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Gratitude and Praise

Gratitude is an attribute of wisdom. A wise man values the little things in life. He finds joy only in that which he appreciates—all else are appendages. Too often opportunities slip by, talents lie dormant, fortunes dissipate, possessions diminish where there is no gratitude to hold them.

Gratitude is an important principle for achievement. To be grateful for the small opportunities is to magnify them. Ungratefulness tends to diminish and decrease. Gratitude is prolific in its blessings. It is life's great multiplier.

There is nothing intelligent in taking things for granted. Life recalls its gifts if there is lack of appreciation. Fortunes become dissipated, opportunities slip by, possessions diminish, and talents rot, where there is no recognition and thankfulness.

We say "thank you" to everything, but we are not grateful for everything. *Gratitude is feeling—not just a word.* It is genuine appreciation, giving all things significant value and approval.

He who cannot appreciate the little things in life can never attain the greater ones. Only those who are grateful for their blessings deserve to have them multiplied.

To praise a soul is other than to flatter the face. Praise magnifies a tendency into a virtue—and calls forth response and reciprocation.

Praise is that warmth which unfolds hidden aptitudes and talents and inspires them to expression. Genius has often been ignited through simple appreciation. All things blossom and come to fruition through respect and esteem.

Approval is the way to every man's heart. Man is that sensitive being who lives for approval and responds to praise. What is more, he will involuntarily live up to and fulfill any virtue which receives commendation.

Caim the best that is in one—and it will grow to your expectations. Recognize the best that is in yourself, and the best will magnify itself. That which you look to—will look to you, and that which you acknowledge is quickened. *Praise calls forth response and reciprocation.*

Those who are constantly censured are stifled, and whatever attributes they may possess are soon withered and seared with the breath of condemnation. *Magnified fallacies become great faults. Magnified virtues become great assets.*

To find a virtue to praise in each soul is to enrich that person with a priceless possibility. Praise magnifies the minutest tendency into a virtue. It has the power to expand the smallest inclination into a great blessing.

—Sara Robbins in *Today*.

THE Mystic ... LIGHT



Why the Rose?

A STUDENT

For much of the information used in this article we are indebted to Col. John O. Johnson, who kindly gave us permission to use material prepared by him and his late wife, Grace, some years ago and presented before The American Rose Society, Columbus, Ohio.

IT HAS been said, and not without cause, that a really adequate history of the rose would likewise be a story of mankind. Fossil remains prove that the rose bloomed eons ago when no man's eye saw its budding and fading. Long before recorded history of man—about the time when the dog left the wolf pack to sit by man's fire and share his food and other animals became domesticated—the rose entered into the life of man, planting its roots deep in his heart as a symbol of home; for whoso plants a rose, whether it be at the entrance of a cave, or hut, has ceased to be a wanderer and a savage.

Through the centuries the rose has become associated with the deepest and tenderest emotions of man, a part of his life, his race memory, and his folk consciousness. Each of the ancient lands where the rose grew has its own picturesque legends of the origin of the rose.

In Persia, the story goes that the flowers rebelled against their queen, the Lotus, because she grew sleepy at night

and closed her petals when they longed to hold high revel by moonlight. They appealed to Allah and he created a new flower, the white rose, so beautiful they must needs accept her as their queen. On the first night she presided, the nightingale, seeing such perfect beauty, flew to embrace her and was impaled on her sharp thorns, there bleeding to death and staining the fair petals. Thus came the red rose to Persia.

In Greece, legend has it that at the instant Venus, the goddess of love and beauty, was born, the rose sprang spontaneously from the Earth to greet her. So the rose was dedicated to Venus, but, being versatile, also to Cupid and the Goddess of Dawn. Strangely enough, it was also dedicated to Hippocrates, the God of Silence, thus becoming a sign of absolute confidence and of closed lips. The Greek poets sang of the rose: Homer mentions it in the Iliad, Sappho wrote of it six thousand years before Christ.

The rose was not only a lovely and beloved flower, but it also entered into the lives of people as it has never done in our modern times—it was a part of their customs, their folk-ways. Garlands of roses were hung on the statues of their gods; rose petals were strewn before victorious armies. Roses were placed on graves in an annual day of

commemoration, and they were invariably a part of every feast and banquet.

The origin of the expression "sub-rosa" began with the custom of placing a rose over the door through which guests entered, and suspending another rose from the ceiling in the center of the room over the table. The conversation at these banquet tables was supposed to be absolutely confidential, as the rose was dedicated to the God of Silence.

The Greek philosopher Pliny, in his renowned book on natural history written toward the close of the first century, devoted much space to roses and their culture. He tells us that there are thirty-two excellent remedies derived from the rose. However, the list has grown since then, including some very quaint remedies. Pliny mentions that the liquor of boiled rose hips will restore vital forces. Herein lies wisdom overlooked for some eighteen hundred years, and during World War I it was discovered by some English chemists that rose hips contained vitamin C in quantity three hundred per cent greater than that of oranges.

The ancients used a particular type of rose for the making of vegetable dye as its petals were rich in cyanin (i.e., pure chemical blue), and the Turks used this in dyeing their fabulous rugs. For centuries rose water and attar of roses were the only perfumes known or used. To make one ounce of attar of roses required one hundred thousand roses.

The rose was also used for cooking and purifying. Saladin, Sultan of Egypt, once used five hundred camel loads to purify a mosque which had been defiled by Christians.

The earliest known European picture of a rose is in a cave known as "The House of Frescoes" on the island of Crete, and dates back to the middle of the eighteenth century before Christ. In this painting the blossoms have six petals, are reddish rose in color, with

yellow dots in the center to represent the stamens.

The only representation of a rose which has come down to us from the early Grecian days is on a silver coin from the island of Rhodes where roses were of sufficient commercial importance (as it was a great rose-growing center) to give their name to the island itself—the Greek name for rose being *rhoden*.

It is interesting to note that the rose is the only flower having practically the same name in every language, showing that it was intimately known as a part of the common experience of early humanity. In English, French, Danish, Roman, and Norwegian it is called *rose*; in Latin, Italian, Portuguese, and Spanish, *rosa*; in Russian, *roza*; in Greek, *rhoden*; in Dutch, *roos*; in Bohemian, *rouse*; and in Hungarian, *roza*.

When Greek culture spread to Rome, roses became a fad and an obsession, tables, floors, couches, sheets, and even ornamental lakes being strewn with them on festive occasions. It is related that Nero spent a fabulous sum in procuring roses for a single feast.

Apparently the early Egyptians did not know the rose, but from 300 B.C. onward evidences of the rose became more and more frequent. The Pharaohs had their palace rose gardens, and in the tombs of that period and later, garlands of withered roses were often found, until by the time of Cleopatra it had practically replaced the lotus as a ceremonial flower.

Some time ago a tomb was discovered and opened which dated back to the third century B.C. It was the tomb of a woman magician, Myrithis by name, who was only thirty-three when she died. There were found masses of dry rose petals, withered blooms and buds, wreaths and garlands. The Egyptian concept of the afterworld was a practical one, and these were the tools of her trade—white magic—and she might need them. The rose was never asso-

ciated with black magic, but all potions and charms have contained rose water, or rose oil, or some part of that flower, sacred to Venus, the Goddess of Love.

Also in the tomb of this magician was her ceremonial robe, a silken mantle woven in one piece, of bright pink color, and with an embroidered border of five-petaled roses, the colors still unfaded.

The famed Egyptian beauty, Cleopatra, followed the Roman custom as to roses, using them in her feasts and banquets. On the occasion of giving a feast to Marc Antony she had her banquet hall strewn with three-feet-deep rose petals. The effect was beautiful, the scent intoxicating, but it was impossible to walk upon it. Every slave was set to work making a net of very fine fish mesh. This was stretched tightly over the rose leaves and the effect was that of walking on rosy clouds. It is to Cleopatra that we owe the expression "lying on a bed of roses," when referring to someone fortunate, or "it's hardly a bed of roses," in reference to someone in misfortune.

Cleopatra ordered her slaves to make her a silken mattress, stuffed and over-stuffed with dried rose petals. Naturally this became widely known and every great lady tried to have a "bed of roses" also. This required a fabulous quantity of petals and was a costly luxury, thus becoming a symbol of the height of elegance and good fortune. We use that expression today, after all these centuries, showing that the rose is part of our folk-memory.

When Rome fell, the barbarian hordes trampled out its wealth and power, and there descended upon Europe the black art of the Dark Ages, when only the church held aloft the flickering light of learning and culture. Was the rose forgotten? Not at all. That romantic and imperishable flower underwent a remarkable transformation. From being a symbol of the pagan joy of life, of love and pleasure and triumph, sa-

cred to the gods, it became the flower of heaven and the saints. Those early fathers of the church were extremely wise. What they could not control they adopted and adapted.

The early Christians had used the rose as a silent symbol of their faith during the days of persecution (you recall it was dedicated to the god of Silence) to say "Hush, sub rosa. I, too, am a Christian, but keep it quiet." Thus the church could sponsor it when its pagan uses were no more. From what were the early prayer beads made? Rose petals, pounded and mixed with oil, rolled, dried, pierced, and strung—the rosary. What furnished the design for the great rose windows of the early cathedrals? What else but some such petaled rose as the Centifolia? It was the flower of the Virgin herself; she was called "Rose of Heaven," "*Rosa Mystica*," "The Rose without Thorns."

A golden rose was the highest gift of the pope to those who had rendered some outstanding service to the church. It was consecrated and presented with the wish that the recipient might "flourish as a rose planted by the stream of living water."

Henry the VIII of England received such a rose centuries after the custom started. That custom still continues, and there have been two American recipients, one being General Lew Wallace, for his novel, *Ben Hur*. Legends sprang up about roses and the saints as in earlier days they had about roses and the gods. One well-known one is that about Elizabeth of Hungary and her cruel husband, in which a miracle turned the loaves of bread to roses. There are others about St. Francis, Joan of Arc, and endless miracles involving roses.

Out of the horror of war always springs some beauty, and from the Crusades came the European knowledge of the most famous of all roses—the wild rose of Syria, the Rose of Damascus, one of the oldest roses and certainly one

of the most fragrant. It has been famous in song, story, and legend ever since.

The Crusaders admired the beauty of the rose in its native land and brought it back with them to Europe. In France it was so well established by the 13th century that the ancient botanists believed it belonged to France, where it grew profusely and was called the Rose of Provence.

There is the story of a princess of Provence (the Princess Eleanor) who sailed for England to marry Henry II. Her uncle accompanied her as chaperon, and, liking England, settled there and built himself a palace in the city of London, next to the shrine of the Crusaders—the Inner Temple. This uncle, Duke Peter, was a rose lover and also a rose grower. He sent back to France for roses and made a rose garden, giving the surplus roses to be planted in the garden of the Inner Temple.

In the midst of those roses, several generations later, there took place the thirty-year "War of the Roses." In that war Plantagenet chose the white rose as his emblem, saying: "Let him that is a true-born gentleman, if he suppose that I have pleaded truth, from off this briar pluck a white rose with me." His antagonist, Somerset, chose a red rose for his rallying sign, saying: "Let him that is no coward nor no flatterer, but dare maintain the party of truth, pluck a red rose from off this thorn with me." One by one the attendant nobles chose sides and plucked either the white rose or the red. The war ended when Henry III of Lancaster married Princess Elizabeth of York. Legend has it that their marriage was brought about by the discovery of a rose partly red and partly white. It is still called York and Lancaster and blooms in many gardens—after some four hundred and sixty years.

Another interesting phase of the influence of the rose has been its use on badge, shield, and coat-of-arms. It

occurs in the record of many nations, but chiefly in England, being dominantly England's royal and national flower.

Beginning with King Edward I, who adopted a golden rose as his emblem in the 13th century, there has been a royal rose for almost seven centuries. The first Queen Elizabeth chose the white rose for embroidering on a banner that flew wherever she slept. During her reign every Elizabethan poet wrote about roses. Shakespeare mentions them constantly, writing: "The rose looks so fair, but fairer we it deem for that sweet odor that doth in it live." Sir Francis Bacon loved roses, too, and recommended them for "cooling a troubled spirit, and for peace and comfort of the heart." He advised that "rose extract be mixed with a few cloves, and heated in a perfuming pan, to sweeten the air and quench an evil spirit."

A rose liquor, a smooth and oily drink of great potency, known as *rosa solis*, was said by the diarist Pepys to "wash the molligrubs out of a moody brain," and to be so powerful that one celebrant became so elevated by this cordial that he casually jumped out a second story window without being injured at all.

The person who did the most to advance the rose was the French Empress Josephine. She has been called its "fairy godmother" because she cherished roses so sincerely, advanced their culture, and more than any other one person, aided their development.

To America the rose was brought by the Spanish Jesuit Fathers—Father Juanaperro and others—who planted it wherever a mission was established. They always kept on hand a supply of dried flowers for medicinal purposes, for the Spaniards believed they would cure almost any ailment. The old mission manuscripts repeatedly tell of the oil of rose, *aceite rosado*, and of curative *unguento rosado*, both made from rose petals. One of their specific reme-

dies for a sore throat was this: "Take the white of a fresh egg and beat it well. Then beat into it a measure of essence of red roses made with honey until the whole is like unto a thick cream. Partake of this often, until cured." Surely a pleasant, and probably a highly efficient potion!

Roses came to the thirteen original Colonies, too. Women potted little sprigs of their favorite roses and brought them with household pots and pans, a symbol of home, cherished and cared for, even on that difficult journey.

We learn from William Penn's diary that he went to London and there bought eighteen roses to take with him to America. He wrote a *Book of Physics*, preserved by the Pennsylvania Historical Society, for the medical care of the settlers in "Penn's Woods," in which he gave many recipes and formulas that used roses in one way or another. This is an example: "To comfort ye brains, and for ye palsie, and for ye giddiness of ye head. Take a handful of rose flowers, cloves, mace, nutmeg, all in a powder, quilt in a little bag, and sprinkle it with rose water, mixed with malmsey wine, and lay it on ye nod of ye neck."

Someone has well said: "We don't want to overlook the significance of the rose in human activities." Following this line of thought, one comes to realize that there is something strange and compelling about this flower, so close to man's emotions that it has become a symbol of them.

The dog, cat, and horse have lived with man so long that there is a strong tie between them, and the same is true of the rose. It is, as the Italians say, "sympatica." Always it has typefied the brevity of life: "so small a part of time, they share, they are wondrous sweet and fair." Its roots are embedded as deep in the heart of man as they were in the earth of the ancient world, and the rose will still bloom somewhere, serene and beautiful.

It may seem that we have gone from the spiritual to the mundane in citing these many incidents about the rose until we realize that in each case the rose was used as a symbol in the attainment of an ideal, often significant, even in the light of the Rosicrucian Teaching. So we have given an outline of the life of service throughout the evolution of the rose to reach the point where it might serve as the central part of our symbol of the greatest attainment possible for us in this life—the Rose Cross.

