

The Altruism of Wedded Life

I followed you forth and your beauty led
 My heart like *an ancient song*,
 By that desert road to the blossoming plains
 I came—and the way was long.
 So I set my course by the light of your eyes,
 I care not what fate may send.
 On the road I tread—shine the love-starred skies,
 The road with never an end.

In the radiant knowledge, which is ours for the seeking, wedded life assumes new and beautiful aspects. Is it not indeed the refrain of an ancient song, sung in many climes, and many waters, of two souls attuned to one key?

And does not the union of two souls, already spiritually mated, form a focus of tremendous forces for good and an uplift of the whole environment of the couple? From the standpoint of the deeper teachings we approach the marriage relation as a sacrament, the final and outward fusion of a union which has endured through long ages.

How many and close relationships must have existed between those linked souls ere their physical bodies heard the call of the spirit and responded!

In the long ago—so far back in the mists of time that they have forgotten, perhaps as graceful trees they shared the benison of sunshine and rain standing together with interlacing branches as breezes swept through, listening to the wind's music.

Later in bird-life, soaring in an azure sky, once more the bliss of companionship was tasted—and so rung after rung of the ladder of evolution was climbed together, and now human embodiment is reached, and they may look back with gratitude on the recurring love feasts provided by a Gracious Father.

Through sunshine and shadow, storm and stress, always friends. First the blood-ties of brotherhood, again as sisters twin-souled and greatly loving, then like David and Jonathan, the heartstrings more closely intertwined, more than brothers. Then, the holy companionship of mother and child, father and daughter, brother and sister, experiencing in turn all the sweet relations of earthly life in which God—Love Himself—is foreshadowed in one aspect after another, and now, the culmination in a different phase of the All-Bountiful.

A love which includes all former loves in one sweet whole, and makes earth once again a Paradise where angels walk.

And this so-called tie has an altruism all its own. In the light of past adventures, endured hardily together, can we not pass over present fret and jar, so often due to bod-

ily conditions in which the spirit has no part?

It is easier to return a soft answer to one who has shared so much of the burdens of past lives, and made joy in our hearts so often.

It sometimes happens that there is a sense of strangeness and uncongeniality in the tie. What has our teaching to give in such a case to help us? It seems to me that we can glean many a hint from its recognition of sequential lives, and if a woman seems a failure in the wifely relation can she not draw upon the dear memories of sister and mother, and renew these ancient ties, foregoing the fuller bliss?

By taking a sweeping view far away into the past and looking to future glories much is made plain and one will regain strength to pardon much that would be unforgivable, were this indeed the one and only life.

And it would appear possible, so to change the currents of love, that when the conjugal communion fails, a wife may become mother and guardian angel. For as an altruist, she will say to herself, "His soul and mine have been in close relationship many times. He has been sent to me once again that I may serve him and help him and this fact presupposes past services on his part to me.

"Let me repay my debt in all love and so weave a new and gracious thread between us which will be the earnest of happiness in future lives, when we are again thrown together."

We realize fully, too, that in the truly mated life, two persons become a vortex of great spiritual activities and the center of works in other states of consciousness which neither could accomplish alone, and therefore are there tremendous responsibilities to humanity connected with marriage.

Other aspects, no less important, are connected with the birth of children: Nurturing and guardianship of prospective mothers and the pre-natal culture of the child.

The poise in the unseen world, which creates a center for a high order of spirit to seek manifestation. The preservation of the body as a temple, in which that Ego may find a fitting home.

The Aspirations of Motherhood and Consecrations of Fatherhood.

All these things are of vital importance and by the altruist are treated reverently and with conscience. For we may learn that the relation of wedded life is a place of forgathering in unseen spheres of usefulness.

Let us face these responsibilities gladly, and make such unions sacramental in every sense.

Selected

A Vision

M. M. C.

In visions as I lay upon my bed and meditated upon the real things of *life*, I saw a luminous ladder reaching down from the heavens even to the earth, upon which, ascending and descending, were the Master Spirits in their glorified bodies; and some reached down to their toiling brothers of the earth and lent them a helping hand to step up on the ladder upon which they, themselves, stood. And I beheld a second ladder whose foot seemed to be upon the earth, but it was short and reached unto the heavens as did the first luminous ladder which was broad and straight and reached from heaven to earth, having its beginning from above—but the foundation of the second ladder was upon the earth. The construction of the one ladder was like unto the construction of the other ladder, for I beheld that both ladders were built of great crosses—the head of one cross extending to the foot of the cross above, whose arms were bound firmly to it, and having its foot also bound firmly to the arms of the next cross both above and below itself, making a broad, stair-like ladder upon which men and women of the earth did climb to reach the skies. The two ladders were the counterpart the one of the other in that both were built of great crosses, but the luminous ladder was straight and steep and difficult for men of earth to mount without the aid of the Elder Brothers, who are the Master Spirits—whereas the other ladder was dark with the stains of earth, and had its foundation upon the top of a mountain, where stood three old, old crosses and about the middle cross of the three was a halo of light like to that which came above and enveloped the luminous ladder; and the dark ladder was not straight like the luminous ladder, but formed a spiral stair-way which reached even higher and higher as the men and women of the earth built it. And the faces of the men and women who brought the crosses to be built into the ladder became luminous like the faces and bodies of the Masters who stood upon the luminous ladder and taught the people how to use their crosses to make a strong and effective ladder.

