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Contents

Precepts for the Rosicrucian Student... 2	ASTROLOGY DEPARTMENT—
EDITORIALS—	The Place of Astrology in Music.....
Learning to Know Ourselves..... 3	Katherine B. Holbrook 27
THE MYSTIC LIGHT—	The Children of Capricorn, 1956-57.... 31
ARTICLES, STORIES, AND POEMS:	Readings for Subscribers' Children:
Our Evolution.....Lewellyn Lissak 6	Lynne J. S. and Ronald W..... 33
The Deep Message of Keyserling.....	MONTHLY NEWS INTERPRETED—
Via Mystica 9	Something New 35
A Letter to Answer...B. Coursin Black 13	These Are Our Friends..... 36
The Joy of Sharing.....Althea Noel 15	Europe and the U. S. A..... 37
King Arthur and His Knights of the	READERS' QUESTIONS—
Round Table (Part 7).....	The Color of the Aura..... 38
Stewart Haring 18	Effects of Removing the Spleen..... 38
Teachings of an Initiate (Twenty-eighth	Nature of Sun Spots..... 38
Installment) 22	Origin of Asteroids..... 39
STUDIES IN THE COSMO-CONCEPTION:	NUTRITION AND HEALTH—
The Purpose of Initiation (Continued) 24	Fat Soluble A: Divine Light and Love
WESTERN WISDOM BIBLE STUDY:	Stepped Down 40
Christ Jesus Rebukes the Pharisees.... 25	Lillian R. Carque, Sc.D. 40
TODAY'S SCIENCE:	HEALING—
Railroads in the Sky (Conclusion).....	"Prompted by Love"..... 43
Archie Robertson 26	CHILDREN'S DEPARTMENT—
	The Soap-Bubble Fairy's Trip Around
	the World.....Sylva Baker 45

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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thoughts as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.



Learning to Know Ourselves

ALL those who give any thought to the old custom of making resolutions or "turning over a new leaf" at the beginning of a new year must, to some extent, at least, take note of the deficiencies in their natures. Thus they learn some of the facts about themselves, which for anyone is a very wise thing to do. For the spiritual aspirant it is essential, not only to know some of the facts about himself, but to continue daily in the effort to reach a complete understanding of his very complex nature.

The better acquainted with ourselves we become—with our mental, emotional, and physical tendencies and habits—the better able we are to make the most of our present life experiences here on Earth in terms of progress, happiness, and general well being. Analyzing ourselves and evaluating our faculties and general attitudes can be one of the most beneficial of activities, for it requires, above all else, a degree of impersonality or selflessness, which in itself is a precious possession.

Everyone interested in pursuing this fascinating process of becoming thoroughly acquainted with himself should realize, first of all, that he himself, and no one else, is responsible for the personality through which he functions on this material plane. No longer will he continue the childish practice of blaming others for his difficulties.

As a sound basis for this viewpoint occult philosophy explains with perfect logic and wisdom that man is essentially a Spirit, differentiated within God, and possessing in potentiality all the powers of God Himself. Having a degree of free will he may enjoy the divine prerogative of choosing for himself what line of action he wishes to follow. Thus he has determined through many previous Earth lives the nature of his present personality, as well as the type of environment in which he now finds himself.

However, it is not easy for most people to accept the fact that they themselves are entirely responsible for whatever mental and emotional attitudes they express, as well as for the associates and other environmental factors in their lives. Even for many occult students, who accept the doctrine of rebirth and the law of cause and effect, it seems

difficult to accept full responsibility for themselves to the extent that they make it a working basis in their everyday lives. It is so much more convenient to blame undesirable traits and seeming handicaps on one's parents (a fallacy carried to a disturbing extreme during recent years), one's teachers, one's neighbors, or one's business associates. Alibis are easily found if one looks for them.

But history, as well as present everyday life, gives us shining examples of those who have overcome poverty, lack of parental care, and serious physical infirmities, because they took the view that *they* were responsible for making a success of their lives. If we are going to be honest with ourselves (and there is surely no point to self-examination unless we are), we will eventually have to come to the conclusion that the responsibility for ourselves is our own, just as Abraham Lincoln did when he said in the critical year of 1864: "I am responsible—to the American people, to the Christian world, to history, and, on my final account, to God."

Among the many occult truths given to humanity through the immortal Shakespeare there is none more valuable to the spiritual aspirant than that embodied in the assertion which Cassius makes in *Julius Caesar*: "the fault dear Brutus, is not in our stars, but in ourselves, that we are underlings." The divine stellar science can be a serious detriment, instead of the help it was intended to be, if we who study astrology blame our stars for our inefficiency, our poor health, and our difficulties in general. However, we do not have to be underlings. By accepting the responsibility for ourselves as we are, and using our will power to make use of our potential powers, we may forge ahead to any goal we set for ourselves—even to joining the ranks of such great benefactors of humanity as the Elder Brothers of the Rose Cross.

Closely allied to the ability to accept the responsibility for ourselves is the virtue of self-reliance. Even if we have whole-heartedly agreed that the problem of ourselves is our own, do we have the stamina to rely upon ourselves at all times? Do we do our own thinking, or are we swayed by the thoughts and opinions of others, ready to fall prey to those who would impede our growth by having us conform to certain patterns of thought and action? Do we believe everything we hear and read, or do we strive to establish our own inner tribunal of truth with which to make our decisions?

Each of us is an individual, and while we are all moving toward the same lofty goal of brotherhood and unity, we should never forget, as taught in the Rosicrucian method of attainment, that we are destined to become emancipated from dependence upon others; we must become self-reliant in the very highest degree, so that we may be able to stand alone under all circumstances and cope with all conditions. Therefore, self-reliance is the cardinal virtue aspirants are required to cultivate in the Western Mystery School: it is the most essential virtue to be cultivated by us at this stage of our evolution.

In considering this matter of self-reliance, however, it should be realized that learning to rely upon ourselves need in no way interfere with our faith and trust in God and His host of Beings who are constantly supervising our pilgrimage through matter. Being sparks of

the Divine Flame, with a degree of free will, we may by earnest striving to unfold our powers, perfect ourselves sufficiently to contact the fount of universal wisdom — which is God. The more our faculties are positively unfolded, the more we become conscious of the reality of our Divine Creator, of the wisdom of His plan for us, and of the mercy and justice that pervade our journey from clod to God. In time self-reliance comes to mean dependence upon the spark of God within, of whom we have become keenly aware, and who is master of the personality.

Another quality to be given thoughtful consideration in learning to know ourselves is *courage*, for this trait is essential for all who aspire to the ranks of mystic masonry. In explaining the occult meaning of *Tannhauser*, Max Heindel points out that:

"It was the duty of knights to follow war, to defend with the sword all who were in need thereof, to fight with a strong arm the battle of the weak. In so far as a knight followed the code of honor then prevailing, and defended the weak, keeping faith with friend and foe, he learned the lessons of physical, and in a certain sense, of moral courage, which are so necessary for the development of the soul. . . . The Spirit cannot come to liberation without physical inconvenience. Sickness usually attends soul growth to a greater or less extent, and it requires physical courage to endure the suffering incident to that attainment, after which we all strive, and thus sacrifice the body for the soul."

Do we have the courage to do what we know is right, or do we quail at the thought of possible unpleasant reactions from others? Do we have the courage to admit that we were wrong, or does false pride prevent this victory? Can we take quietly the suffering incident to the physical impairment usually accompanying the spiritualizing of the vehicles, or do we carry gloom into the lives of others by constantly moaning about our aches and pains? These questions will present themselves to every sincere soul searcher.

Since the core of the Western Wisdom Teachings is service to others, all of us on this Path need to examine our manner of endeavoring to be helpful. How are we serving? Do we give our help in a manner that makes others aware of what we do, or do we give it quietly and modestly? Do we serve in the capacity that pleases us, or do we respond to whatever the present need may be? We are taught that there is no special merit in seeking out service in a capacity that is disagreeable to us, but on the other hand, no work is menial when there is a need for it to be done. Do we consider service a matter of dispensing material means, or do we think of it more in terms of inspiration and helping others to help themselves? Do we have the real *spirit of service*, so that we make the best of our talents in each case of immediate need, regardless of like or dislike? We may learn a great deal indeed about ourselves by carefully judging our attitude toward service.

During this coming year of 1957, may we all strive to know ourselves better, realizing anew the divinity of our natures, and dedicating ourselves more wholeheartedly to the lofty ideals which lead us on to the heights of spiritual attainment.

THE *Mystic* ... LIGHT



Our Evolution

Compiled from Max Heindel's writings by LEWELLYN LISSAK

THE salvation for ignorance is applied knowledge. Even the wisest among us have much to learn, and none of us has, as yet, attained perfection. One cannot attain perfection in one short life. We observe everywhere in Nature that slow, persistent unfoldment makes for higher development of everything. The more we know of the working methods of Nature the visible symbol of the invisible God, the better able we shall be to take advantage of the opportunities it offers for growth and power—for emancipation from bondage and for elevation to mastery. This process is evolution.

Strictly speaking, at the beginning of evolution man consisted only of spirit and body. He was soulless, but since then each life lived on Earth in the great school of experience has made him more and more soulful according to the use he has made of his opportunities and the lessons he has learned from them. This is shown in the different gradations between the savage and the saint, which we see all around us.

All races are products of evolution, the only object of which, is final perfection. The highest expression in one life becomes the lowest in the next life and thus we gradually climb the ladder of evolution toward Divinity. Humanity as a whole is slowly progressing

upon this path and thus slowly attaining higher states of consciousness. Evolution depends upon the dissolution of the bodies and the alchemical amalgamation of the soul with the Spirit.

One of the chief characteristics of evolution lies in the fact that it manifests in alternating periods of activity and rest. The busy summer is followed by the rest and inactivity of winter, and each season is a little further progressed along the pathway of time. The busy day alternates with the quiet of night. The ebb of the ocean is succeeded by the flood-tide.

Thus the life that expresses itself here upon Earth for a few years is not to be thought of as ended when death comes. The birth of this body is infinitely far from our beginning, and death infinitely far from our ending. Our Spirits are immortal, and the physical bodies are the instruments which we use during Earth life to aid in our evolution. We can rest assured that in whatever station of life we are placed, monarch or boot-black, rich or poor, it contains the lessons and experiences necessary at the moment for our evolution and gives us the best possible opportunities for our development. As surely as the Sun "rises" in the morning after having "set" at night, will the life that was ended by the death of one

body be taken up again in a new vehicle and in a new environment.

Evolution is the history of the progression of the Spirit in time. Everywhere in Heaven and on Earth, all things are going onward, upward, forever, and as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next, and as the loops of the spiral are continuous, each cycle is the improved product of those preceding it, and the creator of those more developed states which are to come. However, the path of evolution is a spiral when we regard it from the physical side only. It is a lemniscate or figure 8, when viewed in both its physical and spiritual phases. The two circles of the lemniscate converging to a central point, symbolize the immortal Spirit, the evolving Ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows seeds by every act and should reap a certain amount of experience, which it will do if lessons are extracted from its opportunities. At the end of this life the Ego will find itself at the door of death laden with the richest fruits of life.

The other circle of the lemniscate symbolizes the sojourn of the Ego in the invisible world which it traverses during the period from death to birth. At the time when the Ego arrives at the central point in the lemniscate, which divides the physical from the spiritual worlds, it has with it a collection of faculties or talents acquired in all its previous lives. These it may put to use or bury during the next life experience as it sees fit, but upon the use it makes of its acquired faculties depends the amount of soul-growth it garners in its next life. We have already lived through a mineral, a plant, and an animal-like existence before becoming human, and beyond us lie still further evolutions

where we shall approach the Divine more and more.

Man advances by sacrifice alone. Few realize that when we rise in the scale of evolution, we do so by trampling upon the bodies of our weaker brothers. Consciously or unconsciously we crush them and use them in attaining our own ends. This fact holds good concerning all the kingdoms of Nature. When a life wave has been brought down to the lowest point of involution and encrusted in mineral form, it is immediately seized upon by a slightly higher life wave, which takes the disintegrating mineral crystal, adapts it to its own needs as crystalloid and assimilates it as part of a plant form.

In the Western Wisdom Teachings it is explained that unless the minerals



decomposed and were offered as embodiments for the plant kingdom, we should have no vegetation; also if the plant food did not furnish sustenance for the animals, the beings of the animal kingdom could not find expression, and so on. The higher is always feeding on the lower, and as Christ Jesus washed the feet of His Disciples, He symbolically performed for them that menial service in recognition of the fact that they had served Him as stepping-stones to something higher.

The same principle holds good in all spiritual evolution, for if there were no pupils standing on the lower round of the ladder of knowledge and requiring instructions, there would be no need for a Teacher. But here there is one all important difference. The Teacher grows by giving to his pupils and serving them, as everybody, no matter what station in life, grows by service. From

the shoulders of the pupils, the Teacher steps to a higher rung of the ladder of knowledge and thereby owes them a debt of gratitude, which is symbolically acknowledged and liquidated by the foot-washing.

Under the beneficent guidance of the Great Intelligences, we are constantly progressing from life to life under conditions exactly suited to each individual, until in time we shall attain to a higher evolution and become supermen. The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God—a Creator. 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 with requirements of progression, they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its future expressions. Stragglers have been left all along the way who failed to reach the standard necessary to keep abreast of the crest-wave of evolution. In the progress of evolution there is no halting place. Progress or retrogression is the law, and the form that is not capable of further improvement must degenerate.

It is true that the evolutionary impulse does work to achieve ultimate perfection for all. It is therefore reasonable to suppose that the exalted Intelligences in charge of our evolution use every means to bring through in safety as many as possible of the entities under their charge. Every vibration of the universe is life and all life has sprung from the one God. Hence, we are all one, yet there are some who are constantly straggling behind.

During this present stage of individualism, which is the climax of our illusory separateness, all mankind needs extra help, but for the stragglers some

additional, special aid must be provided. To give that special aid was the mission of Christ. He said, "I came to seek and to save that which was lost." He opened up the way of Initiation for all who are willing to seek for it.

Evolution depends upon soul growth, the transmutation of the bodies into soul, which must be accomplished by the individual efforts of the Spirit in man, the Ego, and at the end of evolution it will possess soul-power as the fruitage of its pilgrimage through matter. It will be a Creative Intelligence. If we fill our appointed niche to the best of our ability throughout our whole life we shall be certain of advancement in a future age. We shall see more clearly through the veil of egoism when we willingly live the life in which we have been placed, for the Recording Angels make no mistakes. They have put us in that place where we are given the lessons needed to prepare us for a greater sphere of usefulness.