The rose is the creative expression of the plant. To us it is the symbol of the goal toward which we are striving, namely, by progressive steps in the path to attain Peace and Purification—symbolized by the white rose. The seven red roses of the Rosicrucian Emblem



are said to correspond, sequentially, to: clairvoyance and clairsaudience; prophecy; teaching; healing; casting out devils; control of the elements; raising of the dead. All of these are stages of initiation into the higher life of service expressed by Christ Jesus during His three years of public ministry upon this Earth, and should remind us that we must follow in His steps if we would become sons and heirs of God in Christ Jesus.

Thus we see that it is truly fitting that the rose should be chosen for our Emblem by the Elder Brothers of the Rose Cross in their great wisdom, because of the thousands of lives of service the rose has rendered throughout the ages. We trust these thoughts will serve to encourage further meditation upon the Roses on the Cross—in fact, upon the significance of the entire Emblem.

The Light

*Oh, Seeker after Light, behold the Light
Ere three score years and ten have run
their race;*

*Count not on borrowed time to know the
face*

Of God's intention for the human race.

Seek it with patience and humility;

*Piece tiny fragments, culled from life's
deep mystery,*

*Into a whole, which, shrouded by a veil
Yet shall shine blindingly, and tell the
tale*

*Of man's harsh passage through this
somber vale.*

*Onwards, and ever upwards, knowing
not*

*The things that went before—all are
forgot;*

*Falling from stumbling knees onto his
face,*

*Man thinks himself denied of God's
sweet grace.*

*Yet, helped by Guardian Angels, stag-
gers up*

*To drink again the daily proffered cup,
Distilling from its dregs, unwittingly,*

*The power to pierce the veil, and there
to see*

*The Light, which has been set one step
too high*

To meet the uninspired, unseeking eye;

*Yet shines there for the groping race
to see,*

If each will search his own eternity.

Know that to die is not to cease;

Only from blindness a release,

*Rising to heights undreamed of, to sur-
vey*

The meaning of this life, this little day

Which is as short in God's eternal plan

*As four and twenty hours in our own
span.*

*Look back, and see the past from which
Man came—*

*Look on, and see the glorious future's
flame;*

*Be glad, that in your passage, once
again*

*You've climbed the rocky path, and
shall attain*

In each such pilgrimage, a higher plane.

—E. AXELROD.



Moment of Truth

NELLIE M. STEWART

LAURA fumbled trying to push the tiny white pearl buttons through the small stiff buttonholes, and little Kathy wriggled impatiently.

"Hurry up, Mommy!" she said.

John came out of the bathroom, combing back his hair and smelling of shaving lotion.

"Right," he agreed, "we've got to get a move on—got to pick up the tickets at the airport."

"I can't wait," Kathy squealed, squatting on a footstool and grinning up at her father excitedly. "Wait till I tell all the kids about it! How I looked down on the clouds—*down* on the clouds—" Her small brow puckered. "What do clouds look like on the *other side*, Daddy?"

Laura felt a quickening inside her—not fear, it couldn't be that. John had been taking this same trip at least once a month for a year . . . It was perfectly safe. "Safer than riding on some of these freeways," John said often. "Look at the accidents that happen on freeways. And how many, actually, happen in the air? Why, you can count on the fingers of one hand—"

"Oh, sure," thought Laura, "it's perfectly safe. Of course when there is an accident in the air, it's—but now I'm getting grim again. Nothing is going to happen. It's just that it's Kathy's first trip and she and John are going together and I have to stay here. *Somebody* has to stay with Mother—she's bedfast. I've got to pull myself together and stop getting emotional. They'll be all right—John has been taking this same plane for months . . ."

They were all ready to leave. John stood at the door holding his coat in one hand and a grip and an overnight case bulging against the doorway in his other hand. Kathy was jumping up and

down, dropping her handkerchief and picking it up, hunting through her pocket for a missing penny which would make up the total of five and finding it caught in a corner of the kerchief from the pocket. Mrs. Swarkena, from next door, was standing in the doorway of the front bedroom where she'd presently be keeping company to the invalid while Laura ran John and Kathy to the airport.

Somewhat hesitantly Laura said: "John—let's go in the back bedroom a few moments first. For—just a word—of prayer."

John looked at her impatiently and exclaimed: "Laura, there isn't *time*! Why, it's already—"

He had his watch out, but Laura wouldn't look at it. "For just one minute," she urged him. "Somehow, I—oh, I know I'm making too much of this. But please—"

He set down the bags and sighed a little. Laura was the "religious" one in the family. Not that John wasn't religious—he recognized God, he went to church every Sunday and helped support it; he read portions of the Bible to Kathy and tried to explain them to her. But he wasn't *intense* about it, as Laura was.

In the bedroom he knelt beside the bed with Laura and Kathy quietly—because this was an accepted rite with the child, too—while Laura took half a minute for a silent prayer and then just a minute for the one aloud. "Please," she said earnestly, "keep them safe. Bring them back to me—"

There was a hushed silence afterward, a moment that made John look up with puzzlement on his tanned face. Even Kathy was aware of it. Looking up at her mother she smiled sweetly and whispered, "God said 'yes.' I heard Him."

Laura drove them to the airport then, saw them on the plane, waved them into the air. The plane rose slowly at first and then, swift and sure, nosed into the distance. Laura turned, went back to the car, and drove home.

"Funny," she was thinking, smiling to herself, "when they were still on the ground I was nervous about their going; now they're in the air and—and I'm not worried at all." She wished she could talk to John and tell him. He'd smile at her, his eyes crinkling at the corners, and say, "Of course. It's the safest way to travel there is—besides being the quickest. Look at the accidents that happen on a freeway, but when an accident happens in the air it's so unusual it makes headlines!"

She was fixing lunch in the kitchen when it happened—the thing nobody believed later. She had poured the hot milk over the toast for her mother's lunch when she turned around and there, sitting at the table and watching her, were John and Kathy. John was smiling at her and Kathy was looking interested. Laura stopped, with the spoon in her hand held in midair, and her mouth opened.

"What—what are you doing here?" she asked.

Kathy grinned at her, and John reached over and took Kathy's hand in his. The smile on his face wasn't one of humor, not a *sober* one, either. Just the kind of smile one person gives another in place of words, sometimes. As if John were now saying, "I'll take care of Kathy, Laura. See? I'll take care of her. Everything is all right."

There was a movement behind her and Laura turned to find Mrs. Swarkena standing there.

"You got your mamma's lunch ready, Mrs. Davis? I'll take it to her."

"Look," Laura said. "Look, John and—" She stopped. The chairs on the other side of the table were empty.

"Yeah," Mrs. Swarkena said, her

tone understanding, "seems funny without them, don't it? But they'll be back in two-three days."

Laura stared at her but didn't answer. Always afterward she wondered why she kept still, why she didn't tell Mrs. Swarkena that John and Kathy had been there. It would have made what came later more believable.

She was still in something resembling a daze when, a half hour later, the messenger came—a man in a blue suit, a stranger to her. He asked quietly, "You're Mrs. Davis?" And when Laura nodded, the dread inside her a reality before even the news was given her; he said, "I'm sorry to have to tell you this: the plane crashed; all passengers aboard were killed. . ."

They came to comfort her—her friends, her neighbors, and her relatives. Laura listened to them all, hearing them, sometimes answering them, but looking past them—through them. In her mind's eye was a constant picture of John and Kathy, sitting at the kitchen table, looking at her and smiling. She was haunted by John's strange smile, trying to communicate with her, assuring her that everything was all right. But something seemed to elude her—something she was trying to take hold of and not quite grasping. . . . Suddenly she knew. The plane had crashed and John had come back, and brought Kathy with him, to make her know—to *let her see*—that they were all right.

She remembered the prayer in the bedroom just before they left for the airport. What was it she had asked of God? "Keep them safe; bring them back to me!"

Kathy had said: "I heard God answer you; He said 'Yes'."

He had indeed said "Yes." How much safer can a soul be than to be with God? And God had let them come back—so Laura could see, and *know*, how safe they were.

Tremulously she smiled. Somebody

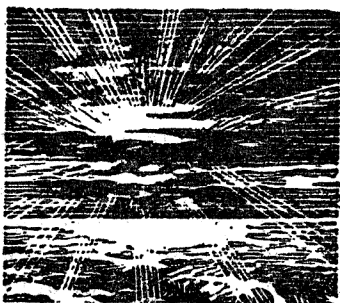
saw her smile and went quickly to her side.

"Cry, Laura," the friend said gently. "Cry and let it all out—you'll feel better afterward."

Laura looked at her astonished. "Why should I cry?" she asked. "They're safe. I know it. I *saw* them. They came back to me—"

"They—what?"

"They came back, John and Kathy, I saw them sitting at the kitchen table." Suddenly she was eager, joyous, anxious to share with them all the wonderful Truth she knew. "God is *there*," Laura said. "He *hears*, He *answers*! I asked Him to send them back to me and He



did. I saw them—sitting there at my kitchen table—"

They led her gently to the back bedroom, put her to bed, put a cold cloth on her forehead. "Poor thing," they said, "She's taking it hard. She's delirious."

Laura tried to sit up, to push them away from her, to explain to them. It was such wonderful news, to be *sure*, to *know*. "I *saw* them, I tell you! John smiled at me. He took Kathy's hand—"

"Of course, dear. Now take this tablet and try to sleep. Tomorrow it'll be easier."

Gradually it came to Laura that none of them would listen. They didn't understand. Perhaps they couldn't understand. Laura watched them closely, saw that not one of them was really close

to God. How, then, could they understand? Can God walk with a man who will not walk with God?

A few weeks later she went to work at the hospital. She was not a nurse and she took a job as nurses' aid. She asked for work in the children's ward and they were glad to let her go there. This was work requiring patience and untiring energy and imagination. Laura had all three. She sat beside the small beds with the high side bars and held small hands, and talked to tiny youngsters and read stories and laughed with them. Yes, laughed. When somebody mentioned her own small Kathy, Laura's face would light up and she would say softly, "Kathy's close to me. She's as close as God will let her be."

Most of those to whom she said this looked at her curiously and shrugged and went their own way. But gradually she came to know a few to whom similar experiences had come. *They knew*, for they had experienced Truth, and when she talked with them she learned they, too, had tried and failed. People shrugged, refused to believe, sometimes were openly hostile.

One day one of her new friends said to Laura, "'When I was a child, I spake as a child, I understood as a child, I thought as a child—' and that's the trouble with them, Laura. They are still as children in the understanding of God. For that matter—so are you and I. But we have found the right path.

It was true. Laura could stop fighting the frustrations of not being able to make unbelievers believe what she knew. She had a life yet to live, to fulfill. She had a work still undone, to do. She set herself the task of doing it, and of fitting her soul for being worthy of the work God had marked for her to do. Every night, beside her bed, she opened her heart to God, letting His spirit flow to her. She prayed, "Lord, I believe! Help thou mine unbelief!"

For even she had yet a long way to go.

The New Hope

BESS FOSTER SMITH

IT should be very gratifying to us who call ourselves Christian to hear the great historian, Arnold Toynbee, being quoted more and more, and other historians such as Gibbon, Spengler, and Wells less and less. Christians should rejoice that this great one among the scholars who trace the lives of men and nations on this earth, recognizes the importance of religion in their development. Furthermore he is one who places Christianity in the highest brackets. He has assigned to it its well earned place in the advancement of civilization.

For instance, in the *New York Times*, not so long ago, just after the Council of Churches had held their conference in Evanston, the reporter who covered the occasion quoted Toynbee as saying, "The Christian Hope is the only hope of saving Western Civilization from utter downfall."

"This," the *Times* continues, "is a tall order, for Christians have a lot of overcoming to do before varied denominations yield up their own special ingredient to the common pot," but sums up with, "It is a long step in the right direction which, a few decades ago could not have found a common denominator."

One reason for this big step in the right direction is that only a few decades back many scholars regarded Christianity as having retarded progress rather than having advanced its cause. Gibbon's *Decline and Fall of the Roman Empire* was an accepted authority. In it he blamed the Christians for the fall of Rome and the Dark Ages. Spengler's *The Decline of the West* was the last word in comparative work on existing societies, and he deplored the weakening characteristics of Western civilization and blamed the weakening on Christianity. H. G. Wells, both his-

torian and prophet, told of a future of mechanized scientific living in which Christianity had no part.

But Toynbee takes a longer view. He explains that the Roman Empire was not murdered, but had died of suicide over five centuries before Christ. He contends that Christianity gathered together the fragments and saved society from utter destruction. From this "seed" of spiritual hope a new society eventually arose on a higher plane.

By tracing some twenty civilizations through their rising years and their declines Toynbee has set up a ratio between civilization and religion showing them to be interdependent but not synonymous. In this ratio lies our New Hope.

And now that we are possessed with a feeling of danger to our very way of life, and it appears that the life we save may be our own, we are experiencing quite a noticeable flurry of a "back to religion" in hopes of finding security by appearing more virtuous before the Lord—something like the small boy just before Christmas. But surely we cannot expect to impress God in this way with our importance and prove to Him that we are indispensable. It will take more than lip service.

Toynbee warns us that our superior attitude is our real danger, rather than the solution, and says it is time for us to question our real motives or we will become easy prey to the outside forces that we fear so much. Nowhere do we find him saying, though we search diligently, that Western Civilization may not be doomed to perish from the Earth as have so many civilizations before us.

But, on the other hand, Toynbee finds no law of "historic determination" that compels us to follow the path that has

led to the destruction of others, and he expresses a belief that earnest prayer for a spiritual awakening could bring us the reprieve we ask if we "ask with a humble and a contrite heart."

It is high time for us to take stock of our spiritual wealth. We have been accused of being a materialistic people, and on the face of things we are. We have the world's most impressive dams and machinery and know the power of gas, electricity, and the atom. We have radios, televisions, deep-freezers, and air-conditioners. It would take many servants to do the push-button housework in one of our modern homes.

Some time ago when Prime Minister Nehru visited this country, he remarked, "I cannot conceive America's tremendous advance without some spiritual factor underlying it," and he is right. These outward blessings are produced by creative genius. They are demonstrations on the material plane of great spiritual strength. This is because they relieve millions from drudgery and suffering and leave time for creative genius to work the miracles. Ideas fostered by ideals are spiritual. These ideas are embodied in institutions for good in agriculture, medicine, and skills. It is only in the dissipation of such benefits that material wealth becomes a hazard.

