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Love Floods My Heart

*Love floods my heart with happiness,
With quiet inward peace;
It washes all dark thoughts away,
And cleansing gives release
From bitterness and doubt and fear,
From malice, and I go
Refreshed, restored and purified,
All good desires to know.*

*And then to all I meet I give
What love has brought to me,
The strengthening that it bestows,
Its calm serenity;
Its power to heal, uplift and cheer;
With gratitude I share
The overflow of love that comes
As answer to my prayer.*

—DELLA ADAMS LEITNER.

THE *Mystic* ... LIGHT

The Psychology of the Future

ENID S. SMITH, Ph. D.

NEW horizons in psychology are continually forecasting the future and the new world we are about to enter. The New Age will be characterized by psychosomatic medicine and spiritual healing instead of pills; the time-film of the future of the Earth will be read perhaps daily, so that would-be disasters can be forecast; auras will be seen by the majority, emotions understood, duplicity and fraud dispelled; vivisection and meat eating will be relics of days considered barbarous; the fourth dimension will be better understood; that matter can be passed through matter will be a commonly known truth, and even gravity will be annulled on necessary occasions. These and many other truths that are known to the few now will be common knowledge that will fill our psychology textbooks of the coming days.

Furthermore, so evident will these truths be that it will be difficult to locate any who are like the frog that, at the bottom of the well, sees only four feet of sky and thinks that is all there is.

Again, there will be few who obstruct eternal progress, but rather the many who like Michele Felice Corne, will dare to eat the proverbial tomato, despite the age-long superstition of the poisonous nature of the tomato. Michele first dared to eat a tomato, and thus gave

to the world one of its most prized vegetables. To the present orthodox psychologists almost anything that savors of the soul, the psychic, the occult, or the mystic, like the tomato of old, is regarded as unwholesome and to be ignored or denied. Some, however, realize that the mind receives information in many ways other than through the five senses, for all through history there have been warnings, visions, apparitions, telepathic messages, mental and spiritual healings in which mind has penetrated beyond the mechanical and sensory world. Our Lodges, Crookes, Wesleys, Rhines, Jeanses, Eddingtons, Edisons, and Einsteins, some of whom have cosmic consciousness, have shown the inability of physical science to arrive at the true nature of things without the help of the unseen. It was the scientist Steinmetz who reminded investigators that when they turn their laboratories over to the study of the soul and spiritual resources of man, the world will make more progress in one hundred years than it has in the past four hundred years. The soul certainly should and will be restored to its proper place in psychology.

Scientists now are proving the universe to be a living organism, with atoms in minerals and plants, as in animals, possessing a certain degree of consciousness and intelligence, a part

of Spirit, so that the poetess Millay could truly say, "O God, I can push the grass apart and put my finger on Thy heart." The new psychology will study the evidence of extra sensory powers manifested in the plant and animal kingdoms. Experimentation has shown that plants can "see through" walls and mounds of earth, that insects can signal instantly as far as half a mile or more, that vultures know immediately of the presence of carrion a dozen or more miles distant, that minerals not only mate, but are capable of communicating disease from one to the other, as in the case of "tin-pest."

Science is learning now how to study the magnetic, vital, electrical fiery energies behind and within the mineral, the vegetable, and animal kingdoms which will form the subject matter of the research of the future psychologists, as well as man—all this in a purposeful, living universe. This will tend to bring respect for our dumb animals especially, and banish vivisection and meat-eating from the world. Essence, energy, force, spirit, will be studied rather than form, and greater release of consciousness and life will manifest. All knowledge is stored within the superconscious mind, and man will be taught how he may use this power always with him. Darkness will be dispelled by light—the light which is the breath of God vibrating in the rhythm of rapid thought.

The new psychology will be interested in the relationship of mental states to bodily healing. The majority do not need medicine when ill, but better thought patterns. People are often not sick in their bodies but in their thoughts and emotions. They are all mixed up with thought fears, inferiority feelings, guilt, and resentment. Their basic troubles are spiritual. A New York physician says that sixty percent of the people are sick because they are maladjusted in their minds and souls. Some people die of "grudgitis." Infants even can "catch" fear and hatred from people around them more quickly than they can catch

measles or other infectious diseases. The virus of fear can burrow deeply in their subconsciousness and remain there for a lifetime. Hatred demonstrated itself recently in a certain woman who had a breaking out on her hands which was diagnosed as eczema. After talking with her, the doctor discovered that she was a rigid, unyielding sort of person in her thoughts. He sent her to a psychiatrist who found that she had an irritating situation in her inner life which was translating itself outwardly as eczema. To be cured she had to give up her hateful thoughts toward a neighbor. When she did this she had no further trouble with a rash.

The modern psychologist urges the man tempted to anger to ask himself if his annoyance is worth \$1,000 worth of emotion expended on five cents worth of irritation.

The future psychology will be interested in more than the present electric brain, which detects flaws in silk materials, gases in mines that give warning of explosions, colors of fabrics, shades of dyes; it will be interested in communication between the spheres by means of an electronic spiritual radio which would translate the ethereal patterns of energy waves that emanate from the minds of those discarnate who return to help those still in the flesh. Thus will be united the two worlds in such a way as to insure the success of the spiritual age under effective and practical leadership of those of whom it is said, "He will give His angels charge over thee." Thus in the near future survival after so-called death will be proved, as will communication between the visible and invisible worlds, and kindred subjects that will form the major portion of the new psychology. Survival is a subject concerning which Gladstone, once premier of England, said, "This is the most important subject in the world."

The new psychology will teach emotional control for health and character purposes. Such experiments as that of Dr. Elmer Gates of Washington, D.C.,

will be of help. In a series of his ingenious experiments, Gates incited varied emotions and mental states in a number of individuals, and when these emotions were at their height, he induced the individuals to blow through a glass tube into a vessel containing certain chemical solutions. In every case a precipitate was formed of various colors—red, yellow, blue, green, etc., according to the emotions induced. Thus each state was found to have its own color which could only have been formed by the chemical changes going on within the body by reason of the condition induced.

The psychology of the future may well be interested in the effect of colors and sounds upon individuals, as well as diagnosis of conditions by auric radiations from various bodies and subjects. Dr. George Starr White of Los Angeles, whose health books have a sale of over seven million, says that he has learned that both color and music can be used as curative agencies. Music increases all cell action, hence helps stabilize the internal secretions if it be in tune with the listener. If music, however, annoys or saddens the listener, it acts as a depressor and impairs metabolic action. Music causes one to breathe faster or slower depending on the type of selection. Dr. White has been able to see "colors" about people and objects ever since as a child he worked with other doctors and helped them diagnose their cases. He says that every living object, each form of life, has its distinguishing "rainbow" or color "spray." He found that each kind of sore has its color ray, and from the ray he can tell readily the various types of ailments and afflictions of those present. Color and tone are different forms of the same thing, and one can be transmuted into the other.

The experiment of this physician as to the effect of music on cows and their milk has been verified by others. While treating a large number of infants, Dr. White planned to have certain music played in the stables which housed the

cows from which his patients received milk. While these numerous experiments were being carried on, the doctor would visit the mothers of the infants, pass the time of day, and casually inquire concerning the babies. Invariably the days that the doctor had bright, lively music played in the stables, the mothers, entirely unaware of the experiments, would report that the "babies were as fine as a fiddle"; but when the "sad, doleful music was played" the report was that the children were cross, irritable, and the milk for some unknown reason did not seem to be agreeing as



well as usual. All this should be of vital interest to the new psychologist.

Interesting also to the new psychologist will be the demonstration of psychometry, which consists of the ability to tell the past history of an object merely by handling it, and also to receive various impressions at the same time regarding the environment of the object in quest, and incidents associated with the life of the person owning or handling it. (*This faculty may be either positive or negative. Only the positive, or that which is entirely under the control of the will, should be cultivated.*—Editor.)

The psychology of the future will be equally interested in what we do during our sleep, in cures that may be effected at that time, and problems solved when

the body is unconscious (the Spirit being out of its physical vehicle). The great scientist and physician, Dr. Alexis Carrel, says in his Nobel Prize-winning book, *Man the Unknown*: "In many instances at the time of death or of great danger, a dying man or victim of an accident, even when such accident is not followed by death, appears to a friend in his usual aspect. The phantom generally remains silent. Sometimes he speaks or announces his death." An example of "astral projection" in the form of a premonition occurred to the poet Percy Bysshe Shelley when he was living at Pisa, Italy. He saw the phantom of himself beckoning to him, and though frightened, he followed his "double" down to the sea where he lost sight of it. Two weeks later Shelley was drowned in that very sea. Goethe also saw his "double" riding by his side under conditions which occurred later. Professor De Witte saw his own "ghost" walking in front of him and entering the house where he resided. Feeling that something might be adverse there, he turned aside and spent the night in a hotel. Next morning when he returned home he found that the ceiling in his bedroom had fallen and buried the bed where he would have slept, in a heap of rubbish.

The new psychology will go far in freeing the insane from obsessing entities. Says the late psychologist, Dr. William James of Harvard: "The refusal of modern enlightenment to treat possession as a hypothesis, in spite of the massive human tradition based on concrete experience in its favor, has always seemed to me a curious example of things 'scientific'. That the demonstration will have its innings again is absolutely certain." And Professor Hyslop, formerly of Columbia University, says: "I have asserted that the explanation is obsession as it was called in the New Testament. Before accepting such, I fought against it for ten years after I was convinced that survival after death was proved."

