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"Coming Events Cast Their Shadows"

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without **distorting** our viewpoint of whatever we may investigate.

True Religion embodies both Science and Art, for it teaches a beautiful life in harmony with the laws of nature.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity. There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

Religion held sole sway in the so-called dark ages. During that time it bound both Science and Art hand and foot. Then came the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

Such a state cannot continue. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious order of the 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.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by The Rosicrucian Fellowship.

THE
Mystic ... LIGHT



Tennyson Today

VIA MYSTICA

NO other English poet of Tennyson's time won so much popularity while alive, and the *Encyclopædia Britannica* informs us that "no living poet has ever held England . . . quite so long under his unbroken sway as Tennyson did." The nineteenth-century world respected and loved Alfred Lord Tennyson, Poet Laureate of the Victorian Era.

Then a reaction set in. The arts embraced new ways, and threw off the old smug and artificial aspects of the Victorian Era. But the disillusioned debunkers of the modern world also lost much that was fine in Victorianism—reverence, chivalrous feelings, spiritual wholeness, and the sense of life's meaning, purpose, and duty. They dismissed Tennyson's poems as "pretty ornaments." They wrote off his tender and exalted sentiments as "misty sentimentality." They called him a "stuffed shirt" because he knew the dignity of life. The neo-barbarians of criticism were insulting or at least patronizing toward the refined and idealistic singer of Victorian England.

Today, with our multiple problems and anxieties, more and more of us are turning to Tennyson for guidance. We are trying to recover the best of Victorianism—not the complacent compromises, but the sublime feelings, the illumined insights, the prophetic visions

of a nobler order. Tennyson helps us to find the stability and the sense of direction which we need so much at present. "He delighted in entering into the feelings of all ages," as Hippolyte Taine reminds us in his classic *History of English Literature*. Thanks to his historical perspective, our poet lifts us beyond the confusion of the moment:

I doubt not thro' the ages one increasing
 purpose runs,
 And the thoughts of men are widen'd with
 the process of the suns.

Tennyson completed an age, yet much of his work throbs with vital current interest today. With the present Tennyson revival, worthy critics approach him again as a wise and sensitive human being, rather than as a formal monument. This artist was a student of books and men. His emotions ranged from the restless yearning for adventure to the desire for philosophic peace. Critics agree that his supreme lyrics are second to none in the English language, exquisite in form and rich in feeling. As a teacher, Tennyson is greatest in his vision of a federated world, his accent on human rights, his mystical message of the ultimate unity beneath all diversity, his synthesis of physical and spiritual science. He assimilated the evolutionary thought of his time, yet his life-evaluation is deeply spiritual in char-

acter. Many insights of timely significance greet us in Tennyson's poetry, and the eternal aura of beauty is present always.

Tennyson was a deep student of Homer, Theocritus, Virgil, Chaucer, Spenser, Milton, Wordsworth, Shakespeare, Carlyle, Herschel, Chambers, Isaac Taylor, and the Arabian poets. His appreciation of the great helped him to achieve greatness. Inspired poets expanded his human sympathy and esthetic vision, while thoughtful prose writers stimulated his keen intellect.

Tennyson was a true gnostic, and therefore something of an agnostic, too. Many veils are lifted for the reverent seeker, but other veils remain. Man cannot penetrate to the utmost depth of boundless omniscience. But the mind that humbly acknowledges its ignorance and seeks more light is always open to growing illumination. Callous sceptics who do not want to know any more, and callous dogmatists who think they already know it all, have simply closed their minds. Tennyson's was the direct awareness of the mystic rather than the authoritarianism of the orthodox theologian. He was not ashamed to confess agnosticism in regard to the unknown, but what he had of spiritual knowledge he knew with certainty by inner experience rather than blind belief.

Tennyson urged that spiritual *science* be recognized by the modern world. Not only by the mystical vision of pure love, but also by the scientific study of natural law, man finds his way to God. "The Higher Pantheism" is well known:

God in law, say the wise, O soul, and let
us rejoice,
For if He thunder by law the thunder is
yet His voice.

Tennyson's dynamic mysticism found expression in important ideals of social reform—women's rights, children's rights, social justice, and world federation to end war. Tennyson's mystical sense of unity, which made him a practical idealist, has been superbly inter-

preted by Evelyn Underhill, Caroline Spurgeon, and several other writers. William MacNeile Dixon reminds us that "the central doctrine of his political and social creed was the doctrine of equable progress under the reign of law." Tennyson knew that life itself is too great for men to misuse it. He anticipated enduring peace, when the nations of the Earth truly unite in spirit:

I dipt into the future, far as human eye
could see,
Saw the Vision of the world, and all the
wonder that would be:
Saw the heavens fill with commerce, ar-
gosies of magic sails,
Pilots of the purple twilight, dropping
down with costly bales . . .
Till the war-drum throbb'd no longer, and
the battle-flags were furld
In the Parliament of man, the Federation
of the world.

By way of biography, Alfred Tennyson was born in an English country village, Somersby in Lincolnshire. He was the fourth in a family of twelve children. His father was a scholarly clergyman, and his mother was the kind of person whose children could be expected to love poetry. Alfred was early inspired to write by family influences, and by the quiet, beautiful scenes about him. After he had spent five years at the grammar school at Louth, his father continued his education at home for a time.

In 1827, eighteen-year-old Alfred and his brother Charles published an anonymous collection of rather promising verses. Next year, they entered Cambridge together. Their talents were stimulated when they were taken into a literary and intellectual society which included such brilliant members as James Spedding, Arthur Hallam, and Edward Fitzgerald.

Alfred Tennyson won the Chancellor's Prize medal for a blank verse poem. The shy lad did not stand at the top of his class at Cambridge, but he considerably improved his poetic gift while he was there.

In 1830, Tennyson published his first signed volume, *Poems, Chiefly Lyrical*. Some of the poems are over-sweet, immature, and lacking in control, but they all display a delicate ear for words. "The Mystic" is the most revealing poem in this volume: "Ye know him not; he was not one of ye. . . ."

Two years later, the young man published an excellent volume entitled simply, *Poems*. It includes "Oenone," with the message: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power." It also includes "The Lotus-Eaters." One aspect of Tennyson's nature was very much at home in the dreamy land of the Lotus-Eaters, in epicurean refinements and golden langours. At twenty-three, this poet was very much the dilettante. But Tennyson reveals deep-felt mystical insight in "The Two Voices":

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare.

Tennyson's early poems impressed many critics as nothing more than beautiful and delicate keep-sakes. One critic rashly characterized his poetry as:

A jingling medley of purloined conceits
Out-babying Wordsworth, and out-glittering
Keats.

The early published poems of Tennyson were so criticized that he remained silent for ten years. Another reason for his long silence, however, was the sudden death in 1833 of his college friend Arthur Hallam. This supreme sorrow plunged him into paralyzing pessimism, from which he would escape only with a growing trust in God.

In 1842, Tennyson published a two-volume edition of poems old and new, entitled *English Idylls*. Here we find the poem "Locksley Hall," with its dream of a warless world. Here also we find the poem "Ulysses," the poem

of the adventurer who cannot tarry at ease, but is ever eager to push on into the unknown for new experience. It is interesting to compare the character of Tennyson's Ulysses with that of his lolling Lotus-Eaters. Also, it is fascinating to compare Tennyson's treatment of Ulysses with that in Homer's *Odyssey*. Tennyson's Ulysses exclaims:

I cannot rest from travel; I will drink
Life to the lees . . .
For always roaming with a hungry
heart. . . .
I am a part of all that I have met;
Yet all experience is an arch where-
through
Gleams that untraveled world, whose
margin fades
For ever and for ever when I move.
How dull it is to pause, to make an end,
To rest unburnished, not to shine in use!
As though to breathe were life. Life piled
on life
Were all too little, . . . yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human
thought.

The death of Tennyson's father brought his university career to an end without a degree. The Tennysons felt the pressure of comparative poverty. Alfred tried to help his family by means of an ill-advised investment which failed and left him penniless. He suffered a psychosomatic collapse which endangered his life. His friends answered his economic problem by prevailing upon the government to grant him a pension of two hundred pounds per year. It heartened Tennyson to know that Wordsworth regarded him as "decidedly the first of our living poets." He was able to carry on his work with unabated vigor.

In *The Princess* we have "a fairy tale as sentimental as those of Shakespeare," as Taine comments. "Tennyson here thought and felt like a young knight of the Renaissance. The mark of this kind of mind is a superabundance, as it were, a superfluity of sap." What is of serious significance in *The Princess* is Tennyson's message of woman's rights;

*The woman's cause is man's; they rise
or sink
Together, dwarf'd or godlike, bond or
free.*

The poet had many literary friends and admirers in England, among them Robert Browning and Thackeray. In America, Poe asserted: "I am not sure that Tennyson is not the greatest of poets." After Wordsworth's passing, Tennyson succeeded him as Poet Laureate.

In 1850, Tennyson published *In Memoriam*, a tribute to Hallam which had occupied him for seventeen years. Eleanor Bustin Mattes has written a scholarly volume entitled *In Memoriam: The Way of a Soul*. Therein she tells of some influences which shaped the poem. Not only Tennyson's tragic bereavement, but also his study of natural science, made him acutely conscious of the mutability of things in our relative realm of time and space. Yet his familiarity with the philosophy of transcendentalism persuaded him that Life, rather than Death, has the last word. He refused to let any man-made dogma enslave him:

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And Thou, O Lord, art more than they.

When Tennyson reflected upon the fate of his friend in the after-life, he speculated that higher Intelligences had welcomed him:

And led him thro' the blissful climes,
And show'd him in the fountain fresh
All knowledg that the sons of flesh
Shall gather in the cycled times.

That which men have "the likest God within the soul" supported Tennyson's trust in the invincibility of life, and the ultimate triumph of the good.

Tennyson married Miss Emily Sarah Sellwood, and this marriage inspired some of his richest poetic attainment. He was at the height of his popularity when he published *Enoch Arden* in 1862. This book contains his significant

mystical poem, "Flower in the Crannied Wall":

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

In 1865, the poet published *Maud*, a masterpiece of passion and emotion which contrasts with his calmer writings:

Tennyson's *Idylls of the King* (1859 to 1872) won the poet a peerage. He was right at home in the legends of chivalry. It is interesting to compare his handling of the Arthurian legend with the cognate writings of Layamon, Geoffrey of Monmouth, Nennius, Gildus, Ware, Malory, Spenser, Swinburne, Morris, and Robinson. Some present-day critics prefer Edwin Arlington Robinson's "Merlin" to Tennyson's "teatable" Idylls, but this author must confess that he finds Tennyson equally interesting. "The Holy Grail" expands our mystical awareness. In the poem "Elaine," we are captivated by "Elaine the fair, Elaine the lovable, Elaine, the lily maid of Astolat." And when we read "The Passing of Arthur," we cannot but thrill to his words:

The old order changeth, yielding place to
new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the
world.

Tennyson's King Arthur also wisely affirms "More things are wrought by prayer than this world dreams of."

In 1885, Tennyson published *Tiresias and Other Poems*, containing "The Ancient Sage." This mystical poem takes cognizance of the fact that the Nameless speaks in us. The Spirit is in all that we see and hear, but the absolute reality of the Spirit is beyond time and space. "The Ancient Sage" inspired William Muir to develop a profound philosophy, which he expounds in *The Mount of Vision*.

Tennyson experienced episodes of

mystical awareness from boyhood on, "a state of transcendent wonder associated with absolute clearness of mind." He knew by direct experience that the greatest realities of being are invisible and intangible, knowable only to spiritual perception. Things need not cast a shadow to be real. Tennyson pronounced the spiritual to be "the true and real part of me." He knew the "only true life" to be timeless; he rose to a "wisdom heavenly of the soul." For most of mankind, as he realized, "knowledge comes, but wisdom lingers." Men live on various levels, and their awareness is according to their stage of spiritual development. The mind of Tennyson was not without obscurities and doubts, which he frankly confessed, but he rose to a plane where he was able to catch the unifying vision of great truths which the world much needs. *Lord Alfred Tennyson: A Memoir by His Son* informs us that "religion was no nebulous abstraction for him. He consistently emphasized his own belief in what he called the eternal truths, in an omnipotent, omnipresent, and all-loving God, who has revealed himself through the human attribute of the highest self-sacrificing love, and in the immortality of the soul."

Among the evidences of universal mind-stuff, Tennyson takes cognizance of telepathy in "Aylmer's Field":

Star to star vibrates light; may soul to
soul
Strike thro' a finer element of her own?

Telepathy is not just a clever mind-reading trick, but indisputable evidence of the one universal pool of consciousness.

Tennyson was convinced that he created some of his deepest passages under the direct influence of higher Intelligences. His occult wisdom is beautifully expressed in "The Sisters":

My God, I would not live
Save that I think this gross hard-seeming
world

Is our misshaping vision of the Power
Behind the world, that make our griefs
our gains.

In one of his early sonnets, Tennyson voices the Platonic concept of Recollection. When the poet lay on his deathbed, he praised the Theosophical writings of Blavatsky. All his life, Tennyson was an illumined mystic. Sometimes he communicates cosmic consciousness, as in these excerpts from the poem "De Profundis":

Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,
Whirl'd for a million aeons thro' the vast
Waste dawn of multitudinous-eddy
light—
Out of the deep, my child, out of the deep,
Thro' all this changing world of change-
less law,
And every phase of ever-heightening life,
And nine long months of antenatal gloom,
With this last moon, this crescent—her
dark orb
Touch'd with earth's light—thou comest,
darling boy. . . .

Out of the deep, my child, out of the deep,
From that great deep, before our world
begins,
Whereon the Spirit of God moves as He
will—
Out of the deep, my child, out of the deep,
From that true world within the world
we see,
Whereof our world is but the bounding
shore. . . .