I like a prophecy once uttered by a holy man in India. "To you of the West the great spiritual awakening will occur," he said. "Already you are far ahead of the whole world in physical and mechanical development. Some day you will realize it is but one step to the spiritual and you will have courage to take it. The strong physical bodies and quicker perception you have developed will lead you to become a light to all nations. It is the continual striving that does it."

Man is learning, continually, how to have more and more control over circumstances. This is the striving the wise man spoke of. Out of it comes self-

reliance, and out of self-reliance comes moral strength, which, according to some thinkers, is a greater force than physical strength to save us from war and destruction.

But while we bring up arguments to prove ourselves worthy, Toynbee shows us that he is not so much concerned with our survival as with the future of man's relation to the Kingdom of Heaven. On this subject he gives us a hope beyond hope. In the event the worst comes to the worst and this rhythm of civilizations marks us, too, for a fall, no matter what happens to our present society, God's Kingdom, he says will not perish. Nor will the steps we have taken to advance it be in vain. He



calls to our attention that man passing through the Earth from birth into this world to death out of it, gathers a fund of illumination and grace, and so does a civilization.

This being so, we have not lived in vain, but in his own words, "We leave an echo, a mark, a reverberation, in poetry, fable or myth—the turning of the wheel has carried it nearer its goal." In other words Toynbee's conviction is that we are assured of a sort of an indirect immortality.

To impress the thought he refers to the parable of Penelope's Web. When Penelope, the faithful wife of the absent Odysseus, had promised her importunate suitors that she would give herself in marriage to one of them as soon as she had finished weaving a wind-

(Continued on page 524)

From Duality to Oneness

DAVID WHITFIELD

PART I

SOMETIMES alone, sometimes in tribal groups man has wandered through the trackless wilderness searching for food to satisfy his hunger, making war, combating wind, rain, heat, cold, and animals. For thousands of years man has struggled among the ruins of passing civilizations for power, glory, love. Yet, among all the untold millions of human beings who have been born, lived, and died since the beginning of time, only a handful have asked the question, "what is man?"

Is it any wonder, then, that despite the fact that there is nothing which interests us quite as much as ourselves, there is nothing of which we are more ignorant? Dauntless pioneers are completing the conquest of the world, transforming a wilderness into a paradise. The secrets of the atom have been penetrated, the farthestmost reaches of the skies have been swept, and yet the greatest mystery of them all, and the one which concerns us most, still goes unfathomed.

It has been said that for every sun that burns in the sky, another sun exists within the soul of man. The cosmos within man is no less spectacular, though more minute, than the macrocosm which is God.

When psychologists started investigating man a few decades ago, they found themselves confronted by a puzzle. They had seen the *body* of man—but mind and body are not the same. Surgeons had dissected the body, every inch and centimeter of it, but nobody had ever found the mind. Some had thought the brain and the mind to be the same thing, but though they had been able chemically to analyze the brain, no one imagined that in so doing

they had succeeded in analyzing the mind. Mind remained as elusive and intangible as ever. So it was, while the physical body of man, the outer vestment, has been turned inside out, very little has been learned of mind, or of the Spirit, the hidden, invisible source, which is the basis of character. For hope, and joy, and love, and tears man had no yardsticks, no micrometer, no scales. As a little child confronted with a mystery, man had to confess his ignorance; science was forced to admit its nescience.

Body cannot analyze mind. Only mind itself can grasp the significance of its own existence. Therefore, for the first time since the beginning of empirical knowledge, science had to abandon its old techniques of trial and error, experiment and comparison, and turn to something new. It entered the domain of the subjective, the subtle, and the volatile, and became *psychology*—which means, literally translated from the Greek, *soul science*!

In this strange new world the scientist found that everything which applied to the world without man had to be reapplied. As he had once believed the world to be flat, supported by nothing more substantial than empty space, so had he always thought of man in terms of his conscious mind. He had not supposed there might be something else underlying consciousness, something buoying it up, to which it owed its very origin. Now he discovered that the conscious mind is but the surface of being. Fathomless seas of subconsciousness and an impenetrable core of unconsciousness form the substructure. Being exists in layers, of which waking consciousness forms but the shallow crust.

It began to be suspected that, just as earthly continents rose from the

depths of the ocean, even so did the mind of man, in the dim, far distant past, emerge into the clear, bright light of self-awareness from the watery depths of unconsciousness. All men, therefore, would have a common origin. Though their personalities vary greatly, the core of being of all of them would be the same—all fashioned by the motion of identical forces. Occult philosophy supports these conclusions.

The forces which play through this globe of being are of two types, and here again we find a close parallel between *being* and *bodies in motion*, the latter of which are also impelled and propelled by two forces. One whirls inward toward the center of gravity, the center of being; the other, outwards, into space. In physics, we know these laws as centrifugal and centripetal motion. In psychology, we know these same two forces as the forces of extroversion and the forces of introversion. The first rushes out from the motivating core of instinct and being into the Physical World, there to spread itself over the surface of being, the conscious mind, bestowing awareness of external, physical reality and breadth of experience. It illustrates the expansive, outgoing principle of desire, which plunges us into life, impelling us to struggle for the mastery of this world. The opposing force, introversion, retires from the surface of being, sweeps toward the source of consciousness, bestowing depth and intensity, and the desire to master self. It illustrates the vital, preservational aspect of being.

It is in the heat of the battle of ceaseless action and reaction between these two forces that objective consciousness is born. It is the struggle for balance and mastery that gives it its intensity. Where the conflict rages, awareness of ourselves as separate beings, apart from all else in the universe, apart even from the forces that seemingly control us, begins. All consciousness is the history of struggle, and conflict is the

soul of life. The battle cries of life and being stir us on to higher attainments and greater powers. Victory comes only when the antagonists which struggle within us are mutually successful. Both must be vanquished and, enigmatically, both must be victorious. In subjugation to either of these forces, we ourselves are defeated, for the powers of both are necessary to our balance and perfection. We must find a way to harness the energies of each in a way that will do no violence to the other. This is the great work—the mystic fusion of fire with water, the casting of the molten sea—to which we are called.

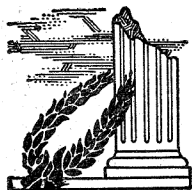
But try as we may, we seem unable



to express both of these forces at the same time. It has been said, and truly, that we can concentrate on but one thing at a time. Inevitably, we fall prey to the error of incompleteness, and fight, in the ranks of one or the other of our warring elements, against our own higher interests. The attitude of our conscious mind becomes identified, typed, by one of the two opposing forces of our being. Not that the other force ceases to exist; it lives, but outside the sphere of our awareness to which we have allotted conscious control. From there it affects us still. It is responsible for all our behavior of which we are not directly aware—our dreams, our mannerisms, compulsions, and secret thoughts. Sooner or later it confronts us and demands recompense: the equal place it deserves in our scheme of being.

Philosophers speak of two types of humanity—the occultists and the mys-

ties—which have existed since the earliest times. The occultists are aggressive and progressive, impatient of restraint. They believe in works, and in the importance of the material world. Their initiative, dauntless courage, and inexhaustible energy have transformed a wilderness into a world of wonders, and they have learned much and gained great skill in the process. The mystics, on the other hand, look upon this world as a vale of sorrows rather than a place of opportunity, and cherish in its place a vision of the hereafter and their hope of union with the divine. Through adoration they become wise. Even though they have not concentrated on the lessons of experience, they are taught by God the why of things. They understand intuitively, not merely out-



ward appearances, but the truth behind the form, and thus enlightened, they become wise, able to inspire men to the highest, the best that is within them.

Psychologists have also been impressed by these two types of men. They have called them the extroverts and the introverts, depending on whether they identify themselves with the outgoing or ingoing forces. The extrovert is one whose prime characteristic is "outgoingness." His is a lust for life and his orientation is to people and things. He has a terrific memory for facts, names, dates, and faces, and probably knows by heart the telephone numbers of his friends and acquaintances. Never happier than when busy, he prefers results to good intentions.

Originality is not one of his virtues, however, because though he values the thoughts of the great and famous, he prefers action to thought and hence may

not develop his own mind. "Experience is the best teacher," is his motto. Breadth, not depth, is what he yearns for and generally obtains. He'd rather execute the plans of others than tread the path of a misunderstood genius or sage, for to him rejection is worse than death.

Harmony and relationship between themselves and others is important to this type. Jordan says of such an one that "he would rather be the known chairman of a committee of three than the unknown benefactor of a nation. If, in public assembly, adverse fates have given him nothing to do, nothing to propose, or second, or support, or amend, or oppose, he will rise and ask for some window to be closed, to keep out a draught of air, or, which is more likely, that one be opened to let in more air; for, physiologically, he commonly needs much air as well as much notice." In conversation these are not ones to listen spellbound to the thoughts of others. Neither, on the other hand, are they likely to be so obsessed with the importance of their own ideas that they try to corner the conversation. What they value most is harmonious participation in the activities of the group as a whole. They allow no hidden urges, no solemn convictions to interfere with their enjoyment of other people. They like people, and people like them.

Because they are at their best socially, they make good organizers and leaders. They are equipped to be in command of situations and circumstances, and to deal smartly with them. They devote no little energy to the development of their skills and abilities. If there is a comedian, he will be of this type, for these are natural actors. They can portray or display a wide variety of emotions, none of which they themselves feel deeply. Born to lead, if not by thought at least by action, they are not ones to stand aside making up their minds while opportunity passes by. They may not always be

sure of the value of what they do, but they are quick at any rate to do it. They are unlikely to waste time wondering or indulging in daydreams or wishful thinking.

The excellence of these people is directly proportionate to the number of persons with whom they are surrounded. An inner restlessness impels them from one experience to another, and it sometimes happens that, though never bored, they are perpetually dissatisfied. At heart, they are dissatisfied with themselves, but, unaware of this fact, their dissatisfaction leads them to irritability and criticism of the world and those with whom they come in contact, particularly their intimate family circle. Housewives of this type are usually spotless—and insist that all the members of their families be the same. In the office, the male of this species is not likely to be over-tolerant of the shortcomings of his secretary. They are perfectionists when it comes to the “little things that are so important,” and they are prone to remind their closest associates rather frequently of their shortcomings in these respects. But let the door of the house be opened and a guest announced, or an important business associate from out of town enter the office, and the transformation is instantaneous and complete. They beam, they congratulate, they sympathize, they encourage, they admire. They are on home territory now—and sure to be appreciated.

For the benefit of these people it has been said, “Man, Know Thyself!” for without self-knowledge they seldom more than scratch the surface of life, and hardly guess its meaning. They must become aware of their own true motives and desires. When they are, and when they devote a part of their energies to the conquest of self, they multiply their value many times, and possess the key to a worthwhile, practical application of their knowledge and experience. As Goethe, an occultist and

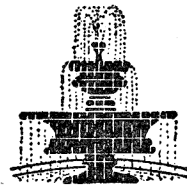
highly developed example of this path, said:

*From every power that all the world
enchains*

*Man frees himself when self-control
he gains.*

The introvert forms a striking contrast to the above type. Of him, it is said, “still waters run deep,” simply because he often prefers silence to speech, just as he prefers his own thoughts to the conversation of others.

The orientation of this type is not to the world or the people in it, but to the needs of the inner self. Inward consistency is a deeply felt need. Though self-aware and generally self-conscious in the company of others, such a type would nevertheless prefer to be consid-



ered rude than a hypocrite. Any emotion they express, you may be sure, comes from within them. It does not merely bubble about on the surface. A deep desire to be understood drives the introvert to seek the companionship of a few intimate friends, but to avoid a wider circle of acquaintances.

Often blind as to what a particular circumstance calls for, such people are sometimes thought awkward. If they can remember names and faces, they are the exception to the rule, but they have a wonderful memory for ideas and for their own past feelings and emotions. They may live in a world all their own, but they never lose track of themselves. If they lie, they will know about it, and they will realize they are doing it.

Though sometimes physically lazy, these people are intellectually or emotionally energetic, for to them thought and action are not necessarily related.

They perceive the significance of symbols and the importance of abstract thought, which are disparaged by the extrovert because they bear no immediately apparent relationship to physical reality. Natives of this type are intense, profound, and also, unfortunately, narrow, for they are driven by their own inner convictions and feelings as uncompromisingly as their complement is by the requirements of place, time, and circumstances which seem to the introvert unimportant. About introverts one senses a certain aura of timelessness, which soothes some and irritates others.

Disdainful as the introverts are of the generality of mankind with whom they come in contact, their hearts go out to all unfortunates. It is not uncommon for them to have a great love for animals, or for the soul-torments of humanity in the mass, while to the difficulties and problems of those about them they are indifferent or oblivious. When people or things fail to contact the inner feeling of such people, they fail to contact them at all. People talk but go unheard, or, when heard, are seldom given full attention. They frequently only half-listen to what is being said, because their inward feelings or thoughts seem more important, or else they are wrestling with some inward problem. It is of these people that it is frequently said—usually by extroverts who are unable to tolerate their faults—that they are “not quite all there.”

Emotions vary from quiet thought and solemnity to sudden passion, rage, and grief. If something touches these people right, they are moved to tears. They may try to avoid outbursts of temper or emotion for long periods of time, not so much from a desire to be acceptable to others as not to be disturbed by them and through fear of them. But feeling wells up within them until explosion becomes inevitable—and then any slight thing is sufficient to set them off.

When by themselves, these people

never lack for things to do. They have hobbies, they read, they have thoughts of their own to which social activity seems more of an interruption than anything else. If they express themselves outside an intimate circle of friends, they prefer to do so through writing rather than speaking, and it is true of this type that they frequently feel as great an urge to express themselves, to unload the emotions which are all pent up inside, to express the thoughts and ideas which seem to them so incomparably important, or to be understood, as they have difficulty in doing so. They sometimes feel their emotions too deeply or their thoughts too profoundly for words. Sometimes extreme egotists, they are capable of feeling extreme humility when they recognize a superior. The general estimate of their worth or the value of their feelings or ideas rarely approaches the estimate they have set upon themselves, and they have to realize that we live in a world which judges us as much by what we do as by what we are.

(To be continued)

* * *

HOW DO THEY KNOW?

*When I plant seeds in my garden
And tend them with watchful care,
Each comes in its own way different;
And always as I prepare
The soil I am filled with wonder
That dry brown seeds should grow
To varied blossoms so lovely,
And I marvel, how do they know?*

*Some question Creative planning
And say that all is chance;
The universe just happened,
No mind, just circumstance.
But the seeking soul finds Nature
God's message revealed to show
His work in His infinite planning,
And answers, "How do they know?"*

—DELLA ADAMS LEITNER.

King Arthur and His Knights of the Round Table

STEWART HARING

The myth of Sir Launcelot is the story of humanity from ancient Lemuria to the place where the Initiation of the Holy Grail is attained.

PART V

ADVENTURES OF SIR LAUNCELOT

IN OUR studies of the Arthurian Mysteries we next come to the most colorful knight of all King Arthur's court. He is the adventurous Sir Launcelot.