If we have within ourselves sufficient love for all things, then we can do no harm, because that love would stay our hand at any action, our mind at any thought, which might hurt another. As yet we have not reached that advanced stage of consciousness. If we had there would be no need for our existence here, but all of us are seeking and advancing toward that state of glorious perfection. It is surprising how rapidly an individual may advance along these lines if he is truly serious in his effort, daily cultivating a love for all life.

While developing this universal love within ourselves, we learn to realize more and more that every human being is a child of the Creator, and that in due time we will advance to perfection just as we all hope to do. However base a man or creature may appear, we must remember that there is the Divine Spark within, which will slowly but surely grow, until the glory of the Creator illumines that being.

(Continued on page 47)

The Deep Message of Keyserling

VIA MYSTICA

MANY and significant have been the Asiatic contributions to the Western wisdom-teachings. Count Hermann Keyserling, that great German philosopher and world-traveler who lived on earth from 1880 to 1946, was deeply appreciative of Oriental philosophy, and his *Travel Diary of a Philosopher* ranks as a significant contribution to the literature linking East and West. That Occidental genius welcomed valid Oriental wisdom.

Count Keyserling's scientific studies were extensive, but he realized that quantitative science cannot encompass the whole of reality. He sought spiritual insight, and perfect self-realization through the translation of spiritual values into life.

The philosopher was born at Könno, in Livonia, and was educated at the family estates in Esthonia until he reached the age of 15. Later, he studied natural sciences in Russia, Switzerland, and Germany. He did so well in his geological studies at Heidelberg that he seemed to be on the road to a distinguished scientific career. In 1902, he took the German equivalent of the Bachelor of Arts degree in Vienna. But although cold reason had been his master, he now cultivated spiritual insight, *the realization of significance*. He foresaw the danger to the world of science without soul-guidance.

In 1903, the young seeker moved to Paris for a time, and there wrote art-criticism and philosophical essays. His style was sharpened by journalistic activity, and his inner horizons were enlarged by the books of Flaubert, Kant, Schopenhauer, and F. A. Lange. He was intimately acquainted with Wolkoff-Mouromtsoff, Simmel, and Bergson. He agreed with Bergson that life is a riddle when we live it just from the out-

side, guided solely by the instrumental intellect. The real things of life are inner and spiritual; we enter into them in intuitive experience.

In 1905, Count Keyserling authored *Gefüge der Welt*, a work in advance of the time. In that same year, he lost his fortune temporarily, in consequence of a revolutionary outbreak in Russia. He made his headquarters in Berlin from 1906 to 1908, but journeyed to Greece and other parts of Europe during those two years. In was in Berlin that he wrote *Unsterblichkeit*. He called this work of reasoned insight "nearer to my heart than any others." In 1907, this illumined philosopher delivered a series of lectures in Hamburg, which have been published as *Prologomena zur Naturphilosophie*.

Count Keyserling inherited his father's estates in 1908, and took up his residence in Raykull in Esthonia so he could look after them. He corresponded with Bergson, Bertrand Russell, Benedetto Croce, F.C. S. Schiller, Lord Haldane, Simmel, and Max and Alfred Weber. Important essays came from his pen, which have been published as the books, *Philosophie als Kunst* and *Wiedergeburt*.

It was in 1911 and 1912 that Count Keyserling traveled around the world, and acquired that understanding of Oriental philosophy which has done so much to further the meeting of East and West. His principal work, which has been translated into English as *The Travel Diary of a Philosopher*, was completed in 1914, but publication was delayed by World War I. The author was unable to return the corrected proofs to his publisher in Germany, so he revised his manuscript with the determination to achieve perfect self-expression. In solitary meditation, he

dedicated himself to self-culture. His masterpiece was published in Germany in 1919, and the English translation appeared in 1925.

Count Keyserling lost his estates and his fortune in 1918, because of the big Russian revolution, and it was necessary for him to earn his livelihood as a refugee on German soil. In the next year, he married a granddaughter of Prince Bismarck.

The Travel Diary of a Philosopher proved highly successful, and many wisdom-seekers looked to Count Keyserling for guidance. He opened the world-famous School of Wisdom in Darmstadt in 1920. It was supported by the Society for Free Philosophy. The teach-



ings of the School, aimed at the regeneration of mankind through spiritual renewal, have been presented by Count Keyserling in the volume which was translated into English in 1929 as *Creative Understanding*.

Creative Understanding warns against regimentation, compulsory conformity, like-mindedness. It champions the right of the unique individual to freedom and self-realization. Would that Germany had followed Count Keyserling's path, instead of lapsing into Nazi totalitarianism and brutal war! Soon after the second global war ended, Count Keyserling died at Innsbruck, but the message of this free mind will live forever.

Count Keyserling made his name as a philosopher, an educator, and a lecturer of warm human appeal. He was equally well-grounded in philosophy (including metaphysics), psychology, science, and politics. He reconciled strong individualism with that perception of the uni-

versal to which his Oriental studies introduced him. The living forces of the soul ruled his life. He translated the universal to the plane of actual life, with marked emphasis upon the specific and the concrete. He realized that no vague general abstraction can become a life-force. Count Keyserling was able to raise subconscious knowledge into the field of full conscious vision, and therefore his pages are an aid to all who seek larger and deeper understanding. Here we shall interpret his *Travel Diary* and *Creative Understanding*.

THE TRAVEL DIARY OF A PHILOSOPHER

Count Keyserling was a born metaphysician, convinced that "only being is of real significance." He was at home in the profound interiorization of solitary meditation. He scorned that shallow consciousness which does not represent the innermost being. But one who withdraws from the world is woefully liable to let his purely personal formulas crystallize and enslave him. The greatest philosophers of the West have needed extensive travel, because new circumstances open up new vistas for the soul. Therefore Count Keyserling, who was not unacquainted with hermit-life, undertook his journey around the world, into hidden realms and unfamiliar scenes. He did not abandon his metaphysical aim, but endeavored to "understand instinctively all special experience from the point of view of its universal significance." The harvest of his world-travel is given us in *The Travel Diary of a Philosopher*.

This great philosopher, who has contributed so much to the Western wisdom-teachings, was vastly indebted to the Oriental attitude. He absorbed the psychic atmosphere of Adyar, Benares, Calcutta, the Himalayas. He found the metaphysics of India "unrivalled in truth and profundity," and judged the Indian sacred writings "deepest in recognition." This pronounced individualist came to realize that our individuality

is by no means all of our true selves. In the mission of self-realization, "something becomes perfected which is more than individual." *There are great universal principles and forces at work within us all.*

Count Keyserling greatly admired the Buddhist priest, his center of consciousness "anchored beyond the stream of phenomena." Such a man of understanding is willing "to let everyone come into his own at his own level."

Life's levels range from the merely physical to perfect universality. Progress is an orderly matter of cause-and-effect. The Buddhists teach that one must fulfill the special ideal of his own level of life, if he would rise by degrees to higher levels. Buddhism finds importance in permanent values rather than transitory possessions. "The Indian Buddhist world in many ways gives an impression of paradise," Count Keyserling informs us, "because their faith forbids them to harm an animal, and they thus have no antagonistic relation to man."

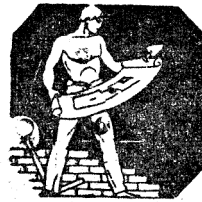
This profound philosopher was also much impressed by Hindus on the path of recognition. Logically acute though they are, they know that life is bigger than man's logic. It means nothing to learn facts unless we grasp their super-rational significance. Greatly wise Hindus find true and pure significance in the higher reality of a realm beyond the shows of manifest nature. "The things of this world pass away, whereas their significance remains eternally."

Hinduism recognizes One Life behind all forms. Illumined Hindus are in agreement with the words of Jesus: "I must be about my Father's business . . . Of myself I can do nothing. . . . Whosoever would save his life shall lose it." One must put aside petty personal ambitions, and open up to the larger Life. Universal Mind thinks through us! Universal Purpose acts through us! *But we ourselves must cooperate.*

The enlightened ones of East and

West have realized that Being is infinitely richer than it seems to man's limited consciousness. A change in the condition of human consciousness opens up fresh possibilities of experience. Count Keyserling cogently comments: "There is no doubt that the reality which we experience normally is only a qualified section of the whole realm of reality, whose character is conditioned by our psycho-physical organism. . . . The step on to 'higher' planes of reality means nothing but stepping beyond the frame of Kantian experience." Spiritual explorers cannot stop at the boundaries of awareness which Immanuel Kant charted.

Understanding is essentially *seeing*.



Most persons are more or less purblind. The method which the Indians call Yoga, and which some of us in the West call by different names, enlarges and deepens consciousness, and thereby "restores sight to the blind."

However, "everything depends in what spirit, in what way, and for what reason Yoga is practiced." The goal should be moral-spiritual recognition, for therein lies the salvation of mankind. Such recognition is lost in the struggle for self-aggrandizement of whatever nature. Material progress is valuable only insofar as it gives to the soul a richer means of expression.

"All spiritual values—beauty, truth, goodness—are characterized by their absolute quality." Man should anchor his consciousness in true Being, for "only that which we have subjectively experienced and understood exists for us." Above all, the higher recognition must be manifest in life, if its spiritual sig-

nificance is to be realized. The physical life ought to be a vehicle, a means of expression, for the absolute and eternal principle. "The bearers of this principle change, and they do not guess, or, if so, only faintly, that their essence is eternal."

Count Keyserling's enlightened utterance puts us in a mood to feel the Divine presence, and enter into communication with the Highest! To educate is to draw out indwelling insight. We do not want to be told what to believe, but we are grateful to the teacher who evokes direct awareness within us. It is fitting to conclude this discussion of the *Travel Diary* with a Plato-like quotation which contributes much to the heightening and deepening of life:

"No teacher can give what is not exist-



ent in a latent state; he can only waken that which is asleep, he can liberate what is imprisoned and bring to light what has been concealed."

CREATIVE UNDERSTANDING

Still more of the buried treasures within the human soul are brought to light in Count Keyserling's *Creative Understanding*. This splendid book deals with the realization of significance, and emphasizes the importance of *quality*.

Count Keyserling expresses profound regret that "everything one is wont to call 'education' today misses the capital point: it imparts knowledge, but it does not inspire personal understanding; it develops efficiency, but it does not create a higher plane of being."

This textbook of the understanding philosopher's School of Wisdom reconciles individualism with universalism.

While it is true that every single note derives meaning from the complete chord, the Meaning of the Whole speaks through each unique individual. "The correlation of the universal on the plane of actual life is not the 'general,' but . . . every single 'Each'."

Personality as such should be understood as the ultimate social value. Property, and specialized skills, are only instrumental. The mere notion of quantity is meaningless on the plane of the spirit. To improve the *quality* of human life should be the main concern of the educator, the statesman, the social reformer. "The more material quantity counts, the more real life and its values must retire into the background. . . . The knowledge and the efficiency a man acquires derive their significance and value exclusively from the original life-force which makes use of them. If there is no such original force, then the best possible external education is often worse than the grossest savagery. For a scientifically trained savage is doubtless a much more dangerous creature than an ignorant savage."

Another German genius pronounced nothing to be more terrible than ignorance in action, but Count Keyserling saw greater danger in science without morals. Would that his nation had heeded him, and so saved the world from the nightmare of total war!

Count Keyserling warned against the herd-minded regimentation which would pollute Nazi Germany. He valued each concrete unique man above the abstract group, and championed the rights of the individual in aware passages which give an ever-timely significance to *Creative Understanding*:

"Whatever mankind has achieved was the work of personal original minds and souls, who thought for themselves, spoke in their own names, conformed to nobody and nothing. . . .

"As long as normalcy and like-mindedness are considered as ideals, educa-

(Continued on page 21)

A Letter to Answer

B. COURSIN BLACK

MOST of us thoroughly enjoy receiving letters from friends, but the joy is somewhat alloyed by the knowledge we must answer them! Yet if we give this attitude the thought it deserves we will recognize that it loses us something fine.

Living is a process of action and reaction, of give and take. There must be balance and harmony in all things. Every one-way street must have another going in the opposite direction.

Too often, however, we find ourselves going continuously in just one stream. We live passively in our pleasures. We *watch* TV, we *listen* to the radio, we *read* books and magazines. We are spectators and not participants, absorbers and not creators. Of course not all of us are designed to act, or write story-books, or play football. Yet each of us has a certain amount of ability to *do*, and each of us can find in his talent, no matter how small, the thrill of creation.

Correspondence is friendship in action. No longer do we stay put, living out our lives in the same place; we seek diversity, new jobs, new opportunities. We are as nomadic as circumstances permit, not as were the shepherds and tribes of old, but as individuals. We are forever meeting new friends and forsaking old. Yet a tiny part of us always stays behind, for our hearts cling to affection. We wish to preserve contact. Too often our correspondence becomes a postal or so, then silence.

There is no *time to write*! A husband comes home, demanding food. The children clamor. Household tasks are in arrears. Each day brings its work; each evening brings its favorite programs or hastily-snatched reading. Hurry. Rush. Make haste, even in relaxation. Strain. Tension. Certainly there is no time whatever for writing letters to friends!

In fact, we are much more familiar with the antics of imaginary persons—Li'l Abners—than we are with the thoughts, doings, and dreams of our friends. We have lost contact.

No time! Yet, as Arnold Bennett pointed out in his book, *How to Live on Twenty-four Hours a Day*, written when people appreciated the need of balanced living, we all do have exactly the same amount of time. We each choose how we fill the hours. No amount of frenzied haste will add a minute to the day; our speed mania but covers the ground faster toward perpetual tiredness.

There was a period in my life when I felt the need of reading. I consumed a book a day for one year. I got from them just what the marathon-readers of the Bible accomplished—the achievement of vast quantity of unassimilated material. One of my friends, during a week's vacation, drove 3000 miles. Another watches TV for five hours each night. When we apply jet-propulsion to reading, study, and recreation we may set speed records, but we certainly add no richness or enduring happiness to our days.

Quantity in itself is not a goal. The thoughtful reading of one chapter of the Bible brings new insight and discovery to the mind; one hundred pages mean a confused jumble. A quiet stroll through twilight fields will bring more awareness in a quarter-mile than careening madly through a thousand. There is more mystery, more beauty, more inspiration in a single tree than we can ever hope to comprehend fully.

A letter from a friend is an event. The writer has added to our lives something of his thoughts, hopes, dreams; shared with us more than his time and effort—shared his recognition of us as a *friend*, than which there is no higher

tribute. True enough, he may not have written in poetic vein or literary style. The brief account of his work, the weather, or the way Junior fell in the mud in his new suit, may not consciously be star-dust. What we have received is something personal, the partial revelation of a human heart; the forging of a link of warmth and understanding between two Spirits.

