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Rays from the Rose Cross

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The Mystic Rose

GLADYS G. BRIDEWELL

The Mystic Rose is a symbol of compassion. The heart of one who feels as Christ Jesus did when He said, "Come unto me all ye that labor and are heavy laden and I will give you rest," is said to be as a great light with rays emanating from it, not unlike a flower. Thus the name "Mystic Rose."

Some love comes about naturally, such as the love of a mother for her child. It is easy to love those who are lovable or who love us. But if that is the only kind of love we know about, how can we develop this Mystic Rose, or Christ, within ourselves? It is essential that we love those who are not lovable and those who hate us. This we can learn to do by deliberately using the knowledge that we are all one in God—each a part of His Plan.

By use of the will we can turn our thoughts away from hate, antagonism, and fault-finding, and begin sending thoughts of kindness and prayers of blessings to those we are inclined to dislike. This puts into effect a tremendous force for good in the world: good for ourselves, for the object of our love, and for the whole estate of mankind. One good leads to another good, and soon it is everywhere just because we chose to love and to be kind and forgiving.

Let us develop this Mystic Rose in our hearts. By so doing we rise above all that is selfish and reach a state of bliss. We are happy when we love and unhappy when we hate, so why not be happy all the time?

*Oh, how a rose e'er blooming
From tender stem hath sprung!
Of Jesse's lineage coming
As men of old have sung.
It came, a flow'ret bright
Amid the cold of winter
When half-spent was the night.*

*Isaiah 'twas foretold it,
The rose I have in mind;
With Mary we behold it,
The Virgin Mother kind,
To show God's love aright
She bore to men a Saviour
When half-spent was the night.*

—Old Hymn.



The Light of the World

IN the twelfth verse of the eighth chapter of the Gospel according to St. John, said by occultists to contain the most advanced teaching of all the Gospels, we are told that Christ Jesus said: "I am the light of the world." St. John himself goes on to say that Christ Jesus is "the true light," identifying Him with the Word, which was "in the beginning," "with God," and "was God." This inspired apostle also declared that "All things were made by him," and that "God is light."

To the Christian mystic, who feels and knows through the intuitive power of the heart, this is wonderfully comforting and satisfying. However, to the class of people dominated by reason and the materialistic intellect, these statements are without what they would call a "scientific" basis and are therefore viewed by them with skepticism or entire unbelief.

Fortunately, particularly for the latter class of people, there is an explanation of this mystery which can satisfy both the heart and the mind. The Western Wisdom Teaching, or Esoteric Christianity, explains that the Trinity (the Father, the Son, and the Holy Spirit) refers to the three Aspects of Deity which function throughout all the universe: the Will, Wisdom, and Activity Principles. The Christ is correlated to the "Word," the second Aspect of the Supreme Being. As stated in *The*

Rosicrucian Cosmo-Conception: "This 'Word' and It alone, is 'begotten of His Father (the first aspect) before all Worlds.' 'Without Him was not anything made that was made,' not even the third aspect of the Supreme Being, which proceeds from the two previous aspects. Therefore the 'only begotten' is the exalted Being which ranks above all else in the Universe, save only the Power-aspect which created It."

"The first aspect of the Supreme Being 'thinks out,' or imagines, the Universe before the beginning of active manifestation, everything, including the millions of solar systems and the great Creative Hierarchies which inhabit the Cosmic Planes of existence above the seventh, which is the field of our evolution. This is also the force which dissolves everything that has crystallized beyond the possibility of further growth and at last, when the end of active manifestation has come, reabsorbs within Itself all that is, until the dawn of another Period of Manifestation.

"The second aspect of the Supreme Being is that which manifests in matter as the forces of attraction and cohesion, thus giving it the capability of combining into Forms of various kinds. This is 'The Word,' the 'Creative Fiat,' which molds the primordial Cosmic Root-substance in a manner similar to the formation of figures by musical vibrations, the same one always produc-

ing the same figure. So this great primordial 'WORD' brought, or 'spoke,' into being, in finest matter, all the different worlds, with all their myriads of *forms*, which have since been copied and worked out in detail by the innumerable creative Hierarchies.

" 'The Word' could not have done this, however, until the third aspect of the Supreme Being had first prepared the Cosmic Root-substance; had awakened it from its normal state of inertia and set the countless *inseparate* atoms spinning upon their axes, placing those axes at various angles with respect to each other, giving to each kind a certain 'measure of vibration.'

" 'The varying angles of inclination of the axes and the measures of vibration made the Cosmic Root-substance capable of forming different combinations, which are the basis of the seven great Cosmic Planes. There is, in each of these Planes, a different inclination of the axes, and also a different measure of vibration, consequently the conditions and combinations in each one are different from those in any of the others, due to the activity of 'The Only Begotten.' "

It is also taught in the Western Wisdom Teachings that there are seven great Periods of time during which the Spirits differentiated in God at the beginning of a septenary Day of Manifestation unfold their inner potentialities into dynamic powers. At the end of each Period the one who has reached the highest degree of spiritual power is called the "highest initiate" of that particular Period. Thus the highest initiate of the Saturn Period attained to that point where He became one with the highest aspect of the Triune God, and He is therefore called the Father—the Father of all who evolved in our evolution. The highest initiate of the Sun Period, having evolved to the point where He became united with the second aspect of the Triune God, is the Son, or the Cosmic Christ, the unifying, preservative, and cohesive Force in Na-

ture. The highest initiate of the Moon Period is the Holy Spirit or Jehovah.

Some two thousand years ago the majority of humanity on the Earth were so enmeshed in their lower desires that they were at the point of retrogression, so that it was necessary that they have help if they were to go forward. Since we were and are under the care of an all-wise and merciful Creator, help was sent. For many centuries prior to His coming into our midst, the Christ Spirit worked on the Earth from the outside, purifying the Earth's desire body that we might secure material wherefrom to build better and purer desires and emotions. Obviously, however, this could be done much better by an *indwelling* Spirit, and therefore a Ray of the Cosmic Christ took possession of the dense and vital bodies of the human initiate, Jesus, at the Baptism, taught and preached for three and one-half years, and then, on Golgotha, left the body of Jesus and by means of the flowing blood entered into the Earth as its indwelling Spirit.

Since that time, from within our planet He has radiated the principles of love and regeneration, further cleansing the desire body of our Earth, and at the same time impinging as a direct spiritual impulse upon man's bodies, awakening the altruistic tendencies within him and changing his constitution so that he might become capable of entering the pathway of initiation. These Christ Rays may be both seen and felt.

As the Aurora Borealis and Aurora Australis they have been visible for years and are becoming more and more visible as the Christ wave which descends into the Earth during a part of the year infuses into our planet more and more of Its own life, even at times interfering with electrical activities, particularly telegraphic communication. From these Rays static electricity is being liberated, and a new and better era is being inaugurated. Man's

sense organs must accommodate themselves to this change, and thus we find that the optic nerve is becoming so sensitized that many people can see objects made of ether as well as those of dense material matter. Actually, these Rays are the inner urge, the impregnating force which fructifies the soul, and as we gradually forsake our ways of selfishness and egotism and learn to live peaceably, helpfully, and co-operatively with each other, we shall not only walk in the sea of light being attracted by the Christ to our planet, but we ourselves shall be luminous.

We should remember that when Christ Jesus said: "I am the Light of the world," He also added, "he that followeth me shall not walk in darkness, but shall have the light of life." In the Sermon on the Mount (Matthew 5:14) He went even farther and said, "Ye are the light of the world," thus identifying His followers with Himself as the Bringer of Light to a darkened world. In effect He was saying to His listeners, "You are a spark of the Divine Flame. Within you are all spiritual powers in potentiality, including that of Divine Love. Follow me, and you will kindle that slumbering fire within you into a flame of glory which will of itself be a light on your own Path as well as on that of those about you."

This Light within ourselves, the Christ Within, with which we are to help illumine our immediate environment, is what is called in the Western Wisdom Teachings the *soul body*. It is composed of the two higher ethers of the vital body, but does not exist when we are born into earthly life. These two volatile ethers are attracted to us by the acts of selfless service which we perform in our daily lives, and can be attained in no other way. It is the "house not made with hands, eternal in the heavens," spoken of by St. Paul, the "golden wedding garment" correlated to the Christ or Love-Wisdom Principle, to the World of Life Spirit,

whence comes universal wisdom by way of the intuitive faculty, and to the Life Spirit of the human being.

Within this priceless garment there is an intangible something, fully cognized only by the spirit of introspection. Unnameable and indescribable, it evades the most persistent efforts to fathom it, but it is there—as the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. Its value cannot be measured, for by its luminosity we indicate to the Higher Ones when we are ready for another step on the Path of Initiation; by it we are taught of the Mysteries without the need of books; through it we feel the drawing power of our Father in heaven, that inner urge which all spiritual aspirants know. It was to this vesture



that Christ Jesus referred when He said, "No man cometh to me but my Father draweth him."

As the soul body is being gradually woven about the physical body, there is a wonderful process of regeneration or transmutation going on within the dense vehicle—in the blood, which is the particular vantage ground of the Spirit or Ego. The blood which contains all the tendencies, feelings, and emotions of the personality is destroyed in the liver, and new blood, filled with the pure solar energy coming through the spleen, takes its place. In some cases there may be at first more blood destroyed than there is new being made, so that the aspirant may pass through a period of being below par physically, but as he or she persists in feeding only thoughts and feelings of love, harmony, and unselfishness into the new blood,

the balance is restored and added strength ensues. The blood becomes etherealized in this process and a more usable instrument for the purposes of the Spirit.

It can readily be seen how important it is for the aspirant to keep persisting in his efforts to live the life of helpfulness and unselfishness, for if one undertakes to acquire occult power without high ideals or with selfish motives, the result is a poisoning of the blood stream, with accompanying anemia, weakness, etc. It can also be readily seen how *complete* devotion to living the life pays off in spiritual dividends, for the fewer the destructive thoughts fed into the new blood, the more quickly will it become thoroughly purified, and the less wear and tear on the bodies. We can hardly realize too fully how harmful and even dangerous to ourselves as aspirants it is to permit the poisonous thoughts of hatred, anger, resentment, and jealousy to be injected into the new blood being made in our bodies. As we progress we become more and more sensitive, so that the danger becomes ever greater as we laboriously climb step by step.

This Light that shines out from a purified blood stream and a glowing soul body is what sets us free, free from the darkness and toils of the lower self. It is the intangible badge of one who has so earnestly and persistently striven to conquer the selfish, egotistic propensities in his nature that he has attained a degree of self-mastery—one who is no longer a slave to his lower desires and the materialistic mind, of one who may be God-guided. We may not be able to see this golden glow about a person, if we have not yet evolved etheric sight, but if we are at all sensitive we can feel the peace and love with which it is permeated. We can observe the humility and spirit of service which it always evidences in the behavior of the person possessing it. We know it is there when we note that the person is habitually

cheerful and optimistic, when he stresses the good he sees in others, when he refuses to retaliate, but returns good for evil, when he *lifts* with all his might.

Just as surely as the Christ Light is gaining each year in power and luminosity as it radiates from the inner parts of our Earth, as evidenced to our physical vision by the flaming Aurora Borealis and Australis, just that surely is the Christ Within being born and nurtured in the hearts of humanity today. Tremendous strides are being made by the people on every part of our globe toward a fulfillment of their spiritual possibilities.

There is undoubtedly more mass effort, in the form of countless organizations, to help the ignorant, the suffering, the underprivileged, the undernourished, the criminally inclined, and the downtrodden than has ever existed before in our history. There is increasing effort to stamp out such obstacles of spiritual progress as crime, narcotic addiction, and alcoholism, and these efforts, it should be noted, are pointed toward orienting the individual toward higher ideals and a better way of life, so that he finds his strength in himself and his God.

There are also countless individuals who are giving wholeheartedly of their time, their material means, and most important of all, their love and sympathy, to aid those who are in need of help—help to help themselves.

There is abundant opportunity and need for the services of each one of us, for the war between the Forces of Light and the Forces of Darkness is still being waged. Even if we cannot be a Schweitzer, a Laubach, a Billy Graham, a Gandhi, or a Max Heindel, we *can*, with God's help, put to maximum use the faculties we now possess. We can, if we are willing to discipline ourselves, brighten our environment with the light that shines from within, the Light that makes us one with the "true Light of the World."



The Mystic Order of Essenes

ENID S. SMITH, Ph. D.

PROBABLY no religious system ever produced such a group of saints so eager for purity and spiritual attainments as the Essenes, forerunners of Christianity, who founded not only a new sect but almost a new religion. This indeed was a fascinating, unique group of mystics, men and women whose chief purpose in life was to become temples of the Holy Spirit that they might receive a special revelation, and thus be the means of bringing the promised Messiah into the world. History declares that their desire was fulfilled, that Jesus, for whose coming they made very definite and painstaking preparation, was born in the fold of their organization, that Mary and Joseph were Essene initiates, and that their son, with John the Baptist, his cousin, with many other biblical characters were members of the Essene communities, both in Palestine, Greece, Egypt, and many other lands.

The Freemasons find pure Christianity in Essenism and consider the "Brethren of the White Clothing," or Mystic Order of Essenes, to be the most important fraternity the world has ever seen. The women—the wives, mothers, daughters, and other females of the Essene communities, were associate members. Those not caring to marry brought up orphan children for the organization. This group dates back to Moses and

even to more ancient days, and was designated at various times and places in history as Nazarites, School of the Prophets, Hasidees, Therapeutae (healers), Contemplative Ones, Nazarenes, Ministers of Peace, Friends, and the Pure and Silent Brethren.

The designation "Essene" was not popularly known, which accounts for the omission of the word in many of the popular histories and writings of the time. The Essene attire was so distinctive and unique that among the populace these mystics were known as "Brethren of the White Clothing"—each member after initiation adopting a robe of white composed of one piece of material, such as the "seamless garment" worn by Christ Jesus, and their salutation was, "Peace be unto you."

Besides preparing for the birth of the Messiah, this group distinguished itself in many other ways, such as the proclaiming of the equality of all mankind and the denouncing of slavery. They were the first socialists to organize a community high above the standards of their times. They were the first collectivists to encourage the ownership of all things in common, as mentioned in the book of Acts in our Bible, and were also the first mystic sect in all Jewish history.

Although historians differ in details, they generally agree upon the major

facts concerning the Essenes. For example they agree that this pioneer group of mystics was of "dateless antiquity," as Pliny declares. The Talmud speaks of the brotherhood as the "Holy community in Jerusalem," while Strabo mentions "the Essenes in Heliopolis with whom Plato and Eudoxus consulted." Josephus, a member of the organization for a time, writes of Jesus as a member, and considers the Essenes to be the oldest of ascetics, tells us that they believed in reincarnation, in the resurrection or continuity of life after so-called death, in communication with angels and declared that it was from Egypt that their doctrines spread abroad. Philo calls the mystic group "Champions of Virtue," a people by



themselves more remarkable than any other in the wide world."

According to Josephus, every Jew had to belong either to the Pharisees, Sadducees, or to the Essenes. Though speaking scathing words against the two former groups, Christ Jesus never uttered a word against the latter group. Solinus affirms that "the Essenes who differ from all other peoples in their marvelous constitutions" (being vegetarians and living many of them far beyond a hundred years of age) "have according to my opinion been appointed by divine Providence for this mode of life. They renounce money, connubial pleasures, yet are the richest of all men."

