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## Towards Cooperation

Today we are faced with the pre-eminent fact that, if civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples, of all kinds, to live together and work together, in the same world at peace.

—*Franklin D. Roosevelt*

We, the peoples of the United Nations, *determined . . .* to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of the nations large and small, and . . . to practice tolerance and live together in peace with one another as good neighbors . . . *have resolved to combine our efforts to accomplish these aims.*

—*Charter of the United Nations*

Far from discouraging us, the difficulties of the present hour should rather strengthen our resolve. Are not freedom of the individual, and respect for the dignity of man, the very bases of the system set up by the United Nations? Without the support of the common will of all the peoples of the world, peace would be no more than a truce . . . The universality of the human spirit is not a matter of arithmetic but consists essentially in a unity with diversity of opinions, systems, and points of view.

—*James Torres Bodet*, Director General of UNESCO

We must never lose faith in man's potential power for good, and we must never lose hope for mankind.

—*Ralph J. Bunche*

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

—*William M. Scott* in *THE AMERICAN FRIEND* for April 13, 1950

Cooperation, not antagonism, is the key to achievement. The world is looking to us for an example of what free men can achieve. We dare not fail. The destiny of generations to come is in our hands—we are making history. This is our challenge, and our opportunity.

—*Human Relations in Modern Business*

As man advances in civilization, and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races.

—*Charles Darwin*

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# EDITORIALS

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## New Age Patterns

**O**CCULT philosophy teaches that the chief object of evolution is the development of the individual—the unfoldment of the inner powers which every individual, as a differentiated cell in the great Body of God, possesses in potentiality. Experience, in all its various forms, here on this earth plane is the principal means of unfolding these latent faculties into dynamic powers, and it is therefore in keeping with our belief in Divine Wisdom and Justice that the trend of evolution should be such as to provide conditions in which the individual is offered the opportunities for full exercise of his freedom, initiative, and ingenuity in participating in all manner of activities. As he progresses he develops the ability to learn by observation rather than by hard experience, and herein lies the value of history. We may, if we are intelligent, learn from past mistakes not to repeat the errors in judgment and action made by others.

As we look back in history we can observe the gradual growth of the idea of the essential importance of the individual, and of the establishment of a regard for the freedom and welfare of the individualized Ego as the primary factor in government and civilization in general. One of the leading citizens of the world, and former President of the United Nations Assembly, Dr. Herbert V. Evatt, points out in his fine book, *The Task of Nations*, that:

“Democracy is based upon the great principle of freedom of the individual.” He goes on to say that democracy arises “out of Christian teaching and tradition,” regarding “each individual as an end in himself,” and “society should be designed to give the fullest possible expression to the individual’s desires and needs.” Government in a democracy “is based on the freely expressed will of the people.” And, equally as important are the obligations this implies “on the part of the individual toward society.”

Truly, democracy does arise “out of Christian teaching and tradition,” for it was the coming of the Christ as the indwelling planetary Spirit of the earth that gave man the impulse to unfold the inner qualities of unselfishness and unity which would make it possible for him to establish and participate in a democratic way of living—a way of life destined ultimately to flower in Universal Brotherhood. Mr. Evatt states that “the political maturity of a democratic country” is indicated by the willingness of its citizens to “carry out their obliga-

tions to the rest of the community out of a sense of duty and an appreciation of the interdependence of all its members," rather than "because they are forced by law to do so," and with that we fully agree. However, this is also the test of the Christianity of an individual, for the more Christian a person becomes the more he recognizes the basic unity and interdependence of all humans, and the more he comes to respect the rights and opinions of others and to work with them cooperatively for the good of the whole.

David E. Lilienthal, former chairman of the U.S. Atomic Energy Commission, and another outstanding citizen of the world, draws attention in his inspiring book, *This I Do Believe*, to the fact that:

"The basic source of the strength of American democracy does not lie in an 'economic system.' The well-springs of our vitality are not economic. They go deeper still; they are ethical and spiritual." One of the finest chapters in Mr. Lilienthal's book is entitled, *Wanted: New Patterns of Cooperative Effort*, and in it he points out that here in the United States "We believe in man. We believe in men not merely as production units, but as the children of God." Furthermore, he says that it is our belief "that the purpose of our society is not primarily to assure the 'safety of the State' but to safeguard human dignity and the freedom of the individual. As a people we have built upon a faith in the Spirit of man." Then Mr. Lilienthal continues with admirable insight: "We understand . . . that learning the art of getting along together is mankind's most difficult and by all odds its most important and rewarding task," and that an American uses "one of the most beautiful phrases in our language" "when he says to those with whom he has been in disagreement: 'That's not the way I see it, but I'll go along with you.'" From this attitude "of reasonableness and respect for the opinion of others" frequently comes "one of the finest fruits of thought: a composite judgment, the product of many minds."

Students of the Western Wisdom Teachings think of the United States of America as the seed ground for the coming New Race. It is the melting pot where from the blending of many nations will come a New Race, freed from the separative influence of the Race Spirits and living according to the Universal Pattern of the Christ. The basic design for our future way of life is indicated in Mr. Lilienthal's statement that "learning the art of getting along together is mankind's most difficult and by all odds its most important and rewarding task." It requires a certain amount of unselfishness for a person to be able to get along with other people, to cooperate with them in a spirit of give-and-take. The more unselfish we become the more cooperative we become. Thus it appears obvious that cooperative endeavor coupled with individual responsibility is a New Age pattern, and anyone who wishes to fit into Aquarian Age conditions and render service therein will be obliged to develop the ability to get along with other people.

It is no mere coincidence that the phrase "human relations" has become so prominent in our present day vocabulary, nor that we see in our modern educational system a definite trend toward teaching children to accomplish a common objective in group endeavor. Pupils these days are graded on their ability to get along with their associates and to work with them harmoniously, and by many progressive teachers this ability is considered much more important as a preparation for life than the mere storing up of information about this or that subject. The Christ came to inaugurate a regime of **Universal Brotherhood** among all mankind, and certainly this can never come about until we, in our own immediate spheres, learn to respect the rights and opinions of others and work with them for the common good. If we were not taught this at home or in school, or if we escaped learning it in the religious activities of our youth, then we should be grateful that it is emphasized in the Western Wisdom Teachings, which are based upon the precepts of the Christ. He gave us specific directions for weaving the Universal Pattern in such admonitions as:

"Resist not evil; love your enemies, bless them that curse you, and pray for them which despitefully use you; forgive and ye shall be forgiven; give and it shall be given unto you; seek and ye shall find; all things whatsoever ye would that men should do to you, do you even so to them."

These patterns of conduct are based upon spiritual laws which operate even more surely than any law of the land, and as we weave them into the fabric of our innermost selves we make ourselves channels for the work of the Higher Ones who guide our evolution. The Elder Brothers strengthen the good wherever they find it; the Brothers of the Rosicrucian Order work particularly through those in scientific and government work, and through those who have connected themselves with the Rosicrucian Fellowship, the preparatory school for the Rosicrucian Order. They never praise, never blame. We are left to decide for ourselves whether we will place ourselves and keep ourselves under their guidance by expressing in our daily lives the kindness, sympathy, tolerance, and cooperativeness which are basic teachings of the Rosicrucian Philosophy.

At present we can only glimpse the full beauty and grandeur of the New Age Patterns, but the broader our vision, the more clearly can we see them. It is indeed a wonderful privilege to live during this time and to help to weave this particular part of the Great Tapestry of Life—to help to bring into actual manifestation the archetypes of Christ's Kingdom on earth. Max Heindel indicated the nature of our task when he said:

"We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the World."

# THE Mystic



## ... LIGHT

## Power Through Group Prayer

By ANNIE S. GREENWOOD

**T**HE late Dr. Alexis Carrel aptly pointed out that prayer is "the most powerful form of energy that one can generate." Through prayer one becomes a liberator and wielder of spiritual power. Moreover, several persons, attuned and praying together in the unity of mutual aspiration, constitute a combination for the release of power far greater than that of the same number of persons praying separately. Greater power is released through a group and results correspondingly greater may be expected. This superpower is invoked by the recognized need of the praying group, not created by them; it is something the pooling of individual endeavor enables the group to liberate, utilize, or direct to certain worthy ends. When the sincere and consecrated Spirit-power of one individual is added to that of another and yet another, the result in spiritual arithmetic is not addition, but an amazing and richly satisfying multiplication. It can be used to solve practically any problem presented to human beings.

What actually takes place in prayer activity? What is the principle involved? Who should form such a group? What are the qualifications for the members of the group? For what should the prayer be? How conduct such a group? Let us consider these questions.

*What takes place? Several persons*

"assembled with one accord" interact upon one another, fusing their forces into a group consciousness, and becoming an instrument for generating spiritual power far greater than could be obtained by any one of the group working alone. Through the deep realization of each, the united effort sets into dynamic motion the spiritual energies which their recognition calls forth. As stated in *The Rosierucian Fellowship Healing Service*: "When a person is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the water-spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought form which they have created. Thus the object for which they have united will be accomplished."

*What is the principle involved? The intense desire of each is strengthened by the equally intense desire of the others, thus adding another degree of desire which none had previously possessed. Since all desire the same thing, their emotional appreciation of it is increased, and their confidence as to the realization of their desire may also be augmented.*

*Who should form such a group?* Any group of people with a common spiritual object to be accomplished may pray together effectively, but their combined effort is more powerful if they are astrologically in tune. Business men and women, housewives, farmers, students, teachers—young and old people—any group whose hearts are set on the desire to serve may effectively come together in prayer. Yet, it may be well to add that this coming together should be spontaneous, each person feeling an urge from within to meet with the few toward whom he is drawn. Promotional methods of organizing are unlikely to result in the formation of effective prayer groups. Often two or three members of a family or household can form a little unit; sometimes just husband and wife. It may help to have people with similar interests—even in the professions or industries—but they should at least have a whole-hearted desire to accomplish a common object.

*What are the qualifications?* Since the main object of prayer is (or should be) “to get into as close communication with God as possible, in order that the Divine Life and Light may flow into, illumine, and enable us to grow in His image and likeness,” the one who prays should, first of all, have a real faith, coupled with a sincere desire to serve—to become a channel for the manifestation of the God-power. The more intensely one can concentrate and accompany his concentration by an equally intense feeling of love and devotion, the more efficiently does one pray. Also, each member of the group should willingly subordinate his personal interests and cares to the group requirements of a weekly meeting and individual daily meditation. This indicates a degree of unselfishness needed for group achievement.

*What to pray for:* The Rosicrucian Philosophy explains that the burden of our prayers should be praise and adoration to God, because “our desire bodies are formed from materials of all seven

regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the substance of the lower regions of the Desire World, but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the region of soul-light, soul-life and light to our spiritual nature. . . . selves in this material, giving added



life and light to our spiritual nature . . . ‘Seek ye first the Kingdom of God and His righteousness’ is the commandment. When we comply with that command we may rest assured that ‘all these things’ will also be given. Therefore, when we pray for a friend let us put our whole heart and soul into the petition that he may permanently seek the Way, the Truth, and the Life, for having once found the greatest of all treasures no real necessity will ever be denied.” If the group is composed of members primarily interested in becoming better channels for the Divine Light and Power, it is perhaps wise to make the individual needs a starting point for group work. The first week’s prayers might well be for health, harmony, and guidance of each member. Then attention can be turned to other individuals or conditions. It is frequently found that in unselfish work for others one forgets his own anxieties and at the

same time finds his own needs met.

*How should the group be conducted?* Prayer is intimate and sacred, requiring peace and inspiration to make it effective. Most groups, large or small, profit by a short introductory talk or carefully guided discussion along spiritual lines. The fires of aspiration may be more effectively kindled in this way and the intensity of feeling necessary to accomplish the desired object may be attained. The general tone of the meeting should always be: "Where two or three are gathered together in My name, there am I in the midst of them."

It is, of course, highly desirable that many be doing this practical spiritual work. There should be therefore, as many such units as possible. A small unit is almost sure to work in greater harmony than a large one, and the greater the feeling of unity the more powerful the spiritual energy generated. In any church or other religious organization where many wish to participate in prayer groups, it is a good plan to set aside one evening a week or month for a general meeting, lasting possibly an hour or longer. At the beginning the leader might give a general inspirational talk to all. There might be reports from representatives of the smaller groups to increase the feeling of unity and the desire to accomplish a common object. Then each small group of three or more who have chosen to work together, might spend the rest of the time holding its own sectional meeting: Or there might be a reversal of this order, leaving the general meeting for the last.

I have known as many as eighty persons to assemble one evening each week for such a meeting. Sometimes one speaker from each section would report to the entire audience some of the outstanding progress, or specific results accomplished in his or her own section. Many of the reports were ample proof of prayer group success. It has changed discord into peace and harmony; transformed tension into poise; produced healing of apparently incurable illness;

brought the solution of legal difficulties, and outstanding success to community projects.

Usually each member of a special unit carries in his pocket a card bearing the names of those in his particular group and pledges himself to spend at least three minutes daily in prayer for the welfare of each. This necessitates small groups but it does much to maintain interest and to promote the general welfare and spiritual growth of every member.

If any one of the number feels that his need is something so private that he does not want even his co-workers to know what it is, he may merely request that divine guidance be given him. If willing freely to mention his desire, he may condense it into the briefest wording, such as "harmony with associates," "a forgiving heart," "better health," etc. Such brief notation on the card, following the name of each member, gives every worker a specific guide for the two or three minute daily prayer.

This is wonderful spiritual cooperation. It builds a deep group-consciousness of untold value and magnifies the individual's power. It enables him to tap hidden resources he had not known. Participation in this group-consciousness may be had by all who are willing to set aside their own special desires for a few minutes daily and join others who are equally willing to do so. It is a high privilege to serve the Christ in this way.

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#### CORRECTION

In the August issue of *The Rosicrucian Magazine*, in the article *The Lost Word of the Old Testament*, page 348, second column, line 18, the last word of the line should be "Latin" instead of "Greek."



# The Count de Saint-Germain

By O. R. GEORGI, D.C.

**T**HE origin of Count St. Germain has never been historically established. Police officials of many countries have tried to throw light upon this mysterious personage without avail. Frederic II said of him that no one could ever "figure him out." His winning personality, his soulful eyes, his profound knowledge in all subjects gained for him in all countries friends who esteemed him highly. One of the most intimate of these was Prince Ludwig of Braunschweig.

