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## Give up Your Wounds

*You who would forgive,  
Give up your wound,  
Relinquish your pain for its healing;  
Too long have you been hiding and hoarding it.  
To what avail this seeming treasure,  
This pain made holy with self pity,  
This wrong made sacred with self indulgence . . . ?*

*And you who cannot forgive,  
What is that unforgiveness . . . .  
But a silent rage that needs forgiveness?  
What is it . . . . ?*

*A smoldering under the cloak of virtue,  
Kept sore and open with unrelenting memory  
Lest it be forgotten.  
And what is that memory  
But wounded pride  
And bowed ego in need of healing?*

*None to forgive but yourself,  
Nothing to lose but your grievance.  
Forgiveness is a healing; healing of ignorance,  
    healing of self pity.*

*If a man's deeds be unjust,  
Know he is in the pangs of growth;  
And if his words be cruel,  
Know he is vexed with himself . . . .  
Forgive him.*

*Have compassion for the struggles of his soul,  
For he is like a blind one,  
Seeking light, longing for the good,  
Searching for his God.*

*For who are you,  
And where are you,  
Who have not offended . . . . ?  
Remembering this, see then,  
When you enter into your deepest self,  
Bathe your hurt in love  
And offer your pride as sacrifice,  
Leaving your discord upon the altar,  
And let Him who is the judge and the judgment  
Remove the arrow from your heart . . . .  
And not alone the shaft  
But the pithy head,  
Lest it remain  
And keep you from forgetting.*

—Sara Robbins in *Crushed for Better Wine*.

# THE Mystic LIGHT



## The Deeper Wisdom of Wordsworth

BEN FINGER, JR.

**W**ORDSWORTH lived in the Age of Rationalism, but he drew on intuition in his quest for truth. He conceived of all Nature as instinct with life: "For 'tis my faith that every flower enjoys the air it breathes." Wordsworth's lofty poetry is concerned with the inner feelings, and is philosophic in character. He asserted that the creative mind of man belongs to and contributes to Nature. The spiritual realm is noumenal Nature. "To the solid ground of Nature trusts the mind that builds for aye." The living universe "moves with light and life informed, actual, divine, and true." The mechanistic materialists of the eighteenth and nineteenth centuries scoffed at the English poet's reminder that the world of quantitative science is not the whole of reality. In the twentieth century, however, the brilliant mathematician Whitehead has seriously wondered whether Wordsworth's poetry might not come closer to the Real than does the world-view of quantitative science.

Hippolyte Taine, in his scholarly *History of English Literature* says of Wordsworth: "Such men ask what they have come to do in this world, and why life has been given to them; if they are right or wrong, and if the secret movements of their heart are conformable to the supreme law. . . . They live with

eyes turned inwards. . . . Thus understood, life becomes a grave business. . . . Thus understood, the world changes its aspect. . . . Figure such a man facing life and the world. . . . He finds or lends a sense to the least objects. . . . Wordsworth was a wise and happy man, a thinker and a dreamer, who read and walked. . . . In this deep calm he listens to his own thoughts; the peace was so great, within him and around him, that he could perceive the imperceptible. 'To me the meanest flower that blows can give thoughts that do often lie too deep for tears'."

Wordsworth saw the grandeur of the commonplace. His poetry addresses the human heart. He needs no ornamental rhetorical devices. Greatness is simple. This illuminate is sensitive to values, and his lines convey an emotional inspiration which we can derive from no other poet. This philosophic moralist deals not with mere abstractions, but with substantial things. His heart is not hardened by callous pride, but humble and open and loving enough to receive the ineffable light. There is something real and substantial in his rare elevation of thought. Ever is he mindful of "that Intelligence which governs all."

Of course no material scales can weigh the worth "of Truth, of Grandeur,

Beauty, Love, and Hope," but these are the realities most important to man. Wordsworth is not concerned with rank and wealth; he finds the holy part of man alike in humble villagers, peddlers, and professional men.

Wordsworth reminds us that our science is shallow so long as it omits the Soul:

Where Knowledge, ill begun in cold remarks  
 On outward things, with formal inference ends;  
 Or, if the mind turn inward, she recoils,  
 At once—or, not recoiling, is perplexed—  
 Lost in a gloom of uninspired research . . .  
 Viewing all objects unremittingly  
 In disconnexion dead and spiritless;  
 And still dividing, and dividing still,  
 Breaks down all grandeur.

The same Sun shines upon us all. The primal duties have a claim upon all hearts. Life is the energy of Love. Wordsworth, the metaphysician, embraces the Cosmic. Richard Maurice Bucke, in *Cosmic Consciousness*, opines that Wordsworth "in his loftier moods attained a very close neighborhood to Cosmic Consciousness, if he did not actually enter the magic territory of the kingdom of heaven." Actually, Wordsworth entered, although he did not conform to the traditional conception of the pure mystic. He experienced unaccountable psychic states ("fallings from us, vanishings") when the spiritual realm seemed more real than the material. He knew the arcane awareness:

That awful Power which rises from the  
 mind's abyss . . . .  
 When the light of sense  
 Goes out, but with a flash that has revealed  
 The invisible world . . . .  
 In a world of life they live,  
 By sensible impressions not enthralled,  
 But by their quickening impulse made  
 more prompt  
 To hold fit converse with the spiritual  
 world.

This English genius experienced intense periods of inspiration, followed by fallow interludes. He derived his rare

understanding both from the inner spirit, and from "breath of outward circumstance," realizing that the subjective and objective realms are not incommensurable. Man must honor his bond with Nature if he is to possess his own soul. Evelyn Underhill notes, in her classic *Mysticism*, that Wordsworth was "acquainted, beyond most poets and seers, with the phenomena of the inner life." Wordsworth, able to see with "that inward eye which is the bliss of solitude," deeply appreciated the sublime worth of ordinary things as they have their being in God. Wordsworth is attired in brightness when he talks of things that most people just take for granted!

The crown of Wordsworth's mysticism is his all-inclusive faith in man: "There is not a man that lives who has not known his godlike hours."

Wordsworth knew that man must root his life in the cosmic processes of Nature, and be humbly receptive to Nature's teachings, if he is not to be crushed by the "weight of all this unintelligible world." The philosophic implications of the first modern cycle of quantitative science reduced the whole universe to a mere mechanism of matter. This degraded man's view of himself with tragic results. Qualities and values were reduced to subjective illusions. Wordsworth deplored the spectacle of:

A light, a cruel, and vain world, cut off  
 From the natural inlets of just sentiment,  
 From lowly sympathy, and chastening  
 truth . . . .  
 The slaves unrespited of low pursuits  
 Living amid the same perpetual flow  
 Of trivial objects, melted and reduced  
 To one identity, by differences  
 That have no law, no meaning, and no  
 end.

By recalling mankind to Nature Wordsworth tried to bring a healing power to men. He championed the new romantic movement of the later eighteenth century, interpreting the living spirit of Nature. He felt a close kinship with all the beauty and joy of the world. How long, he wondered, would callous



men strike a discordant note? So wonderful was Nature's holy plan, the poet had "reason to lament what man has made of man." The "Poetical High Priest of Nature" sang:

The World is too much with us; late  
and soon,  
Getting and spending, we lay waste our  
powers;  
Little we see in Nature that is ours;  
We have given our hearts away, a  
sordid boon!  
The sea that bares her bosom to the  
moon;  
The winds that will be howling at all  
hours,  
And are up-gathered now like sleeping  
flowers;  
For this, for everything, we are out of  
tune;  
It moves us not. — Great God! I'd  
rather be  
A Pagan suckled in a creed outworn,  
So might I, standing on this pleasant  
lea,  
Have glimpses that would make me  
less forlorn;  
Have sight of Proteus rising from the  
sea,  
Or hear old Triton blow his wreathèd  
horn.

Wordsworth lamented that mechanistic materialism, with its soulless World Machine dogma, had substituted a universe of death for the living universe. His intimate contact with Nature brought beautiful symmetry out of the chaos of life. He found God manifested in the universal scripture of Nature. Always he pierced beneath what Coleridge calls "the film of familiarity," and reveled in the inner truth of being. He makes it plain that we "build up the being that we are" by "deeply drinking-in the soul of things." There is a glory in "nature's living images." Significant "spots of time" manifest timeless verities. The natural affections of the human heart are real and sacred. Our own age very much needs to recapture William Wordsworth's vital synthesis of clearly-observed fact and intuitively-known value.

Like Balzac, this poet took long walks under the stars by night, and in the

broad light of day. He loved brooks and flowers, birds and beasts. "Ethereal minstrel, pilgrim of the sky, dost thou despise dull earth where cares abound?" Of course Wordsworth never hunted or fished. He viewed the commonplace miracles of Nature with fresh-eyed wonderment, and cherished them all. He never carried a notebook on his Nature-strolls, but wrote from beautiful memories, the "hiding-places of man's power." His was a profound emotional response to Nature. "Poetry is emotion recollected in tranquillity." The world of this genius was not inanimate and cold, but active, alive, and warm with feeling:

Not prostrate, overborne, as if the mind  
Herself were nothing, a mere pensioner  
On outward forms—did we in presence  
stand  
Of that magnificent region. On the front  
Of this whole Song is written that my  
heart  
Must, in such Temple, needs have offer'd  
up  
A different worship.

Every common scene was to Wordsworth "apparelled in celestial light." His first affections remained the master-light of all his seeing. His deep insights were "proved upon the pulses." He was a true seer. Never was there a poet of deeper and more inclusive sympathies.

This inspired illuminate appreciated the capacity of the mind to contribute something of its own to the active universe. It is the dignity of the mind not only to interpret but to *create* meaning in alliance with outward things. Consummate creative intuition characterizes the poetry of Wordsworth. To "shoot one's being through earth, air, and sea" is both to enlarge one's being and to ennoble external nature with a "human and intellectual life."

An ideal beauty in Nature was discerned by this aware sensitive. His psychological poetry captures moments of "ennobling interchange from within and from without." Exalted insights "flash

from his poems with a quiet, unexpected beauty," uncovering the hidden grandeur of being. He remarks in the *Prelude* that "thou must give, else never canst receive," and he says also in this great poem:

For feeling has to him imparted power  
That through the growing faculties of sense  
Doth like an agent of the one great mind  
Create, creator and receiver both,  
Working but in alliance with the works  
Which it beholds.

This same great truth is borne out with equal nobility in the *Excursion*:

.....Paradise, and groves  
Elysian, Fortunate Fields—why should they be

A history only of departed things,  
Or a mere fiction of what never was?  
For the discerning intellect of man,  
When wedded to this goodly universe  
In love and holy passion, shall find these

A simple produce of the common day.  
I, long before the blissful hour arrives,  
Would chant in lonely peace the spousal verse

Of this great consummation:—and, by words

Which speak of nothing more than what we are,

Would I arouse the sensual from their sleep

Of death, and win the vacant and the vain  
To noble raptures; while my voice proclaims

How exquisitely the individual Mind

.....to the external World  
Is fitted, and how exquisitely too—

Theme this but little heard of among men—

The external World is fitted to the Mind;  
And the Creation (by no lower name

Can it be called) which they with blended might

Accomplish.

Through the manifest forms of Nature, such as the tranquil spear-grass and the turbulent mountain-torrent, Wordsworth found his way to the Life behind the Form.

In *Tintern Abbey* he expresses the finest shades of thought and emotion with a meditative pathos which stays with one. Here is the poet at his best;

These beauteous forms,  
Through a long absence, have not been to me

As is a landscape to a blind man's eye. . . .  
To them I may have owed another gift  
Of aspect more sublime: that blessed mood

In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened—that serene and blessed mood . . .

While with an eye made quiet by the power

Of harmony, and the deep power of joy,  
We see into the life of things . . . .

Here I stand, not only with the sense  
Of present pleasure, but with pleasing thoughts



That in this moment there is life and food

For future years. And so I dare to hope . . .

Abundant recompense. For I have learned  
To look on nature, not as in the hour  
Of thoughtless youth; but hearing oftentimes

The still, sad music of humanity,  
Nor harsh nor grating, though of ample power

To chasten and subdue. And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting  
suns,

And the round ocean and the living air,  
And the blue sky, and in the mind of man;  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

Wordsworth speaks of pre-existence in his famous *Ode on Intimations of Immortality*:

Our birth is but a sleep and a forgetting;

The Soul that rises with us, our life's  
 Star,  
 Hath had elsewhere its setting  
 And cometh from afar;  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory do we come  
 From God, who is our home.

By way of biography, Wordsworth was born in the Lake Country in 1770. The sight of a beautiful lake and noble mountains early brought out the poet in him. He lost both his parents before his higher education began. The young genius pursued his Cambridge studies in erratic fashion, giving more time to poetry than to his prescribed work, but he took his B.A. degree after four years. Always, "his soul was like a star and dwelt apart."

Wordsworth regarded himself as the instrument of a divine purpose in his poetic mission:

Poetic numbers came,  
 Spontaneously to clothe in priestly robe  
 A renovated spirit singled out,  
 Such hope was mine for holy services.

The idealistic poet "showed signs of a tendency, becoming stronger as the years went on, to withdraw himself from his companions and to muse upon the significance of the world," as S. L. Benson tells us in *William Wordsworth: His Homes and Haunts*. Wordsworth steeped himself in the writings of Plato, Blake, and Burns. He testified that Robert Burns "showed my youth how verse may build a princely throne on humble truth."

It should also be noted that young Wordsworth was something of a disciple of Rousseau. He so hated social injustice that he sympathized with the French Revolution, and went to Paris in 1791. There, by the way, he had a romantic love affair with Annette Vallon, and a natural daughter was born to them. What chiefly concerns us here is that William Wordsworth's year in France was not all impulsive romance, but he definitely championed a rebellion against kingly tyranny. He was entirely re-

publican in his sympathies. He sided with the poor and the lowly.

But Wordsworth returned to England, disillusioned by the Reign of Terror. He was feared by his own government as a possibly-seditious character. A spy was sent from London to investigate him. When this became known, he was regarded as an undesirable tenant, and had to seek new quarters.

Now Wordsworth was without funds, but a small legacy from a friend enabled him to dedicate himself to poetry, his "office upon earth." His manhood "wrought upon the plan that pleased his boyish thought." He lived with his sister, Dorothy, in Racedown, in Dorsetshire. Their weekly expenditure did not exceed what the average middle-class individual customarily spent for one evening's entertainment. They practiced "plain living and high thinking." For the unselfish servant of mankind, however poor and misunderstood, "high endeavors are an inward light that makes the path before him always bright." William's first twenty years as a poet met with "neglect varied with derision."