Among representative modern historians is Dean Prideaux, who declares in his book on the descendants of the Essenes, *The Old and New Testaments Connected*, that the Essenes absolutely antedate the Holy Scriptures and absolutely condemned slavery which both

Old and New Testaments allow, and that they anticipated the true spirit of Christianity and the philosophy of the twentieth century.

Dr. Graetz in his book, *The History of the Jews*, says, "The Essenes first proclaimed the kingdom of heaven," that John the Baptist lived the life of a Nazarite, belonged to the Essenes, and took up his abode with the other Essenes near the waters of the Jordan, awaiting penitents, who when baptized joined the Essenic Order.

The historian Ginsburg in his book, *The Essenes, Their History and Doctrine*, says, "The purpose of Jesus, the Essene, was to effect a great moral revolution. From the age of twelve to thirty he was in the Essene colonies and conceived the plan which he intended to carry out. There he was educated until he was sent out by his order to effect a great moral revolution. It cannot be doubted that our Saviour Himself belonged to this holy brotherhood." A most painstaking historical research, *The Essenes* by A. A. Schultz, compiled from the numerous records of the Literary and Philosophic Society of Liverpool in 1896, finds the above statements confirmed in documents written in Hebrew, Greek, and Aramaic.

Of all the sects of ancient times, the Essenes were the most exclusive, coming out as they did, from among those of a dying civilization, that they might the more effectively build a new and better world for mankind. They usually located their secret societies in small towns or on the border of the desert, away from the crowded hives of humanity with their barter, Temple sacrifices, noise, and attention to things of the body. In these communities each family had its own house and garden. A chamber in each house was devoted to prayer and meditation. These "silent ones," "seers," "healers," during the week lived and worked apart, but on Saturday they prayed and worked in common. Their so-called feasts, where

no flesh was used and only cold water was served—particularly those held on the eve of Pentecost—were famous and formed a contrast to the ordinary Greek and Hebrew revels. At such feasts the philosophical discourse was the chief feature. This was followed by hymns and by antiphonal and joint singing, with choral dancing in imitation of Moses and Miriam at the Red Sea.

The Essenes did not repudiate marriage, but the couples had to be approved by high officials of the Essene community. The most advanced of the groups refrained from marriage. "Some," as Jesus explained, "made themselves eunuchs for the kingdom of heaven's sake."

The Essenes not only wore a common type of dress, but also engaged in common labor, united in common prayers, partook of common meals, deposited their earnings in a common treasury, and devoted themselves to works of charity, for which each had the liberty to draw from the common funds, at his own discretion, except in the case of relatives.

The Essenes served their fellow man as minister, prophet, and physician. They interpreted dreams, exorcised devils, and performed miracles, bringing peace to the soul, healing to the body, and guidance through the predictions which never failed.

For example, history relates that an Essene, Menahem, once met Herod as a boy going to school, and addressed him as "King of the Jews." Herod thought the man who did not know him jested, and told him of his common origin with no chance of becoming king. But Menahem smiled at him, clapped him on the shoulder, saying, "Thou wilt, nevertheless, be king and wilt begin thy reign happily, for God has found thee worthy of it. Remember the blows that Menahem has given thee as a symbol of a change of thy fortune. For this assurance will be salutary for thee when thou wilt love justice and piety toward

God and equity toward thy citizens. However, I know thou wilt not be such a one, for I can perceive it all. Thou wilt obtain an everlasting reputation, but thou wilt forget piety and justice. Thou wilt not be concealed from God, for He will visit thee in His wrath for it, towards the end of thy life."

Judas, the Essene, was another example. One day in the temple surrounded by his pupils whom he initiated into the apocalyptic art of foretelling the future, he saw Antigonus pass. Judas then and there prophesied a sudden death for him at a definite hour on a certain day, in a very special place—all of which came to pass as predicted. Likewise, Simon, the Essene, probably the one mentioned in the sec-



ond chapter of Luke's Gospel, was a very holy man whose prophecies also came true. There were many others. So devoted to the laws of God and to holy living were these vegetarians of the Mystic Order, that they not only developed exactness in prophecy, but also magnetic personalities, and had such wonderfully beautiful, radiant auras that on some occasions these auras were perceived by the profane. No wonder their lives were exemplified in the words of Christ Jesus when He said, "He that loseth his life for My sake shall find it, but he that saveth his life shall lose it." In renouncing the temporal side, they won the glory of that which is eternal.

Every adult member of the Brotherhood was assigned at the time of his initiation a definite mission in life, and this mission had to be adhered to regardless of all obstacles and temptations, even to the sacrifice of his own

life. Some chose to be healers, physicians, farmers, teachers, missionaries, carpenters, translators, scribes; others chose the feeding of flocks and rearing of bees, preparing of food, making articles of dress, or weaving. Whatever the occupation, it had to be something constructive, not destructive. There were never allowed in the organization any gunsmiths, slaughterers of cattle or sheep, or any engaged in any practice or business that deliberately destroyed the least of any living thing.

History emphasizes that no maker of arrows, darts, spears, swords, helmets, breastplates or shields, no manufacturer of arms or engines of war, or any man whatever that made things belonging to war, or even such things as might lead to wickedness in times of peace, could ever be found among the Essenes, "Ministers of Peace" who realized with Christ Jesus that "he that taketh the sword shall perish by the sword." Again, no trading was allowed or anything by which money was made, only barter. Pliny, among other historians, declares that the Essenes would "not even dream of carrying on traffic, inn-keeping, or navigation, for they repudiate every inducement to covetousness." But all peaceful, non-commercial occupations were in keeping with their purpose in life. Every member worked from sunrise to sunset, and devoted the evening hours to the study of the mysteries of Nature and of revelation and the celestial Hierarchy. Abundant time was possible, since each member took his share of the work in the department in which he excelled, and since they toiled only for their necessities and not for laying up sums of money.

In each city there were "Essene Gates" where the poor could receive food and necessities, also places called "Bethsaida" for the sick. We find in this feature of their work the origin of the hospices and hospitals which became well known some centuries later. A special staff of workers were connected with these places and were called "hos-

pitalers." The Essenes likewise had their rescue homes in various communities, and places where strangers could not only be cared for physically, but could also be guided in their problems.

These Ministers of Peace elected their own president, judges, and officials, and considered themselves free to act only in service to others. They believed in passive obedience to powers ordained of God. Their essential beliefs and practices included a conviction that fate governs all things, an absolute confidence that Jehovah's will must manifest in all that comes to pass, although free will was not denied; an unqualified belief in prophecy and the ability to see coming events; a belief in pre-existence or reincarnation, survival, and communication.

They were outstanding in their uniformly holy and unselfish life; their abstinence from visiting the Temple or taking part in bloody sacrifices; their unbounded love of virtue and their contempt for earthly fame, riches, pleasures; their industry and temperance, the latter including a vegetarian diet and abstinence from intoxicants; their modesty and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order and truth and their abhorrence of falsehood; their benevolence and philanthropy; their following peace with all men. Known to all was their hatred of slavery and war, their aversion to oaths, wearing of wool, or using of oil, their tender regard for children and for the aged, their attendance of the sick, and readiness to relieve the distressed, their investigation of plants and minerals for healing, and their miraculous cures. Their beliefs and practices have no duplicate in the history of mankind. The Essene converts after the preaching of Christ Jesus became the good Christians or good Jews who started on the long trail of gradual loss of identity into the harmonious background of universal Christianity.

Jubal's Rebirths

GUSSIE ROSS JOBE

MY parents were foreign missionaries and my unexpected advent into the world presented a serious problem. My mother solved it by turning me over to the tender mercies of an aunt of hers, whose childless state had long been a grief both to her and to her husband.

Consequently, my childhood was a lonely one. My great uncle and aunt lived in a small, remote town in Missouri. Their home sat almost beneath the old worked-out rock quarry beyond which was the village cemetery.

In this lovely old wooded spot I spent many happy hours. It was my playground. The place was ancient and neglected, but I loved playing there, roving through the tangle of flowers and vines. I made a playhouse there, collecting the crumbling tokens: a small hand from a broken angel, a scroll of marble green with moss, a weather stained head of a baby lamb.

Beyond this graveyard was a small clapboard cottage inhabited by two sisters of the Negro race who did laundry work for the village. I became well acquainted with these maiden sisters and spent a lot of time at their home.

Although they were sisters, they were as unlike as night and day, having been born of the same mother but different fathers. The mother had been a slave. Rhoda, the youngest sister, was a nice looking "high yellow" whose father had been an American Negro. Jubal was as black as tar. Her father had been a Zulu Kaffir chieftain, stolen by the Boers and sold into slavery. Jubal inherited her father's craggy, raw-boned features. She was tall and thin, while Rhoda was as plump and soft as a quail.

Rhoda cared for the yard which was fenced off from the poultry yard. In this yard Rhoda's flowers were a pretty

sight, fragrant with honeysuckle, snow-ball bushes, roses, bridal wreath, and big tall poppies. The poultry belonged to Jubal. She had about a dozen guineas and many hens. Jubal loved the guineas. She called them her "calico children." I loved to sit in her hot kitchen and smell the clean smell of air-dried clothes and beeswax as she told me the history of these little fowls.

She told me that at one time these birds were smaller and all white, but when the Saviour hung upon the Cross a flock of them flew toward Him just as the darkness fell upon the Earth, and some of the world sin which Christ was drawing toward Him to bear for all, had been showered upon the little birds. They had become forever after spotted instead of white. Thinking of this tale, I studied the little fellows, so quaint with their heads wrapped in white like a towel upon a woman's head as she dusts. They had keen hearing, and their shrill "pot-rack" call could be heard at the approach of any unexpected visitor. Not even a dog could approach the house but they heard and gave a warning.

Jubal told me other tales, much to Rhoda's chagrin, as she did not approve of Jubal's telling a child eerie tales of what she called her "other births." Rhoda working in her garden would call out:

"Now, Jube, you just stop a-scaring dat chile wid dem ghost tales."

Jubal would hiss her iron with a damp finger and reply: "These here tales a'in no ghost tales. They's de Gawd's truff."

I wish I could tell of these tales in her own musical tones and in her half Negro, half Bantu dialect, and I wish I could account for her miraculous use of Bible words and incidents in spite

of the fact that she could not read and had no religious contacts like church or church people. I think that Jubal's influence on my growing intellect was responsible for my reaching out for religion and also for the intensive research work I have done anent reincarnation and rebirth. As I sat upon a stool beside Jubal's ironing board and listened to the spat of her iron as she tested its heat, I would beg for these tales.

Her first awareness was of dark, wild, half-clad parents who herded their wild brood from tree to cave, fleeing from beasts of prey, and of her mother's death in the jaws of a huge alligator, as she fished by the water where it lay like a dead log—just waiting. She did not name countries or places, but I have supplied them suppositiously. Her next rebirth was in the days before Christ, when wars were an everyday occurrence, and she dwelt in a country wherein the king had just passed a law against all those practicing necromancy or having "familiar spirits."

Jubal was banished, and then made her home in a cave at Endor, taking with her only her pet monkey, a tiny fellow that she would not leave behind. One night Kiki, the monkey, became frantically uneasy, jumping from her shoulder and capering about and chattering excitedly as he clawed at her clothing. As she strove to calm him, the reed curtains parted and three men came into the cave. One advanced and held out green stained hands. This betokened him to be a licensed beggar. His clothing was a ragged brown bur-noose, the hood of which was drawn about his face. He spoke to her and his voice was not the cringing whine of a beggar but one that held authority.

He bade her call from the grave one whom he wished to question. She was appalled and reminded him of the king's decree against all following such practices. The man gave an exasperated movement of his body as he insisted she do as he wished. This movement ex-

posed to her eyes the glitter of kingly trappings beneath his rags, and she knew him for the king himself. She muttered and waved her body about, and presently the shade stood before them, bitterly berating the king for disturbing his rest. He knew what the king wished to know, and in a bitter tone told him that defeat awaited his venture against the enemy, and that on the morrow his army would be swallowed up by the hosts of the Philistines. The seeress then fed the king and his men and they departed.

All this she told with dramatic ability, while cold chills ran up and down my spine. I knew for a fact that Jubal could not read and had no way of attending church. The knowledge that she was relating an incident from the Bible did not occur to me then, but later in life I marveled.

Later the same night I stood inside the stable door while Rhoda milked "Buttercup," their cow. I watched the stream of warm fragrant milk foam into the bucket as Rhoda, with her head pressed against the side of the cow, talked to me.

"Doan pay her talk no mind, honey, she am tetchted."

"No, she isn't, Rhoda, she is *inspired*," I replied. "I believe that everything she talks about has at one time happened to her. She is set apart as one of God's chosen ones."

Rhoda wanted me to wait until she had finished milking so she could walk home with me through the graveyard, since Jubal had "skeered" the wits out of me with her "ghost tales." But I said I was not at all frightened. I was not a very wise child, but already my associations with Jubal had given me a different idea of death. I reasoned out for myself that the bodies of those in the graveyard were harmless, as they positively were not there in spirit, but like the flowers that bloomed anew after each winter's death, were blooming anew in other bodies, in another life.

In fact, I asked myself, what other dispensation could happen to us at death? If God loved the flowers and prepared life for them again and again, how much more would He prepare for us, His largest creation, other lives and other bloomings, better and better each rebirth, until we perhaps reached the perfection He originally intended for us. So I continued cutting across the graveyard to be with the sisters, listening to Jubal's tales and riding back and forth with Rhoda in the buggy drawn by Zack, the mule, to collect and deliver laundry. Also, I sometimes listened to Rhoda's talk about her flowers, and watched her make of them the flower chains and dancing ladies with which she tried to coax me away from Jubal's tales.

Jubal seemed to think that all of her rebirths happened "Way over yonda 'cross the ocean-sea," but I have reason to think that most of her rebirths happened in America. Rhoda seemed to think that Jubal just enjoyed telling lies.

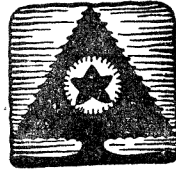
"Jube, she am a good 'ooman. Her loves de good Lawd and Jedus and she would not harm ennything, not even a snake, but she shuah do like tellin' lies," she would say.

But I continued begging for Jubal's tales.

Once she told me of an uprising, "Way over yonda 'cross the ocean-sea," of black slaves, who burned a city and murdered slave owners. Vividly she described the terrible holocaust, the inferno of crumbling fiery buildings, the dying shrieks of the bludgeoned victims as they fell into the fiery furnace, the smouldering aftermath when the maddened blacks danced among the hot ashes and sang chants of pagan origin as they took over the government of the ruined city in a long carnival. Later I did some research concerning raids of the tribal wars, and **this fitted in exactly with the historical burning of Cap Francais in 1791 by runaway slaves from Haiti.**

The summer turned to autumn, and at my uncle's we were made happy by the news that my parents would be with us at Christmas. My aunt became a whirlwind of activity, bent on cleaning every tiny space in the house. The carpets (tacked wall to wall) were taken up, beaten and laid over fresh straw. The cupboards were emptied, the contents washed and put back. Feather beds and pillows were aired, curtains washed and re-hung, and a perfect orgy of baking planned. My aunt said she imagined a baked fowl, cakes, and pies would be a treat to my parents after eating (no doubt) divers wild animals baked upon a spit by black servants, and wild fruit.