The new psychology will not only be interested in the so-called miracles of healing throughout the world, (some of this healing done directly by the dis-carnate, including operations performed by deceased physicians), but also will be interested in the fourth dimension, overcoming gravitation, and a host of similar subjects. How true the little adage:

*A warp in nature has been found,
No line is straight, nor circle round;
For Isaac Newton had unsound
Ideas on gravitation.*

The late Dr. Albert Einstein in his *Theory of Relativity* tells us that parallel lines meet, that a man moving with the speed of light never grows old, that gravitation is due to a warp in space and velocity can overcome it, that the length of a measuring stick depends upon the direction of its motion, that mass is latent energy, and that time is a fourth dimension. The size and shape of any body depends upon the rate and the direction of its movement, as for example, an arrow shot from a bow at the velocity of 160,000 miles a second would shrink to about one-half of its length, as measured by a man remaining on the Earth. If he travels with it, there would be no change. Motion is relative; gravitation is a property of time and space; even light has mass since it has inertia and momentum, and having weight, it is attracted by gravitation, as a certain eclipse confirmed recently. But Space and Time, after all, are the deepest of all illusory appearances and only their union can be maintained as self-existent. The new psychology will take cognizance of these material facts, but will place greater emphasis on the real, the unseen, the eternal facts of the universe, in an effort to understand man and his spiritual capacities. Thus will he be helped to grow into a god-like person with a healthy body, a sane, wise mind, a helping hand, and a warm heart—truly a spiritual being of the New Age.

Inseparable Team

ART FOSTER in *New Outlook*, August, 1955.

I confess that I have the honor and responsibility of being a sort of valet to three stubborn jackasses. I have given pet names to these three stubborn mules. I call them "My Physical Body," "My Mental Body," and "My Emotional Body." I have to wrestle with at least one of these dear donkeys all day long; and sometimes one or more of them will keep me awake half the night.

The battle starts off with a bang every morning when my alarm clock musically proclaims the coming of the dawn. At that low moment I usually have a sweet time of it as I try to get these lazy, stubborn beasts out of bed, and hitched up for the day. Usually "My Physical Body" does not care to rise, much less shine, so early in the day; or the room is too cool for him; or he doesn't feel like taking his bath. Getting him properly shaved is torture for everybody concerned. Usually it takes from three to four cups of coffee to get him started. Finally, however, after a lot of squawking and balking, I somehow or other manage to get him washed, combed, harnessed up, and dragged down to my writing desk, where the second jackass that I call "My Mental Body" starts acting up. I want it to work on a Great Metaphysical Treatise for *The New Outlook*, but "My Mental Body" is away up in the mountains on that grand fishing trip that I hope to take next summer. About this time of day some enterprising canvasser gets affably past my still more affable wife, and tries to sell me some Near Silk Hosiery, or a year's subscription to *The Breakfast Digest*. I get so perturbed over this impudent intrusion upon my self-important privacy that the third mule, whom I call "My Emotional Body," starts on a rampage. By the time I get this obstreperous and recal-

citrant beast somewhat under control "My Physical Body" needs an aspirin and "My Mental Body" has switched to either the Atom Bomb or the World Series. Just about that time the front door bell rings, and there is the postman, with a half a peck of bills, advertising piffle, and income tax forms. That's where "My Emotional Body" once more kicks over the apple-cart.

On some days I get better cooperation and coordination from my menagerie than on other days, but it is a fight every step of the way. Well, time marches on, and the first thing you know it is time to get the ornery mules bedded down for the night again. By this time, however, "My Physical Body" does not want to go to bed. He is rearing and raring to go places and do things. Generally he wants either chow mein, fried oysters, or something equally digestive and nutritious. And, oh, what a shriek is heard when I make him take his crackers and hot milk, and get the harness off. At last, after a lot of haggling and coaxing, I manage to get "My Physical Body" into bed, and turn out the light. I am optimistic enough to think that I am going to get a good night's rest. I lie quite still, and try to think of nothing—without much success. All at once "My Mental Body" starts milling around about some sarcastic remark that my mother-in-law made a few years ago about my being in the low income brackets, or something; and then, all of a sudden "My Emotional Body" rares up on his mangy hind legs. Then "My Physical Body" starts to itch and twitch. Finally, the whole troupe of untrained animals are off on another midnight rampage. About dawn, after the miserable mules have worn themselves and me to a frazzle, the

(Continued on page 60)

Service

A. M. COLEMAN

IN The Rosicrucian Fellowship Healing Service we endeavor to give something of ourselves to be used for the benefit of others: we try to liberate the healing force so that it may be used by Christ and the Invisible helpers in cases where it is most needed. We call such a ceremony a *service* because in it we are trying "to labor for others."

There are many and various ways of laboring for others. We may labor with our hands and feet for those who are not so capable of doing physical work for themselves; we can labor with our minds so that by better judgment or foresight we may be able to save someone from distress; we may labor because circumstances are such that we are obliged to do those things which are distasteful to us; or we may labor because of that sense of duty or responsibility that is within us. We may labor selfishly or unselfishly. Ofttimes we are content to labor for others only if we can have our own way.

Better than all these ways of service is that which is done for love alone—from a purely altruistic motive, not thinking of obligation or duty even, perhaps not realizing that we do serve, only knowing that the need is there and that we respond to that need.

To the Rosicrucian student there is ever the thought of that wonderful and Supreme Example of service that has been rendered and is still being rendered to our life wave on this planet and to the planet itself by a Ray of the Cosmic Christ.

We came to this planet a long, long time ago. Occult science is able to look back into our history and discover that man has a history behind him that existed even before this planet was formed. Man was not always of the appearance

that he is today, nor were we always individualized entities as we are now.

Although in the far distant past we started out together, all the members of our life wave are not now on this planet, nor were they in pre-Christian times. It may do us good to be told and to remember that the humanities of Jupiter and Venus and Mercury belong to our life wave, but they have all advanced farther than we have. The inhabitants of Venus and Mercury are considerably ahead of the humanity of Earth in their evolution, and compared with them, we are stragglers. However, we are not failures, even though we are far behind where we should be in our journey. We are still trying and progressing.

During the earliest epochs and periods, one Group Spirit controlled all humanity, and there was one common consciousness among all human beings. However, when in the Lemurian Epoch bodies were definitely formed, they became the abodes for indwelling Spirits and during the Atlantean Epoch we became separate indwelling entities.

While man has been becoming capable of looking after himself in these vehicles, he has been taken care of by the Race Gods, and during this period our planet also was under the guidance of the Creative Hierarchies, who worked upon it from the outside. During this time man developed an individual consciousness, and as a result of the way in which he was using his abilities and powers, it was found that the Earth was crystallizing so rapidly that it was necessary for it to be worked upon from within.

Because of this and because those of our life wave on this planet were behind schedule, so to speak, Christ came to give us added assistance.

Had He not come, some of us would have failed entirely in this Day of Manifestation. Then we should have had to suffer what our orthodox friends so cheerfully call "eternal damnation." To the occultist this means that we should have had to wait for another Day of Manifestation for us to fit in as near as would be possible and carry on with our belated development.

Most of us are familiar with the main facts given in the Bible about the coming of Jesus and how all previous religions had pointed to his coming. The Rosicrucian Teachings tell us how he voluntarily handed over his vital and physical vehicles, at the Baptism, to be used by the Christ so that He might have a full range of vehicles. Although Christ was the Highest Initiate in the second period during this Septenary Day of Manifestation, Christ Jesus was also a man among men, and in this way unique.

Because of this unique position, He was able to give us a most wonderful teaching and demonstration of the powers of the spirit, and by the wonderful mystery of the Crucifixion He was able to become the indwelling Spirit of the planet. Christ, the highly evolved and glorious Sun Spirit, voluntarily allowed Himself to be imprisoned in this material world in order to give this portion of our life wave a quicker and easier upward path on our journey back to God. This is the supreme example of service that is always a source of wonder and inspiration on the Path of the Rosicrucian students.

The chief Christian principle is service, and as an exponent of esoteric Christianity, the Rosicrucian student is taught to be of service in his immediate environment.

Could there be a greater example of unselfish service to others than that rendered by the Christ, not only nearly 2,000 years ago, but annually repeated by His re-entry into the core of this globe to renew it with His life? This

service is done not because of obligation, not even from a sense of duty, but because of the pure and holy love and devotion that seeks only to serve that others may benefit.

We, as Rosicrucian students, are asked to follow this mighty example. We are asked to render service to others in need whenever possible so that in time we respond to another's need instantly and without thought of self, whether we are functioning in the physical body or in our highest vehicles. In this way, not only do we benefit others, but we also help ourselves along the road. We nourish our vital body so that when the time



comes for us to step out of the physical vehicle in a conscious manner, our Spirit will be clothed in a suitable and developed vehicle, the bright and golden soul body, and we shall be ready for higher service because of having earned promotion to that highest of human vocations—Invisible Helpership.

In response to the supreme example of altruistic service, we aim to develop into self-sustaining, independent, self-reliant servers of Christ on the physical plane, and in due course on higher planes as well. The student of The Rosicrucian Fellowship is taught that if he lives a daily life of service, love, and purity, performing the morning and evening exercises recommended by the Elder Brothers, some day he will be

liberated from the cross of the body, and will be able to work consciously among the so-called dead in their own habitat at night.

Why are we taught these things, and why do we endeavor to carry them out to the best of our ability? Why should we wish to perform altruistic service in order to develop a soul body—a body that is composed of the two higher ethers of the four known to occult science—a vehicle that is capable of levitation and of the same nature as the one Christ used after the Crucifixion?

Because by altruistic work we ease the burden of the Christ now imprisoned in this globe and hasten the time of His liberation—"the day and the hour of which no man knoweth." Then if we have learned to function consciously in the soul body, we shall be ready to meet the Christ at His second coming, as Paul says in his first epistle to the Thessalonians: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall ever be with the Lord. Therefore comfort one another with these words."