Another thing: the opportunity of answering. We intend to, just as we intend to file our income tax form—and get around to it the 14th of April. However, there is no deadline for answering letters, so we wait. A premature H-bomb explosion might make the income tax form filing superfluous; just what vague event might make the answering of the letter unnecessary is not too clear, but we wait a while anyhow.

Time? No, it is not really lack of time. That is a universal and most convenient reason, just as weather is a topic of conversation when one can think of nothing else. What really actuates us is the dread of writing. A blank sheet of paper gives us the willies. What shall we say? If we saw our friend every day we would have plenty of things to say; after a few months there seem no topics at all.

Yet the writing of a letter is a privilege. It enables us to escape in a measure from the chronic passive stage of living. We no longer depend on somebody else to entertain us, to think for us, to act for us. We can do the one thing each one *wants* to do, whether he knows it or not: *express ourselves*. We can bring to life our own thoughts, dreams, hopes; record our doings; share ourselves. Perhaps not in so many words, but the intent is there. In the writing of even commonplace, everyday things, we are adding to our mental riches by the creation, the giving. We do more than cement a friendship we value; we better understand ourselves by the thought we expend on what to say to another. The decision we must make be-

comes easier to us, even if we say nothing about it in the letter. The problem that faces us, the loneliness, the frustration, is eased, even should no word of these creep into the actual letter. For an hour or so our mind has been closely attuned to the mind of another who cares for us, is interested. We have sent a message to another person; in so doing, we have opened a new channel of receptiveness in our own mind. For writing is *giving*; and as we give of anything, especially ourselves, we permit new things to be added unto us.

Writing to a friend is not an added burden, another inroad into our hard-pressed time, an extra strain. Quite the contrary. Writing to a friend is a time of relaxation, of easing the day's stress. As one physically walks in a garden, sensing the quiet, feeling the beauty, reviving himself, so a talk by letter with a loved one is a mental solace, a tonic, a true diversion away from the hurly-burly of immediate things into the world of the mind and spirit.

There are those things that are not of the nature of time or space: the simple moment of prayer; the glimpse of the full Moon through scudding clouds; the silver trail of the Sun over lake waters; the meeting of a friend through shared-word-glimpses on paper. These things make hearts lighter, minds clearer. They do not rob us of time, they but add content and meaning to time.

A letter is not counted in pages, nor cleverness, nor detail. It is a page, a paragraph, a sentence that comes from the heart, the understanding, the love we wish to share and give. It is an oasis in the dreary stretches of life where we pause a moment for rest, refreshment, and uplift. We do not owe a friend a letter. Rather, we have the privilege of writing to one who wants to hear from us. In that way we personally participate in the adventure, the mystery, the magic that is life.

The Joy of Sharing

ALTHEA NOEL

This article is from a lecture delivered in the Pro-Ecclesia in December, 1955.

ACCORDING to occult information the first and sixth decades of a century are peculiarly vital. An especially potent spiritual force can be tapped during these periods. Max Heindel, as Rosicrucian Fellowship students know, made the tremendous effort necessary to reach out to the public with the Western Wisdom Teachings during the first decade of this century. He was told that the valuable instruction then given would have had to be withheld until after the middle of the century if it had not been possible to give it out at that time.

We are now, in 1956, half way through the crucial sixth decade. It is the second period when receiving and giving out is again a particularly wonderful possibility. Hence the feeling of expectancy and urgency sensed and often misinterpreted by us as a group. Among other things, the Panacea was promised us—if we did our part. Are we ready and willing? Do we put first things first? Is anything more important than our serving as a channel for a fresh downpouring of divine aid for humanity?

Assuming that we earnestly crave a renewal of spiritual vitality for this school of altruistic endeavor, should we not pause and ask ourselves: Are we worthy of it? Are we as individuals and as a group doing our best to become acceptable messengers and distributors of divine Light? Surely, to make such a movement eligible for the privilege of receiving and giving out more Light, each follower must enlarge his individual capacity to serve as a channel for Light and Love.

When the rich young man who said he had always kept the Law, asked for expanded consciousness of Being, Christ Jesus did *not* say: "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord." No. Instead, the Master told him, in effect, to loosen himself from the grip material things had over him, and to consecrate himself to a life of giving and service. It is not enough merely to be good and stay out of evil. To reach our goal we need to engage in good activity—to be good for something. That is, to serve.

Many an occult student has been drawn into the path to the higher life only after Destiny has bestowed a thorough and unwelcome illness or other severe trial. Not until then does the teaching showing the basic cause behind the trouble and the way out, ring a bell in our hearts. From this illuminated moment, we seek liberation from the heavy burden of ignorance and the illusion of separateness.

Contact with the deeper teachings brings on difficult lessons. The student aspiring to the Probationary Path learns that it is by *giving* and not by trying to *get* that he makes progress. As long as he focuses his attention upon *getting* knowledge, harmonious surroundings, or spiritual blessings, disillusionment is inevitable. More and more he realizes profound satisfaction from helping those who are in need of help.

Sooner or later the aspirant finds himself confronted with the puzzling question: Just what is meant by this oft-repeated word, service? Is it a matter of cramming as much hard work as possible into each twenty-four hours? Does hard work in itself bring down the panacea, the means of healing the world's woe?

The Rosicrucian Fellowship Temple Service defines the beacon light of true spiritual fellowship as being "the only panacea for the world's woe." Therefore, work alone does not accomplish the desired miracle. The prime essential is outgoing love, the application of harmony in our relationships, a Christ-like consideration for others.

All sincere aspirants are aware of constant testings to determine the nature of their love, of their comradeship, whether they are serving the "divine essence hidden within" their neighbors, or standing in judgment over their unprepossessing exteriors and often difficult dispositions. If we fail to penetrate into the unifying realm of the Life Spirit, fail to give expression to divine compassion, are we not continuing to crucify our Lord?

A basis for criticism can usually be found without much effort. It is said that no man is so blind that he cannot see his brother's duty—and his faults. To feel justified in our criticism, it may be convenient to fall back on a literal interpretation of words in a sacred book—a subtle temptation. But Paul asserts, "The letter killeth, while the spirit giveth life."

Max Heindel emphasized the need of looking through set forms and rules, and of seeking that which is concealed by them. He quotes from the Zohar: "The recitals of the Thorah . . . Woe to him who takes this vestment for the Thorah itself." Is it not significant that so-called sinners escaped censure from Christ Jesus, while the Pharisees, who were the aspirants of that day and strict followers of ritual, were reproved in no uncertain terms? Hence, was it not this rigid compliance with rules and regulations, while disregarding the spirit of goodness and love, that brought about the crucifixion of Christ? We are told that we ourselves will be fettered by the same nails until "the dynamic impulse of love flows out from us in waves and

rhythmic swells like the tide of love that yearly enters the earth and imbues it with renewed life."

To insure spiritual growth it is essential to take an impersonal inventory from time to time of the furnishings and trappings in our personal temples, and ruthlessly to discard habits and practices no longer useful. These habit patterns may have come to mean security, safety, to us. That's why we cling to them. By noticing our reactions to the events of the day, we may readily perceive how tenaciously and subtly our experiences and conclusions of the past control our behavior. We are persistently influenced by decisions made during childhood and during periods when the lower self was reacting blindly to upsetting situations. Fortunately, we have the power to make new decisions, and to change outdated behavior.

The Aquarian Age, ruled by Uranus and into which we are just beginning to move, will require constant use of this power. These vibrations stimulate desire for far-reaching, constructive change, often involving a preliminary tearing down process, and necessitate improved and more mature modes of conduct. They will not allow us to remain content with our customary identifications and habits, but impel us on into a fullness of life—an awareness of our fundamentally divine and uniquely different nature.

It is also possible blunderingly to make our identification with things. If the rich young man in the Gospel story had identified himself with his own spiritual potential instead of with his worldly possessions, he would not have been sorrowful over the answer given him by Christ Jesus. The requirement of sharing himself would not have seemed too great a price for the privilege of "eternal life."

To the extent that we remove from our consciousness all spiritually undesirable desires and come to recognize in ourselves and in others the presence of

pure, limitless spirit, are we capable of receiving the transcendent influx of new life for this Work. Thus also do we meet the true need of the group and insure the survival of its spiritual purpose. By maintaining a high level of consciousness, our lives will become increasingly productive and useful to our Elder Brothers. Moreover, the quality of epigenesis will enter into the giving of ourselves.

That it takes courage and effort to attain the desired transition of life awareness, both as an individual and as a movement, we must surely all know. Max Heindel likened the vibrations of an esoteric center like Mt. Ecclesia to "the gale that strikes a ship when it sails against the wind. Instead of drifting with the tide, the student must buffet the wind of habit and self-indulgence. Thus his strength is tested."

Haven't we found that it is often easy to deceive ourselves? A certain man remarked that his soul had been saved. Therefore he had entered the Kingdom of Heaven and was under the Law of Grace. For this reason he felt sure that it was all right to take a tire from the factory where he worked. Of course this appears to us as the reasoning of an immature mind, but beneath some such form of reasoning lies the cause of our inability to progress easily and quickly. As previously mentioned, the stumbling block is our continued reaction to outgrown conclusions and wrong beliefs of the past. Instead of making good use of our experiences, we too frequently permit those experiences to snow us under—to bog us down. We may have become chained to some extent to partially or completely submerged thought habits, so that instead of growing rapidly into a fuller, expanded universe, we may actually find that our world has become smaller. As a result our capacity for giving of ourselves has contracted. We may have become timid about reaching out to others because we've been hurt time and again. Inner

tension accumulates. Our spiritual channels are blocked. We are unable to radiate goodwill—God's will.

However, the sincere aspirant can learn to let go of the past, triumph over his limitations and move forward into a more exalted future. Who is better suited to share in the task of uplifting humanity than he who has profited by painful experiences and been able to free himself from deep hurts and losses and has risen into heightened consciousness? Can we say with Paul, "I die daily," and say it without regret or bitterness, while we go forth to spread the fruits of the spirit as he did? Are we laying aside every weight that clings, so that we may run with perseverance the race that is set before us?

In the sixth chapter of Hebrews the writer says: "We want each of you to exhibit this same earnestness to the very end with regard to your confidence in your hope, so that you may never grow careless but may learn to follow the example of those who through faith and endurance are the possessors of God's promises." In other words, if we persist we may expect to be privileged to share in the pioneer work which the Elder Brothers started at Mt. Ecclesia.

To have faith and to endure let us remind ourselves very often to put our roots way down into the Reality of our Being and drink from the Source of inspiration. This will sustain us as it has sustained those who have already traveled the Road. May we keep the true Light shining, the Christ Light which will guide us into greater usefulness and ability to share the Balm of Gilead with our fellowmen.

*You are as old as your doubts,
As young as your faith;
As old as your fears and despair.
When unselfish love has its way
in your heart
You will laugh and keep young
As you share.*

—LOUISE EGGLESTON.

King Arthur and His Knights of the Round Table

STEWART HARING

The message which the Grail gives the aspirant is that purity is the only key that will unlock the door to the Temple of Initiation.

PART VII

THE SYMBOLISM OF THE HOLY GRAIL

IN this installment we shall consider the Holy Grail, which is the very heart of the Arthurian Mysteries.

The Sangreal, or Holy Grail, was the cup from which our Saviour drank at the Last Supper. Legend has it that He gave it to Joseph of Arimathea who carried it, together with the spear with which the centurion, Longinus, pierced the Saviour's side, to Europe. The magical properties of the Vessel were further enhanced in that it was used to receive the blood from the wound in the side.

Some historians credit the Cup with having been of divine origin. It was made of a wonderful "Stone" called *Exillis*, which had once been the most brilliant jewel in the crown of Lucifer. Legend relates that the famous stone, which was an emerald, was struck from Lucifer's double-winged crown, or helmet, in his conflict with Saint Michael, guardian of innocence and virginity. The immortal "Stone" fell into the abyss, but was recovered by the Angels and fashioned into the Grail Cup.

Joseph of Arimathea was a prisoner of the Emperor Vespasian for a period of forty-two years before he was released. With the sacred Vessel, the spear, and a few other relics, he crossed part of Asia where he converted Ene-lach, King of Sarras. He was accompanied by relatives and the disciples, Hebron and Alain, the fishermen. I went to Rome and from there to Britain where he preached the gospel, and is credited with performing thirty-four miracles. He became known as the

Apostle to the Britons. Here he founded Glastonbury Abbey and later built a castle to house the precious relics. He is also said to have instituted the Round Table in commemoration of the Holy Supper.

From generation to generation one of the descendants of Joseph of Arimathea was devoted to the guardianship of these precious relics, but on the sole condition of leading a life of purity in thought, word, and deed. For many years the Sangreal was visible to pilgrims who came to worship before it, and its presence conferred blessings upon the land wherein it reposed. At length, however, one of those holy men to whose guardianship it had been entrusted forgot the obligation of his sacred office and looked with unhallowed eye upon a young female pilgrim whose robe was accidentally loosened as she knelt before him. The sacred lance instantly and spontaneously punished his frailty by falling against him and inflicting a deep wound that could never be healed. This guardian of the Sangreal was after referred to as *Le Roi Pescheur*—the Sinner King. From that time forth the Holy Grail withdrew from visible presence and became the object of the search of the Grail Knights with varying degrees of success, as has been previously related.

Merlin, the prophet and enchanter, had sent a message to King Arthur by Sir Gawain, advising him to lead the Round Table knights in a quest of the Holy Grail, as the knight who was to accomplish this sacred mission was already born and of a suitable age to enter upon it. The young knight here referred to was the pure Sir Galahad,

symbol of the Christed man. The king was turning over in his mind how best to achieve the enterprise when the Vigil of Pentecost occurred. At this feast all the knights sat in fellowship about the Round Table at Camelot. Suddenly a clap of thunder was heard, the hall was illuminated with a brilliant light, and a vision of the Sangreal appeared. After those present were sufficiently recovered, Sir Gawain vowed to devote his life to a search for the holy Vessel, and all present followed suit by pledging themselves likewise. From that time forth the quest was on.

Parisfal, the German champion, is said to have transported the sacred Cup to India where it remained in his custody, and he assumed the name of Prester John. The Chalice was placed in a Temple upon a secret mountain in the midst of a thick wood, called *Mont Salvage*, a wild, inaccessible mountain, or "Holy Way." Of this Jennings writes: "After the disappearance of the Grail in the West, King Arthur and the Knights of the Round Table, losing the 'central object', or the 'Rose' (Rosicrucianism) of the Table, go on a scattered (Knight-Errant or romantic) championship in search of it. They travel over the world—but in vain. They cannot find the 'Grail'. For it is forever hidden in the far 'East', or in the land of the 'Sun'." (*The Rosicrucians—Their Rites and Mysteries.*) The Round Table knights were succeeded by the Templars, and these in turn by the Knights of Malta. This, in essence, is the legend of the literal history of the Holy Grail.