As I beheld, I saw other men and women at a distance, and among them were many children also, whose faces were very sorrowful, with pain and suffering stamped upon their countenances, so that they looked always downward, and did not see the builders of the ladder, nor the wonderful use they were taught to make of the burdensome crosses. And because they were ignorant of the better way, they continued to bear their crosses on their backs and shoulders, and the burdens were very grievous and bowed down their bodies to the earth so that they could not look up to the Shining Ones who were reach-

ing out helping hands to them, and telling them to bring their burdens to the foot of the ladder and yield them for the building. These were sore, grief-stricken, and their burdens constantly caused them to stumble and fall to the earth, and they could scarcely rise again to their feet. But as they struggled on, at last, they came near the place where the ladder was building; then they too learned to use their crosses as a means to mount upward. As they listened to the Shining Ones who told them how the *Master*, himself, would have them build the ladder, they saw how all their lives they had lived in a false belief—that it was *not* the *Master* who had laid the crosses upon their shoulders, but that they, themselves, had fashioned each his own burden, and clung to his own wrong belief, and so, had his own cross to his own back—but the *Master would have them free—free to render in loving service*. Then their faces beamed with an inward light, their bodies straightened, and they unbound their crosses from their shoulders, and eagerly helped to lay them in place and bind them firmly to build the ladder yet higher. Then they mounted the ladder, which they had helped to build. With the light of a new joy in their faces, they looked ever backward as they climbed, to see if any needed help to mount the ladder, and to tell the way to others who were still ignorant. *Service was a joy, and teaching a delight*. Some who were strong and un-afraid stepped from the spiral ladder, whose foundation was upon the Mount, to the straight and luminous ladder, whose beginning was from above, supported and aided so to do by the Elder Brothers, who ascended and descended at will, engaged upon various missions of helpful service to their younger brothers and sisters.

And by degrees many learned the way, but it mattered not how many climbed the two ladders, for there was always room, and those who climbed into the Heavens were met and greeted by the Spirits of those who had overcome and who had become the Helpers of their Brethren, and the light of *A great gladness* shone in all their faces and through their garments, and the *light was the light of the lamb*, Himself, who also worked among them, directing all who needed council. He also touched with pitying hand some heavily laden soul and bade him look up and see how his brothers and sisters were building the ladder. He bade him go and do likewise. Then his face also shone with inward light, and he made haste to take his burden from his back and place it at his feet and step upon it to mount upward.

As all learned the *better way* each told it to another and became a Helper of his Brethren. And the Many

became a *throng*, and the *throng* became a *multitude* which no man could number, whose countenances shone more and more as they sang the *song of the lamb*—
 “worthy is the lamb that was slain to receive power and riches, and wisdom and strength and honor and glory and blessing...Amen and Amen.”

THE OLD ROAD TO PARADISE

This is another instance of how War is turning the thoughts to God. It is quoted in the *Literary Digest*, which says:

"Hatred of war, hatred of the enemy, love of country, patient and enduring loyalty, high courage—these have been the themes of the poets since August, 1914. But during the last few months the spiritual gain, which, paradoxically, seems to be one of the results of the war, has been the subject of comment by many observers, notably Abbe Dimnet and General Castelnau. This idea is strikingly reflected in a poem, which we quote from the Easter number of *Good Housekeeping*....Miss Margaret Widdemer has treated her lofty theme with appropriate simplicity, and the fourth stanza, with its little group of martial spirits, is picturesquely effective."

THE OLD ROAD TO PARADISE

By Margaret Widdemer

Ours is a dark Eastertide
 And a scarlet spring;
 But high up at Heaven's Gate
 All the Saints sing,
 Glad of the great companies
 Returning to their King.

Oh, in youth the dawn's a rose,
 Dusk an amethyst.
 All the roads from dusk to dawn
 Gay they wind and twist;
 The old road to Paradise,
 Easy it is missed!

But out on the wet battle-field,
 Few the roadways wind;
 One to grief, one to death,
 No road that's kind—
 The old road to Paradise
 Plain it is to find!

(Saint Martin in his Colonel's cloak,
 And Joan in her mail,
 King David with his sword and crown—
 None there be that fail—

Down the road to Paradise
 Stand to greet and hail!)

Where the dark's a terror-thing,
 Morn a hope doubt-crossed,
 Where the lads lie thinking alone,
 Out in the rain and frost,
 There they find their Lord again,
 Long ago they lost:

Where the night comes cruelly,
 Where the hurt men moan,
 Where the crushed forgotten ones
 Whisper prayers alone,
 Christ along the battle-fields
 Comes to lead His own:

Souls that would have withered
 In the hot world's glare,
 Blown and gone like shriveled things,
 Dusty on the air,
 Rank on rank they follow Him,
 Young and strong and fair.

Ours is a dark Eastertide
 And a woeful day,
 But high up at Heaven's Gate
 The Saints are all gay,
 For the old road to Paradise
 That's a main-traveled way!