In all of this preparation Rhoda and



Jubal took a large part. Jubal knew how to make the delicious persimmon cakes that needed no sugar, and other war-time dainties, while Rhoda was a wizard at cleaning. She could make window panes look like there was no glass at all, and her formula for cleaning silver with a powdered brick knew no peer.

I was happy to have the three women working together. I only hoped that Jubal would not burst out with some recital of her "other births," which would have horrified my good Protestant aunt to the verge of illness. But she liked them both and planned to keep them employed while my parents were with us. All day long Rhoda's mellow voice sang at her work:

*Heah dem bells, oh doan you heah
dem bells?*

*They's a ringin' out de glory ob de
lan!*

Jubal would reprimand dourly:

Sing in de mawnin', Cry 'fore night.

This prediction was fulfilled, for on Christmas Eve we received the news that both of my parents had passed away with a malignant fever contacted while caring for a tribe of Christian converts in Central Africa. Our rejoicing was turned to sorrow and the prepared feast became funeral meats. I would not even have two graves to tend and weep over for the parents I had so seldom seen, and now would never really know.

The sisters brooded tenderly over me, each comforting me in her own inimitable manner. They sought my aunt's permission to take me home for the night. I was too old to believe that Santa Claus would visit during the night, but Jubal told my aunt she wanted me to witness an especial form of adoring the Saviour's birth that happened only on Christmas Eve just as Christmas day broke. My aunt, unhappy over the inability to comfort me, gave her consent with the remark: "Oh, Jubal, you are so fanciful!"

I had often spent the night with my dark friends and loved it. I slept in the "front room" in which there was a high four poster bed made up with a huge feather bed into which one sank as if in an ocean of foam, warm and enfolding.

Arrived at the sisters' home, I sat upon Jubal's knees, my childish thin legs dangling awkwardly, while Jubal strove to comfort me.

"You know, honey, that nothin' evah dies; not even the smallest, meanest creature that has life. They doan die, they is jest *permoted*."

At this, Rhoda, who was interested in spite of her scoffing, asked: "How 'bout 'wums' an' flies?"

Jubal set her lips stubbornly. "Theys permoted, too, to a higher form of life."

Later in my life when I had contacted many wise and learned people

and sat at their feet to listen and learn, I thought back upon many of Jubal's theories and her mysterious duality of ignorance and wisdom.

That Christmas Eve the two sisters held me tight and comforted me: Rhoda with her sweet songs, and Jubal with her sage words as she explained my parents' seemingly cruel death as a divine "permotion."

As the clock's hands neared the midnight hour Jubal wrapped me in her old brown shawl, motioned Rhoda to follow and led us to the stable, lighting our path with a lantern.

The stable was warm and smelled of hay and warm milk. Through the tiny window the Christmas star, larger than I've ever seen it since, shone through and upon Buttercup, who was lying on her side, as most cows sleep. Above her stall Jubal's "calico children" roosted on the topmost rafter.

At our entrance Buttercup awoke and lumbered to her four feet. I watched her in amazement, for she didn't seem to see us but advanced to the center of the dirt floor and gently sank to a kneeling position on her two front knees. As she did this the flock of guineas fluttered down from the rafters. They made scarcely a whisper of a sound but dropped like snowflakes, and as noiselessly, and sank in a perfect half circle about the cow, their little nubs of beaks half buried in the dirt floor.

I heard a gasp behind me and Rhoda's whisper: "What is they doin', Jubal?"

"They is adorin' the new born babe."

"Does they know?" asked Rhoda, tears in her voice.

"They knows," answered Jubal and then she said something that I later found to be an exact quote from Isaiah, 40:5. What she said that Christmas morning was: "The glory of the Lord will be revealed and *all flesh* shall see it together."

This from the lips of Jubal, who could not read and had never seen a Bible!

From Duality to Oneness

DAVID WHITFIELD

(Conclusion)

ONCE, at the very dawn of time, there was a man, and this man was born with a great discontent within his breast. He was not satisfied with the world as he found it. Only that which passed through his own hands, which he could mould, shape, or remake to his own liking gave him pleasure. He looked at the soil and at the growing things, and he thought, "If I could but plant more seeds and care for them, I would no longer have to search for food nor rely on the milk of sheep and goats as does my brother. I could become sufficient unto myself, beholden unto no man." And he took the seeds of barley, and of wheat, and he planted them and made them grow.

His brother, meanwhile, watched him, but would not join in his undertaking. He preferred to remain apart, to wander in the wilderness by himself, and to take his own counsel. "Why should I waste time with these things?" he thought. "God has provided food. While my brother looks for power and wealth, I will look for power over the hidden things, and will grow in the sight of God."

The brother who was an agriculturist saw this, and he said to the other, "How lazy and improvident you are! When winter comes, you will go hungry while I will have plenty. Then you shall reap the reward of your idleness and the fruits of your improvidence."

But when winter came, he did not go hungry. God fed him, and He showed him where there was food. In thankfulness, he made a sacrifice to God of a part of the food which had been provided him. His brother, seeing this, also made a sacrifice to God of the fruits of his own labor, but from him

and his sacrifice God turned away, seeing that he was proud, and that he had set himself up as a law unto himself. So while his brother was provided for by the bounty of the universe, the agriculturist had to work to provide his wants. Then the brother who toiled grew angry with the brother who did not and slew him, that such an one might be found no more in the world. In this, however, he did not succeed, for his mother conceived again and bore another child who was like the first, a wanderer and a dreamer.

These two, who represent Cain and Seth (who replaced Abel), are the prototypes of extroversion and introversion, occultism and mysticism. These forces struggle within the breast of every man. Though there is no victory for either until both have been united and made to harmonize, we say that when the forces of introversion predominate, that man is a mystic, a Son of Seth; when the forces of extroversion are stronger, he is an occultist, a Son of Cain.

Throughout the centuries, the Sons of Seth and the Sons of Cain have struggled for ascendancy. At times the Sons of Cain seem to have struck the decisive blow, at others, the Sons of Seth seem to have gained control. But always the struggle has gone on openly and beneath the surface.

In present times the Sons of Cain are in the ascendant. Machines do the bidding of man, enabling him to bend the forces of Nature to his will and to create every earthly pleasure and means of carrying forth the work of the world. Science, based on the experiment and comparison of natural things, predominates, and the state, anxious to provide plenty for all and equality of opportunity for all, has rushed to the fore with schemes to improve the material

well-being of man. Emphasis is on the here and now, and the self-made man is the most admired. In comparison with the forces above mentioned and the influence they have in moulding the attitude of the average man, religion, the tool of the mystic, is in eclipse.

This was not always the case, however. During the Middle Ages, the emphasis was not on science or the state, but on religion; not on the here and now, but on the hereafter. The man who was most admired was the saint, the holy man, who perhaps was not self-supporting, and business, especially banking, was largely despised as a profession. Men of breeding looked down on those who worked for a living, and uninherited wealth was considered a more certain indication of the vices of greed and dishonor than the virtues of initiative and persistence. Scholastics sought through a study of the Bible and the nature of God to discover the laws of the universe, despite the fact that these laws had little to do with earning a living. Men did not congregate in great cities, but lived apart, in small, isolated groups. Travel was difficult and journeys infrequent. Many sought absolute isolation from the world, and monasteries were founded to provide for them opportunity for meditation, prayer, and silent service.

According to the standards of our times, these were the "dark ages." They are dark, however, only when considered from our extroverted viewpoint, and it is undoubtedly true that if a man qualified to speak for those times could observe us now he would reject our culture as decisively as we do his. It is unjust to compare the Middle Ages with ours in terms of material advance for the very basis on which they were constructed was the importance of the inner life over the outer. It was taught that man ought not to be concerned with material conditions, but with spiritual causes. As a consequence, material needs frequently went

neglected. Just as, judged by its own standards, the dark ages were not nearly so dark as our own times, so we might seriously ask ourselves what will be the judgment of future times upon us when the pendulum swings the other way and the Sons of Seth come again to the fore. What will they say of our materialism and greed? Certainly, the cobalt bomb engineered by modern science and modern states is no less a threat to the well-being of mankind than was medieval intolerance and dogmatism.

World brotherhood cannot be accomplished until unity is achieved within the souls of men. Prosperity for all will not come about so long as our souls are impoverished. Happiness and a meaningful life cannot be legislated into existence. We modernists have our own superstitions — nor are they less foolish or naive than some of the notions of ancient times. Future generations will point out the folly of the men who tried to perfect the world without perfecting themselves.

We are bound by laws of being which we cannot escape. We cannot expect to succeed by devoting all our attention to the improvement of the world without, however noble such an aim might be, and neglecting our inner needs. Selfish motives, overconfidence, and superficiality overtake us from within when we least expect it. So, always, we must return in the last analysis to ourselves and the demands of our own psyche. Perfection lies in the direction of supplying that which we lack, of bringing ourselves into balance, into harmony with the universe.

Students of the Rosicrucian Teachings speak frequently of destiny, and of the Law of Cause and Effect by means of which we reap inevitably that which we sow. If we do our best, live the good life and forget ourselves in service to others, joy is our reward. When we are selfish and self-centered in our manner of thinking and living, disillusion and tears are our punish-

ment. There are laws in the universe which unavoidably mete out to us exactly that which we have deserved. If a man meditates and dwells overmuch on himself, he loses touch with the greater life outside himself and the joy there is in living. He grows grave, solemn, melancholy, and lonely. The forces of extroversion which he has neglected have taken their revenge on him, and his condition of being is his suffering. Similarly, the man who continuously surrounds himself with business and social activities loses touch with himself, becomes superficial and insincere. He may laugh, but does not know joy; he may weep, but he knows not the sublime height of sorrow, because the source from which these emotions come have never been important to him. The forces of introversion which he has rejected torment him with restlessness and discontent.

Boehme defined God as the embodiment of two principles—Law and Love. Law comes into being only when we turn aside from the presence of God's love. It is then that we are punished. Not because God becomes angry with us or wills our mortification, but because we have made ourselves incapable of perceiving Him in His true form as the embodiment of love and mercy. Thus it is we who punish ourselves, and we will never be able to escape punishment, to rise above the Law of Cause and Effect, until we have restored harmony within ourselves. So long as we set wrong causes into motion, we must expect to generate unwanted effects.

Everyone receives certain warnings, or danger signals, indicating that they have not brought themselves into balance—that a part of their natures has been left dormant, untapped. To the introvert, this warning comes in the form of fear. He has dwelt within himself so much, separating himself from the world, that it seems to him a threat to his security, a challenge which he is not ready to meet, rather than

an opportunity. This is unfortunate because integrity is but an empty shell unless applied. Communion with God is stale and unprofitable unless combined with daily living. The introvert must plunge into life. If he does not, he is likely to find his greatest joys taken from him. He becomes unable to pray, unable to meditate. Thought, music, and literature seem stale and unprofitable. Nothing suffices to awaken that inner longing and intensity of emotion which he was wont to feel. It is in this state of uselessness that he lays himself open to some of the greatest temptations. The introvert has none of the means open to the extrovert, other than the grace of God, by which to sublimate the creative forces; therefore they have a peculiar hold on him. Only by finding God concealed in every other man as well as in himself, only by reuniting himself with the world on the high plane of spirituality, can he keep the channels of divine love open and avoid descending to levels most revolting to his Spirit.

The extrovert, in his turn, is as hard pressed as is the introvert, but in a different way. Neglect of the forces of introversion cause in him a keen sense of boredom in the form of restlessness and discontent that often make him unhappy without knowing the reason why. He has been accustomed to dealing with the world successfully and adroitly; he has always taken pleasure therein. Then, suddenly, all the usual pursuits and even any new ones to which he may turn seem stale and unprofitable. There seems to be no meaning to existence, no reason to go on. The forces of introversion are forcing him to refrain from outward activity, and to turn his mind inward upon himself, so that he may find his lack therein. The extrovert, however, is not accustomed to this practice. He finds no value, sense, or reason for it and so is likely to force himself to further efforts in the material world. This is foolish, for he be-

comes nervous, irritable, and faultfinding—out of touch with everyone, except insofar as he forces them, physically, economically, politically, or emotionally, to do his will. In failing to discover the Higher Self within, his lower desires compel him, against his will and in spite of himself, to pay physical homage to that which he has neglected spiritually by surrounding himself with possessions, honor, and glory, none of which contribute to his happiness or satisfy his real need. He becomes obsessed by the desire for power, and, unless he realizes that true worth dwells within rather than in external things, he is lost.

Most of us are not such extremists that we become dictators or sensualists. Nevertheless, we can recognize their temptations and failings, and know them as our own. A common nature binds all men together. If we can recognize these symptoms before they gain the upper hand, we shall be so much the happier. The misdirection of forces must give place to redirection of forces. All of us desire recognition and enjoy pleasurable things, but we can perceive from the example of those who carry such inclinations to an extreme that happiness does not lie along these lines. Moderation in these things is not a virtue. It is but the lesser of two evils, something which we tolerate because we are unwilling or unable to do otherwise. It should be our aim to grow in the ability to channel and control the forces which move within us.

Max Heindel, in his *Ancient and Modern Initiation*, speaks of the periods of great depression to which the Christian Mystic, and, by inference, the introvert, are prone. It is in these periods of depression and hopelessness, when he feels most isolated from mankind, that the introvert or mystic is most likely to sink to the depths of his vices. He overcomes this isolation through his concept of the unity of each with all which comes from his power to pierce the veil

of personality and perceive the Spirit he worships and serves working in and through the form. Through this perception, and the desire to serve which results, he restores the balance of power and overcomes the temptations of the lower self. On the lower level, the introvert feels kinship with all the weak and unfortunate, but in time as his perception of Divinity grows, he sees his responsibility even with the proud and disdainful, and feels for them compassion and forgiveness. He becomes heart-centered rather than mind-centered. He no longer feels that in sharing himself with others he is casting pearls before swine, and he learns that he is never more sure of the presence of God than when he is sharing it with others, and never more in danger of losing it than when he seeks to keep it to himself.

The path of the occultist is altogether different from that of the mystic. Not inclined toward the inner life, the possibilities of communion with the God within are closed as an original source of progress to the occultist. Another, and equally radiant path lies open to him. He has the advantage of wealth of experience and it is through this experience that he learns and grows.

He is not long in discovering that if he wishes to be successful in the world, he must cultivate certain qualities of character. Thus, unwittingly, at first, he approaches the divinity within, the "enlightener" and becomes architect, not only of outward form, but of his own soul. His work upon himself is self-conscious and intentional so that he is fully aware of the manner in which he grows. This growth, however, is not such as to welcome the presence of God, nor does it deliver him from the besetting sin of pride, self-esteem, and the desire for recognition and acclaim, for whereas the growth of the mystic is through his conscious self-identification with God and the abandonment of his own personal will, so that he becomes

purified and the wisdom and power of God flow through him, the occultist is forever aware that his attainments are self-built, the results of his own efforts. He is proud of being the master of his fate, the captain of his own soul, and thinks of himself as a God-in-the-making, whereas the mystic, naturally, thinks of merging himself with God, and his greatest hope is to become one and indistinguishable from God, to attribute all to God and nothing to himself. Were it not that the occultist, through the experiences of life, develops the power of love, he would remain naked and blind forever. But experience teaches him to forget himself in the joy of helping others; a redirection of forces takes place; ultimately, he opens himself to the power of God and the Christ Spirit enters his heart.