The legend of the Grail Mystery embodies an important teaching to the disciple who seeks to follow the path of the higher life. Let us first note that the holy vessel had its origin in an emerald which is green. This color is a combination of yellow and blue, and is complementary to the third primary color, red. We are accustomed to regard the physical effects of green as soothing

and of red as energizing, but in the Desire World their influences are reversed, and green is the color of passion. Impure love in its outward form is often referred to as green jealousy. In its unrefined state this stone is the antithesis of the Philosopher's Stone, or apocalyptic white stone of chastity and purity. The Sangreal is duplicated in the chalice or seed pod of the plant which is also green. The creative fire slumbers within the seed cup of the plant in a most passionless manner, and likewise the same phenomenon must become manifest in each one who enters upon the quest of the Holy Grail. In his early involution, man's conscious-



ness was focused in the spiritual world and generation took place under the guidance of Angels only at the most propitious times. The myth of Lucifer losing the green gem is the story of how man lost his inner consciousness and began to know his wife.

Thus the Holy Grail was lost and it may only be found by cleansing the passion-filled blood as it was originally when contained in that green vessel. Under the leadership of the divine hierarchies which guided humanity, the rod of Aaron blossomed and the holy spear was a symbol of power, but when the green gem of passion and desire fell from Lucifer's crown, the spear fell and inflicted a wound that would not heal. That wound is sin and death. Abuse of the creative function under the sway of Lucifer has led down into degeneration, but that same power

turned in the opposite direction can be used for regeneration. The white stone of chastity is the balm which will heal the wound and will lead us to emancipation from sin and death. Through passion the Spirit has been crucified to the cross of the body and only by purity can the nails be drawn. The New Jerusalem is the home of the Virgin, and we can enter there only as we elevate the love of sex for sex to soul for soul, making immaculate conception so common that sufficient saviours will be born to free us from the fetters of sorrow that now bind us.

We might further follow the analogy between the pure chalice of the



flower and man. The Cherubim which guarded Paradise held a flaming sword, but at the gate of the mystic Temple of Solomon, the prototype of the Temple of Initiation, we find him holding in his hand a flower. Mankind today finds itself in circumstances quite contrary to the chaste plant. The plant takes food by way of its roots, forcing the nourishment upward. Man receives his food from the head and directs it downward. Passion is poison, and passion-filled man generates it with every breath he exhales in the form of deadly carbon dioxide. The chaste plant takes this poison, transmutes it, and exhales it again pure and sweet. Without this labor of love on the part of the plant all animal life, including man, would soon kill itself in its own poisoned atmosphere.

Yogis of the East often tested the purity of their pupils by sealing one

in a vault for a number of days or weeks to see whether he was so far advanced that he could live without contaminating the air. Man in his shame turns his procreative organ toward the earth and covers it, but the plant exposes its generative organ, the flower, to the Sun, and it is a thing of beauty to behold. This is the mystery of the Holy Grail, or Communion Cup, with its mystic blood purified from the passion of generation. He who truly drinks thereof drinks of eternal life and is reborn into a new life in Christ. The message which the Grail gives the aspirant is that purity is the only key with which he can hope to unlock the door to the Temple of Initiation and enter into the kingdom of God. "Blessed are the pure in heart, for they shall see God."

We have learned how myths were given to early humanity for the purpose of inculcating spiritual truths. The Grail Mystery was given in song and story in order that man might at least feel intuitively, if not intellectually know, in what direction lay his redemption. Everytime he looked at a plant, a flower, or a sprouting seed, he was to realize that here was manifest the same creative force as in himself, only that in him it had become subservient to passion. Man has evolved farther than the plant, 'tis true, yet there are certain attributes which we must again attain on a higher scale of development.

The Grail cup of the plant teaches us that chastity is one of these—not the chastity of the untried innocence of the plant, however, but a positive virtue which is the fruit of temptation successfully withstood. We have passed through the stage of uncontrolled desire. Now the Grail Cup, the emblem of purity, is held to our attention in order that we may be inspired by its ideal. This ideal is likewise embodied in the Communion Cup of the churches, where year after year it is held in the public eye as a means of salvation and grace. In some

languages, such as German, the Cup of the Sacrament and the seed pod of the flower are called by identical or similar names. Its symbology as used by the church has somewhat degenerated, however, as it was not to be a wine cup containing the fermented spirit of passion and decay, but originally it was filled with the unfermented life-giving juice which is the passionless blood of the plant, and an apt symbol of purity.

The Rosicrucian Mystery is also based upon this ideal of man's salvation through self-purification, and that ideal is embodied in the Emblem of the Rose Cross. The Group Spirits working through the plants are in the Earth and are continually radiating their lines of force in an outward direction. The plant kingdom is therefore represented by the lower limb of the cross. The animals are between plant and man. Their Group Spirits circle the Earth and work through the horizontal spine of the animals. This is signified by the horizontal limb of the cross. Man receives his spiritual impulses through the head from the Sun, and is represented by the upper limb of the cross. In the center where these three lives meet is placed the rose, emblem of purity, and the ideal toward which all must strive.

(To be concluded)

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THE DEEP MESSAGE OF KEYSERLING

(Continued from page 12)

tion can lead only to ever-increasing barbarization. . . ."

The free mind that thinks for itself respects the equal freedom of other minds. Self-realization is by no means a selfish goal: "To live for others is the one true way of living for oneself, for spirit is essentially outpouring."

Count Keyserling notes that open criticism has rightly guaranteed full intellectual freedom, but he complains of

the one-sided critical expression which would deny the existence of everything which is not intellectually conceivable. Such criticism, limiting reality to the boundaries of discursive reason, threatens every direct inward support that rests upon an indefinable intuitive basis, and thus the very foundations of life itself are imperilled. But free criticism must go on, and truth will not be worsted in fair contest with error. The inspired philosopher expresses the conviction that criticism in its highest expression shall "assist in the reconstruction of the plenitude of life."

"In all respects," Count Keyserling asserts, "depth of life is more valuable than external riches; in all respects, understanding alone and not exterior knowledge leads to real progress as opposed to success." And our mentor has this to say of the goal of real spiritual progress, growing recognition applied to life as the necessary condition of further spiritual growth: "*Whoever completely fulfills his temporal task—he alone works, beyond the confines of time, for Eternity.*"

* * *

There is abundant evidence that one pound of walnuts equals four or more pounds of beef in protein value; that greens and graham bread are now better and safer sources of iron than meat; that meat has no monopoly of riboflavin; that the strongest animals in the world are vegetable feeders; that the vegetable, grain and nut proteins are less putrefactive and more digestible; and that two-thirds of the human race, including many of the hardest and strongest types, get along very well with practically no meat whatever.

—Henry B. Stevens in *Recovery of Culture*.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTY-EIGHTH INSTALLMENT

Address at the Ground Breaking for Mt. Ecclesia

(Continued)

UPON the arms and upper limb of this cross you notice three golden letters, "C. R. C.," the initials of our august Head, Christian Rosenkreuz, or *Christian Rose Cross*. The symbolism of this cross is partly explained here and there in our literature, but volumes would be required to give a full explanation. Let us look a little further into the meaning of this wonderful object lesson.

When we lived in the dense *water-laden atmosphere* of early *Atlantis*, we were under entirely different laws than govern us today. When we shed the body we felt it not for our consciousness was focused more in the spiritual world than in the denser conditions of matter. Our life was an unbroken sequence; *we felt neither birth nor death*.

With our emergence into *the aerial conditions of Aryana*, the world of today, our consciousness of the spirit world waned, and form became most prominent. Then *a dual existence* commenced, each phase sharply differentiated from the other by the events of birth and death. One of these phases

is a free spirit life in celestial realms; the other an imprisonment in a terrestrial body, which is virtually death to the Spirit, as symbolized in the Greek myth of Castor and Pollux, the heavenly twins.

It has been elucidated in various places in our literature how the free Spirit became enmeshed in matter through the machinations of the Lucifer Spirits, which Christ referred to as false lights. That was in *fiery Lemuria*. *Lucifer may therefore be called the Genius of Lemuria*.

The full effect of his misguidance did not become fully apparent until the Noachian Age, comprising the periods of later Atlantis and our present Aryana. The rainbow, which could not have existed under previous atmospheric conditions, stood painted upon the cloud as a mystic scroll when mankind entered the Noachian Age, where the Law of Alternating Cycles brings ebb and flow, summer and winter, birth and death. During this age the Spirit cannot permanently escape from the body of death generated by the satanic passion first inculcated by Lucifer. Its repeated attempts to escape to its celestial home are frustrated by the Law of Periodicity, for when it has freed itself from one body by death, it is brought to rebirth when the cycle has been run.

Deceit and illusion cannot be allowed to endure forever, so the *Redeemer* ap-



peared to cleanse the passion-filled blood, to preach the truth which shall set us free from this body of death, to inaugurate the immaculate conception along lines most crudely indicated in the science of eugenics, to prophesy a new age, a new heaven, and new earth, of which He, *the true Light*, will be the Genius, an age wherein will dwell the righteousness and love for which all the world is sighing and seeking.

All of this and the way of attainment are symbolized in the Rose Cross before us. The rose, in which the sap of life is dormant in winter and active in summer, illustrates aptly the effect of the Law of Alternating Cycles. The color of the flower, its generative organ, resembles our blood, yet the sap which courses within is pure, and the seed is generated in an immaculate, passionless manner.

When we attain to the purity of life there symbolized, we shall have freed ourselves from the cross of matter, and the ethereal conditions of the millenium will be here. It is the aim of The Rosicrucian Fellowship to hasten that glad day when sorrow, pain, sin, and death will have ceased, and we shall have been redeemed from the fascinating, enthralling illusions of matter and awakened to the supreme truth of the reality of Spirit. May God speed and prosper our efforts.

OUR WORK IN THE WORLD

Lately there has come to us a realization that the work of The Rosicrucian Fellowship is not our private work; it is the work of the Elder Brothers and every member of the Fellowship. *In the accomplishment thereof is a wonderful opportunity for soul growth*, and we have no more right to arrogate it to ourselves than we have to deprive members of material food; we must give all the opportunity to aid in the work physically, mentally, or financially according to time, talent, and ability. We

also realize that unless we do, the work will be undone, and we shall be unprofitable servants of the Elder Brothers, for the burden is heavier than we can bear; and to prosper the Great Work requires many laborers. I will therefore give in this lesson a history of the work to date, so that students may be able to view the future work in its true perspective. This will necessitate a liberal use of the capital "I," and students will kindly bear with me in this matter, for in the present case it seems unavoidable.

We have set down in our literature as an axiomatic teaching that every object in the visible universe is the embodiment of pre-existent invisible thought; that Fulton built a steamboat and Bell a telephone in thought before these things were manufactured in wood and metal. Likewise, an author plans a book in his mind before writing. A Mystery Order must also frame its spiritual philosophy to meet the necessities of the people it is deputized to serve. That work may require centuries. As the work of scientific investigators is carried out in the seclusion of their laboratories, as their tentative conclusions calculated to foster the intellectual advancement of the race are withheld from the masses until proven to the best of the scientists' ability, so also the spiritual teachings intended to foster soul growth among a class of people are kept from the many until their efficacy has been demonstrated in the case of the few.

As inventions, theories, or projects sometime pass the experimental stage and are rejected unless fitted for general use, so also a spiritual teaching must either reach a point of completion where it may be launched for general service in the world's work, or else die. Thus it has been with the Western Wisdom Teachings formulated by the Rosicrucian Order to blend with the ultra-intellectual mind of Europe and America.

(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

(Continued)

Q. Does reviewing the past complete the candidate's first degree initiation?

A. No, there is a further step taken in each degree; the pupil sees in addition to the work done in each Revolution also the work accomplished in the corresponding Epoch during our present stay upon globe D, the Earth.

Q. How would these be classified?

A. During the first degree he follows the work of the Saturn Revolution and its latest consummation in the Polarian Epoch. In the second degree he follows the work of the Sun Revolution and its replica, the Hyperborean Epoch. During the third degree he watches the work as performed in the Moon Revolution and sees how that was the basis of life in the Lemurian Epoch.

Q. What does he see in relation to our Earth?

A. During the fourth degree he sees the evolution of the last half Revolution with its corresponding period of time in our present stay on Earth; the first half of the Atlantean Epoch which ended when the dense foggy atmosphere subsided, and the Sun first shone upon land and sea. Then the night of unconsciousness was over, the eyes of the indwelling Ego were fully opened, and he was able to turn the Light of Reason upon the problem of conquering the world.

Q. What stage in evolution had man then reached?

A. That was the time when man as we now know him was first born.

Q. Were not candidates entranced for three and one-half days in olden times?

A. When in the olden systems of initiation we hear that the candidate was

entranced for a period of three and one-half days, reference is had to the part of initiation just described. The three and one-half days refer to the stages gone through; they are not by any means days of twenty-four hours.

Q. How long a time is required for such initiation?

A. The actual time varies with each candidate but in all cases he is taken through the unconscious development of mankind during the past Revolutions.

Q. Is it not said that he is awakened on the fourth day?

A. When it is said that he is awakened at the time of sunrise on the fourth day that is the mystical way of expressing that his initiation into the work of the involutionary career of man ceases at the time when the Sun rose above the clear atmosphere of Atlantis. Then the candidate is also hailed as a "first-born."

Q. What does the fifth degree reveal?

A. Having become familiar with the road we have traveled in the past, the fifth degree takes a candidate to the very end of the Earth Period, when a glorious humanity is gathering the fruits of this Period and taking it away from the seven globes upon which we evolve during each day of manifestation into the first of the five dark globes which are our habitation during the Cosmic Nights.

Q. What does this teach the candidate?

A. After being shown the end in the fifth degree, the candidate is made acquainted with the means whereby that end is to be attained during the remaining three and one-half Revolutions of

(Continued on page 30)

WESTERN WISDOM BIBLE STUDY

Christ Jesus Rebukes the Pharisees

Then Pharisees and scribes from Jerusalem came to Jesus, saying, "Why do your disciples transgress the tradition of the elders? They do not wash their hands when they take their food."



He replied, "And why do you transgress the command of God with your traditions? God enjoined, *Honour your father and mother, and, He who curses*

his father or mother is to suffer death. But you say, whoever tells his father or mother, 'This money might have been at your service but it is dedicated to God,' need not honour his father or mother. So you have repealed the law of God to suit your own tradition. You hypocrites! Isaiah made a grand prophecy about you when he said, *This people honours me with their lips, but their heart is far away from me: vain is their worship of me, for the doctrines they teach are but human precepts.*"

Then he called the crowd and said to them, "Listen, understand this: it is not what enters a man's mouth that defiles him, what defiles a man is what comes out of his mouth."