Christ will never come again in the flesh. That would be retrogression for Him, but when the time comes that it is no longer necessary for Him to work for us and the planet from within He will again take up the vital body lent to Him by Jesus. However, not until a sufficient number of our life wave on this planet have learned to serve God and assist one another to a higher realization of the purpose of existence can this liberation take place.

Therefore it behooves all who wish to hasten the coming of this great day to work for it. No matter what disabilities or setbacks we may have brought upon ourselves by our previous behavior, we can start from this moment and serve in some capacity.

John Milton expressed, very beautifully, his idea of service to God, in spite of physical handicap, when he wrote the sonnet:

*When I consider how my light is spent,
Ere half my days, in this dark world
and wide,
And that one Talent, which is death
to hide,
Lodg'd with me useless, though my
Soul more bent
To serve therewith my Maker, and present
My true account, least he returning
chide,
Doth God exact day-labour, light
deny'd,
I fondly ask: But patience to prevent
That murmur, soon replies, God doth
not need
Either man's work or his own gifts,
who best
Bear his milde yoaik, they serve him
best, his State
Is Kingly. Thousands at his bidding
speed
And post o'er Land and Ocean with-
out rest:
They also serve who only stand and
waite.*

THRESHOLD

*This journey in a dream draws, dream-
like, to a close,
The traveler stumbles on the rim of
some strange land,
And he whose sole defense has laughter
been,
Still makes no supplication to the hid-
den hand
Save one—the same—
to understand,
To know what voice called him from
bliss of nothingness
To battle, in a mist, each ancient evil
foe
Down paths that promised much but led
not home.
O man unconquerable, bright Angels
watch you go,
Soon breaks the dream—
and you shall know.
—FLORENCE SNELL BISHOP.*

Bearing Others' Burdens

VICKIE VARNUM

IT IS natural for the individual who has gone through the "trials by fire," which are necessary for spiritual advancement, to look with compassion upon those who are still struggling along the path, bearing heavy burdens.

Very often those burdens appear, to the one who watches, to be too heavy for the bearer. It is the natural inclination of the advanced Ego to desire to lift those burdens. It is difficult, indeed, for a heart filled with compassion to resist the impulse to reach out and take on the heavy load which is bowing the shoulders of another.

It is only by taking the larger view, that we can get a proper perspective of anything. In this matter of bearing the burdens of others, consider that by so doing, you may be denying them the opportunity to work out a debt of destiny!

At the same time, you may be turning away from your own path of progress, to assume the load of grief or pain with which another has been laden. This burden is not an unearned cruelty, visited upon the individual by a blind providence. It is a burden which has been earned. By assuming it yourself, you will be robbing the other soul of the right to pay his own debts—the right to work out his own karmic penance for a debt which, if not paid by him personally, will hinder him through other lives to come!

It is far better for him to pay it *now*, and get it over with! You have not the right to delay either his progress or your own, by assuming his burden!

Are we expected, then, to proceed callously on our way, while those about us struggle under grief, pain, and confusion? Are we to present cold hearts as shields against the sufferings of others? Indeed, no!

There is a way, in complete accordance with Universal Law, by means of which we can assist our fellow men, without taking upon ourselves the carrying of their burdens. Suppose, for example, that you were to come upon a person who had fallen into a deep mud-hole, out of which he could not climb alone. Would it profit him if you were to jump in with him, and commiserate with him? Meantime, both you and he would be bogged down, with little or no chance of either of you getting out. You would both be churning around, getting in deeper all the time, and delayed for an unnecessary length of time from progressing anywhere!

Conversely, suppose that you stopped to consider that jumping into the mud-hole would profit neither of you, and you cast around for a means of helping the sufferer from where you stood. Keeping a firm foothold on reality, in this case, a firm stand on solid ground, you would reach down into the pit with a sturdy tree branch, a rope, or a chain, whichever was the more available. The bogged-down individual would use his head, too, and climb up out of the mud, with your assistance.

Once having rescued him, you would not consider it necessary to sit around and commiserate with him on the muddy state of his garments, but would wisely use the time to gather wood, make a fire, and get him dried off. In the meantime, if he were in a receptive frame of mind, you might advise him as to how best to avoid future mud-holes. If he learned nothing from his experience, it is not your responsibility to follow him the rest of the way, and delay your own journey by always being on hand to rescue him from the results of his carelessness and folly.

Every debt of destiny you have incurred has been paid, is being paid, or

will be paid, by *yourself!* Only by balancing the ledger with beyond-the-call-of-duty devotion to Truth as you know it, can you whittle so much as a chip off the total debt. You know that no other than yourself can work out your individual destiny. How then, can you feel justified in taking on the burdens of others, joining them in their weeping and wailing over circumstances which, even though they are not considered "just" by the sufferer, are none-the-less his own responsibility?

Therefore, when compassion inspires you to help a fellow man who is bowed beneath a burden, resist the impulse to take his load upon your own shoulders. Instead, invite him to rest a while beside the weary road. Talk with him, give him the praise and approval for which his hungry heart is crying. Give him, to the full limits of his understanding, the sustaining thought that there is no blind God who is pouring upon him a burden too heavy for him. Let him know, in words his heart can understand, that he is now working out and dissolving the results of his former actions and his own transgressions of the Eternal Laws. Give him courage and strength through your own understanding and loving kindness. Then loose him, and let him go!

You will find that he will take up his burden, not as if it were lighter, but as if *he* were *stronger*, and better able to carry it! And this will be the Truth! He will go on his way, bearing his burden the necessary length of time, stronger and wiser than he was before!

In the meantime, you, having given love and understanding, will find, as always, that your own stature has increased in direct ratio to what you have given. You will go on your way, serene in the knowledge that you have served, but have not swerved from your own progress along the Path of Truth; you have not denied to another the right to work out his own debt; and you have not committed the error of playing at being a god, instead of serving God!

INSEPARABLE TEAM

(Continued from page 65)

whole hobbled bunch of us sink down exhausted; and are just about to get some sound sleep, when the jolly alarm clock goes off again, and the whole caboodle of us awake with a neurotic start, to face cold Reality again in all her stark nakedness.

Although we are inseparable, I have thus been able to see myself as Something apart from these three undisciplined jackasses. Some day I hope—and intend—to control them. At the present time, however, these trick donkeys manage to keep me pretty busy. If I had to be a custodian to just about one more of them I think I would blow my top, and move to the impenetrable jungles of South America, where I could perhaps become a member of a tribe of ring-tailed monkeys. There I might be able to work in peace. There the only business I would have to bother about would be monkey business, and "My Mental Body" would have nothing to worry about. "My Emotional Body" would then not be inhibited; and "My Physical Body" would not have to exert itself any further than to stand up on its hind legs and reach for a banana every time it felt the need of a little nutriment.

We need two kinds of freedom—freedom *to* and freedom *from*. We need "freedom from" such things as ignorance and false beliefs, from bitter prejudice and hates and greeds, from fears and false goals. We need "freedom to" seek the truth, both old and new, and freedom to follow it. Then we need freedom to work for equal justice; freedom to seek the good, the true and the beautiful with minds unimpaired by narrowing dogmas and inaccurate knowledge.

—*Cavalier.*

Credo

EDGAR A. THORPE

In all the universe there is actually no duality—only the One of whom we are parts. That which we term *good* is undeveloped perfection, and that which we term *evil* is undeveloped good. Every form expressing Life, from the most lowly to that which may seem the most highly organized, is on its upward way of evolution and will inevitably attain perfection, enlightenment, and conscious union with the Supreme Source.

With our fallible senses and brain we cannot attain to the knowledge of Absolute Truth, but only to the knowledge of relative truth. We live presently in a delusive world created by the false perception of our senses. Around and about us lies the true universe of things as they are, which has been and is beheld by some highly enlightened souls during flashes of higher consciousness. It should be and will eventually be the aim of all to attain unto this true perception, the road to which is indicated in differing degrees of Truth by all the faiths of the world throughout all ages. These faiths should be recognized as the same statement in different languages, each suited to the environment and stage of evolution of varying souls.

The evolution of the individual Spirit by means of the body is accomplished by repeated return to earthly experience which is known as the process of rebirth or reincarnation, though it may well be that this bald statement is the symbol of a truth we cannot at present apprehend in its true verity or significance. The Spirit, through evolution, develops its individual powers, forever expanding in consciousness—"Him that overcometh will I make a pillar in the House of God, thence he shall no more go out."

The Spirit is now free, loosed from the wheel of Birth and Death.

Love, both human and divine, is the great prison breaker of that prison of the self-hood in which each of us temporarily dwells, barred and guarded, until, like the flower within the buried bulb, it breaks its way to sunlight and the knowledge of the universe as it really is, thus attaining the crown of the processes of involution and evolution and release from the need of further earthly experience. For those who have attained true enlightenment supernatural powers are available. Throughout the universe there is no possibility of the breaking of natural law, but only of understanding and using its supernatural possibilities.

Human grief is a type of selfishness and is based upon ignorance.

In the attitude of prayer one might well include the following:

From the unreal lead us to the Real.
From our present blindness lead us to Light.
Through and from evolution lead us to Perfection.
Break down in each of us the prison of our false separateness and selfhood, reuniting us with the One who is in us and of whom we are parts.
Teach us to rejoice in our own Nobility and to recognize our Divinity, so that we may cease sinning against the true Self through blindness.
Give us therefore to see death and Life as dreams vanishing in the dawn of the Soul.

• • •

" . . . with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail."

—Abraham Lincoln.

In Heaven and Earth

YVETTE JOYCE

CHAPTER IV—SYLVIA WELLINGTON

HULLO, Tom. What can you tell me about tonight's victim?" asked Dr. Crawford as he entered his friend's study the next evening.