There is, however, this danger in the path of the occultist, namely, that despite his breadth of experience he will not learn from experience, just as the mystic, through fear of the world, may feel himself unable to express the love of God in service to others. To the ordinary person this may not seem a serious drawback, but to everyone, sooner or later, comes the call to live the higher life, the yearning for something better and more complete than the average, more or less self-centered life has to offer. Such as these are looking for methods to counteract their weakness. It is to these that The Rosicrucian Fellowship, which is a school of Mystic Christianity as well as Christian Occultism, has a message of peculiar interest and importance.

The Rosicrucians advocate two exercises, which are designed to develop the latent powers of both the mystic and the occultist, and to place them in greater harmony with divine forces. The point of greatest tribulation for the introvert is the dawn, for at that moment a new day of endeavor is dawning. He is forced into the world often with an emotion akin to fear and

dread. Not only is he wrenched away from his own inner self, which he loves and with which he feels secure, but he is forced by necessity into material relationships which call for practical skill and self-confidence, qualities in which he is deficient. Therefore he is at a disadvantage where the world is concerned, liable to scorn and failure.

Yet it is the world which he most desperately needs as a counterweight to the intensity of his inner life, and as a practical opportunity to bestow upon the world the wisdom and love of which he is inwardly so sure. It is the dawning, when all life, freed from darkness, awakens to the God-given joy of a new day, which holds for him the greatest hope of inward awakening and true spiritual fulfillment. Alone and unaided, he knows he cannot experience this awakening, therefore at dawning he attunes himself with the divine energy that flows in and through all life. Through that, he senses the unity of each with all, and goes forth seeking to serve it. Imagination is a great power, with which the mystic is most powerfully endowed. If he uses it willingly and consciously he finds it of great help in his development; therefore the Rosicrucians advocate the practice of concentration as a preparation for attainment to the higher life.

The occultist, on the other hand, finds the evening the point of greatest spirituality. As the Sun sets, marking the cessation of life's activities for the day, the physical activities of the occultist also draw to a close. Whether he has done badly or well, his opportunity for the day has ended, and with the realization of this he experiences depression and fatigue. Actually, it is the time of greatest opportunity, for, though what has been done is done and cannot be undone, the lessons from it can be learned — learned with such intensity that the occultist will be the wiser for

(Continued on page 574)

Presents for Many

LOUISE VICTORIA SMITH

ON the picture post card island of Latouche, the snowflakes came down softly, like a pilgrimage of elfin nuns, settling on the dark, heavy branches of the Douglas spruce, where they clustered together. The bay was smooth and still and reflected the moonlight.

Nels Jorgensen from somewhere unseen jangled sleigh-bells loud and clear. The children knew that Santa Claus was coming and the grown-ups almost wondered if it might be true, the children believed it with such faith.

And Santa did come to Latouche. Right into the camp's auditorium he came, red, round, and jolly, just as the Christmas program ended. Santa's voice sounded a lot like Jake Watson, the blacksmith, but the children were too excited to recognize it. Santa went to the tree. You should have seen that tree. Not like the modern one with electric lights and shiny foil icicles, which seems to stand cold and aloof like a self-conscious debutante, very much aware of her streamlined and sophisticated beauty.

This was a tree which seemed to have a heart, a soul, the capacity to love and sympathize.

Several of the men had gone out the day before to get it. They were big men, these Alaskans, or if they were not really big, they gave one that impression. The red and green squares on their mackinaws had shone bright that glistening morning, and their hob-nailed boots had made a crunching sound as they trod on the soft snow.

"We're going to find the best Christmas tree on the island," they vowed.

Up to the hill behind the town of Latouche they went, but none of the trees they passed were just right. This one was too short, that one too shaggy,

the next not symmetrical. Then they found the tree—queenly and beautiful amid a cluster of little ones, a mother of trees.

The women had loaded it with every kind of decoration known to that period—tinsel, cotton sprinkled with mica, strings of popcorn, strings of cranberries, spun-glass balls, beads, animals, birds, angels, Santas, popcorn balls, red-striped candy canes, paper bells that folded up, chains made of glossy bright-colored paper and—most wonderful of all—real candles! Oh, the glory of their warm glow!

How excited the children were—children of the native Indians, children of Italian and Polish parents, children of the skilled laborers, of the staff. These children all met Equality and Democracy at least once a year, for here each child received one present (no favoritism shown) and a net stocking with sugar-plums, nuts, ribbon candy, raisins—and the inevitable orange. Here on this little isolated speck of land, for a few hours anyway, life was as the great Teachers of the ages wanted it to be.

Santa had finished giving out the gifts and the children were noisily opening them, munching candy and cracking nuts, when George Hoffman, sitting with a group of men, cried suddenly, "Look! Over there by Suzy Ciccone—that Siwash kid. Who is he?"

The men all looked at the stranger child, a native boy, all alone, staring at the tree, at Santa, at the other children's gifts. He was dressed in well-worn denims and a frayed mackinaw. He was present-less, candy-less. Big tears rolled down from his slightly slanted eyes over his reddish-brown cheeks.

They were big men, these Alaskans,

and tough, but their eyes glistened as they saw the boy's tears.

"He must have come over with that bunch from Kodiak this morning," someone muttered. "Guess nobody noticed there was a kid with them."

"Got the store keys with you, Shoemaker?" George asked.

"Yes."

"Then let's get over there and see what we can scare up. Johnny, tell Jake to keep on that monkey suit. Tell Mrs. Warren to see that the kid gets some cake and jello and keep him here till we get back!"

Shoemaker's store was blitzkrieged that night and the men came out laden with a pocket knife, a flashlight, picture books, marbles, mittens, chewing gum, a dollar watch, puzzle games, nuts, and candy of every description.

Taking these parcels to a small room in back of the auditorium, the men with some others to help, made a swift job of wrapping them up in fancy paper and ribbons. Then Santa with Jake Watson's voice found the boy from Kodiak and apologized.

"Sorry not to have gotten these things over here on time," he said, "but I wasn't expecting you over here at Latouche!"

The boy's mouth was full of Mrs. Warren's prize-winning cocoanut cake, and he did not understand about Santa Claus anyway. But he did know what to do with the presents. He started to open them.

"All for me?" he asked.

"All for you—yes, yes, indeed!"

Sometimes there are looks of joy that are so great one cannot bear to see them. That was why many of the men had to turn their heads away as the boy opened his presents. What the child did not know was that those gifts were not just gifts to himself. No, they were gifts to many boys of the past, ghosts of little boys who had grown up into

big, tough men of the Alaskan coast. Little boys who had once or perhaps very often known aching neglect, secret hurt, heart-breaking disappointment. Little boys who lived again when the strong men saw the tears on the reddish-brown cheeks of the Siwash stranger-boy from Kodiak.

• • •

Miracle at Christmas

It was a cold, bleak day in the middle of December. Snow had fallen during the day and had turned to sticky sloppy, mud on the streets in the heart of the city.

People were hurrying to and fro, bent on last minute Christmas shopping. That is, they were if they had any money at all. It was the time of the depression and for the most part the stores were deserted.

At that time I was newly employed in one of the Federal Nursery Schools which had just been organized, and I had been assigned to a nursery in a Negro district. The children and families were desperately in need of help. Christmas would mean little to them this year unless something happened to brighten their lives.

Walking along the main street on my way home, I noticed a dime store, and, more to get out of the cold than to buy anything, I went inside. There were very few people about and those who were inside were "just looking" like myself. Wandering about, I came to the Christmas decoration display, and there on the edge of the counter stood a small artificial Christmas tree marked 25c. I remember standing quite still, with my hands clasped together and picturing it in the Nursery School. I imagined the children's faces and the pleasure a tree would give them. Then I remember saying to myself, very intensely: "Oh! if only I had 25c to buy
(Continued on page 575)

King Arthur and His Knights of the Round Table

STEWART HARING

One night during the full of the Moon the invisible world was opened to the vision of Sir Launcelot and he saw marvels too great for tongue to tell or heart to think.

PART VI

INITIATIONS OF LAUNCELOT, TRISTRAM AND GALAHAD

WE have followed the adventures of the bold Sir Launcelot to interpret the inner meanings they hold, and now we approach the place where this brave knight, a symbol of the disciple on the path, receives his final purification.

Sir Launcelot rode through a wide forest, not according to any definite path, but wherever adventure led him. He came to a stone cross, and looking about he found an old chapel. He tied his horse to a tree, hung up his shield, and tried to enter the chapel, only there was no way he could get in. Launcelot was dismayed, as he could see a richly arrayed altar through a chink in the wall. He returned to his horse and laid down to sleep upon his shield before the cross. While he lay half awake and half asleep, there came a litter bearing a sick knight which stopped at the cross. The knight prayed a long while for healing, and, lo, out of the chapel came a candlestick with lighted tapers and the Sangreal. The knight touched this and was made whole, after which the holy Vessel went back again into the chapel. As the knight made ready to leave, he said to his squire, "I have great marvel of this sleeping knight who hath had neither grace nor power to awake during the time that the holy Vessel hath been here present." "I dare say," said the squire, "that this knight is stained with some manner of deadly sin whereof he has never confessed." They then departed.

Sir Launcelot sat up and wondered

whether it was all a dream or not. He began to retrospect, and realized that he had been too deeply engrossed in worldly adventures and worldly desires, which sin and wretchedness had brought him to dishonor. "Now I take upon me the adventure of holy things," he said, "and I see and understand that mine old sin hindereth me, so that I had no power to stir nor to speak when the holy blood appeared before me." After that Launcelot repented greatly.

True, he had been a model of knight-hood, always loyal to his sovereign, and adhering strictly to his code of honor. Something was lacking, however, to his full achievement. His deeds of valor were tainted with a certain degree of selfishness and hope of worldly reward. He was close to the Grail but could not quite reach it. That state midway between sleeping and waking is when the psychic world is easiest opened to the inner vision of the student, and it was then that there was revealed to Launcelot that which was necessary for his further purification. True repentance includes not only a feeling of regret for past mistakes, but also a burning out of those very weaknesses which caused one to err, thereby removing all cause of further evil. With repentance Sir Launcelot removed the last barrier which held him from attaining the end of his quest and he was ready for the great Initiation.

One bright moonlight night, the legend says, Sir Launcelot arrived before a rich castle. There was an open postern guarded only by two lions. A voice bade him enter the castle to attain his desire. As he entered the gate he drew his sword to defend himself against the

lions, whereupon he received such a stroke upon the arm that his sword fell to the ground, and he heard a voice say, "O man of little faith, wherefore believest thou more in thy armor than in thy Maker?" Launcelot saw his error, and making the sign of the cross on his forehead, passed on. The lions made semblance to do him harm, but he received no hurt. Once in the castle he found at first no gate or door but that was open to him. At last he found one chamber to which the door was shut and would not open to him. Launcelot knelt before this door, for here he knew reposed the Holy Grail. He then prayed that he should be worthy to see that for which he had so long sought. With that the door opened and a light issued forth brighter than the Sun. Launcelot was undecided whether to enter, for in the center he saw the holy Vessel with ministering angels hovering about it. Forgetting himself, he stepped across the threshold and suddenly a breath that seemed intermixed with fire smote him down.

We are told that cosmic conditions are most appropriate for the birth of the Invisible Helper on the nights of the Full or New Moon. It was a night such as this that Launcelot received the fulfillment of his quest. He drew his sword in symbol of his old instinctive habit of depending upon material force of arms to carry him through, but here he found himself in a world where old weapons were of no avail. Inner courage and strength alone are needed to tame the beast. The opened doors are representative of the awakened vortices, or sense centers of the invisible man which allows him to function consciously on the spiritual plane. At last the final door opens, the disciple is flooded with the light of a thousand suns, he sees the very angels in heaven, and Initiation is complete. The myth says that Launcelot swooned and remained entranced for twenty-four days. When he opened his eyes he exclaimed to those about him,

"Why have ye wakened me? for I was better at ease than I am now." They asked him what he had seen. "Great marvels," he replied, "that no tongue can tell, and more than any heart can think." "Sir," they said, "the quest of the Sangreal is achieved right now in you, and never shall ye see more of it than ye have seen." "I thank God," said Launcelot, "of his great mercy, for that I have seen, for it sufficeth me." He then arose, clothed himself, and rode forth a new man.

Following his Initiation Sir Launcelot was involved in only one major adventure, and this the most sorrowful of his whole life. It happened on this wise: Queen Guenevere had been accused of some indiscretion for which popular custom demanded her to be burned at the stake. Launcelot could not endure the thought of such punishment to her whom he had always served, and so rescued her. During the rescue two unarmed knights, brothers of Sir Gawain, were slain. From that time forth Sir Gawain and King Arthur sought to capture Sir Launcelot. They led an expedition against his castle, and several hard battles were fought. Several times Launcelot could have slain Sir Gawain and the King, but he forbore because of his love and respect for them. The only thing that broke the siege was word that a traitor had usurped the throne and was ruling in Arthur's stead. The King hastily moved his army home to defend his crown. During the fighting with the traitor force, both Sir Gawain and King Arthur lost their lives, but not before they had seen their error in persecuting Launcelot, and had forgiven him. That evil should war with good is to be expected, but it is to be deplored when we see two good parties attacking one another. All the ingenuity, time, wealth, and strength that is used in fighting each other could better be united in subduing a common enemy. It was this common mistake of disunity that finally brought an end to

the once glorious knights of the Round Table.

After the death of King Arthur and his noble knights, Queen Guenevere retired to a convent, and becoming a nun she spent the short remainder of her life in penance, prayers, and fasting. When Launcelot learned the disastrous news of his monarch's defeat, he hastened to Camelot, only to find the old order destroyed. Most of the knights had fallen in the rebellion, and the old Round Table stood deserted. Launcelot, and seven other knights, put on religious robes and joined a monastery. It was a strange and contrasting way for such a brave old warrior to end his days. In obedience to a vision, Sir Launcelot and his seven companions travelled afoot from Glastonbury to Almesbury, a distance of thirty miles, to pay their last respects to the Queen. When they arrived she was already dead. Launcelot personally conducted the service. After that he ate but little and continually mourned. Within six weeks he, too, was dead. Sir Hector, Launcelot's brother, made this lament: "Ah, Sir Launcelot! And now I dare to say thou wert never matched of none earthly knight's hand. And thou wert the courtesousest knight that ever bare shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover, of a sinful man, that ever loved woman; and thou wert the kindest man that ever struck with sword. And thou wert the goodliest person that ever came among press of knights. And thou wert the meekest man, and the gentlest, that ever ate in hall among ladies. And thou wert the sternest knight to thy mortal foe that ever put spear in the rest."