Then the disciples came up and said to him, "Do you know that the Pharisees have taken offence at what they hear you say?"

He replied, "Any plant that my heavenly Father has not planted will be rooted up. Let them alone; they are blind guides of the blind, and if one blind man leads another, both of them will fall into a pit."

Peter answered, "Explain this parable to us at any rate."

He said, "And are you totally ignorant? Do you not see how all that enters the mouth passes through the belly and is then thrown out into the drain, while what comes out of the mouth comes from the heart—and that is what defiles a man. For out of the heart come evil designs, murder, adultery, sexual vice, stealing, false witness, and slander. That is what defiles a man; a man is not defiled by eating with unwashed hands."

—Matthew 15:1-20 (Moffatt Translation).

"The Pharisees," we are told by A.

Powell Davies in his fascinating book, *The Meaning of the Dead Sea Scrolls*, "were the popular party . . . It is true that the Pharisees were often haughty and uncharitable, but it is also true that they took a deeply ethical view of religion." There were great rabbis, Hillel, for example, who belonged to the Pharisaic sect, and reached "a level close to that of Jesus in their moral teachings."

Nevertheless, to most students of the Bible the name Pharisee has come to be practically synonymous with hypocrite, no doubt because of the instances cited in the Gospels in which members of this sect demonstrated so thoroughly their hypocritical attitude. That such an attitude was a serious vice was made very clear by the Teacher from Galilee, and someone has well said of hypocrisy that: "If Satan ever laughs, it must be at hypocrites; they are the greatest dupes he has."

Christ Jesus came to bring a new order of things—a new era in which there would be no pretensions, no hypocrisy, no "lip service" only, no "teaching for doctrines the commandments of men." Bluntly He tells the Pharisees and the scribes (the professional copyists of the scriptures and of the same party as the Pharisees) of their hypocritical attitude in accusing the disciples of transgressing tradition when they themselves had erred far more by making the commandment of God of none effect in their man-made tradition. Having allowed their own customs and traditions to become too basic in their way of life, these Pharisees had lost whatever inner divine guidance they might have had.

Then the Great Teacher tells the crowd of people that "what defiles a man is what comes out of his mouth."

TODAY'S SCIENCE

Railroads in the Sky

(Conclusion)

THE monorail is highly adaptable. In the Los Angeles plan, for example, it takes a dive underground to operate for two miles as a subway. Out in the country, its single row of pillars can be erected in the grassy, center strip which divides modern, separated expressways and thruways. Edward H. Anson, the vice president of Gibbs & Hill, has sketched a plan for a double loop monorail around the heart of Manhattan, with several cross-town lines to relieve congestion on the East-West streets. At rush hours, these are probably the scene of the nation's worst traffic snarls with a staggering loss in time and money as a consequence.

Monorail enthusiasts, of course, do not claim that theirs is the only answer to the traffic problem. More thruways and expressways are needed, all engineers agree. But expressways and thruways fill up with new traffic jams almost as fast as they are built. The New Jersey Turnpike is now carrying the volume of traffic which it was expected to carry some 30 years hence. Also deluxe new highways always bring more cars into town every day, to be parked—somewhere. And they cost a lot to build, not only because of their massive construction but because expensive property must be condemned to secure the right-of-way for a city freeway. To build one mile of modern automobile freeway costs from \$4,000,000 to \$6,000,000; a monorail line of the same length costs only \$500,000 to construct.

When it comes to the number of people who can ride, the comparison is even more staggering. The monorail

train—allowing for ten cars—can easily move about 24,000 passengers per hour, running on a 90-second headway between trains as in the Los Angeles design. Compare that with the mere 6,000-7,000 people who can travel a six-lane highway in private automobile during the same time—if we allow for the national average of about 1½ passengers per car.

It doesn't look as if we're going to build many more miles of subway systems or suburban surface lines. Virtually no subways have been constructed since 1940. They cost about four times as much to build as monorails and they lose money, steadily. The New York subway system, the world's greatest, runs deeper into the red every year as its passenger traffic declines while its fares go up. In general, the same sad story is true of commuters' trains around New York, Chicago, Philadelphia, and other large cities. Almost without exception their managements report that the trains are run at a loss, schedules are being curtailed or service being abandoned altogether.

Highspeed buses, or trains of buses, running on elevated tracks above the city streets have also been suggested. But an elevated roadway, of any kind, has the serious disadvantage of cutting off the light and air from the street beneath it.

Monorails of the present are not remotely like the old elevated railroads. On the Houston line, for example, the pillars are spaced 75 feet apart in a single row. The light, airy structure deprives nobody of sunshine and fresh air. There's plenty of room for flowers

(Continued on page 39)



The Place of Astrology in Music

KATHERINE BREID HOLBROOK

MUSIC is the Song of God, the voice of the Master Musician singing throughout time and space.

We observe in the Gospel of St. John the importance of music, or tone, in all creation, for the words: "In the beginning was the Word, and the Word was with God, and the Word was God" may be interpreted as, "In the beginning was music, and the music was with God, and the music was God." St. John, in using the term "The Word" suggests by it harmonious tone or vibration, and all harmonious tone or vibration may be called music. This was the Creative Fiat that started the world into being.

The God of our solar system has three aspects: Will, Wisdom, and Activity. God willed into being melody, or tone; then in His wisdom He harmonized this melody into form; then in His activity He made this formed tone into movement, or rhythm, pulsating as rhythmic cadence in all that lives and moves. Thus through creation all sings, all is music, all was created by music. When the composer takes a melody, harmonizes it, and gives it rhythm, his composition is an infinitesimal reproduction in the creating of the Almighty Pattern by our Creator.

From *The Rosicrucian Cosmo-Conception* we learn that the forms we see around us are the crystallized sound-

figures of the archetypal forces which play into the archetypes in the heaven world. The average human being is unaware of the fact that the very vehicle with which he functions in this Physical World was made by music in the Region of Concrete Thought, and without it he would not have a dense body in which to function in this dense world. The very archetype that keeps his dense body vibrating is a combination of tones individual to him in its vibratory rate. It is his own keynote and keeps sounding from birth to death.

Sometime, in some life, each and every human being must awaken to the high vibrations of music. He must become conscious of its ethereal and spiritual power. Before we are finished with life on Earth through its different periods we must become musicians, for we must, if we are to fulfil our ultimate destiny, become creators in very truth by learning to speak, to sound, the Creative Fiat. This, as we have stated, is pure music.

Max Heindel states: "Pythagoras speaks of the music of the spheres. Most people think that a poetical expression, but it is a fact. Anywhere we go we shall find there is sound distinct from the sounds of other places. The rustle of the trees when the wind is blowing, the babbling brooks, all have peculiar sounds. No two brooks will

give the same sound. Musicians who have a trained ear can hear the difference. If we go into a city there is a conglomerate noise, but all that noise blends into the tone of the city. The composite of all sounds all over the world, the rustle of the winds in the trees, and all noises are heard in space as a certain single tone—the tone of the Earth.” Richard Wagner heard the tone of the woods distinctly in the stillness of the forest, and he expressed it in his opera *Siegfried*. Also, Beethoven heard and expressed it in his *Pastoral Symphony*.

When we analyze a musical composition we can, with a knowledge of astrology, understand how it is related and dependent upon our solar system. There is, of course, a great divergence in musical compositions, and this is due to the fact that each and every composer’s ability to contact and absorb the radiations from the different planets is entirely individual in accordance with what is indicated in his own natal chart. A person possessing genius in any form responds to the planetary influence he has contacted and used in previous lives and has incorporated in his present natal chart.

The first phase of the musical trinity is melody. This is not developed by scientific study but is a pure inspiration on the part of the composer in accord with his ability to contact the source of tone in the Second Heaven, the Region of Concrete Thought. How far he penetrates and how deeply this is absorbed by the Ego and transferred to the conscious mind is the result of his own individual development. Even then, no matter how far he has progressed, he is not able to bring into physical manifestation *all* the sublimity that he is able to contact in the Second Heaven. However, whatever we hear of fine melody in a musical composition is the result of this higher contact.

The Sun represents the Ego in the natal chart. This is the gauge of his

ability to raise his consciousness to contact the source of melody in the Second Heaven. In the many hundreds of charts examined of individuals who had arrived at the creative stage of genius the writer has always found a conjunction to the Sun—if not with a planet or the Moon, then with the Midheaven or the Ascendant.

The second and third phases of the musical trinity are harmony and rhythm, radiated to us by the planets (which we shall enumerate) according to our ability to absorb and use the particular vibrations, but melody remains the highest—a pure inspiration by high spiritual contact.

Harmony is a combination of accordant sounds heard at the same time; concord. This radiation is a gift of Venus and Uranus. The musical consonance of harmony is a Venusian radiation, but the ability to put this into a study with rules that are the invention of the human mind is a Uranus radiation. It is the science of combining tones through the study of counterpoint, theory, tonality, and polyphony: an invention of the human mind through the Uranian influence.

Rhythm is the regular recurrence of accents, or beats, accented or unaccented notes. This regulated movement is a radiation from the Moon, and the impulse to express this externally in action and motion is a radiation from Mars.

These three expressions of the musical trinity can be correlated to the Ego, the mental body, and the desire body.

The three phases of the musical trinity are fundamental, but they are augmented by radiations from other planets, as it requires the entire solar system to complete a composition, just as it does for the construction of our physical bodies. We all know that Neptune is the planet governing music, and it is from this planet that the composer receives the inspiration to compose. To carry this through he needs imagination, and this must be expressed in

some emotional form. This he receives from the Moon's radiation. For an original style in his musical pattern he needs the radiation of Uranus. (This incidentally, we find lacking in many musical compositions, for in pattern and style they adhere to a form of some other composer. In such cases the person is not reacting to the contact of the Uranian radiation.) The construction, or framework, is the radiation of Saturn, and the desire to put all this into activity is the response to the radiation of Mars. Martial music, all sensuous and passionate expressions in music appeal directly to the desire nature. A **jovial, lively** type of composition is the result of Jupiter's radiation, as is ceremonial music. Venus, of course, gives the radiation of sweet music and songs of love. All these planetary radiations are then joined with the Mercurian radiation according to the person's own response to this planet's mental radiation, into a written composition.

The zodiacal signs as well as the planets play their part in music, for each has, and radiates, an individual tone. They are: ARIES, D flat; TAURUS, E flat; GEMINI, F sharp; CANCER, G sharp; LEO, A sharp; VIRGO, B sharp; (C natural); LIBRA, D natural; SCORPIO, E natural; SAGITTARIUS, F natural; CAPRICORN, G natural; AQUARIUS, A natural; PISCES, B natural.

The musical tone of each sign is used to construct the particular part of the body the sign governs. The keynote of each individual sign is dominant during the month of the year the Sun transits that sign. Thus, we receive, through the year, the entire power of the cosmic radiations of the twelve signs.

When melody, harmony, and rhythm are brought together in perfect balance we have a perfect composition. This is the goal toward which all composers should strive, and the great composers of the past two or three centuries very often came near to this achievement.

Regrettably, it is not often heard in the compositions of the present century, for at best they have too frequently but imitated the great forerunners of music, lacking themselves in the ability to respond to the originality that Uranus radiates. In most cases where it is original, it is deplorable and can hardly be given the name of a musical composition. Here the response to the Uranian influence is highly negative, and brings a corresponding effect on those who listen and accept it.

The pattern of a musical composition is the result of the composer's own reaction to what he contacts in a cosmic sense as he responds to the pattern of his own natal chart, and progressions thereto. The perfection is all there in the cosmos and at the entire service of the composer when he can raise his own vibratory rate by spiritual development to correspond to what he contacts. Unfortunately, up to the present time, those who have raised themselves spiritually to this status do not seem to be interested in bringing it down in musical form. If they are gifted as musicians

Horoscopes for Subscribers' Children

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NOTE: We give horoscope reading ONLY in this magazine.

they should do so, for thus they serve humanity in a very great capacity. Generally, a person reaching this state of cosmic consciousness withdraws to a very great extent from active participation in worldly matters, or perhaps he has become a spiritual leader, and therefore is engrossed in founding a school as an outlet for his spiritual knowledge. However, we can look to the Aquarian Age, when the present universal dissension has been overcome, and mankind, generally, is on a higher level of conscious reaction to the high cosmic forces, for a type of music that is much nearer to the perfection we are able to comprehend at the present state of our evolutionary journey.

Then the spiritual development man now seeks by drawing within himself will be expressed in a much more extrovert manner, and such persons will use then their spiritual contacts in worldly expressions. Then their extremely high musical expression will be much more acceptable generally because materiality will not prevail as it does now.

The creations of God are melodious, harmonious, and rhythmic in unending patterns and forms. Thus we must learn to respond to music as we go on, life after life, always on a higher level of receptivity, until we reach the Jupiter Period, for it is then we will create with living forms. Max Heindel states: "In the Jupiter Period we shall guide the evolution of the plant kingdom. Our faculty of imagination will be so developed that we shall have the ability, not only to create forms by means of it, but to endow those forms with vitality." This will be the beginning of the use of "The Word" by humans, and it will be done, as previously stated, through musical tones.

The entire cosmos with its solar, lunar, and planetary radiation to us is music; our Creator's divine expression in sound, which the writer has endeavored to express in this poem:

THE SONG OF GOD

*I hear God's song in the stillness of
twilight
And the thunder of the storm;*

*In the lullaby of the mother
And in the mighty climax of a great
symphony;*

*In the lisp of a babe
And the powerfully magnetic speech of
the orator;*

*In the soft voice of the tiny bird
And the full swell of a great choral;*

*In the ripple on the surface of the lake
And the mighty roar of the ocean's
waves;*

*In the gentle breeze through the summer
fields
And the icy blasts of the Arctic nights;*

*From the softest to the loudest, through
all Nature
Sounds the Voice of God—a mighty
fiat:*

*A call into creation by "The Word"—
The Song of God!*

* * *

STUDIES IN THE COSMO- CONCEPTION

(Continued from page 24)

the Earth Period, the four remaining degrees being devoted to his enlightenment in that respect.

Q. What advantages does this give the candidate?

A. By the insight he has thus acquired he is able to co-operate intelligently with the Powers that work for Good, and thus he will help to hasten the day of our emancipation.

—Reference: *Cosmo-Conception*,
526-528.



The Children of Capricorn, 1956-57

Birthdays: December 22 to January 20

PEOPLE born while the Sun is in the cardinal-earth sign Capricorn, symbolized by the hardy climber of mountains, the goat, are usually imbued with a strong desire to reach the heights—in either material or spiritual realms. The less evolved are driven by an untiring ambition to gain worldly success or fame, while the more advanced are motivated by high spiritual ideals.