It should be mentioned here that the Count St. Germain described in this article is not to be mistaken for Count Robert St. Germain, born 1708 at Lons-le-Saulnier. The latter was first a Jesuit, then a soldier successively in French, Palatine, Austrian, and Russian services, and later Danish War Minister. At the beginning of the rule of Louis XVI he was French War Minister. In this capacity he tried to introduce some reforms into the French army and in doing so fell into disgrace at the French court. This fact contributed to the confusion concerning Saint Germain, the great occultist, mystic, and messenger of the Great White Brotherhood.

According to reports of his contemporaries Count St. Germain spoke English, French, German, Italian, Dutch, Portuguese, Russian, and Spanish with equal fluency. He never claimed to possess a universal panacea or even the philosopher's stone, nor boasted he ever of having supernatural powers. It is true, however, that he frequently spoke about the deep mysteries of nature. He was frugal, lived very moderately, and never drank while eating. He never ate meat or drank wine.

Some of his contemporaries called him a charlatan and a swindler, but these accusers were mostly political ene-

mies who coveted his great knowledge and *savoir faire*. In his role as secret emissary for several nations he endeavored untiringly to bring about peace between the warring factions, and several times misguided warmongers tried to eliminate him.

Most of the Count's contemporaries describe him as a man who gave his associates much to think about. He appeared to possess an abundance of worldly goods but most of the attention focused on him was due to the rumors which constantly circulated about him.

In accordance with the custom of many potentates of the day, the Count traveled under many different names. In 1750 he is said to have lived in the Southern European countries as Marquis de Montferrat; later in Venice as Count Bellamare; in Pisa as Chevalier de Schoening; in Milan as Chevalier Welldone; in Geneva as Count Soltikow; in Schwalbach as Count Tzarogy; in France as Comte de St. Germain; in Dresden as Prince Ragozy; in England as Marquis de la Croix Noire; in Holland as Monsieur Surmont and also as Marquis d'Aymar.

The French composer, Jean Rameau, and an elderly lady, a relative of the French ambassador to Venice, Count de Gergy, stated that they had known St. Germain in 1710 as a man who appeared to be about forty-five years old. In 1759 Countess de Gergy met St. Germain again at the court of Louis XV. She watched him with great astonishment for some time and finally asked him: "Will you have the kindness to tell me whether your father was in Venice about the year 1710?" "No, Madame," replied the Count, quite unconcerned, "it is very much longer since I lost my father; but I myself was living in Venice at the end of the last

and the beginning of this century. I had the honor to pay you court then and you were kind enough to admire a few Barcaroles of my composing which we used to sing together."

"Forgive me, but that is impossible; the Count St. Germain I knew in those days was at least forty-five years old, and you, at the outside, are that age at present."

"Madame," replied the Count, smiling, "I am very old."

"But then you must be neary 100 years old."

"That is not impossible." And then the Count related to Mme. de Gergy a number of familiar little details which had reference in common to both. The old ambassadress was finally convinced and exclaimed: "For all that you are a most extraordinary man, a devil."

"For pity's sake!" said St. Germain in a thundering voice, "no such names!" (I Cooper Oakley, *Comte de St. Germain.*)

Kauderbach writes about St. Germain in 1760 and estimates his age to be in his late thirties. He further narates that a friend of his who was seventy years old had said that he had seen St. Germain in the house of his father when he was a boy and had not noticed much change in his appearance. The secretary of the Danish legation, Morin, became acquainted with the Count on a journey to Holland in 1735 and insisted that the Count had not aged a single day in 25 years.

While in Paris the Count was often imitated by a comedian who carried the nickname "Mylord Gower" and who had the gift of impersonating the characteristic personalities of the day. This Mylord Gower moved in circles which St. Germain did not frequent, and in his role as St. Germain would tell stories including that of having been acquainted with Jesus Christ and Pontius Pilate.

F. M. Grimm relates that St. Germain once passed by a church in Paris and upon entering it was deeply impressed

by a magnificently sculptured statue of Christ Jesus. He remarked: "I am astonished at the similarity of this Christ with the original one whom I have known very well." He then proceeded to tell the whole story of Christ. He was then asked if he meant it seriously. "Oh, yes, very seriously," was the reply. He is said to have related the story so convincingly that the listeners lived the action and imagined themselves to



**COMTE DE ST. GERMAIN**

*Philosopher, Freemason, diplomat, and Rosicrucian Initiate—The Count St. Germain was the wonder man of the Eighteenth Century.*

have been witnesses. Grimm states further that St. Germain was well received by all sovereigns of Europe and that they listened to him with interest. George III of England called him his friend. He donated much money to useful purposes and gave away with one hand what he received with the other. He often received large sums for diplomatic services rendered.

In 1762 the Count visited St. Petersburg where he was well acquainted with

the four brothers Gregory, Ivan, Alexander, and Fedor Orlow. When St. Germain came to Livorno after the defeat of the Turkish fleet by the Russians, the proud Count Alexander Orlow treated him with a consideration which he seldom extended toward anyone. In 1772 Gregory Orlow met the Count who was then in company of the Margrave of Ansbach on a journey through Nuremberg. Orlow told the Margrave concerning St. Germain: "Voilà un homme, qui a joué un grand rôle dans notre révolution." ("Here is a man who has played a great role in our revolution").

Voltaire wrote Frederic the Great of Prussia in a letter dated April 15, 1760: "C'est un homme qui ne meurt point et qui sait tout" ("This is a man who never dies and who knows everything"). Whereupon Frederic replied: "M. le Comte de Saint-Germain est un homme pour rire."

Count Lamberg wrote concerning St. Germain: "Nobody knows who this strange man is. He possesses a thousand talents which are rarely combined in any one man. He plays the violin marvelously and when he stands behind a screen one is under the impression to hear five or six instruments . . . he can also write with both hands simultaneously." Others called him a one-man orchestra.

Baron Gleichen wrote in 1750: ". . . he also showed me numerous other things and many precious stones, especially sparkling diamonds of astonishing size and perfection. I believed to see the treasures of Aladdin's magic lamp. Among others I saw an opal of huge size and a white sapphire as big as an egg which outshone all the other gems by its brilliance. I dare call myself a connoisseur of jewels and can give the assurance that the eye could not discover anything which cast any doubt as to the genuineness of these gems, especially since they were unmounted."

Countess Félicité Genlis who saw St.

Germain daily for over six months describes him thus: "He looks about forty-five years old but according to the testimony of people who had seen him thirty to thirty-five years previous he was certainly much older. He was of medium height, well built, and had an elastic walk. His hair was black, his skin brownish, his facial expression intelligent, and his smile revealed the prettiest teeth in the world. He spoke many languages fluently and was a brilliant musician. He also painted in oils with magnificent, rich, and shining colors which he made himself. He complied conscientiously with all outer forms of religion, was very benevolent and lived up to the highest moral standards."

According to the memoirs of Lady Craven, St. Germain never ate or drank anything when he was invited to dinner. One of Horace Walpole's amusing letters to Sir Horace Mann dated December 9, 1745, contains the following excerpt: "The other day they seized an odd man who goes by the name of Count St. Germain. He has been here these two years and will not tell who he is or whence, but professes that he does not go by his right name. He sings and plays on the violin wonderfully, is mad, and not very sensible."

St. Germain was well acquainted with the Marquise d'Urfe, who was said to have had connections with the Rosierucians who became prominent at the Hague.

Chronicler Graeffer of Vienna records a visit of St. Germain to Vienna about the year 1781. Here, the Count gave to Mesmer, and also to the chronicler's uncle, the bookdealer Rudolph Graeffer, instructions concerning the use of magnetism in healing. At this meeting St. Germain made a statement from which it can be concluded that he was the inspiration of Schiller's drama *Don Carlos*.

In the course of the conversation St. Germain said: "Consider this pearl." And with these words he pulled out a tie pin set with a large pearl. "This

gem," said Graeffler, who had been fascinated by it for some time, "must be worth more than the famous historical pearl of Cleopatra." The Count replied: "*Allerdings* (to be sure), but I could dissolve it in vinegar and its loss would not worry me. What's more, a coming German poet, who will rank high among poets, is presently hatching a plot in which a Princess Eboli will say: 'Like the wealthy merchant who unmoved by Rialto's gold gave back to the ocean the valuable pearl, too proud to barter it off below its worth.' That pearl was also created by me."

In other words St. Germain knew this passage in *Don Carlos* even before it was written down by Schiller, who is said to have begun the drama in 1782.

The verse referred to in *Don Carlos* is as follows:

*Love is the only treasure on the face  
Of this wide earth that knows no  
purchaser*

*Besides itself.*

*Love is love's price.*

*It is the costly gem beyond all price  
Which I must freely give away,  
Or — bury*

*Forever unenjoyed — like that  
proud merchant*

*Whom not the wealth of all the  
rich Rialto could tempt —*

*A great rebuke to kings — to save  
From the deep ocean waves his  
matchless pearl,*

*Too proud to barter it beneath its  
worth.*

Marquis Posa in *Don Carlos* is considered a double of St. Germain's personality. If St. Germain made an occult projection upon the creative consciousness of Schiller he must have left there the stamp of his own personality. St. Germain was in reality what Posa was in fiction—the true friend, well-informed counsellor, and man about all courts of Europe.

St. Germain was also very active with the organization of freemasonry and the Order of Maltha. In this capacity he

used the name of Freiherr von Gugomos. At the masonic convention in Darmstadt, August 16 to September 5, 1776, he said in his opening speech:

"My youth and first years of study were directed upon more knowledge. The answers to my questions did not satisfy me. An inner urge for more knowledge of the world, theology, and the laws of nature awakened within me; secretly I read the Bible, the prophets and philosophers of ancient and modern times. I had the great fortune to meet a wise man on my way who taught me the hidden secrets of nature and God. After my admission to freemasonry I discovered that in many respects there was much confusion and the symbols were enigmas without connection. Nevertheless, masonry will remain *the form* in which the Order of the Templars will hide itself and from which it must recruit its members."

Gugomos also promoted many of the famous European spas for which he saw a great future. To the planning committee of Baden-Baden, the *aquae aureliae* of the ancient Romans, he said: "Start your project energetically and you will be successful." The project was eminently successful, as was always the case with whatever St. Germain undertook.

On February 27, 1784, the Count is said to have died at Eckernfoerde, a town in Danish Schleswig near the German border. On March 3 he was allegedly buried at the Nicolai church there. The church register reads: "Died, on February 27, 1784, the so-called Graf von St. Germain and Welldone, buried at this church without a sermon of the clergyman. Further information is not available."

Karl von Hessen reports that at the time of his supposed death the Count looked neither old nor decrepit; however, he appeared to be sad. The Prince wrote verbatim about him: "He was perhaps one of the greatest sages who ever trod this world. He loved humanity; he used money only to give to the

poor. He even loved animals and his heart was concerned only with the welfare of others . . . I have never seen a man of a cleaner character . . .”

Before St. Germain thus made his exit from public endeavor he instructed Dr. Lossau, an apothecary, physician, and brother mason at Eckernfoerde to treat the poor of the city free of charge according to the rules of the Rosicrucians. He stipulated an annuity of 1200 *thalers* for this purpose.

That St. Germain was also a great healer and herbalist he proved many times. He once saved the life of the King of France on the latter's journey to Metz where he fell deadly ill. The so-called St. Germain tea, which is composed of natural depurative herbs, enjoyed great popularity all over Europe for over a century. This tea is very valuable in cases of auto-intoxication and for general body cleansing. St. Germain, when asked about the secret of his amazing longevity by the English consul, Van Dyke, in Livorno, said that he used the above-mentioned tea for self-purification and kept a strict diet at all times.

To illustrate how divided the opinions were about the mysterious Count we quote the obituary of Professor Remer in No. 56 of his newspaper *Neue Braunschweiger Nachrichten*, April 6, 1784: “The great chemist Marquer died in Paris last month and also that notorious and vociferous vagabond Count St. Germain.”

Duke Ferdinard von Braunschweig, who knew and esteemed St. Germain, demanded that the obituary be changed. Professor Remer then wrote on April 12, 1784:

“Count von Saint-Germain whose death has been mentioned in this paper does not merit the insulting words that were used. He had peculiarities which are characteristic of every genius. Persons who have known him intimately and whose judgment is reliable testify that he was a man of deep insight into

the mysteries of nature. He used what he knew ardently for the benefit of humanity until the end of his life.”

The townspeople of Eckernfoerde, however, doubted the honest death of St. Germain, and as late as 1836 word was going around that they had seen St. Germain walking in his own funeral procession.

In 1788 he was seen in Vienna where he resided at the Lascia-Haus. He was known as *der Amerikaner* on account of his interesting description of America, which he visited during the Revolutionary War. He spent much time in the laboratory of the Rosicrucians at the Landstrasse behind the hospital, where he showed the brothers experiments in oriental science. Mystical societies flourished in those days in Vienna and the word “Rosicrucian” was on everybody's tongue in the 17th and 18th centuries. But besides the various groups of Rosicrucians there were other groups which were more or less connected with masonry, such as the Alchemists, Magnetopaths, Thaumaturgs, Templars, Illuminati, Asiatics, and the Harmonious Society; all of those groups found many and willing adherents. Some of the initiations at which St. Germain presided are recorded and the central theme is always the “grand oeuvre” (great work), which consisted of the transmutation of the lethargic creative energy in man into dynamic spiritual power. Duclos tells of the Rosicrucian master, Zadig, who had accomplished this work and who, after having reached the respectable age of 354 years, still looked like a young man. St. Germain had, according to the occult tradition, accomplished this work in the 13th century under the tutelage of a Syrian master at the mystical retreat of Damcar. The great Ego known as St. Germain and also as Christian Rose Cross would thus be over 600 years old now, and, judging by the evidence, he and his associates are still looking for and helping all serious aspirants to accomplish the **Great Work.**

# A Legend of Lemuria

By MARK HALPERN

**I**T is only when man attains the broad perspective of the infinite that he begins to understand that the Divine Plan, regardless of the appearances of passing earthly phenomena and conditions, is working its perfect and just way through the stream of human evolution. Man's true spiritual sight then gradually begins to open. He no longer judges the world and humanity from the limited perspective of his fleeting little earthly life, but through his Spirit's illumined vision of immortality. He realises that the Creator is not in a hurry for His children to mature into enlightened spiritual giants; but that, instead, the Plan for man seems to be a slow but thorough education in spiritual living, through repeated assimilation of the difficult experiences in the School of Life.