In finite-infinite Time—our mortal veil
And shatter'd phantom of that infinite
One,
Who made thee unconsciously Thyself
Out of His whole World-self and all in
all—
Live thou! and of the grain and husk,
the grape
And ivy-berry, choose; and still depart
From death to death thro' life and life,
and find
Nearer and ever nearer Him, who wrought
Not Matter, nor the finite-infinite.

But this main miracle, that thou art thou,
With power on thine own act and on the
world.

Universal compassion is ever the practical fruit of authentic spiritual experience. Tennyson expressed deep

admiration for sweet Francis of Assisi, who in his wholeness called even the lower animals sisters and brothers.

Tennyson experienced intuitive openings which amounted almost to revelation. He felt that his soul had known a nobler place, and that the living soul of his departed friend, was flashed upon his own. But of course he could not know all the deeper mysteries of the superphysical realm, so like the rest of us he had to content himself in large



measure with the "working hypotheses" of speculative theology. He wondered in what state his soul was before his birth, how the departed could remain in connection with those they loved on Earth, how God is connected with manifest Nature, and how God communicates Himself to the individual soul. He searched into obscure mystical philosophies, cultivating his latent sense of spiritual perception to a rare degree, but with growing awareness he became increasingly humble.

When young Tennyson knew the mystical experience, he supposed that his personality was dissolved away into

boundless being. But Stopford A. Brook supplies the following interpretation of Tennyson's mature concept, in a rewarding volume entitled *Tennyson: His Art and Relation to Modern Life*: "The soul was a part of God's life, but in that general life it had no self-consciousness. When a man was to be born, a spark of the divine essence was taken forth out of the vast Deep of Spirit, and for the time of life on earth was enfolded in that which we call matter, with all its relative limitations, in order that the soul might develop and realize a separate personality. The use of blood and breath is to outline personality. When a man dies, he has secured for ever a distinct being. The soul comes, then, out of the vast Deep of God and returns to it again. It comes impersonal; it returns to it a personality."

Tennyson, who had clear ties with our modern scientific age, was an evolutionist. He saw our lives as the evolutionary development of seeds from the Divine Essence. Individual personality is the spiritualized product of life in the body. There seem to be younger and older personal souls. When a distinct personality is realized, God must have further uses for it, although we do not know exactly what they are. According to the doctrine of rebirth, the personal soul progresses from state to state in repeated embodiments. This is a heartening hypothesis of ever-enlarging fulfillment.

By way of summary, Tennyson is second to none as a lyric poet and master of form. He takes us up to serene heights where we can see our lives in the long perspective. There are still some critics who dismiss as mere compromise his synthesis of physical and spiritual science. But Dr. Nicolson reminds us that his message carries a great therapy which our high-pressure age cannot lightly dismiss:

"To perplexed and anxious minds, he brought (and still brings) complete intellectual and moral relief."

The Law of Love

GLADYS L. SCHULTZ

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.—St. John 1:1-5.

CONCEIVED in Love in the Mind of Father-Mother God, mankind was sent forth into existence as Virgin Spirits, endowed with all potentialities of the Creator, one of these being innate Love, the power to create. In order to develop these powers, man was given the germ of the dense body in which he would eventually function upon the Physical Earth. This he developed and perfected through the ages as the need arose. At a certain stage, mentioned in Genesis as the time when Adam and Eve ate of the Tree of Knowledge of Good and Evil, a brain was developed, and man was then able to create mentally as well as physically. From that day forward he was to learn to govern himself from within, *and generation was to be transmuted into regeneration* by the power of love working through the mind. As St. Paul so graphically stated, "Be ye transformed by the renewing of your mind." Thus briefly is outlined the origin and aim of man's existence.

Mankind, the highest form of Earth life, is a growing child of God, a Divine Flame of Infinite Power! What is that inherent urge that leads him onward and upward, that makes bright the darkened path and easy the yoke of burdens? It is Love, out of which we came, into which we shall return, and without which life could not be. God is Love, "and in Him we live, move and have our being." God is everywhere present,

all-wise and all-powerful. Once this significance becomes rooted in the consciousness, all existence takes on added meaning. New horizons open to the understanding, mere thought becoming illumined with the light of understanding, Divine Love, and in that union the Creative Power of the Word germinates and grows. It is the Truth that sets men free.

Love is indeed the sweet mystery of life. It is more than the trusting love of child for parent, the self-sacrificing love of parent for child, the warm respectful regard of friend for friend, or the deepest affection existing between men and women. It is the LAW of life. It is God, or Spirit, everywhere present. It is the Divine Intelligence that arranges all things in order. It is the Power that keeps the universe in action, ever progressing. It is all three in one, and it exists in every atom of the universe from clod to God. Contemplate an infinitesimal grain of sand, a leaf, a form of lowest animal life—then man himself. Do you not see within each, Life, Wisdom, and Power? Even in a tiny grain of sand there is life and a certain element of intelligence that keeps the atoms together. The leaf displays a greater degree of both; and in animal form all three qualities exist with limited power of action. But observe in man the unfolding of all three potentialities! With the acquisition of mind, man was made his own judge with the operation of free will. Through choice, he continues to learn the Law in the school of experience. If he chooses to sow evil, he reaps likewise. Good brings equal reward. Thus is the Law written in heart and mind and eventually becomes what is known as conscience.

All through recorded history we find written the fate of men and nations who failed to be guided by the Spirit of Love,

and their works are as the plant that withereth away. They must await the dawn of another season or age in which to start anew the growth toward Perfection, which is the aim of all existence. Christ Jesus, who reached that ultimate, said, "Be ye therefore perfect even as your heavenly Father is perfect." He came upon earth to manifest the Way and the Truth, which every aspirant may, and must ultimately follow.

Previous to Christ's incarnation, the Scriptures elucidated the Law, and the people looked for One to come who would fulfill its promises. However, they had so immersed their consciousness in needless restrictions of outer form, that the inner growth of Love was not sufficient to light the mind to a recognition of Infinite Love in the manifested Christ. Christ Jesus said: "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" Then He lovingly continues, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The people of that day were selfishly seeking a Messiah who would, without any effort on their part, remove the shackles that bound their nation, and

establish the Kingdom of God on Earth at that time. They did not realize, even as many today, that the Kingdom of God was and is a very personal thing, and that it dwelt within them.

When Christ entered the physical body of Jesus, He took upon himself the lowliness of human form and raised Jesus, who was an advanced Initiate, into a higher state, thus showing mankind that the Way of Attainment is a preparation and a growth from within. His whole ministry and life were the fulfillment of the Law because He manifested the perfect love, Infinite Love, which is spirit in action. It is the only way to the Kingdom of God and it leads first of all to a recognition of its location; *which is the Inner Self of every man*. St. Paul said, "Know ye not that your bodies are the temple of the living God?" Christ Jesus was accused of blasphemy when He said, "I and the Father are one," and He answered their accusations by asking, "Is it not written in your law, I said ye are Gods?"

The Kingdom of God is not a far off place, but nearer than hands and feet, and because it is *within* the heart or inmost part of man, it is the most difficult to find. Man's sense consciousness has for a long time been centered on outward things. He has been occupied with material things, satisfying the wants of the body to the detriment of the inner requirements. Present day society presents complexities that demand more time than is necessary for the welfare of the individual. Simplicity of living has been swallowed up by social appetites, and this day's history is becoming a repetition of the cycles gone before. Materiality, lust, and greed have overshadowed the light that must grow within. "Seek ye first the Kingdom of God and His righteousness" must be realized as a Truth and a necessity, and *its precepts practised*. Otherwise the nations of our time will decay and wither away, as did many civilizations of the

(Continued on page 410)

The Spirals of Evolution

ROBERTA P. WISEMAN

NOTHING develops in a straight line. Everything in Nature gravitates toward a circle. The great, all-wise Creator provided globes of gradually increasing density for the involution and evolution of the human species. God is everywhere and has no circumference; and the globe of the Earth and all other globes used for His sublime purpose are subject to the law of change. New continents rise from ruins long buried in the sea. New cultures supersede the old customs and conventions, making them appear fantastic and strange to the new age.

Our life at birth is only a narrow circle. As we grow older the breadth of our activities and of our thoughts spreads like an ever-widening sphere having no visible horizon. Our minds can evaluate only what they feed upon. Until we discover something we consider superior to the rules we have been following through life, we either drift with the tide, if that be the circle in which we move, or stubbornly cling to unproductive habits. When we do break out of our self-evolving circle, it depends upon the strength of the soul as to whether we are again to be hemmed in on a continuous treadmill of habit or conventional social usage, or expand into another spiral of the ever-widening circle of spiritual awareness.

There is no enclosing wall to keep us from expanding. What may seem to be the last word in wisdom today may prove to be only a hint of what will develop tomorrow. One day man will find himself in a world so far beyond his fondest dreams that today's wonders will seem as antediluvian as the stone age. We are only a partial presentment of God's image and likeness, but we represent prophecies of what to expect in a new and better age.

Every action may be a step upward if scientific methods of procedure are carefully followed. When we anticipate the marvelous freedom and power a higher order of being will bestow upon us, it is not difficult to maintain our faith in a brighter future for mankind in spite of the skepticism of the conventional adherents to the old school of thought. There remains a hidden chamber in our souls that is never opened; it belongs to God alone.

Every past memory or achievement shrinks before the boundless possibilities of man. When we think of what is facing us in a future state of being, our past history seems tame by comparison. When we learn to honor our own souls because they are a part of the great Cosmic Miracle, we are prompted to study and improve the workings of our minds toward the end that our mental powers be used to elevate every thought and action. It can become a fascinating occupation to weigh all activities and experiences in the balance and seek to make of every reaction a part of a scientific and constructive ladder toward perfection.

We can learn to live a life of unity with the Divine. Alertness and sincerity can soon demonstrate how wasteful and deteriorating are frivolous or unworthy projects. When we perform all services with a generous and grateful heart, we may rise in the morning and retire at night with the safe, sure knowledge that the provider of all things, our Heavenly Father, blesses our ways. Every compromise we make between right and wrong or between our own egotism and selfless service for the good of all, costs us part of the world of Heaven. The realization of ephemeral pleasures always proves disappointing and brings no lasting rewards. Even the hedonist

is forever seeking something new in a vain attempt to find satisfaction.

Our first acquaintance with higher values is apt to be purely academic. They seem very beautiful when expressed in smooth flowing verse or song. When we discover that these idealistic principles are practical and workable, we are making the twin discovery that God is working with us and through us. Our minds and souls must be touched before we are fired with spiritual aspirations.

Every child should be trained from the beginning to realize that his success or failure in the adventure of living affects everything and everyone about him. His plastic nature lends itself to the perception of the importance of right actions. What is firmly established in



the maturing vital body has a strong likelihood of remaining through life.

The great cosmic forces are slowly refining the bodies of man, the spiritual extracts of one life on Earth becoming the matrix for the physical atoms of the next body when the Ego returns to Earth. Our senses are steadily growing more acute. Clairvoyance and clairaudience, the higher octaves of physical seeing and hearing are slowly developing.

The pioneers of the race are developing a new area in the brain (containing the pineal gland and the pituitary body) which will bring about a closer communication with those on the other side of the veil, as well as the power to recall past lives. Since the right side of the brain is under the control of Mercury and the left dominated by Mars, it is quite evident that the left hemisphere

of the brain is the more active in a large portion of mankind. The heart is also situated on the left side of the body, but esoteric scientists inform us that this organ, is gradually moving to the center of the body and the right side. Although an involuntary muscle, the heart is cross-stripped like a voluntary muscle. As the principles of love and brotherhood increase in strength the cross stripes will become more numerous and the heart will become a voluntary muscle which can be controlled at will.

Since the mind became sufficiently evolved to be of practical use, in the Atlantean Epoch, the doors of infinity have been open to humanity, for the mind is the link between matter and spirit. The desire body was well developed by then and the Atlanteans used the link of mind to gratify their desire natures. Thus they used the mind to develop evil magic, which finally destroyed the continent of Atlantis and most of its inhabitants.

We are only now awakening to some of the great powers of the mind. More and more people are beginning to realize how potent are its creative functions, and that each of us has the power to build a new heaven and a new earth within himself through that same creative power. The Aquarian Age, which is heralded by the Mystery Schools as an intellectual age, will bring us faculties far beyond the dreams of the most optimistic.

The soul, unlike spirit, is perishable, being the product of evolution. By right living, soul powers are acquired, but evil can destroy soul powers. Spirit can never be destroyed. The work of building the soul can be accomplished only through the mind. It is for this reason that many textbooks relating to the occult refer to the mind as "the path." We must therefore seek every means to spiritualize and elevate our minds. As Paul informs us, "To be carnally minded is death, but to be spiritually minded is life everlasting."

The Truth Sets You Free

*In the pale morning light a dream came to me,
I heard the wind talking, the wind from the sea:
"When you know the Truth, the Truth sets you free—
Free to live, free to serve. 'Tis immortality.*

*"'I am the Way,' saith the Christ in His sorrow,
And He is the Way, both today and tomorrow.
All other ways made by men in their power
Shall fail in their purpose when striketh His hour.*

*"'I am the door.' Entering there bend your head,
For 'I am meek and lowly,' He said.
'I am the light unto them who love light.'
To the selfish His light is the darkness of night.*

*"'I am the good Shepherd. My sheep hear my voice
And, though in the heart of a desert, rejoice.'
Ah, His blood drenched the Earth, not for Gentile or Jew,
But for all who drew breath or shall draw breath anew.*

*"When you know the Truth, the Truth sets you free—
Free to live, free to serve. 'Tis immortality.
True service is given as the rose gives perfume
Unto any small garden which is graced by its bloom.*

*"Take now your freedom and serve without knowing,
Or asking, or searching where the sown seed is growing."*

*The wind traveled on and died in the dawn,
And may many who read find some seed for their own
Small garden of memory where they meet Him alone.*

MARTHA ANDREWS,

Discernment and Criticism

DISCERNMENT, discrimination, and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of understanding becomes active, we discriminate. We discern by contrasts: we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and discrimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism upon others. It is one thing to contrast good with evil, and to choose the good and reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbor and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than even to discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criti-

cism. Yet everyone knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and shortcomings of others, if not himself guilty of equal shortcomings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse to taking his own medicine.