This knight was the son of King Ban of Brittany, a close ally of Arthur. His castle was attacked by an enemy, and the king, his wife, Helen, and the boy, Launcelot, escaped to seek the aid of Arthur. The flames of the burning citadel reached the eyes of the fleeing monarch and he expired of grief. While administering to her husband, Helen had placed the child on the brink of a lake, and upon returning saw little Launcelot in the arms of a nymph who disappeared with him into the lake at her approach.

This nymph was none other than Viviane, the mistress of Merlin, better known as the Lady of the Lake. She did not dwell in a real lake, but in a place that had the appearance of a lake, or in other words, a mirage. This served as a barrier to unwelcome strangers, and here she had a regal court with a retinue of knights and ladies. In the lake Launcelot was trained in all the qualities of knighthood, and upon becoming of age he was taken by Viviane to the court of King Arthur for the purpose of having the honor of that degree bestowed upon him.

The story of Launcelot is the story of humanity from the time of Lemuria, which was destroyed by volcanic fire, to the final Initiation wherein the Holy Grail is attained. The sojourn in the lake is representative of the Atlantean

Epoch wherein watery conditions prevailed and enchantment played a prominent part in the lives of the inhabitants. It was here that Launcelot attained maturity and those knightly virtues which enabled him to go forth into the country to seek adventure and gain experience.

Sir Launcelot and his nephew, Sir Lionel, set out fully armed, and as the weather was hot they stopped near mid-day to rest under the shade of a tree. While Launcelot slept, Lionel espied a knight pursuing three others and out of curiosity he followed, only to be captured with the other three and placed in a dungeon with many other knights and ladies. As Launcelot slept on, there came four queens riding four white mules, and protected from the rays of the sun by a green silk cloth held at each corner by the spear of a knight. When the queens saw Launcelot they cast an enchantment upon him and took him prisoner to their castle. Early the next morning when Launcelot awoke, the four queens presented themselves before him and informed him that he must choose one of them to love, or die. Launcelot declared he would die rather than choose one, for they were false enchantresses. By the aid of a maid, he unloosed twelve locks and escaped from the palace.

Wrong thoughts and false philosophies often lead astray those nearest and dearest to us, and hold them prisoner in the dungeon of despair. Figuratively speaking, if we allow ourselves to sleep, we, too, are often caught unawares and are taken captive by some wicked thought that would divert us from the spiritual quest to which we have dedicated ourselves. The most insidious of

these enemies are the four sins: lust, hate, envy, and greed, which bid us love and serve them in order to survive. Green is the color of the Earth, and the number four denotes a base or foundation. These cardinal sins are often protected from being exposed to the spiritual light by the foundations of the society in which we live. In fact they are aided in their nefarious schemes to capture the innocent by those very institutions which we are taught to honor and respect. Launcelot proved worthy, however, to withstand successfully his first temptation and came through victorious. The number twelve bears many esoteric interpretations, but here it means the twelve signs of the zodiac and their corresponding houses of the horoscope, with the planets contained **therein**. These are likened to twelve locks, or barriers, which rule the life of primitive man, but when the disciple reaches a certain degree of purity or perfection, he learns to rule his stars, and the power of the twelve locks to bind is broken.

We next find Sir Launcelot participating in a tournament wherein he fought until he smote down five knights. These five signify the five physical senses which the aspirant has to subdue before he can make much further progress on the path. Not that the evidence which the senses convey to the mind is all false and to be ignored, but it is subject to much deception and the **student must learn to interpret it rightly**. To accept at face value all the impressions which are brought before us will only strengthen the mortal consciousness which is productive of confusion, doubt, fear, and their consequent train of evils. To a cold hand water of a certain temperature will feel hot, to a warm hand the same water will be cold. A straight stick held in a pool of water will appear crooked, and the rails on a long straight stretch of track will appear to meet in the distance. Just as our senses deceive us in physical things, they deceive us

even more in spiritual things. According to the weight of their testimony, they would have us believe in the finality of death, the reality of evil, and the lack of justice, purpose, or plan in life. The senses are invaluable in their place, but the student must learn to use discriminating judgment in what they report.

With renewed vision and vigor, Sir Launcelot sought out and defeated the black knight who held captive his nephew, and at the same time released many other of Arthur's ladies and knights who had been held prisoners. When one has found the light he is duty bound to use it to help liberate others who are yet bound in the chains of ignorance.

Sir Launcelot rode till at nightfall he came to a castle where lived an old gentlewoman who provided lodging for both him and his horse. Launcelot's chamber was over the gate, and during the night he was awakened by a commotion. Looking out he saw a knight knocking at the gate with great haste, being attacked by three others. The true knight is quick to fight an injustice, and Launcelot seized his sword, lowered himself from the window by a sheet, and battled the three knights until he defeated them. The oppressed knight proved to be Sir Kay, who was also admitted to the castle for the night. The next morning Launcelot awoke early, and putting on Sir Kay's armor instead of his own, he continued his quest. Whenever he encountered other knights they were quick to joust with him, thinking by his armor that it was Sir Kay. To their surprise they were all quickly bested, while on the other hand, Sir Kay was able to complete his journey in peace due to his carrying Launcelot's shield. The disciple does not rest on the influence of his past merits, but is willing to go forth into the world as a common man, and meet the common man's responsibility. One of the rules of the Brothers of the Rose

Cross is to wear the habit of the country in which they reside. They do not make themselves conspicuous or different, but in normal guise they move about, doing good wherever they go. By looking like an average person, they naturally must meet the problems of an average person.

One day as Sir Launcelot was riding by a castle in a strange country, he perceived a falcon entangled in a tree. A fair maid came forth from the castle and begged Launcelot in the name of chivalry to retrieve the falcon for her. Her lord would slay her, she said, if the falcon were lost. The tree was high and hard to climb, and in order to do so Launcelot had to divest himself of all his armor. When he reached the treetop, the lady's husband rode forth from the castle with sword in hand, for it was all a ruse to get Launcelot unarmed and slay him. Launcelot looked about him and broke off a heavy bough. He watched his chance, and at an opportune moment leaped down on the further side from the knight's horse. The knight lashed at him eagerly, but Sir Launcelot parried the blow with the bough and then smote the knight to the ground. If the aspirant cannot be honestly defeated, he must expect that there are evil forces that will use any subterfuge to bring his undoing, even by appealing to his higher nature, but through faith and prayer he can safely pass these trials to victory.

One spring as Queen Guenever was out a-maying in the forest, her party all decked with leaves and flowers, out of the woods rode a knight with eight-score men-at-arms and bade the queen and her knights yield themselves prisoners. The knight explained that he had long loved the queen and as he could not have her by fair means, he intended to take her captive by force. The ten Knights of the Round Table in the queen's party fought valiantly but were soon overpowered. Then the queen privately called to her a page who was

swiftly horsed and bade him go to Sir Launcelot and reveal her plight. Upon hearing the news, Launcelot hastened to the rescue, but on the way he lost his horse, and his armor was so heavy it prevented his walking. It was then he saw coming toward him a cart which was used to haul wood. Now at that time carts were used only for such humble tasks as to haul offal, or to convey criminals to execution, but Launcelot took no thought of this. His only concern was to rescue the queen, and he contracted with the carrier to transport him. Wherever he went he was taunted and ridiculed for the ludicrous sight of a knight riding in a cart, and many even took him to be a condemned criminal. He succeeded in the end, however, in rescuing the queen and her party, and all returned once again to Camelot.

There are always some who love truth and spirituality in a selfish manner, and are willing to risk all to capture her and hold her only unto themselves. Their love is not of the pure altruistic nature required of the disciple on the path, but is tainted with materialism and the desire for personal gain. When flying to the call of justice we are often compelled to use unconventional methods to attain our goal, but the student pays no mind to this, only that there is a task to be accomplished. The world always stands ready to ridicule those who deviate in the slightest from the petty fashions and traditions, but in the service of truth we must sometimes make such deviations and in consequence be regarded as "odd fellows."

On another occasion there was a Scottish knight of great distinction visiting at Arthur's court, and accidentally he was poisoned to death in a manner that made Queen Guenever seem guilty of the deed. When the brother of the dead knight heard of this he came seeking vengeance, and challenged the best Knight of the Round Table to meet with him or he would seize the queen.

(Continued on page 512)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTY-SIXTH INSTALLMENT

Religion and Healing

(Continued)

IT IS a trite saying that "man is of few days and full of trouble." Among all the vicissitudes of life none affects us more powerfully than loss of health. We may lose fortune or friends with comparative equanimity, but when health fails and death threatens, the strongest falter; realizing human impotence we are more ready to turn to divine power for succor than at other times. Therefore the office of spiritual adviser has always been closely associated with healing.

Among savages the priest was also "medicine man." In ancient Greece Aesculapius was particularly sought by those in need of healing. The Church followed in his steps. Certain Catholic orders have continued the endeavor to assuage pain during the centuries which have intervened between that day and the present. In times of sickness the "good father" came as a representative of our Father in Heaven, and what he lacked in skill was made up by love and sympathy—if he was indeed a true and holy priest—and by the faith engendered in the patient by the priestly office. His care of the patient did not commence at the sickbed, nor was it



terminated at recovery. The gratitude of the patient toward the physician was added to the veneration felt for the spiritual adviser, and as a consequence the power of the priest to help and uplift his erstwhile patient was enormously increased, and the tie between them was closer than possible where the offices of spiritual and medical adviser were divorced.

It is not denied that the double office gave the incumbents a most dangerous power over the people and that that power was at times abused. It is also patent that the art of medicine has reached a stage of efficiency which could not have been attained save by devotion to that one particular end and aim. The safeguards of sanitary laws, the extinction of insect carriers of disease, and the consequent immunity from disease are monumental testimonies to the value of modern scientific methods. Thus it may seem as if all were well and there were no need of further effort. But in reality, until humanity as a whole enjoys perfect health, there is no issue more important than the question, How may we attain and maintain health?

In addition to the regular school of surgery and medicine, which depends exclusively upon physical means for the care of disease, other systems have sprung up which depend entirely on mental healing. It is the custom of organizations which advocate "mind cure," "nature cure," and other like

methods to hold experience meetings and publish journals with testimonials from grateful supporters who have benefited by their treatments, and if physicians of the regular school did likewise there would be no lack of similar testimonies to their efficiency.

The opinion of thousands is of great value, but it does not prove anything for thousands may hold an opposite view. Occasionally a single man may be right and the rest of the world wrong as when Galileo maintained that the Earth moves. Today the whole world has been converted to the opinion for which he was persecuted as a heretic. We assert that as man is a composite being, cures are successful in proportion as they remedy defects on the physical, moral, and mental planes of being. We also maintain that results may be obtained more easily at certain times when the stellar rays are propitious for the healing of a particular disease or for treatment with remedies previously prepared under auspicious conditions.

It is well known to the modern physician that the condition of the blood, and therefore the condition of the whole body, changes in sympathy with the state of mind of the patient, and the more the physician uses suggestion as an adjunct to medicine the more successful he is. Few perhaps would credit the further fact that both our mental and physical condition is influenced by planetary rays which change as the planets move. In these days since the principle of radio-activity has been established we know that everybody projects into space numberless little particles. Wireless telegraphy has taught us that etheric waves travel swiftly and surely through trackless space and operate a key according to our will. We also know that the rays of the Sun affect us differently in the morning when they strike us horizontally than at noon when they are perpendicular. If the light rays

from the swift moving Sun produce physical and mental changes, may not the persistent rays of slower planets also have an effect? If they have, they are factors in health not to be overlooked by a thoroughly scientific healer.

Disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health. Therefore the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives as well as now.

However, faith without works is dead. If we persist in living under unsanitary conditions, faith will not save us from typhoid. When we apply preventives of proper kind, or remedies in sickness, we are really showing our faith by works.

Like other mystery orders the Rosicrucian Order has also aimed to help humanity in the attainment of bodily health. It has been written in various works that the members of the Order took a vow to heal others free of charge. This statement is somewhat garbled. The lay brothers take a vow to *minister* to all according to the best of their ability *free of charge*. That vow included healing, of course, in the case of such men as Paracelsus, who had ability in that direction; by the combination method of physical remedies applied under favorable stars and spiritual counsel he was highly successful. Others were not suited to be healers but labored in other directions, *but all were alike in one particular—they never charged for their services, and they labored in secret without flourish of trumpet or sound of drum.*

(To be continued)

Studies in the Cosmo-Conception

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

Preparation for Initiation

Q. What is the relation of the Head of the Rosicrucian Order to the outside world?

A. The Head of the Order is hidden from the outside world by the twelve Brothers. Even the pupils of the School never see him, but at the nightly Services in the Temple His presence is *felt* by all, whenever He enters, and is the signal for the commencement of the ceremony.

Q. Who besides the Brothers may be present at these Services?

A. Gathered around the Brothers of the Rose Cross, as their pupils, are a number of "lay brothers."

Q. What is their spiritual status?

A. They are people who live in various parts of the Western World, but are able to leave their bodies consciously, attend the services, and participate in the spiritual work at the Temple; they having each and every one been "initiated" in the method of so doing by one of the Elder Brothers.

Q. Do these pupils remember their experience when they return to their bodies?

A. Most of them are able to remember all that happens, but there are a few cases where the faculty of leaving the body was acquired in a previous life of well-doing and where a drug habit or a sickness contracted in the present existence has unfitted the brain to receive impression of the work done by the man when away.

Q. Is the general idea of initiation correct?

A. The general idea of initiation is that it is merely a ceremony which makes one a member of a secret society; that it may be conferred upon anyone

willing to pay a certain price, a sum of money in most cases. While that is true of the so-called initiation of fraternal orders and also in most pseudo-occult orders, it is an erroneous idea when applied to initiations into various degrees of truly occult Brotherhoods.

Q. What is required of the candidate for initiation?

A. In the first place there is no golden key to the Temple; merit counts but not money. Merit is not acquired in a day; it is the cumulative product of past good action.

Q. Does the pupil know when he is ready for initiation?

A. The candidate for initiation is usually totally unconscious that he is a candidate. He is usually living his life in the community and serving his fellowman for days and years without any ulterior thought until one day there appears in his life the teacher, a Hierophant of the lesser Mysteries appropriate to the country in which he resides.

Q. In what way is he qualified?

A. By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help, of which he is usually unconscious or which he does not know how properly to utilize.

Q. What service does the initiator render?

A. The task of the initiator will now be plain; he shows the candidate the latent faculties, the dormant powers, and initiates him into their use; explains or demonstrates to him *for the first time* how the candidate may awaken the static energy into a dynamic power.

—Reference: *Cosmo-Conception*, 523-525.