Thus it is that with increasing enlightenment the darkness of fear and doubt and resentment, which often results in a cynical and pessimistic outlook on life, vanishes from the mind of man and he knows the serene unquenchable faith of those who have awakened to the Truth. No longer is he dismayed at the slow pace of spiritual evolution in the human race. He knows that the infinite stream of life moves on, and that naught can stay its progress. The irresistible impulse behind it is from the omnipotent and omniscient Absolute—the Root of Existence.

\* \* \*

**C**OUNTLESS æons ago, occupying a part of the earth that now lies under the waters of the Pacific Ocean, the mighty continent of Lemuria was the homeland of millions of human beings. In that primordial distant past, the atmosphere hung from the heavens in a mystic veil of profound secrecy.

Although it is true that even during

those days in the dawn of human life on this planet, man was given free will to work out his high destiny, yet, being but a child just starting to School, Providence saw fit to give him some degree of protection in his unfledged condition. Accordingly, Shining Ones, who had elsewhere already gone through the evolutionary education awaiting man on this planet, were sent from the Higher Spheres to assume guardianship over their younger brothers on the Earth during the early period of development.

At first, all the Lemurians followed the guidance of the Shining Ones. But gradually, large numbers of them began to go astray, and indulge in perverted practices, as they yielded to tempting promises of nature spirits and allowed themselves to be englamoured by phenomena. Came the time when all but a few of them were giving their allegiance and offering human sacrifices to a monstrous entity that had taken the form of a golden dragon and could talk with them in a human voice. The dragon's name was Jyrax.

The Shining Ones did their best to make the Lemurians see the grave error of their ways. But since the free will of every human being had to be respected, it being the divine gift of the Creator, the heaven-sent Guardians of the Lemurians could not impose their own will. Sadly they watched their younger brothers plunging deeper into darkness.

However, when things had gone so far as to have reached a veritable crisis, the Shining Ones convened in the great capital of the continent, in a large open-air structure, called by the Lemurians "The Pavilion of the Gods." Their leader was a tall, golden-haired figure of noble grace and serene dignity called Palomis. Rising to his feet, he addressed

that glorious assemblage of Shining Ones:

"My brothers in this mission to Earth, we have done all in our power to keep our younger brothers of this planet from leaving the path which they must inevitably tread to the realization of their true divine nature. Would that it had been otherwise, and the people of Lemuria had heeded our guidance. Then this human experiment on Earth might have progressed successfully on this continent. As it is, you all know that it has this day been decreed that Lemuria must be destroyed in fire, so that its atmosphere may be purified of the foul practices taught the people by the brothers of darkness. Yes—mighty Lemuria is to be given to the purging flames on the morrow; then it will sink into a watery grave beneath the ocean.

"But be not saddened, my brothers. Not all of the Lemurians have deserted us. There is a small group of seven—who are even now approaching to present themselves to us. They have remained loyal. Is it not heartening to think, that even at the very beginning of their spiritual evolution through the veiling darkness of earthly matter, there are already some who have caught a glimpse of the Truth? Seven out of many millions may not seem to be many. But in the eyes of our heavenly Father, seven Egos who already have begun to bloom amongst the weeds in His garden of recent planting, must of certainty be pleasing."

As Palomis concluded, a group of seven Lemurians entered. Bowing humbly before the Shining Ones, they stood there in silence.

Palomis greeted them with a gracious smile. "Welcome, brothers of Lemuria. We are grateful for such loyalty given us. Speak up if there be aught you would say, for are we not all brothers?"

The spokesman of the group of seven stepped forward and began: "O Shining Ones from above, our great Elder Brothers of the Light, if we have remained faithful to you, it is because

we see in you that which we would be ourselves. It grieves us that all other Lemurians have not seen the same, but have chosen to follow the teachings of Jyrax, the golden dragon. We have tried to turn them unto your ways; but they heed us not. They threaten us with great harm unless we join them.

"We have come here not because we are afraid, O great Elder Brothers. It is because of the dreams all of us have had these last seven nights. We see a lone star shining in the dark heavens.



Then, as we watch it, it begins to grow larger and moves across the heavens, taking on the form of great tongues of flames. We see the people of Lemuria fleeing in terror as the strange flaming star draws near. Then, the earth begins to fall apart and fires break out between the cracks. The heavens let loose great flaming tongues that shoot down and, together with the flames from the earth, devour all living things. We fear for our people. Pray tell us, O Palomis, the meaning of the dreams."

Then Palomis replied: "O faithful younger brothers, it is for good reason you have had that dream and been led here as a result. Know, then, that the

continent of Lemuria is doomed. Before another sun has set on this planet, ravenous consuming fires from heaven and earth shall destroy this land in a mighty holocaust that shall leave naught but deserts of ashes. It has been decreed from above—and so shall it be.

“Let us now pray for the millions of Lemurians who have given their allegiance to the dragon. Let us pray that when their Spirits are released from their bodies by the hungry flames, they will take with them the memory and consequences of their wandering from the Path of Light—and not make the same mistake when they again return to the earthly School of Life . . . .”

And it was even as Palomis had said.

The following day, the fires broke out from the heavens and earth, just as the little group of the seven faithful Lemurians had dreamed. But the Shining Ones and the group of seven were untouched by the flames. As they all sat there together in the Pavilion of the Gods, Palomis arose, raised his right hand and uttered three words in the language of the sphere from which the Shining Ones had come.

Immediately an ethereal cloud of pulsating Light enveloped all those present. As one, they ascended in a radiance of beatific glory. The fiery heavens opened up to receive them, and they entered safe and unscathed. And they were seen no more from the inferno that had once been Lemuria.

\* \* \*

Yes, man is slow to learn. But that he is learning, cannot be denied. Among the latter Lemurians there were only a few who listened to the Divine Guidance. Now, amongst us, there are many. Some day there will be many more. Ultimately, the great majority of human beings of this planet will be enlightened. Whose imagination can picture fully the blessed state that will be man's in that wondrous day?

### REMEMBER—

A task without a vision is drudgery; a vision without a task is a dream. A vision is the hope of the world.

Faith in the future helps one to sit tight in the present.

The road to success is open and plain, but some prefer taking a detour.

The man who tries to dodge his duties usually finds the detour rougher than the road.

Next in importance to having a great aim is to know when to pull the trigger.

In the school of experience some of us pay, and some of us work our way through.

The one who can take advice is superior to the one who gives it.

It is better to fail doing something than to succeed doing nothing.

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### ROSICRUCIAN BOOKS IN BRAILLE

We are happy to announce that in the June, 1950, issue of *The Braille Book Review* there is an item stating that *The Message of the Stars* has been hand copied into Braille in 8 volumes, and is to be found in the Library of the New York Guild for Jewish Blind, 1880 Broadway, New York City. This is a nationwide organization which lends books to any and all blind people.

Here at Headquarters we have the following Rosicrucian Fellowship publications available in Braille: *The Rosicrucian Cosmo-Conception*; *The Rosicrucian Mysteries*; *Rosicrucian Christianity Lectures*; *Letters to Students*; *Gleanings of a Mystic*; *Mystical Interpretation of Christmas*; *Junior Course of Astrology—10 Lessons*; *Monthly Lessons: Rebirth, the Master Key*; *The Law of Rebirth Enunciated by Paul*; *The Remedy*; *Christmas Message*; *New Year's Resolutions*; *Preparedness*; *The Path and Living the Life*; *He Is Risen*; *The Rosicrucian Fellowship—What It Is*.

These books are lent free of charge to any blind person upon application. Your cooperation in furnishing us with names of friends who might be interested in these books will be appreciated.

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California



# The Fall of Egypt

By ANTHONY TAFFS

(Conclusion)

**I**N one of the upper rooms of the Alexandrian palace, before a small altar of Isis, Charmian knelt in earnest prayer. It was not for herself that she prayed, but for her Queen. Uppermost in her mind was not the gradually increasing disgrace of the fifteen years spent with her wayward mistress, now held up to the world's derision. It was of Cleopatra alone that she thought. Without hesitation she had cast in her lot with her Queen to the end, even when it became obvious that Egypt's power was falling in pieces, and that Antony had lost all control of his tottering kingdom. Even when the dying suicide, Antony, was brought to the side of his Queen for the last time, and the Roman legions of Octavius surrounded the castle of Cleopatra, Charmian never for one moment thought of leaving her. Nor did she envy those former friends of both, who, deserting to the side of the young Octavius, were now in favor and prosperity. Her whole concern and worry was for the Queen, who ever since Antony's death had been acting as one demented. She had begun staring fixedly and silently into space, as though fascinated by some apparition, and later had begun talking wildly to the empty air.

Early that morning, Octavius' soldiers had stormed the palace, and all within were virtual prisoners of the new dictator. The castle was under rigid surveillance, and no one was to enter or leave. After a short interview with Octavius, Cleopatra had been struck with sudden whims, and held out with the obstinacy of a child for some trifling concession. Tearfully she had pleaded with the Roman soldier on guard, and finally prevailed upon him to have a

fruit peddler bring her a basket of figs, for which she had conceived a sudden desire. Only a short while ago, the vendor had left them with her, whereupon Cleopatra had closed herself in her room, after pushing Charmian ungently outside.

A vague, uneasy premonition filled Charmian's heart; she prayed before the small, veiled statue for healing strength for her Queen. "Isis," she breathed, "forgive her all the years of folly and sin with her Antony. How dearly she loved him! Be merciful, Goddess of true Love; give her the strength to return with me to Memphis to do penance. The power of Egypt is now broken forever; Antony, last crumbling bulwark of our country is dead; but you, Isis, still hear prayer—O grant this request!"

The candle flickered before the veiled statue and lighted the pale gold halo surrounding the head of the goddess. Stern-lipped and suspicious-eyed, the helmeted Roman guard stood motionless, near the only door leading from the Queen's chamber. His task it was to make sure that she did not escape. His eyes betrayed no interest in the countless curios displayed on tables and on side-boards, or for the tapestries decorated with hieroglyphics. Bare-kneed in his coarse tunic, he stood mute and sullen, all humaneness seemingly long ago trained out of him through the rigors of martial discipline and the horror of Rome's continual civil wars. He eyed the kneeling Charmian, not with hostility, but with an apathy tinged with distrust.

Yet this impassivity could upon occasion be touched into feeling, as had been evidenced early that morning. When Cleopatra, throwing her pride to the winds, had cried like a child on

his shoulder, he had unbent and sullenly sent for the fruit vendor. That his heart was capable of sympathy was shortly afterwards to be evidenced.

Rising from her knees, Charmian went to the door of Cleopatra's chamber. Instantly the soldier shifted his position, blocking the entrance with his huge bulk.

"I am still my Queen's subject," said Charmian haughtily (in the Latin which Antony had taught her), "and it is not customary for foreigners to bar our access to our sovereign."

"I heard, if you did not," came the rejoinder, "your Queen's command for you to leave her in peace. She in unhappy enough without unwanted witnesses to her distress."

"I am her only friend," answered Charmian. "She cannot be left alone. I must go to her, and you shall let me pass."

"I serve Octavius," replied the soldier, "but where his commands do not conflict with those of the Queen of Egypt, I gladly use my sword in her behalf."

With this surprising ultimatum, his hand went to his sword-hilt. The impasse was put to an end by the voice of Cleopatra from within, speaking in Latin. Evidently she had overheard the raised voices.

"Charmian! I must see you now."

A moment of silence followed; the soldier then bowed his head in concession, and stepped aside. Charmian passed within.

The Queen was sitting in her regal chair, near the golden couch. She was deathly pale, but very erect; Charmian gave a low cry when she saw her.

She was wearing her regal purple robe and her golden crown. Never had they been worn since the day of the procession to the Inner Court, when she had failed the great test.

"My Queen, it is true!" cried Charmian. "You are returning to Memphis!"

"It is too late now," said Cleopatra, with a smile. "May I not humble my-

self when I am about to die, in those very robes in which I first sinned?"

"Come quickly, sit by me, Charmian, for I have but a few minutes to live. Do not fear; I am calm and sane; my madness has passed. I must tell you something, my dearest, my faithful friend," she continued, putting her arms about her and kissing her tenderly. "I would not have you misjudge me after I am gone. You knew, as I know, that I ruined Antony; that of my own free will, I dragged him down into sin—I, who could once have redeemed him, had I been true. But do not think me worse than I am, Charmian. You know that I used an ointment to ensnare his heart, but that was before I knew him. I want you to know this also. Never again after we met, did I use the formula. Oh, I did not destroy it—I could not bring myself to. The dreadfulness of my punishment was that I loved him so, yet feared that I would lose him. The formula was the one unailing weapon that I never intended to use, but kept as a last resort. You remember when he left me and returned to Rome. I knew when he left he would marry, but I used no perfume on my arms to keep him. I refused to cheat him and myself. But he came back, he came back," she continued, almost fiercely, "he tired of her and returned. I admit it was wicked; I should have renounced him, but at least I kept clean from sorcery. And, oh, Charmian, I have been punished for my sin—every day terrified of losing my husband!"

"But that was not my chief punishment," she continued in a low tone. "The crocodile-masked priest—I know now who he is—began appearing to me, more often, like an obsessing evil Spirit, ever at my side, inciting me to wickedness. You and the whole world blame me for keeping Antony at home, when he should have been preparing for war with Octavius. But, my dear, whenever Antony left me, the demon appeared. 'You are losing him,' he would chant, 'use the ointment while there is time.'

I could not stand the torment, and kept Antony by my side, whatever the cost. I devised foolish entertainments, new adventures for us both, and wrecked the finances of Egypt trying to save myself and him. When he went to battle, in terror I went with him; when I fled in my ship, he followed. That day, Charmian, he lost the world, but not till then did I know for sure that he loved me, and now I have lost him."

"But I finally triumphed, Charmian, yes, I did! At his death, again the evil Spirit appeared, urging me to use the formula a last time upon Octavius. I could still save Egypt, he said. Then it was that I did what I should have done that midnight years ago. I seized the formula, tore it into shreds, and flung it in the demon's face. Then he told me his name—Katmu, and that Octavius would march me to Rome in triumph. Octavius came to see me this morning, and by his manner confirmed the terrible prophecy. I couldn't stand it, I must have gone temporarily insane. I sent for a basket of figs, but concealed beneath them were two deadly asps."

She raised her right wrist, and, horrified, the other saw two pin-prick marks.

"It is too late now," she continued. "Now that I feel courage and strength returning, I am dying. But death is not for you, Charmian. Conquer where I failed. I was weak, and in the end I paid. You will only increase your evil karma until you face your past. Charmian, this is my last request. I beg of you—succeed where I failed—go back to Memphis, brave the humiliation and disgrace alone, without me—grow strong!"