PSYCHOMETRIC RESEARCH AND PREVISION

A Remarkable Case
 "Light"

"The following letter from a gentleman who has not had much experience of psychic matters has been sent us by Dr. Abraham Wallace, who states that he has himself investigated the evidence produced for the details given by the writer:

"Whilst not professing to be a believer in occult forces, I am bound to admit the proofs of some wonderful power possessed by a lady whom I have known for about two and a half years, Mrs. Graddon Kent. At (I think) the third meeting in our drawing room, being quite a stranger to the surroundings, she took in her hand a mother-of-pearl paper knife, and immediately personated the previous owner, predicted his death and other family matters, which were perfectly verified in due course. This experience was really the cause of my asking Mrs. Graddon Kent for an appointment on the afternoon of April 5th, 1916. I was anxious, if possible, to discover something without a word being spoken, and absolutely

without any knowledge whatever of the parties or circumstances being known to the medium, so I simply placed in her hand a small satin handbag. She at once said that the woman who had owned it had passed on by drowning, and gave her age and an accurate description of her. The psychometrist also described the scene at the riverside and located the spot. She further gave three proofs of identity unknown to anyone present. She said that the deceased had false teeth, and was in the habit of taking a drug (bottles described), and to these two statements was added a description of a son at the front whom the mother had been more than anxious about. The medium then gave a clear description of the woman's husband and said he had just passed through a very black crisis in his life. She went on to picture the body drifting rapidly down the Thames through the flood tide with lumps of frozen snow around it. The medium was now tired, and the other lady visitor and myself left. Later in the evening the same "influence" came to Mrs. Graddon Kent, who said the body was lodged near her big timber and would be released and discovered on the breaking up of the weather, about a mile and a half or two miles below the Tower of London, and that the friends need not take any further steps as all would be known in due course. So much for the psychic's statement, now for the facts.

"Mrs. X. left her home in the early evening of March 11th, 1916, unknown to the family. As she did not return, her husband communicated with the authorities, and every effort (including the publication of a photo and description in the leading daily papers) was made to discover the whereabouts of the missing woman.

"It will be noticed that my interview with Mrs. Graddon Kent was on April 5th. I saw Mr. X. that evening, and the particulars relating to the son, the false teeth, and taking of the drugs (not before known) were confirmed. The body (intact, with every indication that it had been held down as previously described) was eventually found at Wapping in April 19th, and was duly buried."

F.Meade.

London, May, 1916

THE FILIPINO'S CARIBAO

The caribao is to the Filipino what the horse, the cow, the trolley and the locomotive are to the American. The caribao is the best loved animal on the island. First, so it is said, in a native's affection is his caribao, then his children, then his wife. Thus it is only natural that the caribao should figure in the folklore of the islands.

The caribao has a guardian angel in the shape of a bird, "the great white bird," the Filipino calls it with all reverence. This bird is supposed to possess supernatural pow-

ers and the fact that it is always to be found with the caribao, frequently perched upon the animal's back, leads the natives to believe that their beast of burden enjoys special protection. With the queer admixture of Christianity and paganism, which is so characteristic of the islanders, they say the bird was appointed by the angels to the post of guardian, and circles around in the air, crying, "All right! All right!" This is supposed to be an assurance of safety to the animal.

The bird is a reality. It stays close to the caribao, but for no supernatural reason. It feeds upon the insects, which infest the animal's hide. The caribao loves to wallow in a swamp and the birds often wait patiently for hours until the beasts come up out of the mud and then perch upon their backs, where dinner is ready.

PROGRESS

The human race is not formed like an army, standing shoulder to shoulder in regular order and column, and moving forward with rhythmical footsteps that beat as one. We are all struggling up the hill, impelled by the haunting unrest with which God has gifted the soul of man, and urged from behind by the fear of what we have left there. We are baited and driven on by unseen forces. Now and then some man with superior energy forges ahead and gains a height, never beyond calling distance, but still much loftier than that occupied by the multitude. Then this lone pilgrim, enchanted by the view which he obtains, calls back and urges the multitude on, crying: "It is better up here! The air is purer, the scenery grander!"

One would suppose that the multitude, hearing such a voice, would respond to it, rejoice in the message and hurry forward with redoubled energy. But, somehow, that is not human nature. First of all, the crowd begins to laugh. "Ha! Ha!" they cry. "Look at the fool. All he sees is in his mind's eye—the eye of a disordered mind." "Ha! ha!" cries the multitude. But the man on the heights keeps on calling. Then the people begin to get angry. They curse him. They revile him. They declare he is trying to coax the whole human race over the precipice. They throw stones and mud at him. And in the end they probably drag him down from the height and kill him and cast contempt upon his corpse. But, later, one man will begin to say to another, "I wonder what he saw up there, anyway!" And they will climb to find out, and will discover that what the scout affirmed was true. And then more and more will climb, until this spot, explored by the man of courage and energy first of all, becomes the camping ground of humanity.

Rev. Frank O. Hall

Question Department

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Training of Children

QUESTION: We find the horoscope of Marjorie in the magazine for this month (April 1916). We have been hoping for it and are more gratified than we can tell you. (The child is three and on-half years old. Ed.).

The energy that spends itself in loss of temper is already in evidence (Sun in conjunction with Mars and square to Uranus), and every attempt at restraint is met with determined resistance, both mental and physical. How to transmute that energy is our problem. To quote from the horoscope: "*Be sure that you start right away and that you start right.*" We have studied and tried to obtain the results. She does not respond to kindness, and just before getting the horoscope we had almost decided that corporal punishment was the only means. I know from results that I witnessed in..... that it should be done by other means. But many things are possible at school that are not practical in the home, besides I never learned any of the methods employed with children of Marjorie's age. Mrs. R. has read many authorities on child training, all deprecate physical punishment but no one says what to use instead. Reasoning the child takes as an opportunity for argument.

How can we secure obedience without physical punishment? We keep our word with her in the smallest detail and she never forgets, but reward begets a sort of selfishness.