WESTERN WISDOM BIBLE STUDY

The Five Thousand Fed

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multi-

tude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat.

And they say unto him, We have here but five loaves, and two fishes.

He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

—Matthew 14:15-21.

This "miracle" is also recorded by Mark (6:30-44), Luke (9:10-17), and John (6:1-14), thus indicating that the path of Initiation set forth by each one included an understanding of the working of the Law of Multiplication. Christ Jesus, being the high spiritual Being that He was, could of course use this law, and everyone who continues to follow in His steps will eventually reach the stage where he, too, can manipulate the finer forces of Nature in a similar manner. However, let no one think that such a power can be acquired except by demonstrating an entirely selfless attitude.

In the 18th Chapter of *The Rosicrucian Cosmo-Conception* is given a wonderful description of the Earth as seen and known by the advanced occultist. "To the trained clairvoyant sight of the Initiate of the various degrees of

the Mysteries, the Earth appears built in strata, something like an onion, one layer or stratum outside another. There are nine such strata and the central core, making ten in all. These strata are revealed to the Initiate gradually. One stratum becomes accessible to him at each Initiation, so that at the end of the nine lesser Initiations he is master of all the layers, but has not yet access to the secrets of the core."

It is with the Atomistic Stratum we are particularly concerned here. "This is the name given by the Rosicrucians to the eighth layer of the Earth, which is the expression of the World of Virgin Spirits. It seems to have the property of multiplying many fold the things in it; this applies, however, only to those things which have been definitely formed. An unshapen piece of wood, or an unhewn stone has no existence there, but upon anything which has been shaped, or has life and form (such as a flower or a picture), this stratum has the effect of multiplication to an astonishing degree."

So it is that one who has learned to control the forces pertaining to this region can, by using a small amount as a nucleus, bring into manifestation a large quantity of the food or other object desired. By focusing the image-building faculty of the Spirit upon the nucleus, and using the will to direct the physical atoms into the proper pattern, the nucleus may be multiplied to the extent required.

The ability to use the Law of Multiplication as described in this parable is but one of the high attainments in store for the Christed Man—the man who has unfolded the divine powers within him and is thus able to manifest his Divinity to the glory of his Creator.



TODAY'S SCIENCE

Miscellaneous Developments

SPECTACLE HEARING—The development of the transistor, a miniature and more efficient substitute for the ordinary valve, has made it possible for a British firm, Fortiphone Ltd., 247 Regent Street, London, W. 1, to incorporate the whole of a hearing aid in the side arms of a pair of spectacles. This spectacle-hearing was three years in development.

ELECTICAL SAFETY DEVICE—An electrical fitter living in Sydney has developed a safety device designed to eliminate accidents due to faulty electric wiring. Known as the C.W.G. unit, it is contained in a box weighing about three pounds. It automatically cuts off power when a fault occurs in an appliance, a lead, or a plug. It involves the use of a four-pin plug, the fourth pin of which operates the unit when required. There are different versions of the unit, for use on single or three-phase power, and for permanent installation or plugging into any ordinary three-point power socket.

MORE ABOUT THE SUN—The radio sun—the sun as “seen” through a radio telescope—is larger than the sun we customarily observe, according to scientists engaged in radio-physics work in Australia. Officers of the Australian Commonwealth Scientific and Industrial Organization state that it has a marked elliptical shape, with very bright desert-like areas close to its outer edge near the equator. A special radar telescope—the only one of its kind in the world—designed by one of the officers has given more detailed information about the

sun's surface than has ever before been obtained by radio.

A liquid metallic coating for rust-proofing steel surfaces subjected to high temperatures, such as steel chimneys, has been developed by a British firm. The coating is applied cold and does not depend on high temperature to stove, cure, or alloy it to the steel, as is the case in some special aluminum high-temperature-resistant coatings. This is important because most steel chimneys, for example, operate at temperatures below 600 degrees F.

—*Digest Universal*, July, 1956.

THE TURBOCAR—Today, major car manufacturers are investing millions of dollars in research programs to develop a gas turbine engine practicable for automobiles . . . Compared to the piston engine, the gas turbine has, in theory at least, an appealing simplicity about it. Its basic parts are a compressor and two turbines, all three of which are metal wheels with spoke-like blades or “buckets” attached . . . As a power plant for automobiles, this engine has some promising possibilities. Because it . . . may be lighter, the car could have greater load-carrying capacity. There are no pistons moving back and forth in a gas turbine, and therefore it always runs with a smoothness comparable to that of no other engine . . . The gas turbine eliminates a number of complicated devices . . . It has no radiator, a simplified air-cooling system, and a much less complicated ignition system, which uses one spark plug that would probably last as long as the lifetime of

(Continued on page 510)



The Influence of Neptune in Scorpio

KATHERINE BREID HOLBROOK

THE passage of Neptune through the sign Scorpio is of much importance to all humanity, but particularly to occult students. Neptune's transit in this sign commenced on December 23rd of last year (1955), at the time of the winter solstice, the highest spiritual point of the year. This transit, however, was for only a very short period, as it retrograded into Libra on March 12 of this year (1956). It returns to transit Scorpio on October 18 of this year, shortly after the commencement of the autumnal equinox.

The importance of this transit in our spiritual development is, of course, found in the high radiation we will receive from Neptune, the "planet of divinity," and Scorpio's radiation of regeneration, merging to form a powerful force in a spiritual sense. This force is on such a high plane of receptivity that there will be very few responding to it fully. Only those who have sensitized their vehicles by proper development on the evolutionary pathway to our Eternal Father will be able to absorb in appreciable measure the highest force of this radiation. Nevertheless, it is important also in a mundane sense, for when Neptune transits Scorpio it trines Pisces, where it rules, and Cancer where it is exalted, forming a grand trine radiation. This is bound to aid humanity generally, and all those indi-

viduals who react in a positive sense to this radiation will receive its beneficence in some form, according to the plane of development on which they are functioning at the present time.

Max Heindel tells us that "the highest human development at the present time, namely, the soul unfoldment which is undertaken in the mystery temples through initiation, is directly the result of the Neptune ray." All occult students responding to this high radiation as they go along the evolutionary pathway, experience the yearning toward the higher life symbolized by this planet of spirituality. This radiation, while Neptune is in Scorpio, can bring regeneration to many experiencing this yearning. That is, if they use this force to reform *themselves*—not others.

Occult research and investigation are greatly favored with this configuration, and it gives a high potency for healing work. In an individual sense, a person having this transit of Neptune in the eighth house of his natal chart has a splendid opportunity to develop ability for spiritual healing (if he is so inclined) and obtain some excellent results. In a general sense, there should be an increase in the power and development of such work in any organization using spiritual healing while Neptune transits Scorpio.

In a mundane sense the positive re-

sponse to Neptune's passage through Scorpio will be favorable to those who are interested in music, poetry, and the aesthetic expression of beauty. Scorpio's energy, strength, and enthusiasm will aid their inspirational perceptions. The influence of Neptune tends to sway the emotions to a great degree, but Scorpio's fixed quality will aid in stabilizing the reaction and point it in one particular direction to materialize these high qualities. The furtherance of any healing endeavors with and through the use of stringed instruments, ruled by Neptune, is enhanced now.

When the strong sex urge attributed to this sign is transmuted to a higher phase of expression of the desire nature, it can be used, with Neptune's transit here, to create through music and poetry. This will be particularly strong when Neptune is in the first decanate (one to ten degrees) of Scorpio, for here there is a radiation of excessive energy. When this energy is not used to satisfy the lower expression of the desire nature through sex, it can become a powerful source for creation on the mental plane, giving great fertility of ideas and imagination. It is a strong power that must be used either in a positive or negative sense; it will never remain dormant.

Individuals who have Neptune well aspected in the natal chart, if transiting Neptune in Scorpio is in favorable aspect to this natal aspect, will have the opportunity of self-development along occult lines to a high degree. There should be, if the individual reacts properly, an intensification of the higher vibrations in the individual aura. This radiation will be strongest when transiting Neptune reaches the degree that is in exact orb to the natal aspect. Scorpio radiates much persistence in any undertaking, as it is a fixed sign; therefore, this will aid, to a great degree, in keeping polarized the individual's desire to progress in this spiritual sense.

There is a warning to those whose

natal Neptune is unfavorably aspected to this transit, which also applies in the case of natal Mercury and Moon. Such individuals must guard against self-deception, both in spiritual development and in their worldly associations. Contacts with spiritualistic mediums and other negative forms of spiritual revealment are especially dangerous at this time.

The transit of Pluto in Leo is thought by some to have brought up to the surface much that was negative in the natures of Egos returning to physical embodiment about that time. The development of juvenile delinquency was witnessed during this transit. The desire nature expressed negatively in past lives is at the root of nearly all the present manifestation of this problem. Such Egos did not learn properly to control the Mars radiation in the past, and therefore, cannot handle the radiation of Pluto, its higher octave, properly in the present life. Pluto transiting this sign (Leo) governing children has had a very strong effect on the juveniles of that period, and the negative response to this radiation has been expressed in Leo as a challenge to authority, resulting in gangsterism, a desire for terrorism, ruthless destruction of property, and disregard of human lives. This, of course, would apply to children who have Pluto unfavorably aspected in the natal chart or by progression.

Pluto, said to be the ruler of Scorpio, will commence its transit of Virgo in 1957. Then it retrogrades to the last two degrees of Leo for several months. During this time there is a square aspect between Pluto and Neptune by signs, but the radiation is out of orb. When it commences its regular transit of Virgo in 1958 it will be a most welcome event. Here the high mental quality of this sign will give Pluto the opportunity to radiate its power in an intellectual capacity, negating the unfavorable aspect while in Leo. This transformation, will, of course, be grad-

ual, but should apply when Pluto enters Virgo and sextiles Neptune in Scorpio.

There has been, also, with Pluto in Leo, an inclination to express rebellion in many phases of worldly life among adults. This, too, demonstrates Pluto unfavorably aspected in such individuals' charts. However, when Pluto in Virgo sextiles Neptune in Scorpio, it will tend to radiate an ability for discernment and compassion that will aid us in proper discrimination through unbiased analyses, removing much of the prejudiced thinking that exists today in worldly affairs. The first decanate of Virgo radiates the ability for the achievement of gigantic tasks. This, used constructively, is much needed at the present time if we are to achieve any measure of peace on this disturbed planet.

By far the greatest problem for occult students while Neptune transits Scorpio is found in the square aspect to it by Uranus in Leo. We will all need to be on our guard during that time, even with these planets well aspected in the individual's chart, but those who have these planets unfavorably aspected, will especially need to be alert against any desire to indulge in such acts as are motivated by erratic thinking or reckless impulses. The square aspect always constitutes a challenge between the forces of the two planets involved. Therefore, we must surmount any negativism in our natures, for under the square aspect it will be brought to the surface. It is up to each student to recognize this negativism in his nature and to convert it to positive expression. If it is met properly it will raise him a step higher in his evolutionary journey. We who have sensitized our bodies should be consciously aware of this square aspect. Any negative Neptunian subtlety in the nature will be exposed now as Uranus will stir up and bring it to the conscious mind to manifest openly. The challenge between these two forces will

cause many changes, both in a personal sense and in worldly affairs, for this negative reaction to Neptune which reacts as deception will be constantly opposed by the Uranian quality that dares to be forthright, open, and above-board.

At this time we need to be alert and overcome any desire forcefully to develop clairvoyance, for there may be a sense of delusion that obscures the ability to realize the difference between negative and positive development in sensitizing the vehicles. In such cases there is a strong danger of obsession.

It is true that the square between these two planets (Neptune and Uranus) has been in force for quite some time, but it has been radiating through different signs. Then the challenge was to the personality and character, causing restlessness, irritability, impatience, and often irresponsibility—Uranus in Cancer meeting the indecision and emotional instability of Neptune in Libra by square aspect. But Neptune in Scorpio is deeply occult, and when squared by Uranus in the strong, forceful sign of Leo, there can be personal delusions

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

on the occult path. Therefore, the challenge is more of a spiritual problem.

The response of the world at large to this square aspect will be somewhat different. The average person who has not sensitized his dense physical and vital bodies through occult or mystic development will respond in a materialistic sense, as these two vehicles are firmly interlocked in such persons. Even with the favorable Pluto-Neptune radiation mentioned, we will still need to fight drug addiction while this Uranus-Neptune square is in force. This will, of course, prevail in cases where the individual has natal or progressed Mercury or Moon afflicting either Uranus or Neptune.

However, forewarned is forearmed, and as we are confronted by the tests of the aspects to Neptune while it transits the sign Scorpio, we will emerge, as Max Heindel has said, "either the victor or the vanquished."

TODAY'S SCIENCE

(Continued from page 506)

the car (It) requires comparatively little lubrication. And in the gas turbine age, "octane number" would be an obsolete phrase The turbocars look and perform much like conventional cars, but a ride in one is quite a different experience from a ride in a conventional car. Once under way, you seem to flow forward There is no vibration at all You have no sense that an engine is generating power.

—*Science Digest*, Sept., 1956.

* * *

WANTED !

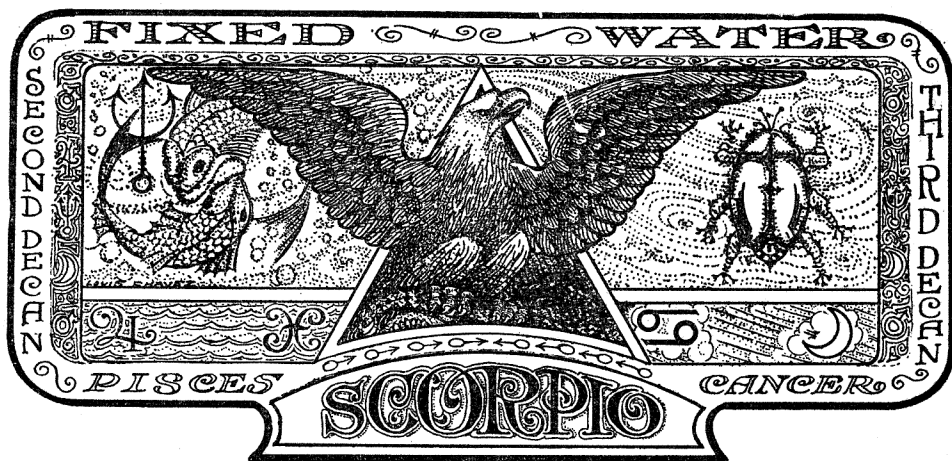
A copy of the first edition of The Rosicrucian Cosmo-Conception in German. If you have a copy, or know someone who does, kindly communicate with:

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California





The Children of Scorpio, 1956

Birthdays: October 23 to November 22

SCORPIO is the only sign of the zodiac having two distinctly different symbols: the scorpion signifying its lower side, and the eagle its ability to attain great spiritual heights.