The ruler of Capricorn, the planet Saturn, symbolizes obstruction, crystallization, and sorrow, and natives of this sign are apt to have experiences in which opportunities for overcoming these factors are involved. Their physical vitality is often low, and it is sometimes difficult to bring them through the early years. However, once infancy is passed, they cling to life with an amazing tenacity. A timidity upon first acquaintance can turn into an autocratic attitude upon further acquaintance unless the native is aware of his spiritual heritage.

Undue soberness, pessimism, suspicion, and jealousy are traits which many Capricornians have to wrestle with to

overcome, especially if they are thwarted in their ambitions. They need to cultivate cheerfulness, trustfulness, and humility, and to seek outdoor amusements to bring a better inner balance.

Persistence and an unswerving determination to reach a set goal serve the Capricorn natives well in attaining success. Government work, as well as secret service or detective work, appeals to them, and many fine government executives are found among these people. They are born leaders but may lack the warmth to inspire cooperation from the personally minded.

There are four aspects which are in operation the whole of this solar month: The Sun square Mars, Uranus square Neptune, Saturn trine Uranus, and Jupiter sextile Uranus. The first two suggest an abundance of energy, but a tendency to use the faculties destructively and to lean toward mediumship. Self-control and use of the will in directing the spiritual faculties should be taught these children. The trine of Jupiter and Saturn to Uranus gives some very fine traits: ingenuity, independence, inventiveness, benevolence, honesty, and executive ability. There is a

strong intuition and a leaning toward the occult sciences.

The Sun squares Jupiter from December 22 to 31, indicating a need for training these children in thrift, self-restraint, honesty and simplicity.

From December 22 to January 1, the Sun sextiles Neptune, favoring the possibility of developing the spiritual faculties, as well as ability as an inspirational musician.

From December 22 to January 1, Venus conjuncts Saturn, suggesting opportunities for learning to overcome a tendency toward jealousy and suspicion in dealing with the opposite sex. Generosity should also be cultivated.

Venus trines Mars from December 22 to January 8, giving an ambitious and adventurous nature. Good health and earning capacity are favored, but a tendency toward too free spending should be curbed.

From December 22 to 29, Venus trines Uranus, making the native mentally alert, intuitive, and magnetic. A love for art, music, and poetry, as well as a happy marriage, is indicated.

Saturn trines Mars from December 22 to January 3, giving a capable, determined, and energetic nature. There is executive ability and the health is favored.

From December 22 to 29, Mars trines Uranus, bestowing ambition, originality, ingenuity, and intuitiveness. Many inventive geniuses have this aspect. It also indicates breadth of vision and nobility of nature.

The Sun conjuncts Mercury from January 7 to 13, favoring the mentality and memory on the days when the orb is more than 3 degrees.

From January 7 to 14, Mercury squares Mars, making the native quick-witted and alert mentally but prone to be impulsive and excitable. Kindliness and truthfulness should be stressed in bringing up these children.

Venus sextiles Neptune from January 9 to 19, giving a fertile imagination,

deep emotions, and a chaste nature. Ability as an inspirational musician is favored.

From January 9 to 18, Venus squares Jupiter, calling for emphasis on self-control, faithfulness in partnerships, and simplicity in training these children.

The Sun squares Neptune from January 14 to 20, emphasizing the need for stressing the use of the will in positive development of the spiritual faculties. All negative psychism should be avoided.

Venus conjuncts Mercury from January 18 to 20, making the native cheerful and sociable. There is ability for music and poetry.

* * *

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Readings for Subscribers' Children

LYNNE JOAN S.

Born October 20, 1952, 9:42 P.M.

Latitude 33 N., Longitude 117 W.

Cusps of the houses: 10th, Pisces 28; 11th, Taurus 2; 12th, Gemini 10; ASC, Cancer 12.55; 2nd, Leo 5; 3rd, Leo 28.

Positions of the planets: Uranus, Cancer 18.31; Dragon's Tail, Leo 17.51; Pluto, Leo 23.01; Saturn, Libra 19.11; Neptune, Libra 21.42; Sun, Libra 27.46; Mercury, Scorpio 14.42; Moon, Scorpio 25.19; Venus, Scorpio 28.38; Mars, Capricorn 6.30; Dragon's Head, Aquarius 17.51; Jupiter, Taurus 18.14 R.

With the planet Uranus in the first house in Cancer, in conjunction with the ASC, sextile Jupiter, trine Mercury, Moon, and Venus, and square Saturn, Neptune, and the Sun, this child is a sensitive, but is strongly individual, independent, original, and intuitive. She will insist on doing things her own way, and at times may be quite rebellious against authority. However, her highly developed intuitive powers will provide her with an inner direction which she should be taught to listen for and obey. The sextile and trine aspects to Uranus bring out its positive, constructive traits: tolerance for the opinions of others, a spirit of give-and-take, high ideals, and a generally altruistic attitude. The squares are apt to manifest in egotism, a self-opinionated manner, impulsiveness, unreliability, impatience of restraint, temper, and negative psychism.

The Sun in the Venus-ruled Libra inclines Lynne toward a sociable nature, a fondness for art and music, a refinement of manner, but a liability to swing from the depths of melancholy and despair to the heights of optimism and enthusiasm. There will be a strong feeling for the marriage partner and a tendency to center her life around him. The Sun in the 4th house is not in a

strong position, tending to deprive the native of the solar influence during the major portion of life, but the later years of life will be brightened by the Sun of success. The conjunction of the Sun with Neptune raises the vibrations of the aura, thus increasing Lynne's sensitivity to superphysical influences; the square to Uranus emphasizes the need to pursue a positive attitude in both thinking and spiritual endeavor.

Mars in Capricorn gives needed ambition, courage, and patient perseverance, and since there are no adverse aspects to this planet of dynamic energy, its best traits should manifest. In the 6th house it suggests a quick, energetic worker, and good recuperative powers in case of illness.

Jupiter in Taurus indicates a kind, sympathetic, and generous disposition, and attracts material wealth. Its sextile to Uranus accentuates the humane inclinations, bespeaks an interest in the occult, and favors an association with secret orders. Honesty, sincerity, hospitality, and executive ability stem from this aspect. However, the opposition of Jupiter to Mercury and the Moon suggests the need for training in decisive thinking and action, as well as in trustworthiness in fulfilling obligations and responsibilities. The presence of the great benefic in the 11th house augurs well for help and happiness through friends, and also for the attainment of hopes, wishes, and aspirations.

Since the 28th degree of Pisces is on the MC, both Jupiter and Neptune are involved in the vocational possibilities. Aries is intercepted in the 10th, so Mars also would need to be considered. Some vocation involving art or music, or both, should appeal. As an interior decorator, designer of homes, or as a radio or television demonstrator of products for the home, Lynne could use her natural talents.

RONALD W.

Born May 30, 1945, 3:56 P.M.

Latitude 39 N., Longitude 77 W.

Cusps of the houses: 10th, Leo 3; 11th, Virgo 6; 12th, Libra 5; ASC, Libra 28.21; 2nd, Scorpio 27; 3rd, Sagittarius 29; 4th, Aquarius 3. Cancer intercepted in the 9th; Capricorn in the 3rd.

Positions of the planets: Moon, Capricorn 23.10; Mars, Pisces 21.20; Venus, Aries 26.22; Mercury, Taurus 21.27; Sun, Gemini 9.02; Uranus, Gemini 12.57; Saturn, Cancer 9.41; Dragon's Head, Cancer 10.54; Pluto, Leo 11; Jupiter, Virgo 17.54; Neptune, Libra 3.43 R.

A grand trine of Jupiter, Mercury, and Moon in this chart is an excellent indication of fine mental qualities. However, since it is from earthy signs, there is a apt to be a tendency to focus the mind on the material side of life.

The Sun in Gemini in the 8th conjuncts Uranus, trines Neptune in Libra in the 11th, and squares Jupiter in Virgo in the 11th. Natives of Gemini are quick-witted and bright, able to express themselves clearly and to the point, and learn quickly. However, they are not, as a rule, profound thinkers, and need to cultivate concentration and stability. The conjunction of the Sun with Uranus accentuates Ronald's tendency toward impulsiveness in thought and action, and the square to Jupiter sounds a warning to his parents to stress self-restraint, thrift, and honesty in his training. The trine of the Sun to Neptune indicates the possibility of developing the spiritual faculties, work along this line having no doubt been done in previous lives, but it is the mystic heart qualities that need developing in his case, rather than the intellectual or occult tendencies.

The Moon in Capricorn in the 3rd

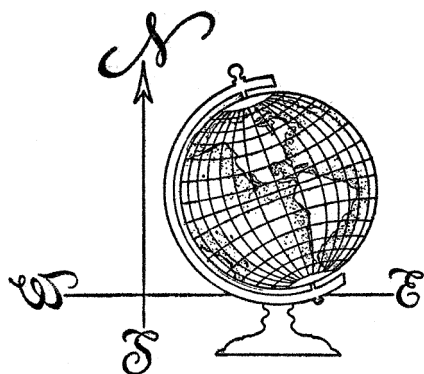
house accentuates the liking for various types of mental occupations. The trine to Jupiter in Virgo in the 11th will bring help from friends in attaining success, and suggests good reasoning faculties, high ideals, personal magnetism, and a noble, generous disposition. The trine of the Moon to Mercury in Taurus gives a receptive and retentive mind, along with a superlative power of expression. This aspect is particularly favorable for proficiency in languages. The Moon also sextiles Mars in Pisces in the 5th, giving much physical vitality, as well as courage, ambition, and resourcefulness. However, the Moon squares Venus in Aries in the 6th, indicating that Ronald needs to cultivate faithfulness and constancy in his affections.

Mercury in Taurus is well placed for a Gemini native, for it tends to stabilize the mercurial qualities. It also gives an interest in art and music, and the 7th house position favors popularity as a public speaker, as well as other mercurial activities of a public nature. The trine of Mercury to Jupiter gives a cheerful, optimistic disposition, and a mind that is broad, versatile, and able to reason correctly. Success in law and literature, as well as travel for business or pleasure, is favored.

Jupiter in Virgo in the 11th adds to the practical, analytical side of the nature, and suggests wealthy and influential friends. The trine of Jupiter to the Moon and Mercury brings out the desirable qualities of the Great Benefic, but its opposition to Mars, stresses the need for emphasizing honesty and reliability in Ronald's upbringing.

Libra on the ASC strengthens the love for partner and family, as well as the sociable side of the nature, but warns against giving way to moodiness.

A vocation in which he could use languages and public speaking would be best for Ronald. He could serve well as an interpreter, as a lawyer, or as a writer.



MONTHLY

News

INTERPRETED

Something New

Queen Elizabeth II pulled a switch today that sent electricity coursing throughout Britain from the world's first full-sized atomic plant.

The ceremony unleashed a force of 132,000 volts into nationwide transmission lines from nuclear-powered generators that eventually will produce almost 100,000 kilowatts.

A few dozen tons of uranium per year began doing the work of 56 tons of coal, an hour at the pioneer Calder Hall electricity plant of the British Atomic Energy Authority.

Calder Hall supplies towns and cities from two atomic piles which act as "furnaces" to produce steam and drive four steam turbines of the same sort as any modern conventional power plant.

Though atomic power has become a positive building force rather than a force of destruction, the sword lives next to the plowshare at Calder Hall.

A quarter of a mile away Britain's Wind Scale atomic weapons plant turns the "ashes" of Calder Hall into atomic bombs.

Today was the formal opening of Calder Hall, although its first reactor had been carrying on the atomic chain reaction for several months. Power from one turbine has actually kept the Wind Scale plant in operation.

Today the Queen cut the British state operated high tension network into the plant and 10,000 watts poured into the wires which cover the country.

Next spring a second reactor will come into full operation and Calder Hall will be turning out some 92,000 kilowatts.

—Oceanside Blade-Tribune, Oct. 17, 1956.

In a shorter time than at first seemed possible, science has succeeded in har-

nessing atomic energy for peaceful uses. The difficulties and dangers connected with this work have been met successfully, and something new has come into being.

A long time ago, the author of *Ecclesiastes* wrote gloomily: "The thing that hath been, it is the thing which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." The opposite view has been expressed in these words: "Every day is a fresh beginning; every morn is the world made new."

"Newness" is in the air; even a package of soap comes labeled "New," or "Improved." Pessimists still claim that human nature always will lag behind, and cannot change enough to meet the new responsibilities. This we cannot accept. Beneath the things that distress us, the noisy frivolity, lawlessness and crime, a new spirit is being born to meet today's demands. There is fresh understanding of man's inherent divinity, and an increasing trust in the guidance of God.

The New Year is traditionally a time of stock taking, of looking both backward and forward. As we greet 1957 we may be sure that with it will come many changes, new situations and problems. We may be equally sure that there will be forthcoming new wisdom and courage to find new solutions. The idea expressed in *Ecclesiastes* has been re-

placed by the message of the Christian Dispensation, which proclaims, "Behold, I make all things new."

* * *

These Are Our Friends

A few days ago, the people of Poland—with their proud and deathless devotion to freedom—moved to secure a peaceful transition to a new government. And this government, it seems, will strive genuinely to serve the Polish people.

And all of the world has been watching dramatic events in Hungary where this brave people, as so often in the past, have offered their very lives for independence from foreign masters. Today, it appears, a new Hungary is rising from this struggle, a Hungary which we hope from our hearts will know full and free nationhood.

We have rejoiced in these historic events.

Only yesterday the Soviet Union issued an important statement on its relations with all the countries of Eastern Europe. This statement recognized the need for review of Soviet policies, and the amendment of these policies to meet the demands of the people for greater national independence and personal freedom. The Soviet Union declared its readiness to consider the withdrawal of Soviet "advisers"—who have been the effective ruling force in Soviet occupied countries—and also to consider withdrawal of Soviet troops from such countries as Poland and Hungary.

We cannot yet know if these avowed purposes will be truly carried out.

The United States has made clear its readiness to assist economically the new and independent governments of these countries. We have already—some days since—been in contact with the new government of Poland on this matter. We have also publicly declared that we do not demand of these governments their adoption of any particular form of society as a condition upon our economic assistance. Our one concern is that they be free—for their sake, and for freedom's sake.

We have also—with respect to the Soviet Union—sought clearly to remove any false fears that we would look upon new governments in these Western European countries as potential military allies. We have no such ulterior purpose. We see these peoples as friends, and we wish simply that they be friends who are free.

—President Eisenhower, Oct. 31, 1956.

The Soviet Union did not withdraw its troops from Hungary; it has not recognized the right of that country to be free. Instead, it has forcibly and brutally suppressed the freedom movement. In doing so it has incurred the indignation of the greater part of the world. From East and from West comes news of demonstrations against the action of the Russian Soviet. The United Nations is taking the matter up, and help, short of military intervention, is going to the suffering Hungarians.