The Wordsworths and Coleridge took many long walks together, at which time they discussed their poetic theories. William Wordsworth gave poetry a new dignity by purging it of extravagant rhetoric. This poet of human sympathy created down-to-earth poems of ordinary life, treating of commonplace characters and incidents without fancy trappings. His deeply sincere simplicity "makes wonderful the familiar." As the critic Hazlitt noted: "His poetry is founded on setting up an opposition (and pushing it to the utmost length) between the natural and the artificial, between the spirit of fashion and of the world."

Not until the cold breath of winter took away his summer-vision did William Wordsworth become a conservative. At his best, he was the apostle of ordered liberty. He urged that "truths

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# The Mystery of Happiness

BESS FOSTER SMITH

**T**HE native habitat of the Bluebird of Happiness is, of course, in the land of childhood. In the adult world this elusive creature must be sought and coaxed to keep it from fading out to the light of common day. Perhaps, though, when we do learn through scientific research or self analysis, or by the gift of revelation, to determine our H. Q. (Happiness Quotient), as we have learned to measure and read our I. Q. (Intelligence Quotient), we will come nearer to making a fine art out of living and attain to that "maturity of mind," and that "integrated personality" that the psychologists keep talking about.

When one begins to write about happiness and analyzes the various qualities that go to make it up, a reader has the right to know if such a one has had any personal experience of it. Most of us have always known a certain happiness, but not the kind that has been tried by fire. Ours is the kind that stems from a good digestion, delightful companionship, and challenging work, and it needs no analyst to describe or conjecture from whence it sprang.

But Georg Brockmann, a Norwegian philosopher and writer, has had experience in all types of living and perhaps knows as much of what happiness consists as anyone in modern times. His book, *Happiness and Humanity* (published by the Viking Press), written while he was confined in a concentration camp and while he was witnessing his beloved country suffer the Nazi occupation, is worthy of earnest contemplation. This work had to be kept hidden for two years and was published only after Norway was freed from the Nazi rule. The ability to write a book, especially one about happiness, during such a period of stress, proves that he knows how to

"suck the very marrow out of living" himself, and that he understood the happy miracle of heroism experienced by many of his countrymen.

This treatise of happiness is not in any sense of the word a light Pollyanna sermonette on "How to become happy in seventeen easy chapters." It dips rather deeply into psychology and the humanitarian philosophy of life. In a straight-forward manner he applies concrete examples from life showing the mass-machine controlled way of living as compared to the free, individual, and human way. He examines its many levels. He classifies man's reactions from childhood, where he is, he says, "Cast in the mystic kingdom of happiness," to puberty and adolescence, where he awakens to life's meaning, and through adulthood which is the fulfillment of it. He offers hope for a more spiritual culture rising out of our war experiences. "It is the hope of mankind," he says, "that the new world that is going to rise up from the ashes of this conflict will be guided by the spirit of humanism: that civilization of the machine age can continue to progress, but in unity with culture and religion."

He helps us to realize how complex the problem of civilization has become and how much more difficult, psychologically, it is now to attain a mature personality in these fast moving times than it was when man lived a simpler life, nearer to Nature's pattern. As it is now, many desires which he terms "instinctual energies" have to undergo more and more changes, and many have to be suppressed entirely in our highly complex society of today. Such suppressed desires are apt to crop out in some other less worthy forms when they are without proper guidance, but these

very same instinctual energies, when turned into the direction of a goal or ideal, will grow in creative channels. This we call the developing of talents. From this type of growth a higher state of culture, and hence happiness, can be achieved than if the desire had been developed in its natural trend. This is an important point since only man of the life waves on Earth can sublimate his emotions and develop into a finer being. On the other hand, without proper guidance and a goal, criminal tendencies can grow so that later in life they shock society with their baseness and are beneath those of any animal.

Seeking the approval of others, having friends and a family for security, and a talent or hobby in which we can excel, are the simpler ways of fitting our lives to the modern pace. But our searcher goes much farther than this as he traces happiness through the cycle of the physical, mental, and spiritual concepts. He says that much depends upon the outlook on life in the very earliest days of childhood. Happiness begins with the pre-word language of dreams that every child retains in his subconscious. Then all through life there are countless unseen influences at work to control one's moods to which one can give way or offer resistance. Security, safety, and happiness through childhood stabilize the will, which exercises its power to save one from a wishy-washy existence over which he has no control.

Then the author describes the happiness of those he calls "Great Souls." He says they experience an ecstatic happiness that may even come from beyond both body and mind. In fact such an experience is often contradictory to both physical and mental well-being and sometimes in conflict with the basic instincts.

In thinking up examples of this type of happiness, I believe Gandhi achieved such a state through "satya-graha"

which he made manifest by fasting and by complete surrender so that he received power to sway the decisions of a nation. I think this was the kind of happiness St. Paul meant by "Charity," without which one still would be nothing though he gave his body to be burned. It was probably what Christ Jesus referred to when He said that by losing one's life he should find it again.

The experience of heroic happiness is, in a way, like the pre-word child's happiness—there is no language that can describe it. But Georg Brockmann says, "Such experiences are often explained as a meeting of the soul with God in an outpouring of incomparable light and clarity. All shadows vanish, all problems are solved, all recognition takes place directly without cooperation of intelligence. The body connection seems broken."

So it has often been with martyrs. In some extreme heroism, happiness comes, not from the body or the mind, but from sources of the soul, and without such heroic happiness that reaches over and above the line of duty, the author points out, the history of mankind would not have risen noticeably above animals.

The everyday variety of happiness which rises from a state of contentment in one's environment still contains within itself more or less of this deeper soul quality which can "rise to the occasion," as we say, but for general living we exhibit a sort of fair weather happiness.

After weighing his own and our own characteristics through their various stages of development in a most scientific manner, Brockmann closes his book with a treatise about Happiness, which, he says is after all, "A Gift of Grace." It comes to mankind unreservedly and miraculously and when most needed. It is, in some strange way, the growing fruit of the Spirit, which develops from courageous living.

This, he confesses, is a very ancient  
(Continued on page 16)

# Esoteric Christianity

STEWART HARING

"In dwelling on divine mysteries, keep thy heart humble, thy thoughts reverent, thy soul holy. Let not philosophy be ashamed to be confuted, nor logic to be confounded, nor reason to be surpassed. What thou canst not prove, approve; what thou canst not comprehend, believe; what thou canst believe, admire and love and obey. So shall thine ignorance be satisfied in thy faith, and thy doubt be swallowed up in thy reverence, and thy faith be as influential as sight. Put out thine own candle, and then shalt thou see clearly the sun of righteousness."—Jeremy Taylor.

**A**T FIRST thought some persons will object to the idea that Christianity has any esoteric teachings or that Christ Jesus taught some of His principles in secret. The more orthodox are apt to have the opinion that as He received the words of divine love from the Father He passed them on freely to whomsoever would lend an ear. That this was not the case can be seen in the fact that Christ Jesus always spoke in parables to the multitude, but elaborated upon His mystical laws to His disciples in private. In Mark 4:11 He addressed the disciples on this wise: ". . . unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." This fact is stated in two of the other Gospels as well.

It cannot be denied that Christ Jesus possessed some miraculous spiritual power, for the evidence shows He was clairvoyant, could seemingly circumnavigate natural laws, could heal the most serious mental and physical cases. We also read that He was able to teach His disciples so that they could duplicate His feats. The teaching of these divine laws and the practice of their application must certainly have been done in secret sessions between Master and disciples.

When the disciples had finally been

sufficiently rehearsed they were given their commission, "And He sent them to preach the kingdom of God, and to heal the sick." The healing of broken bodies and minds through the word of Truth were the two most important missions of the early disciples. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." This method, then, of metaphysical healing constitutes one of the esoteric teachings of the Christ.

There are two possible reasons why the teachings of Christ Jesus, in their higher aspects at least, had to remain secret for a time. The first is because of persecution. In the very beginning of His ministry those who could not agree with His doctrine sought to kill Him. In Luke 4:28-30 we may see that even in His home town of Nazareth the people were angered at His teachings and led Him to a high hill to cast Him down but that He escaped unharmed from them because His time was not yet come. At the same time, John was imprisoned and finally beheaded by his enemies. If the Jews became so enraged with His public parables, they would have become even more so at His secret teachings. To keep the pearls from being cast before swine was one of the reasons for maintaining a private school. The other reason was because the general populace was not yet prepared to receive and administer spiritual powers. Holy things must always be protected from unholy hands. In Acts 8:18-22, for example, we may see how Simon the sorcerer offered the Apostles money to bestow upon him the gift of the Holy

Spirit with its resultant powers. He was told that he had neither part nor lot in this matter for his heart was not right in the sight of God. Another instance of the turning away of an aspirant is indicated in Matthew 8:19, 20 wherein a scribe requested to join the band of disciples but was met with a discouraging reply. Only those who had prepared themselves in some special way were chosen, possibly as the result of prayer and watchfulness for the Messiah. For these there was no trouble in being admitted to the inner meetings. In fact, they did not even need to seek such admittance for, as was the case with most of the Apostles, the Master called them. He "calloeth unto him whom he would, and they came unto him."

Judging from the first chapter of the Acts of the Apostles the early Church consisted of (1) believers at large; (2) an inner circle of about one hundred and twenty disciples, as taken from the 15th verse; (3) an ecclesiastical council who administered the affairs, comprised of the mystical number twelve. Due to the fall of Judas, Matthias was chosen to take his place on this council. Later on, as the burden of caring for the material needs of the group grew too heavy, a lesser board was formed to carry on the physical ministrations. This group numbered seven who were called deacons, as is recorded in the first part of the sixth chapter of Acts. Thus from the foregoing we may safely say that Christ Jesus taught the multitudes in parables, a secret school of followers of the higher mysteries, and a still more select group of twelve. He initiated into the highest wisdom and to them made known all things.

In the days of Jesus there were three sects among the Jews. The New Testament mentions only two of these, the Pharisees and the Sadducees. It is known, however, from other sources that there were also the Essenes. They were a highly mystical sect and their doctrines were kept semi-secret. In addition, they

were of a retiring, unobtrusive nature which probably accounts for the lack of mention of them in the Scripture.

The Essenes were a therapeutic school and many scholars have associated Jesus with them. All evidence points to this being so. Josephus, the eminent Jewish historian, writes that Herod held the Essenes in very high regard and that they were a sect among the Jews almost identical with what the Pythagoreans were to the Greeks. They had great affection toward one another and were very virtuous. They were not opposed to marriage, but many abstained from it, rather adopting the children of others to raise. They despised riches and lived in a community of common property. When an Essene traveled from place to place he was always welcomed by the Essenes dwelling in each locality and all things were at his disposal. They wore entirely white apparel and were given to silence except in urgency or prayer. They also refrained from taking oaths for whatever they spoke was truth without swearing to it. They were diligent in the study of ancient writings and well versed in the use of medicinals and herbs for healing purposes.

When a person wanted to become an Essene he was tested, tried, and placed on a probationary status for the space of three years, after which, if his conduct was satisfactory and he still so desired, he was admitted to their midst. The candidate had to make solemn promises of piety, justice, fidelity, truthfulness, honesty, and secrecy. He was enjoined not to reveal the secret doctrines of his sect even when in peril of his life, nor let harm come to the books of the sect which were given them by divine messengers. The Romans tortured them, trying to force them to blaspheme or eat of forbidden foods, but they remained steadfast unto the end. Due to their simple, frugal life they often lived to be over a hundred years of age. The faculty of clairvoyance was quite common among them and they were adept in the



understanding and use of the occult arts. They did not offer sacrifice in the Temple for propitiation of sins as did the other Jews but believed that only their personal purity could justify their faith. During the captivity in Babylon there are said to have been around four thousand Essenes. There were probably more after the return. There can scarcely be any doubt that the school which was headed by Jesus was a branch of the Essenes.

If all the esoteric teachings of Christ Jesus were made known and explained in detail it would create a large book. In addition to the teachings that are entirely unknown to the generality of men, there are also the doctrines and sacraments which are known but are not fully understood. These beliefs and practices have in time lost much of their meaning and mystical significance. One of these doctrines which has become highly obscured is that of the Vicarious Atonement. This involves the actual secret mission of Christ, His purpose of incarnating in the flesh as He did. It first must be understood that Jesus and the Christ are two distinct individuals. Jesus was human although of the highest degree of spiritual attainment. He had the purest flesh-body obtainable and it was His mission in life to prepare Himself to act as the vehicle for the Christ Spirit. The Christ was the highest evolved Being of the archangelic life wave. Two thousand years ago mankind had become bogged down in matter and had not the power of its own initiative to raise itself out of this trap of materialism into which it had fallen. Divine intervention was required. The Father accordingly sent this High Initiate to help man out of the darkness. At the time of the Baptism, the Spirit of Christ descended into Jesus where it abode almost continuously during the ministry of Christ Jesus. At the time of His crucifixion when the blood flowed from the wounds into the Earth, the Christ Spirit left the physical body of Jesus

and entered the body of the Earth where it resides at present. Christ came indeed to redeem mankind from the sins of the world.

The fact that the Earth contains the Christ Spirit explains a deep meaning of the Sacrament of Communion, which has become a mere ritual today. Originally Christ Jesus took the bread and wine and blessed it. He said it was a symbol of all food and drink, and when His followers ate or drank thereafter they should remember Him for they were partaking of His body and blood. After the Christ Spirit entered the Earth His body and blood truly became a part of all food and drink, and all who eat or drink food of this Earth are partaking of the body of Christ.

In Galatians 6:7 we read another significant occult law: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." This is generally disbelieved because of its apparent failure to hold true in life. It is, however, a statement of the great cosmic Law of Compensation. During the course of one life it would seem to be ineffective, but this is because it needs the support of the twin Law of Rebirth to be fully explained. We can readily see that many men do not reap what they sow in this lifetime. What then, is God mocked? No, the Law of Rebirth acts as the balance to mete out justice as justice is due.

Many good Christians are reluctant to accept the doctrine of rebirth, thinking it to be un-scriptural. In Matthew 2:14 Christ Jesus plainly says that John was Elias who was to come before the Messiah. He does not say that John was like Elias, but "this is Elias." And again in Matthew 17:10-12 the disciples ask about this prophecy of Scripture which promises the return of Elias. Here again He said, "Elias is come already and they knew him not." On another occasion He questioned the disciples as to who the people thought

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# Notes on Loneliness

HELEN PELLETIER

*To admit to loneliness is to declare:*

- I have stepped out of the center of the Stream of Life and do not understand what to do about it.
- I am off on a side road of life; I have lost contact with all that means most to me.
- I seem unable to climb past this mountain of pride which blocks my way.
- Help me! But don't you dare disturb this block of pride in doing so....

**L**ONELINESS might be described as a low-arched, damp, cold cave which no one ever willingly enters. To view, applaud, or comfort self, however, there are times when we peer in at the mouth of this cave, our backs to sunshine, admiring the outline of self which our shadow casts there.