If you can give us some concrete example, your suggestion of method, some idea of how and what to do, we want above all things in this world to work this miracle of transmutation, and I think, though it may hurt, that we can both accept the ingratitude of the child and not complain. But honestly we do not know how.

Answer: Some children are more difficult to manage than others but, as a matter of fact, we ought to rejoice when we get such a, one for these children have spirits and individuality, whereas the so called *good* children, who are models of deportment and obedience, should really give us much more concern, because of the lack of initiative in their nature. Difficult children are bound always to make their way in the world and to gather experience, either directly by a life of virtuous action and glorious service, or else indirectly through a life of wrongdoing, which is later corrected and transmuted in purgatory. But the *good* child who never gives its parents an

uneasy moment is very apt to grow up just in the same way and go through life without doing either good or bad. You remember in the *Apocalypse*, how the spirit speaks to the seven churches. To some of them there is praise, to others blame, but the most scathing startling denouncement was given to one church in the words "I wish you were either hot or cold, but because you are neither I will spew you out of my mouth." If there is one character that is fixed firmly upon the path of virtue, it is a converted *bad man*, for it is an axiom that "the greater the sinner the greater the saint." Whoever treads the paths of vice with a firm step will also be strong for virtue when his feet are turned about. But the *lukewarm people*, who are neither hot nor cold, they are the ones that should cause us real concern; therefore you need have no fear for Marjorie whatever. She will come out all right in the end. Only a strong soul has such configurations and shows such marked characteristics in consequence.

Now for a method of guiding her feet onto the path of well doing. We have found that it is best *to take no notice of the MINOR delinquencies*, what may be called venial offenses, save by occasional advice, such as, "I would not do this or that, no really nice girls do so and so, and you do not want people to think that you are not nice." Unless you give this latitude to the child, and make allowance for the fact that the vital body is in the course of formation during the first seven years, you miss the mark. It is the vehicle of habit, therefore the child forms one habit after another, breaking itself of the old ones almost as rapidly as the new ones are formed. By bearing this in mind you will escape continual correction of the child which dulls its respect when truly important matters are taken up in which a certain line of conduct must be insisted upon for the child's good.

When you come to such an issue, it is important to know what particular thing the child loves best, in food, play, dress, or outdoor liberties. Then the screw can be put on, gently at first, and with increasing pressure until the object at issue is accomplished. A growing child should never be deprived of its meals, but the necessary nourishment can be given without the delicacies it loves, and it is quite legitimate to apply the tortures of Tantalus, by placing the proscribed delicacies on the table and allowing the child to see mother and father enjoy them and express their delight while they are eating cakes or honey which is denied to the recalcitrant, until he or she

agrees to do or not to do the thing required. This we have found is one of the most effective methods of securing obedience. If the child is very fond of dress, have an ugly frock or suit, which it must wear when disobedient. Then it will not want to go out among its associates or if it does they will very soon find out the cause and with the customary cruelty of children they will jeer and sneer at the little culprit who fears that treatment from them more than anything that mamma might do. Thus the screws will very soon pinch it into obedience and a request perhaps to have the "*naughty-dress*" removed. There are various other methods along the same line which will suggest themselves to parents. But such correctives should only be used very infrequently and as last resorts or the child becomes hardened to them. In general the appeal to its love for the parents, its desire to be well thought of and its reason, so far as that can be appealed to, should be invoked.

‘RIPE’ DESTINY

Question:

It is taught in our philosophy that every evil act in life is expunged in the purgatorial state after death. It is also stated that death does not liquidate an injury any more than moving to another city pays a contracted debt, that ripe fate has its root in a former life and that we cannot escape from this debt of the past. How can these statements be reconciled? Surely we are not made to suffer twice for the same thing.

Answer:

You are right, God does not want us to even pay back once, if by thorough repentance and reform suffering is made unnecessary. But the problem of liquidating a chain of causes in a life is much more complicated than to pay a bill for goods received. There are many sides to each case. Let us take as an illustration a drunkard who makes a beast of himself and at the same time abuses his children, depriving them of the necessities of life and the education which they ought to have; who beats his wife, showing them an example which they may follow, and generally lowering their moral standard. After death that man will feel in purgatory, first, the tortures of a craving for drink, which he is not able to satisfy, and second, he will feel all the suffering that he inflicted upon his family. He has then paid for his wrong doing, and it is true that he comes back to re-birth with a perfectly clean slate so far as the actual suffering which he caused them is concerned. But he took a vow to love and cherish the woman who became his wife and by the performance of the creative act and furnishing the nucleus for a body he assumed the responsibilities of fatherhood toward the children, which came to him for help and a suitable environment. These parental responsibilities he also neglected to fulfill, and there is therefore a

tie between him and the members of his family. *He still owes them a debt of love and service* which must be rendered at some future time and therefore in a later life these souls will be brought together and so placed that he may have an opportunity for doing good toward them. If he does not then take the opportunity he may in a still later life, render an adequate service to some one else. It is for his sake that service must be rendered that the love nature may be evolved and expanded to become ‘universal’ and all inclusive.

The same rule holds good in all other cases and as the extreme conditions make the best illustrations, we may take as another instance: The relationship between a murderer and his victim. After death he suffered in purgatory and the actual debt is there wiped out. But a tie has been established between these two souls and in a future life they will again meet so that the murderer may have the opportunity of serving his erstwhile victim, that they may become reconciled as friends. For *fellow feeling must become universal*, being the basic principle in the kingdom of God.