Leonois, or Lionesse, is a country famous in the annals of romance. It adjoined the kingdom of Cornwall, but has long since disappeared, as legend has it, by sinking beneath the ocean. It was from this country came a knight who in exploits and courage rivalled

the famous Sir Launcelot. He is Sir Tristram who, after the death of his royal parents, was reared by his uncle, King Mark of Cornwall. Tristram was a brave knight who spent his days rescuing the oppressed, redressing wrong, and enforcing justice. Eventually King Arthur was proud to initiate him into the fellowship of the Round Table. His adventures paralleled those of Sir Launcelot in many ways, and the two bear a close, if not an apparent, symbolical resemblance. The myth tells us that Sir Tristram was filled with a mysterious power and grace from the moment he took the oath to seek the Holy Grail. He never attained the end of his quest in this life, as he suffered a mortal wound and died after being betrayed by a jealous wife.

We have reserved for last consideration a knight of whom little is mentioned in legend, yet he is conceded to be the greatest of them all. The young knight appeared suddenly in the court of King Arthur in company with an old hermit who introduced him thusly: "Sir, I bring you here a young knight that is of kings' lineage, and of the kindred of Joseph of Arimathea, being the son of Dame Elaine, the daughter of King Pelles, king of the foreign country." This was none other than Sir Galahad, son of Sir Launcelot, who had dwelt with his grandfather until he was old enough to bear arms. It is said he was as demure as a dove and with more beautiful features than any other living man.

The hermit led the young knight to the Siege Perilous of the Round Table, and lifting a cloth he found written, "This is the seat of Sir Galahad, the good knight." All the knights of the Round Table marvelled greatly at seeing him sit securely in that seat and said, "This is he by whom the Sangreal shall be achieved, for there never sat one in that seat."

Sir Galahad also won and carried a
(Continued on page 574)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate



TWENTY-SEVENTH INSTALLMENT

Address at the Ground Breaking for Mt. Ecclesia

THE Christ said, "Where two or three are gathered together in my name, there will I be among them"; and as always when He spoke, this utterance was an expression of the most profound divine wisdom. It rests upon a law of Nature which is as immutable as God Himself. When the thoughts of two or three are centered upon any certain object or being, a powerful thought form is generated as a definite expression of their minds, and is instantly projected towards its goal. Its further effects depend upon the affinity between the thought and whosoever is to receive it, as to generate a vibratory response to a note sounded by a tuning fork it requires another fork of identical pitch.

If thought and prayers of a low selfish nature are projected, only low and selfish creatures respond. That kind of prayer can never reach the Christ any more than water can run up a hill. It gravitates toward demons and elementals, which remain totally unresponsive to the lofty aspirations engendered by such as congregate in the name of Christ.

As we are today gathered upon this spot to break ground for the Headquarters of a Christian Association, we

may rest assured that as surely as gravity draws a stone toward the center of the Earth, the fervor of our united aspirations will provoke attention from the Founder of our faith (Christ), who will thus be with us. As certainly as forks of identical pitch vibrate in sympathy, so must the august Head of The Rosicrucian Order (Christian Rose Cross) lend his presence upon this occasion when the home of the Rosicrucian Fellowship is being started. The Elder Brother who has been the inspiration of this movement is present and visible to some among us at least. There are present upon this momentous occasion and directly interested in the proceedings the perfect number—12. That is to say, there are three invisible leaders who are beyond the stage of *ordinary* humanity, and nine members of the Rosicrucian Fellowship. Nine is the number of Adam, or man. Of these, five, an odd, masculine number, are men, and four, an even feminine number, are women, while the number of invisible leaders, three, aptly represents the sexless Divine. Neither has the number attending been arranged for by the speaker. Invitation to take part in these exercises was extended to many individuals, but only nine responded. And as we cannot believe in chance, the attendance must have been regulated in accordance with the design of our invisible leaders, and may be taken as an expression of the spiritual power behind

this movement, if further proof were needed than the phenomenal spread of the Rosicrucian teachings, which have penetrated to every country on Earth in the last few years and provoked assent, admiration, and love in the hearts of all classes and conditions of people, *particularly among men.*

We emphasize this as a noteworthy fact, for while other religious organizations are composed largely of women, men are in the majority among the members of The Rosicrucian Fellowship. It is also significant that our doctor members outnumber those from all other professions, and that the ministers come next. It proves that those whose privilege it is to care for the ailing body are alive to the fact that spiritual causes generate physical weaknesses, and that they are seeking to understand so that they may give more efficient aid to the infirm. It demonstrates also that those whose office it is to minister to the ailing spirit are endeavoring to meet inquiring minds with a reasonable explanation of the spiritual mysteries, thus strengthening their flagging faith and cementing their tie to the church, instead of responding with dictum and dogma *not supported by reason*, which would open wide the flood-gates to the seething sea of skepticism and sweep the searcher for light away from the haven of the church into the darkness of materialistic despair.

It has already been the blessed privilege of The Rosicrucian Fellowship to rescue many a sincere seeker, anxious but unable to believe what seemed contrary to reason. Given reasonable explanation of the underlying harmony between the dogmas and doctrines propounded by the church and the laws of Nature, such ones have been sent back into the church fold rejoicing in the fellowship there, stronger and better members than before they left.

Any movement that is to endure must possess three divine qualities: *Wisdom, Beauty, Strength.* Science, art, and religion each possess one of these attri-

butes in a measure. It is the purpose of The Rosicrucian Fellowship to unite and harmonize each with the others by teaching a religion that is both scientific and artistic, and to gather all churches into one great Christian Brotherhood. Just now the clock of destiny marks an auspicious moment for the commencement of building activities to erect a visible center whence the Rosicrucian teachings may radiate their beneficent influence to further the well-being of all who are physically, mentally, or morally infirm.

Therefore we now lift one shovelful of earth from the corner of the building site with a prayer for *Wisdom* to guide this great school along the right lines. We turn up the ground a second time with a supplication to the Master Artist for the faculty of presenting the *Beauty* of the higher life in such a manner as to render it attractive to all mankind. We break the ground for the third and last time in connection with these exercises as we breathe a prayer for *Strength* patiently and diligently to continue the good work so that it may endure and become a greater factor for upliftment than any of its predecessors.

Having thus broken ground for the site of the first building, we will now proceed to plant the wonderful symbol of life and being, the composite emblem of the Western Mystery School. This consists of the cross, representing matter, and the climbing rose that twines around its stem, representing the verdant evolving life climbing to greater and greater heights by this crucifixion. Each of us nine members will take part in excavating for this the first and greatest ornament to Mt. Ecclesia. We will plant it in such a position that the arms point east and west, while the meridian sun projects it bodily toward the north. Thus it will be directly in the path of the spiritual currents that vitalize the forms of the four kingdoms of life: mineral, plant, animal, and man.

(To be continued)

Studies in the Cosmo-Conception

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

The Purpose of Initiation

Q. Is it possible that a candidate qualified for initiation would be overlooked?

A. There is no danger that the Teacher may overlook anyone who has attained the requisite development. Each good and unselfish deed increases the luminosity and vibrant power of the candidate's aura enormously, and as surely as the magnet attracts the needle, so will the brilliancy of that auric light bring the Teacher.

Q. What are the stages of the Rosicrucian Initiation?

A. To describe in a book intended for the general public the stages of the Rosicrucian Initiation would be a breach of faith, and it would also be impossible for lack of words to express oneself adequately.

Q. What may properly be shared with the public?

A. It is permissible to give an outline and to show the purpose of initiation. The Lesser Mysteries deal only with evolution of mankind during the Earth Period. In the first three and one-half Revolutions of the life wave around the 7 globes the Virgin Spirits had not yet attained consciousness.

Q. What bearing does that have on our present status?

A. In consequence of this fact we are ignorant of how we came to be as we are today. The candidate is to have light upon that subject, so by the spell of the Hierophants during the period of initiation into the first degree his consciousness is turned towards that page of the Memory of Nature bearing the records of the first Revolution when we recapitulated the development of the Saturn Period.

Q. Is the candidate conscious or in trance?

A. He is still in full possession of his every-day consciousness; he knows and remembers the facts of twentieth-century life, but he is now consciously watching the progress of the evolving host of Virgin Spirits of which he formed one unit during the Saturn Revolution.

Q. What lesson does this hold for the candidate?

A. Thus he learns how the first steps were taken in the Earth Period towards the goal of attainment which will be revealed to him in a later step.

Q. How does this benefit him?

A. Having learned the lesson, the candidate has acquired first-hand knowledge upon this subject and has come into direct touch with the Creative Hierarchies in their work with and upon man. He is therefore able to appreciate their beneficent labors in the world and is in a measure able to range himself in line with them, becoming thus far their co-worker.

Q. What procedure is followed for the second degree?

A. When the time has arrived for him to take the second degree, he is similarly caused to turn his attention to the conditions of the second, or Sun Revolution of the Earth Period, as depicted in the Memory of Nature. Then he watches in full consciousness the progress made at that time by the Virgin Spirits.

Q. What does he witness in the third degree?

A. In the third degree he follows the evolution of the third, or Moon,

(Continued on page 559)

WESTERN WISDOM BIBLE STUDY

Walking on the Water

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.



But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

—Matthew 14:22-27.

For many people there is but one world: the material, physical world in which they can see, hear, touch, taste, and feel. The more enlightened person, however, knows that higher worlds of finer substance exist, and that we are now being prepared to live consciously in them in the future. Much of the teaching of Christ Jesus pertained to future conditions wherein we will function in more ethereal states of matter, as He did at the time He was upon the Earth.

The vehicle which humanity began to evolve through living the life of love and service as taught by Christ Jesus is the soul body, and He emphasized the importance of acquiring this luminous "golden wedding garment" by numerous veiled references to it in His parables. Interpreting the above passage from the esoteric viewpoint, we would understand that He is assisting His disciples into the invisible realms, away

from the multitudes, clothed in the soul body, which is spoken of as a "ship." Only the vanguard of humanity, such as the disciples, had soul bodies at the time of Christ, and the multitudes could not follow into the invisible realms for lack of a suitable vehicle. Then, "He went up into a mountain apart to pray," which may be interpreted to mean that He withdrew into a high state of consciousness to prepare for work on the inner planes with His disciples.

The disciples, not being thoroughly trained in functioning on the inner planes, were having their difficulties, and their "ship" was "tossed by the waves" of the Desire World. The Desire World, particularly the lower regions, is a turbulent place for those not fully prepared to function there, but Christ Jesus, with His power over all conditions, was able to bring harmony wherever He chose. His ability to "walk on the sea" indicates that He had entirely mastered His desire nature, the goal for every spiritual aspirant.

Among the first tests given the neophyte on the inner planes is that in regard to fear. Many experiences of various kinds are given to train the aspirant not to fear, for until he has conquered this emotion to a considerable extent he cannot cope with the beings on the invisible planes. Some of these are exceedingly repulsive and dangerous in appearance, but may easily be kept in their places by an attitude of poise and faith. "Perfect love casteth out fear," and as we evolve the soul body through love and service we automatically dispel the lower emotions. An inner realization of the Christ Presence leaves no room for negative feelings, for the Spirit responds to the assurance of the words: "Lo, it is I, be not afraid!"

TODAY'S SCIENCE

Railroads in the Sky

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PART I

HERE'S a brand-new way of travel for American commuters—the overhead, suspended train. In a monorail coach, light and roomy as a luxurious airliner and faster than a surface train, you will skim along above the crowded downtown streets, looking with thankfulness at your escape from a misery of crawling cars, traffic fumes, honking horns, whistling cops, and squealing brakes. Whether you're just going downtown to shop or commuting to work 50 miles from your home, a monorail will take you where you're going two or three times as fast as conventional surface transportation.

The Houston, Texas, pilot monorail that opened for demonstration purposes last winter is only 970 feet long, and passengers are allowed to ride free. But in other respects, it is very much like the full-length lines which its backers plan to build soon.

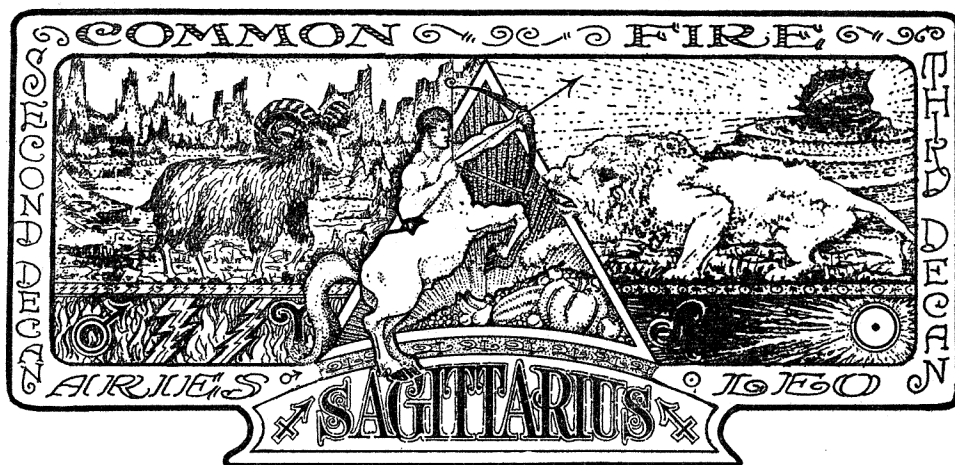
The single "rail" of the Skyway, as the Houston line is called, is a 30-inch pipe supported by 30-foot towers set at 50-foot intervals. At one end of the present line the passengers ascend to a loading platform; at the other the rail declines to bring the coach to ground level. The passenger car hangs below the rail; above it ride the two 305-hp engines, the control equipment, and driver's seat. The unit rides on eight pneumatic-tired wheels; 16-rubber guide wheels keep it in place on the rails. People who have taken the free trip report a nearly silent ride with

little sense of motion. The coach has a Fiberglas body and large plexiglass windows; the effect inside is light, airy, and cheerful. Seats along the sides accommodate 60 passengers and 50 more can stand comfortably.

The reasons for the monorail can be summed up briefly. Six million new cars coming along every year add to downtown traffic congestion which already causes an economic loss estimated in the billions. Conventional elevated roads and railroads block light and air from the streets below. Subways and surface railroads lose money. And aircraft are not yet ready for the job of carrying the public to work and back.

In several major population centers monorails are much closer to construction than the general public realizes. Their safety and dependability have already been proved in steel mills and other industrial plants, and full-scale plans for passenger-carrying monorails have been drawn for Los Angeles, San Francisco, Montreal, and Washington, D.C. The plan for Los Angeles awaits action by the California legislature, to enable the operating company to issue revenue bonds. It includes a 44-mile line between Fernando and downtown Los Angeles, with ten-car trains having a top speed of 100 mph. Even with 15 stops in this distance, the trains will maintain an average speed of 41 mph. This will make it by far the world's fastest transit system. (New York subway expresses average only 24 mph.)

The Los Angeles monorail system, designed by Gibbs & Hill, a New York
(Continued on page 575)



The Children of Sagittarius, 1956

Birthdays: November 22 to December 22

PEOPLE born while the Sun is in the double-bodied sign Sagittarius, representative of common-fire or adaptable spirituality, are usually of a hearty, jovial disposition, well liked by those among whom they move, princes among men. As a rule they are inclined toward an easy-going life, filled with travel and religious and philanthropic pursuits.

Sagittarians responding to the higher side of their Jupiter-ruled sign, espouse high standards of living and are true to their lofty religious and social ideals. Consequently they are honored and respected for their integrity, their unimpeachable conduct, and their philanthropic deeds. Among them are many occupants of educational, legal, religious, political, and medical positions where higher learning, idealism, and benevolence predominate.