"A very sad case," replied Tom. "Mrs. Wellington is one of the nicest women I know, and she lost her only son three months ago. He was run over by a lorry—fractured skull, killed instantly. I was called to the accident and had to break the news to her. She took it very well, but I am worried about her. It doesn't seem natural to me for a woman to show as little emotion as she has done. I was glad of the excuse you have given me to contact her again, I want to make sure she is all right.

Sylvia Wellington had not shown much emotion in the doctor's presence because she had a great deal of self-control. Her mother had been over forty when Sylvia was born, and had brought her up in the old tradition of never giving way to emotion in the presence of other people. This training still ruled Sylvia even at a moment of supreme tragedy. Her whole world was shattered by the accidental death of her eleven-year-old son, but not until several hours after Dr. Richards had broken the news of his death to her did she shed a tear. The doctor would have been much less worried about her had he seen how much she wept, once she started.

She was married in 1937, a year after she had completed her training as a teacher at Noster University College. Her husband, Leslie, was studying the same subjects as herself, so for four years they attended the same lectures. Sylvia thoroughly enjoyed her time at college. She found the studies interesting and not too exacting, and entered with zest into the various activities of college life.

German was one of the four subjects which Leslie and Sylvia took for their B.A. examination. It was not as popular as French, so the class was a small one. When, early in the summer of 1935, their German professor suggested that he might take a party of students on a walking holiday in Germany after the examinations in June, Sylvia and Leslie both welcomed the idea with enthusiasm. By this time Sylvia admitted to herself that she was in love with Leslie, but he had given no indication of any special feeling for her. They were good friends, but no more.

At the end of June they went with nine other young people and their professor walking through the forests of Bavaria. One night of their holiday was spent at Rothenburg, an old town that might have been taken from the pages of Grimm's *Fairy Tales*. After supper Leslie suggested to Sylvia that they should leave the rest of the party, who were making merry round little tables under the trees at the back of the hotel, and walk round the ramparts of the old town. They climbed the steep steps onto the narrow path that was built in the thickness of the walls, and from there they could look over the sleeping countryside. A full moon was shining in a cloudless sky, and gave a clear soft illumination in which the forest that surrounded the town looked as if it might well shelter Oberon and Titania; Sylvia thought that she would not be surprised if a knight in shining armor were to come riding out from beneath the trees, with a beautiful maiden whom he had rescued from some unspecified danger riding pillion behind him. Some such idea was probably in Leslie's mind as well, for he suddenly started quoting from the play which had been one of their set books in English:

*In such a night
 Stood Dido with a willow in her hand
 Upon the wild sea-banks, and wav'd
 her love
 To come again to Carthage.*

"Oh, Sylvia, Lorenzo was not more in love with Jessica than I am with you. Will you marry me?"

For a few seconds Sylvia was so surprised that she could not speak. Then she managed to convey to Leslie that the answer was in the affirmative.

Although Sylvia and Leslie had obtained their degrees, they still had a year more at college, training to obtain teachers' certificates. This year they enjoyed enormously. The work was hard, their timetable full, but the joy of working together more than made up for that.

They were fortunate enough to find positions as teachers in Noster, when at last they left the University College.

The next summer Leslie was successful in obtaining a better-paid job in a school on the outskirts of Noster, nearly in Sheraton. He and Sylvia found a little house that just suited them, on the Noster side of Sheraton and were married.

As the threat of war approached and it became almost certain that hostilities would break out, the young couple had many anxious discussions as to what they should do. Sylvia had been a member of the Anglican Pacifist Fellowship for several years. Leslie had never taken a decision upon this matter which until 1938 had seemed a remote improbability. Sylvia finally clinched the argument by saying, "You cannot possibly try to live a life of love when you are learning how to kill people, as you must do if you are a member of any of the armed forces. The one is a contradiction of the other," and with this Leslie thoroughly agreed. So when war broke out Leslie volunteered for the Casualty Service as a part-time member and continued his work as a teacher. Sylvia, who had driven her father's car from the time she

was old enough to have a license until his death, volunteered as an ambulance driver in the same service. For nine months Leslie spent his spare time learning how to bandage and to stop bleeding and to deal with all sorts of injuries. Sylvia maneuvered heavy ambulances, which were really converted lorries or vans, and drove other vehicles until she considered herself quite an expert driver.

In the autumn of 1940 when German bombers were making their way overhead night after night, Sylvia found that she was going to have a baby. She was both delighted and annoyed; delighted because the child she so much wanted was on its way, annoyed because of the inopportune time of its coming. On her doctor's advice she resigned at once from the casualty service.

Their son was born in April, his first cry reaching his mother's ears with the noise of a German bomber's engines, on its way to bomb some less fortunate town. They called the baby Stanley.

While Stanley was on the way, Sylvia dreamed happily of a family of four. After the baby's birth, however, the doctor told her that since she had a strained heart, the aftermath of rheumatic fever in her girlhood, she must not have any more children. So when Stanley was killed crossing the road on his way home from school, Sylvia felt that the bottom had dropped out of her world.

After a few days Sylvia felt as though she had sustained a double loss. Her adored only child had gone, and every detail of her daily routine contained a painfully sharp reminder of this. Two places to set for meals instead of three—no one to say "What pudding is it for lunch today, Mummy?"; no homework to be done, no canasta. Sylvia hid the cards at the bottom of a drawer. There was Stanley's overcoat hanging in the hall cupboard, his house shoes on the shelf near the back door. Every time Sylvia's eyes rested on them a sharp pang of anguish shot through her, so a few

days after the funeral she forced herself to collect all Stanley's clothing and parcel it up. She sent it to Dr. Barnado's Homes, with an explanatory note. The letter she received in reply brought her the first consolation that had been able to reach her heart.

Beyond Sylvia's personal loss was a deeper feeling of bewilderment. She had never before come up against the question of sorrow in her own experience. This accident seemed so purposeless and useless that it undermined the whole foundation of her faith. If, as she had always believed, this was God's world, and He was loving, wise, and omnipotent, how could such a thing happen? Sylvia knew that life and death are beyond human control, yet Stanley's death seemed so cruel and wrong that her reason was in revolt against her faith, so that even Leslie was unable to comfort her. He felt the loss of his son quite as deeply as Sylvia, but he was ready to accept the fact that sorrow comes into all lives at times, and its coming did not trouble his faith.

This was the first time there had been a fundamental difference in their attitude toward any matter of importance, and Sylvia felt as if she had to bear her sorrow alone, because this difference raised a barrier between Leslie and herself. This was hard to bear, but the undermining of her faith was infinitely worse. She had been so sure of herself, so sorry for the people she occasionally met who found it difficult to believe in God, that the sudden overwhelming of her faith by a great surge of unanswerable questions left her completely hopeless. She did not see how she could ever know peace of mind again, and happiness appeared as remote as the Moon. It was in this frame of mind that Sylvia acceded to Dr. Richard's request to allow his friend to try his new anaesthetic on her. In fact, she cherished an unvoiced hope that something might go wrong and bring her the death she knew she should not seek herself,

Dr. Crawford studied her with interest as Dr. Richards saw to her comfort and explained what they were about to do. He saw a woman of about thirty-five years of age, with big grey eyes, dark hair, and slender figure. The only outward sign of the mental suffering she had endured in the three months that had passed since Stanley's death were the pallor of her cheeks and the stillness of her eyes, the abstracted gaze of which gave the impression that she was looking at something beyond the range of mortal vision.

"Now think of someone or some place that you would like to see," Dr. Richards said to Sylvia as Dr. Crawford prepared to administer the anaesthetic.

"If I may make a suggestion, think of Stanley." He spoke hesitantly, as though wondering how Sylvia would take the suggestion. She looked surprised, but made no comment. Jim administered the anaesthetic and the two doctors proceeded to make their usual tests.

When she came round five minutes later Dr. Richards asked her if she could tell them what she had seen while she had been unconscious.

"Oh, yes," replied Sylvia, "I think I should like to tell you. I do not at present understand what has been happening, and perhaps you can help me. It was not like an ordinary dream, and yet it was so extraordinary that I am sure I must have been dreaming. I was thinking of Stanley, as you suggested, Doctor,—when the anaesthetic took effect I found myself standing beside him. He was playing with a lovely train. He had just had a new electric train set for a Christmas present, so that he had only had it a few weeks when he was killed. He was very thrilled with it, but it had no points, and he could only make it go round on one circuit. When I saw him just now, he had a most elaborate system of rails, points and crossings and everything you can imagine, and he was

obviously thoroughly enjoying himself with them. When he realized that I was beside him, he jumped up and said 'Hello, Mummy' and pointed out the beauties of this wonderful train set. I asked him where it had come from, and he told me that now he had only to think of a toy and it was there in front of him. An even greater virtue in his eyes was that when he had finished playing with anything he did not have to put it away, it just disappeared as soon as he no longer wanted it.

"Then he looked at me and said, 'I should be very happy here, Mummy, if only you would let me. But when you cry for me, I can hear you, and I can't come to you, so it's as if I were being pulled in two.'

"Just then I noticed that there was a man looking after Stanley while he played, and when Stanley had finished showing me his lovely new toys this man came up and spoke to me. Stanley had just told me that he was his teacher, and his name was Alan.

"'I can see that you are troubled by many questions,' Alan said to me, 'and I think I can help you to solve them if you would like me to.'

"'Please do,' I replied.

"'You are wondering why your little son should have been killed so young. Have you never heard that those whom the gods love die young? It is quite true, you know. To die in childhood is a privilege which is given to people who through no fault of their own have lost the benefit and experience of a life they have just completed on Earth.

"'Perhaps you do not know,' he went on, 'that we come back to Earth many times, so that we may gain experience and thereby develop the powers which are latent in all of us. When a person meets a very violent death the record of the experiences of the life which has just ended is not retained, and so all he has learned from that life is lost. Such a person is born again very soon, —dies in childhood.

