investigations of these reactions are now in process and the full mechanism of this basic plant reaction should be understood very soon.

By studying the process in different plants it is now known that the early stages of the reaction are identical in all plants. Only later does the process diverge into the production of compounds that are characteristic of each plant, such as aromas, colors, and drugs. In the case of the green algae, it has thus been possible to divert the reaction among the algae so that either a preponderance of sugar or of malic acid can form early in the process.

On this basis, the experiments have now been continued to show that the same algae which normally contain about 50 per cent of protein can be so altered as to produce about 75 per cent of fat instead of protein. In fact, the protein content can be varied all the way from 7 per cent to 88 per cent, while the fat content can be changed from 1 per cent to 75 per cent. At the same time, the carbon-dioxide can be changed from 6 per cent to 38 per cent. This obviously opens enormous possibilities for changing and increasing the food supplies available both to animals and to human beings.

These examples are only a few of the many thousands of uses of radio-isotopes in research, industry, agriculture and medicine. The U. S. Atomic Energy Commission estimates that the total savings accomplished by the use of isotopes in these various fields is more than \$100,000,000 a year. Meanwhile, the sales of isotopes by the Commission amount to more than \$500,000 a year. The European atomic reactors, especially those at Windscale and Harwell in

England, are producing radio-isotopes that are sent all over Europe. Radio chemists at Amersham have achieved results which are distinctive and in some instances in advance of the American so that air shipments of isotopes across the Atlantic are now considerable.

As more reactors are installed and the use of atomic energy becomes general throughout the world the production of radio-isotopes will also increase with a resulting reduction in their price. One can be certain that the atomic age is only in its infancy and that in their impact on history the beneficial peacetime uses of the atom will far exceed their misuse in war.—UNESCO *Courier*, March, 1955.

* * * * *

The atomic power project is not merely a matter of placing great nuclear reactors in countries that need more energy and more wealth. It requires not merely the education of scientists and engineers. Even more it needs a preliminary program that may require years but must prepare the minds and the hearts of the peoples who are to receive its benefits for the changes that are to come.

Such education of the public, and particularly of the adult public, in turn means much more than explaining atomic energy. In a sense it will, in many lands, require what amounts to a cultural revolution.

It will involve first the adoption of the scientific attitude of mind which is in its essence one of welcoming a problem to be solved—whether it be a problem in mathematics, mechanics or science, whether it be a problem in economics, world trade or in relations between social classes or between nations The scientific mind thrives on problems, analyzes them, attempts one solution after another until the answer is found.

Secondly, an economy based on atomic energy must certainly adopt what is often called the scientific method but

(Continued on page 236)



Venus and Your Health

HOWARD DALE HIXSON

AN Egyptian beauty of ancient times reached for her hand mirror. She would survey her makeup and hope that through the refinement of the physical she would reflect the Divinity within, which she sought to see in the mirror. This mirror was made in a circle with a cross for a handle. In other words, it was the symbol of Venus—the circle of spirit over the cross of matter.

To understand thoroughly the basic nature of Venus and her work in our zodiacal world, we should recall that in the Atlantean Epoch, as taught in the Western Wisdom Teachings, "the Lords of Venus . . . came to the Earth for the purpose of giving a further impulse to the . . . emotional development. It was the task of Venus to combat the lower emotions and raise the brutish animal passion of Mars to a softer and more beautiful Venus-love. She was to add beauty to strength, and to attain that ideal the Lords of Venus fostered the plastic arts, painting and sculpture. These were not taught men of the general public at that time; the ideals which are to be developed in a race are always first taught to the most advanced ones in a mystery temple, and at that time initiation included no spiritual instruction, but consisted of an education in the liberal arts. Sculpture taught how the beautiful may be incorporated in physical form. . . . The result is now

incorporated in our own race body . . .

"Woman naturally excels in the highly imaginative Venus faculty, because of her part in the creative function which aids in moulding the body of the race. On that account her figure has the graceful curves which naturally express beauty. . . .

"We always long for, admire, and aspire to what we lack. In days of savagery when kicks and cuffs were her daily fare woman longed for a caress from her lord. The Venus ray gave her beauty and made her an adept in the feminine arts which have conquered the masculine heart, so that now man plays the role of protector on the plea that woman is not mentally competent; meanwhile he is becoming that which he admires in her; he is more gentle and kind. Venus is conquering Mars. . . .

"Before it is possible to respond perfectly to the rays of Venus it is necessary for man to conquer Mars to a considerable degree, and bring him under control so that certain undesirable martial traits in his nature will be kept in the background, while others, which are valuable, are retained. The Venus love which is willing to give all for the loved ones cannot dwell side by side in the heart with the Mars ray which demands all for self. Therefore the savage must learn to conquer himself in a certain measure ere he may become the

more civilized family man of modern times."

Since Venus deals with personal affection, however, we must "some day be able to overcome even the highest stage of Venus love, that always attaches itself to an object which is owned by us. We love our children because they are ours; we love our husbands and wives because they belong to us; we take pride, Venusian pride, in their moral characteristics but Christ set a higher standard Our love should be the same whether the person is old or young, ugly or beautiful. We should look for the beauty of the soul, for the universal relationship of all souls and not mind so much the relationship of the bodies When he has evolved to the point where he can feel the rays of Uranus the love of Venus, which is for only one particular person, becomes all inclusive so that it embraces all humankind, regardless of sex or any other distinction."

"Venus furnishes the unifying bond between all members of the human family in whatever relationship they may be placed. It is the love-ray of Venus piercing deeply the heart of the mother which breeds in her the tender care wherewith she nourishes her offspring through helpless infancy. Venus sounds the love call of the youth and the maiden, gives and takes, smoothing out all the difficulties in the conjugal career. She is ever burning incense upon the altar of affection and from her garden of love come the flowers which scent even the most sordid souls with celestial perfume and raise them for the time being to the stature of gods."

Venus is essentially feminine, and in the light of the above, it is to be expected that her relation to health would be primarily in connection with one's emotional and social life. She is said to rule the signs Taurus and Libra, and in the physical body, the throat, kidneys, thymus gland, and the venous circulation. A strongly aspected Venus indicates powerful feelings, and if Venus

is afflicted, these feelings are apt to be of an imbalanced nature, so that the health will be affected because of lack of self-discipline.

The conjunction of Venus with the Sun, unless adversely aspected by other planets, gives one of the finest possible vibrations for artistic and social expression and popularity. This includes everything from a theatrical career to salesmanship, and may result in so much activity that the individual finds it difficult to give the proper attention to a health program. Many a professional career has been thwarted by the sacrificing of health to social demands. Squared or opposed by another planet, this conjunction indicates intemperance, extravagance, and sensuality, with corresponding illnesses.

Venus in favorable aspect to the Moon is an excellent influence for happiness in marriage, as well as for all health matters concerned with the female functions. Adversely aspected, the reverse is the case. Poor circulation and digestive troubles may also occur, along with sensitiveness to diseases prevalent among the public.

Favorably aspected to Mercury (they can form only the parallel, sextile, and conjunction), Venus gives a vibration of order and harmony in the mentality, which reacts desirably on the health. Sociability and cheerfulness are helpful factors in maintaining a balance in health.