Those responding to the lower side of Sagittarius are usually to be found in questionable occupations and positions in life, living a day-to-day existence, perhaps constantly evading the clutches of the law because of petty crimes. From this class come recruits

for the juvenile delinquents and undesirable type of citizens.

Most Sagittarians have a strong love for freedom and truth, but many are to be found among the orthodox and conservative. Though generous, religious, and idealistic, they are usually not very progressive, valuing the opinions of their contemporaries highly, and seldom being induced to espouse ideas or a cause that would jeopardize the respect of the community in which they live.

All during this solar month Saturn is trining Uranus, Pluto is sextiling Neptune, and Uranus is squaring Neptune. These configurations strengthen the intuition, give determination and the ability to concentrate upon the task at hand, to plan, and to systematize. The mind is mechanical, ingenious, and inventive. However, the positive methods of spiritual progress should be stressed in bringing up these children, and all negative psychic practices avoided.

The Sun conjuncts Mercury from November 22 to 27, favoring the memory and mentality on all days when the orb of aspect is more than three degrees.

From November 22 to December 6, the Sun conjuncts Saturn, emphasizing the necessity of teaching these children

unselfishness, optimism, tolerance, and patience.

The Sun sextiles Jupiter from November 22 to 28, greatly mitigating the above aspect. This vibratory pattern is one of the finest, a sure indication of a generous measure of health, wealth, and happiness. The nature is generous, jovial, religious, and philanthropic.

From November 22 to 24, the Sun trines Mars, giving a super-abundance of energy, a dauntless determination and courage. This is the aspect of the man and woman of action—those who turn the wheels of enterprise and industry.

The Sun also trines Uranus as the solar month opens, and continues until December 6, making the native intuitive, original and inventive. Idealistic and high-strung, these people are attuned to the finer forces of Nature and are thus equipped to "bring through" the new ideas and inventions of the Aquarian Age.

From November 22 to December 1, Venus conjuncts Neptune, giving fertile imagination and deep emotions.

Mercury conjuncts Saturn from November 22 to 26, indicating forethought and the ability to think deeply and reason correctly, but there is apt to be a tendency toward melancholia at times.

During this same period, Mercury trines Uranus, bequeathing an original, independent, and inventive mind. This aspect is the hall-mark of the pioneer in thought and invention.

From November 22 to December 19, Jupiter opposes Mars, a warning to these children to cultivate honesty, sincerity, deliberation, and control of the appetites.

Venus squares Uranus from November 25 to December 5, suggesting that parents of these children begin early to train them in poise and balance, as well as in high moral standards and faithfulness in all family relations.

From December 3 to 12, Mercury squares Jupiter, indicating a need for

training in decisive thinking and acting, as well as in fulfilling all agreements and contracts.

Mercury squares Mars from December 3 to 15, making the native quick-witted, sharp, and alert, but impulsive and excitable. Truthfulness, kindness, and unselfishness should be cultivated by these children.

From December 5 to 13, Mercury sextiles Neptune, a more fortunate mental vibration. It gives a natural bent for the occult and mystical, and inclines toward magnetic healing.

Mars trines Uranus from December 7 to 22, giving an energetic and ambitious disposition, along with an original, alert, and intuitive mind. A wide vision and noble nature characterize these natives.

From December 14 to 22 the Sun squares Jupiter, an indication that self-restraint, thrift, and honesty should be stressed in bringing up these children.

Jupiter sextiles Uranus from December 13 to 22, giving a broad, humane disposition, and a tendency to delve into the occult arts. Sincerity, sociability, hospitality, and executive ability are also indicated by this aspect.

From December 15 to 22, Venus sextiles Jupiter, one of the best aspects in the gamut for health, wealth, and happiness. The nature is genial, generous, and sociable, the health is good, and the financial prospects excellent.

Venus conjuncts Saturn and trines Mars and Uranus on December 21 and 22, ending the solar month with a vibration that may be used to bring much personal happiness and accomplishment.

* * *

STUDIES IN THE COSMO- CONCEPTION

(Continued from page 555)

Revolution, and in the fourth degree he sees the progress made in the first half of the fourth Revolution.

—Reference: *Cosmo-Conception*,
525-526.

Readings for Subscribers' Children

STEVIE S.

Born March 7, 1943, 11:10 P.M.

Latitude 38 N., Longitude 88 W.

Cusps of the Houses: 10th, Virgo 2; 11th, Libra 4; 12th, Scorpio 0; ASC, Scorpio 21.08; 2nd, Sagittarius 22; 3rd, Capricorn 26.

Positions of the planets: Mars, Capricorn 29.46; Dragon's Tail, Aquarius 24; Mercury, Aquarius 25.24; Sun, Pisces 16.45; Moon, Aries 10:13; Venus, Aries 13:13; Uranus, Gemini 0.55; Saturn, Gemini 6.25; Jupiter, Cancer 15.11 R; Pluto, Leo 7.27; Dragon's Head, Leo 24; Neptune, Libra 1.55 R.

Here we find the Sun in the common-water sign Pisces in the 4th house, trine Jupiter in Cancer in the 8th, indicating a rather sensitive, retiring individual, whose later years will be more successful than the earlier ones. Stevie is innately kind, sympathetic, peaceable, honest, and dependable. However, he should be encouraged to keep active and to control his appetite—for both food and drink. He is sensitive to superphysical vibrations, and should be taught to cultivate independence and will power.

The Moon in Aries in conjunction with Venus, and sextile Saturn in Gemini in the 7th, suggests an independent type of mind, along with a degree of ambition and aggressiveness that is particularly fortunate for a Piscean. There is self-reliance, thrift, patience, and tact, all of which are essential to progress in life. However, the Moon and Venus square Jupiter, warn Stevie's parents to stress simplicity, forethought, and self-control in his training.

Mercury intercepted in Aquarius in the 3rd, conjuncts the Dragon's Tail, and squares Uranus. The mentality is original and independent, but there is a tendency toward rebellion, disloyalty,

criticism, and perhaps cruelty at times which Stevie's parents should strive by precept and example to help him transmute into constructive mental attitudes.

Saturn in Gemini in the 7th, conjuncts Uranus, sextiles Pluto in the 9th, and trines Neptune in Libra in the 10th, strengthening the intuition and making the mind both mechanical and ingenious. **The musical and artistic temperament is intensified, and there is a strong inclination toward the occult or mystical side of life, which, if encouraged, can be the source of much assistance to this child in handling life's experiences and problems.**

Jupiter in the 8th trine the Sun suggests gain by legacy or marriage and the peaceful termination of life, but the square of Jupiter to Venus and the Moon indicates the possibility of legal entanglements in connection with 8th house affairs.

Mars in Capricorn in the 3rd trines Uranus, Saturn, and Neptune, giving much strength of character: ambition, enthusiasm, courage, and patient perseverance. The power given to Neptune in the 10th by this aspect to Mars increases the prospects of this boy's being a teacher or leader along spiritual lines. The aspect of Mars to Uranus and Saturn gives executive ability, endurance, ingenuity, and inventiveness, particularly along electrical lines.

Scorpio on the ASC inclines Stevie to stand up for his rights and to refuse to submit to imposition. He may be inclined to worry at times, as well as to indulge in sarcasm, but his aspirations are lofty and he could render valuable service in connection with a spiritual organization or corporation.

This is one of those Piscean natives indicated by Max Heindel as needing a careful upbringing—his necessity being the parents' opportunity to make great and wonderful soul growth.

JOANIE H. W.

Born September 6, 1944, 11:48 A.M.
Latitude 46 N., Longitude 123 W.

Cusps of the Houses: 10th, Virgo 8; 11th, Libra 9; 12th, Scorpio 2; ASC, Scorpio 22.4; 2nd, Sagittarius 22; 3rd, Aquarius 0.

Positions of the planets: Dragon's Tail, Capricorn 24.58; Moon, Taurus 9.50; Uranus, Gemini 13.05; Saturn, Cancer 8.52; Dragon's Head, Cancer 24.58; Part of Fortune, Leo 17.50; Pluto, Leo 9.24; Jupiter, Virgo 9.07; Sun, Virgo 14.04; Mercury, Virgo 14.18 R; Mars, Libra 5.42; Venus, Libra 3.37; Neptune, Libra 3.14.

The position of the Sun and five planets in the 10th house of this child's chart gives strength to all the influences involved and indicates a life of responsibility and trust in public work of some kind.

The Sun, Jupiter, and Mercury in conjunction in the mental-earth sign Virgo, sextile Saturn in Cancer in the 8th, and trine the Moon in Taurus in the 6th, indicates one who is ingenious and versatile, fond of the study of science, particularly chemistry, diet and hygiene, a good conversationalist, and possessed of a flair for detail. There is method, foresight, and organizing, executive, and diplomatic ability, as well as good earning capacity, and the native is apt to have a generous share of health, wealth, and happiness. The square of the Sun and two planets in Virgo to Uranus in Gemini in the 7th, however, bespeaks a need for this native to strive to maintain poise, tolerance, and proper respect for conventions. Partnerships will offer opportunities for learning these characteristics, and Joanie should be taught to exercise especial care in maintaining the respect and trust of the public.

The Moon in Taurus in the 6th, sextile Saturn, and trine Jupiter, Sun, and Mercury, gives gentleness, self-reliance,

and determination to the nature, along with a fondness for pleasure, art, music, and all other things which make for the enjoyment of life. The mind is receptive and retentive, and there is ability as a linguist. There is good reasoning ability, and the ideals are lofty and the imagination fruitful. The mentality is exceptional, although the fact that Mercury and the Sun are combust lessens the faculties of Mercury to some extent.

The conjunction of Mars, Venus, and Neptune in Libra in the 10th, greatly intensifies the love nature and strengthens talent for art and beauty in all their phases. However, the square of these planets to Saturn is a strong warning to the parents of this child to teach her faithfulness in partnership relations, control of her emotions, and circumspect behavior before the public. She should also be very careful in her diet so as to avoid possible kidney and stomach difficulties. The three Libran planets are applying to a trine to Uranus, so if this child is taught the wisdom of living according to impersonal ideals, she can make much progress in responding to the higher side of Uranus.

Saturn in Cancer is weakly placed. Nevertheless, his sextile to Sun, Moon, Jupiter, and Mercury suggests reliable judgment concerning lands, mines, etc., and gains by investing in these things. Comfortable, peaceful conditions in later life are also favored. The square of Saturn to Mars, Venus, and Neptune in Libra, however, tends to bring opportunities for learning to express harmony in domestic and partnership relations. Carefulness in diet will be needed.

Scorpio on the Ascendant adds stability to the nature but also intensifies the emotions. Kindliness and gentleness in her outlook on life in general should be stressed in Joanie's training.

For a vocation she could serve well as a stenographer, dietician, interpreter, or photographer. The travel element is apt to enter into her profession.

VOCATIONAL GUIDANCE ADVICE

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

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

Musician, Writer

LEON E. M.—Born September 10, 1929, 4:00 A.M., Latitude 38 N., Longitude 95 W. In this chart Jupiter is in the literary sign Gemini, in the 10th house, sextiling Venus in Leo in the 12th, and Uranus in Aries in the 8th, trining Mars and Mercury in Libra in the 2nd and 3rd, respectively, and squaring the Sun in Virgo in the 2nd. Venus, ruler of the Taurean Midheaven, sextiles Jupiter, Mars, and Mercury, and trines Uranus. The Moon is in Sagittarius in the 4th, sextiling Mars and Mercury, trining Uranus, squaring the Sun, and opposing Jupiter. Leo is on the Ascendant. The Sun in Virgo in the 2nd squares Jupiter, Saturn, and the Moon, and sextiles Pluto. This native has artistic, musical, and literary ability, and could serve in any or all of these fields.

Builder, Florist

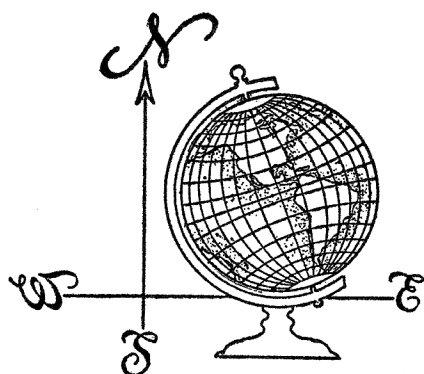
LEWIS M. B.—Born April 21, 1940, 6:30 A.M., Latitude 39 N., Longitude 77 W. The progressive sign Aquarius is on the 10th house of this chart, and its two rulers, Uranus and Saturn, are in Taurus in the 12th. Uranus trines Neptune in Virgo in the 5th. Saturn is in conjunction with the Sun in the 2nd degree of Taurus and makes no other aspect. Mercury in Aries in the 11th makes only an 8-degree sextile to Mars in the 1st. Venus is also in Gemini in the 1st, in conjunction with Mars. The Moon in Libra in the 6th trines Venus and opposes Jupiter. Taurus is on the ASC. This young man has talent for building and for growing plants. As a contractor, florist, or as a collector, he could serve satisfyingly.

Teacher, Organist

EVANGELINE L. A.—Born August 23, 1931, 5:00 A.M., Latitude 37 N., Longitude 76 W. Here we find the fixed-earth sign Taurus on the Midheaven, and its ruler, Venus, is in the masterful Leo in the first house, in conjunction with the Sun and Ascendant, and trine Uranus in Aries in the 9th. The Sun conjuncts both Venus and Neptune. Mercury is in Virgo in the 2nd, trine Saturn in Capricorn in the 5th. The Moon is in Capricorn in the 5th, trine Neptune and square Mars in Libra in the 2nd. Jupiter is in Leo in the 12th sextile Mars. This young woman has considerable ability as a teacher. She also has musical ability, and could serve beautifully as an organist and director of choir or orchestra.

Lawyer, Banker

VIRGINIA A. K.—Born December 6, 1927, 1:00 P.M., Latitude 35 N., Longitude 85 W. Saturn rules the Capricornian 10th house of this nativity, and is posited in Sagittarius in the 8th, in conjunction with the Sun in the 9th, but otherwise unaspected. The Moon is in Taurus in the 2nd, sextile Jupiter intercepted in Pisces in the 12th. Mercury is in Scorpio in the 8th, in conjunction with Mars, trine Jupiter and Uranus in Pisces in the 12th, and square Neptune in Leo in the 6th. Law and banking seem to be the best fields for this native, though she would probably do better as an assistant or in partnership with another. Venus in Libra in the 7th, sextile Neptune, favors dealings with corporations, as well as partnerships and legal affairs.



MONTHLY

News
INTERPRETED

Food Additives Under Fire

Biochemists have long been troubled by the sneaking suspicion that some foods, when they reach the consumer, contain substances that could cause cancer several years later. Last week in Rome, at the windup of a symposium of cancer specialists from 21 nations, this long-repressed fear was finally brought into the open. Unanimously, the symposium's scientists, meeting under the egis of the International Union Against Cancer, branded as definitely cancer-producing a number of chemicals widely used for preserving foods. (Though now banned in the U. S., the guilty preservatives are still at large in Europe.)