In these days, when we are forced to seek means other than armed force to settle differences and set right wrongs, we are beginning to learn of the strength of moral purpose, and the power of the pressure of world opinion. The light of freedom has been smothered temporarily, in Hungary, but hope is not extinguished. These are our brothers and friends, and they are in distress. We cannot stand idly aside.

As individuals, our hearts go out to the people of Hungary, and we long to help them. If we feel that we lack power to do much, we are wrong. We have power. We have the power of thought, and the power of prayer, and the power to become centers of the Christ Light and Love. Though we cannot go in person to the captive people, nevertheless we can visit them. Read the twelfth chapter of Acts, to see how prison doors can be opened.

President Eisenhower announced our friendship for the satellite nations, and our concern that they should be free. Freedom and friendship—these are Christ ideals. As they become operative in more and more individual lives, the light of Truth grows stronger and spreads, until eventually it will shine into the darkest corners of the Earth. It crosses all sealed-off boundaries, and by-passes massed armies. Each one of us has the opportunity to serve; probably each one can do more than he or she is doing now. It requires a dedicated effort. Are we willing to make it?

Europe and the U. S. A.

On Suez, there is some difference in approach between the United States and Britain and France. That difference relates to some rather fundamental things. On problems which touch "the so-called problem of colonialism . . . the U. S. plays a somewhat independent role."

Thus Secretary of State John Foster Dulles linked Suez to colonial problems.

Later, the Secretary softened his news-conference transcript to read: ". . . There *has been* some difference" over Suez, and added that the U. S. wants "the shift from colonialism to independence" to go forward "in a constructive, evolutionary way." But London and Paris already were seething.

Behind Europe's bitterness and frustration was a deepening feeling that it no longer could expect unqualified U. S. support on such predominantly European problems as Suez, Cyprus, and Algeria. The U. S. now seemed mostly concerned with Russia's drive to capture the rising nationalist movements of Africa and Asia. It could not afford to alienate these movements by backing Europe's colonial powers at every step. The risk caused tremors in Allied unity, but it was a risk the U. S. felt it had to take.

Many thoughtful Europeans now feel that Europe's best hope lies in creating a "Third Force" capable of standing alone and solving its own problems.

The idea is as old as Charlemagne's time. It was revived when Europe was threatened with Soviet aggression. It found partial expression in the North Atlantic Treaty Organization (NATO) and the European Coal-Steel Community. Frenchman Jean Monnet's Action Committee for the United States of Europe claims majority Parliament support in France, West Germany, Italy, Belgium, Holland, and Luxembourg for a supranational European authority.

But these were hesitant steps, still hobbled by Europe's ancient rivalries. It took the Suez blowup to fully awaken a disunited Europe to its vulnerability.

For the first time, there are encouraging signs that Europe actually is helping itself. After several months of quiet talk, Britain announced it seriously contemplates joining Western Europe in a free-trade area of 250 million people, capable of competing with Russia and the United States. Member nations—including those of the British Commonwealth—would gradually abolish tariffs within their area over a ten-year period.

—*Newsweek*, Oct. 15, 1956.

Since the above item was printed events have moved swiftly, with the invasion of Egypt by Israel and the independent action of Britain and France to seize control of the Suez Canal. This development finds the United States, working with the United Nations, in opposition to its traditional allies, Great Britain and France. Meanwhile, the Soviet Union has troubles of its own, with satellite nations in open revolt against Russian rule.

Deplorable as the rift between the Western allies seems on the face of it, it is yet possible to see a bright side to the situation. We know that God works always to bring good out of evil, and if the present turmoil hastens the emergence of a European Union, if it forces a reappraisal of policies to bring them more in line with the forward moving times, then the hopes and dreams of a better world will be nearer realization. In the past decade the western powers have been busy forming political and military alliances to meet the Communist threat. Such measures are only temporary expedients, however. Merely to be *against* something is not enough; no real progress is made that way. On the other hand, if Europe learns to stand on its own feet, and pools its resources, it can become a source of strength to the world community, and an asset in the quest for peace.

The United States has its own destiny to fulfill, and its particular part to play in the new era that is upon us. Europe has looked to the U. S. for economic and military aid, and the world has regarded it as a source of material strength. America must be strong also with a spiritual strength. Its mission is to serve not one section of the world only, but the family of nations. Its alliances and leadership must be constructive. An America that finds its true destiny, and is faithful to its highest ideals *can* give the world dynamic leadership out of separateness and war, into the ways of brotherhood and union.

Readers' QUESTIONS

The Color of the Aura

Question:

Will you please tell me just what determines the color of the aura of an individual?

Answer:

The color of the aura is determined by the general character of the individual and the life he leads. Generally speaking, blue indicates a high degree of spirituality; yellow signifies spiritualized intellect; rose-pink indicates love; red shows a passionate nature, green a materialistic one; black signifies a state of evolutionary degradation, and gray indicates a prevailing condition of anxiety and fear. Brown is a mixture of red and green and shows a low stage of development; it is the prevailing color of ordinary humanity today. If any of the higher colors are mixed with the browns, greens, grays, blacks, or reds it shows an intermediate stage where there is some spiritual development mixed with some of the lower passions and desires.

Effects of Removing the Spleen

Question:

The spleen being the gateway for the solar forces, through which they flow into the body, what is the result when it is taken away?

Answer:

Ordinarily when any part of the dense body is removed, the part of the vital

body corresponding to it disintegrates for the reason that it is no longer of any use. In the case of the spleen, however, there is a difference. The etheric spleen is the gateway through which the solar forces enter the body, therefore it neither ceases to function nor disintegrates after the physical spleen has been removed. The function of the physical spleen is taken over by the lymphatics.

Nature of Sun Spots

Question:

Please tell me what the sunspots are that we read so much about. What causes them and do they have any particular effect on the inhabitants of the various planets?

Answer:

Briefly speaking, sunspots are depressions or cavities in the surface of the Sun. They are caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle is the Sun. When the outbreathing of this great Being occurs it carries with it His life and vitality, and His breath imparts vitalizing, fructifying qualities to all that exists within the solar system, giving without stint or measure life to all that is. This great outbreathing of the Cosmic God marks an era of increased vitality and good feeling and accelerates growth on all planes of being. During this time the Sun is comparatively free of spots or blemish and shines with great brilliancy, giving out its maximum of heat and light.

The outbreathing of the Sun, lasting approximately five and one-half years, is followed by an equal period of inbreathing of the Cosmic God. When this great breath is drawn in it is laden with the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the Sun's life-giving force is thus being gradually indrawn through the solar breath from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomfort which generate in humanity ill feeling, brooding, general discontent, and oftentimes actual warfare. The Sun alchemically transmutes the poison of passion, envy, pride, lust, hate, etc., into pure love and life force, and its outbreathing returns these to the various planets of the solar system. It is while the alchemical transmutation of the inbreathing is taking place that the sunspot activity occurs, the spots being the physical manifestation of the alchemical process which is then in action.

Origin of Asteroids

Question:

I would like some information relative to asteroids. What is their origin, and have these huge, cinderlike clinkers ever been of any value in the evolution of man? It seems that all things in Nature are or have been of some value somewhere in the scheme of things.

Answer:

When the inhabitants of any planet get so far behind in their evolution that they are a detriment to the masses evolving in that particular region they are segregated by the Lords of Destiny and placed on moons which are thrown off the original planet with them. On these moons the Egos are given especial at-

tention by more advanced beings and when they catch up in their evolution they are returned to their home planet. The moons which they inhabited during the interim are then disintegrated and expelled into interstellar space. The fragments of these disintegrating moons are called asteroids. Fragments of moons which once circled around Mercury and Venus are now asteroids. The beings who inhabited them are safe on their parent planets. They are known as the Lords of Mercury and Venus, and in a large measure retrieved their lost estate through service rendered to the humanity of our earth.

* * *

RAILROADS IN THE SKY

(Continued from page 26)

and trees and no occasion for traffic accidents on the surface. Operations are quiet—no rumble, roar, or clicking ties.

The monorail train isn't a new invention. It was proposed in England as early as 1830, and a few years later, a 20-mile line of single rail was built in the West of Ireland. A line was proposed to relieve New York traffic congestion in 1873.

Early monorails, however, were laid on the ground, or erected only a few feet above it, with engines and cars balanced upright on them. Such, for instance, was the famous, four-mile-long Peg Leg Railroad in Pennsylvania, which opened in 1878 and unfortunately blew up a year later. The Bicycle Railroad—a similar design—skimmed along near Bellport, Long Island, at about 60 miles an hour, back in 1892. By 1901 an English monorail between Manchester and Liverpool was hitting 100 mph. In 1915 a monorail, elevated two feet above ground, ran between Bartow and City Island, N. Y. And of course

(Continued on page 48)



Fat Soluble A: Divine Light and Love Stepped Down

LILLIAN R. CARQUE, Sc.D.

EDITOR'S NOTE—The spiritual correlations in this article are, we think, interesting and worthy of consideration by our readers. However, they are entirely the opinions of the author.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

LIGHT in Holy Writ is a symbol of the Divine; "for the Lord shall be thine Everlasting Light." (Isa. 60:20.) Devout people think of Divine Light in terms of a flame—solid, pure, and penetrating, without smoke or stench, symbolizing God's holiness. "For the Lord thy God is a consuming fire." (Deut. 4:24.) Yet fire *alone* is not the all-important issue in Divine Light; it is sacredly incorruptible OIL, the "Mother of Light," indicative of holy desire. In scripture, butter, fat, and oil, in an unpolluted form, have reference to great spiritual prosperity, to which I add: and abundance in the Mount of Olives *within our own bodies*. "And the rock poured me out rivers of oil." (Job 29:6.) "Ye shall eat the fat of the land." (Gen. 45:18.) "His bread shall be fat." (Gen. 49:20.)

Yes, indeed, each and every one of us

must undergo *our very own* Gethsemane, until the oil liberated within our bodies attains its nth degree of refinement, a condition of unsullied Christlike purity—chaste, undefiled, and in no way adulterated or subject to corruption.

The marrow of the long bones is said to contain 95 per cent fat, which is practically a thick oil stored there to feed and preserve them. Just as so many grades of oil are found in the earth, so, too, does oil vary in *quality* in each individual, according to his degree of spiritual progress. As compared with oil in other parts of the body, that in the spinal canal is the most refined. Truly, the quality of the oil in the spinal canal corresponds to the general health and purity of the body; eventually it must attain that untarnished, passion-free purity characteristic of that of the "Lord's Anointed." One authority puts it thus: "'The lamp' in the cerebrum will not become spiritually *illuminated* until the spinal oil is sufficiently refined." "The lamp" is our Indwelling Savior, a Divine Spark from Eternity, also referred to as the "blood" of Christ, hidden within our *very* skulls, pervading and suffusing the Pineal Gland with its **Glory**.

Do you know that our cells could live indefinitely if the debris within their own confines could be purged away and burned speedily and completely? Oxygen that is carried to each cell, along with its nutriment, is not enough. Eventually oil, without spot or blemish, is needed to burn with an Everlasting Light. That is why the nucleus of every cell has an ultra-microscopic furnace; *ie.*, exquisitely thin liquid (oil) films bathe and surround each of the trillions of cells which compose the body, serving in the capacity of a preservative.

The seeming inactivity and density of solid and semi-solid matter is only apparent. If we were able to observe matter with clairvoyant eyes, and with higher and subtler senses than those we possess momentarily in the physical domain, we should find the bodies of *regenerate* man composed of millions of infinitesimal searchlights or suns, each revolving around a central nucleus and sending their rays of life and light in every direction. Truly it is Divine Light and Love enshrined in protoplasm, shining forth with undiminished radiance in man, the OVERCOMER, the Virgin Spirit who has plenty of oil of the right kind in his lamp.

Unfortunately, such is not the case with *unregenerate man*; his miniature cell-furnaces smoke too much; and the stench is undeniably *not* a "sweet savor to the Lord." Clairvoyantly, they appear as a multitude of faintly burning matches. Embodied therein are too many "strangers and foreigners," scripturally speaking. In physiological parlance, these "strangers and foreigners" are rebelliously-inclined bacteria and other poisonous wastes that are malicious ultra-microscopic entities of real power *for evil*.

Valiant Nature comes to our rescue and provides her all-excelling fat-soluble Vitamin A in a wide variety of natural foods. Indeed our bodies would be cremated or hydrogen-bombed did not the Great Lords of Flame wisely entomb in

all matter this stepped-down microscopic Spark of Light and Love emanating from the Throne of God. Small wonder that Vitamin A is so disease-resistant, combatting as it does the body's susceptibility to bacterial invasion. The vitamin also promotes growth; it aids in overcoming weakness or abnormality of the tissues of the eye, as well as other tissues; successful reproduction and longevity are likewise assured.

Nutritional science has done much to extol the virtues of fish liver oils for high Vitamin A potencies, but they fail to tell you that cows and chickens manufacture Vitamin A in their *own* bodies. So do fishes, and so can you. The human body is an ever-becoming from life to life. Eventually we must



manufacture and release our own oil of Christlike purity. Why not begin now?

Indeed nutritional science does accredit us with the capacity to manufacture our own Vitamin A, when it assures us that carotene, a bright yellow or golden pigment occurring in all green leaf and yellow vegetables, fruits, and grains, provides the precursor or pro-Vitamin A, that can be transformed into Vitamin A in the human and animal body.

Parsley, alfalfa, and cabbage leaves are found to be excellent sources of Vitamin A. The carotene or pro-vitamin A content of high-grade alfalfa is five times greater than that occurring in the lowest grade. There is a definite correlation between the quantity of green color and the quantity of carotene or pro-vitamin A in alfalfa as well as that in other vegetation.

Recorded feeding experiments with six varieties of peas showed that those of a green color, also carrying considerable yellow pigment were far richer in their fat-soluble Vitamin A content than that of yellow peas which contained much less yellow pigment. Here again is demonstrated the relationship of greenness to high Vitamin A content in plant tissues other than leaves: String beans and green peppers, for example, are found of high Vitamin A value. The Vitamin A content does not diminish appreciably when a leaf loses its green color and becomes yellow, but it is completely destroyed when the leaf dries up and browns.

Green, not bleached, asparagus showed a higher Vitamin A content. Bleached celery leaves were found to contain only about one-fourth as much Vitamin A as that occurring in green celery leaves. Green cabbage is much richer in Vitamin A than is white cabbage, old cabbage with white leaves and sauerkraut containing significantly lesser amounts of the vitamin. The rind of the cucumber has in one instance been reported richer than the fleshy tissue. Green outer leaves of lettuce are reported to be 30-fold richer in Vitamin A than are the white inner leaves from the same heads. Green shoots of turnip, maize, and peas are decidedly richer in Vitamin A than are original seeds or etiolated seedlings.