Aspects between Venus and Mars should be studied carefully. The energy and heat of Mars in connection with Venus can create extreme desires and passions, so that the intensity of the feelings may be quite detrimental to the general health. Even favorable aspects between these two planets indicates an amorous nature, but if the aspects are adverse, the native is strongly inclined toward a sensuous and voluptuous disposition. Excess in the gratification of the passions is apt to sap the vitality and result in a seriously impaired body.

Jupiter and Venus in good relation

to one another is one of the best indications for a healthy body—good circulation and a jovial nature which throws off disease easily. Adversely aspected, these two benefics indicate the possibility of impaired circulation, alcoholism, tumors, and social diseases.

When Venus and Saturn are sextile or trine to each other, and otherwise unafflicted, the result is a balance in the nature which gives a stability to the health. The conjunction, square, or opposition, of these two stellar bodies manifests in perverted morals, so that jealousy, suspicion, avarice, and selfishness will take their toll in emotional and physical discomfort. An impeded circulation is also probable.

Unorthodox and unconventional interests, with a strong curiosity leading to unusual experiences in social relations, are stimulated by Venus in aspect to Uranus. This may bring an independent attitude in conflict with public and conventional opinion, which will in turn cause nerve strain and possibly psychological disturbances. An unbalanced assimilation is likely to manifest in malnutrition and other illnesses.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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.

Refinement of the body and tastes is indicated by favorable relations between Venus and Neptune, so that the native is very sensitive to food, drink, and environmental conditions. The adverse aspects between these two planets may manifest in impaired circulation, kidney disorders, or a general negativeness in attitude.

An afflicted Venus is usually a factor in gormandizing, immorality, intemperance, lethargy, impaired blood conditions, and extravagance in personal adornment. It will frequently be found involved in such diseases as smallpox, measles, bladder diseases, kidney diseases, diabetes, diphtheria, and dropsy.

Venus afflicted in Aries indicates a tendency toward excess mucus in the head, sinus trouble, and by reflex action, congestion of the kidneys.

Since Venus rules Taurus, it is very harmonious and powerful there. However, if unfavorably aspected, mumps, tonsilitis, goitre, and swelling of the glands in the throat may result. By reflex action in Scorpio, venereal diseases may result.

In Gemini, an afflicted Venus tends to corrupt the blood, cause pulmonary inefficiency, warts, and dropsy.

Venus negatively aspected in Cancer is apt to result in lethargy, nausea, distended stomach, or gastric tumor.

In Leo, an afflicted Venus gives a tendency toward spinal affections, backache, and enlarged heart.

Venus is in its fall in Virgo, and if afflicted there is apt to result in impaired peristaltic action of the intestine, tapeworms, and tumors. Abnormal conditions in one's work may cause mental distress.

Since Venus rules Libra, its position there strongly favors the health. If adversely aspected, however, uremia and polyuria may result.

One of the most difficult positions for Venus is in Scorpio, especially in the health of women. The emotions are so strong and difficult to control that con-

stant emotional upsets are bound to affect the health. There is a tendency to such female complaints as painful menstruation, and uterine prolapsis or tumors, as well as to venereal diseases and varicocele.

In Sagittarius, Venus afflicted gives a tendency to diseases of the hips, such as tumors. The blood may also be affected.

An adversely aspected Venus in Capricorn suggests gout in the limbs, and by reflex action in Cancer, nausea, vomiting, and digestive troubles.

Venus afflicted in Aquarius indicates the possibility of varicose veins, or by reflex action, heart trouble.

In Pisces, Venus is exalted and therefore very powerful. Both being negative, however, this position of Venus may give too much passivity. There is also a tendency toward tender feet, bunions, chilblains, gout, and by reflex action, abdominal tumors and intestinal disorders.



Venus in Taurus

Here is something beautiful to contemplate—Venus in Taurus. The planet and the sign are in harmony, so much so that Venus is said to be dignified in that sign.

Everything in Nature that is governed by Venus is expressed by graceful curves—never an angle nor a sharp point. Venus, or Aphrodite, is the goddess of the seas with their long, rolling waves and beautiful green tintings; Venus is the builder of form on the physical plane, where coalition draws physical particles together and cements them into a harmonious whole; Venus causes our

affections to flow in soft undulations to father and mother, brother and sister, lover and friend; Venus helps us to live the life of loving service to others and to forgive their faults; Venus guides the tongue in loving speech, gives the soft answer that turns away wrath.

Venus is a feminine planet and therefore all feminine virtues are shown in her. However, there are times when under afflicting aspects the feminine frailties also make themselves felt. The woman with Venus unafflicted in her first or seventh house has cause for rejoicing, but such a position has been gained only by chastity of conduct in past lives. Love and purity bring such a position.

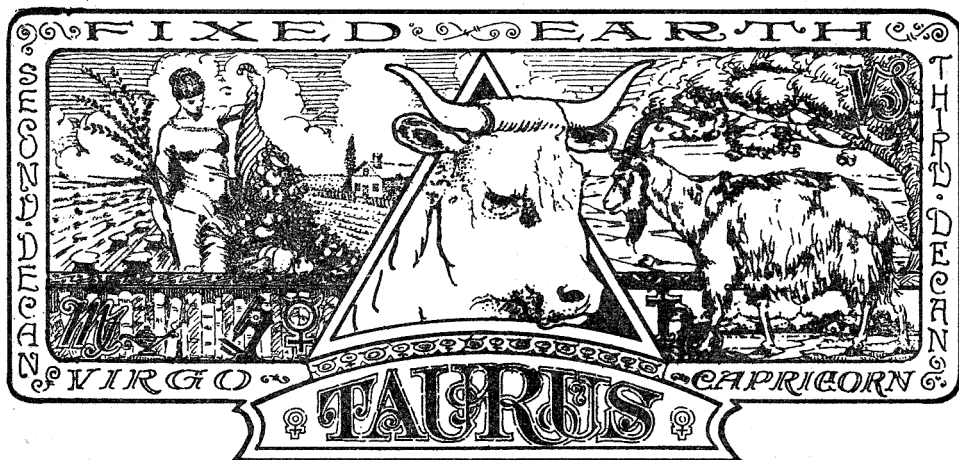
Venus is the planet of music, song, and laughter, of youth and beauty, of mother love and father care, of the happy homes where friends are welcomed and children abound.

Venus in Taurus makes one fond of sweets, pies and cake, and all those things that dieticians tell us should be indulged in only very moderately. The little taste buds at the back of the mouth are under the rulership of Taurus and like to be gratified. When Venus in Taurus finds just what she likes, she may keep on eating just because it tastes good, ignoring the fact that the day of reckoning is sure to come.

The neck or cervical region is a very important part of the body, for up and down through it pass the cranial nerves and the blood supply of the brain. If Venus has a square from Saturn, the venous blood returning from the head may be obstructed and a congested condition result. To remedy this condition manipulation and exercises for the neck are useful.

The puzzling thymus gland comes under the rule of Venus, and when the latter is in Taurus, the tie between mother and child is very strong.

—Lizzie Graham, *Rays from the Rose Cross*, Nov., 1928.



The Children of Taurus, 1956

Birthdays: April 20 to May 21

CHILDREN born in the Venus-ruled, fixed-earth sign Taurus possess strong love natures, and have a natural affinity for music and art.