Lingering long before a cave, our physical eyes become so accustomed to the darkness of the background that turning again to face the Sun is painful. Likewise, sustained contemplation of self interests dull spiritual perception to the point where turning to the light of truth is too painful a process to be considered except as a very last resort. The sunlight of life becomes too vibrant, too activating for comfort when both physical and spiritual sight have been dulled in the deep shadows of The Place of Self Contemplation.

Whether the action is taken to nurse a hurt suffered in some clash with the opinions of others, or merely for the comfort of approval at times when there seems to be a dearth of all contact with others—pleasant or otherwise—, self-contemplation is a signally important first step to loneliness.

To turn our back upon sunlight is a turning away from life and its activity. To turn our attention upon self is valuable for inventory purposes only; when the stock taking process is completed,

lingering upon plans for self comfort or self promotion reduces the powers of true perception in every way.

In order to freshen the waters of the memory pool, an inlet and an outlet are essential. We grasp readily the understanding that fresh, clean thoughts solve our need with regard to inlet; over-preoccupation with this action of getting, however, frequently postpones completion of our engineering project as to the outlet.

Readers provide inlet of refreshment by way of more and ever more reading. Students replenish their supply by further study of the work of others. Like eager children, so easily pleased, we are also easily diverted from the task at hand: that of converting a stagnant-pool mind to one whose waters (thought power) have equal outlet and inlet. One does not sweeten the contents of an urn merely by adding fresh water; first of all the stale water is removed.

When the outlet of the mind's real riches equals that of its intake, an individual is truly creative. He is a creator in his own right, with dominion over his world, as he was intended to be. A heady, dizzy sensation usually accompanies good accomplishment, however, requiring solitude for soul-searching. If the individual emerges from his contemplation with true perspective, his equilibrium will have been restored—his mind's outlet and inlet of good not only unimpaired, but expanded through efficient right use.

Should the individual linger to admire the shadow he casts, and to hear once more in memory the sweet sound of praise, great strength indeed is needed to fare forth again in the give-and-take of life. We rationalize. We reason: Surely, with *my* laurels and *my* new

knowledge creativeness can continue and still permit the pleasant comforts of seclusion and other self-satisfaction. Such decision eventually yields deeper understanding, but not before loneliness increases as life marches on, apparently forgetful of the one-time creator whose giving to life (outlet for good) has dwindled in exact proportion to his willingness to receive and partake of life (his inlet of good).

Thus man comes to the fork in his road. He must *choose* one of two courses: to withdraw farther into the cave of loneliness, or to right-about-face and charge, head-on, into the sunlight of life in full scale participation.

The choice of further retreat into solitude is tolerated only by the one whose pride still smarts as result of his brush with the raw material he encountered in dealing with his world. One writer has stated, "The line of least resistance may be the trek of the coward." The world acknowledges that no one is a failure while he continues to try, and any demonstration of strength to keep on keeping on at this point earns for the doer a new place in his world which results in fresh acclaim.

Deliberately to reach out for whatever the world offers and, from within oneself, draw forth the power to convert it into *good*, makes of that individual an overcomer—especially an overcomer of that greatest of hurdles called self-interest. Sincerity of purpose and dedication to high standards lift such a one to self-mastery, a true alchemist.

Strangely, we do not long conceal any of our motives, thoughts, or actions supposedly hidden from the world. The people we meet on our journey through life have problems basically identical to ours. They are working to solve them and recognize in our eyes, in other telltale facial expressions, and general behavior the dominant desire which prompts our activities.

Our lesson-of-the-moment is met with magnanimity by those who have already

fully mastered its problems, and we find an attitude of forbearance, kindness, and understanding consideration uppermost. With regard to any of their own shortcomings which they recognize in us, however, there seems to be a rivalry instantly set up. We sense this, also, and take the measure of our neighbor's strength and skill in overcoming—comparing and testing it with our own. Outer expressions concerning such sense of competition are called criticism, injustice, envy, jealousy, or hate, regardless of who utters them. Persons of clear perception interpret these expressions to mean: "I have not found inner peace; I am still battling for it. I see this one's lesson; I have conquered more of it than he has; I will show him!" Thus we declare ourselves to our world.

How transparent we really are to one another in this world! When self-interest rates high with us, easily recognized attitudes of mind build up and blatantly advertise themselves to our outer world as pride or separativeness, to name a couple. All, however, lead to loneliness. Whether the dominant desire is directed toward self, or toward a deepening consideration for others, we clearly identify ourselves with it in word and action.

It would seem that we have no privacy whatever. The discerning eye of every thoughtful person we meet reads our true motive for action, according to *his* experience, in all that we say and do—in all that we are. "Truth crushed to earth shall rise again" is as sound a statement now as when first expressed. Nothing our scientific age has discovered can ultimately frustrate the truth, and enterprising moderns turn to it as a sound success measure in better salesmanship for every department of life. Because what we are in thought and motive speaks more clearly to our world than do our words, it is an actual fact that we are known by the thought-company we keep.

From this point very little further  
(Continued on page 48)

# Evaluation

NETTIE CHASE

AS teachers, we have always been asked to "evaluate" our work. We are to think through what we've done and see how valuable it's been. If our methods worked well, then we used them again. If they failed to work, we reworked our methods and tried again. But always the mark of a conscientious teacher was to go through this evaluation process at each step of the way. It kept us on our toes, and it gave zest to our work.

I've found that in life the same "evaluating" process is very helpful. Recently I've had to slow down the tempo of my life. I've had to withdraw from an active life outside of the home, to participate in a life wholly oriented about the house. From an objective kind of living I am now thrown into a subjective kind of living. It's been good for me. I had hurried so to keep up with events that I never realized I'd missed summarizing or fully digesting all that had been happening to me. I find I am thinking over the past now and things are standing out more clearly.

Some of my experiences have been humbling indeed, and some of them very challenging. Nevertheless, my life has become richer as I have thoughtfully traced some of the patterns that stand out most vividly.

These are some of the facts I've learned about my life: I, who would have run, have always had to crawl. If I began with running, sooner or later circumstances arose which threw me back to learn the things I had skipped. At first this was difficult to cope with, but in time I began to accept this law of life. I grew able to take circumstances step by step and not to advance until I was fully prepared for the next step. I saved myself much heartache

and heartbreak when at long last by repeated hurt I learned this much.

I, who had started early along the pathway of truth teaching, lost much time along the way. I arrived late at the point where I comprehended fully enough to apply what I needed in my own life. Well aware of the theories, it took me long to apply any of them successfully.

I, who waited for miracles, found in all instances that I had to build my own rafts or bridges to get to the "miracles" I desired. This was for my own good. I can see that now—but it cost me many tears through the years.

I, who looked for a teacher to advise me and point out the exact way at each moment of my life, found I had to dig within my own soul and learn to trust to its own voice of wisdom. When I learned this much, I found that I needed no other teacher but this inner "voice."

I, who wanted a knight in shining armor, had to take an ordinary man and clothe him in the armor of my love. It was only when I learned this that I found happiness or love.

I found that for me nothing important ever came easy. Always I had to learn my lessons by trial and error. It was my own personality that made this necessary. Now I am able to deduce and apply some things without experience. Past experience has helped me reach this point, although some things I still learn only by trial and error.

I, who saw wonders occur in the prayers of others, found that in my own life many prayers went unanswered. Yet when I looked back enough in perspective I saw this was not fully so. The important soul-sought prayers *were* answered! Not speedily in any startling way, but slowly and over a period of

time the changes needed for the prayer fulfillment *did* come about! At this viewpoint, I can see how all of this was for my ultimate benefit. I grew and became a better person because of all of this.

I saw also that though I felt I often stood in bleakest despair utterly alone, I had never been alone. At every crisis there had been some friend, some person who helped me on just as much as I needed at the moment. Some of these people are still in my life; some were there for that moment, and I have not been able to keep track of them since. Life intended this. Those I can repay I do. Those whom I cannot reach I repay by trying to help anyone whose need reaches my attention.

Perhaps my bitterest lesson has been in realizing that it has been my enemies who ultimately blessed me. It was not easy to perceive this, for they blessed me with the growth they forced upon me—growth which, undisturbed, I would not have attained. Thus, in my heart, I must be grateful to them each and all. I must remind myself of this lesson again and again, for any circumstance can so easily put the label of enemy upon another, and forgetting comes easily. Yet I know that no matter what I may feel in personal emotions today, when I can quietly look back from tomorrow's vantage point I will see my "enemies" as benefactors. It is a comfort. Neither people nor circumstances are my enemies, however they may momentarily seem. They are but the forcing points of my growth.

Finally, I have learned that patterns often repeat themselves in our lives. It may be that we each have a particular theme melody to our lives, and this theme melody repeats itself time and time again just as the theme melody of a symphony constantly repeats itself. I think others looking carefully in their own lives will discover this fact to be true. I have learned to recognize the patterns in my life, so that I can watch

for them, and each time one recurs I cooperate and try to make it a more enriching pattern.

This, then, is the kind of evaluation I have been doing. It has given me a fuller appreciation of living. In fact, I find the longer I live, the better I know how to go about this business of living.

In my youth I found I had a scant amount of desperate faith, but life has taught me a patient kind of very real faith. I found that while very young, I was often fearful, and now that I have lived through many kinds of fearful things, I am not afraid. I have grown to understand and appreciate.

In short, the theories of truth I knew from reading, I have finally been able to live out in my life. It has only been this last step that has finally brought me the peace and contentment I sought so frantically by prayer when I knew less than I know now.

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## THE MYSTERY OF HAPPINESS

*(Continued from page 9)*

wisdom but one which has to be recaptured by each new generation. He sums it all up in these words: "What I have tried to say in this book is, that everything in the world is a source of happiness for those who have found a welling up of happiness in their own breasts, and who learn to develop that capacity."

He urges each of us to re-discover our minds and souls and gain mastery over our external world so that our inner world of art and dreams and spiritual peace will open up for us and our **Happiness Quotient will be revealed in our faces.**

# In Heaven and Earth

YVETTE JOYCE

## CHAPTER III — BETTY TRENT

**E**IGHT o'clock, and no sign of Frank yet," said Betty to herself as she anxiously inspected the contents of the oven. "The supper will be spoiled again if he is not here soon."

Betty knew perfectly well that it was not the probable ruin of a very nice supper which was really troubling her, but the nasty suspicion which had been at the back of her mind during these past three weeks in which Frank had been working so late. He was the managing director of a clothing firm, and a little while earlier the firm had received an urgent request from its agent in South Africa for a range of samples, which he said he must receive within two months. For the past three weeks Frank had been working late every night, since his firm was a small one, and this order involved much work that only he was qualified to do. Betty knew that she had no reason to doubt Frank's word. She should be sure that when he came home late it was in fact because he had too much work to do to be able to leave the office at the usual time. The trouble was that Frank had an exceptionally pretty and intelligent girl for his secretary, and Betty was desperately afraid that the theme so popular with writers of fiction, "boss falls in love with secretary," was coming true in real life—in her own life.

Just when Betty had given up all hope of being able to keep the supper hot any longer without spoiling it, Frank came in. Betty noticed how tired he looked, and refrained from commenting on his late arrival. They had had a serious quarrel the previous evening, and Betty was secretly ashamed of the things she had said. In one way, the fact that Frank was late home again

reassured her, since she was sure he would not have been late if he had, as she suspected, been out with his secretary. In another way it disappointed her, as she had taken special care to prepare a meal of the dishes that Frank liked best, as a gesture of apology for the previous night's quarrel, and she hated to see her handiwork spoiled through being kept waiting.

As they were having supper, Betty told Frank, "I saw Dr. Richards when I was shopping today. He wants me to let a friend of his try out a new anaesthetic on me."

"Sounds a bit risky, I hope you refused," was Frank's reply.

"No, I did not. The doctor assured me that it was perfectly safe, so I have agreed. I arranged to be at his house just after seven o'clock tomorrow evening. The test should not take long. Dr. Richards promised me that I should only be under the anaesthetic for five minutes. If you are as late tomorrow night as you were tonight, I shall be home before you, and you won't even know whether I have been out or not."

"I don't see much hope of coming home any earlier until we have finished this export range. I think another week should see it done," replied Frank.

Betty was glad that Frank had not persisted in his opposition to her allowing Dr. Richards' friend to try his anaesthetic on her. She had been rather apprehensive when the doctor first asked her, but when he explained that the new anaesthetic, if successful, would be used to help women in childbirth, she had agreed at once. If a certain hope which she was beginning to cherish were fulfilled, she might be needing some of the stuff herself.

Frank and Betty had been married just over three years. Betty was some-

times still slightly surprised that of all the girls Frank could have chosen, he had married her. Frank had always been very popular, he was good looking and clever, fond of a joke, and made friends easily. Betty on the other hand never seemed very attractive to men, though she had plenty of girl friends. Before Frank had fallen in love with her, she had seemed rather a colorless person. She had grown up with a brilliant elder sister, whom she idolized, and who in her eyes could do no wrong. Marjorie was a real beauty, with golden hair that curled naturally, dark blue eyes, and a lovely pink and white complexion. The two sisters met Frank at their tennis club, and from their first meeting, Marjorie made up her mind that Frank was the man she wanted to



marry. Betty tried hard to regard him always as her future brother-in-law, and would not let herself fall in love with him, as, she admitted to herself, she could so easily have done.

Frank at first appeared to be falling in with the plans Marjorie had in mind, for he escorted her here, there, and everywhere, but always with Betty and one or another of his men friends, until the club's annual dance in December. This was the social event of the year as far as the club's members were concerned. As soon as the date of the dance was announced, Frank asked Betty to go to it as his partner.

"But what about Marjorie?" she asked, as soon as she had accepted his invitation.

"Oh, I will find a partner for Marjorie if you think it is necessary," replied Frank, "but I thought she would prefer to choose her own. Or is she

finding partners scarce by now? She always used to have plenty."

Marjorie was at first incredulous when Betty told her that Frank had asked her to be his partner for the tennis club dance. When Betty reported the rest of Frank's remarks, Marjorie was furious. Her temper cooled down eventually, and she easily found another partner. However, she arrived at the dance after Frank and Betty, and contrived to avoid them for most of the evening, which was just what Frank had intended should happen.

Frank would have been quick to resent it had he been called romantic, yet he had grown up with a clear idea in his mind of the qualities he wanted to find in the girl he one day hoped to marry. Beauty he considered desirable but by no means essential, and to him it seemed the one quality Marjorie possessed, while Betty had all the others. Frank had soon seen what sort of girl each sister really was, and he had taken a mischievous delight in going about with Marjorie. He had never had the slightest intention of marrying her, but her efforts to capture him were so obvious that he thought it would do her no harm if he allowed her to think he was interested in her, until he was sure enough of his feelings for Betty to ask her to marry him. The tennis club dance seemed to him the most appropriate occasion for showing his real preference.