It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed.

It is not infrequently the case that an individual who habitually indulges in carping and severe criticism, imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellowman or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's gun be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether anyone has ever been made either wiser or better by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors.

Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticised, where it once springs from a sincere desire to benefit society or the person criticised. The private individ-

ual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order, and good government, they are, indeed, legitimate subjects of criticism. Even here it is the act rather than the individual that is a legitimate subject of criticism. When this right of the individual is ignored criticism ceases to be either beneficial or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said that is said with sorrow, rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about anyone. Such a person is by no means a general favorite, nor is he sought as a companion, unless it is with a view to secure his favor. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect, and goes out in genial good-will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another." If he sees faults in others, they serve to make him more careful in searching into his own life; and the reformation there found necessary, and the constant watchfulness needed in his own life, teach him greater charity and consideration for others.

It would not be believed to what extent this spirit of criticism is habitually

indulged, till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip and slander form the staples of conversation among both men and women is remarkable to say the least; and when criticism of others is removed from these, what indeed remains!

To refrain from condemning others is the first lesson we are taught in all the great religions. It is the very foundation-stone of the Brotherhood of Man.

With the great majority of mankind life consists in "keeping soul and body together." The feeding, clothing, and housing of the physical body absorb all one's active energy. The difficulty of getting into this earthly existence, the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is this middle class that is more apt to possess the necessary intelligence to appreciate the nature and bearings of its problems. They are less trammelled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new

fields. Occasionally a born aristocrat like Tolstoi, Schweitzer, or an Einstein, will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with conventional forms of thought, and a disposition to look behind all traditions. Very few things are taken for granted, and inquiry is inclined to dig deeper for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with a widespread dissatisfaction.

There has seldom been a time when so great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

The value of one's services and the beneficence of one's influence are always in reverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of democracy and brotherhood, as personal criticisms of individuals. It is true that in discussing measures and principles, names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause, who stipulates nothing and demands nothing, but works wherever he can find a foothold, who takes pains to commend and approve, but who never condemns or criticizes others, such a one has learned the true spirit of discernment and the wisest discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criti-

cize and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error; whereas, one who is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong, who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth; sink himself in its service; be as impersonal as truth itself; condemn no one; encourage everyone; help where he can as though he helped not; give public credit to every helper, and seek not credit himself; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centered soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves; so little unselfish love for truth. He who works for no reward, who would be content without it, finding his reward in his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air; and when he knows that he deserved it, lo! it is already within him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, and inspired.

—*New Outlook*, May, 1955.

King Arthur and His Knights of the Round Table

STEWART HARING

The Round Table constituted a Mystery School of the highest order, and those knights admitted to its sacred fellowship were Initiates of the Lesser Mysteries.

PART III

THE SYMBOLISM OF THE ROUND TABLE

IN THE tales of chivalry the name of Merlin is frequently introduced, but it is chiefly on occasions of great import. This legendary figure was a skilled magician well versed in occult lore, able to prophesy, and entrance others through hypnotism. He was the intimate counselor of four successive kings, up to and including King Arthur. Like all those, however, who prostitute spiritual power for material gain, Merlin eventually fell a victim and prisoner to his own black arts. An interesting sidelight in connection with Merlin is given in the Arthurian Mysteries in that at the request of Uther, father of Arthur, Merlin is said to have transported by magic art enormous stones from Ireland, to form the sepulchre of Pendragon, Uther's brother. These stones are what now constitute the monument called Stonehenge on Salisbury plain.

The romance writers have attributed several cities to King Arthur. The principal ones are Caerleon, Carlisle, and Camelot. Caerleon derives its name from its having been one of the stations of the legions during the Roman occupation. Latin writers call it *Urbs Legionum*, the City of Legions, which rendered into Welsh is Caerleon. There is a city by this name still on the river Usk, but it is thought that Cardiff was rather the scene of Arthur's court. It was a wealthy city. On one side it was washed by the Severn, so that the visiting nobles had the convenience of sailing right up to it. On the other side were beautiful groves and meadows, and

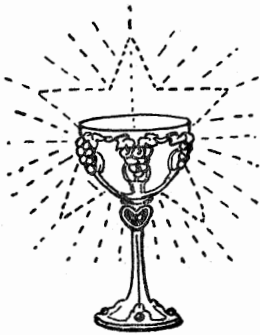
royal palaces with lofty gilt roofs, which made its grandeur rival that of Rome. Added to its fame were two churches; the one maintained a convent of priests, while the other boasted a choir consisting entirely of virgins who were dedicated wholly to the service of God. There was also a college of two hundred philosophers and astrologers who conducted an observatory, and who predicted events for Arthur according to their art. It is hardly likely that Carlisle was ever the place of Arthur's court, as that city is too far north on the Scottish border, and was probably nothing more than a military station.

When Joseph of Arimathea came to Britain he brought along the precious relics of the Crucifixion. Glastonbury Abbey was founded by this apostle to the Britons, and later he also built a castle to house the relics. This House of the Holy Grail was a Temple of Initiation whose very walls were interpenetrated by the more ethereal Temple of the White Brotherhood, a prototype of which is to be found in Solomon's Temple upon Mount Moriah. This was Camelot, later to be the true headquarters of King Arthur, and is now known as Winchester, a town just a few miles north of Southampton. In the Arthurian Mysteries this city is the symbol of the New Jerusalem, the Heavenly City.

We now come to the discussion of one of the most mystical objects found in the British myths. We speak of none other than the famous Round Table itself. Legend again harks back to Joseph of Arimathea as having instituted the Round Table in commemoration of the Last Supper which was partaken of at a round table, with the twelve Disciples

occupying double places, or twenty-four in all, with the double chief seat for the King, or Saviour. The myths themselves seem to attribute the origin of the Table to Merlin the Magician, but it is likely that he only acted in the capacity of restoring it to its original use in King Arthur's time.

This Round Table may still be seen in the castle at Winchester, and from its position of hanging upon the wall the resemblance is unmistakable to the famous rose windows so popular in church architecture. There is a "crucified" rose in the center, with twelve radii emanating forth, which signifies the central Sun surrounded by the twelve zodiacal



signs. Concerning this emblem, Hargrave Jennings writes: "This is the Naurutz, Natsir, or Rose of Isuren, of Tamul, or Sharon, or the Water-Rose, the Lily Padma, Pema, Lotus 'crucified' for the salvation of man—crucified in the heavens at the Vernal Equinox. It is celebrated at that time by the Persians in what they call their Nou-Rose, i.e., Neros, or Naurutz. The Tudor Rose, or *Rose-en-Soleil* (the Rose of the Order of the Garter), is the Rosicrucian 'Red Rose,' crucified, with its rays of glory, or golden sunbeams, or mythical thorns, *issuant* from its white, immaculate 'center-point,' or 'lily-point'—all of which have further occult meanings lying hidden in theurgic mysticism. All these are spokes in the famous 'Round Table' of the Prince (and Origin) of Christian knighthood, King Arthur. His table is

now hanging on the wall, dusty and neglected, over the 'King's Seat or Bench' in the Court-House on the Castle Hill of our ancient Winchester." (*The Rosicrucians—Their Rites and Mysteries.*)

The Round Table was so designed that it could seat thirteen persons, but true to esoteric doctrine, only twelve of these could be occupied, the thirteenth, or perilous seat, at the head of the Table always remained vacant. The twelve seats were to symbolize the twelve Apostles, with the thirteenth reserved for Christ, just as at the institution of the Sacrament. It has been suggested that the famous Table may have been used as a magical consulting disc around which the King and his knights sat to receive oracular instructions. It is of large dimensions and presents an appearance similar to the ancient prophesying-stones, of which a famous one is still in use at the coronation of British monarchs. This Stone of Scone, or Coronation Stone, found under the Crowning Chair at Westminster, allegedly once bore the inscription:

*"Ni fallat fatum, Scoti quocumque
locatum,
Invenient alpidem, regnasse tenentur
ibidem."*
(*"Should fate not fail, where this stone
is found,
The Scots shall Monarchs of that realm
be crown'd."*)

It is likewise similar to the divining-tables of the Shamans, and the enchanted speaking drums of the Lapps. Concerning the mysterious number thirteen and its relationship to a Temple ceremony, Max Heindel states: "If we take balls of even size and try how many it will take to cover one and hide it from view, we shall find that it will require twelve to conceal a thirteenth ball. The ultimate division of physical matter, the true atom, found in interplanetary space, is thus grouped in twelve around one. The twelve signs of the zodiac envelop-

ing our Solar System, the twelve semitones of the musical scale comprising the octave, the twelve Apostles who clustered around the Christ, etc., are other examples of the grouping of twelve and one. The Rosicrucian Order is therefore also composed of twelve Brothers and a thirteenth." (*The Rosicrucian Cosmo-Conception*, pp. 521-522.) Coupling this bit of information with the description of the Round Table, we may at once realize that it constituted a Mystery School of the highest order, and that those knights admitted to its sacred fellowship were Initiates of the Lesser Mysteries.

Jennings gives this further explanation of the central object of the Arthurian myth: "The Round Table of King Arthur is a Grand Mythological Synthesis. It is a whole Mythology in itself. It is perennial. It is Christian. By tradition, the Round Table of King Arthur devolves from the very earliest period. The illustration opposite a previous page was copied from the original with great care and attention. King Arthur, in the principal seat is idealized in the person of King Henry the Eighth, in whose time the Round Table is supposed to have been repaired and refaced. In the Revolution, Cromwell's soldiery, after the capture of Winchester, and in their fury at the imputed idea of *idolatry* (the Round Table is the English 'Palladium'), made a target of it. The marks of many balls are still conspicuous.

"The five-leaved Roses (Red and White Roses; *Rhodion*, Rhodes—Knights of Rhodes or of Malta, the successors of the Templars) typify the Ten Original Signs of the Zodiac. Red-Rose, Five Signs (Aspiration or Ascension); White Rose, Five Signs (or Leaves), Descension (or 'Con'-descension, or S. S., or Holy Ghost, the key of the whole *apotheosis*; according to the mystical Jacob Boehmen).

"The whole is radiant (notwithstanding that the rays are *green*; otherwise expressive of the '*Linea Viridis*', seu

'*Benedicta Viriditas*'—Rosicrucian) out from the 'seed-spot', or 'Golden Sun' (Grand Astronomical Central Flame), in the center. This double-rose, 'barbed' or 'thorned', Sol, is (in this form) the Tudor Rose (the *Rose-en-Soleil*, be it remembered, was another of the Tudor badges); it denoting the union of the Houses of York and Lancaster in the person of Harry the Eighth.

"It will be observed that each knight of the Round Table is seated as at the base of an *obelisk*. The architectural 'obeliscar' form (rayed, or spread, or bladed) is universal, all the world over, both in old times and in modern times.



The Egyptian Obelisks are sacred to the Sun. The Paladins of Charlemagne were Twelve in number. The Marshals of France should be twelve in number. The Judges of England, according to old constitutional *rationale*, should be twelve; as the number of a Jury is twelve. All these are mythical of the Twelve Signs, or Divisions, of the Zodiac, the Twelve Jewish Tribes, the twelve oracular stones in the breastplate of the High Priest of the Jews, and, in the Christian aspect of mysticism, the Twelve Apostles; with the 'Reprobate Condemned Central Sign' as Judas, the Traitor. The whole is Cabalistic in the highest degree; and therefore ordinarily unintelligible. It signifies the Second Dispensation, or the astrological reproduction and rearrangement of the Zodiac, when the original Ten Signs of the Ecliptic (mythically

the *gladius* of the Archangel Michael) became Twelve; and when the mystic system underwent the GREATEST CHANGE—presenting a new traditional and reproductive face.”

It must be remembered, however, that each seat at the Table was double and had two rays, or spokes, emanating toward it from the central rose. These rays were alternately red and white, with thirteen seats—twenty-six rays. There are thirteen lunations in a year, and counting the light and the dark of the Moon, there are twice thirteen, or twenty-six. The red rays represent the dark of the Moon, while the white signify the light.

The Knights of the Round Table were bound by the strictest oaths of loyalty, bravery, and chastity. A knight could be admitted to the holy fellowship of the Table only when a vacancy existed among the twelve, and then only after severe testing and outstanding deeds of valor on the part of the candidate. Legend states that a magic power wrote upon each seat the name of the knight who was entitled to sit in it. No one could succeed to a vacant seat unless he surpassed in valor and glorious deeds the knight who had occupied it before him. Each knight at the Table had to be attuned to his own particular zodiacal and planetary key vibration in order that the perfect balance of harmony at the Table might be maintained. If one presented himself to replace some companion of the order who had fallen, and he had not the proper qualifications, he would be violently repelled from the seat by some hidden cosmic force.

(To be continued)

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Iron rusts from disuse, stagnant water loses its purity, and in cold weather becomes frozen; even so does inaction sap the vigors of the mind.—Leonardo da Vinci.