There is something in the strength and stability of the staunch children of Taurus, symbolized by the Bull, that usually inspires confidence. From a steadfast desire for the continuance of life and their interests stems a fixed determination to obtain the means of sustenance.

Prizing material, substantial things, they are builders, cultivators, and preservers of life-sustaining things. While many tend to be materially minded, Taurians often direct their cumulative consciousness to the works of painting, sculpture, and music, which act through the senses to nourish and strengthen the soul. Others add much to the physical beauty and comfort of earthly existence by means of the more practical arts.

Conservative by nature, these natives usually tend to resist innovations and changes, preferring the tried and proven. Instinctively they realize that peace, poise, and harmony are essential to happiness, strength, and health, as well as

to the accumulation of material possessions, and are as a rule serene, amicable, and good-natured.

Their patience, persistence, and fixed purpose enable many Taurians to achieve and hold prominent positions in business, politics, and art. Precision and thoroughness are their ideals, and they usually regard having things done right worth all the time and work it may cost.

Although generally slow to anger, Taurians are capable of a bull-like rage and may be slow to forgive. They are often quite possessive toward their partners or children and may be subject to much jealousy.

Most Taurians enjoy much physical strength and good health, but need to take care that they do not succumb to an over-fondness for good food. Another important need is to learn to discriminate between resolute but reasonable determination and blind stubbornness.

During all of this solar month we find that the Sun and Mars are in square aspect, Saturn and Uranus are in trine, Uranus and Neptune are in square, and Neptune and Pluto are in sextile, giving all the children born during this period some basically similar traits.

The Sun square Mars gives an abun-

dance of energy and the faculty of leadership, but these are apt to be turned into destructive channels. Poise, constructive activity, and respect for proper authority should be stressed in training these children.

The trine of Saturn and Uranus favors a public career in an official capacity, giving ambition, determination, and the power to concentrate. The intuition is strong, the mind mechanical, and success is apt to reward inventive ability.

Uranus square Neptune indicates a need for special training in positive, constructive thinking, the use of the will, and complete trustworthiness. All negative psychism should be carefully avoided.

Pluto sextile Neptune accentuates spiritual depth and power, making it more possible for the native consciously to enter the invisible worlds.

From April 20 to 27, the Sun squares Uranus and Neptune, indicating strongly the need for these children to be given careful training in control of the emotions, reliability, and high moral ideals. A knowledge of occult philosophy and the technique of positive, helpful living will be of great advantage to them.

Venus sextiles Jupiter from April 20 to May 4, one of the best signs of success and general good fortune. The nature is cheerful, generous, sociable, and liberal, and health, wealth, and married happiness are all favored.

From April 20 to 28, Mercury squares Jupiter, a mental vibration which suggests the need for training in decisive thinking and acting, along with dependability and loyalty to friends.

Saturn sextiles Mars from April 20 to 26, giving a determined and energetic nature capable of much intense and sustained activity. The health is favored, and there is considerable executive ability.

From April 20 to 23, Mars squares Neptune. This aspect makes the person liable to fraud and deception, indicating that he himself has to learn the lessons of strict honesty and uprightness.

Venus trines Neptune from April 28 to May 15, giving a fertile imagination and deep emotions. There is purity of nature and a platonic union or companionship is possible.

Mercury sextiles Uranus from April 24 to May 4, giving much originality, intuition, independence, and inventiveness. This progressive mental aspect is the hallmark of the pioneer.

From April 26 to May 7, Mercury squares Saturn, making the native subject to delays and obstacles through life. He should be taught unselfishness, kindness, truthfulness, and consideration for others.

From May 4 to 21, the Sun squares Jupiter, indicating that these children should be given special training in self-restraint, thrift, honesty, and respect for simplicity and religion.

Jupiter sextiles Neptune from May 5 to 21, giving an inspirational nature, and success in a position connected with an occult order. This aspect is also conducive to consciousness in the invisible worlds.

From May 19 to 21, the Sun conjuncts Mercury, favoring the memory and mentality when the orb is three degrees or more.

Mars trines Neptune from May 20 to 21, intensifying the emotional nature and giving a leaning toward the study of occultism. It also helps the native in penetrating the invisible worlds in a conscious manner.

* * *

ROSICRUCIAN PRINCIPLES

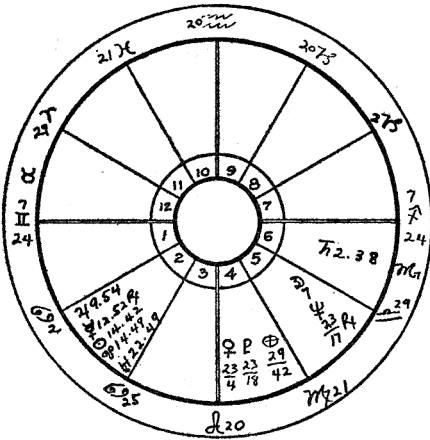
The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

Reading for a Subscriber's Child

LARRY A. W.

Born July 7, 1954, 2:50 A.M.

Latitude 30 N., Longitude 95 W.



In this month's chart, again, the outstanding feature is the stellium—this time in Cancer in the 2nd house.

Such a strong grouping in the sign Cancer indicates a very emotional, changeable, and sensitive nature, with a strong feeling for home. The 2nd house position suggests a consciousness focused strongly on material things—material security and the earning of money.

The conjunction of the Sun, Jupiter, Mercury, and the Dragon's Tail squares the Moon in Libra in the 5th, suggesting that the parents of this child should already have begun to give careful attention to his food, rest periods, and emotional harmony in order to safeguard his health. Since his resistance is apt to be weak, he should be careful to avoid activities that will overtax his strength. Massage and treatments from a chiropractor or osteopath will be of much help in stimulating the circulation of the blood, the action of the lymphatics, soothing tense nerves, and accelerating the eliminative function of the kidneys. The square of these planets in the 2nd house to the Moon also suggests a tendency toward lack of wis-

dom in handling material possessions, so that it would be well to train him properly in this. The distant trine of the stellium to Saturn in Scorpio gives a promise of stability in the nature, if the native will endeavor to cultivate it.

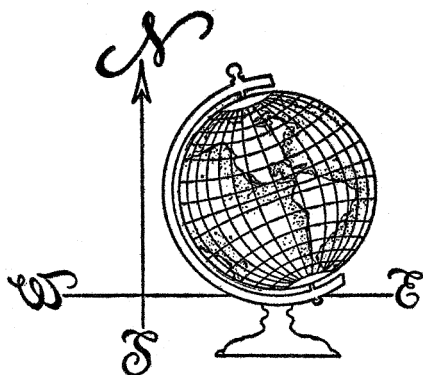
The Sun also conjuncts Uranus (8 degrees), and this conjunction squares Neptune in Libra in the 5th. Emphasis should be placed on training this child in positiveness of mind and general attitude. Constructive activity, with plenty of opportunity to use his own initiative, should be stressed at all times. Mediumistic tendencies and influences should be strictly avoided.