On the night of the dance Betty was looking her best. Excitement gave her usually pale cheeks a rosy flush that intensified the blue of her eyes. She had a new dress of white organdie printed with tiny pink and blue flowers. As she felt its fullness frothing round her ankles, and saw in the mirror the becoming way its frilled neckline encircled her shoulders, she experienced a self-confidence new to her.

It was an enchanted evening, and when, soon after supper, Frank took Betty to a secluded spot and asked her to marry him, her happiness knew no bounds. The one shadow was how Mar-

jorie would take the great news, and even this was soon dispelled. Marjorie found her new partner even more to her liking than Frank, and as he was reputed to earn a larger income, she was quite ready to wish her sister joy, and to congratulate Frank with complete sincerity.

Toward the end of the second year of her married life, Betty found something to worry about. Frank engaged a new secretary, and from the first moment that she saw her, Betty was possessed by an unreasoning jealousy. Cynthia was everything Betty had always wanted to be, and felt that she never was—poised, self-confident, smartly dressed and perfectly groomed. When she saw Cynthia's beautifully manicured hands, Betty realized with dismay that her own were rough with gardening, and her nails unfashionably short so that they would not get broken. She never dreamed that whenever Frank caught sight of Cynthia's gleaming red nails, he was always reminded of talons dripping with blood. Frank was quite open in his praise of his new secretary, and Betty pretended to be pleased that she should be of so much assistance to him, but all the time she was terrified that one day Frank's admiration of Cynthia's capabilities would change into a much warmer feeling. She had never ceased to wonder that Frank, who could, she firmly believed, have married any girl he chose, should have fallen in love with someone as ordinary as herself. Beneath all her happiness there had been a subconscious feeling that it was too good to be true, so when Frank started to work late, preparing a range of samples for export, Betty took it for a confirmation of her worst fears. She could not call unexpectedly at his office to find out whether she was right in her suspicions or not, since the outer door of the building was always fastened when the staff left at six o'clock.

Just after half past seven on the designated evening Betty was comfort-

ably installed in an armchair in the doctor's study.

"Now, Mrs. Trent," said Dr. Richards as Jim prepared to administer the anaesthetic, "just relax, and if there is anyone or any place you would like to see, keep that desire in your mind now."

As Tom spoke that last word, Jim inserted the needle in Betty's arm. While she was unconscious, the two doctors busied themselves in testing her physical reactions.

"Perfect, Jim, perfect. It's quite indistinguishable from natural sleep," remarked Dr. Richards. Both doctors were watching Betty closely, and they noticed as she returned to consciousness, that she looked much happier than when they had first seen her that evening. In fact she looked positively radiant.



"Now, Mrs. Trent, how do you feel?" Jim asked.

"I feel wonderful," said Betty, with such emphasis that the two men smiled.

"Can you remember what happened to you while you were asleep just now?" asked Dr. Richards.

"I certainly can," replied Betty with a smile.

"We should be still further in your debt if you would tell us what you have seen," continued Dr. Richards.

Betty looked a little surprised at the request, but Dr. Richards was looking at her in such an appealing way that after a moment's hesitation she agreed.

"I must begin by telling you," she went on, "that for the last few weeks I have been making life miserable for my husband as well as for myself, because I have been so jealous of him. Night after night he has been working



late, and I am ashamed to admit that I did not believe his excuse that he had to prepare a range of goods for export. I thought—and I know now how wrong I was—that he was making love to his attractive secretary.

“When you told me to think of anyone I wanted to see, I thought at once of Frank. The next instant I was in his office. I could see every detail of the office, just as clearly as I can see this room. His desk was covered with papers, and he was working very hard. There was no sign of his secretary; I wanted to know if she was in her own office, and I found myself there. It was empty, and her hat and coat were not on the peg, so it looked as if she must have gone home. But I still wanted to know where she was. Then I found myself standing beside her. She was sitting at a small table in a restaurant, with a man whom she called Jack. The secretary’s name, by the way, is Cynthia. It was immediately obvious to me that Cynthia and Jack are in love, and then I noticed that she was wearing an engagement ring. Jack was asking Cynthia about the day’s events, and she was telling him some of the details of today’s happenings at the office. She made some admiring remarks about Frank, and Jack said, ‘If you praise your boss much more in my hearing, I shall begin to be jealous of him.’

“‘That would be silly,’ Cynthia replied with a laugh, ‘he is married already to a most charming girl, and for him she is the only girl in the world. That’s one reason why I like working for him so much, because while he often jokes with me, he never tries to kiss me.’”

“That set my mind at rest completely, so I went back to Frank. He was pausing for a moment in his work, and I could tell what he was feeling. I tried to speak to him, but he evidently could not hear me, nor see me either. In fact, I could not make him realize that I was there at all. It was a most peculiar sensation, to be able to see Frank, and

to know what he was thinking and feeling better than I can when we are really together, and yet to tell that he was quite unaware of my presence. He had just realized how late it was, and he was wondering —” Betty paused for a moment, and looked embarrassed, then continued, “if I was going to be cross with him again when he arrived home. You see, we had a row because he was so late coming home last night. He was thinking how sweet I was, when I was not angry, and how he dreaded arriving home tired with all the extra work, to find me just waiting to scold him. I tried to tell him that I would never be cross with him again, but I could not make him hear me. Then he looked at the papers on his desk, and I could tell that he was feeling depressed by the amount of work that still remains to be done. I think he was wishing that Cynthia had stayed to help him. I was not sure if he had actually asked her to stay, and she had refused, or if Frank knew that she was going out with her fiancé, and therefore had not felt he could ask her to work late. Anyway, I am sure he was needing some help, and I have had a wonderful idea. I can type, and I know shorthand, though I am not nearly as fast as Cynthia. I shall see if Frank will let me go to his office tomorrow evening and work with him. I cannot be as useful as his secretary, but I am sure that I can be of some help.

“Frank was just wondering whether he could do any more work tonight, when I found myself back here. If you have finished your test, please may I go? I want to have supper all ready for Frank when he comes in, as I know he is very tired.”

“Of course you may go, Mrs. Trent, I will run you home in my car,” said Jim. “I can’t tell you how grateful we are to you for allowing us to make this test on you.”

“It’s I who am grateful to you,” replied Betty, “you don’t know how happy



it has made me to know that there is no real reason for my horrible jealousy. I am very proud to know that Frank and Cynthia think so well of me, and a little frightened, too, in case I can't live up to their good opinions. I shall certainly try, though."

"You don't think that it was all a dream, then, Mrs. Trent?" asked Dr. Richards, as Betty moved toward the door.

"I am sure it was not," she replied at once. "But I can easily find out. I saw the papers Frank was working on, and I shall ask him when he comes home what he was doing at half-past seven this evening. I saw him look at the time while I was in his office. Then I recognized the restaurant where Cynthia and Jack were having a meal. Frank can find out from her tomorrow whether they were really there."

Half an hour later Jim was back in the doctor's study.

"After I had taken Mrs. Trent home," he told Tom, "I went round to her husband's office. I found out where he works by judicious questioning on the way home. Fortunately for us, he had evidently decided to do a little more work before going home. As I got out of the car, I saw a light go out on the first floor, and then a light came on behind the main entrance. I waited, and when a man came out, I went up to him and asked if he was Mr. Trent. He was, and in reply to further questions he told me that he had been working in his office alone ever since his staff left soon after six o'clock. So it looks as though Mrs. Trent did really visit her husband's office."

"I don't like this discovery of yours," said Tom gravely, "however perfect it may be as an anaesthetic. From what I have seen these last two evenings, I am quite prepared to admit its virtues in that respect, but I also think it is most terribly dangerous. As it happens, tonight's adventure turned out excellently, but what would have happened

if Mr. Trent had been making love to his secretary?"

"His wife would have found out sooner or later, anyway, so what are you worrying about?" replied Jim, who was obviously delighted with the success of their experiment.

"I wish now that I had not managed to arrange for four more women to let you experiment on them. Oh, well, the arrangements are made, so I won't alter them."

"If you did, I should find other 'victims'. And what are you worrying about? Our first two seem to me to have been benefitted considerably from their experiences."

*(To be continued)*

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## DEEPER WISDOM OF WORDS- WORTH

*(Continued from page 7)*

of individual sympathy" be honored in all the relationships of life. He attacked selfishness and snobbery, and introduced humble people into his writings. In consequence, notes Dr. Lucia Trent, "we find legislation enacted to relieve human suffering, to expand the horizons of democracy, to create new dignity for man, and to show even the meanest life miraculous."

William Wordsworth's loftiest ideal for mankind is expressed in the following lines:

Wisdom doth live with Children round  
her knees;  
Books, leisure, perfect freedom, and the  
talk  
Man holds with week-day man in the  
hourly walk  
Of the mind's business: these are the  
degrees  
By which true Sway doth mount; this  
is the stalk  
True Power doth grow on; and her  
rights are these.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Teachings of an Initiate

SIXTEENTH INSTALLMENT

### Mystic Light on the World War

*(Continued)*

**S**IMILARLY in the case of death: when our consciousness had first become focussed in the physical vehicles and the fact of death stared us in the face, there was no hope within; but in time religion supplied the knowledge of an invisible world whence the Spirit had come to take birth and whither it returns after death. The hope of immortality gradually evolved in humanity the feeling that death is only a transition, but modern science has done its best to rob men of this consolation.

Nevertheless, at every death the tears that are shed serve to dissolve the veil that hides the invisible world from our longing gaze. The deepfelt yearning and the sorrow at the parting of loved and loving ones on both sides of the veil are tearing this apart, and at some not far distant day the accumulated effect of all this will reveal the fact that there is no death, but that those who have passed beyond are as much alive as we are. The potency of these tears, this sorrow, this yearning is not equal in all cases, however, and the effects differ widely according to whether the vital body has been awakened in any given person by acts of unselfishness

and service according to the occult maxim that all development along spiritual lines begins with the vital body. This is the basis, and no superstructure can be built until this foundation has been laid.

With regard to the second process of soul unfoldment which is carried on among those actually engaged in warfare, there are probably but few who have had as unique an opportunity to study actual conditions on the whole of the extended line of battle as the writer. Notwithstanding all the brutality and hellishness of the whole thing he feels confident that this was the greatest school of soul unfoldment that has ever existed, for nowhere have there been so numerous opportunities for selfless service as on the battle fields of France, and nowhere have men been so ready to grasp the chance of doing for someone else. Thus the vital bodies of a host of people have received a quickening such as they would probably not have otherwise attained for a number of lives, and these people have therefore become correspondingly sensitive to spiritual vibrations, and susceptible in a higher degree to the benefit which may be derived from the first process previously mentioned. As a result we shall in due time see an army of sensitives among us who will be in such close touch with the invisible world that their concerted testimony cannot be crushed by the materialistic school. They will



prove a great factor in helping us to prepare for the higher conditions of the Aquarian Age.

"But," some may ask, "will they not forget when the stress and strain of war are over? Will not a large percentage of these people go back into the same rut where they were before?" To this we may answer that we feel confident it can never come to pass, for while the invisible vehicles, especially the vital body, are asleep, man may pursue a materialistic career; but once this vehicle has been awakened and has tasted the bread of life, it is like the physical body, subject to hunger—soul hunger—and its cravings will not be denied save after an exceedingly hard struggle. In the latter case, of course, the words of Christ are applicable: "The last state of that man is worse than the first." However, it is good to feel that out of all the indescribable sorrow and trouble of the war good is being wrought in the crucible of the gods, and it will be a lasting good. May we all align our forces and help extract the good, so that we may be shining examples to help lead humanity to the New Age.

### PART III

A war-weary world, red with the blood of millions, the hope of its future, the flower of its young manhood, is groaning in agony, praying for peace—not an armistice, a temporary cessation of hostilities, but *everlasting peace*, and it is striving to solve the problem of how to accomplish this much desired end. But it is striking at effects because ignorant of or blind to the one great underlying cause of the ferocity of the people, which was but barely hidden under a thin veneer of civilization before it burst into the volcano of destruction which we have recently witnessed and are now lamenting.

Until the connection between the food of man and his nature is understood and the knowledge applied to tame the passions and eradicate ferocity, there

can be no lasting peace. In the dim dawn of being when man-in-the-making wrought under the direct guidance of the divine Hierarchs who led him along the path of evolution, food was given him of a nature that would develop his various vehicles in an orderly, systematic manner, so that in time these different bodies would grow into a composite instrument usable as the temple of an indwelling Spirit which might then enter and learn life's lessons by a series of embodiments in earthly bodies of an increasingly fine texture. Five great stages or epochs are observable in the evolutionary journey of man upon Earth.

In the first, or Polarian Epoch, what is now man had only a dense body as the minerals have now. Hence he was mineral-like, and it is said in the Bible that "*Adam* was formed of the earth."

In the second, or Hyperborean Epoch, a vital body made of ether was added, and man-in-the-making had then a body constituted as are those of the present plants; he was not a plant but was plantlike. *Cain*, the man of that time, is described as an agriculturist; his food was derived solely from vegetation, for plants contain more ether than any other structure.

In the third, or Lemurian Epoch, man cultivated a desire body, a vehicle of passions and emotions, and was then constituted as the animal. Then milk, a product of living animals, was added to his diet, for this substance is most easily worked upon by the emotions. *Abel*, the man of that time, is described as a shepherd. It is nowhere stated that he killed an animal for food.

In the fourth, or Atlantean Epoch, mind was unfolded, and the composite body became the temple of an indwelling Spirit, a thinking being. But thought breaks down nerve cells; it kills, destroys, and causes decay. Therefore the new food of the Atlantean was dead carcasses. He killed to eat, and so the Bible describes the man of that time as *Nimrod*, a mighty hunter.

# 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.*

## Concentration

(Conclusion)

Q. What subject is best for concentration?

A. Any subject may be selected, according to the temperament and mental persuasion of the aspirant, so long as it is pure and mentally uplifting in its tendency. Christ will do for some; others, who love flowers particularly, are most easily helped by taking one as the subject of concentration.

Q. What is important regarding the subject?

A. The subject matters little, but whatever it is we must imagine it true to life in all details. If it is Christ we must imagine a real Christ, with mobile features, life in His eyes, and an expression that is not stony and dead. We must build a living ideal, not a statue.

Q. How would this apply to a flower?

A. If we choose a flower we must, in imagination, take the seed and having buried it in the ground, fix our mind upon it steadily. Presently we shall see it burst, shooting forth its roots, which penetrate the Earth in a spiral manner. From the main branches of the roots we watch the myriads of minute rootlets as they branch out and ramify in all directions. Then the stem begins to shoot upward, bursting through the surface of the earth and coming forth as a tiny green stalk.