A spiritual wave of great power and magnitude is coming to create the new Millennium for mankind and the world. The new spiritual charter is for all people of the world of whatever race or color—black or brown, yellow or white. All humans (men, women and children) are equal to reach out for spiritual heritage. All creeds are equally potent to guide to the Spiritual goal. Harmonious cooperation will be the watchword for future evolution. The present time of trouble will end, and the New Age will begin.

Knowledge and erudition in regard to sacred books such as the Bible, Vedas, and the Koran will not by itself help human souls. The life in the Spirit must begin with great humility and submissiveness to Divine Will and the making of the individual man and woman simple and innocent as children. Pride and self-esteem born of knowledge and ownership of properties and reputation should be cast aside.

The future is in the womb of the present . . .

Humanity will realize its God in the spirit of its consciousness . . .

The New Age of Science will open to the scientists who will begin the study of the inner worlds of creation. Remember the Eternal Verities Alone Count . . .

The message for the New Age is “Love all”—Love God and seek out more ways of loving Man and God.

The Divine Plan is being brought home to our leaders. They will see the Vision of Unity behind the surging humanity and life in all forms.

Go ye forth and speak of Peace and Goodwill to all Mankind of Love: Love of God, and Love of ALL living beings and creatures.

Humanity is not following a haphazard or uncharted course—there is a Plan.

Humanity determines the speed of its own evolution and the fulfilling of its own destiny under the Plan.

—*Health and Vision*, 9-56.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTY-FOURTH INSTALLMENT

The Scientific Method of Unfoldment

(Continued)



BUT if the aspirant to scientific soul unfoldment succeeds in making this fire of remorse and contrition sufficiently intense, then the seed atom will be cleansed of the sins committed day by day throughout the life, and even the things that have taken place before such exercises were taken up will gradually disappear before that cleansing fire, so that at the end of life when the silver cord has been loosened the aspirant finds himself without any panorama of life to take up his attention, such as all ordinary people are occupied with who have not been fortunate enough to be taught to practice this scientific method. The result then is that instead of having to spend in purgatorial expiation a period of time about one-third as long as the life lived in the dense body, he who steadily and unwaveringly practices this method finds himself as a free lance in the invisible world, not bound by limitations which hold and fetter all others, and therefore free to use his entire time while in the lower regions in the service of suffering humanity.

But there is a great difference between the opportunities there and here. Here

one-third of our life is taken up with rest and recuperation, another third is taken up in work so that we may obtain the wherewithal to keep this physical body fed, clothed, and housed; and only the other third is at all available for the purposes of recreation or soul growth. It is different in the Desire World where the Spirit finds itself after death. The bodies in which we function there do not require food or raiment, neither do they need shelter. They are not subject to fatigue either, so that instead of spending two-thirds of the time, as here, in providing the necessaries of the body, the Spirit is there free to use its instruments the whole twenty-four hours, day after day. Therefore the time saved in the invisible world by having lived our Purgatory day by day is the equivalent of that portion of an entire earth life which one spends in work.

Also during all that time thus saved no thought or care need be given to anything else but how we may help to further the scheme of evolution and aid our younger and less fortunate brothers. Thus we reap a rich harvest and make more soul growth in that post-mortem existence than would be possible in several ordinary lives. When we are reborn we then find ourselves with all the soul powers thus acquired and much further along upon the path of evolution than we could possibly have been under ordinary circumstances.

It is also noteworthy that while other

methods of soul unfoldment evolved and taught by other schools carry with them danger which sometimes may bring those who practice them into the insane asylum, the scientific method of soul unfoldment advocated by the Elder Brothers of the Rosicrucian Order is always bound to benefit everyone who practices it and can never under any circumstances cause any harm to anyone. We may also say that there are other helps that have not been mentioned here which are communicated to those who have proved their worth by their persistence. While they do not directly aim at the evolution of spiritual sight, this will be evolved by all who practice them with the necessary faithful perseverance.

THE HEAVENS DECLARE THE GLORY OF GOD

“THE HEAVENS declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.”

Everywhere for miles around us we see the glorious sunrise, bringing light and life to all; then the day star mounts high in the heavens, later to decline towards the western horizon in a glorious burst of flame as it sinks into the sea, leaving an afterglow of indescribable, variegated tints coloring the heavens as with liquid fire of the softest and most beautiful hues, which the brush of the painter can never paint to perfection. Then the Moon, the orb of night, rises over the eastern hills, carrying the stars and constellations upward in her train toward the zenith, and following

the Sun in its everlasting circle dance; the stellar script thus describes upon the map of heaven man's past, present, and future evolution among the ever changing environments of the concrete world, without rest or peace while time lasts.

In this ever changing kaleidoscope of the heavens there is one star, and only one, that remains so comparatively stationary that to all intents and purposes, and from the standpoint of our ephemeral life of fifty, sixty, or one hundred years, it is a fixed point—the North Star. When the mariner sails his ship upon the waste of waters, he has full faith that so long as he steers by that mark he will safely reach his desired haven. Nor is he dismayed when clouds obscure its guiding light, for he has a compass magnetized by a mysterious power so that through sunshine or rain, in fog or mist, it points unerringly to that steadfast star and enables him to steer his ship as safely as if he could actually see the star itself. Truly, the heavens declare the wonders of the Lord.

As it is in the macrocosm, the great world without us, so it is in our own lives. At our birth the sun of life rises, and we begin the ascent through the years of childhood and youth toward the zenith of manhood or womanhood. The ever changing world which forms our environment, including fathers, mothers, sisters, and brothers, surrounds us. With friends, acquaintances, and foes we face the battle of life with whatever strength we may have gained in our past lives, to pay the debts contracted, to bear the burdens of this life, perhaps to make them heavier, according to our wisdom or unwisdom. But among all the changing circumstances of life and the vicissitudes of existence there is one great and grand guide which like the North Star never fails us; a guide ever ready like the steadfast star in heaven to help us steer our bark of life into clear sailing—God.

(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 Two Paths of Attainment

Q. Do all aspirants in Mystery Schools follow the same method of attainment?

A. As the path of development in all cases depends upon the temperament of the aspirant, there are two paths: *the mystic* and *the intellectual*. The mystic is usually devoid of intellectual knowledge; he follows the dictates of his heart and strives to do the will of God as he *feels* it, lifting himself upward without being conscious of any definite goal, and in the end he attains to knowledge.

Q. Do most aspirants prefer the mystic path?

A. In the last few hundred years, since the advent of modern science, a more *intellectual* humanity has peopled the Earth; the head has completely overruled the heart, materialism has dominated all spiritual impulse, and the majority of thinking people do not believe anything they cannot touch, taste, or handle. Therefore, it is necessary that appeal should be made to their intellect in order that the heart may be allowed to believe what the intellect has sanctioned.

Q. How do the Rosicrucian Teachings meet this need?

A. As a response to this demand the Rosicrucian Mystery Teachings aim to correlate scientific facts to spiritual verities.

Q. Are these teachings available to anyone?

A. In the past they have been kept secret from all but a few Initiates and even today they are among the most mysterious and secret in the Western World. All so-called "discoveries" of the past which have professed to reveal the Rosicrucian secrets, have been either

fraudulent, or the result of treachery upon the part of some outsider who may, accidentally or otherwise, have overheard fragments of conversation, unintelligible to all but those who have the key.

Q. Cannot an Initiate disclose his knowledge to a friend?

A. It is possible to live under the same roof and on terms of the closest intimacy with an Initiate of any school, yet his secret will always remain hidden in his breast until the friend has reached the point where he can become a Brother Initiate. The revealing of secrets does not depend upon the will of the Initiate, but upon the qualifications of the aspirant.

Q. Are Mystery Orders formed along similar lines?

A. Like all other Mystery Orders, the Order of Rosicrucians is formed on cosmic lines: If we take balls of even size and try how many it will take to cover one and hide it from view, we shall find that it will require 12 to conceal a thirteenth ball. The ultimate division of physical matter, the true atom, found in interplanetary space, is thus grouped in twelve around one.

Q. Are there other significant groupings of 12 and 1?

A. The twelve signs of the zodiac enveloping our solar system, the twelve semi-tones of the musical scale comprising the octave, the twelve Apostles who clustered around the Christ, etc., are other examples of this grouping of 12 and 1. The Rosicrucian Order is therefore also composed of twelve Brothers and a thirteenth.

—Reference: *Cosmo-Conception*, pp. 520-22.

WESTERN WISDOM BIBLE STUDY

Parables of the Hidden Treasure and the Pearl

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.



Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

—Matthew 13:44-46.

In these parables Christ Jesus emphasizes the fact that the exalted state of consciousness which may be called "the kingdom of heaven" is attained only by complete application to living the life of purity and loving service to others. Whether one is simply a devoted Christian, led by the heart, or a student of the hidden meanings of life, each day scientifically evolving the Golden Wedding Garment, the necessary change within the consciousness must be made. However, no half-measures will do; one cannot serve God and mammon. To unfold the inner latent potentials into dynamic powers requires persistent effort and concentration of purpose—whole-hearted dedication.

In one of his *Letters to Students* Max Heindel pointed out lack of concentration as the greatest general hindrance to progress in spiritual work. He went on to say:

"Consider now that in ordinary life we do not try to become a doctor and practice medicine today, work in a machine shop tomorrow, and every other day go at some other business. We know that such a course would not take us anywhere in life. Neither do we live in

one family as husband or wife today and assume similar relations in another family tomorrow; nor do we change our social circle as often as we change our coats or shoes. On the contrary, we pursue one line of work in the world; we look after one family; we concentrate our efforts in these departments of our life to the exclusion of all others.

"Why not apply the same common sense to our spiritual endeavors? We study our business; we plan ahead; we work with all our might in order to make it a success; we also study the needs of our family and we plan for them. We know that success, both social and industrial, depends upon the amount of concentration and the amount of planning we do. If, then, we are so wise concerning worldly things, which last only for the few years of our earth life, can we not bring ourselves to use the same common sense to apply ourselves equally with all our mind and with our heart to the spiritual things that are everlasting?

"I therefore urge all the students who are in sympathy with the ideas of The Rosicrucian Fellowship to . . . devote their whole heart, mind, and Spirit to living and spreading the Teachings. Trained, skilled workers are sought in our earthly enterprises. In the heavenly kingdom loyalty and devotion are also prime factors."

Max Heindel also stated: "Our greatest need is *consecration*. Knowledge of the mysteries of life, as Paul said, is very good; but unless we have that love and consecration which make us follow Paul's example and we die daily, no talent, ability, or benevolence, outwardly shown, or any other thing really matters."

TODAY'S SCIENCE

Atomics and Electronics Invade Printing Field

OTTO M. FORKERT

in *The Graphic Arts Monthly*, March, 1956

(Conclusion)

SEVENTY years ago—on July 3, 1886—the *New York Tribune* began typesetting on a machine which Whitelaw Reid, at that time the leading spirit of the *Tribune*, named the *Linotype*.

The electronic and nuclear age is beginning to write a new chapter also in this field of printing history. The first attempt to use photography in relation to typesetting dates back to the beginning of this century. During the last ten years several photocomposition machines have reached the demonstration stage and are now in use.

These developments should be of particular interest to the lithographic and photogravure industries, since both use photomechanical transfer methods to reproduce type matter. The first automatic film typesetter was the invention of Dr. Uber, a Hungarian inventor. Patents for this machine were registered in 1937 for Great Britain and Switzerland, but World War II eventually obliterated all traces of Dr. Uber's invention.

The Swiss patents were later acquired by the Intertype Corporation of America, to incorporate them in their Fotosetter. The British patents were split into two sections to find some applications in the Rotofoto and Monophoto film typesetting machines.

While these developments were going on two Frenchmen, Higonnet and Noyroud, patented an entirely different

solution to the problem of photocomposition.

Thus in the words of the *London Times*: "Europe was indeed the cradle of photocomposition, but the hand that rocked the cradle was undoubtedly American. America rules the world in photocomposition—at any rate at the time of going to press."

What are some of the results of these developments? In a recent letter, W. W. Garth, Jr., president of the Graphic Arts Research Foundation Inc., at the Massachusetts Institute of Technology which developed the Higonnet-Noyroud, or Photon, photographic type-composing machine, says the following:

"Under separate cover, we are sending you a copy of the King James version of the New Testament in cadenced form which was composed during the testing period of the first Photon machines. Toward the end of the project the operators were setting these pages better than five times as fast as they could have been set in metal. The entire pages were made up directly from keyboard operation. The product of the Photon was converted into Dow magnesium plates and printed letterpress by the Riverside Press here in Cambridge."

"Also, enclosed are two editorial pages of the *Quincy Patriot Leader*, Quincy, Massachusetts, set on Photon. The composition time is now running about two and one-half hours as compared with eight hours of type work with normal procedure. Again, the product of the Photon is converted into Dow magne-

sium plates in less than ten minutes. The plates are stereotyped and from there on it is a conventional newspaper operation."

The future developments of the Photon film-composing machine are being watched by experts all over the world, since it is generally regarded as the most advanced machine and not influenced by traditions and heredity.

There are about 150 film photocomposing units in use today. This applies, however, only to the large photo-text setting machines. A far greater number of display-type photo-setting machines have been introduced in America and Europe which are rapidly replacing the work of lettering artists and advertising typographers. The number of these machines in use already runs into several thousands.

This trend goes hand-in-hand with the enormous production increase of smaller Multilith and other office printing machines. There are now approximately over 80,000 of these machines in operation outside the printing industry. It is also reported that for 1956 this Multilith and office printing machine industry is hoping to reach a 60-million dollar sales volume. From a mere competitive angle, it is therefore important for the entire graphic arts industry to keep up with modern research and technology.