"As for me, to the hell of Set I shall be sent for a space. But who knows, Charmian, Love is strong, and perhaps the merciful Isis will let me atone for my sin. Perhaps in the suicide's limbo, I shall meet him again, and out of the torment of suffering, be able to help him, be privileged to remedy in some small measure the evil that I did him!"

\* \* \*

Octavius faced Charmian with a slightly puzzled expression. On the couch a sheet covered the body of Cleopatra.

"It was a pity," he said, half aloud. "Why should she kill herself? She would have added greatly to my Roman triumph. But there—these Egyptians. She has asked to be buried by the side of her Antony. I suppose she will have to be humored in this last request."

"And now yourself, madam. I have the greatest admiration for your country. I come, I hope, as a deliverer, not a conqueror. You, for instance, what request can I grant you, to show my good will? Would you care to be one of my retinue and follow me back to the great city of seven hills, and see the wonders of a people who know how to live?"

Her heart throbbing with hope, Charmian bowed to the ground.

"Great lord of the Romans," she began, "I thank you for your kindness, and I have only one request—let me return to the temple at Memphis."

"Ah, the temples," said Octavius, mildly interested. "One hears so much of them. Strange, the hold temples have over this barbarous people . . . unknown animal-faced gods worshipped . . . nonsense, all of it. I am afraid, my lady, I must discourage this Eastern superstition."

"It is my only request, my lord," repeated Charmian, and then in Egyptian, under her breath: "Isis, Isis, hear me now, grant this one prayer, let me suffer to redeem myself."

"Isis," repeated the conqueror, catching the first word of her prayer. "It is I who have the power now; my legions work wonders with their disciplined might. I answer prayers, not the gods. But as far as that goes," he paused indcisively, "you are a prisoner of war, of course. But out of respect for your dead Queen, yes—I suppose you may do what you wish."

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic

(TWENTY-SECOND INSTALLMENT)

### Magic: Black and White

*(Continued)*

**E**VERY midnight the Elder Brothers at their service open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours. First, in order that they may deprive the Black Grail of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the inert carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute the evil within the temple; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

The Black Brothers, instead of transmuted evil, infuse a greater dynamic energy into it and speed it on its mission in vain endeavors to conquer the power of good. They use for their purposes elementals and other discarnate entities which, being themselves of a low order, are available for such vile practices as required. In the ages when men burned animal oil or candles made



from the tallow of animals, elementals swarmed around them as devils or demons, seeking to obsess whoever would offer an occasion. Even wax tapers offer food for these entities, but the modern methods of illumination by electricity, coal oil, or even paraffin candles, are uncongenial to them. They still flock around our saloons, slaughter houses, and similar places where there are passionate animals, and animal-like men. They also delight in places where incense is burned, for that offers them an avenue of access, and when the sitters at seances inhale the odor of the incense they inhale elemental spirits with it, which affect them according to their characters.

This is where the protection we spoke about before may be used. When we live lives of purity, when our days are filled with service to God and to our fellowmen and, with thoughts and actions of the highest nobility, then we create for ourselves the *Golden Wedding Garment*, which is a radiant force for good. No evil is able to penetrate this armor for the evil then acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us.

But alas, none of us is altogether good. We know only too well the war between the flesh and the Spirit. We cannot hide from ourselves the fact that like Paul, "the good that we would do, we do not, and the evil that we would shun, that we do." Far too often our

good resolutions come to naught and we do wrong because it is easier. Therefore we all have the nucleus of evil within ourselves, which affords the open sesame for the evil forces to work upon. For that reason it is best for us not unnecessarily to expose ourselves at places where seances are held with Spirits invisible to us, no matter how fine their teachings may sound to the unsophisticated. Neither should we take part even as spectators at hypnotic demonstrations, for there also a negative attitude lays one liable to the danger of obsession. We should at all times follow the advice of Paul and put on the whole armor of God. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the Great War for spiritual supremacy.

#### *Our Invisible Government*

It is well known to students of the Rosicrucian Philosophy that each species of animals is dominated by a Group Spirit, which is their guardian and looks after these, its wards, with a view to bringing them along the path of evolution that is best suited to their development; it does not matter what the geographical position of these animals is; the lion in the jungles of Africa is dominated by the same Group Spirit as is the lion in the cage of a menagerie in our northern countries.

Therefore these animals are alike in all their principal characteristics; they have the same likes and dislikes with respect to diet, and they act in an almost identical manner under similar circumstances. If one wants to study the tribe of lions or the tribe of tigers, all that is necessary is to study one individual, for it has neither choice nor prerogative, but acts entirely according to the dictates of the Group Spirit. The mineral cannot choose whether it will

crystallize or not; the rose is bound to bloom; the lion is compelled to prey; and in each case the activity is dictated entirely by the Group Spirit.

But man is different; when we want to study him we find that each individual is as a species by himself. What one does under any given circumstances is no indication of what another may do; "one man's meat is another man's poison"; each has different likes and dislikes. This is because man as we see him in the Physical World is the expression of an individual indwelling Spirit, seemingly having choice and prerogative.

But as a matter of fact man is not quite as free as he seems; all students of human nature have observed that on certain occasions a large number of people will act as though dominated by one Spirit. It is also easy to see without recourse to occultism that the different nations have certain physical characteristics. We all know the German, French, English, Italian, and Spanish types. Each of these nations has characteristics which differ from those of the other nations, thus indicating that there must be a *Race Spirit* at the root of these peculiarities. The occultist who is gifted with spiritual sight knows that such is the case, and that each nation has a different *Race Spirit* which broods as a cloud over the whole country. In it the people live and move and have their being; it is their guardian and is constantly working for their development, building up their civilization and fostering ideals of the highest nature compatible with their capacity for progress.

*(To be continued)*

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One grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle*

## 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.*

### Restoration During Sleep

Q. Do all our vehicles function synchronously in our waking state?

A. By their activities during waking hours the desire body and the mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissue. On the other hand, the vital body faithfully endeavors to restore harmony and build up what the other vehicles are tearing down.

Q. Is the vital body wholly successful in this endeavor?

A. It is not able to withstand entirely the powerful onslaughts of the impulses and thoughts. It gradually loses ground and at last there comes a time when it collapses.

Q. How does this affect the individual?

A. The vital fluid ceases to flow along the nerves in sufficient quantity; the body becomes drowsy, the Thinker is hampered by its drowsiness and forced to withdraw, taking the desire body with him.

Q. What is the resultant state of the physical body?

A. This withdrawal of the higher vehicles leaves the dense body interpenetrated by the vital body in the senseless state we call sleep.

Q. Is sleep an inactive state?

A. Sleep is not by any means an inactive state. If it were, the body would be no different on awakening in the morning from its condition when it went to sleep at night; its fatigue would be just as great.

Q. What occurs during sleep?

A. Sleep is a period of intense ac-

tivity and the more intense it is the greater its value, for it eliminates the poisons resulting from tissue destroyed by the mental and physical activities of the day.

Q. What is the result?

A. The tissues are re-built and the rhythm of the body restored. The more thoroughly this work is done the greater the benefit accruing from sleep.

Q. How is this work done?

A. The Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and the desire body when the lower vehicles have been left in sleep. There the restoration of the rhythm and harmony of the mind and the desire body is accomplished gradually as the harmonious vibrations of the Desire World flow through them.

Q. How does this aid the vital body?

A. There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body.

Q. What is the procedure followed?

A. The higher vehicles, as it were, steep themselves in this elixir of life. When strengthened, they commence work on the vital body, which was left with the sleeping dense body.

Q. How does this benefit the dense body?

A. Then the vital body begins to specialize the solar energy anew, rebuilding the dense body. Without this restoration there would be no awakening, the bodies would remain asleep, as sometimes happens in natural trance.

Reference: *Cosmo*, 92-94

# WESTERN WISDOM BIBLE STUDY

## The Revelation of Saint John the Divine

(Continued)

### THE SAVED OF THE TRIBULATION PERIOD



And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God:

and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

.....  
And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them, unto living fountains of waters: and God shall wipe away all tears from their eyes.

—Revelation 7:1-4; 13-17

The Law of Rebirth, one of the basic laws taught in the Western Wisdom Teachings, is under the administration of four great Beings called the Recording Angels, or Lords of Destiny. They see that every individual gets a chance to obtain as much experience as he or she can stand. If it is necessary for

a person to remain one thousand years in the invisible worlds between births, he remains. If not, he comes back sooner. Some people come back within a few hundred years because they have evolved to the point where *they learn quickly*. These Lords of Destiny are the "four angels" mentioned by St. John.

The "servants of our God" to whom John refers as being "sealed . . . in their foreheads" and numbering "an hundred and forty and four thousand" are those who live according to God's laws so that they fashion the "white robe," the "golden wedding garment," or the soul body (composed of the two higher ethers of the vital body), which will be essential for living in the next great Epoch, the New Galilee. Nine is the number of humanity, and the digits of 144,000, added, give this number. Hence it is indicated that the greater portion of humanity will evolve—through "great tribulation"—sufficiently to make the transition into the Sixth Epoch.

"In the New Galilee humanity will have a much . . . more ethereal body than now. The Earth will be transparent also, and as a result these bodies will be more easily responsive to the spiritual impacts of *intuition*. Such a body will not get tired, hence *there is no night* . . . New Galilee . . . will be a land of peace (Jer-u-salem), for Universal Brotherhood will bind all beings of all the Earth together in *love*. There can be no death, for the tree of life, the faculty for generating vital force, is made possible by means of an ethereal organ in the head, which will be evolved in those who are even now being taken out as forebears for the humanity of that coming Epoch."

(To be continued)

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# TODAY'S SCIENCE

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## Psychiatry and Religion

**O**CCULTISM predicts that science and religion will unite eventually and work together harmoniously at the great task of salvaging humanity. Even today, we see complementary techniques and similarities existing between psychiatry and religion, although in the former we do have new methods and a difference of vocabulary. For "sin" we have "neurosis," for "salvation" we have "integration" etc., coming from an extended knowledge of man's mental and emotional life. Once body, mind, and Spirit were regarded as being separate and hostile to each other. The flesh warred with the Spirit; it was of the earth and Spirit only was divine. Mind could be the arch-deceiver. This separation led to all sorts of austerities so that the Spirit might be glorified. Today, we know that the "mortifications of the flesh," far from exalting the Spirit, may result in mortification of all that makes man humane and wholesome. All that exists is essentially divine; body, mind, and Spirit interact so that it is not possible to make a working distinction between them.

However, we must not fail to see that behind religion and its old terminology is a reality as valid today as ever. For, even though a condition may be known as a "neurosis" instead of a "sin," it remains a human experience as prevalent and troublesome as ever. A change of approach and name does not abolish a thing, and while it may be true that "sin is geographical" (as Bertrand Russell suggests), it is wrong to think of it as illusionary. Psychiatry joins religion in upholding the reality of sin or neurosis, the symptoms of which are anxiety and guilt. The confessional box and the psychiatrist's

couch alike testify to a disruptive power. Religion emphasizes as a cause, "any want of conformity unto, or transgression of, the law of God." Psychiatry stresses a similar lack of conformity with the laws of nature.

For the truly religious, the law of God is Love and not merely the ten commandments or a creed, just as for the enlightened scientist the laws of nature are not merely the expression of a ruthless necessity, but are laws of the full and right use of all faculties. In the view of both, man is seen as a being who can obey the law and thrive, or be condemned, through some form of violation, to a great variety of spiritual, mental, and physical suffering. Where there is disrupted harmony between man and nature, man and man, or man and God, there appears invariably some form of neurosis, psychosis, guilt, despair, violence, illness, or poverty.

Righteousness (right use), on the other hand, is health of Spirit, of mind and of body as well. Since all three are interdependent, the sickness which is sin or neurosis often finds its expression in a psychosomatic illness or other disorder of bodily function.

In religion and in psychiatry, the process of healing soul-sickness is basically the same. The talking out of resentments, hatreds, confusions, wrongdoings, the confronting of deep inner conflicts, and the acceptance of individual responsibility enter into both. Both result in a breaking of dark barriers and in a purging from terrible feelings of anxiety and guilt; both tend to give a new meaning to the universe, a purpose to life, and a sense of oneness with others, leaving the individual calmer and stronger.





## The Astrologer Discusses the Fifth House

By ELMAN

**T**HE fifth house of the abstract horoscope is the second point for both the fixed-sign square and the fire-sign trine. The release of its potentials provides a very great channeling for spiritual on-going.

The fifth house is below the horizon—in the northern hemisphere—and to the right of the vertical of the wheel—west. It is the middle house of the quadrant initiated by the fourth house; this quadrant is called—or can be thought of as—the family sector. Being below the horizon the fifth house is in the hemisphere which pertains to the consciousness of the separate self. Being west, it is in the “fated” hemisphere—those chapters of experience which Life brings to us to deal with as best we can; we do not exercise self-determination as much in these patterns as we do—or can do—with those in the eastern hemisphere.

The four fixed signs—Taurus, Leo, Scorpio, and Aquarius—and their corresponding houses—the second, fifth, eighth, and eleventh—are the signs and houses of resource and sustenance, by which the quadrants initiated by the cardinals are “fed.” The first house initiates the consciousness of “I AM an individual;” the fourth house says: “I AM an individual factor in a pattern of family, heritage, and race.” The

resource made possible by the fifth house enables Humanity to realize: “I have the power to contribute to the stream of life through the exercise of my love-consciousness and to sustain my creations by my own resource of love-power.” The Sun, which abstractly rules the fifth house through the sign Leo, is the essential symbol of Power of any kind just as, literally, the Sun is the radiant source of life for our solar system, its creation. From this resource we are urged to release life-giving energies through the exercise of parental love and we give incarnation to other Egos who come in as our children. We also give life to impersonal expressions in the creativity in Art. Biological or impersonal, in loving our children or in loving our creativity and the work we are devoted to, these realeasements are all expressions of the creative aspect of love-power.