Yet, there was concern over the symposium's listing of food additives that exist in a laboratory limbo, *i.e.*, they have yet to be proved either safe or dangerous. Some 150 of these substances, found in present-day U. S. food products, are now under test. Some are added as artificial flavorings, coloring, thickeners, sweeteners, or bleaches. Others may turn up as emulsifiers in salad dressing or cheese or as preservatives in things like jam or hot dogs.

In Washington, some Food and Drug Administration officials viewed the Rome pronouncements as unnecessarily alarmist; others were thankful for the public airing of their private nightmares. "Those 150 substances are a real no man's land," said one FDA expert. "There are undoubtedly some that ought not to be in use right now."

With notable lack of success, the FDA has been urging legislation that would require food producers to prove that the additives they use are harmless. As the law now stands, a manufacturer can be prosecuted only after it has been shown that a customer has been injured. This may take years. "All too often," said George P. Lar-

rick, Food and Drug Commissioner, "chemicals have been introduced into foods and investigations into their safety have followed later."

—*Newsweek*, Sept. 3, 1956.

Certain minority groups have been for a long time concerned about the way in which the people's food is grown, processed, treated—yes, and poisoned. These groups include the naturopaths, osteopaths, chiropractors, herbalists, vegetarians, and others. They are the unorthodox and nonconformists, sometimes referred to as "faddists." In general, we may say, they are those who regard the physical body as a living organism and a wonderfully constructed, sensitive instrument of the Spirit, the spark of Divinity which dwells within.

On the other hand we have the orthodox medical school which in the machine age has come more and more to regard the body as a machine, to be tinkered with, taken apart when it does not run well, experimented with at will, and dosed with all kinds of "shots" and serums to the limit of its endurance. Under this materialistic concept there has been little concern about the quality of the food that is eaten. When medical treatment involves introducing so many foreign substances into the body, a few chemicals more or less in the food did not seem important. It is to be considered a great gain, therefore, to find orthodox medical circles questioning the current practice of dumping into our food anything that it can take with-

out becoming a quick-acting poison.

What has been happening to the food supply seems to be a natural result of that materialism that has gripped so much of the Western World. "As a man thinketh in his heart, so is he." When the deepest intuition and feelings of the heart are stifled by the hardening tendencies of an unenlightened science, then it seems that even our daily bread becomes poisoned. When expediency and desire for profit make the growers and processors heedless of their responsibilities, then all of us suffer, for it is a collective guilt.

Christ Jesus taught, "Man shall not live by bread alone, but by every word of God," and He amplified this statement by saying, "I am that bread of life." At this Holy Season, when we contemplate the mystery of The Word made flesh, the gift of the Eternal Love of the Father, let us gratefully partake of this spiritual food. Then, even as we continue to work for better and purer physical nourishment, let us continually share with others this love and compassion which is the Bread of Life that nourishes the soul.

* * *

A Bridge Is Planned

Construction of the first bridge in the world to connect two continents is being planned by the Turkish Government. The bridge would link Europe and Asia across the Bosphorus in Istanbul.

—*The New Age*, Sept. 1956.

The airplane has already brought the five continents very close together by time measurement, and linked them with invisible bridges. Even so, this planned bridge over the Bosphorus seems to have a significant meaning. Such a structure could stand as a visible symbol of the closing of the gap of misunderstanding between continent and continent, between man and man. A bridge is available for transit at any time, not just at the specified hours of

an air schedule, and it is so that we must build our bridges of friendship, not only as vague sentiments, nor just when stirred by religious zeal or emotional sympathy, but in the daily, hourly contacts and demands of practical living.

There is no separation on the spiritual plane, and it is our task to bridge the outer differences also, not just now and then, as for instance at Christmas time, but with a durable bond that stands the whole twenty-four hours of every day of every year. On Holy Night, moved by the new outpouring of Christ Love and Light, we all feel the spiritual tie, but at other seasons we are apt to forget. May we by our actions daily help to cement more firmly lasting bonds of friendship and understanding, which, like a bridge, will stand ready to serve at all times.

* * *

Our Mad Weather

For at least one billion sweltering, shivering, drowning, thirsty, weather-weary people around the world, nature, in the year 1956, was producing the most outrageous affronts to man's dignity.

Europe still complained of its worst winter of the century. Fountains froze in Portugal. Would-be bathers skied on the Riviera. Mediterranean fruit and olive trees were lost by the millions and tons of dynamite were needed to keep the Rhine and the Danube clear of ice.

The summer had, in its own way, been no better. Vacationers at Channel beaches had to duck hailstones. Under dismal August rains, European farmers watched their crops mildew and rot.

The traditionally unpleasant Russian climate was also plagued last week by unseasonably unpleasant rains, which threatened to mire a major percentage of Nikita S. Khrushchev's extraordinary Siberian grain crop.

The U. S. winter gripped the nation early and refused to let go. Last spring, storm after storm dumped snow on the Northeast long after the tulips should have been up. For swimmers and air-conditioning salesmen, the 1956 summer has been most discouraging—in the Northeast and Northwest.

For most of the central states, by contrast, it had been witheringly hot. For the seventh straight year the southern plains were parched.

Such gyrations in the weather, and the corollary bobbles in weather statistics, led many a layman and quite a few meteorologists to ask two frantic questions: (1) Is climate going through some mysterious change? (2) Isn't there anything we ought to be doing about it?

Today, there are as many theories of how the earth's weather is brewed as there are theoretical meteorologists. "No theory has been devised," admits David Fultz, 38, professor of meteorology at the University of Chicago and a top theoretician, "that correctly describes even the major aspects."

Meteorologists see a slow but steady way out of this dark age of ignorance. One step is, of course, the comprehensive piling up of data that is contemplated during the international Geophysical Year (1957-58).

A second step is the advent of computers, the bigger the better, on the meteorological scene. Only a computer can hope to assimilate the mountains of data that must be marshalled for a respectable long-range forecast.

For the human computer—the shivering, sweltering man who must cope with weather's maddening ways—the data, and its effects, remain unexplainable.

—*Newsweek*, Sept. 10, 1956.

There is indeed a great deal that the "theoretical meteorologists" do not know in regard to the making of our weather. They explore the possibilities that sunspots, atomic explosions, volcanic dust, or a warming up or cooling off of the globe, may account for unusual weather conditions. The whole subject is complicated and so many factors enter in that cannot be understood by a superficial science which deals with effects only, that it is no wonder the weather men of our day are bewildered.

How astonished a theoretical meteorologist would be if he were suddenly endowed with etheric sight, and could watch the operations of the undines, the sylphs, and the salamanders while a severe storm was in progress. Or, if he were given a glimpse below the surface of the Earth, and with the inner eye could see into the stratum where "the Laws of Nature exist as moral, or

rather immoral forces." Or, if he could observe the Spirits of the so-called dead, between Earth lives, at work changing conditions on our planet, to give the needed climate and environment for new experiences in later lives. If this weather man did not dismiss his vision as hallucination, or a trick of the imagination, he would learn that everything around us, including what seem like blind forces, is the expression of some form of life; that all life is one and interdependent; and that man himself is largely responsible for weather conditions. When human thought and action are in conflict with the beneficent laws of the Universe; when man lives to himself alone, regardless of his responsibilities to God and Nature, then what he thinks of as unintelligent forces becomes antagonistic and violent. The little Nature Spirits whose realm is the all-present, interpenetrating ether, naturally react to human inharmony and violence. The Nature Forces within the Earth are also affected by human behaviour, and become destructive in times when men lapse from grace. On the other hand, as men become purer and wiser, and try to live at peace and in harmony with the great Law of Love, then the Nature Spirits and the Laws of Nature respond, and smile upon man where previously they frowned.

Once an innocent humanity lived in the harmonious state symbolized by the Garden of Eden. Since then we have wandered for ages in the wilderness of sorrow and suffering. There is a long way to go before we regain the lost harmony, stronger and wiser through the power of assimilated experience. A long step forward will have been taken when we recognize that all outer conditions, even droughts, hurricanes, and earthquakes, are brought about by our own actions. There is something we ought to do about the weather, and that is to learn more of the spiritual laws of our being, and try to live in harmony with them.



BOOK REVIEWS

Literature - Plays - Motion Pictures - Music

"Kinship with All Life"

H. L. P.

KINSHIP WITH ALL LIFE. By J. Allen Boone. Harper & Brothers, Publishers. \$2.50.

WHENEVER an experience reveals to us fresh awareness of the omnipresence of God, there is added to life a new meaning. Hitherto high purposes are immediately subjected to scrutiny, often revision. Our scale of values having been revised in the new-found shaft of Light, even our highest aims and purposes may come in for re-measurement.

J. Allen Boone, in *Kinship with All Life*, relates superbly an incident in his life from which he drew an exceptionally keen awareness of the presence of God within all pulsating life. His prompt adjustment in attitude of mind enabled him to recognize, accept, and learn from the "teacher" for whom he had undoubtedly prepared himself with some high degree of patience and goodwill. The fact that his teacher of the moment was the famous movie star of silent films, the dog Strongheart, adds much interest for a wide variety of readers—and even some hilarity at times—to the delightful story surrounding his priceless lessons.

It seems entirely natural that the magnificent Strongheart should have behaved as reported, upon being placed in the temporary care of the author by

his owner, Larry Tribble, for the duration of a business trip which took the latter out of the city. This sets the scene for the author, advanced in an understanding of human nature, animal nature, and, even more important perhaps, possessing a rare degree of wisdom in right use of the Divine Law to which both are subject, to share with his readers his gay yet meaningful adventures in new awareness of the all-pervading presence of Life-Principle.

Kinsmen all, Mr. Boone asserts, and points up our human need, our requisite to such realization, as he lived it. The block to immediate and complete grasp of his lesson presented so splendidly by the great Strongheart's merely being himself, Mr. Boone learned, was his own attitude toward the relationship. The dog, always a thoroughbred, employed native patience, courtesy, generosity, and his own high degree of companionability as he settled himself to the author's way of life, accepting as would any well-bred guest, his individual tastes, habits, preferences.

It is to the vast credit of the author, however, that he was not content with Strongheart's displaying all of the thoroughbred qualities. Instead, he felt obliged to match, as a gracious host, such magnanimity as this most unusual companion exhibited. The man, sensing the divine Source of the lessons at hand,

promptly found the proper attitude of humility with which to pursue those lessons to the very horizons of his understanding. At this point, it seemed to him, his "teacher's" understanding appeared limitless. Strongheart gave evidence of instant grasp of the man's unspoken plans and motives, whereas our author found himself slower to pick up full understanding of the great dog's movements and objectives. Chagrin soon gave way, however, to a profound respect, and Mr. Boone proceeded to indulge freely in rich study sessions with this spirited fellow-creature, now "Professor Strongheart," achieving new levels of communication with new levels of understanding of the true relation of each with the ALL.

Gaily though thoughtfully handled, this joyous experience becomes one for ideal leisure-time reading for nature lovers of nearly every category. However, our author, determined not to be outdone by his splendid teacher's efforts to share the sheer joy of life, proceeds to make practical application of his lessons on kinship in dealing with other creatures. A lesson is not fully learned until it is utilized by direct application or sharing; Mr. Boone does both. It is from this point that the interest of the true student of life is certain to be challenged, removing this little volume from the light reading class to the study-shelf classification.

Research and some personal application relative to our true kinship in TOTALITY takes our author as far as Arabia in his travels, and some equally valuable applications are made in his home. They include experience with snakes, American Indians and their ponies, a Bedouin chief of the Arabian desert, Zephyr (a skunk), bacteria and other micro-organisms, earthworms, ants, and with Freddie the fly. So, for the earnest student, this book can become one to remember—and USE.

In any case, once having shared Mr. Boone's rich adventure, the approach to

individual problems can be taken with an added tolerance, respect, goodwill, and whatever others of those superb qualities expressed by a great animal and his alert human pupil may have been called to the surface of the reader's nature. Indeed, for those who would set first things first in their lives, *Kinship with All Life* indicates clear reference to our Great Commandments that we (1) place our love for God above all else, and (2) demonstrate our love in goodwill toward our neighbor—ALL of His creation, wherever we can behold Him in manifestation.

Is this intriguing little book actually an appealing means of presenting to modern day mankind the true dominion he must, ultimately, establish over the Earth and all of its creatures? Does it point the way to world peace via the individual creature-to-creature route? Is there a so-exceedingly-simple solution



here for the countless social, economic, national, and international problems with which mankind is embroiled?

If, due to the clear call of *Kinship with All Life*, faith is increased anywhere along the line of Humanity's march, this pioneer mystic has done his work well. He has demonstrated in most appealing manner the beginner steps for achieving dominion. A little practice and further study will, under the Law, enable us to apply the love-principle to all circumstances. Truth, so applied, frees us according to our faith. It is, therefore, with a sense of heartfelt gratitude that we pay tribute to the author of a little book which has so charmingly spelled out for a self-weary world the way all eventually shall choose to walk. It is a very real thought inducer for students of the occult, and each reader will interpret it with lasting benefit from his own present plateau of understanding.

Readers' QUESTIONS

Epigenesis

Question:

You state that Epigenesis is a fact without, however, explaining it. What is Epigenesis exactly?

In order to illustrate my question better, allow me to quote one philosopher—Leibnitz or Huxley, I am not certain which. The author compares man to a receptor who, by way of the gray matter of his brain, is able to catch coarser or finer vibrations according to the degree of his evolution. The contention continues with the assertion that if a man “invents,” for example, the differential calculus or a symphony, these existed at all times in the universe.

Now to generate “new causes” (your definition), which may be taken as being made outside of the universe, seems rather paradoxical. Or is the interpretation only a matter of terminology?

I understand that worlds or systems of worlds are continuously evolving, as are the Gods and man himself, but all this evolution is, is it not, inevitably made within the Manifestation of the Supreme Being? It cannot be outside of it, and a fortiori, if not outside of it, it must be inside of it. Can we then call *new* causes that which exists in potency? And consequently cannot Epigenesis be explained as being everything within Manifestation which has not yet been used and is subsequently to be transmuted?

Answer:

First, let us review the meaning of Epigenesis. The Western Wisdom Teaching postulates that “Progress is not simply unfoldment—not simply invo-

lution and evolution. There is a third factor, making a triad: Involution, evolution, and—epigenesis. The first two words are familiar to all who have studied *life* and *form*, but while it is a generally admitted that the involution of Spirit into matter takes place in order that form may be built, it is not so commonly recognized *that the involution of spirit runs side by side with the evolution of form.*

“The form was built by evolution; the Spirit built and entered it by involution; but the means for devolving improvements is *epigenesis.*”

In other words, “The chain of cause and effect is not a monotonous repetition. There is an influx of new and original causes all the time. That is the real backbone of evolution—the only thing that gives it meaning and makes it other than an unrolling of latent actualities. This is epigenesis—the free will that consists of the freedom to inaugurate something entirely new, not merely a choice between two courses of action.”

It should be remembered that man, a differentiated, individualized Spirit, is a God-in-the-making, and that “In order that he may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old *form* meet the requirements of progression they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its further expression.”

“When epigenesis becomes inactive in the individual, the family, the nation,
(Continued on page 572)



How Will You Have Your Poisons?

WEBSTER'S New Collegiate defines poison as "any agent which, introduced into an organism, may chemically produce an injurious or deadly effect." Immediately there comes the question: What extent or degree of damage should be construed as injurious? It is the author's opinion that anything is injurious if the body brings into play any mechanism in order to rid itself of it. Of course it must be remembered that the body would have no mechanisms of any great value unless it had been exposed previously. It could be likened unto Parsifal's growth as a result of his suffering.