Possibly, the greatest evolution in printed mass communication will come with the application of electronic and atomic developments in relation to the actual printing presses on big and even smaller presses. Atomic energy, geiger counters, and radio-active materials are already part of the fantastic scientific industrial age made useful in the graphic arts. In a short abstract on this subject, Dr. John R. Bradford, Research Consultant of the U. S. Radium Corporation, reports the following development:

"The application of atomic energy to the graphic arts industry may be tentatively divided into three main cate-

gories: 1. The applications of radio-active materials as tracers; 2. the use of gauges employing radio-activity; and 3. static eliminators.

"The use of radio elements as tracers includes such studies as ink distribution on presses and plates, lithographic surface activities, wear, adhesion absorption, and adherence tests, water creep, color migration, dyeing operations, and film and gelatin distribution and breakdown.

"Radio-active thickness gauges have been used in a variety of different ways. The measurement of ink films, paper, glass, metal, gelatin, coatings, and density of fluids and liquid levels are but a few.

"Perhaps the greatest industrial application of radio-activity to date in the graphic arts has been in the form of radio-active static eliminators. Many new and ingenious modifications are now installed in field tests. The utilization of radio-isotopes from Oak Ridge along with Polonium and Radium D has seriously reduced if not completely eliminated the radiation hazards normally associated with static eliminators. Likewise the use of blower-type units has eliminated static in locations never before accessible."

* * *

THE LAW OF LOVE

(Continued from page 394)

past, and humanity be forced to start its pilgrimage anew!

Dark though the world may seem, there is a Light that shineth in the hearts of men. It is the Spark of Divinity that lighteth every man coming into the world. It is the Spiritual Flame that cannot be extinguished but only waits man's will to fan it into flaming Power! It is Infinite Love, and it grows in essence and brightness *according to the attention each individual gives it!*



Mercury and Your Health

HOWARD DALE HIXSON

STUDENTS of the stellar science know that the planet Mercury is the chief indicator of the mentality or mind. In the Western Wisdom Teachings it is taught that: "The mentality evolves through three stages according to the amenability of the person to the vibrations of the Moon, Mercury, and Neptune. While man is amenable only to the lunar influence, he is childlike and easily guided by the Higher Powers, which have led him through the various stages in evolution. Under the stellar ray of Mercury he gradually develops his intellectual powers and becomes a reasoning being. As such, he is placed under the Law of Cause and Effect, made responsible for his own actions, so that he may reap what he has sown and learn thereby the lessons that human life has to teach him under the present regime." An even higher type of mentality is being evolved under the planet Neptune, which is the higher octave of Mercury.

"Mercury is the fount of wisdom whence the human mind gets its tone. The smallest of the planets, it is the kingdom of the star-angel who has the most important mission of all in respect to our human race. Upon its position and configurations in the horoscope will depend whether the coming life will be one of devotion to the Higher Self or of sub-

jection to the lower self. . . . Mythologically Mercury is represented as a 'Messenger of the Gods,' and this is in line with the occult facts, for when infant humanity had been led astray by the martial Lucifer Spirits and had fallen into *generation* it became necessary for the other divine hierarchies to take steps looking to a future *regeneration*, and to further that object the Lords of Venus were brought to the Earth to educate humanity in such a manner that love might be substituted for lust and men might thus be induced to aspire to something higher. While the Lords of Venus dealt with mankind in general, the most precocious among them were taken in hand by the Lords of Mercury, whose wisdom-teaching is symbolically represented by the caduceus or 'staff of Mercury,' consisting of two serpents twining around a rod and indicating the solution to the riddle of life showing the pupil the spiral path of *involution* by which the divine spark has buried itself in matter, also the spiral path of *evolution* by which humanity will eventually again reach the Father's bosom, and the short road of *Initiation* represented by the central rod around which the serpents twine. But to understand these Mysteries requires reason and mind. Mercury then is the mental educator of men and its place and position in the horoscope shows the status

of the person's mind for whom it is cast."

The innate nature of Mercury is indicated by its symbol: the crescent of consciousness or soul on top of the circle of spirit and the cross of matter (body). "Being the Messenger of the Gods to the other planets, Mercury has no voice of its own and is even more dependent for expression upon the aspects of other planets than the Moon, which rules the instinctual mind. So Mercury is really a focus through which the faculty of reason finds expression in the human being to act as a brake upon the lower nature and assist in lifting us from the human to the divine. Many may and do feel deeply, they may also have valuable knowledge, but they will be unable to express their feelings or share their knowledge with others if Mercury is lacking in aspects. Even a so-called evil aspect of Mercury helps to bring out what is within and is therefore better than none." (*Message of the Stars*, p. 193.) Through Mercury we can seek to know God's Plan, acquire knowledge and use it in our endeavor to master ourselves and the world of matter.

Mercury influences the health mainly through its being the ruler of the concrete mind, the cerebro-spinal nervous system, and the sensory nerves. It also rules the bronchial tubes, the pulmonary circulation, the thyroid gland, the right cerebral hemisphere, the vital fluid in the nerves, the vocal cords, all sense perception, and breath. It can be quite powerful unaspected in the signs it rules, Gemini and Virgo (particularly in the latter as that is the sign of its exaltation), or it can be more dependent for its strength upon aspects to other planets when it is in other signs. How it is configurated with other planets is most important in any case, since its reflection is determined by its relationship with them.

When this planet is in a masculine sign (Aries, Gemini, Leo, Libra, Sagittarius, Aquarius), and especially when

it is in the solar part of that sign, it takes on a more positive, outgoing character. When in a feminine sign (Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces), or the negative part of a sign, it becomes more feminine and thus susceptible to outer influence. It is also more creative. A very positive Mercury may give an active and positive mind, but it may not be creative. An individual may be able to think very rapidly, have an excellent vocabulary and education as to facts and figures and from what he has read, but this alone does not mean that he is either an original thinker or that he has any understanding of the true meaning of what he is saying. However, whatever type of mind he has, it will be a definite factor in his health, as has been becoming more and more apparent to psychologists and physicians for decades past.

Mercury is said to be masculine when oriental and in front of the Sun, having much more power to throw off negative thoughts. Behind the Sun, it is considered negative and feminine, and much of its power is taken away by its closeness to the Sun.

In the fire signs (spirit), Mercury takes on sharpness and quickness of expression, particularly in Aries and Sagittarius. However, many times a brilliant and active surface mentality does not seek for the deeper wisdom that would be of help in striving for good health. An afflicted Mercury in Aries gives a tendency toward brain fever, nervous headache, vertigo, neuralgia, and by reflex action in Libra, nervous disorders of the kidneys, and lumbago. In Leo, an adversely aspected Mercury tends toward pain in the back, fainting, and palpitation of the heart; in Sagittarius, a susceptibility to pain in the hips and thighs; by reflex action in Gemini, cough, asthma, and pleurisy.

The general effect of the earth signs upon Mercury is stabilizing and therefore on the whole favorable toward health matters. The native has a practi-

cal turn of mind and is therefore interested in whatever would be of benefit in maintaining health. When afflicted in Taurus, Mercury gives a tendency toward stuttering, hoarseness, and deafness, and by reflex action in Scorpio, nervous affections of the genito-urinary system. In Virgo an afflicted Mercury suggests flatulence, wind colic, short breath, and nervous debility. In Capricorn, there is a probability of rheumatism, especially in the knees, pains in the back, skin diseases, melancholy, and by reflex action in Cancer, nervous indigestion and flatulence.

In the watery signs, Mercury can be very creative, attracting much from its nearest and strongest aspects. In Cancer, good aspects of Mercury to the Moon are particularly strong for mental harmony and power, which will be a great aid in the maintenance and building of physical health. Adverse vibrations to Mercury here bring sensitive conditions in the stomach, making it especially important that there be mental and emotional quietness when eating. Epilepsy, cancer, dropsy, and bloating are also possible. When Mercury is in Scorpio, its aspect to Mars is an important key to its expression. Mars blends well with Mercury for much mental energy and drive, which if directed constructively can be a great blessing. If destructively directed the nervous strain can stimulate disturbed menses, bladder troubles, hydrocele, and, by reflex action in Taurus, throat troubles. Mercury in Pisces is most reflective, but is in its detriment and depends greatly upon its aspects. If these are adverse, a distorted imagination can affect the health. There may also be gout or cramps in the feet, or by reflex action in Virgo, a general weakness, lassitude, worry, deafness, and sometimes tuberculosis.

In the air signs, Mercury may lack depth (unless aspected by Saturn), but gives a quick, versatile mind. This very quickness may lead to restlessness and

nervousness unless care is taken. An adversely aspected Mercury in Gemini suggests gout in the arms and shoulders, bronchitis, asthma, asphyxiation, pleurisy, and by reflex action in Sagittarius, nervous pains in the hips. In Libra an afflicted Mercury makes one susceptible to suppression of urine, renal paroxysms, lumbago, and by reflex action in Aries, vertigo, nervous headaches, and eye trouble; in Aquarius, shooting or gnawing pains in the whole body, varicose veins, corrupt blood, and by reflex action in Leo, palpitation and neuralgia of the heart.

Mercury is usually found active in states of anger, erratic conduct, irresponsibility, jealousy, quarreling, criticism, gossip, and fretfulness, all of which can be very powerful causes of illness. The tongue and speech come under the rulership of this planet, and bringing them under control of the Higher Self constitutes a long step toward good health.

People who are more advanced in evolution will have the more distant planets (Jupiter, Saturn, Uranus, and

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

Neptune) strongly placed in their horoscopes. Yet if these people are going to express in the material world, they must have the Moon and Mercury involved in the important configurations. They have to present to the world their ideas through speech, writing, art, music, or invention, and unless some measure of expression is achieved, inner complexes and frustration are apt to impair the mental or bodily health. The psychiatrist who is also an astrologer will find Mercury a primary key in solving his patients' needs.

In the Rosicrucian Philosophy it is taught that "The Lords of Mercury now work on the individual, fitting him for mastery over self and (incidentally only; not primarily) for mastery over others. This work on their part is but the beginning of what will be an increasing Mercurial influence during the remaining three and one-half Revolutions of the Earth Period . . . The Lords of Mercury taught man to leave and re-enter the body at will; to function in his higher vehicles independent of the dense body, so that the latter becomes a cheerful dwelling house instead of a closely-locked prison—a useful instrument instead of a clogging fetter . . . Mercury, now being in obscurity, is exercising very little influence on us, but it is emerging from a planetary rest, and as time goes on its influence will be more and more in evidence as a factor in our evolution. The coming races will have much help from the Mercurians, and the people of still later Epochs and Revolutions will have even more." (*The Rosicrucian Cosmo-Conception*, pp. 273-275.)

* * * * *

A retrograde Mercury is a detriment to the faculty of reason, but in the year of life when Mercury by progression again turns direct, the reasoning faculties will improve correspondingly.—Max Heindel.

WHAT IS EDUCATION?

The purpose of an education is to enable you to know a good man when you see one—that is to say, to cultivate a sense of values and the capacity for accurate judgment.—*William James*.

Education is the knowledge of how to use the whole of one's self . . . Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to employ every faculty.—*Henry Ward Beecher*.

I call a complete and generous education that which enables a man to perform justly, skillfully, magnanimously all the offices, public and private, both of war and peace.—*John Milton*.

The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupation that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.—*Sydney Smith*.

A liberal education is that which enables the mind to comprehend and make proper use of the modern world and of its opportunities. There is no end of definitions of education. Great teachers have defined education as "that which enables one to be at home in the world"; "that which is left after we have forgotten all that we have learned at college"; "that which teaches us how to use the instruments of learning to the best advantage in enriching our after-life"; "that which gives us the power to discriminate."

An educated man is not a man who knows everything, but a man who can put to the best use what he knows, however limited that knowledge may be.—*Woodrow Wilson*.



The Children of Virgo, 1956

Birthdays: August 23 to September 23

NATIVES of the common-earth sign Virgo are predominantly the mental type, and are better able to express their spiritual nature than natives of the other earth signs. They usually have a quick, clear, and logical mind, a retentive memory, and a flair for detail. However, being inclined to be unsympathetic and critical, they should cultivate compassion, tolerance, and a general kindness toward and concern for others.

The Virgoans, not being of the aggressive type, are often found working under the authority of the stronger willed. They seek their objectives by discrimination, adaptability, and non-resistance rather than by fixed, determined action. Many are incessant talkers, and the less developed tend to be gossips. The higher type express an inner purity and a great capacity for selfless service.

Since Virgo is the sixth house sign, its natives are apt to find work and service stressed in their lives. Essentially perfectionists, they find satisfaction in tasks well and willingly done—in helping or bettering the standards of

others. Literature, languages, science, diet, and hygiene all appeal to them, and they make capable critics, interpreters, research chemists, technicians, nurses, and dieticians.

This year's Virgoans have Uranus square Neptune all the solar month, so that they should strive particularly to develop the will and a positive, constructive attitude. Independence, initiative, patience in adversity, and faith in God are all traits to be cultivated.

The Sun squares Saturn from August 23 to 27, an aspect which gives abundant opportunity for soul growth. Optimism, consideration for others, and unselfishness in general are lessons to be learned.

From August 23 to September 15, the Sun conjuncts Jupiter, a vibration having an opposite nature from the above. There is much physical vitality, a jovial, generous nature, and a sincere kindness that earns many friends. Good judgment and executive ability help these natives to succeed in whatever business they undertake.

The Sun sextiles Neptune from August 23 to 29, favoring the possibility of developing the spiritual faculties, for this aspect intensifies the spiritual vi-

brations in the aura. There is a talent for inspirational music.

On August 23 and 24, Venus sextiles Jupiter, one of the best signs for success and general good fortune. The accumulation of wealth, a happy marriage, social prestige, and talent for music are all favored. The native is jovial, optimistic, generous and hospitable.