Q. Does this stage complete the concentration?

A. No, you then watch it grow; presently there is an off-set, a tiny twig shoots out from the main stem. It grows;

another off-set and a branch appears; from the branches little stalks with buds at the end shoot out; presently there are a number of leaves. Then comes a bud at the top; it grows larger until it begins to burst and the red leaves of the rose show beneath the green. It unfolds in the air, emitting an exquisite perfume which we sense perfectly as it is wafted to us on the balmy summer breeze which gently sways the beautiful creation before the mind's eye.

Q. Is such concentration a gradual process?

A. Yes. At first the pictures which the aspirant builds will be but shadowy and poor likenesses but in the end he can, by concentration, conjure up an image more real and alive than things in the Physical World.

Q. What is the next step?

A. When the aspirant has become able to form such pictures and has succeeded in holding his mind upon the pictures thus created, he may try to drop the picture suddenly and, holding his mind steady without any thought, wait to see what comes into the vacuum.

Q. If he succeeds, what occurs?

A. For a long time nothing may appear and the aspirant must carefully guard against making visions for himself, but if he keeps on faithfully and patiently every morning, there will come a time when, the moment he has let the imaged picture drop, in a flash the surrounding Desire World will open up to his inner eye. At first it may be but a mere glimpse, but it is an earnest of what will later come at will.

—Reference: *Cosmo-Conception*, pp. 487-489.

# WESTERN WISDOM BIBLE STUDY

## The Sign of the Prophet Jonas

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three

nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

—Matthew 12:38-42.

The esoteric and astrological interpretation of the allegory concerning Jonah and the whale is given by Max Heindel as follows:

“Christ said concerning the multitude of materialistic Jews: ‘A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonah’; and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind.

“This allegory, like so many other

myths, is pictured upon the film of the firmament, for it was first enacted in heaven before it was staged on the earth, and we still see in the starry sky ‘Jonah, the Dove,’ and ‘Cetus, the Whale.’ But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

“‘Jonah’ means dove, a well recognized symbol of the Holy Spirit. During the three ‘days’ comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the ‘nights’ between, the Holy Spirit with all the Creative Hierarchies worked in the Great Deep perfecting *the inward* parts of the Earth and men, removing the dead weight of the Moon. Then the Earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did ‘Jonah, the Spirit Dove,’ accomplish the salvation of the greater part of mankind.

“Neither the Earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending *as a dove* (not in the form of a dove, but *as a dove*) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the Earth submerged in water), so at the end of our involutory pilgrimage must the other dove, the Christ, enter *the heart* of the Earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the Earth in preparation for the Jupiter Period.”

“The queen of the South” refers to the composite soul of humanity, which will in time yield to the Christ, indicated here as “greater than Solomon.”



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# TODAY'S SCIENCE

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## A Glance into 1985

**I**N THE light of the many amazing scientific discoveries and developments of the past several decades, it is a diverting exercise of the imagination to picture what life will be like for human beings in the future. Here are some probabilities for the year 1985 as advanced by Michael Amrine in *Science Digest* for October, 1955:

At breakfast you may "snap on your own home TV circuit. This will be a closed-circuit TV, and mainly you use it as you could be using it at this moment—to take a look into the nursery. . . . The TV screen is not attached to a bulky TV set—the TV tube went out around 1960. (Televiewers of 1955 already have seen demonstrations of what it will be like to have a TV screen flat against the wall, like a picture in a frame.) . . . You can see on your TV system that the children are having a pillow-fight. You pick up your inter-com microphone . . . and tell your children to 'Cut out the pillow-fight and get dressed!'"

If you notice "that it snowed during the night . . . you flip the switch which intensifies the flow through the heating pipes under the driveway. Atomic energy is still not practical for the average home, in the sense that you have an A-power plant in your basement." However, it is cheap enough so "that from a central heating place downtown, hot air pipes go everywhere, even into your suburb . . . Some of the hot pipes will run under your driveway—which leads, incidentally, to a garage in which you keep both your car and a helicopter. . . . Icy streets and sidewalks will belong to the past."

As the family sits "down to breakfast, you decide that it would be sensible

on this wintry morning to turn the house around so the sun will come into the breakfast nook . . . Your house rests on a giant turntable . . . Of course . . . you have to shift gears in order to start and stop the house gently."

"After breakfast you step into your helicopter, and off you head for work. Then you remember you forgot your wallet. . . . You speak on the radio to your wife, she comes to the second-story window, and you hover there a moment while she hands it to you . . . 'Toodledo,' she says. 'Don't forget to radio the Williamses and tell them we're going to Rome for the weekend. If they can't come, at least we can see them in Paris.'"

"Millions of homes will be air-conditioned by improved versions of the heat pump . . . Basically this pump works from the fact that the earth is usually colder than the air in summer, warmer than the air in winter. In New Jersey one electric company predicts one out of ten homes in that area will have a heat pump by 1965."

"Perhaps your house will be arranged so that the living-room, a bed-room, and the kitchen are a detachable unit. When you move to the country for the summer, you will not call a moving van, you'll call the atomic dirigible—to lift an entire wing of your house and carry it to the mountains!"

"Today a cheap and practical cook-stove concentrating heat from the sun has been invented, particularly for use in India and other tropical areas. It appears such solar stoves may become quite commonplace even in temperate zones. They will certainly be used for vacations and for backyard cook-outs."



## Man of Greatness

HOWARD DALE HIXSON

SO much has been said and written about Saturn, the ruler of Capricorn, being the indicator of difficulties and the bringer of destiny or karma that a person in whose horoscope Saturn figures strongly could easily be tempted to get into a negative attitude. That is, he could if he had not advanced enough in his astrological studies to realize that the positions of the planets merely reveal the traits of character the native has evolved during past lives, and that Saturn can give wonderful opportunities for progress, as well as most admirable traits of character. A strong Saturnian influence may therefore be the mark of a very great individual, and an outstanding example of this fact is Ruiz Cortines (December 30, 1890), President of the United Mexican States.

This statesman was born with the Sun in nine degrees of Capricorn and therefore in the negative side of the sign. From this we would expect to find—as we do—a quiet, simple, and unassuming individual, uninterested in making a grand display outwardly of either his personality or career. However, this in no way limits his strength, which is shown to be so powerful by the natal chart that he would not need strong progressions to bring him into action. What he does say, and the conclusions he makes, result from careful deliberation,

and are infused with the strength of character needed to put them into effect.

When President Cortines was born the Sun was forming a trine to Saturn, an aspect recognized by astrologers as being one of the strongest vibratory patterns for indicating strength of character. Since Saturn is the ruler of his birth sign, the importance of this configuration is enhanced.

The Sun is the central point of all the horoscopical vibrations, giving the key to the individuality. In this chart it has other powerful aspects besides the trine to Saturn. The approaching trine from the Moon makes for inner harmony and a rise in life because of innate ability. The sextile to Mars and Uranus gives much vital energy, courage, and will power, along with an intuitive recognition of the higher ideals and truths. Further positive qualities (of the humane and philosophical type) of the Capricorn Sun are stimulated by its semi-sextile to Venus and Jupiter. No squares or oppositions mar the harmony of the solar power.

Truly a strong, admirable character here, possessing the honesty and sincerity needed to stand the test of public office. With Saturn, ruler of the Sun sign, in Virgo, the sign of work, there is also further practicality added to the naturally practical Capricorn nature, so

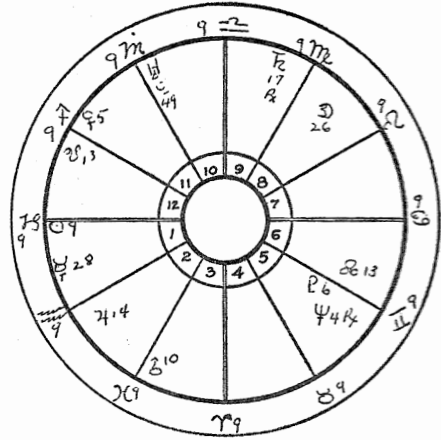


that the native is able to see his plans and ideals for the Mexican people put into actual effect.

The Mercurial influence in this chart is significant. Mercury, the planet governing the concrete mind, is given depth and persistence by its position in Capricorn. Its trine to Neptune in Gemini (a Mercurial sign) indicates a natural understanding of the occult, and consequently the ability of President Cortines to see deeply into the needs of his people. The sextile (seven degrees) to Venus indicates a needed cheerfulness in the nature of this strongly Saturn-ruled individual. There is an appreciation for the arts, so that this phase of education is not likely to be neglected in the Mexican schools. The square of Mercury to Uranus gives added power to the concrete mind, and were it not for the great stability of his nature, he might at times be tempted to impulsive and inconsiderate speech. To further accentuate the mercurial influence, we note that Mercury is in the Virgo decanate of Capricorn, while Saturn, ruler of the Sun sign, is in the Capricorn decanate of Virgo, the sign which Mercury rules. If the exact time of birth were known, it is probable that the Moon would also be in Virgo, adding strongly to the Mercurial influence.

In his address to the nation in 1954, President Cortines repeated the principles he had originally advocated and given out in 1952 and 1953. He said: "Honesty, an absolute dedication to the service of the spiritual, moral, and material needs of our people; the defense, by conviction and by obligation, of the dignity of man, the respectability of the family and sovereignty of the country . . . . We Mexicans do not conceive an existence without spiritual freedom. The country is our mission. Today, tomorrow, always: let us honor it with our conduct."

There are people who see in Ruiz Cortines the possible culmination of the ideals embodied in the revolutionary movement in 1910. Astrology reveals



his keen awareness of the material needs of the poorer classes and his efforts to do something practical to help them.

Jupiter in Aquarius, distantly sextiling (nine degrees) Venus in Sagittarius and trining Neptune (10 degrees) in Gemini, bespeaks a humane and philosophic mind—an individual inclined toward social justice and universal brotherhood. This configuration, plus the sextile of Uranus to both Sun and Moon, and combined with the practical Saturnian influence, enabled President Cortines to say: "Since the collective welfare is but the sum of prosperity of all individuals, the poverty of the lower classes constitutes a serious obstacle toward achieving the social and economic prosperity of the republic." Even the most conservative will admit that he has done more for his country than any other single individual since the conquest of Mexico by the Spaniards, and when one considers that he is not only affecting the lives of thirty million people now toward better living, but millions yet unborn, one begins to realize the extent of his greatness.

Ruiz Cortines began his career by joining the forces of the "Constitutionalista" army when the natal Sun progressed into the sign Aquarius. He rose to the rank of major. Leaving the army, he became a member of the organizing commission of the National Railways, and later worked with the Bureau of



Statistics. He was also a writer for national publications. When his progressed Sun reached his progressed Jupiter (in Aquarius during the 1930's), he was appointed Executive Officer of the Federal District. Soon he was elected to Congress. Then he became Governor of Veracruz, Secretary of the Interior, and by the fall of 1951, when his progressed Sun had reached the conjunction with his natal Mars, he had accepted the candidacy for President of Mexico. He was elected by a landslide and took office December 1, 1952. Added to the natural ambition of the Capricorn nature is the innate drive of the natal sextile of the Sun to Mars. He achieved the presidency at the culmination of the Sun's progression to the conjunction with Mars.

The office of President of Mexico is for six years. Cortines' term has not been an easy one, for he has brought a whole new era into expression for Mexico and naturally had to meet all the problems connected with this change and unfoldment. At present his progressed Sun is making an opposition to his progressed Saturn in 13-14 degrees of Virgo, and will move on during the next several years to the opposition of the natal Saturn in 17 degrees. Thus obstacles to his efforts may be expected, but they will no doubt serve as challenges to the strength that he possesses and will thus bring out additional greatness of character. The Moon progressing through Capricorn will help to bring out the splendid powers of the well aspected Capricorn Sun.

In his third State of the Nation address President Cortines gave especial attention to the new role women, now possessing the right of suffrage, will play in the country's welfare. He pointed out that tourism had increased by eleven per cent over the previous year; public health campaigns had taken tremendous steps against many diseases; national child welfare included the distribution of school breakfasts, as well

as programs for education in health and dental care. Some 304,000 people had been taught to read and write during the year. Labor-management relations had become harmonious. Agricultural production had increased by 20 per cent over the previous year. The highest level of economic activity in Mexico's history was being enjoyed. National income had risen faster than the population growth. Monetary reserves had reached a new high. Exports, industrial activity, etc., had reached new peaks. These were only a part of the long list of accomplishments mentioned.

The astrology student is interested in Cortines' *march to the sea* program. This is one of the big developments that will have a world influence as well as a definite effect on Mexico itself. The principal objective of this Maritime Progress Program is the integration of the seventy seaports into an economic and social development. The West Coast on the Pacific and the East Coast on the Gulf of Mexico offer unlimited possibilities of development which President Cortines has sought to bring to the attention of the people. We note that all this maritime development is taking place while the progressed Sun is in the watery sign Pisces.

The horoscope of President Cortines provides an excellent example of a mutable cross so related to strategic positive powers in the chart that it can be handled in a very constructive manner. We find Venus in Sagittarius opposing Neptune and Pluto in Gemini, and squaring Mars in Pisces which is making a seven-degree opposition to Saturn. There would undoubtedly be selfishness and dishonesty to cope with, along with the enmity (including underhanded machinations) of people whose personal desires for gain at the expense of the masses were thwarted. Since the Sun, however, symbol of the individual will, favorably aspects both Mars and Saturn, and Mercury, ruler of the concrete mind, sextiles Venus and trines Neptune and Pluto, there would be both the will and

the reasoning mind to handle the difficult situations uprightly and for the common good. Furthermore, an unaffected Jupiter (ruler of the higher mind) in the humanitarian sign Aquarius assures ideals in government that would tend toward equality and brotherhood. The ability of this man to enforce a strong discipline upon himself may lead some to think that he is cold and unfeeling. Such is not the case, but fortunately for the good of his country, he is able to control his emotions and not allow his personal feelings to sway him in matters of duty and responsibility to those he governs.

From the standpoint of evolution, we observe that Cortines' horoscope reveals character development and universal brotherhood as ideals to be manifested

through practical, material effort. We also note that from Mercury's trine to Neptune and Pluto in the natal chart, this man can tune in and receive divine guidance. He ended his last State of the Nation speech as follows:

"Mexico possesses an enormous wealth of spiritual forces, much more valuable than the material richness it could attain . . . We know that the progress we long for can result only from our efforts . . . Work is the best guarantee of liberty. Liberty cannot exist without Justice. Both are not a gift but the result of daily struggle. And if we continue perfecting our existence in peace and in democracy, Work, Justice, and Liberty will give to our country the historic dimension for which we must all strive."