The degree of injurious or deadly effect relative to the amount of poison consumed measures the efficiency or potency of the poison. For every material consumed there is a tolerance or level below which there is little effect. Tolerance is usually expressed in a positive aspect as the limit or amount of something that can be "put up with." In this light I would like to propose a question that is almost philosophical, like the one concerning the absence or presence of sound in a forest when a tree falls and there is no ear to hear it. Is a poison still a poison if its effect is not detected? The movement of the hour hand on an ordinary clock cannot be noted with the unaided eye, yet its movement from hour to hour is unquestioned. Can it be likewise with consumption of minute quantities of poi-

sons where the immediate effect is undetected and only a change over a period becomes evident.

Most medicine is poisonous in effect when too much is taken. Likewise nearly every one of our normal body excretions can give toxic effects if present in too large amounts. Pure oxygen or nitrogen each by itself is, in a way, poisonous to us but a proper mixture of them sustains life. Closer to the question is the fact that certain elements are essential in trace amounts but are very detrimental in large amounts. Many people use drugs, vitamins, fertilizers, sprays, etc., apparently with the attitude that if a little does so much good surely more would be even better. Unfortunately for many people, lawns, flowers, etc., that is not the case. They can actually become poisonous when used in excess. Even food and water can be considered poisonous when consumed in excess. Homeopathic medicine is founded, in part at least, upon the observed data that some materials, many of them normally very poisonous, when consumed in minute traces far below any tolerance level appear to give a beneficial or therapeutic action.

There are, as in all problems, at least two sides to this problem. First: a poison is always a poison no matter how much or how often it is encountered; second: a poison is poisonous only when its effect on the body is demonstrably injurious. It would seem

that in nature we cannot escape the "presence" of many poisons. To show this we need but to point to the infinite variety of mechanisms in the body for overcoming poisons, from direct expulsion (vomiting and diarrhea) to changing of absorbed materials to something less toxic and excreting them along with regular waste products of normal metabolism. Particularly dangerous are the poisons that are retained, such as lead and mercury, in which small doses over a long period accumulate until there is sufficient to cause their typical poisoning symptoms. Ultimately one must reach his own conclusions founded as best as possible from as much information as can be obtained.

Philosophically, I think we should be on the side that "poison is always a poison," if for no other reason but because Nature is always presenting us with poisons which we in our evolution must meet and overcome in order to survive. If we are to tread the path toward "godhood," then we must gradually become able to dictate or control our environment to our spiritual and physical advantage, within the laws of God, and not just "float along" with the general stream of evolution. If our horoscope reveals a weakness or point of danger, it is not only our right but our duty to make necessary changes in our lives to lessen or obviate the danger. The lesson must be learned, but it need not have to be forced by "ripe destiny." This is "Epigenesis" in action. We must study Nature, which presents all problems, and determine via our free will and original action what is apparently best for us and pursue that course. As an example of this: inland areas are "nature-ly" poor in a source of dietary iodine so we fortify our dietary with potassium iodide to overcome the deficiency and thereby prevent goiter. We have thus learned a lesson from Nature and shall benefit from it by, in a degree, conditioning our en-

vironment to our health advantage.

Now what relationship does all of this have to poisons in nutrition? The answer is simple and direct: a direct relationship, because of the additives being used in or upon food products today. It begins with the seeds and doesn't end until you are through with it. The seeds are dusted with fungicides and germination hormones. The plants are dusted or sprayed to reduce loss or damage by insects and other fungus diseases. The harvested foods are treated to prevent loss of color and flavor, and in some instances with antibiotics to prevent spoilage before processing. The processed food is further treated to improve texture, color, increase shelf life, etc.

Examples of three common additives are: benzoate of soda, to interfere with the growth of lower forms of life (*i.e.*, yeasts in sweet cider which would normally change it into hard cider and from there to vinegar); butylated hydroxy anisol in cereals, to prevent oxidations and destruction of flavors or development of new off-flavors, thereby prolonging "shelf life"; and calcium propionate in bread to retard spoilage. If these things interfere with the metabolism of yeasts and molds and interrupt oxidations, might they do likewise in us, at least to a degree? These three are relatively innocuous: calcium propionate, if absorbed, is metabolized normally as a short chain fatty acid; benzoate is normally readily detoxified and eliminated through the kidneys; anisol is not so simple, having characteristics of both benzoate and phenol, but it, too, is normally readily detoxified and eliminated. The saving grace for most of us is that we can tolerate much more than the amounts added, but the point of greatest importance is: what happens to the exceptional or mal-functioning individual that can not?

It is of more than passing interest to know the possibility of each additive, or treatment, being carried on into the

next step. In order to judge this, let's take each view separately.

If the desire is the absence of foreign materials, then a system of very sensitive *qualitative* control must be set up to identify the substance. Then if any are present, they fail; if not, they pass. To meet this control all additives must be carefully used, if used at all, so that there will be an absolute minimum of residue carried along. In any processing, great care must be used in selecting raw materials and in subsequent treatments, such as washing. If protective chemicals cannot be added to either bolster or protect certain qualities, the product must be distributed promptly for what it is. It cannot be held long for better prices or passed as better quality. Losses and waste must be added to the final price. If the price is too high the losses and waste must be still further minimized. Since chemical additives are much cheaper than new or improved processes, they are obviously favored by the food industry and actually become the basis for a good portion of their research. This would be an economic advantage—possibly to the consumers' ultimate disadvantage. The basic assumption behind the "poison is always a poison" argument is that if it interferes in any degree with a natural body mechanism, or calls into play some detoxification mechanism, then it is a poison and accordingly there is no basis for its presence, in any amounts.

For those who back the other side of the question, there is a highly questionable procedure of proving a proposed additive to be innocuous. It is highly questionable, largely because (1) animals are used; (2) a complete knowledge of metabolism cannot be obtained; (3) the tests are made on healthy normal subjects. Of course the successful animal studies are eventually extended to man, but here the third point is seldom, if ever, considered or checked, and the second is just as impossible

with man as any other animal. There can never be real positive assurance concerning a tolerance level of a poison except the higher level where it is known to produce symptoms.

A most difficult problem is control. Here the side that desires the use of the additives must establish and accurately use *quantitative* analytical procedures. He is no longer able simply to identify the presence or absence of a material but must now also tell how much. This calls into play a more extensive regulatory system to make sure that the tolerance is not exceeded. Needless to say this "control" is expensive. The person is faced with a decision: control for the additives, or losses in quality and desirability without the additives. From court records it would seem that there are people who are "cheap" enough to use the additives with little or no control. Let us thank the powers that be that these people are in the minority, but nevertheless the problem remains.

When an additive is allowed, a worker can easily get careless or over-ambitious and over-treat or over-protect, so that the allowable tolerance is oftentimes exceeded. If this happens the manufacturer must dilute the over-tolerance product with enough under-tolerance product to make it comply with the maximum allowable limit, if such a limit has been defined.

This system works from the philosophy that if the body can detoxify a certain amount of poison then the body will not be injured by amounts up to that level, therefore it is not poisonous to that extent. It must be remembered that there is still the question as to what degree of damage should be construed injurious. Many times the fact is ignored that the total intake from many foods may exceed the specified tolerance. In addition it must be emphasized that the tolerance is for normal

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Oceanside, California, U. S. A.

READERS' QUESTIONS

(Continued from page 568)

or the race, evolution ceases and degeneration begins."

Perhaps your difficulty in understanding the meaning of Epigenesis lies in the fact that it applies to an individual course of action rather than to an object.

For instance, if a man invented a phonograph, it would be quite true to say that the phonograph previously existed "in the universe." However, the person who took the action which resulted in the invention made the choice himself. He chose to embark upon a course of action new to him—he set into action causes new in his experience or unfoldment, and thus exercised the faculty of Epigenesis.

True it is that all evolution proceeds *within* the Supreme Being, but that does not in the least prevent an individual from setting into operation causes which he has never set into operation before, nor observed in operation. This is made possible by the Divine Free Will with which every human being has been endowed.

REJOICE

*What blessings Christmas Seasons
 bring—*

Days to rejoice, a time to sing

The lovely songs that, ever dear,

Proclaim the Holy Presence near

*Which makes of Earth's most lowly
 place*

A hallow'd spot of Light and Grace,

And to the humblest Spirit brings

The Glory of the King of Kings.

—G. R.



Releasing the Healing Balm

CHRISt is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health."

As microcosmic cells in the great macrocosmic body of God, we human beings have inherent within us the Love-Wisdom Principle, or the Christ Principle, and upon its unfoldment, by constant effort toward purity, helpfulness, and selflessness, depends our own health, as well as the ability to heal others. Therefore if we aspire to permanent well-being for ourselves, or to service as a co-worker in the blessed healing work of the Christ, we must learn to love as compassionately as He loved.

This requires a consecrated life in which the personal prejudices, resentments, jealousies, suspicions, and other passions are gradually sacrificed on the altar of aspiration. As these tentacles of the lower self are loosened and eradicated, there comes a feeling of unity toward all that lives, and this opens the way for radiating the healing power of love. The purer the channel, and the stronger the will, the greater the volume of love that may be liberated and sent forth to harmonize and heal.

In his inspiring book, *The Precious Secret*, Fulton Oursler stated that "Sacrifice and unselfish love are two of the most potent medicines the world has

known." Slowly, but surely, the world is learning the truth of this statement, and every day there are new recruits for the shining band whose chief aim is to send healing balm to suffering humanity.

At this Holy Christmas Season the Earth is laved in His Light and Love. Ours is the blessed opportunity of lifting our hearts anew to Him and becoming better co-workers with Him in releasing His healing balm to the world.

* * *

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:

November 6—14—20—26

December 3—11—18—24—31

January 7—14—20—27

KING ARTHUR

(Continued from page 552)

shield which no other knight could carry. This shield was snow-white with a red cross in the center. It had belonged of old to the gentle knight, Joseph of Arimathea, who when he died said, "Never shall man bear this shield about his neck but he shall repent it, unto the time that Sir Galahad the good knight bear it, the last of my lineage, the which shall do many marvellous deeds." The shield hung behind the altar of an abbey. Others had claimed it, but all came to grief as they were unworthy and the shield gave them no protection, until it passed into possession of its rightful owner.

Sir Galahad represents the last of the lineage of the noble knights following Joseph of Arimathea because he is the prototype of the perfect Christed man. The Grail Mysteries end here because there is no higher revelation of human evolution given at this time. His placement in the Perilous Seat at the head of the Round Table signifies him as the Supreme Initiate, the perfect Philosopher-King, the pure knight clothed in the shining armor of the soul body. The shield likewise is of no use to an imposter, but to one who has earned it through lives of masterful living, it is the sign and protection of the Christed One.

(To be continued)

* * *

FROM DUALITY TO ONENESS

(Continued from page 547)

them when he starts his daily tasks the following morning.

By going over the day's activities, starting at the last and working towards the first, the occultist sees the results of the causes he has set in motion. He strengthens his conscience day by day so that he becomes gradually

better, purer, wiser, for it is a foregone conclusion that he will not repeatedly do in the daytime that for which he must judge himself adversely at night. In retrospection, the occultist achieves that balance he so needs, for he is forced to become aware of his inner motives and hidden feelings. He learns how results in the material world are but the reflections of what he is.

The ultimate goal to be attained by every person, be he introvert or extrovert, Son of Seth or Son of Cain, is of course perfect balance. Each may find, if he seeks, the path he needs to follow to attain that balance. Everyone who has found and is following the Way for him is hastening the day of the New Heaven and the New Earth, where the Sons of Cain and the Sons of Seth will be united.

* * *

RAILROADS IN THE SKY

(Continued from page 557)

engineering firm, will have automatic train control. Trains will berth themselves correctly at each station. Doors will open and close by themselves. The train attendant will ride up front in a plexiglass bubble to watch for possible obstructions, like a tall crane passing below. In this case, of course, he'll be able to stop the train. Escalators will carry passengers up and down from the street.

One monorail plan eliminates bus-to-train transfers for off-line passengers. You'll be able to board a bus at your usual corner to start your trip downtown. When the bus reaches its monorail station a steel frame will be lowered from the overhead rail. The bus will drive into it, the frame will lock around it and hoist it up. Without leaving your seat in the bus, you'll be whisked over congested downtown areas to your destination.

(To be continued)

MIRACLE AT CHRISTMAS

(Continued from page 549)

the tree." Standing there, my whole thought on the tree, I was aware that I was quite alone. No one was in sight nor was there a girl behind the counter. Then . . . it happened! There was a ring of a coin dropping onto the floor right at my feet, and as I gazed down incredulously, there lay a quarter!

Trembling inwardly, I looked up at the ceiling, expecting to find the cause of the miracle, but only the electric lights met my gaze. Almost feverishly, I looked to the right and left to see if someone nearby had dropped the coin, but there wasn't a soul in sight.

Almost fearfully, I picked up the quarter and walked down the aisle to ask the girl behind the counter if she had dropped it. Of course she hadn't.

I was a little confused to think my wish had been answered so quickly, and I felt a little guilty, thinking that someone *must* have lost it. However, when my search for an owner proved in vain I sought the tree.

Never shall I forget the children's faces when they saw that little tree, nor what fun they had making decorations for it from odd scraps of colored paper. Just before Christmas we were able to buy each child a dime store toy which was hung on the tree and distributed on Christmas Eve.

For the children it was a wonderful Christmas, and for me a very rich experience.

A STUDENT.

* * *

THE HEAVENS OPEN

*O, rhythmic beauty of the night!
Made radiant by the Gift of Love,
As heaven to earth draws very near
And man lifts up his thoughts above
The selfish, sordid, and the mean,
And opens up his heart to hear
The strains of beauty, joy and light
— Angelic music ringing clear —
O, wondrous, radiant Night.*

—G. R.

HOW WILL YOU HAVE YOUR POISON?

(Continued from page 571)

healthy people. The unhealthy or borderline person may be many, many times more susceptible or sensitive. Still another questionable procedure is that much of the research data for a new additive is supplied by the interested parties—people who have either developed the product or those people who desire its use.

Then there is the perennial problem of fraud, for I believe it often amounts to little more. For example, if you have a strong preference for fresh bread and are quite willing to pay more for it, and then an additive is added so that by feel and appearance you can't tell it from two or three day bread, then you can be cheated. Fine appearing and good tasting ice cream can be made without a hint of cream simply by using flavoring, fillers, and emulsifiers to substitute. A list of many hundreds of products could be made where similar results are or would be possible.

To conclude the "poison is not always a poison" argument is quite easy: "If the body can tolerate the poison, let it." The opposing argument that "poison is always a poison" can be equally brief: "Why make it?" Let me emphasize two reasons why not. First: there are mechanisms present to protect the body, indicating in no uncertain terms that the body doesn't want the foreign materials. Why frustrate these mechanisms unless it can be made advantageous to the body's own well being? Second: In all body functions energy must be expended to achieve an action. Detoxification is no exception. Just as "vital" energy is used to combat bacteria and illness, so it is also used to detoxify poisons whether they be natural or added. Why tax or deplete ourselves unnecessarily?

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