To sum up then we may say that we may say that while it is true that all our debts are paid in purgatory, so far as the commission of wrong is concerned, our debts of love, friendship and service remain for liquidation in later lives.

POST MORTEM FATE OF VIVISECTORS

Question:

Does a surgeon feel in purgatory all the pains his patients have felt in the operations he has performed? This would seem unfair in cases of constructive surgery.

Answer:

Certainly not. The sufferings in purgatory are the results of moral delinquencies and the resentment of those who are injured thereby. But a surgeon who performs a constructive operation is doing a service, which merits the gratitude of the person operated upon, and the picture of such an operation in the panorama of life will react upon him in the First Heaven with the gratitude of the person he helped. It will make him more ambitious to serve his fellowmen.

On the other hand, those unscrupulous surgeons who persuade people to have operations performed for the love of experimentation, or who takes them out of charitable institutions for that purpose will certainly be as severely dealt with as they deserve, and as for the vivisectionist’s purgatory, we have seen some cases in which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such an one. But only the agonies of the tortured animal contained in his life panorama and reacting upon him with threefold intensity

(continued on page 155)



The Astral Ray

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Amulets, Birth-Stones and Planetary Colors

In the windows of Jewelers, and in the cheap ready made horoscopes one may often read that it is 'lucky,' for people born in a certain month to wear a particular stone or color. It means business to the jeweler and the astrological prestidigitator who produces "your horoscope" by a turn of the wrist from a box when you tell him what month you were born. Both buy their instructive (?) literature at a nominal price per thousand, the principal cost being paper and printers ink; there are no furrows in their foreheads from deep and earnest studies of the problem.

But as the counterfeit coin argues the existence of the genuine, so also the fallacious information flippantly dispensed by people who cater to the sense of mystery and wonder which is deeply imbedded in human nature, argues the existence of a genuine science of mineralogical correspondences with the stellar rays impinging upon all who inhabit our sub-lunar sphere, and when this is rightly understood and used, that which is loosely termed 'luck' results; but then it is not really luck in the sense understood by the majority of people, for then it is *the result of accurate knowledge scientifically used*, and therefore the outcome is as inevitable as that water runs down hill.

The philosophy of planetary colors and mineralogy is that each of the Creative Hierarchies, which is active in evolution work with the various classes of beings from mineral to man, is responsible for the progress made by all. In the course of this work each Hierarchy naturally imparts to the beings with whom it labors some of its own nature and vibration. Thus each group of minerals, each species of plant and animal, vibrates to a certain keynote, which blends the vibration of Group Spirit and the particular sign and planet with which he is most nearly attuned. It has been taught by the Elder Brothers in the

Rosicrucian Cosmo-Conception that the Archangels, who were human in the Sun Period when the present animals started their evolution with a mineral-like existence, are now the Group Spirits of the animals.

The Angels, who were human in the Moon Period when the present plants commenced their evolution with a similar mineral constitution, are now the Group Spirits of the plants. Man, who reached the human stage in the Earth Period, is now working with the new life-wave, which started its evolution on the Earth as minerals. He is not far enough advanced to assume the role of Group Spirit; that is reserved for the future. In the Jupiter Period he will give them life as plants have, in the Venus Period he will bring out their desires and emotions as animals, and in the Vulcan Period he will give them a mind and make them human. That, however, is all in the future. At present he is working with them to the best of his ability, smelting them into iron bridges, ships and skeleton skyscrapers; he is pulling them into wires which wind around the world; he is grinding from them gems that glitter and grace the great in our social structure, and thus he is gradually establishing an intimate relationship with them and preparing to take charge of their evolution as a Group Spirit at some future time.

It is well known to students of Astrology that an astrological reading based upon the month in which an individual is born is worthless, for all the people born in the same month do not have the same experiences by any means, but if we consider the *day*, the *year* and the *place* we get a horoscope that is absolutely individual and totally different from the horoscope of anyone else in detail—and this is the point which concerns us in the present argument—the ruler is not the lord of the sign the Sun is in, except for children born at Sunrise, when the Sun is on the Ascendant. And it is *the ruler of the rising*

sign that is the determinant with regard to our mineralogical affinity, because at the moment of conception when the seed-atom of our present physical mineral body was deposited, the Moon was in that particular sign and degree (or its opposite), and acted then as a focus of forces which have since crystallized into the vehicle we now wear.

The following table shows the affinity of each of the twelve signs with certain gems, metals and colors, and in that chart there are the elements for making an effective talisman by any individual who has the knowledge of how to cast a horoscope and blend the ingredients

BIRTH-STONES AND COLORS				
Gems ruled by the signs		Sign Rulers	Metals	Colors
♈	Amethyst, Diamond	♂	Iron	Red
♉	Moss Agate, Emerald	♀	Copper	Yellow
♊	Crystal, Aqua Marine	♃	Mercury	Violet
♋	Emerald, Black Onyx	♄	Silver	Green
♌	Ruby, Diamond	♅	Gold	Orange
♍	Pink Jasper, Hyacinth	♃	Mercury	Violet
♎	Diamond, Opal	♀	Copper	Yellow
♏	Topaz, Malachite	♂	Iron	Red
♐	Carbuncle, Turquoise	♃	Tin	Blue
♑	White Onyx, Moonstone	♄	Lead	Indigo
♒	Sapphire, Opal	♄	Lead	Indigo
♓	Chrysolite, Moonstone	♃	Tin	Blue

according to the requirements of the case. We have no scruples about telling how this is done, for it may help some to help themselves and others. The only harm it can do is if some unscrupulous person starts to make them for coin, and even then, if he is conscientious about the work, whoever obtains it will not be cheated, the reaction will be upon the one who prostitutes the spiritual science for material gain.