Because of the resources of intense potential implied by the four fixed signs and houses, the unregenerate patterns which are involved with them imply a corresponding intensity of karma. The essential keyword implied by unregenerate Leo is misuse of power through the exercise of egotism. (By “unregenerate Leo” is meant frictional patterns concerning planets in Leo or the Sun itself, wherever it is in the chart.) The symbol which we use for the “square

aspect"—a square with horizontal base—when applied to the wheel falls in such a way that the angles coincide with the midpoints of the fixed houses; the second of these—the midpoint of Leo—provides the upward turning point as we travel around the wheel counterclockwise from the Ascendant. In this picture we are alerted to the importance of regeneracy of the fifth house: until that potential is regenerated, the consciousness remains fixated in levels of possession and egotism—second and fifth houses, both below the horizon. If we can imagine the fixed square being "stopped" at the sixth cusp and the currents "cut off," the energies which—symbolically—would seek to rise upward into the relationship quadrant above the horizon are frustrated and boil and churn back and forth within the first five houses, and the I AM of the first house remains fixated in a limiting expression of possession desire and power desire; possessions become objects of love consciousness and people who should be loved and sustained by love become the objects

of the power consciousness, to be dominated and utilized as are inanimate possessions. A great symbol is shown in this frustrated pattern: the story of Man's inhumanity to mankind; Man's imprisonment of himself by himself.

When humanity identifies its possessions as symbols of power and children as objects of power rather than of love, we see the consciousness of egotism trampling through human experience. This consciousness, activated by the first four houses and sustained—if such can be called sustainment—by unregenerate levels of the fifth house depicts, in symbolic form, the concept of dynasty: groups of individuals vibratorily united through a family pattern or a national

pattern who are held in a mold of family as an expression of power and egotism. The individual and his essential rights are considered a cipher—at best, a pawn—in the maintenance of this fixated, rigidly organized plan. Marriage is based on position, heritage, and possessions; religion is a conformance to ritual and dogma by which the power and supremacy of the pattern is continually emphasized; education is a tool for the molding of minds according to the expediency of the plan. In fact, the third house, in this symbol, is impaled between the first and fifth houses. Having no releasement beyond the fifth house, education remains purely a thing of rote, tradition, and repetition of a

limited intellectual organization. History tells this story over and over again; we have all gone through phases in which we functioned as—and felt like—ciphers in a family or nationalistic pattern; it is really an expression of the tribe consciousness of humanity. As such it fulfills an evolutionary need and, as such, it is good. However, in due course of time it must be tran-

scended if the race is to evolve. Those who have recognized, to a degree, their inherent powers but who remain unregenerate are those who act as the tyrants, despots, and autocrats of families, groups, and nations; they are the "givers of commands" and the "wielders of whips." Those who remain in the first four houses, not as yet having come into an awareness of their powers, are the victims of the others; they are the superstitious and the credulous, the minions and the slaves. They live in their surface awareness, their desires and physical needs, their subservience to anything they fear or do not understand. They have, in short, not yet become aware that they are resources of

#### FREE WILL VS. ASTROLOGY

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

power and self-determination. They are scarcely aware of individual purpose and individual potential. They exist as factors in an over-all pattern which exists as a molding for their experiences.

When people come to a point of feeling unsatisfied, restless and bored with the crystallized patterns they have been living with and desire to find a more satisfying and more extensive release for their energies, then study the chart with an eye to analyzing the fifth house potentials. This analysis must of course include a study of the Sun because the Sun is the abstract symbol of the ability for self-determination. Many people crystallize because they have put their lives into channels that they themselves do not really want; in other words they have side-tracked themselves into artificiality of pattern and, being "fed up" with their own mistake are eager to get back to their real selves and begin to live constructively and happily in accordance with the best potentials in their charts. Some of these people have side-tracked themselves because of a reaction of fear of, or subservience to, a stronger will which has sought to force them out of line due to ignorance or to a lack of sympathetic awareness of their real needs. Self-determination, let it be said, is an aspect of courage—the fifth house is self-expression backed up by the regenerated qualities of the first house. However, when purpose is electrified in the consciousness, release-ments of hope, courage, and renewed enthusiasm are made and the person feels that he truly has been "born again." He must know what he wants to do with his life and if he continues to fulfill his responsibility patterns he has every right to re-determine his upward progress. In dealing with such a chart, create mandalas of every Sun-aspect; determine to what degree the person can re-direct a new course of living and help him to understand why he was impelled to move off from his rightful path so that he can meet the challenges of his aspects of conscious-

ness more successfully in the future.

In regard to the frictional patterns involving the fifth house, one in particular can be dealt with here; the assistance that the astrologer, as philosopher-friend, can render to parents who are stricken by what is perhaps the most pathetic form of human suffering—their reaction of grief to the transition of a beloved young child or little baby. All human beings incarnate through their parents, specifically, by the Law of Vibratory Sympathy. Those persons who, as husband and wife, lovingly extend an invitation to incarnation to another Ego may have in back of them a history of possessiveness and parental domination over their children in the past. The conscious mind may not recognize it—and usually doesn't—but if a new incarnation is "cut off" the parents, from a philosophic standpoint, need not feel that their parental experience has been frustrated. That transition was made by Law, just as the incarnation was. Occult explanation tells us that many Egos incarnate for a short time in order to re-establish contact with this dimension in order that their on-going may be more completely made. Such children come in to parents who, for some inner reason, must learn to let go. Somewhere in the past there was too much holding on as an expression of parental authority or power and perhaps the progress of the child in the past was inhibited or frustrated. Also, when an Ego makes transition through some sudden or violent agency and the physical body is destroyed the person may come back very soon to establish its links, and then, not being intended to remain for a full span of incarnation-experience, it goes on in its progress. Encourage, if you can, an elasticization of viewpoint in the minds of such parents; encourage them to renew, if possible, the expression of their love power in some way. Encourage them, above all, to neutralize tendencies to prolonged grief, brooding and disintegrative sorrow, and point out to them that as

long as they themselves are in incarnation they need not cut off all expressions of their love-potential. Try to help them, in other words, to keep their fifth house consciousness alive and expressive. To keep the fifth house alive is to keep the heart alive.

In the fire-sign mandala we connect the cusps of the first, fifth, and ninth houses, forming an equilateral triangle, the "upward" of which is the vertical from the fifth to the ninth.

When the power-aspect of the fifth house is amplified by the love-consciousness the symbolic insignia is drawn of the potential for joyousness. The suggestion is made at this point that we consider joyousness as being much more significant than just a feeling—usually temporary—of well-being or of satisfaction. Joyousness is a spiritual state in which—or by which—the Higher Self of Humanity is able to express its constructive releasements regardless of outward conditions of a frictional or difficult nature. It is in joyousness that we exercise the best dominion over our conditions and affairs, because joy is one of the attributes of the love-consciousness. It enables the releasement of power for the best good of all concerned because love clarifies the perceptions to an awareness of the inherent good in all people and of the best potentials and meanings of any condition or experience.

The best of Leo—and the fifth house—is the "smiling heart"—the radiating enthusiasm and overflowing of high spirits that charge human life—and relationships—with loveliness, buoyancy, and charm. It is the insignia of pleasure and luxury by which the consciousness of Man expresses its awareness of amplitude—both inner and outer. It is the "house of hobbies" since a hobby, in the true sense of the word, is the *creative releasement of an intense interest*, a beloved pass-time, a re-creative and harmonizing activity. A psychological re-directive can be presented to people who have become stagnated

through too much preoccupation with routine, responsibility - fulfillment and practicality. Everyone can find a channeling for release of creative and re-creative impulses if he wants strongly enough to organize his life accordingly. Psychology has proved over and over again the power of a vibrationally synchronized hobby to infuse into human life a new awareness of joy, enthusiasm and well-being on all planes.

The first house is self-awareness; the fifth is creative self-expression; the ninth is the creative aspect of wisdom, distilled from experience. The first is being—I am; the fifth is joyful being—I love; the ninth is wise being—I understand.

The fifth house is love in its most one-pointed expression. It is a radiation from the individual consciousness which is a releasement of powers for the person from whom they emanate and a warmth and stimulation to those who receive it. The fifth house is traditionally called the "house of children." That interpretation, however, is a derivative. In the chart of a specific individual the fifth house is the insignia of his creative love potential: it paints the picture of his awareness of children as a factor in his relationship consciousness—it is his potential as a loving giver of life. The Love by which we parent other Egos is our level of that Divine Love expression by which a solar system is incarnated. Herein can be seen why egotism on the part of parents or teachers can be a death-dealing agency to the lives of children and pupils. Egotism is retroactive; it boils back into the levels of self-glorification and self-interest. Love is interested in the true welfare and up-going of those to whom it gives life. Kahlil Gibran refers to parents who love truly as "bows from which arrows spring forth"—to go on in their development and to fulfill their *own purposes and destinies*.

Let us appreciate, more than ever before, that expression of Love which

made possible our incarnation. Let us learn of parental love from those who have gone before us and recognize that our on-going was made possible because they responded to the opportunity to release life in their releasing of love. And we must recognize that as we too, whether parents or not, do create a greater beauty for all when we tap our

resources of joyous-heartedness; in doing so we, by the processes of sympathetic vibration, actually parent the joyousness in the consciousness of all people who come in contact with us. We want to live life in joyous terms, courageously, generously, and beautifully. In order to do so, we must express the heart-center and live lovingly.

## The Astrologer Discusses the Aspects

### PART ONE—THE "BAD" ASPECTS

**T**IME was when the writer shared with many astrological students the understanding that "square" and "opposition," being "bad" aspects, meant the same thing; also that "good" aspects, the trine and sextile, were thought of as being the same. Time came when the writer realized that if "square" meant the same as "opposition," and "sextile" the same as "trine," the same symbol would be used for both pairs of aspects. It must be established in the minds of students that every symbol utilized in astrology has its own particular, unique significance and that no two symbols can really mean the same thing. There would be no point to such an approach. These symbols are picturings of profound spiritual realizations which were given to Humanity by the Great Ones ages ago.

If the progress through the wheel from Ascendant to the twelfth house pictures cyclic evolution, the placement of the planets by sign and house, the focalizations of consciousness for expression during incarnation, then the aspects picture the mechanism of the Soul in action—the *how* of this endless expressing. The mechanical sciences require a knowledge of weights, leverages, balances, and counter-balances, gravity, propulsion, and so on; in other words, the principles of how the mechanism

functions to achieve a certain result. A horoscope, evolved from geometrical design, contains picturings of principles as they manifest in human incarnation as expressions of consciousness; and every symbol that is used in this particular science pictures an essence or a function of that essence.

The dynamic approach to human psychology has proved that a "switch in viewpoint" often makes possible an immediate clarification of the cause of a problem and reveals the needed directive. We, as astrological students, have tended to crystallize our viewpoint of the square and opposition aspects and to settle, mentally, into the picture that they are the bad aspects. The words "bad" and "evil" have been a part of our mental picturing ever since we were able to interpret anything; if we are going to evolve a constructive approach to psychological astrology we must switch our viewpoint of, and attitude toward, the meanings of these particular symbols of energy expression.

It is a debatable point—this reference to "bad" aspects. Can people who are astrologically uninformed, and in the throes of a personal problem, really be helped, way down deep, if their minds and feelings are impressed by references to the "bad" aspects in their charts? There is no getting around it—we all have a subconscious, instinctive reaction to words like "bad"; they ignite our

inner picturings—or memories—of ugly distressing, frightful, and difficult experience patterns. The astrologer who says, "Oh, this is very serious—you have a bad aspect between your Saturn and Mars" risks putting his client down about five notches. There is something so ominous about such a statement that, in simple kindness and mercy, we cannot present such interpretations to people who have come to us for guidance.

Astrologers who have become fixated in the "badness" of the square and opposition aspects are those who have not inquired into the real meaning of these symbols. By "real meaning" is meant spiritual or philosophical significance. Since we must identify these symbols in some way in order to transmit our thoughts, let us switch our word-approach into something toward which the client may react more favorably.

It is suggested that the word "frictional" be substituted for "bad." Everyone understands that "friction" means "resistance," but people are not so inclined to feel disturbed by that word. Also, as in the case of a match being frictionally rubbed, the result is an ignition which provides light and warmth. So it is with us, inside ourselves, and our square and opposition aspects. Certain levels of our consciousness "rub against" other levels; the result is an ignition of awareness through pain-reaction, which serves to point out a necessity for redirection of consciousness. Since all the planetary patterns of a horoscope are enclosed within the wheel, the picture is shown that mankind interprets experience from within—in consciousness—not from without. In other words, the source of our experience-interpretations is not in the experiences themselves but *in our own center of awareness and reaction.*

Let us consider the square and opposition aspects—symbols in terms of their essential, abstract picturing. Use a blank, twelve-housed wheel for each. For the square, connect the midpoints of the fixed houses—second, fifth, eighth,

and eleventh—by straight lines; the result is a square resting on a horizontal base which starts, cyclically, in the second house. This is the symbol we used for the "square aspect" between any two planets in a horoscope.

The houses involved in this picturing are the "houses of resource," the well-springs of intense desire, feeling, love, and capacity. These four houses—and their abstractly related signs (Taurus, Leo, Scorpio, and Aquarius) include our deepest reaction-potentials. All astrological students know that there are two other squares; we call them the "cardinal" and "mutable" squares; but it is the fixed-house square that is used to portray this abstraction of "badness"—troubles and pains, sorrows, limitations, and all manner of negativism. This symbol tells us, when it relates any two planets in any two signs or houses of a chart, that the present need for regeneration at those points is very great. Notice that, in the square-design, when we come to the end of the lower horizontal—in the fifth house—we make a right angle; not diagonally to right or left but straight up, in order to progress further on the evolutionary path. So it is with the other turnings—right angles at each corner. Thus the square aspect is seen to be uncompromising in its demands upon the consciousness; for this reason the square aspect is referred to as being the "most difficult," the "worst," or the "most evil" of planetary relationships. We are taxed most severely in our development at these points. Why?

The horoscope, in its entirety, is a composite of the person's consciousness of cosmic principles—on his particular evolutionary level. Therefore it follows that two planets square to each other in a given chart are not "bad planets"; it simply means that the person is in a consciousness stage of relative unawareness of principle. An individual's unawareness may be very varied and this variety is shown by multiple fric-

(Continued on page 427)



## The Children of Virgo, 1950

*Birthdays: August 24 to September 23*

**N**ATIVES of Virgo, the common-earth sign, usually have a splendid intellect: a quick, clear, and logical mind, as well as a good memory. However, they are inclined to be critical and unsympathetic, particularly toward those subject to their orders, and should therefore cultivate tolerance and compassion. Languages, science (chemistry, in particular), hygiene, and diet are their favorite studies, and they make capable interpreters, research chemists, nurses, dieticians, bankers, and brokers.

This year's Virgo children will have an abundance of physical energy, courage, determination, and executive ability, due to the sextile of the Sun to Mars, which lasts all the solar month. The sextile of Neptune to Pluto, which also lasts all the solar month, will give an interest in the hidden side of life.