People born when the Sun is in this powerful fixed-water sign usually possess tremendous latent power, with which they may become a strong force for good or for evil. They are capable of powerful, unrelenting desire, and are of an intense, inscrutable nature, given to deep, inflexible convictions. The mentality is apt to be shrewd, piercing, determined, fond of penetrating into the unknown, seeking always to detect and overcome error.

Scorpio natives are usually efficient and practical to a degree, but may evidence a lack of idealism and vision, taking pride in their "down-to-earth" practicality. Resolute, implacable, they are always ready to contend with oppression, obstruction, injustice, and disagreeable conditions, and are likely to excel as business men, chemists, law enforcers, surgeons, soldiers, researchers, seamen, and aviators. Stressful activities are usually enjoyed, there being

stamina and recuperative power to withstand much strenuous effort and strain.

The forceful, insatiable desires of the Scorpio nature tolerate no halfway measures; these natives stand definitely for one thing or another. "Victory or death" is a motto to their liking. Usually they need to cultivate agreeableness, forgiveness, tolerance, and self-restraint. The blunt, skeptical Martian influence becomes a potent force for good when tempered with gentleness, sympathy, courtesy, and clean, upright living.

As this solar month begins, and lasting until November 6, the Sun is squaring Uranus, indicating a need for these children to be taught control of the emotions, poise, reliability, and patience. Respect for proper conventions and authority will also be needed by these children.

The Sun conjuncts Neptune from October 23 to 31, raising the vibrations of the aura and thus giving a sensitivity to superphysical vibrations. However, care should be taken that a positive attitude is maintained and all negative practices avoided.

Venus conjuncts Jupiter from October 23 to 31, favoring success and gen-

eral good fortune. The nature is jovial, optimistic, and generous, and a happy marriage is probable.

From October 28 to November 8, Venus sextiles Saturn, another splendid vibration, indicating tact, diplomacy, system, thrift, and faithfulness. The tastes are simple and the morals unimpeachable, so that there will be honor and esteem for the native.

The Sun trines Mars from October 31 to November 22, giving an abundance of physical energy, courage, and determination. The disposition is apt to be blunt and frank, but there is much ability to accomplish.

From October 31 to November 8, Mercury squares Uranus, suggesting that moderation, poise, and tolerance be stressed in training these children.

Venus sextiles Uranus from November 1 to 11, indicating mental alertness, intuitive perception, and a magnetic personality. There is a love for art, music, and poetry, and a happy marriage is favored.

From November 2 to 22, the Sun conjuncts Mercury, favoring the memory and mentality on all days when the orb of aspect is more than three degrees.

Mercury trines Mars from November 7 to 17, giving a keen, sharp, and resourceful mind. There is a liking for debate and argument, along with wit and humor. There is also remarkable dexterity and a tendency to put one's whole energy into the accomplishment of any task undertaken.

From November 9 to 22, the Sun sextiles Jupiter, an excellent indication of health, wealth, and happiness. The nature is jovial, generous, and kindly; there is good judgment and executive ability. There is a particular attraction to government work.

Jupiter opposes Mars from November 11 to 22, suggesting a need for training in honesty, uprightness, and control of the appetites.

From November 17 to 22, Mercury conjuncts Saturn and sextiles Jupiter from November 17 to 20. These aspects

are indicative of excellent mental qualities: capability of profound thought and correct reasoning, broadness and versatility. Success in law and literature is favored.

Mercury also trines Uranus from November 19 to 22, adding originality, independence, and inventiveness to the mind. This aspect is one of the best stellar patterns for the pioneer in thought and invention.

All during the solar month there are several major aspects in effect: Saturn trine Uranus, Neptune sextile Pluto, Neptune square Uranus, and Saturn square Pluto. The first two accentuate the spiritual qualities, give ambition and determination, as well as the ability to concentrate. The mind is both mechanical and ingenious. The two latter aspects give warning to stress the positive spiritual faculties and to avoid all negative practices.

KING ARTHUR

(Continued from page 501)

for punishment. There was no knight hardy enough to accept the challenge, and as the day of doom approached it appeared as though the queen was doomed. Sir Launcelot, who had been away, heard of his queen's distress, and on the appointed day he appeared to enter the contest on her behalf. Launcelot and the Scottish knight fought from noon until evening before Launcelot began to gain the upper hand. When he could have slain the knight he refrained out of mercy because he had been such a worthy opponent. They all became fast friends, and to bring the matter to a happy conclusion, the real cause of the poisoning was found. Evil is never overcome by evil, but evil is overcome with good. True victory is never gained over an enemy by destroying him, but by convincing him of the truth and winning him over.

(To be continued)

Readings for Subscribers' Children

ELLEN B. M.

Born August 18, 1955, 8:22 P.M.

Latitude 42 N., Longitude 71 W.

Cusps of the houses: 10th, Capricorn 6; 11th, Capricorn 28; 12th, Aquarius 26; Ascendant, Aries 11.38; 2nd, Taurus 20; 3rd, Gemini 5.

Positions of the planets: Neptune, 25.56 Virgo; Saturn, 15.18 Scorpio; Mars, 24.41 Scorpio; Dragon's Head, 23.12 Sagittarius; Dragon's Tail, 23.12 Gemini; Uranus, 29.42 Cancer; Jupiter, 14.20 Leo; Venus, 21.41 Leo; Sun, 25.18 Leo; Pluto, 26.04 Leo; Mercury, 8.15 Virgo; Moon, 11.14 Virgo.

This child has the Sun in the fixed-fire sign Leo in the 5th house, in conjunction with Venus and Pluto in Leo in the 5th, and square to Mars in Scorpio in the 8th. This configuration indicates a strong, masterful nature, having an abundance of energy and a faculty for leadership, but a tendency to turn these into destructive channels. However there is an artistic and musical side to the nature which provides excellent channels for the expression of her energies and talents in ways that will be beneficial. Control of the emotions and moderation in the expression of the affections should be taught this little girl from her earliest years.

The Moon is intercepted in Virgo in the 6th, in conjunction with Mercury, and sextile Saturn in Scorpio in the 7th, giving a clear, logical, and scientific mind, a retentive memory, good reasoning power, and the ability to think profoundly. There is a practical, discriminating side to the mind which can be used to great advantage in deciding upon the best paths to pursue in life, for it inclines one to "look before leaping." It can also be helpful in conquering the dominating tend-

ency of Leo, as well as the aggressive impetus of Aries, the rising sign. Chemistry and dietetics should be of considerable interest to Ellen, and she could be of service to others in these fields.

Jupiter in Leo in the 5th squares Saturn, accentuating the need for holding up the simple, helpful way of life as the ideal for this little girl. The advantages of being trustworthy and honest in all duties assigned to her, as well as of being tolerant and trustful of others, should be stressed in her training. Moderation in living will be necessary to avoid possible heart and liver complaints in later life.

Neptune in Virgo in the 6th, sextile Mars in Scorpio and Uranus in Cancer indicates a susceptibility to superphysical vibrations and the higher truths. Ellen has evidently worked along spiritual lines in previous lives and should be inclined to continue doing so in this life. This would of course be the best possible help in directing her energies constructively.

Uranus in Cancer in the 5th not only sextiles Neptune, but trines Mars, giving a strong intuition and accentuating the sensitivity to psychic vibrations. The nature is also original, resourceful, and inventive. Dreams and visions of a prophetic and inspirational kind are probable.

The five planets in the 5th house, four of them in Leo, indicate a strong focusing of activity in all 5th house matters: entertainment, education, courtship, etc. Here she will need her most careful guidance, but she is well equipped mentally and spiritually to see the advantages of responding to her higher ideals and aspirations in daily living. Therefore, if she is wisely guided she can do much in this incarnation to further her progress on the upward Path.

PAUL G. S.

Born July 26, 1952, 9:54 A.M.

Latitude 42 N., Longitude 83 W.

Cusps of the houses: 10th, Cancer 9; 11th, Leo 13; 12th, Virgo 13; Ascendant, Libra 7.41; 2nd, Scorpio 4; 3rd, Sagittarius 5.

Positions of the planets: Saturn, 7.54 Libra; Neptune, 19.08 Libra; Pluto, 20.30 Libra; Mars, 12.58 Scorpio; Dragon's Head, 22.28 Aquarius; Jupiter, 17.49 Taurus; Uranus, 15.25 Cancer; Sun, 3.34 Leo; Venus, 12.21 Leo; Dragon's Tail, 22.28 Leo; Mercury, 26.43 Leo; Moon, 14.30 Virgo.

In this chart also the Sun is in the fixed-fire sign Leo, but here it is posited in the 10th house, sextile to Saturn in Libra in the 1st. This configuration brings out the best in both the planets and signs: method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to accomplish objectives. The nature is honorable, sincere, just, trustworthy, aspiring, and ambitious, and the capacity for friendship is strong. Positions of trust and responsibility will be attained and handled with honesty and ability.

Venus is also in Leo in the 10th, but the orb of conjunction (9 degrees) with the Sun is too wide to have much effect. However, it sextiles Saturn, as well as Neptune in Libra in the 1st (7 degrees), and squares Jupiter in Taurus in the 8th, and Mars in Scorpio in the 2nd. This will increase the strength of the love nature, give ability in the educational and entertainment fields, and suggests some artistic and musical ability. The sextile of Venus to Saturn indicates unimpeachable morality, but its square to Jupiter and Mars gives a liking for luxury and show in the world, along with a tendency toward self-indulgence at times. Wise parents will accentuate the positive

qualities in training Paul so that the negative ones will be held in abeyance or transmuted.

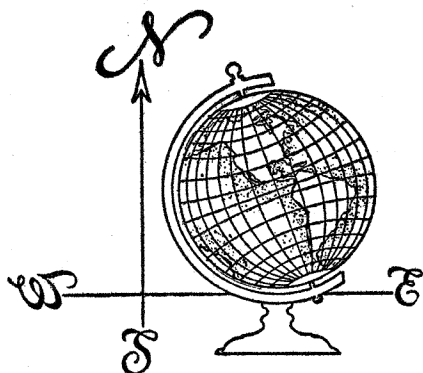
Uranus, being strongly placed in the 10th and in conjunction with the MC, will be a powerful factor in this child's life. It sextiles the Moon in Virgo in the 12th, sextiles Jupiter, trines Mars, and squares Saturn and Neptune. There is strong intuition and imagination, much independence and originality, resourcefulness and inventiveness. These can be used to great advantage in attaining both material and spiritual goals. However, Paul has a tendency at times to outbursts of temper, eccentric attitudes, and reversals of fortune, so that he should begin at an early age to cultivate poise and self-control.

Mercury in Leo gives high ideals and aspirations, perseverance, and honesty. Its conjunction with the Dragon's Tail suggests the ability to think profoundly, and its sextile to Pluto and Neptune (the latter, 7 plus degrees) inclines the mind toward spiritual understanding. Friends of a literary nature will be attracted.

The Moon in Virgo, sextile Uranus and Mars, and trine Jupiter, increases the mental qualities, favors a retentive memory, and suggests an interest in diet, chemistry, and the occult. The reasoning faculties are strengthened, and the nature is friendly, optimistic, and generous.

The Venus-ruled Libra on the Ascendant accentuates Paul's love for his mate and family, and gives an adaptable and sociable side to the nature. However, the presence of Saturn in Libra on the Ascendant turns the mind in scientific directions.

For a vocation, Paul will probably be attracted to some field of higher mechanics, literature, or science. He is well equipped with talents which can be used to a high degree in uplifting his fellowmen, and creating a better world.



MONTHLY

News

INTERPRETED

Changes in China

At a formal dinner in Peking a foreign visitor, desiring to be polite, offered a toast "to the remarkable progress of Chinese technique." One of the Chinese hosts corrected the guest, saying, "Everything you have seen is the result of Russian technique. Without Russian help we are still too backward to accomplish anything."

The Chinese director of the Changchun Automobile Factory told me, "We have received more than a million blueprints from Moscow. Some 20 Soviet Russian institutions participated in these plans." A high official in Peking said, "All the 156 projects which are the backbone of the five-year plan depend on Russian technology. The plan itself has been largely shaped by Russian consultants."

Chinese intellectual life, too, is being drowned under a tidal wave of Russian Marxism. Enter one of the many bookshops to be found everywhere. The place is full of young people, because new China has an intense thirst for reading. Half the books are translated from the Russian—novels, scientific and technical treatises. Piled up to the ceiling is the heavy artillery of Marxist ideology, in Chinese as well as Russian.

Today there is nothing which really can be called Chinese Communism. There may have been a time when Red Chinese leaders believed that they could adapt Marxism to China. But ever since the Chinese Reds gained full control they have seemed to ask themselves, "Why seek a Chinese solution when every problem has been solved years ago in Russia?" It looks as though the men in Peking have stopped trying to remain Asian. They are forcing their 600 million people to absorb the West in a new way—the Russo-Communist-Marxist type of Western civilization.

—Reader's Digest, September, 1956.

Robert Guillain, French correspondent in the Far East for almost twenty years, recently visited areas of China not seen by other non-Communist reporters since the Red Conquest. The above is an extract from his report.

What is currently happening in China is regarded by many people as sheer tragedy. On the face of it, it is tragic; families are broken up, individual freedom curtailed, atheism rampant, and millions have been brutally liquidated. As always, however, there is a seed of good and a germ of hope in the hard experience. The truth seeker must learn to look below the surface, to find the hidden causes of the visible results.

The Chinese are an ancient race with a long history of which they are proud, but they had ceased to be progressive and were too much attached to the old ways. Too great attachment to race is dangerous for the Ego; it brings it to birth again and again in that race, instead of going on to fresh experiences. The purpose of life is Experience, which is the Ego's daily bread. For progress there must be adaptability and pliability. When stagnation sets in, the Lords of Destiny take stern measures to arouse the slumbering Egos, so that if possible they may be saved from falling fatally far behind in evolution.

The harsh, even brutal methods of Marxism seem to be succeeding where gentler ways have failed in China. The people are being forced into a new way of life. We abhor atheistic Communism

and deplore its materialistic doctrines, but these things are permitted for a while and a purpose. In time even Communism will change, and for the better; and for the Chinese people the present experiences will be the price they pay for a priceless pearl and a treasure of eternal value that can never be lost.

No Longer a Visionary Ideal

In our hearts we know that the horizons of the new America are as endless, its promise as staggering in its richness as the unfolding miracle of human knowledge. America renews itself with every forward thrust of the human mind.

But in the international field the timing is only partially our own. Here the "unrepentant minute" once missed, may be missed forever. Other forces, growing yearly in potency, dispute with us the direction of our times. Here more than anywhere guidance and illumination are needed in the terrifying century of the hydrogen bomb.