"'When a child dies, it retains its childish capacity for learning quickly, and so it can be taught lessons in the spirit world to make up for the life which has been wasted. Stanley was playing when you arrived, and you could tell that he was very happy. But he does not spend all his time playing, he learns lessons here just as he did at school on earth.

"'Now I think I can show you what happened to your little Stanley before he came to you.'

"And then," said Sylvia, "it seemed as if we were in a squadron of bombers. They were British, two-engined, of a type that we used to see at the beginning of the war, and I think they were flying over France or Belgium, but I am not quite sure exactly where. It was certainly somewhere on the continent, because the fields were not like our English fields; they were divided up without hedges, and the roads ran straight, and in places were lined with trees at regular intervals. The pilot of one plane I could in some way recognize as Stanley. I knew that they had been briefed to destroy a bridge and that the mission on which they were going was very dangerous. I heard the navigator call to the pilot over the inter-com that there were no German fighters about, the two or three planes circling overhead were all Hurricanes. Then I saw the bridge come into sight below. Stanley flew his plane down very low so that we could see the anti-aircraft guns which lined each side of the river. He shouted a warning to his navigator, who was also the bomb-aimer, and held the machine steady in spite of the murderous fire which was coming up at them. The bomber-aimer got his bombs away and then several of the anti-aircraft shells hit the plane at the same time. It just disintegrated and there was nothing left.

"Again I found myself beside Alan.

"'You are still wondering, I think, why it should have been you who had to lose a child. That, too, I can show

you,' he said in a reassuring voice.

"Immediately we were standing among a group of men whom I somehow recognized as Egyptians of a very early period. With a sudden shock I realized that I myself was the leader of them. In that instant of recognition I could recall vividly all the important events of the man's life up to the time I saw him. I knew he had been sent by Pharaoh to collect tribute from a tribe which was refusing to pay it. I knew that he, that is I, had succeeded without bloodshed in persuading the tribe to pay the tribute. I was feeling very pleased with myself because I was sure Pharaoh would approve of what I had done. Instead of fighting the tribe and collecting the money by force, I had invited their leaders to my camp, and over as good a dinner as could be provided in camp, had convinced them of the justice of the amount they had to pay, and reminded them that in return they were being protected by Pharaoh's armies from a tribe living not far away, who had previously made perpetual raids on their territory. When one of them grumbled, I suggested that if they did not wish to pay tribute any longer, Pharaoh might be prepared to excuse them, but he would no longer keep soldiers in that part of the country. They liked that idea even less than paying tribute, and so the matter had been settled amicably. I was now about to return to Pharaoh with the tribute, but I had seen and liked a small boy belonging to the tribe whom I wished to have for my personal attendant, so I tossed his mother a purse of gold and took the lad with me, never for a moment realizing that all the gold in the world could not have compensated his mother for his loss.

"Alan and I were back again watching little Stanley playing with his train.

"'You seem bewildered,' Alan said, 'have you never thought of looking in a library for books which would help you to a better understanding of the

things that now puzzle you? The answers to all your questions are in the New Testament, with which I know you are familiar. It may be that its very familiarity conceals from you the deep spiritual truths which are hidden in the gospels.'

Then he began explaining that it is the wrongs we do and never regret which are held against us in a kind of heavenly ledger, and for which we one day have to suffer as we have made others suffer, when I found myself back here.

"There, Dr. Richards," said Sylvia, "that is as good a description as I can give you of what has just happened to me, but what was it? I am sure it was not a dream. I can still remember my life when I was a captain in Pharaoh's army, the little details like the sort of food I ate, what my house looked like, what sort of clothes I wore, things which I could not possibly imagine. Does it all seem too fantastic to you?"

"You have certainly had a very unusual experience, Mrs. Wellington," replied Dr. Richards. "I really don't know what to say about it. I am no expert on religion or philosophy, but if you are troubled by the inequalities and seeming injustices of life, I do not think you can do better than take the advice given you by Alan, and begin to study the various philosophies. I am sure you will find plenty of books available in the public library."

"Thank you, Dr. Richards, I certainly have something new to think about," said Sylvia, as she rose and took her leave.

"Well, if that is not another miracle," said Dr. Crawford who had been silent all this time, "I don't know what is. She looked like someone walking in her sleep when she came, and really alive when she left."

"I grant you that," replied Dr. Richards, "in this case the anaesthetic has obviously been a great help to Mrs. Wellington, but I am more than ever

(Continued on page 76)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate



SEVENTEENTH INSTALLMENT

Mystic Light on the World War

(Continued)

BY partaking of these various foods man descended deeper and deeper into matter; his erstwhile ethereal body formed a skeleton within and became solid. At the same time he gradually lost his spiritual perception, but the memory of heaven was always with him, and he knew himself to be an exile from his true home, the heaven world. In order to enable him to forget this fact and apply himself with undivided attention to conquering the material world, a new article of diet, namely, wine, was added in the fifth or Aryan Epoch. Because of indulgence in this counterfeit spirit of alcohol during the millenniums which have passed since man came up out of Atlantis, the most advanced races of humanity are also the most atheistic and materialistic. *They are all drunk* for even though a person may say, and say quite truthfully, that he has never touched liquor in his life, it is nevertheless a fact that the body in which he is functioning has descended from ancestors who for millenniums have indulged in alcoholic beverages in unstinted measure. Therefore the atoms composing all present day Western bod-

ies are unable to vibrate to the measure necessary for the cognition of the invisible worlds as they were before wine was added to the diet of humanity. Similarly, though a child may be brought up today on a fleshless diet, it still partakes of the ferocious nature of its flesh-eating ancestors of a million years, though in a less degree than those who still continue to feast on flesh. Thus the effect of the flesh food provided for man in the making is deep-seated and deep-rooted even in those who do not now indulge in it.

What wonder then that those who still partake of flesh and wine return at times to godless savagery and exhibit a ferocity unrestrained by any of the finer feelings supposed to have been fostered by centuries of so-called civilization! So long as men continue to quench the immortal Spirit within themselves by partaking of flesh and the counterfeit alcoholic spirit, there can never be lasting peace on earth, for the innate ferocity fostered by these articles will break through at intervals and sweep even the most altruistic conceptions and ideals into a maelstrom of savagery, a carnival of ruthless slaughter, which will grow correspondingly greater as the intellect of man evolves and enables him to conceive with his master mind methods of destruction more diabolical than any we have yet witnessed.

It needs no argument to prove that the recent war was much more destruc-

tive than any of the previous conflicts in history, because it was fought by men of *brain* rather than by men of *brawn*. The ingenuity which in times of peace has been turned to such good account in constructive enterprises was enlisted in the service of destruction, and it is safe to say that if another war is fought fifty or a hundred years hence, it may perhaps all but depopulate the Earth. Therefore a lasting peace is an absolute necessity from the standpoint of self-preservation, and no thinking man or woman can afford to brush aside without investigation any theory which is advanced as tending to make war impossible, even if they have been accustomed to regard it as a foolish fad.

There is plenty of proof that a carnivorous diet fosters ferocity, but lack of space prevents a thorough discussion of this phase of the subject. We may, however, mention the well-known fierceness of beasts of prey and the cruelty of the meat-eating American Indian as fair examples. On the other hand, the prodigious strength and the docile nature of the ox, the elephant, and the horse show the effect of the herb diet on animals, while the vegetarian and peaceable nations of the Orient are a proof of the correctness of the argument against a flesh diet which cannot be successfully gainsaid. Flesh food has fostered human ingenuity of a low order in the past; it has served a purpose in our evolution; but we are now standing on the threshold of a new age when self-sacrifice and service will bring spiritual growth to humanity. The evolution of the mind will bring a wisdom profound beyond our greatest conception, but before it will be safe to entrust us with that wisdom, we must become *harmless* as doves, for otherwise we should be apt to turn it to such selfish and destructive purposes that it would be an inconceivable menace to our fellow-men. To avoid this the vegetarian diet must be adopted.

But there are vegetarians and vege-

tarians. In Europe conditions cause people now to abstain from flesh eating to a very large extent. They are not true vegetarians for they are lusting for flesh every moment of their lives, and they feel the want of it as a great hardship and sacrifice. In time they would, of course, grow used to it, and in many generations it would make them gentle and docile, but obviously that is not the kind of vegetarianism we need now. There are others who abstain from flesh foods for the sake of health; their motive is selfish, and many among them probably also lust after the "flesh pots of Egypt." Their attitude of mind is not such either that it would abolish ferocity very quickly.

But there is a third class which realizes that all life is God's life and that to cause suffering to any sentient being is wrong, so out of pure compassion they abstain from the use of flesh foods. They are the true vegetarians, and *it is obvious that a world war could never be fought by people of this turn of mind*. All true Christians will also be abstainers from flesh foods for similar motives. Then peace on Earth and good will among men will be an assured fact; the nations will beat their swords into plowshares and their spears into pruning hooks that they may cease to deal death, sorrow, and suffering, and become instruments to foster life, love, and happiness.

Our own safety, the safety of our children, the safety of the human race even, demands that we listen to the inspired voice of the poetess, Ella Wheeler Wilcox, who wrote the following soul-stirring appeal in behalf of our dumb fellow creatures:

*"I am the voice of the voiceless,
Through me the dumb shall speak,
Till a deaf world's ear
Shall be made to hear
The wrongs of the wordless weak.*

*"The same force formed the sparrow,
That fashioned man the king;*

(Continued on page 76)

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.

Meditation

Q. What follows Concentration toward spiritual attainment?

A. When the aspirant has practiced concentration for some time, focusing the mind upon some simple object, building a living thought form by means of the imaginative faculty, he will, by means of Meditation, learn all about the object thus created.