Mercury sextiles Saturn from August 23 to 29, giving the mind depth, seriousness, and power of concentration. There is good reasoning ability, patient persistence, caution, and diplomacy, all faculties that make for success in secret societies, the church, or even politics or governmental affairs.

From August 23 to September 1, Saturn trines Mars, giving a capable, determined, and energetic nature. The executive ability, dominant forcefulness, and endurance of these people are remarkable, so that they often accomplish what others cannot achieve. General good health is favored.

Mercury opposes Mars from August 23 to 25, making the native quick-witted, sharp, and alert, but apt to be quick-tempered, impulsive, and excitable. Poise, truthfulness, and consideration for others should be taught these children.

From August 25 to September 4, Venus trines Mars, giving an ambitious, aspiring, and adventurous nature. The love nature is strong, there is a fondness for pleasure and sports, and good health is favored. A tendency toward extravagance should be curbed.

Mercury sextiles Uranus from August 25 to September 9, and from September 16 to 23, indicating an original, independent, and inventive mind. The intuition is strong, the ideals high, and friends of a progressive nature will be attracted. Literary and scientific pursuits are favored.

From September 4 to 23, the Sun opposes Mars, endowing the native with abundant energy and a flair for leadership, but care should be taken to direct

the energies into constructive channels. A tendency toward quick temper and rebelliousness will need to be redirected.

Venus conjuncts Uranus from September 7 to 19, suggesting quickness of mind, intuitive perception, and a magnetic personality. There is a liking for music and art, and a sudden marriage is probable.

From September 9 to 23, Jupiter opposes Mars, warning parents of children born during this period to train them in honesty, trustworthiness, and control of the appetites.

The Sun sextiles Saturn from September 12 to 23, indicating some very fine qualities: method, foresight, and organizing, executive, and diplomatic ability. Success in political, judicial, mining, and agricultural positions is strongly favored.

From September 14 to 21, Venus sextiles Mercury, making the native cheerful, companionable, good-natured, and sociable. There is ability for music and poetry.

Venus trines Saturn from August 30 to September 11, indicating one who is faithful and true, just and methodical. The tastes are simple, the morals unimpeachable, and good health, esteem of associates, and comfortable circumstances are all favored.

From August 31 to September 12, Venus squares Neptune, suggesting lessons to be learned in faithfulness and dependability through sorrow, loss, and trouble in connection with the marriage partner and others trusted. Speculation, especially in dealing with large corporations, is liable to turn out unfortunately.

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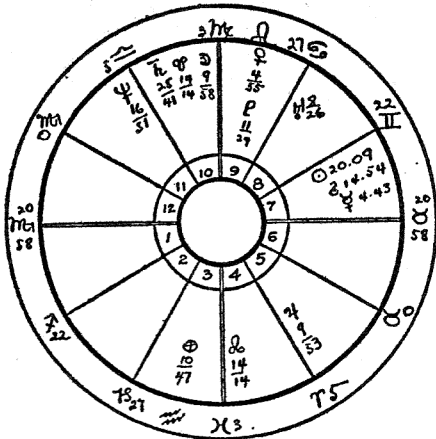
It is a matter of common knowledge among mystics that the evolutionary career of mankind is indissolubly bound up with the divine Hierarchies who rule the planets and the signs of the zodiac, and that the passage of the Sun and the planets through the signs of the zodiac marks man's passage in time and space.—Max Heindel.

Reading for a Subscriber's Child

JANESE L. D.

Born June 11, 1951, 4:56 P.M.

Latitude 41 N., Longitude 73:30 W.



With the Sun and three planets in airy signs, the Sun, Moon, and three planets in common signs, and two common signs on the angles, this child's basic nature is that of common-air, or flexible mentality. Mental and spiritual pursuits will be of chief interest to her, and one of the main goals to be sought is stability.

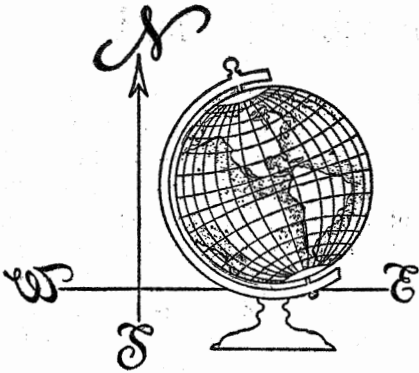
The Sun in Gemini in the 7th conjuncts Mars and trines Neptune in Libra in the 11th, giving much mental and physical vitality, as well as courage, determination, and executive ability. There is a strong leaning toward the occult and the ability to profit greatly by the study and practice of the deeper truths. Partnerships with those of a spiritual nature are strongly favored. However, Saturn in Virgo in the 10th squares the Sun, indicating that the parents of this child should begin early to help her cultivate unselfishness, cheerfulness, and a tolerant, cooperative spirit. A clean, wholesome diet and moderate daily outdoor exercise will be needed to prevent possible intestinal, breathing, or pulmonary difficulties.

The Moon in Virgo in the 10th is in conjunction with the Dragon's Tail, and squares Mars and Mercury in Gemini in the 7th, which suggests the possibility of lessons to be learned in keeping a harmonious relation with the public. Control of temper and care in speech will be of especial importance. However, the Moon sextiles Uranus in Cancer in the 8th, giving originality, independence, intuitiveness, inventiveness, and imagination to the mentality. There is a strong attraction to the occult, especially astrology, to science, chemistry, and a peculiar fascination for the opposite sex.

Mercury in Gemini is well placed, and its sextile to Venus in Leo in the 9th, and Jupiter in Aries in the 5th, gives a cheerful, companionable side to the nature, with a broad, versatile mind able to reason correctly. There is musical and poetical talent, as well as ability in law and literature. Travel will be both enjoyable and beneficial, and the trine of Venus to Jupiter will be a great help in insuring sufficient material means for travel and other necessities for a pleasant life.

With all her planets except one above the horizon, the Sun and two planets in the 7th house, and the Moon and Saturn in the 10th house, this child will undoubtedly be considerably in the public eye. Partnerships will play an important part in her life, and there is the probability of more than one marriage.

Scorpio on the Ascendant gives Janeese needed sturdiness to the physical body and stability to the mentality, as well as depth to the emotional nature. To make the most out of this incarnation in Life's School she should cultivate poise, depth of understanding, persistence in achieving her highest ideals, and unselfishness in dealing with her associates.



MONTHLY

News

INTERPRETED

Where Education Is Denied

South Africa is the only independent, white-run nation among Africa's 44 administrative units. Its 2.8 million whites make up half the African continent's white population.

Motivated by a deep and growing fear of being "swamped" or "mongrelized" by the country's 12 million blacks, Strijdom's government seeks to solve the awesome problems of race by imposing a uniquely virulent form of segregation. It bears the strange label "apartheid." Coined from the seventeenth-century Dutch settlers' Afrikaaner tongue, it means, literally, "apartness." In theory it is designed to foster separate and parallel development of white and black societies. In practice it denies the Bantu (black) African the right to:

Own home or land.

Hold anything but menial jobs.

Vote.

Step by step, segregation is depriving him of even the protection of law and the courts. There is no freedom of movement. Without a pass no native is allowed to travel to any white area or even to live in the slums of flattened kerosene drums and sacking which are the Negro "locations" that fringe every South African town.

Negroes are denied even the right to learn. Strijdom's Bantu Education Act decrees that Negro children must be made to think themselves inferior. Courses are designed to throw them back onto the primitive and outmoded culture and economy of the tribe. Even mission schools must conform or close. Many have chosen to close.

Black Africans have answered back with "underground" schools. In abandoned movie houses, lighted and ventilated by a single hole punched in a wall, in cellars, or in open fields, youngsters seek bootleg learning. There are no textbooks, no blackboards,

no pencils or paper. Possession of such tell-tale evidence means arrest and imprisonment.

There is a growing recognition that total segregation may well be unworkable. Separation of blacks from whites would deprive South Africa of the labor without which its flourishing economy cannot expand or even survive. The blacks would suffer. But the whites could not exist.

—*Newsweek*, July 2, 1956.

The government of South Africa is trying hard to hold back the march of progress, but it will not succeed. The planetary clock of destiny has sounded the hour of the dawn of a new day of opportunity, and all over Africa, all over the world, the underprivileged and the ignorant are arising to greet it. They are motivated by an inner urge that will not be denied and cannot be repressed by force. Attempted repression will only bring about violence which will sweep away those who provoke it.

For very many years the natives of South Africa have toiled in the mines and on the plantations. Their work has made many of the white settlers rich, while they themselves have remained poor. It is now the turn of the overlords to make proper return for this labor. The law of the universe is service and reciprocity. The lesser evolved creatures serve the more advanced, generally involuntarily, and in return the latter willingly and in love help the backward life to advance when the right time comes. All are bound together in

the One Life. Human beings are related by an especially close tie, for they are all members of the same life wave. Even if "apartheid" could be successfully established in South Africa by means of total physical segregation, this would not sever the inner bond that unites all of Earth's peoples. Sooner or later the debts must be liquidated.

The white man in South Africa is playing a dangerous game. As has been said, "he risks the likelihood that this will only hasten the showdown, bring it on him in a vast explosion of hatred and bloodshed that might destroy all he seeks to preserve and him along with it." Fortunately, voices within the country are being raised against present policies. It is to be hoped that their counsel will be heeded. Afrikaners cannot maintain white supremacy for long by fear and repressive measures, but by giving their black brothers opportunities for learning and for achieving dignity and self-reliance as human beings, they can earn the lasting gratitude and friendship of the dark skinned millions. This is the way of Brotherhood, and also the way of Wisdom.

• • •

A Great Force Is Moving

Individual freedom as we know it in the democratic world does not exist today in Russia, and never has. The Party is in full control of the machinery of government, the national economy and the social order. We have no reason to believe it has altered its revolutionary objectives, or abandoned its war psychology or its intolerance of dissent. Our visit dispelled none of these popular impressions of Soviet society, but it reinforced our conviction that they convey only a partial and very inadequate understanding of the Soviet Union. Taken alone, they suggest a static situation: total control, rigid doctrine, inexorable violence. Yet almost our strongest impression of Soviet society was its fluid quality. The internal situation in Russia is anything but static; forces are at work that will certainly make the future very different from the past.

Soviet society is itself a demonstration of the inadequacy of the Marxist formula. A whole nation has been taught to read. An increasing number are being taught to think, and according to American scientists, to think very well. This massive educational program has been necessary to carry forward the national program of industrialization and to indoctrinate the people with Marxism. But education, once provided, is not subject to easy control. How long will men well trained in the scientific process accept without question Party pronouncements based only on "holy" dogma? How long will millions of Russians read Tolstoy and Turgenev and Dostoevski and Shakespeare and Dickens and Zola before some of the ideas of these literary statesmen produce serious cracks in the monolithic structure of Soviet society? It seems to us that mass education will present increasing problems to Russian leadership. It is already a new and dynamic force that must be reckoned with.

Another force that refuses to fit neatly into the Marxist doctrine of scientific human relations is religion. We found enough evidence of spiritual vigor to suggest that the Communist concern over a religious revival is well founded. The church and synagogue and mosque labor under difficulties, but neither persecution nor persuasion has yet succeeded in removing them from the Soviet scene, and in our opinion, they are gaining rather than losing strength. We have no illusion about the extent of their current influence on Soviet policy, but we believe their emphasis on moral values and standards of conduct is adding a crucial dimension to Russian life.

—*Meeting the Russians*,
A. F. S. C., 1956.

Meeting the Russians, published by the American Friends Service Committee, is the report of a visit to the Soviet Union by six American Quakers, who state, "In our contacts with Soviet citizens during our visit and in our reports to our fellow citizens after our return home, we were determined to try to maintain a single standard of honesty and good-will."

The Quakers are not alone in their observation that in Russia "forces are at work that will certainly make the future very different from the past." William O. Douglas, Associate Justice of the U. S. Supreme Court, has written,

"Everywhere I went in Russia I had . . . (the) impression of the Soviet people—a great force moving incessantly and dynamically toward some unknown destiny. There is unity, determination, and eagerness in the drive that I have found nowhere else except in America."

These observations remind us of the prediction in *The Rosicrucian Cosmo-Conception* to the effect that from "the Russian people and the Slav Races in general" there will come the Sixth Race of the present Aryan Epoch. It is said that music will be the chief agent in bringing about the advancement of the Slavs. "The Slavic civilization will be short-lived, but it will be great and joyful while it lasts, for it is being born of deep sorrow and untold suffering, and the Law of Compensation will bring the opposite in due time."

There is no doubt that suffering is a means by which mighty power is generated. The compassionate heart is deeply touched by the sight and knowledge of the great suffering in the world today, and grieves that it can do so little to help. Pain, hardship, and difficulties are "evils" against which we usually rebel; which we would like to escape ourselves, and help others to avoid. Yet they are the agencies by which the Spirit is freed from the toils of matter in which it has become so deeply enmeshed. Just as in the cyclotron, under immense pressure, the physical atom is split and forced to yield up its energy, so, in the crucible of suffering, the stranglehold of materiality is broken, and the Spirit wins release.

* * *

The Right to Read

In his introduction to this book, *The Right to Read*, which has as a subtitle, *The Battle Against Censorship*, Paul Blanshard says that "the act of reading belongs to a man by natural right. It is good in itself." He also notes that we may be "grateful that the United States is not a literary police state, and that we have no National

Censorship Board or *Index Prohibitorum* as features of an American Inquisition." Later, he qualifies this statement somewhat by admitting that the right to read "is not an unalloyed good, and that it carries with it some unalloyed evils." These sentences furnish clues to the judicious qualities of the book.