We must launch new programs to meet the challenge of the vast social revolution that is sweeping the world and turn the violent forces of change to the side of freedom.

And we must place our nation where it belongs in the eyes of the world—at the head of the struggle for peace. For in this nuclear age peace is no longer a visionary ideal. It has become an absolute, imperative, practical necessity. Humanity's long struggle against war has to be won and won now. Yes, and I say it can be won.

There is a spiritual hunger in the world today and it cannot be satisfied by material things alone. Our forbears came here to worship God. We must not let our aspirations so diminish that our worship becomes rather of bigness — bigness of material achievement.

Once we were not ashamed in this country to be idealists. Once we were proud to confess that an American is a man who wants peace and believes in a better future and loves his fellow man. We must reclaim these great Christian and humane ideas. We must dare to say again that the American cause is the cause of all mankind.

Standing as we do here tonight at this great fork of history, may we never be silenced, may we never lose our faith in

freedom and the better destiny of man.

—*Los Angeles Examiner*, Aug. 18, 1956.

These words were spoken by Adlai Stevenson at the Democratic Party Convention in Chicago, but the message they convey is for all, regardless of political preference.

Those things which, "in the course of human events" it is imperative should be done, *can be done by men with the help of the Unseen Leaders of humanity.* As we know, the great imperative of these times, upon which depends whether or not the bright promises of the future can be realized, is the abolition of war as an instrument for settling difficulties, and the building of a universal fellowship based on peace and love. It is a gigantic task, and unaided we could not do it, but we are not left alone. The Great White Brotherhood, the Elder Brothers, have worked in secret to make the ideal no longer a vision or dream, but a realizable actuality.

Most of Earth's people know little or nothing of our Invisible Guides, so that we who do know have a very great responsibility to cooperate to the limits of our capacity. The Brothers work through receptive human channels, and all who offer themselves humbly for such service will be used. To prepare for such a blessed role we must put our own lives in order by cleaning out all prejudice, resentment, doubt, and selfishness from hearts and minds, and filling them with compassion, universal love, and trust in the greatness of human destiny. If this is done to the best of our ability, then we, imperfect as we are, can have the inestimable joy and privilege of helping to usher in the golden era of constructive accomplishment which is waiting to come forth.

The Olympic Games

The modern revival of Olympic Games is due to Baron Pierre de Coubertin (1863-1937), who, on January 15, 1894, addressed

a circular to all the governing bodies of sport, in which he pointed out the educational value of sport to modern people if practised in accordance with the ancient Greek ideals. The inauguration of the Olympic Games took place at Athens in 1896, on the site where the ancient festival had concluded 500 years before.

That the ancient Olympic Games years ago were of a spiritual order is certain. At the middle of the fifth century B.C. they were the national religious festival of the whole Greek world. The festival took place every four years. About three months prior to the Games, the truce-bearers departed from Olympia. It was their duty to proclaim a sacred truce, and invite contestants to the Games. All festivals were times of truce, and there was no war during the times of truce, which lasted about three months. It was usual to celebrate the joyful event of a youth's victory both at Olympia and at the winner's home by a triumphal procession, in which his praises were sung. The most eminent poets willingly lent their aid and wrote odes in his honor, and famous sculptors were engaged by the State to carve his statue. It thus happened that sport helped to give birth to masterpieces of sculpture, and called forth the sublimest strains of lyric music of that time.

Ideals are immune to time, and some of the old spirit is still expressed in our modern Olympics. It is uplifting to see the spirit of "truce," with past and anticipated enemy nations all accepted as contestants at the Olympic Games. May it be the commencement of a spirit of universality that will spread over the face of the earth, and establish the Brotherhood of Man.

As the Greeks looked up to the cloud-capped peak of Mt. Olympus, majestic, mysterious, eternally enduring, seeing under the arch of heaven the golden lights of the divine city, the seat of the gods "that standeth fast for-ever," they glimpsed a glorious ideal, which they clothed in symbology.

Now that we are to have right here in our own dear land the great Grecian feat, the Olympic Games, let us include with our physical development the spiritual ideals even as did the Greeks. Let us keep our vision clear and we shall then behold man's three-fold perfection.

—*Health and Vision*, April-May, 1956.

This month of November the Olympic Games are to be held at Melbourne, Australia. While they are in progress the thoughts of people all over the

world will be turned upon the athletic contests; also, by association, fresh interest will be aroused in the country of their origin—Greece, its manners and customs. For the occult student the study of ancient Grecian culture is most rewarding. In addition to the points of interest mentioned above, others come readily to mind.

Ancient Greece had its Mystery Schools where instruction was given not only in man's relation to God—that is Religion—but also in his relation to the outer world, as expressed through Science and Art. There was no separation of the inner ideal from the outer expression, and Greek religion was embodied in their beautiful sculptures, in music, poetry, and physical culture, no less than in mythology and philosophy. The importance attached to the fitness and perfection of the human form has born fruit in our own times in the more graceful and pliable bodies of the pioneer races, which afford larger opportunities for expressing through them the beauties of the Spirit. The 3-fold bodies of men (dense, vital and emotional), together with the link of mind, constitute the instrument of the Spirit and must be rightly developed and cared for if the Spirit is to realize its divine potentials.

The Western Wisdom Teachings are designed to reunite Religion, Science, and Art, which, divided, have created a dangerous situation. Therefore they deal with the great scheme of Creation and man's relation to God, and also with such down-to-earth considerations as diet, right feelings and thoughts. The Greek ideal of physical fitness is incorporated in our motto "A soft heart, a sane mind, and a sound body." The Western Wisdom stresses, as did St. Paul, that whether we eat or drink, or whatever we do, all should be done to the Glory of God; and emphasizes the truth that God dwells as a spark of unlimited possibilities within each human temple.

Readers' QUESTIONS

Consciousness After Death

Question:

Is a person immediately conscious in the etheric world after leaving his dense body in death?

Answer:

When the rupture of the seed atom which fastens the silver cord in the heart occurs, the vital body, desire body, and mind leave the dense body by way of the sutures between the parietal and occipital bones of the head. These vehicles are still connected with the dense body, however, by the silver cord, and the Ego is conscious of what takes place about him. As this is the time when the retrospective process takes place, the deceased should be left entirely undisturbed. After this process is completed, the vital body collapses, the silver cord snaps, and the Ego is forced to withdraw into the Desire World, clad in his soul body (if he has developed one), his desire body, and mind. He is then "conscious" in the Desire World.

Marriage of Cousins

Question:

As the law of God was and is immutable, and man in those olden times did not go outside the family to marry, how is it that when blood cousins marry today their offspring are generally deaf and dumb?

Answer:

It is taught in the Western Wisdom

Teachings that "there was a time when it was necessary to the evolution of the Ego that people should marry in the family. At that time humanity was not so evolved and individualized as they are now. They were ruled by a family spirit which entered into the blood by means of the air they inspired to help the Ego control its instrument. Then humanity had what is known as second sight, and that second sight is yet found among people who have persisted largely in marrying inside the family.

"But it was necessary that men should forget the Spiritual world for a time and remember no life but the present. In order to bring this change in consciousness about, the great leaders took certain steps, one of them being the prohibition of marriages in the family. When we read in the fifth chapter of Genesis that Adam lived for 900 years and all the patriarchs lived for centuries, it does not really mean that the persons named lived *themselves* during that length of time. The blood which coursed in their veins was transmitted directly to their descendants, and this blood contained the pictures of the family as it now contains the pictures of our individual lives, for the blood is the storehouse of all experiences. Thus the descendants of the patriarchal families saw themselves as Adam, Methusaleh, etc.

"As man became more individualized, he was to learn to stand upon his own legs without the help of the family spirit. Then international marriages were permitted, or even commanded, and marrying inside the family was no longer allowed. The greater the mixture of blood, the less the indwelling Spirit

can be influenced by any of the race or family spirits which influenced our ancestors. Thus greater scope is afforded the incoming Egos when we marry strangers than when we seek a cousin for a mate."

From the above, we can see that now the evolutionary trend is toward marriage of those unrelated by blood, and when one goes contrary to the trend of evolution there must be undesirable results.

Concerning Bridey Murphy

Question:

A number of my friends have been reading the book, *The Search for Bridey Murphy*, by Morey Bernstein, and they seem to be in accord with everything but where she was born in the state of Iowa and died as an infant. They can't understand how a baby could remember being born, as she did. Will you please see if you can explain this so as to answer their question?

Answer:

We do not have the book at hand for reference to the exact point you mention, but you are quite correct in your statement that "the Spirit is not an infant." Every individual possesses a record of previous existences within his seed atom, described on pages 97-98 in *The Rosicrucian Cosmo-Conception*. The forces of this atom are carried over from life to life, making it a storehouse of knowledge which, while not easily tapped, is accessible under certain conditions. Even though one dies as a baby, whatever has occurred to it after its first breath was taken is impressed upon the seed atom. Thus there is a record of all the events of previous lives within the individual.

Alchemy and the Garden of Eden

Question:

Is there any connection between the biblical Garden of Eden and the laboratory of the alchemists, the spinal cord? Did the Garden of Eden have any actual physical existence in any particular part of the world?

Answer:

The Garden of Eden did, indeed, actually exist. It was the etheric region of our physical Earth, and mankind dwelt there. This was in the time known in the Rosicrucian Teachings as the Lemurian Epoch. At that time man was not fully aware of his dense body, and his consciousness was focused almost entirely in the spiritual world, particularly in the etheric region. He was banished from that region (i.e., his consciousness was focused in the dense world) because of his contact with the Lucifer Spirits, who taught him how to exercise the creative function independently of the Angels and in that way provide new bodies at will, and also lest he learn the secret of vitalizing his vital body at will and thus frustrate evolution.

The work of the alchemists in the spinal cord is entirely different. This work consists of the alchemical process of kindling and lifting up through the spinal cord to the head that part of the creative force now being used for the generation of bodies. When this force reaches the head it will unite with the other half of the creative force, which in the past was lifted up to build a brain and a larynx. When this is accomplished man will be able to speak the creative word, imbued with life and vibrant with vital energy. He will possess an etheric organ within the head and throat, an organ being built by service which will enable him to infuse vitality into inert substance.



An Unsuspected Family of Poisons

LILLIAN R. CARQUE, Sc. D.

Most mothers have seen a baby take its first breath, but I venture to say that none of us has observed a tree take its first breath. It is common knowledge that man and animal breathe in oxygen and exhale carbon dioxide. In plant life, the process is simply in reverse. Vegetation, hungrily, takes its first deep breath of carbon dioxide, the gas we breathe out, and exhales free oxygen which vitalizes the air we breathe in.

But do you know that a marvelous miracle occurs when the baby plant or tree inhales its first breath? It does not just take in its required quota of carbon dioxide mechanically to keep itself alive. It does so to keep *us* alive. Did it ever occur to you that in the first deep breath of the baby plant, carbon is separated from carbon dioxide, and presto! the carbon set free begins to take the form of starches, sugars, and oily particles that we need so badly to keep our bodily fires flickering brightly? That is how our potatoes and cereals, fruits, olives, avocados, nuts, and grains get packed full of so much heat and energy. Isn't it interesting to know that our energy materials known as carbohydrates so essential for conversion into bodily fuel and muscular vitality, first were captured out of unformed life and subsequently transformed into basic

foods that keep us warm and give us lots of pep for work?

Yet few people realize that carbon, as an isolated food constituent, is a rank poison. Likewise, carbonic acid gas, carbon dioxide, and carbon monoxide are deadly poisons. Fortunately poison loathes oil, the hydrogen fluidic-fatty principle in foods; for hydrogen is a neutralizer of poisons and a general preservative. The cure of the dreaded disease leprosy has been aided by the use of a certain medicinal oil. The marrow of the bones is thickened oil or fat, stored there to feed and preserve them.

That is why Nature has so beneficently united in our energy foods the hydrogen element in the production of starchy and sugary carbohydrates. Hydrogen is more generously represented in our fatty and oily food constituents, called hydrocarbons. Thus the fluidic or watery-like oil known as hydrogen, serves as fuel, solvent, and lubricator, as well as purifier of man's body. Hydrogen ions permeate all living organisms; indeed the slightest change in the hydrogen-ion concentration fundamentally alters the state of one's health.

The low content of oil in the human body in old age is responsible for its dry and shriveled appearance, for the trillions of cells comprising our bodies

must be surrounded by and bathed in an oily, salty fluid known physiologically as lipid structures. It is a well known physical fact that an oil film has a high capacity for the accumulation of electric charges. To be sure, these lipoids or ultra-microscopic units in living tissue emit radiant energy. Without these infinitesimal furnaces in protoplasm, our bodies would be like a machine without motor or electricity.

Yet despite the hydrogen or fluidic-oily principle, serving the role of both poison-destroyer and preservative, devitalized starchy or sugary foods, robbed of the rugged strength of their complementary minerals and vitamins, are productive of great mischief. The pernicious influence of refined cane sugar, for example, cannot be overestimated. Stripped of its iron, sodium, magnesium, and water, and only in possession of mere traces of potassium, sulphur, and calcium, refined sugar finds itself reduced to a vampire that sucks oxygen out of the stomach, sodium out of the muscles, calcium out of the teeth and bones, and phosphorus out of the brain.

Sodium is one of the most powerful solvents, especially efficacious in the removal of carbonic acid, the gas we exhale. Yet it is one of the principal minerals which is usually not available in sufficient quantity. Because cereals, legumes, and nuts are low in sodium, they should constitute the smaller part of the rational dietary. The excretion of carbonic acid via the lungs is carried on through the agency of the sodium phosphate contained in blood and lymph; hence the paramount need of sodium for the purification of the system from poisonous carbonaceous waste products.

In any event, vegetarians should not consume an excess of starches. Just as uric acid, the waste product of flesh foods, exerts a toxic influence upon the system, so too does an excess of starches and sugars give rise to carbonic acid poisoning. In fact, a meatless diet may

be more harmful physically than one containing a moderate amount of flesh foods, if the former consists of too many starchy denatured foods.

There are many who would be surprised to be told that their disease was only slow asphyxiation from the poisonous gases of their own flesh. Our inner centers become like stagnant pools of gas; the flow of life forces becomes choked and suppressed. Breath has its first importance in elimination. It eliminates the finer waste of the body called carbon dioxide, and with this channel of elimination interrupted, the whole vital scheme of the body goes wrong.

The function of the air-cells is to allow the bluish, venous or refuse-laden blood to discharge its cargo of carbon dioxide and to receive a fresh supply of oxygen from the inspired air. The lungs are therefore organs designed to take in oxygen and to excrete the poisonous gaseous constituents carried by the blood; it is this exchange that relieves the blood of its gaseous impurities, notably carbon dioxide. The uninitiated think of elimination only in terms of bowel, kidney, and skin function. The most subtle and the most vital elimination, however, is that of discharging carbon dioxide gas navigating through the veins or the impure blood circulation. Oxygen is life; its opposite, carbon dioxide, is poison and death.