Children born during the period from August 24 to September 3 will be intuitive, inventive, independent, original, and idealistic as a result of the sextile of the Sun to Uranus; imaginative, chaste, and musical, due to the sextile of Venus to Neptune; honest, sincere, sociable, hospitable, and occultly inclined because of the trine of Jupiter

to Uranus; but somewhat self-indulgent and extravagant, as indicated by the opposition of the Sun to Jupiter; over-generous and amorous, due to the square of Venus to Mars. Early training in high moral standards and clean, frugal living should be given these children.

From September 1 to September 6, Mercury squares Uranus, indicating a tendency towards impulsiveness and an erratic mentality. Emphasis on self-control and poise is needed in training these natives.

Quickness of mentality and ability to think deeply are indicated by the sextile of Mercury to Mars and the conjunction of Mercury with Saturn, which aspects last from September 12 to the 23rd.

Saturn sextiles Mars from September 2 to September 23, giving a capable, determined, and energetic nature, as well as executive ability and good physical health. However, this aspect indicates a need for the cultivation of sympathy and compassion for others.

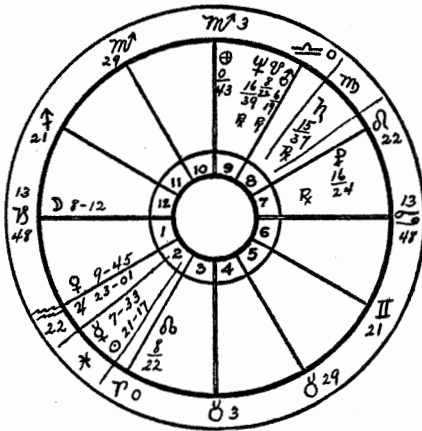
From September 16 to 23, Jupiter squares Mars in Scorpio, the signature of the gambler and drunkard. Children born during this period will need training in honesty, self-control, and frugality in eating.

## Reading for a Subscriber's Child

CHRIS P. H.

Born March 12, 1950, 2:36 A.M.

Latitude 34 N. Longitude 118 W.



In this child's horoscope we find the Sun intercepted in the sign Pisces in the 2nd house, and opposing a retrograde Saturn intercepted in Virgo in the 8th house. Since interception of a planet signifies that its full strength will not be exerted, the Sun, Saturn, and Mercury will not be as powerful in this little boy's life as they would be if not intercepted. However, when they progress out of the intercepted signs they will take on added power.

The Sun in Pisces gives a rather retiring, psychic, and emotional nature, and unless Chris is taught to accept the circumstances of life as challenges to learn and obey God's laws, he may take the line of least resistance and become pessimistic and inconsiderate of others. Association with other children in play and work can be the means of helping him to express himself freely in an unselfish and helpful manner. Piscean natives, when properly directed, are often capable of a high degree of renunciation, and may liquidate much ripe destiny by dedication of the life to serving selflessly.

The sextile of the Moon in Capricorn in the 12th house to Mercury in Pisces

indicates a receptive mind and a retentive memory, qualities which will make it easy for Chris to store up intellectual knowledge. However, he should be taught that the only legitimate reason for acquiring knowledge is to use it constructively. The position of the Moon in the 12th house, square to Neptune and Mars in Libra in the 9th, suggests the need of learning poise, self-control, respect for proper authority, and a positive attitude of mind in meeting the problems of life.

Jupiter in Aquarius in the 2nd, trine to Neptune, favors an interest in philosophy, mysticism, literature, and music, and the cultivation of this interest will help Chris to make the most of the opportunities offered in this life-day of God's great School. This configuration also favors consciousness in the invisible worlds during sleep and association with occult orders. Friends among mystics are apt to be of much help to him.

Venus in Aquarius in the 1st house, trine to Neptune and Mars, is another indication of assistance from friends in realizing hopes and wishes. It also tends to spread sunshine over the child's home and make the early life happy, as well as to increase the friendliness and sociability of his nature. A liking for art and music can be used to advantage in training Chris to unfold certain qualities of the higher self: harmony, beauty, devotion, and selflessness.

The Capricorn Ascendant gives ambition and persistence, but may also give an inclination toward timidity and suspicion. Venus in the 1st house will help to offset the latter qualities.

Since Mars, ruler of the 10th house Scorpio, is in Libra in the 9th, and trines Venus in Aquarius in the 1st, it is likely that the work of research librarian, particularly in connection with law, music, or religion, will appeal as a vocation. There will also be talent for stage decorating and commercial art.



# VOCATIONAL GUIDANCE ADVICE

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

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

## Advertiser, Teacher

**KATHERINE C.**—Born September 29, 1929, 5:45 P.M., Lat. 43 N., Long. 72 W. Capricorn covers the 10th house in this young woman's chart, and its ruler, Saturn, is posited in Sagittarius in the 9th, trines the Moon in Leo in the 6th, sextiles Mars and Mercury in Libra in the 7th. The Sun is in Libra in the 6th, opposing Uranus in Aries in the 12th. Venus and Neptune are in conjunction in the early degrees of Virgo, and because of their conjunction with the Moon in Leo are drawn into a sextile to Mars and Mercury and a trine to Saturn. The aggressive Aries is on the Ascendant. As an advertiser, teacher, or clerk in connection with banking, law, or religion, this native could give excellent service.

## Journalist, Secretary

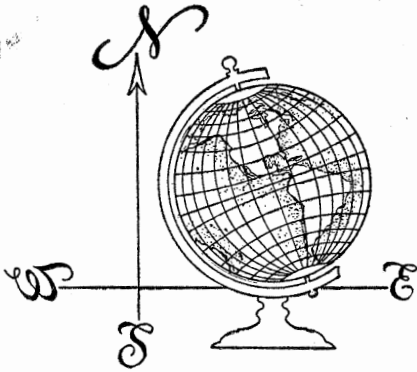
**VICTORIA M.**—Born March 28, 1930, 3:38 A.M., Lat. 41 N., Long. 105 W. Here we find the aspiring sign Sagittarius on the 10th house, with its ruler, Jupiter, in Gemini in the 4th, sextile the Sun, Uranus, and Mercury in Aries in the 2nd, and square Mars and the Moon intercepted in Pisces in the 1st. Venus is also in Aries, making an 8 degree sextile to Jupiter. The fixed, humanitarian sign Aquarius is on the Ascendant. A literary vocation of some kind would probably appeal to this young woman most. As a journalist, editor, secretary, or teacher she would have an opportunity to exercise her natural talents, as well as her initiative and independence.

## Clerk, Naval Officer

**TOM R. M.**—Born February 28, 1931, 7:00 P.M., Lat. 41 N., Long. 91 W. The 10th house in this horoscope is covered by 8 degrees of Gemini and 26 degrees of Cancer. Mercury, ruler of Gemini, is posited in Aquarius in the 6th, making only a semi-sextile to Venus and Saturn in Capricorn. Jupiter, Pluto, and the Moon are in Cancer in the 10th. Jupiter trines the Sun in Pisces in the 6th, sextiles Neptune in Virgo in the 12th, and squares Uranus in Aries in the 7th. The Moon is in conjunction with Pluto and Mars, and opposes Venus and Saturn. Virgo is on the Ascendant. This native has natural talent for work in connection with real estate, hotel keeping, grocery stores, the navy, or merchant marine.

## Lawyer, Salesman

**ROGER L. D.**—Born October 5, 1924, 10:45 A.M., Lat. 43 N., Long. 71 W. In this chart the 29th degree of Virgo is on the cusp of the 10th house, and its ruler, Mercury, is in 27 degrees of Virgo in the 9th, semi-sextile to Venus and Neptune in Leo, and to Saturn in Scorpio. The Sun is in Libra in the 10th, sextile Jupiter on the Ascendant in Sagittarius, and square the Moon in Capricorn in the 2nd. A vocation in connection with the law, either as a law clerk or attorney, should appeal to this young man. He could also do well as a salesman or dealer in music, art goods, clothes, manicure supplies, etc., as well as an employment agency manager.



MONTHLY

# News INTERPRETED

## World Movement towards Christianity

The world is now experiencing the greatest world movement toward practical Christianity in history, says Dr. Norman Vincent Peale, one of the country's leading ministers and author of inspirational books.

This, he believes, accounts for the way religious and inspirational books have shot to the top of best seller lists in the last few years.

"The chief characteristic of the world movement is the practical application of the principles of Jesus Christ to personal living," says Dr. Peale.

"People are finally waking up to the fact that He was the greatest expert in human nature who ever lived. They are seeking to solve their own problems.

"And modern ministers have learned to state spiritual techniques in plain old United States talk, which gives them ideas they can understand and use. Look at the churches today and see what throngs are there.

"This is no temporary vogue. This is a real, long-term, upswing of spiritual values. And it will carry up with it morals and manners. People will become more ethical, more decent, more moral, more gentlemanly and more ladylike."

—*Los Angeles Examiner*, June 11, 1950

What a relief to turn from the sensational stories in the daily newspaper to find such an item as this! It is true—there is a spiritual revival taking place in the world. Could we think it would be otherwise? The world's need is great; there are many persons working in groups, or singly, by prayer, by the written and spoken word; and there are the Invisible Ones constantly giving inspiration and vision to those who can receive it. Because the movement is genuine and deep, it is not

noisy, and may escape notice.

Dr. Norman Peale, pastor of the Marble Collegiate Church in New York City, says, "The things that are going on in the world, the noise, confusion, fast tempo of life," have become almost unbearable, and so people seek peace. They remember the words of Christ Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." They are coming to understand that the best way to promote outer peace is first to establish peace within.

## "They Don't Do It Our Way"

"What the Distinguished Lady Representative has just suggested proves that women can be more than decorative—they can also be useful."

With this jovial remark, a United States delegate looked at his Soviet colleague in the Population Commission of the United Nations and awaited a smile of response. None came. The Russian sat stiff and unsmiling. In Russia there are no jokes about women drivers or women delegates, so beloved by the Americans. The Russian conception of courtesy, therefore, forbade the Soviet delegate to do anything but freeze into a silent disapproval. The well-meaning American attempt to find common ground by means of a joke thus increased, rather than decreased, the psychological distance between the two delegations.

The foregoing instance of a difference in the sense of humour illustrates one of the aspects involved in the problem of cross-cultural understanding, which is today pre-occupying social scientists and which may well affect every individual's day-by-day life. What the social scientists mean by culture is not the arts of a nation, in the sense of

painting, sculpture, or poetry, but the totality of the patterns of thinking and acting transmitted through generations from father to son, and absorbed, with deviations and in varying degrees, by all participants in the life of the nation.

So deeply rooted is our cultural heritage that we are rarely conscious of it. To us, it is the "human" way of behaving, the "natural," the proper and the expected. Any other behaviour we are apt to consider "difficult," "peculiar," "unreasonable," or "unpredictable." In the United Nations, differing concepts of hospitality as between the East and the West have been noted by this observer as contributing to increasing coolness between delegations, and even as being subject to sinister interpretations.

In a world already strained with conflicting economic interests and political ambitions, misunderstandings based on cross-cultural ignorance can scarcely be excused. The social sciences of today—social psychology, cultural anthropology, sociology—provide tools for interpreting and gauging human behavior, regardless of how alien a culture may be.

—UNESCO Courier, May, 1950

The United Nations Educational, Scientific, and Cultural Organization is the UN agency "especially concerned with eradicating the ignorance, fear, suspicion, and hostility which permit war and accompany war." In its practical work, UNESCO finds that "one of the known obstacles to peace is the actual lack of comprehension between peoples and between their spokesmen." Dr. Ina Telberg, who wrote the article *They Don't Do It Our Way*, is a sociologist and anthropologist, has worked in the United States, the Soviet Union, India, and France, and served as interpreter for the United Nations. Dr. Telberg lists as sources of friction: differences in language, humour, ideas of hospitality, time valuation, etc. Working together in a common cause gradually brings mutual understanding; social science is an aid; and all may give support to the work by developing the right inner attitude. When the thought life is superficial, outer differences seem insurmountable, but when it deepens, a sense of oneness begins to develop. "Anyone can learn any language," says the UNESCO Courier, "but international understanding requires more than a mere knowledge of tongues." A true anecdote illus-

trates the point:

In South America a young woman of a Spanish speaking family became engaged to marry a young man who spoke only German, of which she knew nothing. Family and friends were amazed to see how happy the two were together. "How do you understand each other?" they asked. The young couple smiled and answered, in effect, "Love finds a way. In time we shall learn to communicate by words, but until then we have understanding enough."

A certain degree of Initiation is said to confer the ability to speak all languages. This is because the consciousness develops to a point above superficial differences—a stage that is far ahead of the average person. There have been many Mystery Schools, each employing methods suitable to the era in which it functioned, but the object of the Mysteries is always the same: that those faculties which later will be developed through evolution, in all, may now be expressed by the individual who can qualify. *Loving, self-forgetting service* is the gateway to the modern Mysteries, and beyond that the way leads on—to increased effectiveness and greater ability to serve.

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## Relations between Church and State

When Geoffrey Francis Fisher became the 99th Archbishop of Canterbury, none knew better than he that England and its Established Church were at a point of crisis. It was 1945. Bled of its youth, stripped of its wealth, despoiled of its homes, England had just won its costliest war. Its coalition government was making way for Labor and its program of socialization.

The year before, the Church of England had lost one of its most powerful and colorful leaders, Archbishop William Temple—Dr. Fisher's predecessor. Relations between church and state were strained and uncertain; ecclesiastical finances, in a perilous condition.

On April 19, 1945, the quiet and unassuming Dr. Fisher, then the 57-year-old Bishop of London and former school headmaster, was enthroned as Archbishop of Canterbury and thereby Primate of All

England, ranking immediately after the King and Princes of the Blood Royal and before Prime Minister Winston Churchill, who in the traditional way had suggested his appointment to George VI.

Rather like a medieval prince embarking on a crusade, Archbishop Fisher set out on the one hand to enforce law and order in the church and to improve its internal relations and its relations with the state. Unlike William Temple, who tried to wed socialism and religion, Archbishop Fisher chose the middle-of-the-road course. But Dr. Fisher took up from his predecessor the ecumenical torch to light the way to world fellowship and intercommunion between all Christian churches.

In England it is the Archbishop of Canterbury who crowns the King and presents him to the people. The King swears to protect the church; the archbishops do homage to the King. The Prime Minister in power recommends the choice of bishops and deans to the King, and it was J. Ramsay MacDonald, first Labor P.M., who had the "Red" dean appointed.