Venus in Leo in the 4th gives a very strong love nature, along with harmonious conditions in the home. Since this planet is unafflicted and makes a trine to Mars and a sextile to Neptune, the health is favored, and there should be some musical talent. Lessons on the piano, organ, or violin would provide an excellent outlet for Larry's strong emotions, as well as a means of spiritual growth. He has a strong imagination and can likely compose from inspiration.

The sextile of Saturn to Mars gives a needed stabilizing influence to this child's nature, and also a trend toward the practical. The health is favored, as is the ability to accomplish whatever objectives may be decided upon.

Gemini on the ASC gives a quick, inquiring mind, as well as an active, alert personality. There may be a tendency toward too many interests, so that persistence and specialization might well be cultivated. Leo and Aquarius on the angles add further stability to the nature.

Since all of the planets except Mars in this nativity are below the horizon, this child's life will be largely subjective. A knowledge of occult philosophy can be of inestimable assistance to him in self-evaluation and the directing of the life into channels of progress.



MONTHLY

News
INTERPRETED

Teaching Spiritual Values

The report on moral and spiritual values as part of the curriculum in the New York Public Schools has been sharply debated ever since it appeared in the public prints of November 25, 1955. The Roman Catholic Church approved it. The Protestant Council of the City of New York made public its tentative approval of the guide, but referred the text to its Department of Christian Education for careful study. The New York Board of Rabbis, however, registered "vigorous opposition."

Further opposition was expressed by fourteen Unitarian clergymen. *The New York Times* of December 26, 1955, gave extensive coverage to their views. They stated that religious instruction is a responsibility of the church and the home, and asserted that "moral and spiritual values do not necessarily derive only from belief in God. They may evolve from life experiences, thoughtfulness, certain customs and discipline."

"The problem in hand," said the Unitarian clergymen, "will be best solved by more creative teaching of what is presently undertaken, rather than with the addition of a more formally religious emphasis."

They approved the motivation behind the report and expressed the conviction that "moral and spiritual values should be learned in public schools. We believe that, if children are well taught under the present curriculum, these values will be learned."

Additional comments on the report by the Unitarians embodied the following:

Since "the genius of religion" lies in its voluntary character, superficial or routine teaching of this subject "under pressure of public opinion" and without thorough study is more likely "to turn children against religion ultimately than toward it."

Attempts to put the report into practice would result in sectarian conflict.

—*The New Age*, February, 1956.

In this controversy over religion in schools, there is evidence of the work of the Black Forces. They try always to foment distrust, hatred, and discord. Under their influence the laudable principle of separation of Church and State has been distorted to mean the divorce of spiritual values from all educational work in the public schools.

Sectarian narrowness provides an ideal field for the activities of the Brothers of the Shadow. Belief in the spiritual nature and origin of man and the universe, which is the basis of all true religion, unites people regardless of outer denomination. Sectarianism and formalized religion too often separate, and at the present time, unfortunately, there seems in general more doctrine than mutual understanding—more of the letter and less of the spirit.

The argument that religion should be taught at home and in the churches seems a good one. Undoubtedly the ideal situation would be for each child to be brought up in a home where love for God and man is taught and practiced, but it has to be taken into consideration that at the present time many children have no one at home to give them this guidance, and no one to care whether they learn of life's higher values or not. They are the ones who need help most. It is not desirable that the schools assume the task of specific religious training,

which rightfully is the province of church and home, but it is desirable that the secular teaching should be in harmony with the great spiritual laws and the noble moral principles upon which the Republic is founded.

There is too great a tendency to make of religion "something for Sundays," with the rest of the week free to forget ethics. If we had a deep, vital understanding of man's origin and destiny; if knowledge of the Brotherhood of Man, resulting from his existence in God and the presence of the Spirit within each individual, were a working principle in our daily lives, then we should not be able to keep moral and spiritual values out of the teaching given in the schools.

Some Great New Principle

Dr. J. Robert Oppenheimer, famous A-bomb physicist, today forecast discovery of a new scientific principle of "immense sweep and simplicity."

He admits he does not know what it will be. Nor when it will come—perhaps within ten years—but he thinks it most likely will come from a young scientist.

It will be comparable to Albert Einstein's theory of relativity, or the quantum theory of Max Planck.

The new principle will explain and tie together facts learned so far about cosmic rays and particles in the nuclei of atoms.

"We have a maze of findings" about these mysterious particles—"all with an insulting lack of obvious meaning"—and the new principle is needed to bring order among them, Dr. Oppenheimer told the 25th anniversary meeting of the American Institute of Physics.

Dr. Oppenheimer is director of the Institute for Advanced Studies at Princeton. He headed the Los Alamos Laboratory which produced the atomic bomb during wartime.

Always in the past some "explanation of immense sweep and simplicity" has come along to bring order and open the door to greater understanding of truths and nature, Dr. Oppenheimer said.

He expressed faith and "confidence that we shall have the wit" to discover a principle bringing about order in understanding this subatomic world.

—*Los Angeles Times*, Feb. 3, 1956.

Dr. Oppenheimer speaks the language of science, but many besides scientists have this sense of present confusion, and expectancy of some great, new revelation to bring order. The expected happening looks different to the various groups. One group hopes that a new order can be established through the agency of the United Nations. Some Christians are looking for a physical re-appearing of Jesus. The Anglo-Israelites predict a speedy establishment of "The Kingdom," under the banner of "God's Chosen People," by whom they mean the Anglo-Saxon-Celtic peoples, or the United States and Britain, as the descendants of the original Chosen People. Occultists expect a new Teacher, or Avatar, to come to help usher in the enlightened regime of the Aquarian Age.

Something is needed in the way of special help—that seems plain as we face the many world problems. Something is coming—that can be sensed with the inner faculties. What will it be? Which group is right? How can all the differing expectations and desires be fulfilled?

We can find help in answering these questions by re-reading the second chapter of the Acts of the Apostles, where the story of Pentecost is told. At that time there was an outpouring of the spirit, which entered into the twelve apostles, giving them ability to work wonders, to teach, and to heal. They were lifted above their former level of attainment, and more particularly, they were able to transcend the limitations and outer differences which had separated them from their fellow men, and to speak directly from the Spirit to the Spirit. In the words of the Bible, they "began to speak with other tongues" and "every man heard them speak in his own tongue."

So we may expect it will be with the new outpouring for which so many are looking and longing, and which will surely come. It will surmount outer differences and speak to the heart of each, so that each will hear the message in his own tongue, and find his hopes and

needs fulfilled. It will be an outpouring of the Christ Love which will make plain how we may put into practical application the great truth, already dimly visualized, of the Oneness of all in Christ. It will give impetus and power for the establishment of the Brotherhood of Man. It is not a new principle that we need, so much as the ability to apply this known principle of Unity. Those who are working toward this end may take heart, because this help is even now being given, and the Christ Love and Power is abundantly available to those who have prepared themselves to receive it.

Russia's Master Plan

Not since Karl Marx first drew his blueprint for revolution more than a century ago had Communism revealed with such candor its master design for world conquest.

In seven hours and 50,000 words last week, Nikita S. Khrushchev expounded the Communist dicta—some new, some old, but all irrevocably aimed at “eliminating the survival of capitalism in the minds of men.”

Khrushchev's platform was the Twentieth Congress of the Soviet Communist Party—the first since Stalin's death, and only the second since 1939.