It is imperative, therefore, that the venous blood discharge *much* carbonic acid gas and volatile animal matters, dead cells and chemical debris, and receive in return a fresh cargo of oxygen, which converts its dark bluish venous color back into a scarlet red. Please note that the venous blood becomes bluish or purplish in color, because the iron and hemoglobin (coloring matter of the red cells) have left their supply of oxygen for use by the cell in combustion for the production of bodily heat and energy.

To one individual perishing from food starvation, thousands are dying from

oxygen starvation, greater retention of carbon dioxide, along with excess of poisonous venous blood, often heavily encumbered with deleterious debris. Very few people breathe in such a manner as to distribute the air equally within all parts of the lungs; they activate only the upper part of their lungs. Most people make no use of their diaphragm, and hence they do not expand the lower lobes of their lungs; nor do they place any emphasis or strong effort on the exhalations. The breathing should be deep and rhythmical; all the muscles of respiration must participate in the act, i.e., the abdominal muscles as well as those of the chest.

Hence proper lung gymnastics are without question the very first requirement in combating carbonic acid poisoning. The moment oxygen is absorbed in greater amount, the arterial or red blood circulation enjoys improved quantity and quality, and the carbon dioxide excess is neutralized and eliminated. The increased capacity of the arterial circulation propels the venous blood, loaded with toxic wastes and carbonic acid gas, with greater speed; thus the venous congestion in the organs and tissues is reduced and fine rich blood, saturated with good building materials, may now flow through unimpeded by encumbrances.

Hemoglobin is the element in the red blood corpuscles by which the blood takes up oxygen in the lungs to be distributed throughout the body. Some of our greatest physiologists have demonstrated irrefutably by accurate experiments that this highly sensitive hemoglobin (red coloring matter of the blood) absorbs certain poisons more quickly than it does oxygen; and that just in proportion as the poisons are absorbed is so much oxygen crowded out, producing just so much asphyxiation or suffocation (i.e., want of oxygen).

Thus carbonic acid gas, a constituent of tobacco smoke, is rapidly absorbed

by the lungs and as quickly penetrates the blood, despite the presence of hemoglobin. The tobacco smoker reverses the process of breathing by inhaling a smoke analogous to that of carbonic acid gas, which as we know should escape from the lungs with each breath exhaled. Pernicious indeed it is when the lungs are actually called upon to reabsorb their own character of excreta. It is as if the draught in the furnace of the steam-engine were suddenly reversed, and the glowing coals were choked by the non-combustible materials they had already given off.

Indeed the mere breathing of tobacco smoke is pernicious, its victims comprising not alone the actual smokers themselves, but all those who inhale the vitiated air, which has become impregnated with the poisons of this insidiously fascinating siren. The air is further contaminated by the new poisons which are generated chemically by the burning of tobacco. No one would think of drinking polluted water; yet all those residing in big cities breathe polluted air. For this reason, those who, for occupational or other duties, cannot quit our large cities should at least refrain from smoking.

* * *

Dr. Joseph Oldfield, a doctor who endorsed wholeheartedly and practiced many of the methods used by naturopaths—and lived to be ninety!—once wrote: "After many years of observing the effect of different diets on people who are well, in many lands, and on people who are ill, both in hospital and private practice, I have come to the conclusion that more illnesses can be prevented, and more diseases cured, by right dieting and by right fasting, than by the the administration of mixed medicines, of whose actual effect upon the metabolism of the living body we know so little."—*Nature's Path*, August, 1956.



The Healing Rose

THE great beauty of the rose is said to be acknowledged by all of the other flowers, and they share with it the joy that comes from the "loving, self-forgetting service" it renders. The following story tells of its blessed service:

A wedding was being prepared for in the large house attached to a beautiful garden. Those who decorated the home had searched the garden for its loveliest flowers. However, they overlooked one white rose, which was crestfallen at the disappointment and shed tears upon a tiny forget-me-not growing below. In surprise, the forget-me-not looked up and said to the rose: "Don't cry, for you will not be forgotten. You will see."

Sure enough, toward evening a beautiful lady came into the garden, and finding the white rose, said: "I'm so glad you were left." She then plucked it, carried it into a nearby Temple of Healing, and placed it in the center of the Emblem hanging on the west wall above the altar.

All the people who went to the Temple Service sent loving thoughts to the white rose, and after the service, it was carried to the home of a baby who was

seriously ill. Lovingly was it placed upon the pillow beside the baby's head, and lo, by morning there was new life in the child. It had received, through the rose, the healing power generated by the prayers of the people in the Temple.

That night the Flower Spirits gathered together in the garden and talked over the happenings of the day. The rose told of what she had been permitted to do, and they all rejoiced with her for the opportunity of being a channel in the healing of the little child.

* * *

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:

October 3—10—17—24—30

November 6—14—20—26

December 3—11—18—24—31

THE NEW HOPE

(Continued from page 493)

ing sheet for old Laertes, she would weave day after day and then spend the night-watches in picking out her last day's work. The night work would have been unbearable but for the hope in her soul—"With him I will be reunited!" She lived in hope and her hope was not disappointed. Penelope had not drawn her threads in vain.

How wonderful it is that great men of good will are spreading the tidings which simple downtrodden people have tried, with a flame of hope in their hearts, to declare. Another one of the greatest, the scientist Le Compe du Nouy, declared in his book, *Human Destiny*, that Christianity is heir to all the spiritual treasures of mankind and keeper of the eternal flame which the greatest and purest men of all time have passed on to one another from time

immemorial over the bodies of dying civilizations.

Never again can it be said with any semblance of truth that Christianity was the cause of the downfall of any society. Rather let it be proclaimed that it is the leaven that, carried over into the remnant, will bring mankind eventually into The Kingdom of Heaven.

* * *

ROSICRUCIAN PRINCIPLES

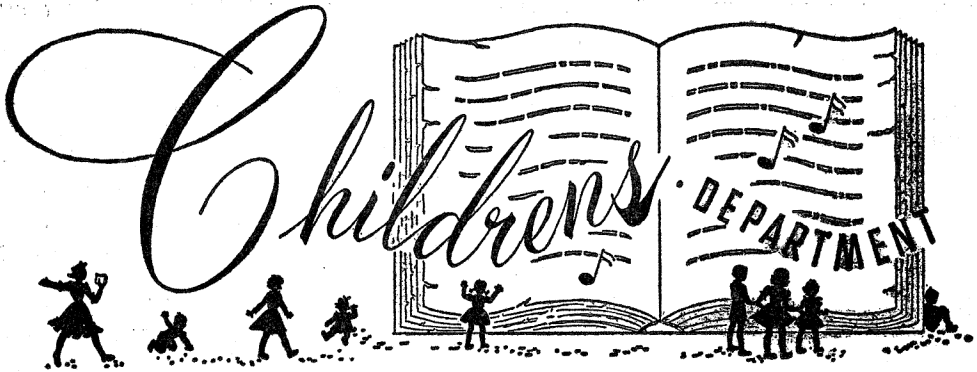
The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration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



For the Children You Know

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Oceanside, California, U.S.A.



Buckets of Love

JOSEPHINE DE FORD TERRILL

SUE and Timmy lived in the orphanage on the hill just at the edge of town. They were nine and ten years old. The other children were either older or younger, which meant that Sue and Timmy had no one to play with but each other. So, that is why they begged Mrs. Mullock, their matron, so often to let them go down the hill to play in the vacant lot with the town children.

Sometimes Mrs. Mullock would let them go but most often she wouldn't.

"Now don't be asking me to go away again," she'd say. "There's work to do here, and I've got no time to hunt up somebody to send down for you when I need you."

"But our work's already done!" Timmy would say. He was the oldest and of course the bravest.

"And we'll come home early!" Sue would add. Sue had yellow curls and big blue eyes that were much too often filled with tears.

"Early!" Mrs. Mullock would scoff, her lips setting into a tight line. "You'll come home just as early as I send Martha after you, and not a minute earlier!"

The tone of her voice would frighten even Timmy so that he couldn't think

of anything more to say, and besides, he knew from experience that once was sometimes too many times to suggest anything to Mrs. Mullock.

Two days before Thanksgiving, Mrs. Mullock did let Sue and Timmy go to the vacant lot. Of course, it was only after they had promised that they'd come back in an hour. Almost all the work was done for Thursday. They were having the most lovely dinner, with pumpkin pie for dessert. Everyone had been working hard to get everything ready. Sue and Timmy had run errands and swept and beaten rugs until their legs ached. Anyway, now Mrs. Mullock had said they could go and play—but just for one hour, she repeated several times.

The two children ran pell mell down the hill even though their legs were tired. And were they glad they came! Someone had found an old donkey suit in an attic, and the children were taking turns wearing it and chasing the others. It was so much fun that of course it was not until they saw Martha that Sue and Timmy realized it was late.

"Hey, you kids!" she shouted angrily. "You're in for it this time! You know it's been almost three hours

since you came down here? Mrs. Mullock is so mad, no telling what she'll do to you."

Timmy dropped the donkey costume, and Sue began to tremble.

"Will she whip us?" asked Timmy as they hurried up the hill behind Martha's angry back.

"There are things worse than whipping sometimes," Martha answered as if she knew what it was going to be.

Well, it didn't take long to find out what the punishment was going to be. Mrs. Mullock met them at the door, but she was too busy for her usual long scolding. She merely said in a loud voice: "All right, Sue, you and Timmy—make up your minds which you want for punishment: to stop going to that lot for good or to go without your Thanksgiving dinner on Thursday."

It was, sure enough, worse than a whipping!

Nevertheless, Timmy recovered his bravery and spoke up rebelliously: "We don't want either one!"

Mrs. Mullock took a threatening step toward him. "Why, you—all right! I'll make up your minds for you! It'll be no dinner *and* no more going to that lot! Now march out to that henhouse and gather your eggs!"

Sue sobbed all the way out, while Timmy muttered with every step he took: "I hate her; I hate her; I hate her!" Even Sue finally echoed his words jerkily: "I hate her too!"

They didn't see the man standing against the door of the chicken house, but he saw them and heard what they said. He shook his head in a kind of sad way and reached for the bucket Timmy was carrying. Without a word, he helped them gather the eggs and take them to the basement and put them in the big cupboard where Mrs. Mullock kept them. When they were all through, he said to the children:

"I know you have to hurry now, children, but just before bedtime, I want you to come around to the back

of the house and tell me what's wrong. Maybe Uncle Billy can help you!"

He had been so kind to them that they told him they would come, and they felt a little better as they went back to the house. But the thought of never going to the lot again was almost more than they could bear. The dinner too—especially the pie—tears came as they thought of it.

The old man was waiting for them at the back of the house. He had come to work there, he told them, just a few days before. They told him their troubles with Mrs. Mullock, and when they had finished, he looked at them sadly again.

"You were saying you hated her—out at the henhouse!" he reminded them.

"Yes, and I do hate her!" repeated Timmy. "I hate her every minute!"

"Do you know that when you hate people the hate comes back to you?" he asked, looking at them each one. "How can you expect her to be kind and sweet to you when you have sent only hate to her?"

Timmy looked at him in surprise. "But we wouldn't hate her if she'd be good to us!"

"But don't you know that our actions are influenced by what people think about us and say to us? If you keep sending hate to her, then hate is called out from her to you."

The children stared for a moment. Then Timmy said: "That's silly!"

"Not silly at all!" Uncle Billy shook his head, and his nice white hair shone in the moonlight. "If you wanted her to knit you a sweater, you'd give her yarn, wouldn't you? You wouldn't give her mud!"

Sue's eyes were big and she was listening hard. The old man went on: "You know that to make good strong healthy bodies, we must put good food inside us. So to make good happy actions we must have good happy thoughts inside us. And hate isn't the kind of

food to build good actions out of."

"I see! I see!" cried Sue.

"Mrs. Mullock has love in her heart, I am sure. But when people hate her, it crowds out the love and she hates too. Isn't it too bad?" His eyes were looking right at Timmy.

"You know I think she needs a little boy and a little girl to give her great heaps and piles of love so the hate will be crowded out . . . How would you like to play a game? We three together? Let's imagine we're pouring love into Mrs. Mullock. Just love—buckets of love. A bucket as big as our egg bucket. Every morning and every night and all day long too! Just keep on pouring love into her! Shall we try it? It may not work in time for Thanksgiving but I'm sure if we keep on until we get enough, she'll change her mind about the vacant lot!"

Uncle Billy explained a little more, and the children promised to play the game. Then he sent them back to their own house to go to bed.

At breakfast the next morning, as soon as Sue looked at Mrs. Mullock, she remembered the game. She waited, trembling all over, and when Mrs. Mullock looked at her, she made her face into a smile. It was a weak sort of half-smile but it was the best she could do. It frightened her so she almost tipped over her oatmeal. But what do you think she did next? She put her head down and began to whisper to herself: "I love you, Mrs. Mullock! I love you, Mrs. Mullock!" Over and over with every bite she took. And then while her head was down, she pretended she was pouring the egg bucket full of love over Mrs. Mullock's head! The love in the bucket was white and soft and looked just like nice warm milk! She poured and poured and poured until she thought Mrs. Mullock must be feeling it!

At noon Timmy whispered that he was pouring buckets of love over Mrs. Mullock too. All day long the children

poured their huge buckets, one after another; pouring and smiling, pouring and smiling.

It seemed all for nothing though, for when dinner time came on Thursday and the wonderful food was carried in and set on the table, Sue and Timmy were told to go into the kitchen and stay there.

"That crazy old man!" muttered Timmy. "He's just an old fibber!" He sat down on a stool and tried to pretend that he didn't care about the dinner or about the old man.

Sue tearfully whispered: "He isn't crazy—he's a nice old man. And I don't hate her any more, either. She's got sad eyes. I don't hate her even if she never lets us eat again!"

Timmy was opening his mouth to



say something more when the door opened and Mrs. Mullock appeared—carrying two plates heaped with pie and everything!

"All right, children!" she said in her usual brusque manner. Sit up here at this table and eat your dinner!"

Sue flung her arms around her, crying, "Oh, Mrs. Mullock, I do truly love you! Timmy and I both love you! And the nice old man too! We all love you!"

Mrs. Mullock wiped her eyes with the corner of her apron. "Well, well—after all, it's Thanksgiving!" she said. "And I was a little upset the other day!" She pushed Sue's chair closer to the table, and waited while Timmy got settled. Then she patted them both on the head and went out.

Sue's eyes were shining. "It worked, Timmy! It worked!" she cried. "And now I know she'll let us play in the lot again too! And I do truly love her, don't you?"

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply.

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

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