Freedom to read can be employed wisely or foolishly, but this should never be the reason for attempts to place limitations on what others may read or to suppress written discussion of any type of subject matter. To be able to read freely and selectively is essential to our national welfare and the development of any national culture.

Mr. Blanchard finds that, generally speaking, the right to choose freely what one wishes to read "is not seriously limited by law" in the United States. He tells us, however, that pressure and prejudice are the most serious hazards we face.

—*The New Age*, June, 1956.

When Mr. Blanshard says reading is a natural right of man, he is actually speaking of a society where educational opportunities are available to all. Reading does not come naturally, like eating or walking. If it is a natural right, it still must be learned, and there must be teachers.

The world's illiterates, millions strong, are now beginning to claim this right to read, in one of the greatest mass movements of all time. They are asking for education, for teachers, and reading matter, with more urgency, probably, than for material benefits.

Ignorant people are easy prey for tyrants, both religious and secular, but when men through reading have access to the thoughts of the wise ones of the ages, they begin to think for themselves, and become more capable of self-government. Centuries ago, the development of the printing art, and the distribution of the Scriptures in the common tongue, were powerful factors in helping people in Europe to throw off ecclesiastical tyranny. All society benefits when ignorance is banished. Education opens the way for humanity to come into its own, and to possess its own soul. The demand for education is one of the significant signs of the times.



BOOK REVIEWS

Literature - Plays
Motion Pictures - Music

"William Blake: the Finger on the Furnace"

"WILLIAM BLAKE: the Finger on the Furnace." By Laura DeWitt James.

IT would be difficult to write a better review than is contained in Mrs. James' first paragraph: "Blake's genius was dedicated to one end—a portrayal of mankind's slow journey over the *Via Dolorosa* which leads from sense to soul. That journey is not a brief, straight path linking the major events of birth and death. Rather it is an immense curved track for one-way traffic only. It spans the entire distance which man traverses from the first instance of his first turning away from God until, prodigal-like, he once more buries his sad face against the bosom of his forgiving Parent. The journey begins in eternity and ends in eternity. Between the beginning and the ending lie the tangled convolutions of its wanderings through time-space."

To describe this long tortuous journey is what William Blake the poet set himself out to do in his epic poem on humanity, a work in which he had perforce to rely on symbols and allegories in an effort to make clear to ordinary men and women the glorious visions of Eternity which had been flashed on the receptive page of his imagination. He was so far ahead of his time that it took years of research and study on Mrs. James' part in order to give us the splendid lucid interpretation which is contained in this book, and which takes us behind the scenes—not only to

the tremendous fact known as "the Creation," but to the Guiding Hand which is steadily and persistently leading mankind out of the maze of his warped "time-space" senses.

Darkness closed in on man when he lost his imagination through concentration on the things that he could see and hear and feel around him—to the exclusion of everything that pertained to the Spirit within. If the result of an idea could not be weighed or handled, then it was only the vapoing of an addled brain, for nothing could exist for man unless it could be apprehended within the boundaries of the three-dimensional range of the physical senses. Blake tried with all the force of an inspired vision to direct attention to the wonder of Life itself and its possibilities, but in a world just becoming aware of the results of mechanical invention which betokened an industrial revolution, his voice could not be heard above the clamor of those who were absorbed in their dreams of a different kind of achievement.

The poets are our modern prophets, and they are still accorded the same short shrift as the seers of old. Blake died in poverty and was buried in an unmarked grave, but his words and his warnings have found a searing echo in the block headlines of the newspapers of our generation—he taught that when Reason is separated from Imagination,

(Continued on page 432)

Readers' QUESTIONS

Meaning of Salvation

Question:

I have always been puzzled as to the exact meaning of Salvation. In the *Cosmo-Conception* it reads that the shedding of Christ's blood cleansed the world's desire body and the sinner's, thus making it possible for him to evolve.

Does remission of sins mean that the sinner's misdeeds are obliterated and consequently his karma or the consequence of his sins? Does the sinner's desire body automatically become cleansed because of Christ's blood, or must he have a desire to be saved?

Answer:

No, the "sinner's" desire body does not "automatically become cleansed because of Christ's blood" in the sense that he need take no action himself. The purification of the Earth's desire body by the Christ made it possible for us to secure purer desire stuff for our individual desire bodies, but we must, nevertheless, learn to live in accord with the laws of evolution. We gain release from sins by the slow process of purgatorial experience, life after life, or during Earth life by conscious effort: repentance, restitution, and reform.

We believe the following from Max Heindel's writings will make the matter clearer to you:

"The inability to believe in the forgiveness of sins has caused many to believe exclusively in the law of cause and effect, as taught in the eastern countries under the name *karma*. There are also many who think that, because eastern religions teach that law and the law of rebirth more clearly than the

western religion, Christianity, these eastern religions are better and more scientific than the western religion, which teaches, as popularly interpreted, that the Christ died for our sins and that in consequence belief in Him will bring us forgiveness.

"As a matter of fact, however, the Christian teaching also enunciates the doctrine that 'as we sow so shall we also reap,' and thus it teaches both the law of cause and effect and the forgiveness of sins. *Both* of these laws are vitally operative in the unfoldment of humanity, and there are good reasons why the earlier eastern religions have only one part of *the complete teaching which is found in the Christian religion*.

"In those early days when the religions of the East were given to humanity, mankind were still more spiritual in nature than the material beings of the present day Western World. They knew that we live many lives in different shapes and forms here upon this Earth. In the East today they are yet thoroughly imbued with that idea, and as a consequence they are exceedingly indolent. They are more concerned with thoughts of Nirvana—the invisible world—where they may rest in peace and joy, than with taking advantage of their present material resources for advancement. As a consequence, their country is arid and waste, their crops are small and often destroyed by a scorching Sun and devastating flood. They suffer famine, they die by millions, but although they teach the law of cause and effect, they seem to be unaware that their miserable conditions are brought about by indolence and indifference to material things. Naturally, when they have not worked they have nothing to assimilate in the heaven life between

death and a new birth, and as an organ or limb that is disused gradually atrophies, so a country that is not developed by the Spirits incarnated therein gradually atrophies and becomes useless as a habitation for mankind. It was necessary to the evolution of humanity to enter this material world and develop all its resources.

"Therefore, the Great Leaders have taken various means to cause us temporarily to forget the spiritual side of our nature. In the West, where the pioneers of the human race are found, they commanded marriage outside the family. They gave to the West a religion that did not definitely teach the doctrine of rebirth and the law of cause and effect as means of advancement. They also originated the use of alcohol, with its paralyzing effect upon the spiritual sensibilities of man. By these means we have in the West temporarily forgotten that there is more than this one life on Earth, and in consequence we apply ourselves with the utmost diligence to making the fullest possible use of what we believe to be our only opportunity here. Therefore, we have developed the West into a veritable garden; we have made for ourselves, *between incarnations*, a land that is exceedingly fertile and rich in the minerals which we need in our various industries, and thus we are conquering the visible material world.

"It is evident, however, that the religious side of man's nature must not be entirely neglected, and as Christ, the great Ideal of the Christian religion, had been set before us for imitation, and we could not possibly hope to become Christ-like in one life, which is all that we now have any knowledge of, there must be given us a compensatory doctrine, or we should cease to strive in despair, knowing that it would be futile. Therefore the Western World was taught the doctrine of the forgiveness of sins through the righteousness of Christ Jesus.

"It is equally certain, however, that no doctrine which is not a truth in Nature can have any uplifting power, and, therefore, there must also be a sound basis behind the doctrine of the forgiveness of sins, which seems to vitiate the law of causation. It is this:

"When we look about us in the material world, we observe the different phenomena of Nature, we meet other people and have various transactions with them, and all these sights, sounds, and scenes are observed by means of our sense organs. Yet not all, for we are usually exceedingly unobservant of details. It is exasperatingly true when it is said that 'we have eyes that see not and ears that hear not.' We lose a great deal of experience on that account. Besides, our memory is woefully lacking; while we are able to recall a little, most of our experiences are lost to us because we forget them. Our conscious memory is weak. There is another memory, however. As the ether and the air carry to the photographic plate in a camera the impressions of the landscape without, omitting not the slightest detail, so also do the air and the ether which carry impressions from the outside to our sense organs carry into the lungs, and thence to the blood, an actual picture and a record of everything with which we come in contact. Those pictures are stored in the minute seed atom resting in the left ventricle of the heart, and that little atom may be considered the Book of the Recording Angels, where all our deeds are inscribed. Thence it is mirrored in the reflecting ether of our vital body.

"In the ordinary course of life, man passes into Purgatory at death and expiates the sins inscribed upon that atom. Later he assimilates all the good stored there in the First Heaven, working upon his future environment in the Second Heaven. But a devout person realizes each day his shortcomings and failings. He examines the events of this life daily

(Continued on page 428)



Sea Vegetation for Vegetarians

ONE of the greatest tributes to the excellence of marine algae is its power to absorb iodine from the sea water. Considerable quantities are stored in their tissues. The large, coarse brown kelps, in particular, are very rich in this element. Fishes lack the capacity to extract iodine directly from sea water, but acquire it from their consumption of sea plants. This explains why animal sea-food is so much richer in iodine than the flesh of land animals, for the soils of the so-called "goitrous regions" are lacking in iodine, impoverishing pasturage. In a roundabout way by the consumption of animal sea-food, we insure for ourselves a sufficiency of iodine when this element is prolifically provided in a cleaner and purer direct means through the continued and persistent consumption of marine algae, particularly the species known as Pacific Ocean Kelp or *macrocystis pyrifera*.

Deeply embedded in rock formation under the waters of the Pacific, off the shores of California, arise dense beds of kelp meadows, anchored to rocks by holdfasts—a number of tentacle-like branches which resemble roots. Held with a vise-like grip to rocks, the force of even the most violent storms cannot dislodge these holdfasts at the bottom of the sea, from which a number of stems and branches grow to the surface of the water in a vast intertangled array of branching foliage. Their height very

much exceeds the tallest giant redwood trees in the west-coast forests. Pacific Ocean Kelp or *macrocystis pyrifera* belongs to the giant or "bull kelp" family, which explains its appreciable content of organic iron, potash, iodine, phosphorus, calcium, etc. Vitamins A, B, and E markedly intensify its nutrient constituents.

Pacific Ocean Kelp imparts a delicate marine flavor to some foods, and is completely lost in the flavor of other dishes. Where its ocean-like tang is not relished, small quantities may be mixed in foods before cooking to a degree that renders it undetectable. Four to five per cent of kelp mixed with flour makes delicious biscuits, bread, noodles, hot cakes, cookies, cakes, crackers, doughnuts, and cereals. Some prefer to place one level teaspoonful of kelp in a cup and pour boiling or hot water over it. In this way a highly beneficial beverage or tea is made, comparable in flavor to consommé. Others prefer to sift kelp over salads and breakfast foods. It is simply a question of adding this essential food supplement—not a medicine—to the diet in some agreeable way.

Dulse (whole leaf) Sea Lettuce. Another reliable safeguard against iodine deficiency is Dulse Sea Lettuce, which is not an artificially prepared or iodized product, but contains the natural organic iodine of the sea itself. Grown and anchored on rocks in the ocean,

Dulse gets its nourishment from the rapid tides surging back and forth, bringing to it a larger percentage of organic iodine than exists in edible land plants. Raked off these rocks, reached only at the lowest tides, washed only in sea water and then spread out in the sun and dried, Dulse comes not treated or manufactured in any way. The whitish patches on the leaves are sea salt, which can be easily removed by rinsing sufficiently in cold water to cleanse without removing its crispness. Dulse is relished with no dressing other than lemon juice. The palate not only readily accepts, but thoroughly enjoys its salty, ocean-like tang. This distinctive flavor provides an excellent seasoning, adding zest and palatability to cooked dishes, vegetable salads, and plain bread-and-butter sandwiches. Its use is suggested uncooked. Dulse is also



available in powdered form, admirably substituting for inorganic salt (sodium chloride). Various mock chowder dishes can be devised.

Agar-Agar. The iodine content of agar is negligible, as it is a purified, sterilized seaweed practically devoid of food value, organic salts, and vitamins. It is available in three gradings, the finest quality being known commercially as Kobe No. 1, reputed to be carefully selected and sterilized. It is tasteless and odorless—a nonabsorbable, wholly neutral, moist, nondrying material, clinging to water with great tenacity. Its function is twofold: (1) It is an adjunct in the relief of constipation in a mechanical way, expanding as it does to ten times its size when it contacts the bodily fluids, thus furnishing bulk to the intestines by the expansion of its cellulose. (2) Particularly are agar gelatins suggested for those who find the

ordinary desserts and delicacies topping off a meal too fattening and constipating. Being devoid of food value and calories, it satisfies the temptation to eat much of delectable meal-end dishes so hard to resist. Essentially a vegetable or seaplant gelatin, it is free from animal origin; most commercial gelatins are extracts from animal bones—an important pointer for vegetarians to remember. An ounce of agar will solidify about three times as much liquid as an ounce of animal gelatin, moreover. Agar melts at a temperature of boiling water and congeals at a temperature above 120 degrees F.; even on a hot day a refrigerator is not essential to harden or set agar jellies. Its value in making jellies, gelatins, custards, puddings, soups, ice cream, and commercial medicated emulsions gives to agar a wide scope for use not only by the discriminating vegetarian homemaker, but by concerns which have found it a versatile yet hygienic product of commerce.