Q. What object might be best for practice in Meditation?

A. Supposing that the aspirant has, by concentration, called up the image of the Christ. It is very easy meditatively to recall the incidents of His life, suffering and resurrection, but much beyond that can be learned by meditation. Knowledge never before dreamed of will flood the soul with a glorious light. Yet something that is uninteresting and does not of itself suggest anything marvelous, is better for practice. Try to find out all about—say, a match, or a common table.

Q. What can one imagine about a table?

A. When the image of the table has been clearly formed in the mind, think what kind of wood it is and whence it came. Go back to the time when, as a tiny seed, the tree from which the wood was cut first fell into the forest soil. Watch it grow from year to year, covered by the snows of winter and warmed by the summer Sun, steadily growing upward—its roots meanwhile constantly spreading under the ground.

Q. How do we develop this image?

A. First it is a tender sapling, swaying in the breeze; then, as a young tree, it gradually stretches higher and higher toward the air and the sunshine. As the years pass, its girth becomes greater and greater until at last one day the logger

comes with his axe and saw gleaming as they reflect the rays of the winter Sun.

Q. What detailed procedure must now be followed?

A. Our tree is felled and shorn of its branches, leaving but the trunk; that is cut into logs which are hauled over the frozen roads to the river bank, there to await the springtime when the melting snow swells the streams. A great raft of the logs is made, the pieces of our tree being among them.

Q. How would we recognize our logs?

A. We know every little peculiarity about them and would recognize them instantly among thousands, so clearly have we marked them in our mind. We follow the raft down the stream, noting the passing landscape and becoming familiar with the men who have the care of the raft and who sleep upon little huts built upon their floating charge. At last we see it arrive at a sawmill and disbanded. One by one the logs are grasped by prongs on an endless chain and hauled out of the water. Here comes one of our logs, the widest part of which will be made into the top of our table. It is hauled out of the water to the log-deck and rolled about by men with peavies.

Q. Does one ever hear in such visualizing or only see?

A. Yes, we must even "hear" the hungry whine of the great circular saws as they revolve so fast that they appear as mere blurs before our eyes. Our log is placed upon a carriage which is propelled toward one of them and in a moment those teeth of steel are tearing their way through its body and dividing it into boards and planks.

—Reference: *Cosmo-Conception*, pp. 489-491.

WESTERN WISDOM BIBLE STUDY

Unclean Spirits



When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, sweet,

and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

—Matthew 12:43-45.

This passage of scripture may be applied to a person's base desires and destructive mental habits as well as to actual obsessing entities.

One who has become convinced that a change of his habits of thinking and feeling is essential for a happier, more healthful life, even though he may not be particularly religious, can accomplish much by simply persisting in a change of thought processes and emotional reactions. Sufficient repetition of a new set of mental and emotional habits will establish them in the consciousness, so that one might say with considerable truth, "The unclean spirit is gone out."

However, if this is done predominantly from the intellectual standpoint, and no real inner change is wrought so that tolerance and compassion for others are still lacking, the time will come when a stultifying emptiness and dissatisfaction will be felt. The real incentive for joyous, fruitful living will be absent, and one is apt to be led into the path of black magic. Thus unless we not only rid ourselves of "unclean" patterns of thought and feeling, but also cultivate the Christ within, our

"house" will indeed be empty and we will be subject to a condition "worse than the first."

If a person who is actually obsessed by another entity is relieved of his affliction, it is of course a great blessing. However, unless he begins to cultivate a positiveness of nature and strength of character by the use of the will in serving and loving others, he will be just as susceptible to obsession as he was in the first place.

Occult philosophy teaches that in harmony with the Law of Cause and Effect we suffer from life to life that which we have caused others to suffer. Therefore, generally speaking, those who are susceptible to obsession have very likely been guilty in previous lives of interfering with the free will of others—probably by means of hypnotism.

Concerning susceptibility to obsession, it is well to keep in mind the following statements from *The Rosicrucian Cosmo-Conception*: "In the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by over-heating the blood. We very appropriately call this an ebullition or boiling over of temper and describe the effect as causing the person to 'lose his head,' *ie.*, become incapable of thought. That is exactly what happens when passion, rage, or temper overheats the blood, thus drawing the Ego outside the bodies. The description is accurate when, of a person in such a state, we say, 'He has lost control of himself.' The Ego is outside of his vehicles and they are running amuck, bereft of the guiding influence of thought, part of the work of which is to act as a brake on impulse. The great and terrible danger of such outbursts is that before the owner re-enters his body some disembodied entity may take possession of it and keep him out. This is called 'obsession.'"

TODAY'S SCIENCE

Isotopes and the Hazards of Radiation

DR. GERALD WENDT

AS soon as atomic power begins to be widely used by industry throughout the world an important flow of by-products will come from the atomic furnaces that provide this power. And important and valuable as is the energy to be obtained from the atom, it is safe to say that these by-products of the atomic furnaces will be at least as valuable.

When an atom of uranium or thorium undergoes fission it splits into two or more smaller atoms. The velocity of these fragments becomes useful as heat but the new atoms remain buried in the reactor core. They are subjected there to a continuing intense bombardment by neutrons. This induces further nuclear changes and in their final form nearly all these atoms are so charged with energy that when they are later separated from the remaining uranium they are intensely radio-active.

Similarly, almost any other material inserted into the core of the reactor, by means of a special inlet tube, for instance, is also so bombarded that it emerges in a strongly radio-active form. These new forms of otherwise stable atoms are known as isotopes and, when they are radio-active, as radio-isotopes. The core of a reactor is an immensely powerful device for manufacturing them.

The radio-activity consists of atomic disintegrations which are small continuing atom-by-atom explosions. The energy or tension in the atom of a radio-isotope is, in effect, relieved by the ejection of an electron, or an alpha particle and is accompanied by an in-

tense emission of very short ether vibrations, called gamma rays, which resemble X-rays except that they are usually much more penetrating than any X-rays.

Isotopes of the various elements differ in the rate at which they decay and give off their energy. Some complete the process in a small fraction of a second, others in minutes, hours, days, years or even centuries. Obviously those in which the process is rapid give a very intense radiation while they last. Those that require years or centuries to decay give relatively only feeble radiations at any time.

There is thus an enormous variety of isotopes. The total number known at present is close to 1,300 of which about 800 are radio-active, and more than 150 are useful and stable enough to be kept in stock on shelves for sale. Some are used for the intensity of penetration of their rays and others because their rays are feeble. The type of ray desired for specific practical effects also determines the choice of an isotope. Furthermore, the isotopes are chemical elements such as carbon, iron, phosphorus and gold, and they may be chosen for use because of their normal chemical reactions.

Before the days of the atomic reactor most radio-active materials were relatively weak. One of the strongest was radium, long used in the treatment of cancer. In those early days it was sold in milligrammes, thousandths of a gramme, and cost approximately \$100 per milligramme. When the women of America honored Madame Curie to-

ward the end of her life, they presented her with a whole gramme of radium at a cost of more than \$100,000.

All the purified radium in the world amounts to less than 2,500 grammes—a little more than five pounds. Modern reactors, however, produce radio-active isotopes in quantities thousands of times as powerful as radium. A quantity of radio-active cobalt that is equivalent to 10 kilogrammes of radium—10,000 grammes or 10 million milligrammes—can now be purchased at a reasonable price.

With such materials, radiation effects can be obtained that were hardly conceivable ten years ago. For instance, the University of Michigan in the U. S. A. has recently announced that pork briefly exposed to the intense radiation from an isotope of cobalt can be freed of the trichina parasites. About 18 per cent of all pork is infected with these dangerous worms. The way trichinosis is avoided today is by cooking pork thoroughly. (Or by simply refraining from eating pork!—Editor.)

For another example, research men at Oregon State College in the U. S. have reported that potatoes similarly exposed "are in perfect condition after almost two years in a bin under commercial storage conditions." The U. S. Army is now studying preservation of food by means of radiation from radio-isotopes without using refrigeration. It is possible completely to kill the bacteria, especially in meats, but perhaps also in fruits and vegetables, so that the food will not spoil and can be exposed on the shelf for many weeks without deterioration.

Such uses of intense rays are closely related to the radiation hazard in the vicinity of an atomic reactor. These are always enclosed within heavy walls of lead and concrete to prevent exposure of the operators to the rays. It must also be said that the reactor also emits high-speed, very penetrating neutrons, but the radio-isotopes do not.

One of the most hazardous operations

in the world is the removal of the core of an exhausted reactor and the disposal of the enormously radio-active waste products that have accumulated in it. Special devices are used, such as allowing the spent uranium rods to fall directly from the reactor into a large pool of water and into an underwater cart by which they are removed for safe disposal. But that disposal is itself one of the major problems of the atomic industry, for the intense radio-activity may in this case last for decades and part for centuries.

The reactor wastes have been buried in deep pits and they should have been hauled far out to sea sealed in great blocks of concrete. Neither of these is satisfactory in the long run, so that Dr. Ira M. Freeman, of Rutgers University in the United States, has suggested that one of the best uses to which a future space-rocket can be put is to send a container of radio-active waste far out into space where it would continue in an orbit around the earth or perhaps around the sun forever, gradually exhausting its radio-activity. On the other hand, if the demand for radio-isotopes in industry, agriculture and medicine continues to grow the wastes of the reactor would provide an ample supply.

In spite of the radiation hazards, men working with atomic reactors are very seldom harmed. In fact, the published figures show that accidents and injuries in the many large atomic plants in America are decidedly less in relation to the number of men employed than in ordinary industry. This is because the danger is understood and is guarded against. Not only are all dangerous operations conducted behind thick walls by remote control, but employees who may be exposed to radiation wear special clothing and all of them are constantly inspected by photographic and electronic instruments for any traces of radio-active contamination.

—UNESCO *Courier*, March, 1955.