Pausing only for lunch and 82 outbreaks of applause, the squat, 61-year-old party boss of Communism rattled off the new order:

Coexistence between Communism and capitalism “has become an irrefutable fact,” he said. Tossed into discard was the Leninist tenet that while capitalism exists wars are inevitable. “There is [now] no fatal inevitability of war.” Civil wars, however, are still acceptable in capitalist countries where “resistance” is too stubborn to subvert.

The Popular Front—the Communist device of joining forces with the non-Communist Left to seize power—is “possible and necessary,” said Khrushchev. “We sincerely welcome [Western Europe's] Socialist Democrats and are ready to do everything possible to unite our efforts . . . The working class has the possibility . . . of gaining a firm majority.”

Expansively, at times boastfully, Khrushchev ranged over the world. He forecast the eventual economic collapse and breakup of the Western alliance, and spoke proudly of the growing “zone of peace” composing nearly 1.5 billion people of Europe and Asia—“the majority of the population of our planet.”

—*Newsweek*, Feb., 27, 1956.

The significant point in this declaration of Kremlin policy is the discarding of the tenet that war with capitalism is inevitable. The Soviet has been pushed into this by the march of events and the trend of the times, and by the working of influences over which they have no control. It has been said the new “peace” attitude outlined by Khrushchev is more of a threat to the free world than were the warlike aims. However, such abrupt changes in the basic party line do not strengthen communist solidarity, but tend to weaken it, and to confuse its adherents. *Newsweek* of March 5th reports that after Khrushchev's speech “political seismographs jittered violently on both sides of the Iron Curtain.” Communist leaders in many countries have been upset and embarrassed.

The best answer to this “new line,” is for the anti-communist nations to stand firm on those principles in which they believe, no matter what Russia proclaims. The Soviet leaders act from expediency. They have changed face now, and may do so again as the constructive movement in the world gains strength. Truth and honesty seem to have no meaning for them.

Adherence to the great principles of freedom, justice, the dignity of human life, brotherhood, and compassion constitutes the main source of strength for the free nations. Standing firmly on this solid ground, and devoting their efforts to service, enlightenment, and unity, they can, as Emerson expresses it, “calmly front the morrow in . . . that trust which carries God with it, and so hath already the whole future in the bottom of the heart.”

Readers' QUESTIONS

The Sacrament of Marriage

Question:

In the January issue of the RAYS you answer a question in regard to the Essenes. I have always been much interested in the Sacraments, and especially in the Sacrament of Marriage. Exactly what is this Sacrament and of what does it consist? Your answer states that Joseph and Mary received the Sacrament of Marriage, but was it a man-made ceremony as we have today? Or did they, understanding the true meaning of marriage and knowing that their love was of soul for soul, merely repeat their vows to one another?

Answer:

Concerning the meaning of the sacraments, Max Heindel gave us this information: "The Rosicrucians teach, only with more detail, the same doctrine that Paul preached in the 15th chapter of 1st Corinthians, . . . that in addition to the body of flesh and blood, we have a soul body, *soma psuchicon* (mistranslated "natural" body), and a spiritual body; that each of these bodies is grown from a different *seed* atom, and that there are *three* stages of unfoldment for Adam, or man. The first Adam was taken from the ground and was without sentient life. Soul was added to the *second Adam*; thus he had life within, a leaven laboring to elevate the clod to God. When the potential of the soul extracted from the physical body has been raised to the spiritual, the *last Adam* will become a life *giving* Spirit, capable of transmitting the life impulse to others directly as flame from one candle can be communicated to many without

diminishing the magnitude of the original light.

"In the meantime the germ for our earthy body had to be properly placed in fruitful soil to grow a suitable vehicle, and generative organs were provided from the beginning to accomplish this purpose. It is stated in Genesis 1:27 that Elohim created them *male* and *female*. The Hebrew words are *sacre va n'cabah*. *These are names of the sex organs*. Literally translated, *sacr* means bearer of the germ. Thus marriage is a *sacr*-ament, for it opens the way for transmission of a physical seed atom from the father to the mother, and tends to preserve the race against the ravages of death. Baptism as a *Sacrament* signifies the germinal urge of the soul for the higher life. Holy Communion, in which we partake of bread (made from the *seed* of chaste plants), and of wine (the cup symbolizing the passionless *seed-pod*), points to the age to come, an age wherein it will be unnecessary to *transmit* the seed through a father and mother, but where we may feed directly upon cosmic life and thus conquer death. Finally, extreme unction is the *sacrament* which marks the loosening of the silver cord, and the extraction of the sacred germ, freeing it until it shall again be planted in another *n'cabah*, or mother."

In regard to the Sacrament of Marriage and its history, Mr. Heindel further tells us:

"When we obtained our vital bodies in Hyperborea, the Sun, Moon, and Earth were still united, and the solar-lunar forces permeated each being in even measure so that all were able to perpetuate their kind by buds and spores as do certain plants of today. The efforts of the vital body to soften the

dense vehicle and keep it alive were not then interfered with, and these primal, plantlike bodies lived for ages. But man was then unconscious and stationary like a plant; he made no effort or exertion. The addition of a desire body furnished incentive and desire, and consciousness resulted from the war between the vital body, which builds, and the desire body, which destroys the dense body.

"Thus dissolution became only a question of time, particularly as the constructive energy of the vital body was also necessarily divided, one part or pole being used in the vital functions of the body, the other to replace a vehicle lost by death. But as the two poles of a magnet or dynamo are requisite to manifestation, so also two single-sexed beings became necessary for generation; thus marriage and birth were necessarily inaugurated to offset the effect of death. Death, then is the price we pay for consciousness in the present world; marriage and repeated births are our weapons against the king of terrors until our constitution shall change and we become as Angels.

" . . . As we build our bodies from the chemical constituents of the Earth, so do the Angels build theirs of ether. This substance is the direct avenue of all life forces, and when man has once become as Angels and has learned to build his body of ether, naturally there will be no death and no need of marriage to bring about birth.

"But looking at marriage from another point of view, looking upon it as a union of souls rather than as a union of sexes, we contact the wonderful mystery of Love. Union of the sexes might serve to perpetuate the race, of course, but the true marriage is a companionship of souls also, which altogether transcends sex."

It should always be remembered that "The Spirit is neither male nor female, but during the present state of manifestation it became necessary to devote one half of the creative force to the

development of the brain, wherewith we may *create* mental images which we then reproduce in concrete matter of the Physical World. This, therefore, necessitated developing physical organisms of differing sex—one expressive of one quality of the Spirit, WILL, and therefore male; the other expressive of IMAGINATION, which is female.

"As each Spirit is born alternately in a male and a female body, it expresses also alternately the twin faculties of the Spirit—will and imagination. One of these qualities predominates in each life, and accordingly makes the manifestation of the masculine or feminine. But as the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and consequently more capable of expressing the two qualities of the Spirit simultaneously and in an even measure. Thus by degrees the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man. When that point has come where there is a perfect balance, the mystic marriage takes place.

" . . . The sooner we learn to see in ourselves *a whole creative unit*, the more we preserve our own creative force, and send it upward for spiritual purposes, the sooner we shall find the man or woman *within ourselves*. The mystic marriage will then have been performed, and this links the two poles and leaves us with a consciousness which is creative in all realms of Nature."