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## Using Astrology

The uses to which Rosicrucian Fellowship students are taught to put astrology are entirely humanitarian. The trivialities of mere fortune telling and the use of astrology for personal gain are not to be engaged in by them. They endeavor to help others, however, when they are in genuine need, especially in cases of illness, but they do not encourage the morbidity and selfish curiosity generally predominant in inquirers.

There is a great scope for educational astrological work in connection with child welfare, and it is in this sphere that astrology holds potentially a superior position. It can be used in helping parents to inculcate good habits and good qualities in their children, and to eradicate evil as far as possible. It can also be used to help young people choose the life work best suited to their innate abilities and qualities, a very difficult problem which confronts all parents. In illness medical astrology can prove of great assistance to the established methods of diagnosis and healing.

Astrological indications when correctly interpreted often furnish spectacular proofs of the accuracy and value of the science of the stars. However, it is possible to make errors through lack of skill, and it is to this factor that critics attach an importance quite out of proportion to its value, considering only the errors and not the successes. The human will, moreover, is a factor that cannot be gauged, and in some cases it is strong enough to master astrological influences.

Fortunate indeed are we who can see a little of the working of the Spirit of Life through astrology. Far out in starlit space the planets weave the threads that are used in fulfilling human destiny. Each day, each hour, new combinations of planetary forces wax and wane, surge and flicker, bearing the eternal message that we are one with God, and that in Him "we live and move and have our being."—W. A. Rowdon in RAYS FROM THE ROSE CROSS, February, 1930.



## The Children of Capricorn, 1955-56

*Birthdays: December 23 to January 21*

**S**INCE Capricorn, representing cardinal-earth, is the 10th house sign and thus occupies the highest place in the horoscope, we find that its natives usually feel an inner urge to reach the top in whatever field of endeavor they choose. As a rule they have considerable executive ability and acquit themselves well in positions of authority and trust. Being ruled by Saturn, they are apt to be endowed with considerable persistence and the power of concentration.

The Capricorn natives are eminently practical people, even though there be configurations in the chart which indicate high ideals and broad vision. They enjoy and often excel in bringing into actual working operation whatever may be necessary for the needs of the workaday world. This also applies to the spiritual faculties, should the native be of the higher type.

Most natives of this Saturn-ruled sign need to cultivate cheerfulness and joy in life, as well as trust in other people. Although they like to lead, they are often rather shy and timid and prone to draw within themselves. Therefore activities requiring association and coop-

eration with others should be a part of the daily life of these children.

Statesmen, politicians, detectives, and business executives are to be found among the Capricorn natives. Particularly are they at home in government work, and can give very selflessly of themselves for their country's welfare.

Several squares are operating all during this solar month: Saturn square Jupiter and Pluto, and Uranus square Neptune. These planetary patterns indicate the need of teaching the children born under these vibrations the highest concepts of honesty, sincerity, and trustworthiness. A positive approach to the unfoldment of the inner faculties should be stressed.

There are also "favorable" aspects in operation all during this solar month: Saturn trine Uranus, and Jupiter conjunct Pluto sextile Neptune. A high sense of honor, self-reliance, determination, and considerable spiritual depth and ability are to be expected from such planetary patterns.

As the solar month opens, and lasting until the end of December, the Sun trines Jupiter and sextiles Neptune. These aspects indicate abundant vitality, a jovial, friendly, kindly, and generous

nature, along with the ability to develop the spiritual faculties and possibly hear "the harmony of the spheres." There is good judgment, executive ability, dependability, and the ability to accumulate wealth.

Also in effect as the solar month begins and lasting until the latter part of December, is the sextile of Venus to Saturn and the opposition of Venus to Uranus. The former indicates simplicity of taste, high morality, honesty, and faithfulness. The latter suggests that poise, balance, and high standards in relations with the opposite sex be inculcated in these children.

Mercury sextiles Mars from December 23 to January 5, giving a keen and resourceful mentality. The native likes argument and debate, is witty and dexterous, and is apt to have talent in the mechanical arts and literature.

Mercury also sextiles Saturn from December 30 to January 7, indicating depth of mind, the ability to concentrate, and profound reasoning ability. Persistence and diplomacy are also to be expected from this aspect. Work with secret societies, the church, or the government is favored.

From January 1 to 9, Mercury opposes Uranus and squares Neptune, aspects which bespeak the need for the cultivation of poise and moderation in speech, as well as the memory and an active application to the performance of the daily duties.

Saturn conjuncts Mars from January 3 to 21, a warning to emphasize unselfishness, kindness, honesty, and truthfulness in rearing these children.

From January 5 to 21, Mars trines Uranus, giving an ambitious and energetic disposition, along with an ingenious, intuitive, and inventive mind. There is practicality along with the ability to dream dreams.

Mars squares Jupiter from January 6 to 21, indicating a need to train these children in self-control regarding eating and drinking. Honesty and uprightness

in financial deals should also be stressed.

From January 10 to 21, Venus squares Mars, suggesting that high moral standards, self control, and thrift be among the traits emphasized in training these children.

Venus squares Saturn and opposes Jupiter from January 12 to 21, adding to the need for teaching these children the highest moral ideals and training them in habits of physical, emotional, and mental cleanliness. The trine of Venus to Neptune during this same period sounds a better note, giving a fertile imagination, a chaste nature, and ability as an inspirational musician.

From January 13 to 21, the Sun opposes Uranus, squares Neptune, and sextiles Saturn and Mars. The latter two aspects give much physical vitality, courage, determination, resourcefulness, foresight, and organizing, executive, and diplomatic ability. The native is honorable, kind, and considerate, and has ability in mining, agriculture, and politics. These aspects indicate a strength of character needed in handling the opposition and square to Uranus and Neptune. To transmute these there should be training in control of the emotions, reliability, respect for the conventionalities, and the positive approach to the superphysical. All negative phenomena should be carefully avoided.

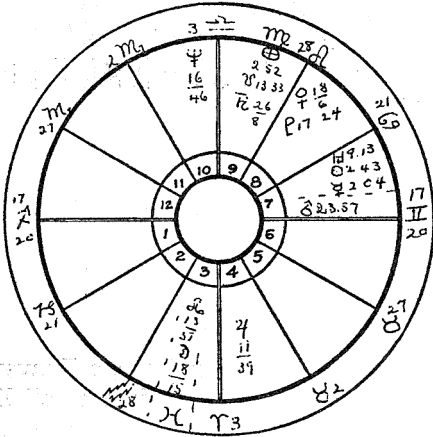


HENRY WARD BEECHER: Education is the knowledge of how to use the whole of one's self. . . . Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to employ every faculty.

# Reading for a Subscriber's Child

CAROLYN R. E.

Born June 24, 1951, 5:55 P.M.  
Latitude 34 N., Longitude 118 W.



Since the Sun, Moon, and two planets are in watery signs, and the Sun and four planets are in cardinal signs, this child is basically of the cardinal-water type. That is, generally speaking, her present life-pattern will be focused through the active emotions, and the principal lessons to be learned in her daily experiences are those which involve emotional control.

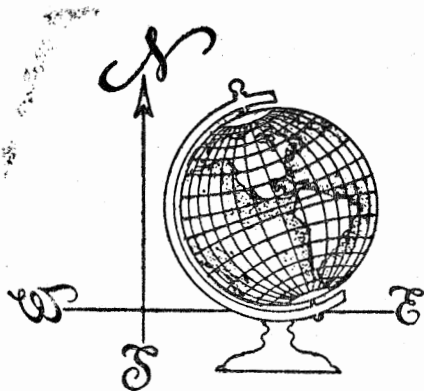
The Sun, Mercury, and Uranus are in conjunction in Cancer in the 7th house, suggesting a nature that is fundamentally shy and retiring, as well as sympathetic and domestic. The square of the Sun and Mercury to Saturn in Virgo in the 9th indicates that the parents of this little girl should take pains to train her in unselfishness, cheerfulness, and the ability to meet difficult situations with optimism and courage. Judicious praise will go far in helping to bring out the best in her nature and to overcome her innate reticence. Proper eating habits will also be very important for this child, or she may suffer from erratic stomach functions. She should never be allowed to eat when she is emotionally upset.

The Moon in Pisces in the third house, in conjunction with the Dragon's Head, makes nine-degree trine to Uranus, giving originality, independence, a vivid imagination, and strong intuition. However, the lunar orb squares Mars in Gemini in the 7th and opposes Saturn in Virgo in the 9th. A tendency toward sudden expression of temper and resentment against authority will need to be curbed. A positive attitude should be encouraged in every way possible, and care taken that no negative psychic conditions be permitted in this child's immediate environment.

Venus conjuncts Pluto in Leo in the 8th, sextiles Neptune in Libra in the 10th, sextiles Mars in Gemini in the 7th, and trines Jupiter in Aries in the 4th—an exceptionally powerful Venus, which will bring much sunshine and joy into Carolyn's life. She has a very tender, loving disposition, and will be completely loyal to the objects of her affections. This configuration also gives a fertile imagination, deep emotions, ability as an inspirational musician, and success in entertainment. Since Neptune is in Libra in the 10th, and Venus is the ruler of Libra (governing the 10th), the best vocational possibilities for this child lie in the fields of art, music, and entertainment. She could become a very competent organist, serving beautifully through a medium that provides an excellent outlet for her deep emotions, high aspirations, and strong intuitive urge. She will probably also be attracted to interpretive dancing, for which she has talent.

Sagittarius on the Ascendant accentuates a naturally aspiring nature, but should remind Carolyn's parents to see that she gets plenty of rest and opportunity to recuperate from her many activities.

The study of occult philosophy would be of inestimable value to this child.



MONTHLY

*News*  
 INTERPRETED

## The World Prayed

The worst moments seemed over. Dwight D. Eisenhower was recovering. It was fairly certain that he would soon be able to resume his duties as President of the United States.

He already had resumed some of them.

Everywhere in the world last week—even in the Communist world—the news was greeted with prayerful thanks. During the breathless moments, the world had wondered: What next? Now it knew the answer:

Within the month, barring an unexpected relapse, Mr. Eisenhower would again be running the government. Meanwhile, his team would carry on his policies, consulting with him, when necessary, through his assistant, Sherman Adams.

The free world heaved a sigh of relief, for the free world had pinned its hopes for peace on him. And in the Communist world, the men who rule 800 million slaves said they felt easier, too. Mr. Eisenhower was the leader of the nation they hated most, but they had to acknowledge that he was a man of peace.

White House press secretary James C. Hagerty said in Denver: "I was talking with Mrs. Eisenhower and she told me that she knows that the prayers of people throughout the world have helped the President and sustained her."

—*Newsweek*, October 10, 1955.

The President's illness disclosed something very important—namely, that there is a bond of union between the Communists and the rest of the world. At present it is only a slender thread, but it can be the beginning of the bridge of understanding that we hope to build. All the world felt a sense of anxiety when the news of President Eisenhow-

er's heart attack became known, and the world prayed. All men worship some kind of a god. With some it may be Power, Fortune, or Intellect; with others it is an avenging Deity; with still others it is the God of Love, a Heavenly Father, source and sustainer of all life. In times of stress all human beings feel their insufficiency, and each in his own way begs for help from the power in which he believes.

We know now that the Soviet Union wants peace rather than war at this time. We may question their motives, and suspect that their government has no genuine feeling of friendship, and only wants a breathing spell to gather greater strength for the struggle, but, no matter what their reasons, they share with the rest of the world the hope that we shall not plunge into a devastating conflict. This is the slender line that stretches across the dividing chasm. It will require much skill and patience to build a strong bridge upon this small beginning.

From day to day the news changes from bad to good, from discouraging to hopeful, and back again. We must learn to live with these fluctuations and not be upset by them. We have to keep our faith that love is stronger than hate, and the bond of common humanity greater than the division created by ideologies. It helps to bear in mind, as a steady thought, the knowledge that the archetype for the New Age is already formed in the inner worlds. The light of the

dawning New Day casts long shadows, and we see plainly the outline of the evil that obstructs the light. Ours is the task of helping to transmute this evil into good, so that, following the pattern already established in the Heavens, Universal Brotherhood may be established on the Earth.

We are not alone. When we work for the common good we receive guidance, inspiration and strength from the Elder Brothers of humanity, who have walked the road before us, and are now devoting their efforts to assisting the rest of us to see, know, and dwell in the Light.

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## The Bible in Ancient Babel

The mighty ruins of Babel can be reached by car in a few hours from the modern city of Baghdad, the capital of Iraq. They are an eloquent though dead witness to the results of man's persistent urge to make a name for himself. No visitor to Baghdad can for long resist the attraction of driving down to see the remains of Babylon. But by contrast, after returning from the silent ruins to cosmopolitan Baghdad, he feels as if Babel had risen again. Walking down Ar-Rashid Street, the fashionable shopping center of the city, he can hear above the din of Arabic, Kurdish and Persian all the languages of the West and the Far East, a living but no less eloquent witness to the continuing confusion of languages. Many a tourist, not only in Baghdad, has sighed for that happy day when the whole of mankind have "all one language." Man has even tried to conjure up this wonderful situation by creating artificial universal languages of his own, like Esperanto. But this has only added to the confusion. And thus the story of the Tower of Babel is enacted again to this day.

The Bible Society in Baghdad distributed during 1954 over 12,000 books in no fewer than 39 languages. And here the story of the Tower of Babel is in a strange and mysterious way reversed. For in reading these books, all these people, coming from the four corners of the earth, hear the one Word of God in their own tongue.

Thus today, whenever a man or woman buys a copy of the Scriptures, the miracle of Pentecost is enacted again around the world; for they all hear and understand

the Word of God in their own language. They hear again of "the mighty works of God."

—*Bible Society Record*, October, 1955.

"And the whole earth was of one language, and of one speech." In this short sentence the Bible deals with the time before the divisions known as races came into existence, when mankind was one family. Later, for purposes of evolutionary specialization, there came the separation into races, each under the supervision of a different Race Spirit. Each group developed its own language, and the universal ability to communicate ideas freely by means of words was lost.

Everything on Earth came into being by the "One Word of God," and at first all was one harmonious whole. When the racial divisions were made, the one language, this One Word, was broken up into fragments, and each race, with its specialized and selfish aims, expressed but a portion of the Word of God.

Language is, or should be, a holy and living thing. We speak of "dead" languages, and the word is apt, for when a language is not used and the life of those who once used it has passed into other forms, then indeed the words are dead. The language of a group is not just sounds put together by chance, but rather an expression of their own peculiar thought and ideals. Because of this, no artificially compiled language will satisfy the need for a means of universal communication.