To forestall a question we may say that ancient astrologers who had studied this aspect of the science have tabulated several hundred minerals of which the planetary affinities had been noted, but these works have been mutilated in the course of time, and are not now available. Paracelsus also, and Agrippa, made considerable study of this subject, and with very important results, but the wider view is outside the scope of a magazine. The editor is therefore confining his remarks to the essentials, and indicating the way which others may

follow farther if they feel so inclined.

Let us take some concrete examples to illustrate how the mineral elements may be used to advantage as amulets. Look at the horoscope of Barbara S. in this issue. There we find Sagittarius rising, with its Lord, Jupiter, and this is sufficient to settle the question of ruler ship. We may then look at the Planetary Mineralogy chart and there obtain the information that the *Turquoise* is Barbara's Birthstone, that *Tin* is the metal with which she has most affinity, and that *Blue* is her color. It is thus inferred that it will help her to express herself if she wears turquoise, an amulet of tin, and dresses in blue whenever consistent with usage. That is true to a certain extent, but that is only a very small part of the truth and it is by no means *the best use* that may be made of this knowledge.

Study of the horoscope reveals the fact that Barbara is sorely afflicted by Mars and Saturn. Mars, whose metal is Iron, afflicts three planets; his opposite is Venus, and consequently Copper is an antidote for the martial vibrations. Saturn, whose metal is Lead, afflicts one planet; his opposite is Jupiter, and therefore the antidote is Tin.

With this in mind an amulet may be compounded, of Tin and Copper; not exactly in the ratio of three to one, but with a mind on the bulk of the various planets, their density and the strength of the aspects it is desired to overcome, a matter which involves further study. The work itself should be done under auspicious planetary conditions. A Mars amulet, designed to give energy to one with a weak figure, would be most successful if made in a Mars-hour on a Tuesday when both the Sun and Moon are in martial signs, as happens in April and October. The same with amulets made for other planets.

A gem, or an amulet made on these principles is a focus for the stellar rays of the planets they represent, and infuses vibrations of their nature into our auras all the while we are wearing it, just as surely as the wireless receiver attuned to a certain pitch catches the waves within its range, and we may blend the colors in the same manner to obtain help from them. As a matter of fact, it is the complementary color which is seen in the desire world that produces the effect of the physical colors. If it is desired to restrain one whose Mars is too prominent, the gems, colors and metals of Saturn will help, and such a person should have as little to do with iron (tools, machinery etc.) as possible, but if we want to help someone who is moody and taciturn, we may use the gems, colors and metals of Mars to advantage. In the final analysis, the matter resolves itself into a question of judgment and common sense. With these and the knowledge concerning the essentials here given anyone may use it to advantage.

The Dragon

Feeling that some student may be interested in more definite delineations of the results of my research, I am glad to append a few notes which may help somebody else in studying these effects in the directions playing year by year and month by month upon his own nativity:

When the Moon gathers and reflects the solar light upon the earth, at her ascending Node, this borrowed light is similar in many respects to the direct ray of the Sun, and wherever the head of the Dragon falls in the signs or houses of the map, its effect upon the affairs with which it is connected will be like that of the Sun in Aries, its point of exaltation. It advances and accelerates personal matters in as great a degree as does Jupiter, the Greater Fortune of the mundane figure, and lubricates the machinery of manifestation wherever it is placed, increasing the strength of the benefic planets with which it may be aspected, and rendering less malignant the influence of the malefic planets brought under its forceful sway. But always in opposition to this is the deadly Tail, switching the life out of every good influence within its orb of aspect, and, as it would seem, working directly against the force of the Head, in its subtle determination to nullify its power and undo whatever the better part may succeed in doing for the native's weal. Thus is the lower nature ever warring against the higher, the Tail seeking to defy and defeat the plan of the Head. Its influence corresponds to that of Saturn, and when in conjunction with a planet, it exerts an influence of suppression and obstruction similar in effect to the chill blasts of winter under the saturnine spell of the Great Tester of the Soul.

Lilly expresses this very powerfully in the words: "I ever found the Head of the Dragon equivalent to either of the fortunes, and when joined with the evil planets, to lessen their malevolent signification; when joined with the good, to increase the good promised by them. The Tail of the Dragon I always, in my practice, found when he was joined by the evil planets, their malice, or the evil intended thereby, was doubled and trebled, or extremely augmented; and when he chanced to be in conjunction with any of the fortunes, who were signifiers in the nativity, or otherwise prominent, their good was thwarted, and their power lashed out of them, as it were, by the Dragon's fury."

Coulson Turnbull, a student of today, writes: "The Dragon's Head is the most sensitive spiritual point in the horoscope, and shows by location and aspect the line of

the native's greatest development. The Dragon's Tail shows the point of the greatest limitation in the character—that which is most spiritually lacking. It is strong for darkness and evil. When aspected by the Sun, its darkness is turned to a lighter hue."

Hermes Trismegistus is quoted as saying: "The Dragon, mystically, is the 'self-willed' spirit which is externally derived into nature by 'the fall into generation.'" In view of the fact that the Moon is the zodiacal center of procreative power, it is significant that the glyph used to symbolize the Dragon's Head should be an almost perfect reproduction of the phallic design used as an emblem of the male trinity, pointing upward; while that of the Tail represents the same force directed downward.