It was no doubt a part of the sacrifice of the initiates, Mary and Joseph, that they sign the Jewish marriage contract and live as householders in Nazareth so that the bodies of Jesus might become accustomed to the vibrations of the world. However, this is an incidental matter in their case, as they were so highly evolved as to be above the need of family life. Their union was spiritual, transcending passion, a mating of souls, as Max Heindel describes.



Vegetarian Recipes

PROTEIN LOAF

Dissolve 2 tbsp. Savita in $\frac{1}{3}$ cup hot water, and add to $\frac{1}{2}$ lb. protose or other meat substitute. Mix 2 grated carrots, 1 chopped green onion, 1 chopped clove garlic, 1 diced section green pepper, 1 cup diced celery, and add 3 tbsp. tomato juice. Pour into a baking dish and bake until done. Grate a little American cheese over top and brown slightly. Serve hot or cold.

HOME MADE COTTAGE CHEESE

Place 1 qt. milk and juice of two medium size lemons in an earthenware jar and place on asbestos mat over low flame. Do not allow to boil. When curds are well separated from whey, lay a piece of cheese cloth over a colander and pour in contents of pan. Gather cloth and hang up to drain for at least 15 minutes. Then place cheese (still in cloth) in colander and cover with a saucer with a weight on top. Will be ready in about an hour.

MIXED SALAD

Slice or chop 1 large tomato, add 2 chopped cucumbers (with rinds left on), 2 grated carrots, some new onions, chopped fine, young radishes cut in half, watercress, and lettuce. Pour over this a generous amount of salad dressing or

health mayonnaise, and serve with rye crisp and cream cheese.

SALAD DRESSING

Beat 1 egg and add 1 tsp. vegetized salt and a dessert spoonful of honey. Add a little Wesson oil, beat, add more oil, beat, and continue until 1 pint of oil has been used. Then add juice of 1 lemon.

RASPBERRY SURPRISE

Over 1 cup fresh ripe raspberries pour 1 cup pineapple juice, keeping berries whole. Prepare agar by boiling 2 tbsp. agar and 1 cup water. Add 2 tbsp. honey after agar is dissolved. Cool slightly and pour over the raspberries, $\frac{1}{2}$ cup diced pears, 1 cup fresh nectarines. Fill mold and chill. Serve on crisp lettuce leaf with nut cream whip or fruit dressing with chopped nuts.

PEACH DELIGHT

Prepare $\frac{1}{2}$ cup fresh youngberries, 1 cup sliced fresh peaches, 1 cup diced ripe pears. Pour over the mixture 1 cup apple juice. Prepare agar by putting 2 tbsp. into 1 cup cold water and bringing it to a boil. Let boil for 5 minutes. Add 2 tbsp. honey. Cool for a minute and pour over the fruit mold in small glasses.

SWEET POTATO PIE

To 3 cups of hot mashed sweet potatoes (boiled until tender) add $\frac{1}{2}$ cup brown or raw sugar, 2 tbsp. molasses, $\frac{1}{2}$ tsp. salt, 3 eggs, 1 tbsp. butter or margarine, $\frac{1}{2}$ tsp. ginger, $\frac{1}{2}$ tsp. cinnamon, $\frac{1}{4}$ tsp. cloves, a small pinch of mace, and about 4 tbsp. cream. Mix well and pour into crust which has been baked. Return to oven for 15 minutes. Makes two pies.

GRAHAM CRACKER PIE CRUST

No. 1

Melt about $\frac{1}{2}$ cube butter, add 3 tbsp. brown or raw sugar, 8 graham crackers rolled fine. Mix with hands and pat in pie plate, pressing close to bottom and sides. If not moist enough, add a little more butter. Bake about 10 minutes, but watch carefully as brown sugar burns quickly.

TOMATO FRITTERS

Mix 2 cups tomato pulp, 1 small onion, sprig of parsley, 4 cloves, $\frac{1}{4}$ cup brown sugar, and $\frac{1}{2}$ tsp. salt. Cook for 20 minutes, slowly. Put through strainer and place in double boiler. Add $\frac{1}{4}$ cup butter, $\frac{1}{2}$ cup cornstarch (which has been dissolved in a little of the tomato mixture). Boil until thick, stirring constantly. Add 1 well beaten egg, pour into buttered shallow pan or platter. When cold cut into squares, dip in egg and crumbs and fry light brown. These go well with any main dish.

VEGETABLE PILAU

Melt two tbsp. butter or margarine in a saucepan, add 1 cup wheat, whole or coarsely ground, and brown for 3 minutes, stirring constantly. Pour in 1 qt. vegetable stock and add $\frac{1}{2}$ tsp. salt, 1 bay leaf, and $\frac{1}{2}$ cup raisins. Cover and steam for an hour, or until the liquid is absorbed and the cereal tender. Slice 1 large onion thinly; separate into rings and saute with $\frac{1}{2}$ cup peanuts or ca-

shews in 2 tbsp. butter or margarine; drain on paper toweling.

In the same pan heat 2 cups cooked drained vegetables, tossing them until heated through. Sprinkle 1 tbsp. lemon juice and pinch of basil over all. Turn the cooked wheat out on a hot platter, ring it with the hot vegetables, and scatter the onion rings and nut meats over all. Serves eight.

CORNMEAL MILLET SQUARES

Heat 2 cups water to boiling in top of double boiler; add $\frac{1}{2}$ tsp. salt, $\frac{1}{4}$ cup cornmeal mixed with $\frac{1}{2}$ cup cold water and $\frac{1}{2}$ cup whole millet. Cover and cook over boiling water for 30 minutes or more, stirring occasionally to keep from sticking. Stir in 3 tbsp. butter or margarine and turn into 8-inch square pan, making about $\frac{1}{3}$ inch thick. When cool cut into squares and sprinkle with $\frac{1}{2}$ cup grated Cheddar cheese. Broil until cheese melts. Serves six.

* * *

PIXIE-MIX

Pit 1 pound of dates and grind together with $\frac{1}{4}$ cup raisins and $1\frac{1}{2}$ cup dried apricots. Form into small balls and roll in chopped nut meats.

PEANUT SURPRISE

Combine $\frac{1}{2}$ cup smooth or crunchy peanut butter, $\frac{3}{4}$ cup powdered milk, and $\frac{1}{2}$ cup strained or creamed honey. Pit dates and stuff with above mixture.

FRUITIES

To $\frac{1}{2}$ cup chopped dates, $\frac{1}{2}$ cup chopped figs, $\frac{1}{2}$ cup graham cracker crumbs, and $\frac{1}{2}$ cup chopped walnuts or pecans, add 3 tbsp. orange or pineapple juice and 4 tbsp. powdered milk. Mix well and press firmly on waxed paper or buttered pan to thickness of $\frac{3}{4}$ inch; cut into squares or mold into

balls. Chill. After chilling roll in graham cracker crumbs.

DATE LOVES

Grind dates. Form into oblong rolls. Roll in macaroon cocoanut. Press half of almond in center.

HONEY CHEWS

Mix 1 cup honey, 1 cup chopped walnuts, and $\frac{1}{2}$ cup butter. Cook over slow fire until a firm ball can be formed in cold water. Stir often. Remove from fire, add $\frac{1}{2}$ cup chopped dates. Let cool and cut in squares.