(To be continued)



The Sun and Your Health

HOWARD DALE HIXSON

AS ITS symbol, the circle, indicates, the Sun is the center of all spiritual faculties, the fountain of all life. In the horoscope the greater Light thus represents the individuality, the divinity within. As a spark of the Divine Flame, man is capable of perfection in life, energy, and health, and it is God's will that he attain that high state. Why then, we may ask, does man have ill health? Why does he come so far short of his divine possibilities and ultimate goal of godhood?

Man is in the process of evolution. He has free will—freedom of choice. If he had chosen correctly throughout all his past he would be manifesting perfect health today. Divine Order does operate, and this includes Divine Justice or the Law of Destiny. Our today is the result of all our yesterdays, whether we consider this in relationship to the physical body or to our position in evolutionary understanding and unfoldment. No matter how much our Divine Creator loves us, we are still stuck with the results of our past activities—be they good or bad. It is possible for us to achieve a balance in a second and have instant healing, but it is we who have to take the step which will bring about such a manifestation. Through our realization of the Father's love and desire for us to have perfect health, as well as all His

other wonderful gifts, we may be brought to take such action.

As individuals, human beings create the aura about them. As a collective group they have created an aura about the Earth. That which reaches us from the Divine Source must come through this man-made auric body. That which is sent in pure Love is received by us according to our unfoldment, individually and collectively.

In the horoscope the Sun represents the individuality, or inner self, and is allied to the male power, or the Will. Thus the Sun is the point of power in the nativity, the highest expression of the individual self, and its sign position and aspects determine the basic power, both physical and spiritual, of the individual.

Ill health as indicated by positions and aspects of the planets to each other can be considerably modified by the strength of the Sun's position and relationships. If the individual is experiencing ill health through planetary positions in relation to each other, yet has a powerful Sun, then it is evident to the astrologer that he is not using the power for health at his command through the solar orb. A strong Sun at birth favors general good health, strong resistance to disease, and rapid recuperative powers.

The Sun in a positive or solar half

of a sign indicates greater physical strength and a stronger Spirit than the Sun in the lunar half of a sign. The first fifteen degrees of the positive signs are the solar half and include: Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. The second half of the negative signs are the solar half and include: Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces.

When the Sun is rising, or the birth is during the morning, the native has greater power to command his health than when the Sun is setting, or the birth at night. In the latter case, should the Moon also be beneath the horizon, the native's resistance to disease is further lessened.

If the Sun is strong by house position, especially if the birth is during the daytime, the individual will express the positive qualities of the Sun sign. That is, provided of course there are not sufficient other configurations to overrule this indication.

Some astrology students overlook the importance of the first aspect the Sun makes by progression after birth, whether it be a conjunction or other aspect. This is especially true if such an aspect is not immediate or within an orb of aspect at birth. If the aspect is close to being exact it will operate from the beginning of life, but if the aspect is quite far away, then the native will have the opportunity to express the indication when he matures. Let us suppose that the Sun is not approaching a conjunction in the birth sign, but comes to a conjunction with Venus in the next sign. The native would then have the opportunity to change himself (or herself) from an unattractive personality into a most attractive one. A kindness and affection should be intensified, as well as an interest in music and the arts.

In the consideration of health matters, long range study of oncoming vibrations (through progression) are important, and especially so in connection with the progressions of the Sun. In this way the individual may plan and follow a

health building program that will enable him to avoid serious consequences from an unfavorable vibration. A real health building program of course involves mental and emotional adjustments as well as physical ones.

When the Sun's position is natively weak, the individual will be sensitive to conditions involving health, and the state of his affairs in other departments of life will more readily react upon his physical well being. In such cases there are usually lessons for the native to learn in strengthening the will—particularly the will to live according to God's immutable laws. When the solar orb is passing by transit through the sign opposite the one where it was at birth, as it does each year, the individual may feel less power of resistance and tend to become negative.

Favorable aspects (sextile or trine) between the Sun (individuality) and the Moon (personality) make for general success in life, because of the inner harmony that exists in the individual. The native rises in life because of his own innate ability and efforts. The conjunction between the Sun and the Moon gives great emphasis to the matters ruled by the house in which the conjunction occurs. Max Heindel states that if the conjunction occurs in the first house, the native is an out and out egotist; if in the seventh house, the native's world pivots on the partner; if in the tenth house, the native will sacrifice all other considerations to rise in public life. The aspects which the conjunction makes to the planets will of course be a strong determining factor in its effects. When the Sun and Moon are either square or in opposition, there is a clash of forces within the individual. This inner turmoil naturally puts a strain on the physical body, so that ill health may result.

The Sun in favorable aspect to Saturn is not only most propitious for health, but it is also an indication of longevity. The vitality of the Sun, coupled with the stability of Saturn, results in con-

tinued good health. Adverse aspects to Saturn lower the vitality, so that illness may come to teach needed lessons—such as unselfishness.

When in favorable aspect to Jupiter, the Sun increases physical growth and gives vitality to all the benevolent tendencies. However, when the Sun progresses to a conjunction, sextile, or trine to Jupiter in the natal chart, care should be taken to practice moderation. Even the "favorable" aspects have a tendency to encourage the native to over indulge in the good things of life.

All aspects between the Sun and Mars give much physical energy, courage, and determination. However, when the square or opposition occurs, there is a tendency toward lack of moderation and thus danger of ill health through anger, tensions, etc.

The favorable aspects between the Sun and Venus indicate earned good health that results from an inner harmony. The kidneys, venous circulation, and throat are all fortified against disease.

Aspects of the Sun to Uranus and Neptune, the two mystery planets, increase the sensitivity of the native to the higher vibrations, so that more than the usual care should be taken to subject the body only to wholesome conditions. Uranus rules the pituitary and Neptune the pineal gland, so that adverse aspects between the Sun and these planets may cause an imbalance in the functions of the glands which the latter rule.

The part of the body ruled by the Sun sign is usually quite sensitive, particularly if the Sun is adversely aspected. A breakdown in health in that part of the body may take the nature of the planet involved, though it will be in the part of the body indicated by the Sun sign. Thus, a person with the Sun in Leo square to Saturn would be likely to have an obstructed (Saturn) heart (Leo) function.

The Sun is classified as hot, dry, masculine, constructive, vital, fruitful,

and active. It rules the heart, the right eye in a man and the left eye in a woman, the vital fluid, the spleen, and the pons varolii; it supplies oxygen to the blood, and presides over blood making and the distribution of bodily heat. The Sun is said to be organic—the chief index of the organic constitution. Its afflictions tend to fevers and inflammations.

The Sun in Aries brings attention to the eyes, the brain, the cerebral hemispheres, the cranium, the upper jaw, the face, and the internal carotid arteries. Its opposite sign, Libra, rules the vasomotor system, the skin, the ureters, the lumbar region, kidneys, and adrenals. An afflicted Sun in either sign may encourage illnesses arising in any of these parts of the body, as there is a reflex action between the opposite signs.

In Taurus, the Sun brings attention to neck, throat, palate, lower jaw, tonsils, occipital region, ears, cerebellum, external carotid arteries, jugular veins, thyroid gland, and cervical vertebrae. Scorpio, opposite Taurus, rules the red

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

coloring matter in the blood, the genitals, the bladder, urethra, sigmoid flexure, prostate gland, nasal bone, and pubic bone. Adverse aspects to the Sun in these signs may express in such diseases as tonsillitis, laryngitis, diphtheria, goiter, rupture, syphilis, piles, and nasal catarrh.

Gemini rules the arms, hands, shoulders, lungs, upper ribs, bronchi, and oxygenation, while Sagittarius rules the hips, thighs, sciatica nerves, sacral region, femur, and coccygeal vertebrae. Adverse aspects to the Sun in these signs may result in bronchitis, abnormal breathing, anemia, asthma, pneumonia, tuberculosis, sciatica, lumbago, and locomotor ataxia. Two illnesses may be in expression at the same time.

The stomach, upper lobes of the liver, oesophagus, pancreas, and serum of the blood are ruled by the sign Cancer, while the joints, skin, knees, and hair are ruled by Capricorn. An adversely aspected Sun in either of these signs may manifest in indigestion, ulcers, eczema, gastric catarrh, hiccup, flatulency, erysipelas, or melancholy.

Leo has rulership over the heart, spinal cord, aorta, dorsal region of the spine, and the inferior and superior vena cava. Its opposite, Aquarius, rules the lower limbs and the ankles. An afflicted Sun in these signs may result in heart trouble, spinal meningitis, locomotor ataxia, angina pectoris, varicose veins, or nervous diseases.

The abdominal region, large and small intestines, spleen, duodenum, and peristalsis of the bowels are ruled by Virgo, while the fibrin of the blood, toes, and feet are ruled by Pisces. Adverse aspects to the Sun in these signs may express in malnutrition, constipation, diarrhea, appendicitis, tumors, dropsy, gout, or deformed feet. General sickness resulting from the individual's allowing himself to become negative may also be indicated. Living toward the ideals symbolized by the sign and planet involved will gradually eliminate the spiritual cause of any disease.

IN HEAVEN AND EARTH

(Continued from page 66)

convinced that it is highly dangerous. Can't you see that, too? I wish you would destroy all the anaesthetic there is, and the formula as well, before some real harm is done."

"Don't be silly," replied his friend, "physically it seems quite perfect, and the other side of it has so far been all to the good. I have not the least intention of destroying it, in fact, I am wondering if I can introduce it to a hospital without making any further trials."

"No, don't do that," cried Dr. Richards in alarm. "I have three more appointments made for you. Let's see what happens to these cases first."

He hoped that one of them would convince his friend of the dangerous nature of the drug he had discovered; he could not foresee the awful trouble they were to encounter when this eventually happened.