Common green seaweed is as potent in Vitamin A as are the green land plants such as cabbage, and is much richer in this vitamin than is red seaweed. Escarole, a green leafy vegetable with a Vitamin A content of around 200 units per gram, is the richest green vegetable reported. Next is spinach, which contains about 60 units per gram, swiss chard and alfalfa containing amounts fairly comparable with spinach. The small leaves of New Zealand spinach are especially rich in Vitamin A. Vegetables reported to contain from 1 to 10 units per gram are artichoke, green string

beans, brussel sprouts, celery leaves, lettuce, green peas, red and green peppers. No significant difference has been reported between canned and fresh samples of green peas and spinach. One unit per gram or less has been reported in headed cabbage, cauliflower, cucumber, and egg plant. The tomato's Vitamin A increases during ripening.

Carrots, which are reported to vary from 25 to 70 units per gram, are conspicuously the richest in Vitamin A of vegetables other than those bearing green tissues. Next are found the yellow tissues of pumpkin, sweet potatoes, yellow yautia (a Puerto Rican root vegetable), and green dried peas which contain from 4 to 10 units per gram.

Fruits: In Vitamin A potency, the Gravenstein Apple contains the least amount and the Yellow Newtown the highest. Peaches possess generous quantities of Vitamin A, as do also other yellow-pigmented fruits such as apricots, bananas, avocados, cantaloup, oranges, olives, and pineapple. Other fruits named are blackberries, blueberries, black currants, dates, plums, prunes, strawberries, and watermelon.

Other Foods: Among the cereals, yellow corn meal rates high in Vitamin A; other cereals, however, are conspicuously poor sources of the vitamin. Less than one unit per gram is found in almonds, filberts, brazil nuts, butternuts, walnuts, and peanuts. Among the vegetarian animal products, whole eggs, milk, and milk products are usually rich sources. Butters naturally highly pigmented are rich in Vitamin A. Cottonseed oil, olive oil, almond oil, and other commercial vegetable fats, unless fortified with the vitamin, seemed to lack it.

A Word of Caution: Beware of self-medication with high potency Vitamins in pathological conditions, unless advised by your doctor. Remember the body in disease is full of enemies—rebels and robbers, parasites, subtle leeches and swine, vultures—who ap-

(Continued on page 44)



"Prompted by Love"

AN optimistic, courageous attitude is essential to maintaining one's own health, as well as in aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy.

"The energy from the Sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions.

"The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease."

Furthermore, "the thoughts of fear and hatred take form and in the course

of time crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the opposite force—*courage*. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, *if we are prompted by love.*"

* * *

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:

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January 7—14—20—27

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Oceanside, California, U. S. A.

FAT SOLUBLE A

(Continued from page 42)

appropriate to themselves potent sustenance to gain unholy power, to the detriment of the body commonwealth. Remember that tramps, thieves and criminals do not limit themselves to the human kingdom; there are plenty of them in the ultra-microscopic world, who, from the desire body and its world, invade the physical body by stealth and even by armed might.

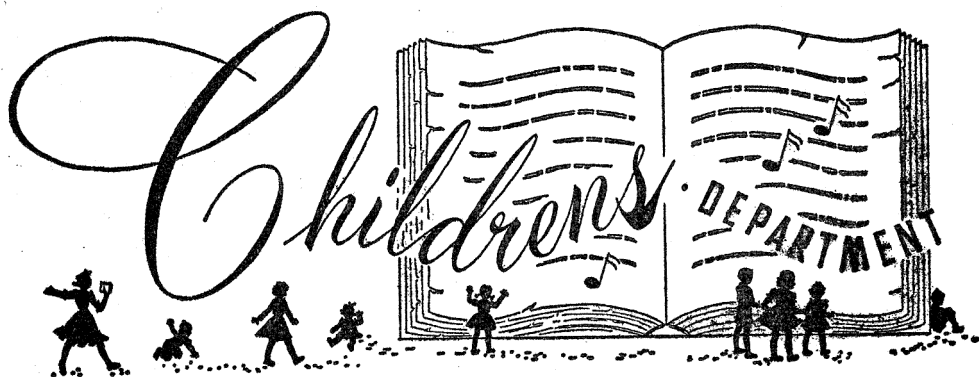
For example, ultra-microscopic animalcules of ugly, slate-colored green color invade with low, tricky deceit. Psychic attributes inherent in muddy, murky green animalcules are jealousy and envious malice. Both steal Vitamin A and other sustenance from the true "green chlorophyll" workers. The yellow group has plenty of nefarious shades and tints, represented by subtle pride of intellect, ambition and tyrannical love of mastery, who rob nutriment from the loyal, golden workers of love, devotion, and high spirituality. Ponder well whom you are feeding with your expensive high potency Vitamin A nutritional supplements.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17.

* * *

ROSICRUCIAN PRINCIPLES

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



The Soap-Bubble Fairy's Trip Around the World

THE Soap-Bubble Fairy, sitting on the edge of a cloud, was thinking how nice it would be to go somewhere she had never been and see something she had never seen.

As she was thinking, along came Mr. Wind. Mr. Wind is very boisterous at times, and when he saw the Soap-Bubble Fairy sitting there, he rushed into the cloud and scattered it every which way. One little wisp of it flew off in one direction, and another little wisp floated away in another.

The Soap-Bubble Fairy had to leap into the air and spread out her wings to keep from falling. At first she was very vexed, but Mr. Wind only laughed at her and started to rush off again. Then the Soap-Bubble Fairy suddenly thought of something.

"Oh, Mr. Wind! Oh, Mr. Wind!" she called. "Won't you take me with you to see the world?"

Mr. Wind is very changeable. One minute he is wild and rough. The next minute he is gentle, agreeable, and good-natured. So now, after his teasing, he decided that it would be great fun to have a little fairy go with him on his travels. So he told her to hurry and find a nice soap bubble, just the right

size, to ride on, and he would take her with him. Then he flew up into the tops of the trees and played with them, tossing their branches gently from side to side, while he waited.

The Soap-Bubble Fairy darted down to Earth, quicker than you could say "Scat!" She hunted around until she came to a back yard in which some little folks were blowing soap bubbles. She watched until she saw one that was just what she wanted—not too little, not too big. Then she jumped on it, called to Mr. Wind, who picked her up in a minute, and away they sailed.

They had not gone far when they came to a great big, blue ocean.

"Now," said Mr. Wind, "I'll show you something."

He swooped down over the water and blew on it until ripples began to dance over the surface. Then little ruffles of foam appeared. Next, waves began to form. The Soap-Bubble Fairy watched all this with great interest.

Higher and higher grew the waves. Faster and faster roared the wind. The Soap-Bubble Fairy laughed when she felt the salt spray on her face. She felt right at home. The foam on the waves was so much like her own soap

bubbles. She was having a grand time.

Then they met a ship. Mr. Wind chuckled and something started to happen which at first the Soap-Bubble Fairy did not understand. The ship began to roll from side to side. Some of the waves washed clear over its deck. Soon the Soap-Bubble Fairy saw little black specks dashing about from place to place on the deck as if they were in a great hurry. All at once she realized what was wrong. Why, those little black specks were people, and they were scared! They thought that Mr. Wind was going to wreck their ship. Just then Mr. Wind blew a dreadful gust that almost turned the poor little vessel over on its side.

"Oh, don't, don't!" cried the Fairy.

"Why not?" grumbled Mr. Wind. "I think it would be fun to topple them over and give them a wetting."

But the Soap-Bubble Fairy begged very hard that he would spare the frightened people on the ship.

"Oh, all right," said Mr. Wind, to his new little friend, and he took the ship in his big, strong arms and pushed it along over the water. In fact, he pushed it on ahead of him for several hours, for Mr. Wind is very strong and can work hard when he wants to.

By and by Mr. Wind grew tired of this, so they left the ship and the ocean and flew in over the land again. Mr. Wind had recovered his good nature by this time, so when he saw at one edge of a meadow a group of children who seemed to be having some difficulty, he immediately went over to see what the trouble was. He found that they had a brand new kite, a beautiful white one with gold stars on its wings, but they couldn't get it to float. Mr. Wind obligingly seized it and carried it high up into the air. Soon it was sailing along like a great white bird.

The Soap-Bubble Fairy was very glad when the children laughed and seemed to be happy, for the fairies, you know, are the friends of all little folks.

Before leaving the meadow, Mr. Wind

took the Soap-Bubble Fairy over to visit the pixies. The pixies were very busy that morning—house cleaning! Every little pixie was standing on a leaf and holding a petal of his flower in his hands. He was shaking it up and down, and what do you suppose flew out? Why, little puffs of golden yellow pollen. Mr. Wind got busy right away and picked up those little bits of flower dust and carried them from one blossom to another, just the way the postman picks up letters and carries them from place to place. That is one of Mr. Wind's duties and it is a great help to the fairies.

Soon after this Mr. Wind and his little companion found themselves in a country which seemed to be a land of windmills. Mr. Wind explained how this country, which was called Holland, was so low that the water from the ocean and rivers would overrun all the people's fields if it was not pumped and drained off. Here Mr. Wind spent several hours turning the windmills which worked the drain pumps so that the people could use their land.

In the afternoon they came to a big city, and Mr. Wind took the Soap-Bubble Fairy to visit a friend of his. The friend was a little lame girl who had to sit all day in a wheel chair. It was in front of a window where she could watch the people pass to and fro on the street below. She was a very pretty little girl with long silky, golden curls and bright blue eyes in which there was a gentle, pained expression.

It had been a very hot day and the little girl's face looked pale and tired. So Mr. Wind rushed through the window, like the good comrade he can be, and caught up her golden curls and tossed them about. This made the little lame girl laugh, and when she felt his cool breath on her cheek, the tired look left her face.

Then what do you suppose the Soap-Bubble Fairy did? Why she waved her wand in front of the little lame girl's

eyes so that she could see the Soap-Bubble Fairy floating by upon her soap bubble. The little lame girl had probably never seen a fairy before, and she laughed again, and clapped her hands so merrily that several people on the street looked up and smiled, cheered by the gay sound.

Only one man did not smile as he looked up. Instead he frowned, as if annoyed. He felt very cross, for he was a fat man and he didn't like hot weather at all. He saw a dog sitting on the curb looking just as hot and tired as he felt himself. So, because he was a very cross man indeed, he kicked the dog and it ran away yelping. This made Mr. Wind quite angry, for although Mr. Wind often plays tricks on people, he is usually kind hearted. So he hurried after the man, snatched his hat off his head, and rolled it along the sidewalk ahead of him. The Fairy laughed because she thought the man was getting just what he deserved. He ran after his hat and just as he was about to catch it in his hand, Mr. Wind snatched it up and rolled it on again.

"Faster! Faster!" cried the Fairy, and faster and faster they went, until finally the man could run no longer. He sat down on the curb to rest. Then Mr. Wind relented and dropped the hat down beside the man, and he and the Soap-Bubble Fairy went on their way.

At nightfall they came to a forest. In a clearing in the middle of it was a tent with a camp fire in front of it. The people in the tent had gone to bed without putting their fire quite out. Mr. Wind chuckled gleefully, for he was in a teasing mood again.

First Mr. Wind blew on the ashes until a big blaze started up. Next he took an armful of coals and scattered them everywhere. Then he carried the sparks up into the trees and whirled them around and around and around.

From every direction the fire fairies came hurrying to see what the trouble was. They scurried about with the scat-

tered coals, and followed the sparks up through the trees. Fortunately, one little fairy flew into the tent and sat on the man's pillow to whisper in his ear that he must come and take care of the camp fire. Soon all was quiet again, for Mr. Wind was tired of being bad and making trouble for everyone. He picked up his little fairy companion, on her bubble, and carried her gently home and dropped her in the back yard.

Next morning the Soap-Bubble Fairy was playing a game. The children were blowing bubbles again and the Soap-Bubble Fairy would jump on one of them, ride it away up high, until it was nearly ready to burst. Then she would jump off, spread her wings, and float gently down to settle on a new one which was just beginning its journey. As she played, the Soap-Bubble Fairy was wishing that all the little children could take a trip around the world and see all the sights *she* had seen. Then she had a lovely idea. If she could not take all her little friends around the world she would bring the world to them. That is why, my dears, when you see a soap bubble, it always has pictures and colors painted all over it, just like a little world of its own.

—Sylva Baker in RAYS FROM THE
ROSE CROSS, October, 1935.

OUR EVOLUTION

(Continued from page 8)

The Divine Hierarchies who have guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their worlds, and with their help we shall eventually be able to accomplish the elevation of humanity as a whole, and attain to an individual realization of glory and immortality. Having this great hope within ourselves, this great mission in the world, let us work as never before to make ourselves better men and women, so that by our example we may inspire others to lead a life that brings liberation.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

Centuries have rolled by since a high spiritual teacher having the symbolic name Christian Rosenkreuz—*Christian Rose Cross*—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion, and to explain the mystery of Life and Being from the scientific standpoint, *in harmony with Religion*.

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from sale of Fellowship books largely support the Institution.*

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

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

RAILROADS IN THE SKY

(Continued from page 39)

for many years a little monorail car has been shuttling United States Senators underground between their office building and the adjoining Capitol.

The most famous existing monorail, however, is at Wuppertal, in the Ruhr district in Germany. Nine and a half miles in length, it is suspended, overhead type—like the new Houston line. It's been running, without a single fatality among a total of 310,000,000 passengers since 1902.

"Overhead, upside-down railroad," though a clumsy phrase may be a more accurate description of tomorrow's mass transportation than the word "monorail." While the Houston line has just one rail, the Gibbs & Hill design for Los Angeles is actually a narrow gauge railroad, upside-down with the trains suspended from two rails, three feet apart. This split-rail design, engineers point out, makes switching a lot simpler than the single rail and offers other advantages. Rails, for example, can be enclosed inside a longitudinal box girder, treated with acoustic material, and they rest upon a resilient, sound-deadening bed. Gyroscopes would not be necessary in the split-rail design. Even under stress equivalent to a 70-mph. wind, the cars would lean less than ten per cent from the vertical—less than some surface trains as they round a curve at high speed.

Maintenance costs on the monorail should be low. An enclosed track is safe from rain and snow. Brakes and motors on top of the cars are readily accessible for inspection and repairs.

What will it cost to ride it? According to the Los Angeles plan, the rate may be about 2.8 cents per mile, which compares with an average nation-wide cost of 8 cents a mile for operating a privately-owned automobile, and no more than you pay now to ride a bus or train which is tied to earth.