There is a unifying influence which will make us one again. It is described in the Bible record of the life and mission of Christ, the great Unifier. There is still a universal tongue, the language of love. It comes from the heart rather than the head, and speaks in thoughts and deeds of kindness, which can be understood without words. Hatred, the opposite of love, also is communicated without the need of words, so that there is no such thing as a "private hate," but all hatred directed against any in-



dividual is a sin against the whole.

The "miracle of Pentecost" was an initiation received by the apostles. When the aspirant on the Path of Initiation has reached a degree of unity with the whole that enables him to penetrate outer differences and perceive the one Life in all forms, he gains the ability to understand and communicate in all languages. This faculty begins to develop in each one who day by day learns to speak the language of love.

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## Twentieth Century Africa

Today on sprawling Africa—four times larger than the United States—and on its 198 million people are abruptly concentrated the cumulative energies and pent-up emotions of the century-long struggle of dependent peoples to be free.

The pace is headlong, the problems urgent. Decisions taken, most of them within the next decade, will be portentous in the ultimate decision for or against the West in its struggle with Communism. And inherent in Africa's problems is the threat of a division of the world along a line more real, more fateful than the Iron Curtain—a division setting colored man against white.

Many coals of fire have been heaped upon African colonialism's head, on its greed and avarice, the many hundreds dead grubbing for diamonds in the steaming "Big Hole" of Kimberley where modern Africa was born. It's true that cannibalism still occurs, that ritualistic murder persists.

But fair appraisal must accept colonialism's tremendous contributions. Today the white man's roads are edging through bush and jungle. His hospitals and medicine are competing with increasing success against witchcraft and magic. Millions of Africans are in white-run schools. Living standards are being slowly improved.

In less than 70 years, millions of Black Africans have taken the colossal leap from the Iron Age into the age of the atom. Men whose grandfathers were naked savages today attend Oxford. When the British penetrated East Africa its natives "had no wheeled transport . . . no roads nor towns . . . no tools . . . They had no means of writing, even by hieroglyphics, nor of numbering except by their fingers or making

notches on a stick . . . Perhaps most astonishing of all to the European mind, they had no calendar nor notion of time."

Now, barely 65 years later, nationalist firebrands demand the right for many of these people to run their own affairs. The State Department has termed this movement toward self-determination "one of the most powerful forces of twentieth-century affairs. When the history of our era is finally written, it may prove to have been the most significant of all."


—*Newsweek*, October 31, 1955.

*Newsweek* describes the African situation as "the dilemma of the awakening African Giant." The rulers of African colonies want to hold their possessions, but the tide of world opinion is running against colonialism, and Africans want to be free. Moreover, there is the threat that communism will exploit the unrest to its own advantage.

Europeans went into Africa for the sake of its untapped natural resources. They have taken out rubber, gold, diamonds, timber, etc. With the help of native labor they have reaped rich agricultural harvests, to feed Europeans. Now comes the time to make payment for these things. This the colonists can do by developing the most precious resource of all—the human beings. In place of the material wealth taken out, the Europeans can give treasures of mind and spirit. Intelligent goodwill can solve the present problems by speeding the enlightenment of the Africans and their training for self-determination, so that when colonialism ends there will be no vacuum for communism to fill. What is lost in terms of Empire, will be more than balanced by the immeasurable gains to Europe and the world when the Dark Continent shines with the light of freedom and human dignity.

As Henry Byroade of the U. S. State Department said in 1953, "The disintegration of the old Colonialism is inevitable." Right action now will save much hatred and bloodshed, and pave the way for a better system, based on mutual trust and cooperation.





# BOOK REVIEWS

Literature Plays  
Motion Pictures Music

## "Man's Search for the Good Life"

IRVING DAVIDSON

**I**N Scott Nearing's *Man's Search for the Good Life*, the author diagnoses the *non-Hygienic* deliriums of society, brought on by progressive and chronic economic, social and political enervation and resultant toxemia. Nearing lists the poison habits of our society: two total wars in one generation, the senseless multiplication of meaningless perishable gadgets, economic insecurity, production and stockpiling of atomic weapons, feverish search for more efficient ways of destroying property and crushing out life, enlarged power of the military and ceaseless, war-engendered propaganda of fear and hatred.

Says Mr. Nearing, "Men seek the good life today as they have sought it in the past and will continue to seek it in the future." Individually and collectively all men can, and some men do, live the good life, despite difficult and often menacing circumstances. The good life is a pattern of conduct, which, if followed, will provide advantages for its devotees. Seekers after the good life are perfectionists, satisfied with nothing less than the best. They aim at the integration of the thought, the word and the deed, which is the expression of wisdom and the basis of serenity and inner peace. The good life is more than a yearning for the good, the beautiful and the true. It includes decision, will, determination, effort, individually and

collectively, to be clear regarding the theory, as well as successful in its practice. The striving for the good life calls for effort, experiment and experience. In fact, ethical teachings, poetry, drama, biography, history, politics, economics are all devoted, at least in part, to the nature of the good life and to the possibility of its attainment.

Mr. Nearing is vigorously opposed to the poison habits of society; its inequalities and injustices such as poverty, corruption, discrimination, wickedness, exploitation, depression, colonialism, unemployment, war, greed, fascism, folly, and inefficiency. These excrescences are all destroyers of social relations and are inherent in a competitive, acquisitive society.

Human efforts to find and live the good life range over an immense area of time and space and vary in both character and intensity. We must all bear joint and collective responsibility for our economic, political and social pattern.

Nearing insists that an approach to the good life must be dominated by reason. One should avoid subservience to the wrong social pressures. It calls for mature living, reasoned response to experience, with such emotions as fear, hatred, anger, jealousy and the zest for domination pushed into the background.

(Continued on page 48)

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# Readers' QUESTIONS

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## The Essenes

### Question:

I should like to know something about the Essenes. The Bible mentions the Pharisees, Sadducees, and publicans, but makes no reference to the Essenes.

### Answer:

The Essenes were members of a very spiritual sect that existed among the Jews, forming a sort of esoteric brotherhood which had charge of the Mystery Teachings. They lived a communistic life, each sharing everything with the other members of the colony. They were quiet, law-abiding citizens, loyal to their country, and ready to support it by means of taxation. They obeyed the authorities, recognized the sacred books of the Jews, but interpreted them esoterically. These kind, unassuming people kept the Ten Commandments unreservedly because they had the law *within* and not because of outside influences. Polygamy was protected by law and practiced quite commonly by the Jews, but not among the Essenes. To them marriage was not a man-made contract but a holy *sacrament* which bound *one* man to *one* woman.

There were two distinct groups or orders among the Essenes. One group married on the material plane and used the creative force for the purpose of furnishing bodies for incoming Egos. The marriage relationship was not prohibited in the other order, but it was lifted to the pure sphere of love of soul for soul, a true spiritual union. The marriage ceremony of the Essenes was not in accordance with the Jewish custom which required a signed contract

between the relatives. This contract contained in much detail certain specifications relative to money, houses, cattle, and lands, but made no reference to the holy sacrament of the institution. The husband could separate from his wife at any time by giving her a letter of divorce, which constituted a legal cancellation of the contract. On account of the difference in the marriage regulations, the Essenes never sent their married couples out into the various colonies far away from the protection of the Order. The women married without a contract would have been in danger of being molested and persecuted.

Mary and Joseph were initiates of the higher order of the Essenes. They had received the sacrament of marriage, but they were chaste and undefiled by passion. It was on account of their extreme purity and great spiritual attainments that they were chosen by the Higher Ones to become the parents of the Ego known as Jesus.

The hidden cave above the northwest shore of the Dead Sea (in Jordan in an area called Khirbet Qumran, meaning stone ruin) which was discovered by a Bedouin shepherd in 1947, and which contained valuable old manuscripts and pieces of pottery, is thought by archeologists to have been the habitation of the Essenes. The manuscripts, now known as the Dead Sea Scrolls and dating back to the second or third century B.C., are thought to have been part of an Essene library. The one titled *The War of the Children of Light Against the Children of Darkness*, and a discipline manual, are considered Essene writings. It is significant to note that, as indicated in these documents, the Essenes at this early date possessed a

terminology and practice which Christians have considered uniquely their own.

You will find more valuable information concerning this remarkable Order in a series of articles entitled, *New Light on the Essenes*, published in the January, February, and March, 1954, issues of RAYS FROM THE ROSE CROSS.

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## Herbs for Healing

### Question:

Is it possible to find a plant whose vibrations may be used to build up those of a sick person? Were not herbal remedies used quite successfully by the American Indians and other earlier peoples?

### Answer:

Yes, there are many plants which may be used to advantage in relieving various types of illness. Herbal remedies have been used quite successfully by the American Indians and other earlier peoples, their recipes and knowledge being passed down from generation to generation.

Sickness results from an abnormal vibration of the body, or part of it, and plant extracts of various vibrations may be used to restore normalcy. *Materia medica* is based upon this fact. However, in order for such a treatment to be effective much spiritual knowledge of the inner constitution of the plant must be possessed by the one administering it; otherwise he will get a lot of worthless so-called remedies which have no particular value because they are not based upon the right principles.

Paracelsus, a Swiss physician of the early 16th century who was highly developed spiritually, compounded vegetable remedies and then used them with great success. The remedies of *materia*

*medica*, however, are largely failures because it has attempted to use mineral extracts and the mineral residue of plants. The mineral has no vital body, and it is only by means of the vital body that assimilation is accomplished; therefore effective remedies must be obtained from the vegetable kingdom. Pharmacists and doctors claim that in many instances they do this, but they heat the plant before extracting its essence, thereby driving out its vital body and leaving only the mineral part. They should obtain their extracts from uncooked plants in order to make them efficacious. True Rosicrucians have at all times used plant extracts as remedies for disease, but they have had the true spiritual knowledge necessary to direct them in preparing the extracts and administering them wisely.

Another famous user of herbal remedies was Nicholas Culpepper (1616-1654), a scholar of Cambridge University who combined his study of medicinal plants with that of astrology, and whose book on herbs has become a standard text. A more recent practitioner of herbal healing was Dr. Edward Bach, who specialized in the use of flowers. By writing to *Health from Herbs*, an informative herbal magazine published at 44 Crown Hill, Rayleigh, Essex, England, you may secure more definite information concerning modern day use of herbs for healing.

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ANGELICA is an indispensable plant to the herbalist. We are told in Nicholas Culpepper's *Complete Herbal* that it should be gathered in August. It is during this month that this aromatic umbellifera can attain enormous dimensions, some specimens resembling robust palms stirring beneath hot Savana suns. Catarrh, colitis, and chronic leg ulcers are known to yield to its benign influence.

—*Health from Herbs*, August, 1955.



## Improved Vision by Natural Methods

BERNARD SHERWIN

**E**ARLY in this century a young eye physician, practising in New York City, noticed that his patients for whom he prescribed glasses would invariably, in the course of time, be back needing stronger glasses. A good prescription, he felt, should aid in alleviating symptoms, not in increasing them. As a result of his observation, this young physician, Dr. William Bates, entered the laboratory at Columbia University and, discarding all the existing conventional ideas pertaining to the eyes, proceeded with a series of experiments which led to conclusions diametrically opposed to the accepted orthodox medical views.

Dr. Bates contended that eye accommodation is accomplished through the action of the extrinsic muscles surrounding the eye, and not through the lens within the eye. He also stated that defective vision results from tension in these muscles, which distorts the shape of the eyeball, preventing the light rays from converging to a point on the retina. If tension and strain result in less than normal vision, then relaxation of these muscles would result in perfect vision. Using these ideas as a basis, he worked out some revolutionary techniques for relieving eye strain and building vision.

His theories, to this day, have re-

mained unacceptable in orthodox medical circles, while at the same time the scientific validity of his experiments has never been refuted. The success of the basic propositions he laid down can be attested to by the thousands of individuals who have found relief from eye-strain and from glasses with the help of lay teachers who have carried on his work.

Vision, Dr. Bates stated, is a mental process. The only function of the eyeball is to receive light and transmit these rays to the visual centers in the brain, where through the use of memory and imagination, vision is accomplished. By gradually increasing the time of exposure of the closed eyes to light, the health of the eye can be improved through the increase in circulation that results and through the stimulation of the retinal nerves within the eye. Palming the eyes with the cupped hands rests them after using the light and allows the darkness to soothe them. This alternation between light and dark is the first basic step in building vision and improving the health of the eye.

Since vision is primarily mental, what we do with the mind while palming is of the utmost importance. The involuntary part of the extrinsic muscles surrounding the eye respond to every

thought of the mind, for when we want to see an object our mind flashes to the object, and the normal eye instantaneously adjusts in order to allow the object to come into clear focus. We do not consciously have to make the eye see, for vision is an impulse and cannot be commanded.

Dr. Bates further stated that the eye sees best one thing at a time, and by rapid shifting of the center of sight in back of the eye, the observer is able to take in the object desired. This shifting is unconscious as the eye must travel rapidly over an area in order for it to be seen. This principle of centralization is basic to the Bates theory, for when the mind is relaxed the eye is relaxed, permitting it to shift rapidly over the image presenting a clear picture. If there is mental strain, the muscles around the eye are tense and the eyeball is distorted, preventing the center of sight, where the keen seeing is done, from coming into play, with a blurred image the result. When palming, it is advisable to rest the mind by controlling the imagination and mentally centralizing on various symbols or scenes of Nature. Centralizing does not mean concentrating, for that would be staring, which prevents normal eye shifting. It means continuously traveling over the object imagined.

Much eye tension results from habits that the individual is totally unaware of. In addition to staring and not blinking enough, head tilts, poor posture, reading on an angle, and poor light add to the strain of the eye. Pushing the eyes instead of moving the head, and letting the eyes follow, tightens the muscles. Television, movies, and reading are not in themselves harmful to the eyes. The harm results from improperly using the eyes when looking at the screen or printed page. Reading can be improved by shifting the eye along the white spaces at the foot of the print. Moving the head slightly allows the eyes to loosen and shift rapidly over the print

or movie screen.

Vision is almost entirely a function of the nervous system, and when eyes are strained, nerve energy is wasted, often giving one the feeling of being tired when physically there is no reason for being tired. Learning proper eye relaxation means conserving this nerve force for other uses. For those interested in pursuing the subject further, the following books are recommended, keeping in mind, however, that much eye strain results from unconscious habits, and these can be pointed out only by a skilled teacher of the Bates method: *The Art of Seeing* by Aldous Huxley, and *Help Yourself to Better Sight* by Margaret D. Corbett. The latter has successfully carried on the Bates work at her school in Los Angeles by training teachers, who are now teaching in many parts of the country.

One of the really great benefits of the Bates work, in addition to building vision in strained eyes, is saving eyes that would otherwise have little vision. Bates teachers do not diagnose, treat, or claim to cure anything, but when visual relaxation is learned, circulation to the eyes improves, and all the inner healing forces aid to bring about improvement. All true healing must come from within the individual by his own efforts, and the Bates work provides the knowledge through which those individuals exercising sufficient self-discipline can achieve visually what otherwise would be regarded as impossible.