—*American Vegetarian-Hygienist.*

FESTIVE FRUIT CAKE

Put into a bowl and let stand until needed: $\frac{1}{2}$ cup evaporated milk, 16 marshmallows finely cut, 3 tbsp. orange juice.

Place in a large bowl: 4 dozen $2\frac{1}{2}$ -inch graham crackers, rolled; $\frac{1}{4}$ tsp. cinnamon, $\frac{1}{4}$ tsp. nutmeg, $\frac{1}{8}$ tsp. cloves, $\frac{1}{2}$ cup dates cut fine, 1 cup seedless raisins, preferably $\frac{1}{2}$ light and $\frac{1}{2}$ dark, $\frac{3}{4}$ cup broken walnuts, $\frac{1}{3}$ cup candied pineapple cut fine, $\frac{1}{3}$ cup candied cherries cut fine, 2 tbsp. candied orange peel cut fine.

Add milk mixture. Mix with spoon, then with hands till the crumbs are moistened. Press firmly into a 5-cup loaf pan which has been lined with wax paper. Top with fruit and nuts. Cover tightly. Chill two days before slicing. Keep in a cool place. Makes a $2\frac{1}{4}$ pound cake.

PUMPKIN PIE

Combine thoroughly $1\frac{1}{2}$ cups cooked or canned pumpkin, $\frac{3}{4}$ cup sugar (brown if preferred), $\frac{1}{2}$ tsp. salt, $1\frac{1}{4}$ tsp. cinnamon, 1 tsp. ginger, $\frac{1}{2}$ tsp. cloves, $\frac{1}{2}$ tsp. nutmeg. Add 3 slightly beaten eggs, $1\frac{1}{4}$ cups milk, 1 6-oz. can ($\frac{3}{4}$ cup) evaporated milk, and blend

thoroughly. Pour into 9-inch pastry-lined pieplate and bake in hot oven (400°) about one hour, or until mixture doesn't adhere to knife. Cool, and trim with whipped cream and walnut halves.

PUMPKIN CHIFFON PIE

Beat yolks of 3 eggs and add $\frac{1}{2}$ cup sugar. Add $1\frac{1}{4}$ cups cooked or canned pumpkin, $\frac{1}{2}$ cup milk, $\frac{1}{2}$ tsp. salt, $\frac{1}{2}$ tsp. ginger, $\frac{1}{2}$ tsp. cinnamon, $\frac{1}{2}$ tsp. nutmeg. Cook in double boiler, stirring constantly, for about 6 minutes, or until thick. Soften agar (about same amount as one envelope of gelatin) in $\frac{1}{4}$ cup cold water, and then stir into the hot mixture until the agar dissolves. Cool to room temperature. Beat egg whites until stiff; gradually add $\frac{1}{2}$ cup sugar and beat until soft peaks form. Fold into filling. Pour into graham cracker crust and chill. Serve with whipped cream.

GRAHAM CRACKER CRUST

No. 2

Combine $1\frac{1}{2}$ cups (about 18 crackers) fine graham cracker crumbs, $\frac{1}{4}$ cup sugar, and $\frac{1}{3}$ cup melted butter or margarine. Mix until crumbs are moist. Press crumb mixture firmly in 9-inch pie plate. Chill for about 45 minutes.

* * *

A GRACE BEFORE DINNER

O Thou, who kindly dost provide
For every creature's want!
We bless thee, God of Nature wide,
For all thy goodness lent:

And, if it please thee, Heavenly Guide,
May never worse be sent,
But whether granted, or denied,
Lord, bless us with content!
Amen!

—Robert Burns.



Healing by Suggestion

MORE and more there is a tendency among physicians to cure by suggestion.

The progressive physician is cheerful, enters the sickroom with a smile and an encouraging word, and often sees fit to give the patient but a harmless pill and a good suggestion. It has been proved beyond doubt that the more a physician can imbue his patient with faith and hope, the speedier disease will vanish and give place to health. Thus suggestion is far beyond *materia medica*.

The faith which the patient has in his physician will work wonders. In His healing work, Christ Jesus greatly emphasized the attitude of faith. The Bible gives numerous instances of His healings, and in nearly all of them there was a question concerning the faith of the one seeking healing. To the applicant Christ Jesus said, "According to thy faith, be it unto you."

Every mother, whether she knows the potency of suggestion or not, at times unconsciously applies it in the case of her child. If the child falls and hurts itself, the mother may prolong the suffering by undue sympathy and too much attention to the injury. On the other hand she may divert the child's attention from itself by being cheerful and saying that the hurt will soon be well, and immediately give the child something interesting to do. A clever mother

keeps a stock of cheerful suggestions in mind for such occasions.

Suggestion during sleep is something which mothers will find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would when it is awake, instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root. Also in dealing with a person who is sick or is addicted to drink, if the mother, nurse, or others use this method, they will find it possible to instill hope and healing, materially furthering recovery by aiding self-mastery.

* * * * *

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

April	2—9—15—22—30
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MAX HEINDEL'S MESSAGE

(Continued from page 215)

temperature a series of changes soon take place, and within a short time a living creature breaks open the shell and emerges therefrom, ready to take its place among its kin. It is possible for the wizards of the laboratory to duplicate the substances in the egg; they may be enclosed in a shell, and a perfect replica so far as most tests go may be made of the natural egg. But in one point it differs from the natural egg, namely, that no living thing can be hatched from the artificial product. Therefore it is evident that a certain intangible something must be present in one and absent in the other.



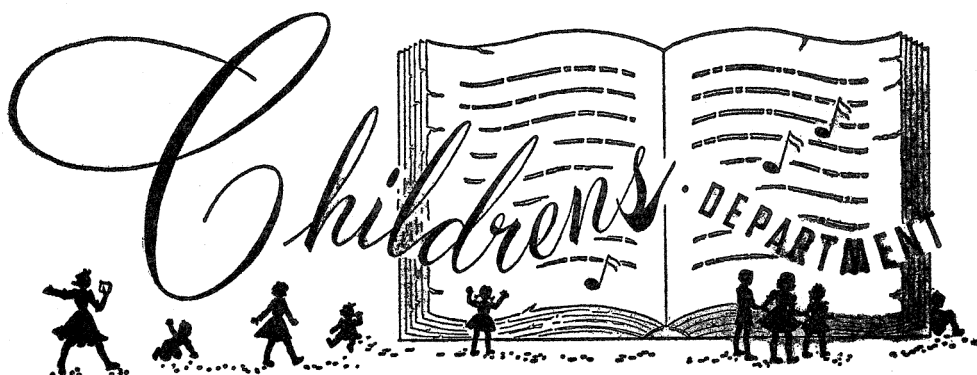
TODAY'S SCIENCE

(Continued from page 219)

which is in fact the simple method of experiment In the dawn of the atomic age there will be numberless concepts and plans in engineering, public works, legal measures and social readjustments, whose consequences cannot be foreseen for lack of experience.

If the atomic age is to be one of plenty, good living and of benefits both broad and deep in all nations, it must be accompanied by a revision of education in all countries, both advanced and underdeveloped, which must start in the primary schools—indeed in the home, and hence must start even farther back with the re-education of parents and teachers.