Neither Canterbury nor York favors disestablishment. Disestablishment would reduce the church's funds drastically, and financially it limps along as it is. The church receives no money directly from the state, but its huge land and business holdings have already suffered by such measures as the Coal Act.

That the Church of England will be disestablished or torn apart by internal strife in this generation is highly unlikely. As Dr. Fisher said at his enthronement, "the stresses within the Church of England, so far as they are due to tensions between divine truths imperfectly integrated by men, are signs of truthfulness and health."

In *The Rosicrucian Cosmo-Conception* is a passage indicating that the relation between Church and State has a direct bearing upon the establishment of Christ's Kingdom among men. Concerning the Second Coming, it is stated:

"The time of this second coming depends upon when the Church can free itself from the State. The Church, especially in Europe, is bound to the Chariot of State. The ministers are fettered by economic considerations and dare not proclaim the truths that their studies have revealed to them."

These words invite deep consideration, and earnest study will yield valuable additional understanding of the true, inner essence of the Christian religion.

First, we find that nations, nation-states, and national governments came into existence when the archangelic Be-

ings called Race Spirits took charge of the evolution of humanity. The special work of the Race Spirits has been to help men control the desire nature and develop a separate individuality. For the sake of better control, they divided the human life wave into races and nations, each with its separate, guiding Race Spirit. They fostered national pride and self-interest, rivalries, and wars. Today their influence is waning, because it is time for the next progressive step. Under the influence of the Christ as indwelling Spirit of the earth, the hearts of humanity are welling forth an increasing desire for unity.

Christ is Himself an Archangel, the highest Initiate of that life wave which gained human status in the evolutionary period called the Sun Period. Because of His advanced development, the Christ is able to unify that which the lesser Archangels have divided. This unifying influence is now exerted to bring all the separate races together again in one Spiritual Fellowship—by means of the Christian religion.

Since the State represents the separative, racial principle, and the Church has a mission to proclaim Christ, who makes all one, the Christian Church cannot accomplish its work if it is tied to the temporal power. It is not enough that the Church be nominally disestablished and free from governmental interference. It must be free in thought and deed, also. It must constantly deepen and widen its comprehension of Christianity, so that it may feed its members with the living Truth. There are heights, depths, and meanings in true Christianity not yet generally comprehended, but available to the earnest seeker.

Today, when faltering steps are being taken towards universal understanding, there is great need for spiritual leadership. The Church, which often in the past has had little of Christianity but the name, can fill this need only as it purifies itself from the racial outlook, and becomes a channel for the power and love of the universal Christ Spirit.

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## READERS' QUESTIONS

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### Planetary Effects

*Question:*

It is stated in your literature that the planets are bodies of great spiritual Beings. If this is true, how can a planet be evil?

*Answer:*

No planet is evil.

In God's kingdom there is nothing truly evil. That which appears so is only good in the making. The influence of a planet is not intended to harass an individual. All of mankind are here to get certain experiences necessary to develop their spiritual powers, and it is the stellar influences which help to bring about the proper experiences which will ultimately result in spiritual development. In all instances these great stellar Beings are working for our good. For instance, suppose we have strayed from the path of righteousness, wilfully or unwittingly. We are not allowed to continue too long in our evil pursuits, for Saturn's influence comes to stop us. Or perhaps we have acquired considerable money and proceed to squander it in every direction, and in so doing we abuse our bodies. Then comes an aspect of Saturn, a sickness follows, and we are forced to diet and give our bodies a rest. But the important point is, have we learned our lesson? During our repose on the sick-bed did we think over the life we had been leading? Did we analyze our past actions so that we recognized the causes that laid us low? If so we have profited by our illness and we shall know better in the future how to avoid like occurrences. Or perhaps we have squandered our inheritance and stand with empty pockets on the streets. We can turn

nowhere for help. We are then forced to think and act for ourselves. Our real ability was useless while we were squandering our money, but poverty now forces us to turn it to account in finding a way to sustain life, and in this way we learn to do our share of the world's work. We may have lost an inheritance, but we have learned to use our powers in a way that not only brings profits to us but to others as well. By earning money we have learned its value and how to use it wisely. The idle spendthrift becomes a useful citizen, showing that Saturn's taking away of his fortune was a blessing in disguise.

And so it is with everything that appears evil in relation to these great planetary Beings. They are always working to teach mankind valuable lessons that can be learned in no other way. Besides, the more spiritual we grow the less will the so-called evil side of the planets affect us. These influences are all transmuted into good. Saturn will not bring apparent disaster to the spiritual man or woman, but persistence and endurance; not sickness, but strength; for he is conforming to cosmic law and thereby living in harmony with his stars.

According to the foregoing you will note that the lessons brought to us by planetary influences are not evil in themselves. They may seem so to us, however, because they force us to perform the tasks we do not like but which are necessary to bring about our development.

Let us bear in mind that the stellar orbs are our helpers in evolution. They are not dead bodies of matter but the living, throbbing, vibrating bodies of great, spiritual Intelligences; and as we change, their influence upon us changes, and when the morning of a new life dawns upon us, if we aimed to grow

spiritually in the past, if we learned the lessons the star angels endeavored to teach us, then we shall have come back to earth with a brand new horoscope, with new aspects, and new positions of the planets to help us further along the path of evolution. If, on the other hand, we have not learned our lessons in previous lives, we shall find that we have been placed under influences that are a little stronger and more binding; for in the end these lessons must be learned and the sooner we learn them the easier and more pleasant conditions will be for us.

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## Protection from Evil Entities

### *Question:*

What a terrible and seemingly unjust thing it is to think that everywhere around us elementals and evil Spirits are watching for a chance to spring at us, while unseen to us all the time. How are we to know whether we are free from such entities?

### *Answer:*

There is nothing unjust about this condition. That class of Spirits which we call elementals act according to the laws of their evolution, and are no more responsible for the evil they do than the nature spirits are responsible for the storms they stir up on earth.

Moreover, all elemental Spirits are not bad. There are many that are good, and if we contact the evil ones that is our fault. It is due to evil thoughts, evil emotions, and evil deeds that undesirable elementals can be attracted to us at all. When we have brought the evil in our natures under control we will no longer stand in any danger whatever of the elementals, as they are subhuman entities, indescribably below man in evolution, and are not a match for his intelligence. It is only when they can play upon his emotions and arouse fear in him that they can cause

him any trouble.

One may be very sure that he is free of such entities when he is living a pure life, thinking pure thoughts, and keeping his body healthy and active. Only to the extent that evil exists within oneself, will evil entities be attracted to him, and even then they are powerless to hurt him except through fear.

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## Influence of the Departed upon the Living

### *Question:*

Do the departed have influence on the actions of relatives on this side? I mean to make them more loving and considerate than they were formerly? For example: A mother passes. One daughter who has been more concerned with her own family than her sisters suddenly develops a real sisterly attitude that is rather uncanny. Another example: The young son married a girl of whom we felt a bit dubious. She now has developed into a very sweet and kind person, very much interested in her husband's people.

### *Answer:*

It is undoubtedly true that our loved ones are interested in our welfare for a long time after passing out, and can affect us to some extent with their thoughts. In a few specific cases intense love may enable them to materialize sufficiently to perform some slight service in case of great need, as a warning of danger or the like.

In the cases you mentioned it is possible that there was some influence from the departed mother, but it is also quite possible that there were factors involved in the life here on earth which helped to account for the change of attitude. Furthermore, there come times in people's lives (as indicated by the progressed horoscope) when one facet or another of their nature is expressed more than at another time.



## Repent and Be Healed

By JULIA HAWTHORNE

**M**R. BAKER, proud of the excellent health he enjoyed and the hard work he had done all through his adult life, fell on the morning of his seventy-sixth birthday. He was taken to the hospital and remained there two months. When he returned to his modest home in the High Gate district, partially crippled, a practical nurse was employed to take care of him. Mrs. Thurber was a devout Christian. Mr. Baker asked her to pray for his healing.

Intercessory praying was natural to Mrs. Thurber, but as she tried to pray for this man something unusual happened. She encountered an undertow of force that was unique in her experience. A strong pull, as if gravity itself conspired to prevent her petitions from lifting into the spiritual highways, kept her prayers from ascending.

"Why?" pondered Mrs. Thurber.

All through the following week she sought to understand why she was hampered in praying for this man. "He seems a fine person," she thought, "yet there is something hidden within himself that is not acceptable to God. What can it be?" On Sunday the answer came.

Mrs. Thurber sat at the foot of her patient's bed, reading aloud from the Sunday morning newspaper. When she stopped to turn a page Mr. Baker, who

had been reclining comfortably against his pillows, sat up straight and fixed his bright blue eyes on her. His voice was shrill, with a hard bitterness in it, as he said:

"I think I should tell you about the rest of my family."

Mrs. Thurber turned in her chair and waited. She wondered about the intensity of feeling reflected in his face and manner. He seemed almost frenzied.

"I have a son who spends most of his time in France," continued Mr. Baker. "You didn't know that, did you?" His nurse shook her head and quietly waited for whatever revelation he was about to make.

"Well, I have!" shouted Mr. Baker. "And I'll never forgive him! I haven't forgiven him for over twenty years and I never shall."

Moved by a divine fervor, her intensity matching his, Mrs. Thurber stood and bent over the foot of the bed. She gazed steadily at her patient.

"But you must forgive!" she warned. "You must forgive, for until you do, God cannot forgive you. You will never be able to fulfill your own life until you forgive your son."

"I'll never forgive him!" the words bit stubbornly out of the man's heart. "No matter what happens, I'll never forgive that boy."

Mrs. Thurber wisely turned and busied herself with other things. "I'm so sorry," was all that she could say. It was not the time, she knew, to employ persuasion upon a mind distorted by hatred and unforgiveness. Grateful that his need had been revealed to her, she could only pray that he be moved to repent.

"Help him to know his great spiritual need to forgive," she entreated. "Let him be reconciled to God and receive His healing."

There was a transcendent quality in this prayer that was denied her in the first. This one was reaching into heaven. One evening, directly after supper, divine aid came, in the form of an inner direction to read the Gospel of St. Mark.

Mrs. Thurber was drying the supper dishes. She tossed her towel aside and stood silent for a moment, marvelling at the strange and unexpected spiritual communication. Strange, because her knowledge of the four Gospels had been limited to Matthew and John. She had never acquainted herself with Mark. Deeply stirred by the guidance she had received, she turned reverently to her Bible and opened the Book to Mark's Gospel.

As she turned page after page she felt no exceptional response to what she was reading. "Why have I been guided to read this?" she wondered, and only when she had reached the 22nd verse of chapter eleven did enlightenment come.

"And Jesus answering saith unto them, Have faith in God.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

"And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

"But if ye do not forgive, neither will

your Father which is in heaven forgive your trespasses."

When she finished reading the 26th verse, Mrs. Thurber realized that that was the end of the message. She closed the Bible, considering in her heart the words of power she had read. In them, she knew, was healing for Mr. Baker.

But not until the following morning did the opportunity come in which to share with her patient the revelation she had received. The man, listening intently to all she could tell about the law of forgiveness and to the scripture from Mark which she read, was apparently profoundly impressed. Yet he stubbornly refused to relent and forgive. Mrs. Thurber continued to pray. A few days later she was guided to other work and sent another in her place at the High Gate home. Her mission there was completed.

" . . . there is nothing covered that shall not be revealed; and hid that shall not be known."

In this there is healing. In this the seed of forgiveness was planted in Mr. Baker's mind. It did not appear to take root in his heart at the time. Some time it must. Only as it does can the miracle of God's healing take place in his life.

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Divine interposition into her affairs was not new to Carol Drake. It frequently came, as on a certain Wednesday, with unexpected speed and clarity, disclosing at first only partial unfolding of the divine plan for the day. It was always a lesson in faith. It was also, usually, an assignment in service to others.

Carol was preparing to drive into San Francisco to visit an art exhibit she especially wanted to see. It was Wednesday. It was a beautiful day for an hour's ride, an exceptional opportunity to be alone for a while, and a long-anticipated pleasure amidst some of the art treasures she loved. She felt gay and carefree as she picked up her gloves and gave one last glance at the mirror.



Thus it was all the more startling that in that moment a complete change of plan was precipitated into her consciousness. She was suddenly assailed by so powerful a disinclination to drive to San Francisco that she knew the transmutation of her mood had its impetus from a divine Source. She tossed her gloves onto the dressing table and sat down to wait.

Carol knew that the reversal of plan was according to the will of God; stilled and expectant she waited for further guidance of the spirit.

"What is it, Holy Father? What do You want me to do?" The silence deepened as she continued to wait. "I wanted so much to see that art exhibit," she thought, "yet I will give up anything if I may have God's work to do." And through the reverent stillness her direction came.

"Someone needs to hear more about Me."

An overpowering burden of responsibility fell upon Carol, but she continued to listen.

"To whom shall I go, dear Father?" she asked, but the name of the one in need was withheld and she wondered why.

"Perhaps it is Mrs. Doolittle," she decided, "or Mrs. Robb." These two new friends had entertained her and she had not called on them since. She would do so today. Perhaps God was guiding her to one of them.

When Carol reached the home of Mrs. Doolittle there was no one there. She went on her way to Mrs. Robb's, but even before the door opened she knew with clarity that neither Mrs. Doolittle nor Mrs. Robb was in need of her ministry that day.

Mrs. Robb answered her ring and cordially invited Carol into the house. When the greetings were over she leaned forward and placed a confiding hand on the arm of her caller.

"One of my friends is having difficulty with her young daughter," she said. "**Lizbeth Harper is only eleven,**

yet she seems to hate her mother and constantly rebels against her." Mrs. Robb looked searchingly into Carol's eyes. "There has been a persistent feeling, since meeting you, that you are the one to help them. Mrs. Harper will not listen to any of her friends. Perhaps she will listen to you."

Mrs. Harper and Carol were almost complete strangers to each other. They had met only once—casually introduced one evening after a meeting at the neighborhood church. Yet this was Carol Drake's ministry for the day. At three o'clock that Wednesday afternoon she left Mrs. Robb, carrying a card bearing the address of the woman she had met only once. At five minutes after three she rang the Harper doorbell and wondered how she would be greeted and what she would say. The door opened and a Negro girl invited her in. Presently Mrs. Harper, still youthful and strikingly beautiful, came downstairs and reached out both hands in greeting.