The North, or Ascending Node—the Dragon's Head—is benevolent—a masculine, fiery force, determined that the native shall rise above the horoscope, assert his own divinity, and create his own destiny.

The South, or Descending Node, is malevolent—a feminine, watery force—determined that the native shall sin even below the level of his own nativity, and forget his humanity in the talons of destructive and consuming action. Thus is there even "war in heaven" till the dragon is crushed beneath the heel of the aspiring soul.

Let us consider briefly its mundane manifestations in the natal or progressed figure. In the First and Seventh Houses, it plays a varying but potent part. When the Head is in the First House it inclines to honor and favor, adding much to the attractiveness of the personality, and the power of the individual; but the Tail, in opposition in Seventh, will bring oppression to bear to counteract every favor; enemies and competitors to antagonize the personality; and such crosses as contentions with a partner, either business or matrimonial, as will tax to the utmost the power of the native to overcome. Saturn is exalted in the Seventh House, and in the testing-time is a reaper of every available sheaf. On the other hand, the Head in Seventh lessens the number of enemies, and gives success in all unions and partnerships opposed by the tribulations of the Tail in First, with its losses, scandals, and lack of personal magnetism, inclining the native to a short, profitless life.

In the Second and Eighth Houses it manipulates the proposition of gain in the most tantalizing manner. If the Head is in the Second, it operates to bestow affluence, and remove all care and anxiety, increasing the possessions, and drawing to the native much wealth of legacy

and gift, while the Tail in Eighth whips the gains aside through deception, and may lead to sudden or violent death. If the Dragon's position is reversed, the Head in the Eighth, and the Tail in the Second, the native's health will be promoted and a long life assured with gifts and legacies inherited from deceased kindred, but the Tail will bring loss and damage to the estate, and much adverse fortune in finances, leading to fears, sorrows and manifold worries over matters of money and possession. The Head will give in both cases, but the Tail will whip the life from every gain.

In the Third and Ninth Houses, the mental condition, and the travels of the native are under its serpentine sway. When the Head is in the Third, and the Tail in the

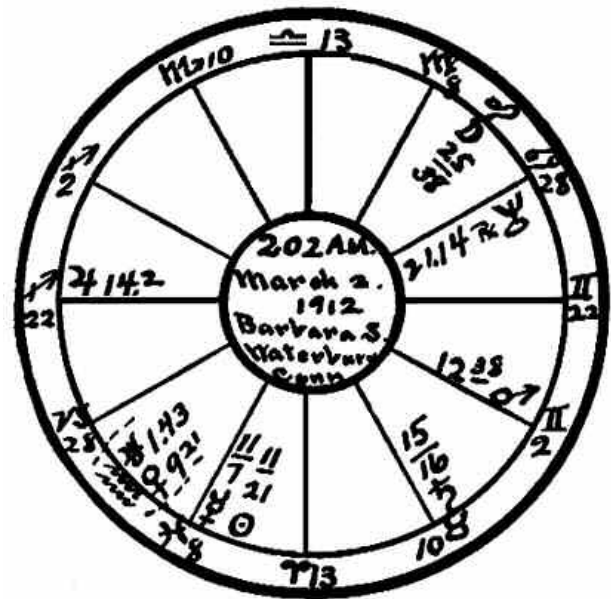
Ninth, gain through brethren, journeys, writings and publishing is assured, while the mind is quickened and educational matters are zealously followed, though the Tail sweeps away much of the faculty of faith, portends miserable voyages, and unfortunate conclusions, and inclines to curious dreams with unreliable premonitions. When the Dragon has reversed his position, his Head in the Ninth increases the faith and application to religious and spiritual matters, and is favorable to voyages, and residences in foreign parts, adding reliability to dreams and visions, and increasing the prophetic intuition, while the Tail in Third contributes sufficient mental anxiety and trouble with brethren to keep matters interesting throughout the whole period of adjustment.—Selected

Your Child's Horoscope

Barbara S. born March 2nd, 1912, at 2am, Waterbury, Conn.

Here we find Jupiter rising in his own sign Sagittarius in sextile with Venus, the planet of attraction and love. This shows the aspiring nature of the soul entering life under that configuration, and an innate kindly disposition. Unfortunately however, she will lack the power of expressing her feelings, for Saturn, the planet of obstruction, is in Taurus, the sign that governs the vocal organ, and square with Venus, the ruler of Taurus. This will lead people to suppose that she is cold and calloused, when, as a matter of fact, her heart is aching with love which she is powerless to express. Then, goaded to desperation by the attitude of her associates, and stung to the quick by their unmerited reproach, the opposition of Mars, the energizer, to Jupiter, and his square with Mercury, the planet of expression, cause her to lose her temper and voice her resentment in a manner that will seem to justify the estimate formed of her by the people in her environment.

This is a cheerless delineation; it wrings the astrologer's heart to write it, and were it not that the life is still so young, and that *we ardently believe in the power of man to rule his stars*, no power on earth could force us to write this horoscope. But we know that there are many unfortunate souls of just such a disposition as this child, who go through life misunderstood and alone, and we rejoice at the privilege of showing the parents of Barbara her true inner nature so that they may give her the love she needs more than life, and save her from the fate of others whose relatives judge only by outer appearances.