Irish Moss. Another triumphant climax to a fleshless dinner is offered in Irish Moss gelatins, custards, and puddings. A sea plant, called Carrageen and technically known as *Chondrus Crispus*, it is one of the groups of aquatic plants which is raked from the submerged rocks of the sea. Analogous to the simple processing of Dulse Sea Lettuce, it is thoroughly washed and cleaned in fresh water, subsequently dried in the open air and then packed. Unlike agar, it is not purified and sterilized and hence retains its mineral salts, being especially rich in iodine. The gelatinizing power of sea-moss is at least ten times greater than that of animal gelatin, thus emphasizing its economy as well as its hygienic properties. The moss, moreover, that remains after cooking and straining may be used over again—where the iodine is not especially desired—as the gelatin and mineral elements are not all extracted by the first cooking.—Lillian Carque in RAYS FROM THE ROSE CROSS, June, 1938.

USES FOR THE ONION

Common Cold—Cut open an onion and inhale it as frequently as possible.

General Debility—Take one tablespoonful of onion juice and mix with a teaspoonful of pure honey. This should be taken regularly every day for three weeks, at least. It is also claimed that 4 ounces of onions cut in slices and fried in pure butter, if taken regularly, provides for man an elixir of life.

Abscesses and Ulcers—Take a large onion, boil it, cut it into shreds and apply as a poultice on the abscess or ulcer. However obstinate the growth, it will yield to this poultice. Let the poultice be as hot as bearable.

Insect Bite—Cut an onion in halves and rub them briskly on the affected part. This applies also to scorpion bites.

Heart Trouble—People suffering from heart trouble are advised to make a more frequent use of onion in its raw state. It is best taken in the form of vegetable salad made of tomatoes, carrots, cabbage, cauliflower, cucumber, and onion.

Stunted Growth—Where parents find that a child is not growing in a normal way, onion mixed with molasses should form a part of the child's regular diet. It may be given during breakfast, lunch, and dinner.

Sore Eyes—Where eyes are swollen, two or three drops of onion juice will provide a quick relief.

Eye Cleaner—Children susceptible to having their eye corners jammed hard in the early morning will find onion juice their best friend. Take a few drops of onion juice and add to it a few drops of syrup made from pure sugar. Apply some drops in the eye corners before retiring at night.

—*Digest Universal.*

PURPOSE OF SCHOOLS

Schools are the chief instruments that we use consciously to transform personal freedom into liberty and to save it from corrupting license. They are the chief supports of a democratic system of life organized to give liberty and happiness a wider spread. They are the developers of initiative and appreciation, the makers of modesty and confidence in men. Their services are sanctified by a hundred historic, civil guarantees and a thousand urges to a better life. We believe in them, because we aspire to that kind of civilization which cannot exist without their supporting strength. —Henry Suzzallo in *The New Age*, January, 1956.

* * *

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.

* * *

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Free Will in Healing

PEOPLE seeking health should rejoice in the fact of free will. It assures us of the possibility of improving our physical condition by deliberate thought and action. We can take the steps to health if we *will to do so*.

While we are under compulsion to comply with conditions we have created, we can greatly modify the effect of past causes by a change in ourselves. Although our past thoughts and actions are the materials of which our present destiny is made, yet we should never forget that we are making new destiny *now*. Every thought we think, every act we perform, every reaction to the experiences of daily life—all are ours to choose.

We cannot escape the responsibility of forming our inner viewpoint and external environment. We need to study our errors and trace them to their source. If amends are in order, we should make them in so far as is possible.

Since thoughts are living things they bear fruit mentally and physically, inducing psychological and physical trends. Destructive habits of thinking will eventually produce physical disease. Anger, fear, and hatred, if indulged in for an extended period, are bound to result in a diseased body. Conversely, constructive mental habits will bring about harmony in the physical vehicle. Love, trust, happiness, and kindness create patterns in the invisible worlds

that are materialized into a more perfect body. Never should we hinder the process of healing by an attitude of resignation to bodily ills. We have free will to change our condition!

Our Spirit, one aspect of which is *will*, is untainted and tries to direct us toward all that is beautiful and good. It advises us, if we will listen, to eat the foods that are best for us, to think the thoughts that are best for us, to act in accordance with Divine Law. We have free will to listen—and to follow this advice.

The Power that rules the universe can control our personal lives. We can invoke that Power and learn to live in the spirit of "Thy will be done." This is the highest use of that divine power within us, and must ultimately bless us with health.—Roberta Wiseman.

* * * * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 p.m. when the Moon is in a cardinal sign on the following dates:

August 3—9—16—24—30
 September 5—12—20—27
 October 3—10—17—24—30

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MEANING OF SALVATION

(Continued from page 423)

and prays from a devout heart to be forgiven for sins he has committed. Then the pictures which have recorded the sins of omission and commission fade, and are wiped out of his life's record from day to day.

"Thus the doctrine of the forgiveness of sins is an actual fact in Nature. If we repent, pray, and reform, the sins we have repented of, prayed for, and reformed from are forgiven and wiped out of our life's record. Otherwise, they are eradicated by corresponding pains in Purgatory after death. Thus the doctrine of karma, of the law of cause and effect as taught in the East, does not fully meet human needs, but the Christian teaching, which embodies *both* the law of causation and the doctrine of the forgiveness of sins, gives a more complete teaching concerning the method employed by the Great Leaders to instruct us."

* * *

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From time to time we require at Mt. Ecclesia the services of workers in various positions. Therefore it is convenient to have in our files at all times a list of applicants who will be available as vacancies occur. At the present time we should like to have applications for the following positions:

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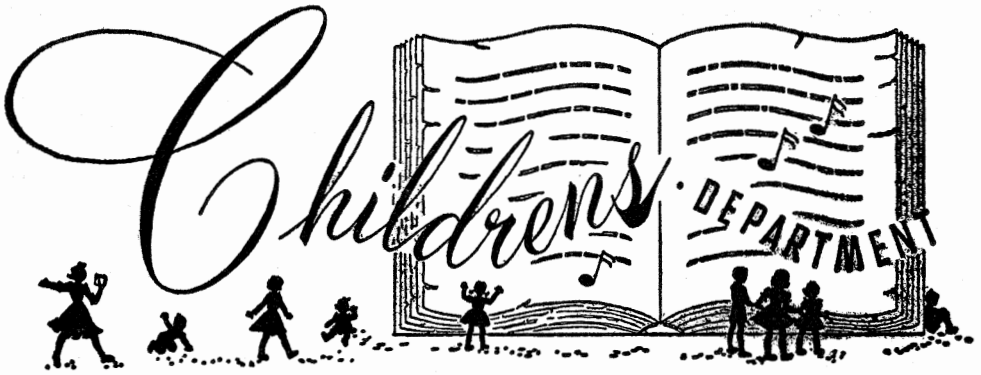
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Gardeners.

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Storm in the Garden

AGNES HANDS

ACROSS the lawn of an old English garden, bathed in sunset glow, a haughty hollyhock faced the rosebush. My Lady, herself as beautiful as a rose, paced the lawn with gracious dignity. Her kind glance rested in turn on all the lovely blossoms bordering the lawn, and then came back to the roses. My Lady cut the rose—all but one. Perhaps she left just that one so that the rosebush should not be robbed of all but the wee buds, so small they would not blossom into flowers for a day or two.

And that was how the trouble began.

My Lady, laden with roses, returned to the house, unconscious that she had done anything to mar the loveliness of the garden. Although she was sweet and gracious, My Lady did not know something very important about flowers. She was one of those grown-up people who do not know that working with the flowers are little people—Nature Spirits, who are usually very anxious to give of their best, and are very careful of the flowers placed in their charge. My Lady knew only when flowers were beautiful, and the rose she left on the bush was not quite perfect. In one or two places the petals had a tiny hole,

as if a pin had pierced them, or perhaps the sharp mouth of an insect had nibbled them. So perhaps after all she was not thinking about the feelings of the rosebush when she left just that one rose.

Sudden and unmistakable gloom descended after My Lady's departure. The lonely rose drooped on its stalk as if sad or ashamed. The hollyhock reared, tall and impressive. Unseen by mortal eye, Nature Spirits gazed angrily out of the rosebush and hollyhock. There was trouble in the once sunny garden. The cloud that hid the sunshine was red, and ugly streaks of deep yellow shot out of it.

Hantee, the hollyhock Nature Spirit, was very disturbed. He had worked so hard, and his charge was truly remarkable for beauty, and so tall and stately it simply could *not* be missed. Yet only roses were gathered! Roses, whose heads drooped on their stalks as if they were constantly ashamed!

Even so, all might have been well if only Rosalind, the fairy of the rosebush, had remained calm, for it takes two to make a quarrel. But she was upset because one of her charges had been found not quite good enough. As

she was sensitive, she was easily provoked.

"Better get to work unfolding those buds, hadn't you, in case they are wanted?" Hantee inquired in a rather taunting voice.

"I have not ceased to work," Rosalind answered. "I don't spend any time napping."

That displeased Hantee, whose charge was slow in developing buds on account of having to grow so tall.

"Oho! don't you?" he cried. "You must have been napping, I guess, if you couldn't keep the nibblers away."



Rosalind trembled with anger, shaking the rosebush until even the solitary rose was swaying crazily on its stalk.

"One faulty flower on a whole bush is not so bad," she cried. "Perhaps if you were sweeter the nibblers would get *your* flowers, for all your pride."

Hantee drew himself up to his full height—he was very much in love with himself.

"Sweeter?" he taunted. "Where is *your* sweetness? Why, everyone who touches you has to be careful lest your thorns prick. Oh, you are nothing but a hypocrite!"

Their wordy battle might have gone on and on until all the other dwellers in the garden joined in but for an entirely unexpected happening. As it was, some were taking sides. The mari-

golds were nodding their heads in sympathy with Hantee, for they, too, were inclined to be envious of the roses; the dahlias mentioned—in undertones—that *they* had no use for this sentimental slush over the rose, supposed to be the love flower.

That is one of the horrid things about quarrels—others get drawn in, and the trouble grows bigger and bigger.

Then the unexpected came! All unnoticed, apparently from nowhere, as is often the way in England, a storm blew up. Perhaps the naughtiness of the flowers attracted the storm sprites. Who knows? Such things *can* be.

The sky was darkened by black clouds, showing patches of angry red and yellow. Thunder boomed, and lightning flashed brilliant zig-zags across the clouds. Then the rain. What a deluge! Surely such rain had never happened before. A terrific wind swept over the countryside. It was as if a thousand furies were let loose over the once peaceful garden. Night suddenly blotted out the evening.

The storm raged for an hour, and then passed almost as suddenly as it had come. What a trail of sadness it left behind! The poor plants had been lashed until many lay limp and bruised, their blooms splashed with mud beaten up by the rain. The proud hollyhock was laid low. The rosebush looked dashed and drenched, and the lonely rose was gone, beaten away by the storm. But the rosebuds remained, ready to open into new beauty in a few days.

The sky cleared and after a while the Moon shone out. The rain-washed garden seemed to have gone to sleep. Invisible to human sight, Nature Spirits set to work to repair the damaged plants. Across the lawn Hantee looked rather shamefacedly in the direction of Rosalind. He was feeling humble because he had not been able to hold up the hollyhock in the face of the storm. Rosalind, however, was intent on her work and did not notice.

Into the scene there came a Presence, so lovely that a radiant beauty filled the garden. All around shone a golden light, in the center of which was a luminous Figure. Rays of light streamed out, and if mortals could have seen that Presence, they would have surely said that it had wings.

It was the Angel of the garden, come to see that all was well with his children. All plants and trees and gardens have their Angels.

The Angel stood poised over the lawn, between the rosebush and the hollyhock. His loving glance saw what his heart had told him before he came. He knew all about the quarrel, for he always



knew what was happening to his plants even when he was away from them.

"Is all well, my little ones?" The angelic voice was like sweet music.

"All is well," the chorus came. But the answer did not satisfy the Angel. Two voices were silent. Rosalind, choked with shame, could not utter a sound, and Hantee felt too humiliated to reply.

"Is all well?" he asked again. This time he bent his loving glance on Rosalind and Hantee. "Are my children doing the will of the Father, serving Him with all their hearts?"

There was a breathless silence. Hantee sent an appealing look across to Rosalind, who returned a loving smile. Their glances met and caressed each other. Then came the chorus, full and sweet as the song of a nightingale: "Yes, all is well."

So peace came again to the garden. Jealousy, pride, and anger cannot live in the Presence of a Love-Angel.

—**RAYS FROM THE ROSE CROSS,**
January, 1931.

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* * *

ERRATUM: On page 341 of the August issue of the RAYS a line was omitted. The third line from the top, right hand column, should read: "spire, perhaps to help those who wish."

* * *

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AN AQUARIAN MOVEMENT

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BOOK REVIEWS

(Continued from page 421)

laws and moralities are framed that lead to martyrdoms and wars. When mankind reached the stage of worshipping its own inventions, the limit was reached—"a Rocky hardness without form and void"—and the Furnaces of Affliction were opened.

The story of man's mistakes and stupidities rolls on like the thundering of the storm-clouds until mankind begins to understand the dreadful implications of his predicament, and he begins to sense his need of the other travelers around him, assailed by uneasy misgivings about their perpetual warring upon each other. The motif rises to a startling clarity at times for us who have been forced to find our gasping way through the horrors and terrible suffering of those furnaces, and especially when we are once more thrust within sight of the abyss that threatens extermination of the whole human race. But even when the violins are screaming their loudest in the overture to *Tannhauser*, the heavenly strain is still perceptible, and Blake's great opus ends on a song of hope, and a glimpse of dawning wisdom for the world and its inhabitants, for "Man liveth not by Self alone, but in his brother's face each shall behold the Eternal Father."

Blake has found a worthy exponent in this labor of love by Mrs. James. Her enthusiasm has struck sparks of light from every line, and anyone who reads this book will find not only intellectual erudition of a high order, but the inspiration to make his individual efforts a force to be reckoned with on Life's great march to the ultimate triumph of Love and Joy and Peace.

—H. E. H.