"How nice of you to come!" she exclaimed. "And let me tell you that it is a rule of this house that no bells are answered afternoons, until after three o'clock. If you had come earlier we would have missed your call." The two women smiled into each other's eyes, the one with cordial hospitality and the other with reverence for the other-worldly wisdom that even in this all things were working to fulfill the purpose of God for Mrs. Harper.

The maid served tea. In the warm, companionable setting conversation flowed easily, seeming to be divinely directed, as it no doubt was. Almost at once Carol was moved to relate some of the spiritual experiences she had known. Mrs. Harper listened attentively to every word, receiving into her mind and heart greater knowledge of the living God. The maid listened, too, hovering about the tea table with ill-concealed eagerness to hear, and only reluctantly left the room. There was a bright, ethereal awareness in that room which nothing could dispel for a

while. At last Mrs. Harper spoke, deeply moved.

"Last evening we entertained a friend," she said. "He declared that not one person in the world tries to live the teachings of Christ. I wish he could meet you and hear the things you are telling me!"

When Carol left the Harper house she realized that during her visit no reference had been made to Lizbeth. It was enough that knowledge of the living God had flowed into that home, at least for the present. God's plan was not to be accomplished on that Wednesday, but on the following Monday it was.

It was Monday afternoon. Carol sat in her room, alone, cherishing the solitude and inviting her soul to have communion with God.

"I am so useless!" she whispered aloud. "Give me Your work to do!"

The telephone rang. Its immediate correspondence to the prayer for God's work made Carol pause. Then, confident that in it was the voice of divine direction, she answered. Mrs. Harper spoke.

"Will you have dinner with us on Friday?" she asked. "I want so much to have my family hear the things you told me on Wednesday."

Carol accepted the invitation, aware that a further ministry was required of her. At six o'clock on Friday she rang the Harper door-bell and was admitted, again, by the gracious Negro maid. Mr. Harper and Lizbeth were already waiting in the dining room where she and Mrs. Harper joined them. There was a gentle hospitality in their acceptance of the stranger at their table. The young serving girl came and went as they talked.

One by one the courses were taken away, almost untouched, as Carol talked and the others listened. She told stories about God's way with children, believing that in them rather than in those experiences shared earlier with her mother, Lizbeth would know greater delight and receive better understanding. And in His omnipotent wisdom it was God who

had moved her to tell them. He knew that only in them would He reach the hidden depths of Mrs. Harper's heart and Lizbeth's need.

After dinner Mr. Harper excused himself and went to his hobby shop in the basement. Lizbeth said good night, and her mother and Carol visited together in the living room. Mrs. Harper did most of the talking there. She confessed the innermost secret of her being, stirred into the need by the compelling force of her new confidence in God. His love for her brought to the surface the one dark thing that prevented her going forward in the ways of the spirit.

"When Lizbeth was born," she admitted, "I was terribly jealous of the attention my husband gave to her. I have been jealous of her ever since. I have wanted all my husband's love. I haven't wanted to share it with our baby." She covered her face and wept. "What shall I do now?" she implored.

Through the eleven years of Lizbeth's growing the mother had been spiritually separated from her child. There was one thing she must do. She must translate her remorse into repentance before God; she must restore to her daughter, through confession if necessary, the warm and loving relationship that is divinely intended between mother and child. In His love for her God gave this sacred opportunity to Mrs. Harper and she accepted it. In His love for all children He freed Lizbeth from the pattern of jealousy in her mother's heart.

Jealousy. This evil thing had tormented a little girl through the many years of her childhood, creating the rebellious spirit that was inevitable and so little understood by herself. God understood. Only He can know the depth of our need; only in Him is the power for reform.

"As many as I love, I rebuke and chasten; be zealous therefore, and repent."

In repentance and obedience there is healing for all.

THE ASTROLOGER DISCUSSES  
THE ASPECTS

(Continued from page 414)

tional aspects to any planet in his chart; the planet may be squared by Mars and opposed by Moon, but trined by Venus and sextiled by Pluto. We are destined to experience reaction-patterns to every planet in relationship to every other planet in order to fulfill our vibrational destiny as human beings. Anything less than that would not be fulfillment.

Because our experiences are, in the final analysis, ignited by our contacts with other people and because we project ourselves into relationships according to our consciousness it follows that unregenerate projection creates patterns of destiny which come back to us in the form of experiences of a painful or "bad" quality. We suffer through these alertings because we are made to perceive, by our reactions to other people and experiences, our own unregeneracy. The Higher Self screams at us: "Study this and learn from it; don't do this to another person, you've done it too often in the past: I insist that you redirect your reaction to this particular relationship or experience, because if you don't you will continue to misdirect your energy and darken your consciousness more than ever." So the pattern which registers in the horoscope as a square aspect between two planets pictures the necessity, in this incarnation, for a drastic revision of consciousness. The word "frictional" proves its value here because the fires of consciousness are ignited most intensely at these points and—through pain-reaction—the brightest light is directed into the darkest corners. The Higher Self is seeking to re-establish harmonious synchronization within your consciousness by making it possible for you to realize undesirable results from the continued misdirections of your energies, and showing you the necessity for making a new turn on your path.

(To be continued)

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## The Key to All Cures

(Conclusion)

**C**HRI<sup>S</sup>T taught the forgiveness of sins. He taught us that if we learned our lessons the Law would not permit former violations—sins—to react upon us and cause us to suffer. He would forgive us and “wipe the deed off the slate.” That is, if we had changed our life and there was little chance of our committing the same offense again. In that teaching there lies a great hope for us.

As law, apart from love, gave birth to sin, so the child of law, tempered with love, is grace. Take an example from our concrete social conditions: We have laws which decree a certain penalty for a specified offense, and when the law is carried out, we call it justice. But . . . the criminal, so-called, remains criminal and becomes more and more hardened under the ministrations of law. However, when the milder regime of the present day allows one who has transgressed to go under suspended sentence, then he is under grace and not under law. Thus, also the Christian, who aims to follow in the Master’s steps, is emancipated from the law of sin by grace, provided he forsake the path of sin.

We believe, in affecting the cure of any ailment, the most efficient means, aside from using all physical measures in which we have faith, is earnestly

and prayerfully to seek out our weaknesses and eradicate them. For some of us this is not easy, as it necessitates changing our lives and requires time, patience, and perseverance. But by living in harmony with Universal Law, we make it possible for our Father, the Great Physician, to restore harmony in our bodies, and such a cure is a permanent cure. We have sought and are manifesting the “Kingdom of Heaven and its Righteousness” and all things will be added unto us—health included.

—Max Heindel

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:

August	.....	2—9—16—22—29
September	.....	6—12—19—25
October	.....	3—10—16—23—30

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



## The Perturbed Little Tree

By KAY RANDALL

### Part 1

**T**HE little tree was frightened. Well, maybe not exactly frightened—but terribly perturbed.

Of course there had been other times. There was that time when it had been so comfortably asleep. Well-l-l, not entirely asleep, but dozing in the nice, comfortably warm, dark soil. It had been so grand just to lie there in the friendly soil, stretching once in a while to take the kinks out. But one day a very ambitious stretch had pushed his head out of the soil, and a luxuriant yawn was changed into a startled screech. The situation had really been very difficult. Try as he might he could not withdraw his head beneath the friendly soil.

The soil had been rather unsympathetic, too. Always before it had been very friendly, advising the little tree to spread its roots outward to make easier the collection of food. And this same soil had been so helpful in storing food and moisture in just the proper place—like spreading a banquet table right before one, though of course the little tree did not know about tables. But now the soil only laughed over his awful predicament.

“What shall I do?” the little tree had whimpered. “It is so strange having my head uncovered.”

“Strange, indeed,” had scoffed the unfeeling soil. “My goodness gracious, must I support you completely all your life? Just you stop whimpering and absorb all you can of that wonderful sunlight.”

“What is sunlight?” the little tree had inquired.

“Silly,” the soil had retorted, “just you look over your head and you will see the Sun. No mistaking it.”

Of course the little tree didn’t know it, but as all this happened rather early in the morning, the Sun was just starting his travel across the sky. So when the little tree looked up, there, sure enough, was the Sun. It smiled in the most friendly fashion, so the little tree smiled right back, feeling very good indeed. Why, this condition was excellent when he stopped to think of it.

“Why did you not tell me before of this delightful place?” he had reproached the soil, dropping his gaze to it. “You knew about this all the time,” he accused.

The soil made no response save to chuckle heartily. The little tree sighed

in contentment. Again he turned his face to the Sun. He gazed so long at this friendly object that he was almost blinded. He finally transferred his gaze back to the soil and blinked and blinked until his sight became normal again. Then he had started looking about on all sides. He was closely surrounded by a veritable forest of little trees just like himself—only the little tree had not called it a forest or anything, because he did not know what to call it. And some of his companions were ever so much larger than he.

“Hi, there,” he had presently called, addressing the salutation to the nearest one, who was many times taller than he.

“Were you addressing me?” coldly inquired the tall one with great dignity—only the little tree did not know about dignity, so he just wondered. But it did make him feel funny.

“Yes, sir,” the little tree had responded, rapidly recovering himself. “What place is this?”

“This,” the taller tree had explained, “is a nursery.”

“What is a nursery?” the little tree had wondered.

“It is a place,” the taller tree had returned, “where infant trees like you are cared for until it is time to go.”

“Go?” The little tree was becoming more and puzzled. “What is go?”

“Why, it is --er-r, *go*.” The taller tree was evidently in difficulties—maybe he really did not know the answer.

“Don’t you know what *go* is?” the little tree had persisted. But before the taller tree could answer their surrounding fellows had all laughed right out loud, swaying with their merriment, just as the taller tree seemed to sway with chagrin—only of course their swaying might have been because a little prankish breeze came dancing through and pushed each of the trees playfully back and forth.

The other trees had not offered an opinion, and even the soil was no help,

for it had advised, “Don’t ask so many questions. Just wait, and in time you will find out.”

“What is time?” the little tree had wanted to know. But the soil made no answer.

After that the little tree had contentedly spent the day alternately looking at the Sun and his fellow trees.

But later he was again perturbed, even more so than when he had stretched his head right out of the soil. He had noticed that the Sun was playing some sort of a game. It seemed to be racing or chasing something or somebody right across the sky, but who or what it was the little tree had been unable to discover. And then, all at once, the Sun had run right out of sight. It surprised the little tree so much he screeched again—a more dignified tree screech this time, however.

“Whatever has happened?” the little tree had timidly inquired of no one in particular.

“It’s night, silly,” the surrounding trees had chorused.

“What is night?” the little tree had wondered.

“Time for you to go to sleep,” said the taller tree who had answered his questions earlier in the day. Then because he had felt a little ashamed of himself he had added, “The Sun has just gone to sleep so he will be fresh in the morning—and you had best do the same.”

The little tree had wanted to know what morning was but concluded he had better not ask. He was still perturbed, but in no time at all he was asleep and did not even dream once through the whole night.

The following morning he had been much surprised. Of course the Sun was there, and all the other trees and the soil. But the surprising thing was that although he could not remember stretching—and always before he had known when he stretched—but stretch

he must have because his head was much higher—closer to the Sun, you know—than when he had gone to sleep. Such surprising things happened—and all at once too.

But the little tree was happy—even with all his scares—and as the days passed he had noted with satisfaction that even during the day his head was getting higher and higher, closer and closer to the Sun. He had taken the soil's advice and scarcely asked a question now. His surroundings did not bother him now; he was so accustomed to them. He knew, without being told, that his body was called a trunk, and was he proud the day a little leaf had come out right on his very own trunk! It stayed there, too, making a very beautiful decoration, the little tree had thought. He did not mention it, however, since he had noticed that some of his companions were adorned with two and even three leaves. But he did not envy them. Not at all. There was, it had seemed to him, a point where too much finery just might not be in good taste. Anyway he had decided he would just wait and see how things turned out. And so time had passed, months of course, only the little tree did not know this because he could not read a calendar.

And something that moved had come among his group and tied something to his trunk. It had felt uncomfortable at first but soon he got used to it. As a decoration it might have had value except that all of his fellows had the same things attached to their trunks, so it had not given him any advantage. These somethings that moved among his group were quite queer. They did not look like trees, that is, not very much. And they made queer sounds when they spoke. The little tree had wondered what it would be like to move as they did, though perhaps he could never move exactly as they did because they had two trunks. He had tried to pull his roots loose so that he might try the experiment, but he had had to give it

up because the soil clung to them so stubbornly he could not budge them. And the only answer he had received when he questioned the soil was the admonition, "Don't be silly." He had wondered, rather wistfully, what silly meant, but decided against asking.

After enjoying an untroubled life for another period of months, during which his head kept getting nearer and nearer the Sun, he was again per . . . No, this time he was really frightened. Some of those things that frequently moved among his group had come and looked at the thing tied to his trunk. And one of them had said, "Here is just what you are looking for, a sturdy Golden Glow Peach." This had sounded so funny that the little tree was almost convulsed. One of these things that moved had called him a Golden Glow Peach when he, and all his fellows knew, just as sure as sure, that he was a tree. But his laughter had been choked off when something hard had gone down through the soil very roughly, and had even cut off a portion of one of his roots. And then suddenly his roots were out of the soil and he was moving right through the ranks of his fellows without even touching the soil. He had tried to scream but it got clogged in his sap so that he scarcely had been able to breathe. He had heard faintly the taunting voice of the taller tree, who had answered so many of his questions, saying, "Now you will know what *go* is."

If this was *go* the little tree had decided he did not like it the least little bit. In fact when he had recovered somewhat from his fright he resented it greatly. Just because he had asked about *go* had not meant that he really wanted to know. He had not been able to understand why he had to be shown merely because he had been inquisitive. Life was certainly becoming complex.

The *go* was not so bad, as he later discovered, for his roots had been placed back into a friendly soil that immediately closed about them in the most re-

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

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assuring way. So the little tree had returned to his normal state of inquisitiveness, and looked about this new home eagerly. The Sun was still running races across the sky, which was comforting; and the soil was just as friendly as the old soil had been. Then he had taken a closer view of his surroundings. His companion trees were much farther away from each other, he had discovered, than in the nursery, and apparently he was the only little tree in this strange new place.

*(To be continued)*

### EASTERN CONCLAVE OF CENTERS

The fifteenth annual Conclave of Eastern Seaboard Centers of the Rosicrucian Fellowship will be held September 29, 30, and October 1, 1950, at the Claridge Hotel, 44th Street and Broadway, New York City.

All are welcome.

### Lists of Dealers and Centers

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