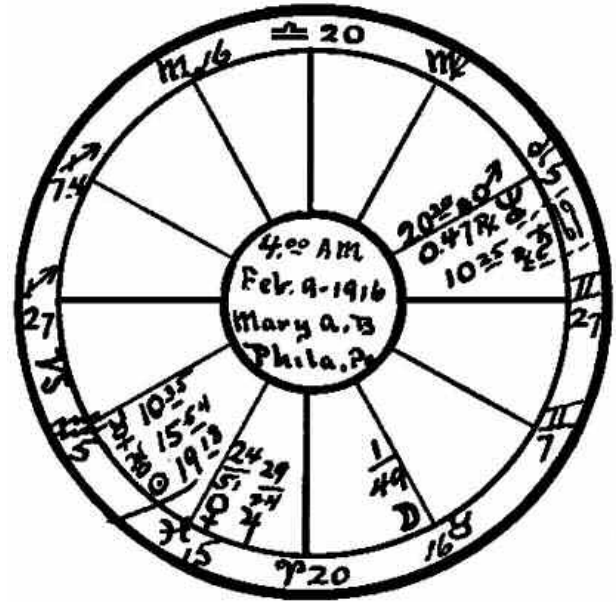
It is not enough, however, that the parents should excuse, or pass over her seeming indifference and lack of affection, because of a belief that she feels it in her heart. That would only be half-hearted help. You must *teach her to show her feelings* so that all can see them; that is the only way you can save her from being misjudged by others, and eventually becoming embittered towards all mankind, a miserable misanthrope. Teach her to show you how much she loves her dolly and her kitten, to hug and caress them; encourage demonstrations of love towards brothers and sisters or other companions; bribe her with dainties to show mother how hard she can hug, etc. You still have three of the precious seven years in which the habits of life are formed and you must work

with her early and late, in season and out of season, you must put your whole heart into the task of *bringing her out of herself*. You can do it, and your reward will be sure when you have brought this poor soul out of prison. Some day you will hear the Master say: "I was in prison and you freed me; enter into the joy prepared for you." It is said, "man's necessity is God's opportunity." Those souls who come to us with good, strong and virile horoscopes, who consequently grow up in the loveliest manner imaginable, are usually regarded as great blessings to parents, and they are, but when a soul who is in dire need of help comes to our home, *it offers to the parents an opportunity for service and soul-growth* not equaled by the finest soul that ever wore a physical body, and you have here, in Barbara, a chance that the angels might envy you. We trust that you will utilize it nobly, nay, we feel you will, for there must be some fine gold in your hearts to have attracted this needy soul.

Saturn, the planet of obstruction, in the fifth house, which governs courtship, and square with Venus, the planet of love, makes it unlikely that a marriage will be consummated in this life. That is well, for you will find the menses obstructed and there would be great difficulty in parturition. Saturn in Taurus also gives liability to cold in the throat, and by reflex action through the opposite sign, Scorpio, a tendency to constipation. Encourage her to outdoor exercise, let her sleep out-of-doors if possible, and give her as nourishing a diet as possible. She needs it very much till she has passed the period of adolescence at any rate.

Mary A. B., born February 9th, 1916, 4am., Philadelphia.

Here we find the aspirational sign Sagittarius on the Ascendant, and Jupiter, the planet of benevolence and kindness is therefore ruler. He is essentially dignified or strengthened by being placed in his other sign, Pisces, and conjoined with Venus, the planet of harmony and love, which is exalted in this sign. Both Jupiter and Venus are trine with Neptune, the planet of spirituality, which is placed in Leo, the sign of the heart. Thus we may conclude, that the basic nature of Mary is aspiring, spiritual and loveable, but there is also another side to her as shown by the opposition of Mars, the planet of fiery passion, in Leo the sign of the heart, to the Sun and the spasmodic Uranus. Mary is not wishy washy by any means, and if anything happens that is not to her liking, you will hear from her in no uncertain terms. It gives her moral courage to express herself and that is by no means a bad thing when one is otherwise mentally balanced. We have too many who are afraid of standing up for a principle, but the worst part is that whenever Mary allows herself to take a decided stand she will become too



wrought up, and her health will suffer. Saturn, the whip-lash of most people, is singularly tied in Mary's horoscope; he is weak in Cancer, which is the sign of his detriment, and Cancer is intercepted, so that that takes away from his power to hurt; he is also unsuspected, so he will not be allowed to scourge her, but freed from the cold, restraining hand of Saturn, she will respond the more readily to the fiery energy of Mars, and burn herself out in enthusiasm wherever she directs her energies. Naturally, this will mean speedy exhaustion of her vitality, and unless she is carefully guided her health will be endangered. We always preach against repression; the everlasting "don't" directed at children by a certain class of parents is the bane of many of life, but there are cases where the parents may play the role of Saturn with great benefit to the child. In fact, by supplying the energy of a weak Mars and instilling energy into an indolent child, we are helping it to overcome a disability and rule its stars. By playing Venus in the horoscope of a child whose Mars in Scorpio square Saturn, makes it cruel, we shall help it, and it is just as legitimate to play Saturn in the horoscope of a child where that is lacking. Only, we must be very careful how we do it, for it is like giving poison for a curative purpose. The doses must be carefully modulated. One may give an enormous amount of Venus love, or the Jupiter friendliness and comradeship, without fear of administering an overdose, but it requires great circumspection to drive someone with the whip of Mars and not be too cruel, or to hold him in the leash of Saturn and not run the risk of becoming a kill-joy. So your task is difficult and you must use all your love and common sense to guide yourself in this work. See that Mary learns the lesson of self-restraint, for that is very