—UNESCO Courier, March, 1955.



Pirate Treasure

B. COURSIN BLACK

NINE-year-old Ralph and his sister, Irma, were crossing the lawn in front of their country home, on their way to the brook a short distance away. The boy's dark eyes flashed as he noted Inky, their black terrier, watching him and timidly edging closer.

"Go back, you!" he shouted, and hurried his sister along toward the brook. "That dog is nothing but a pest," he went on crossly. "He tramples the garden and chases everything. I'm going to give him away."

Irma, wise for her seven years, said nothing. Arguing only made Ralph more determined, but she wished he wouldn't act so cross toward Inky at times.

It was cool by the brook, and golden shafts of light twinkled on the lazy water. They strolled along, watching the colorful butterflies, and flashing dragonflies, and listening to the quiet murmur of the water. In a clearing not far away old Mr. Dibble was bending down near a large tree.

"Why, he's planting some flowers there," Irma said. "What a curious place to plant flowers, and look, they make a design!" She walked toward the old man and spoke to him. He looked up and his keen blue eyes twinkled as

he greeted her cheerily and nodded to Ralph, who hung back. Irma's gaze was questioning.

"I'm marking something, Miss," he told her. "Buried treasure."

Even Ralph was interested in that, and he asked, doubtfully, "You mean—pirate treasure?"

The old man looked at him sharply and replied, "Yes, son—pirate treasure."

Mr. Dibble had moved there a couple of years before and built a little cabin. Nobody knew much about him. He paid Ralph's father a small rental for the land, raised a little garden, did odd jobs for the neighbors, and kept to himself.

He leaned up straight now and gazed far away. He spoke as though his thoughts were traveling distant trails.

"Once there was another house where yours now stands—a large house of brick. And there was a big red barn, too. All about were fields, fertile fields of wheat and corn and oats.

"In the brick house lived a boy, about your age, Ralph, and his parents. He went to a school that stood a mile down the road, where the filling station is now. After school he used to roam about the fields and the deep woods. The woods

stretched far in those days, and there was a chestnut grove as well. The boy liked to sit in the shadows of the big trees and watch Adjidaumo, the red squirrel, and he became wise in the ways of White-foot, the graceful deer-mouse, and many other inhabitants of the wild."

Ralph, impatient to hear about the pirate treasure, took advantage of a pause in the story to exclaim, "But, what —." The old man paid no heed to him and continued.

"One cold day in late November the boy and his dog left the house and walked by the brook. It was larger then,



and the water ran swift and dark, as though hurrying to keep some secret meeting before the white walls of ice formed. Then the boy passed through the fields, yellow and lonely, but he knew there was life all around—unseen, unheard. There were no fences then, and no other houses. So into the woods the boy kept on going, always followed by his dog—a dog of many splotches of color and many scars, for he was a great dog to adventure. Never did the boy go out that his dog was not with him.

"The trees were bare and black against the sky. On the ground the leaves looked like easels on which Mother Nature had splashed her most gorgeous colors—reds, oranges, and browns. The boy was so intent on seeing all the wonderful things in the woods that he did not notice how late it was growing. However, his dog must have known, for he

began to act strangely and seemed to urge his master to go on. At last the boy realized that it was snowing, although he had been protected at first in the thick woods.

"Such a snow it was—great flakes that fell thick and wet and fast. It had covered the ground thickly when the boy reached the fields beyond the woods, and a wind had begun to blow. The snow became tiny, stinging icicles. They bit into his face until he could not see, for now it was dark as few nights are dark. The boy caught his foot in a root and fell. Struggling to his feet, he realized that he had sprained his ankle, for the pain shot through him like a knife. But he started on again, his dog whining beside him. Again the boy fell, and this time he did not get up.

"The dog tugged at his master's coat and licked his face, but the boy lay still. Then the dog started straight and sure for home. Through the snow he floundered, buffeted by the whirling, icy blasts, but struggling to keep to the path his instinct told him would lead him home. By the time the dog reached the house, he could hardly climb up the steps and give a feeble bark.

"From the inside of the house came the boy's father, and other men who had made a fruitless search for the boy. They took the dog in and rubbed off the snow, while he whined anxiously. Soon they were on the way back to find the boy, the dog leading the way.

"At last they came to where the boy lay, and they were almost too late. For many days afterward he lay in bed, knowing nothing, not even awaking. When at long last he opened his eyes, he asked for his dog. His mother gently told him to wait until he was feeling stronger.

"Then one day she took him by the hand and led him to the foot of a tree, and told him the dog was sleeping there. He had fought so hard through the snowstorm to save the boy's life that he had grown very tired—too tired.

"The boy grew up and went away but he never forgot. Now, for him I am marking the spot where lay the boy's treasure, the treasure of a love that never failed. The spot where his dog, Pirate, was buried."

It was dusk now, and the children thanked Mr. Dibble for telling them about Pirate and turned thoughtfully homeward. When they neared the house they heard a short yelp, and Inky was fearfully looking toward them, hesitating to come all the way. Ralph called, "Come, Inky boy!" The dog came quickly, wagging his tail and looking questioningly up at his small master. Boy and dog looked at each other. Some message passed between them, and as Ralph walked on, Inky trotted along, proudly, beside him. Something had changed his master's coldness.

Irma smiled and said, "I think, Ralph, that old Mr. Dibble is that boy grown up—come back to live near his dog."

Ralph nodded, and then, quietly, the

three pals walked toward the warm security of the friendly lighted windows of home.

CHRYSLIS

ELIZABETH ALMA MCCARTON

I saw a little fairy
No bigger than my thumb,
Flying 'round the rose bush,
Wings flashing in the Sun.

She stopped to kiss a rosebud,
Whose eyes were filled with dew,
Because a fuzzy caterpillar
Had stolen kisses, too.

With her little magic wand
She chased the bug away;
He crawled into a cocoon,
And there he'll have to stay

Until the little rosebud
Forgives the saucy guy,
And the little fairy
Makes him a butterfly.



For the Children You Know

Our attractive little prayer card for children, 6¼x4 inches, printed partly in gold, and illustrated as above, makes a pleasing and helpful gift for New Age children. Why not keep some on hand for the children you contact? They are only 10c each. We also have in stock some astrological drawings for children, showing the signs, planets, and parts of the body ruled by each. These are 10c per set of twelve sheets. Our Sunday School Lessons, covering each solar month are only 15c each.

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Oceanside, California, U.S.A.

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Recognizing divine origin calls for man to recognize his purpose here on earth. What is the purpose of our life? Why were we created in the first place? We are fundamentally a development and extension of God-life itself. We are a part of the very Being only in that we have been generated from and by Being; therefore, we must direct our lives through the free will which has been given unto us to perfect ourselves even as Being was, is and shall be perfect. We must exercise wisdom, strength, love and harmony to bring order out of the chaos which surrounds us internally as well as externally. Above all, we must serve with selfless love by losing ourselves in the divine love which God extends in benediction over all life. Love God; love life—Archibald H. Allen, 32°, K. T.

—From *The New Age Magazine*.

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Assistants in housekeeping for Rose Cross Lodge and Sanitarium Building.

Assistant in printshop.

Gardeners.

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