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#### CELERY SOUP

Bring 1½ pints vegetable water to boil. Add 1 head celery, chopped fine, 1 grated potato, 1 diced carrot, and 1 leek, chopped fine. Simmer for three-quarters of an hour, and just before serving add ½ pint whole milk.

## WALNUT PATTIES

Mix together 1 cup ground walnuts, 1 medium size carrot, grated, 2 beaten eggs, and 2 cups dried bread crumbs, 1 finely chopped onion. Form into patties, cover with 2 cups strained tomato pulp, and bake about 20 minutes.

## PECAN LOAF

Mix 1 cup finely chopped pecans,  $\frac{1}{2}$  cup boiled brown rice,  $\frac{1}{2}$  cup whole wheat bread crumbs, and 1 tbsp. chopped parsley. Beat one egg and blend with other mixture. Form into a loaf and bake slowly for about 45 minutes.

## NUT ROAST

Mash  $\frac{1}{2}$  lb. baked potatoes, and blend in 2 ozs. chopped onion,  $\frac{1}{2}$  cup almond or soy bean milk, 2 cups whole wheat bread crumbs,  $\frac{1}{2}$  cup nut butter. Add 1 well beaten egg. Form into loaf and bake 30 minutes in moderate oven.

## NUT AND RICE LOAF

Mix 1 cup nut meal (almond, pignolia, or filberts) with 2 cups boiled brown rice and one cup nut milk. Press into an oiled pan about  $\frac{3}{4}$  inch thick and bake for 30 minutes.

## HEALTH BEANS

Cover 1 lb. lima beans with water, add 4 tbsp. Wesson oil and the juice of  $\frac{1}{2}$  lemon. Let simmer slowly for about  $\frac{1}{2}$  hour, or until the beans begin to feel tender. Add 1 large onion (diced), 1 cup canned tomatoes or 2 large fresh ones, 1 tbsp. honey or raw sugar, 1 small bunch parsley (tied together so it may be moved about), 1 garlic clove, 1 tsp. vegetable salt, juice of an orange, and 4 sticks celery. Cook for 3 or 4 hours, or until beans are tender.

## "MAN'S SEARCH—"

(Continued from page 37)

The rational and mental faculties must be supported by will, courage, determination, persistence, resiliency, and discretion and must be held together by vision and faith.

The good life, writes Nearing, is a totality, a fabric or garment woven without seam. The adult human being must rule over his slothful body, his rebellious passions, his erring mind, preserve his self-respect, enhance his capacity for self-control and self-direction. He who would direct the stars in their course must begin his training for this vast enterprise by directing the same forces as they appear minutely in his own being. Each particle in the universe is aglow with the life and love of the whole.

Nearing advises us all to be glad, responsible participants in a magnificent enterprise. All social patterns should embody the essence of experience supplemented by the utmost reach of our capacities for improvement. The good life is a pilgrimage, and it may lead the pilgrim over a rough, thorny trail through broken and unknown country.

Human hopes and aspirations for the good life must persist even though they be subject to the limitations imposed on them by the web of circumstances and by the restricted areas of experience and understanding. The individual and collective levels are interdependent, acting and reacting upon one another. The individual virtue and social services must be integrated before a good life can be assured. The guiding principle for the better life must be the least harm to the least number and the greatest good to the greatest number. Live and help live.

—Dr. Shelton's *Hygienic Review*,

October, 1955. P. O. Box 1277,

San Antonio, Texas.



## The Great Certainty

**F**AITH without works is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his cure could be accomplished. The requirements were simple, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work. None of those who were healed by Christ Jesus would have been affected unless they had obeyed and done as they were bidden. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan, or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another, as the case may be. Primarily, in all cases, the healing force comes from our heavenly Father, who is the Great Physician.

"These are the three great factors in healing: first, the power, from our Father in heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

"Let us now understand that the whole universe is pervaded with the power of the Father, always available

to cure all ills of whatever nature; that is the great certainty.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly receptive and obedient mind."—Max Heindel

\* \* \* \* \*

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:

December . . . . . 1—7—15—22—28

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**The Rosicrucian Fellowship**

Oceanside, California, U.S.A.

## ESOTERIC CHRISTIANITY

(Continued from page 12)

He was. They said Elias, Jeremiah, or one of the prophets. Christ Jesus did not scoff at these beliefs. In fact He must have taught this doctrine Himself, as indicated in the incident of the blind man in the ninth chapter of St. John. When the disciples asked if this man had sinned at some time previous to birth, their teacher did not rebuke them for posing a foolish question.

The Law of Rebirth was, however, later suppressed in favor of the theological dogma of once to live and then the judgment, in order to avoid the lethargy and deadly fatalism that grips the Orient where this law is well known and believed.

There are many other esoteric teachings of Christianity which are either unknown or misunderstood today. There are the original sin and the inheritance of it, the unpardonable sin, the forgiveness of sin, the mechanics of confession and prayer, the true nature of Man and God, death and the spiritual worlds, the immaculate conception, and the baptism by fire and water. Clairvoyance, the second coming of Christ and the new age, and the cosmic scheme of evolution, are also among those things which Christ Jesus must have taught in His inner school.

All things are composed of the visible and the invisible, a body and a soul. The true Church always had, and still has, an exoteric and an esoteric teaching. It depends upon the individual whether he qualifies or not to receive the higher wisdom. The powers of the Spirit cannot be purchased but must be earned through merit, albeit by the grace of God, by loving, unselfish service to others. "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."



## Adventures of Pokey Box-Turtle

ETHEL GRACE MOORE

(Conclusion)

**T**INY was very much disappointed by Mrs. Jumper's refusal to be friendly. Her first thought was to find Pokey and tell him about it, but then she remembered that she had intended to do this by herself and surprise Pokey with some new friends.

"I guess I'll just have to keep it to myself," sighed Tiny. "I'll try Goldie, the wood frog. She is another one whom Pokey thinks he doesn't like. Let me see—she must live in the woods beyond the orchard. I have never seen her, but I think I should know her, because Pokey said she has a beautiful golden-brown coat."

Early the next day Tiny wandered through the orchard and across the road into the woods. This was all new to her. She had never been here before. The sunlight which filtered through the branches made little shivering spots of gold on the leaves as they were gently stirred by the wind.

As Tiny plodded along through last year's fallen leaves, up popped a leaf right in front of her—or was that a leaf? Somehow it looked a little different. Tiny stood still and waited. Again

the leaf made a jump. Then she knew what it was. It was not a leaf, it was a frog, and the frog was Goldie! The pinkish gold and brown of her coat looked just like the spots of sunlight on the fallen leaves.

Up popped another leaf—no, that was Goldie. She would soon be out of sight if she were not stopped.

"Oh, Goldie," called Tiny. "Please don't go away. I only want to be friends."

Goldie made another hop, turning herself in the air, so, when she landed, she was facing Tiny.

"How in the world did you do that?" exclaimed Tiny. "I don't see how you can turn around while you are in the air."

"Why, that's easy," said Goldie. "I always do that so I can see who has been following me, but how do you know I am Goldie? I never saw you before."

"I didn't exactly *know* who you were, but Pokey, my mate, said he saw you once, and that you had a shiny, salmon-pink and brown suit. So when I mistook you for the sunlight on the brown leaves, I felt sure it was you. Do you know you are a very beautiful frog?"

"Certainly, I do. That's no news to

me. My coloring helps to hide me as I hop through the leaves, just as Jumper's green snout does for him when he floats in the pool. But you haven't told me who you are."

"Oh, excuse me," said Tiny. "I was so interested in you, I forgot you didn't know me. I'm Tiny Box-Turtle and I'm trying to find out how other animals lay their eggs and raise their families. Where do you lay your eggs, Goldie? In the pool? That is where Dragonfly lays hers."

"No, I don't lay my eggs in the pool, and I don't intend to tell you where I *do* lay them, because I wouldn't put it past you to eat every one of them if you could find them."

"Now, Goldie, don't be like that," said Tiny. "I don't want to eat your eggs. I just want to know more about you. I hope you protect your eggs so they will be sure to hatch. I covered mine and left them for the summer sun to keep them warm. I wonder why the birds don't do that instead of wasting several weeks sitting on their eggs."

"I don't know very much about birds," answered Goldie. "So long as they stay in the trees, I don't worry about them. I do think, though, that they ought to leave the insects near the ground for me, because I can only reach the length of my tongue."

Goldie flicked out her tongue to catch a passing insect.

"My! Goldie, you must have an awfully long tongue. But how do you hold the insect until you get it back to your mouth? I couldn't do that, I know."

"My tongue is not so awfully long, Tiny, but the root of my tongue is fastened at the front of my mouth, so it gives me a long reach."

"I can understand that," said Tiny, "but I can't see how you hold onto the insect. Do you spear him with the end of your tongue?"

"No, I don't have a spear on the end of my tongue, but I do have glue, so when it hits him he sticks to it."

"Well, well," said Tiny. "I think Mother Nature has been pretty good to you. I wonder why she didn't give me a sticky tongue."

"I guess she thought you didn't need it," replied Goldie. "She gave you good strong jaws with which to chew your food, and a strong shell to protect you from your enemies. You should not worry about not having a sticky tongue."

"Oh, I don't really worry about anything, Goldie, except that you frogs will not tell me the things I want to know. Do you eat something besides insects, Goldie? If you do, I'd like to show you where there are some ripe strawberries. Do you like strawberries?"

"No, thank you, Tiny. I don't eat strawberries, and I'd rather stay here in the woods. I must get back now under the bushes where there are more insects."

At that Goldie hopped away, turning once to say, "Goodbye, Tiny, maybe I'll see you another day."

Tiny felt disappointed that she had not learned more about Goldie, but as she slowly made her way back through the woods, she said to herself, "Anyway, she didn't go away mad like Mrs. Jumper did. I'll make it a point to see her again very soon. Maybe I had better see Mother Turtle now. She may not be particularly interested in my project, but she may be able to tell me what is wrong with it. Maybe she can tell me why Goldie and Mrs. Jumper are so unfriendly. I'm sure there is some way of working this thing out."

She hurried along now, hoping to find Mother Turtle in the strawberry patch. No luck—Mother Turtle was not there, neither were there many strawberries. It looked as though *someone* had been there, but today that did not bother Tiny. She was so busy thinking about the rudeness of the frogs, she did not feel at all hungry.

She did not see Mother Turtle until

the next morning. When she found her, Mother Turtle was in the middle of the strawberry patch among the biggest and ripest of the strawberries.

"Mother Turtle," said Tiny, "Can you stop eating long enough for me to ask a few questions? I'm terribly puzzled about Mrs. Jumper and Goldie, the wood frog."

"Go ahead and ask your questions," answered Mother Turtle. "I don't need to stop eating. I can eat while you talk. Why are you so interested in frogs?"

"I'm interested in frogs because I want to know where they lay their eggs and raise their families. That is a project I am working on. I intend to learn how *all* the other animals and insects raise their families."

Mother Turtle suddenly choked on a strawberry as she laughed right out at the idea of Tiny's project. Tiny looked very much hurt, and Mother Turtle quickly apologized.

"I'm sorry, Tiny, I did not mean to be rude, but you have no idea what a big job you are undertaking. There are millions of insects and I have no idea how many frogs and other animals there are. Please forgive me for laughing. Where did you see Mrs. Jumper and Goldie? I didn't know that you were acquainted with them."

"I wasn't, but I introduced myself to them, and asked them where they laid their eggs. They wouldn't tell me. They were quite rude. When I explained that I wanted to be friends, they said we couldn't be friends. Mrs. Jumper turned and hopped away while I was still talking. Goldie started to hop away, but I succeeded in getting her to come back, though I didn't learn anything from her."

"Well, well, that is too bad," said Mother Turtle. "But you made a big mistake in asking about their eggs as soon as you met them. You'd be surprised, wouldn't you, Tiny, if I told you that you were the one who was

rude? You should have made friends first. Then when you were well acquainted and they were not afraid of you, it might have been that you could have learned more about them."

"Why, Mother Turtle, how can you say I was rude? I had the friendliest feeling toward both Mrs. Jumper and Goldie. It is just that I want to *know* things, and I started with them because I wanted them to be friends with Pokey and me."

"It takes time to make friends, Tiny, and it is easier to begin with your own kind. Why don't you start your project by learning about reptiles?"

"Reptiles? What are they?" asked Tiny. "I've never seen any. Have you?"

Mother Turtle wanted to laugh again,



but she didn't, because she knew Tiny was very eager to learn and she did not want to discourage her. So she answered just as if it were a very ordinary question.

"Yes, I've seen quite a few. In fact, Tiny, you and I belong to that family. I suppose that, too, surprises you. Although we all belong to the same family, we do not look much alike. You've seen lizards, haven't you? Well, they also are reptiles. Turtles, lizards, and snakes all are reptiles."

"I don't think I want to be a reptile if all of those animals are in the family," said Tiny.

"Well, my dear, I'm afraid you can't help yourself. However, they all lay eggs and I think you would find it interesting to learn where and how they lay them. They eat and live very much as we do, and you would not find it hard to get acquainted with them, because

## The Rosicrucian Fellowship

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

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

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they will not be afraid of you. But they are different enough from turtles that you will find them interesting. There are a great many of them—enough to keep you busy for quite a while.”

“All right, Mother Turtle, since my plan didn’t work, I’ll take your advice. Won’t Pokey be surprised when I tell him I’m going to be a reptile specialist?”

“There is a special name for that,” said Mother Turtle, “if you want to sound important. It is called her-pe-tol-o-gy.”

“Oh, that’s fine! I’ll tell Pokey I’m going to be a her-pe-tol-o-gist. Won’t he open his eyes?”

\* \* \*

## NOTES ON LONELINESS

(Continued from page 14)

consideration is required to bring us to a feeling of very real kinship, of fellowship, sympathy, and certainly, new depths of patience with every creature. Truly, we have a common goal, also the common obstacle of self-mastery in attainment of that goal. Scorn of those presently engaged in battle, especially those tasting temporary defeat (sometimes referred to as down-and-outers), is replaced in our hearts with sympathy and a plan for some constructive, helpful action. By our compassion for each “warrior” we demonstrate for all our world to see the degree to which we have mastered his lesson.

There are no shadows of loneliness in this viewpoint. We are now ever more fully occupied with the task of expressing outwardly an inner motive which requires revision daily, reaching toward loftier heights in exact ratio to our expanding faith in the goodness of the Law of Life. Such outward expression demands continual participation, out in the direct sunlight of Experience—a position wherein all shadows fall behind us, particularly the one called loneliness.