(To be continued)

MAX HEINDEL'S MESSAGE

(Continued from page 68)

*The God of the Whole
Gave a spark of soul
To furred and feathered thing.*

*"And I am my brother's keeper,
And I will fight his fight,
And speak the word
For beast and bird
Till the world shall set things right."*

(To be continued)

Look not mournfully to the past—it comes not back again; wisely improve the present—it is thine; go forth to meet the shadow future without fear, and with a manly heart.—Longfellow.



The Children of Aquarius, 1956

Birthdays: January 21 to February 20

NATIVES of Aquarius, the sign of the Water Bearer, are usually easily identified by their independence and originality, as well as by their pride in intellectual superiority. This is the fixed-air sign which blends the volatile mental propensities with the stabilizing influence of the fixed and saturnian qualities. Thus the Aquarian is able to concentrate effectively, so that his thoughts become realities.

These people are usually well formed, possessing a stateliness and poise which indicate purpose in their intentions and actions. Their strongly developed intuitive faculty gives them a sense of assurance, and a clear conception of tasks undertaken enables them to succeed where others might fail.

The Sun in Aquarius indicates a strong love for scientific and occult studies, including a desire to trace the hidden forces in plant, animal, and man. An inner urge to aid humanity in their spiral path of evolution frequently places them among the leaders in humanitarian circles. A strong inclination toward the unconventional makes them excellent reformers, and a natural pro-

gressive and inventive nature leads them into unheavened paths in various fields of endeavor.

Ruled by Uranus and Saturn, the Aquarians may be found responding to both planets, spells of high idealism and periods of depression following each other alternately. The less evolved type have as one of their principal problems the surrender of their egotistic tendencies to that Higher Will which functions for the good of all.

During this solar month Saturn is trining Uranus, and Jupiter and Pluto are in conjunction and sextiling Neptune, giving all the children born during this period determination and the ability to concentrate, plan, and exercise authority. The intuition is strengthened and the mind mechanical and ingenious. A public career and inventiveness are favored. The latter configuration indicates an inspirational, mystical nature, and success in an occupation connected with occult orders.

Less favorable aspects lasting all the solar month are the squares of Saturn to Jupiter and Uranus to Neptune. Children with these vibratory patterns should be taught industry, honesty, trustfulness, and decisive thinking, as

well as positiveness and independence.

From January 21 to 30, the Sun sextiles Saturn, giving method, foresight, and organizing, executive, and diplomatic ability. Success in agriculture, mining, and judicial positions is favored.

The Sun sextiles Mars from January 21 to February 20, bestowing much vitality and energy, along with determination and courage. The disposition is frank and open, and there is an indomitable will.

The Sun opposes Uranus from January 21 to 28, suggesting that these children be taught poise, control of the emotions, reliability, and proper respect for the conventions.

From January 21 to 29, the Sun squares Neptune, indicating the need for emphasis in cultivating the positive spiritual faculties.

Venus squares Saturn from January 21 to 23, a warning to the parents of these children to aid them in overcoming a tendency toward jealousy and aviciousness, and in acquiring a wholesome attitude toward the opposite sex.

From January 21 to February 1, Venus squares Mars, suggesting the need for careful training in high moral standards. Thrift and moderateness in all things should also be stressed.

Venus trines Neptune from January 21 to 22, the sign of the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

From January 21 to 24, Saturn conjuncts Mars, stressing the need for cultivating unselfishness, kindness, honesty, and truthfulness.

During this same period Mars trines Uranus, giving an energetic, ambitious disposition, and an ingenious, alert, and intuitive mind. The vision is wide and the nature noble. Inventive genius is favored.

Mercury sextiles Mars from January 22 to 29, indicating a sharp, keen, ingenious, and resourceful mind, particularly in regard to concrete matters.

Enthusiasm, wit, and love for argument are usually manifested by this aspect, and there is unusual dexterity.

From January 26 to February 20, Mercury sextiles Saturn, giving depth and seriousness to the mind, along with the power of concentration. There is good reasoning power, patient persistence, and considerable diplomacy. Success in secret societies, the church, and governmental affairs is favored.

Less desirable mental aspects are the opposition of Mercury to Uranus and the square of Mercury to Neptune, lasting from January 27 to February 20. Children with these vibratory patterns should be given special training in moderation, poise, memory, and active industry.

From February 5 to 15, Venus trines Uranus, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends are attracted and there is a love for music, art, and poetry.

Venus trines Saturn from February 8 to 18, indicating such admirable qualities as faithfulness, method, and justice. The tastes are simple, and the morality unimpeachable.

From February 9 to 20, the Sun opposes Jupiter, bespeaking the need for special training in self-restraint, thrift, and honesty.

The Sun trines Neptune from February 13 to 20, intensifying the spiritual vibrations in the aura, thus favoring the development of spiritual faculties.

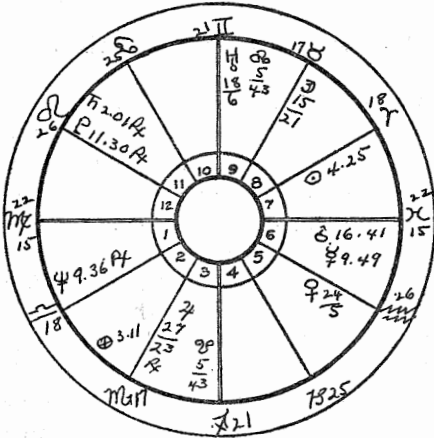
From February 14 to 20, the Sun squares Saturn, suggesting that particular attention be paid to acquiring healthful habits of living. Cheerfulness, unselfishness, and sociability are qualities which should be cultivated.

During this same period Jupiter trines Mars, making the nature noble, sincere, honest, and straightforward. The earning capacity is good, and there is much vitality, endurance, ingenuity, and constructive ability, along with a liking for games and outdoor sports.

Reading for a Subscriber's Child

JEFFREY C. H.

Born March 25, 1947, 5:05 P.M.
Latitude 41 N., Longitude 74 W.



The grand trine of Sun, Saturn, and Jupiter is a wonderful channel in this boy's chart for the expression of some very fine traits.

The Sun is posited in the aggressive, vital sign Aries in the 7th house, trining Saturn in Leo in the 11th, and Jupiter in Scorpio in the 3rd. The fact that Saturn and Jupiter are both retrograde lessens the power of these planets somewhat, but nevertheless, there is much moral strength and physical vitality inherent in this native. In fact, there is so much vitality that the chief problem in training him will be the constructive channeling of his tremendous energy. If his parents and teachers see that he is kept busy at useful, helpful activity, he can become a great factor for good in the world. The Sun opposes Neptune in the first, however, which suggests a sensitivity to the less desirable entities of the superphysical worlds. High ideals of life should be ever held before Jeffrey so that he will not be inclined to listen to undesirable suggestions.

The Moon in Taurus in the 8th sextiles Mercury and Mars in Pisces in the 6th. This configuration indicates a

gentle side to the nature, along with perseverance, self-reliance, and determination. The memory is retentive, the mind quick, the imagination vivid, and there is a liking for music and art. Gain by marriage or legacy is probable.

Venus in Aquarius in the 5th, trine Uranus in Gemini in the 9th denotes an alert mentality, a quick intuitive perception, and a magnetism which attracts many friends. It also indicates a liking for music, art, and poetry. However, Venus squares Jupiter in Scorpio in the 3rd, suggesting that Jeffrey should be taught from his early years to control his emotions and practice moderation in eating and drinking, as well as to be faithful and pure in all relations of the affections.

Virgo on the Ascendant and common signs on all the other angles indicates a pliable, versatile nature. Virgo is a mental sign and therefore increases the mental influence in his personality.

Uranus in Gemini in the 9th (conjunct the Midheaven) gives a very original, independent, idealistic, and intuitive mind, all of which is harmoniously emphasized by the trine of Uranus to Venus. However, Uranus squares Mars, indicating a side to this boy's nature which will need careful handling. This square is a powerful one, tending toward fanaticism, stubbornness, and a violent temper. Kindliness, poise, and sympathetic understanding will stand the parents in good stead in helping Jeffrey to transmute this stellar pattern into a constructive power.

Since Mercury rules the 10th house sign, and a mercurial sign is on the ASC, a mental profession would probably be best for this native. In accounting, interpreting, and secretarial work he could do well. However, music, sculpture, or painting would be an excellent avocation for him.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex, place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE—EDITOR.

Grocer, Sailor

CLIVE F. G.—Born January 18, 1935, 10:00 P.M., Latitude 52 N., Longitude 0. The Moon intercepted in Cancer in the 10th house is the key to the vocation in this chart. The lunar orb trines Jupiter in Scorpio in the 2nd, sextiles Neptune in Virgo in the 12th, and squares Mars in Libra in the 1st. The Sun is intercepted in Capricorn in the 4th, sextile Jupiter, and square Uranus in Aries in the 8th. Mercury is in Aquarius in the 5th, in conjunction with Venus, and trine Mars. Virgo is on the Ascendant. This young man could do well in the grocery business or any business dealing with foods. He is also very likely attracted to the navy or merchant marine and could serve satisfactorily there.

Telegrapher, Curator

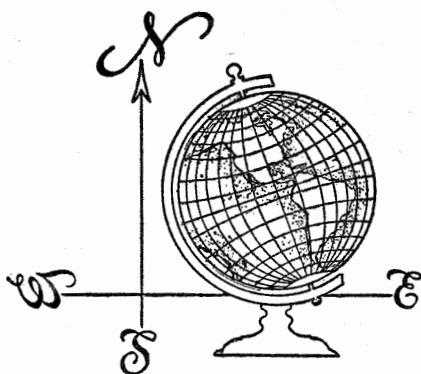
SUZAN E. S.—Born December 11, 1932, 2:30 P.M. Latitude 41 N., Longitude 29 E. We find Capricorn on the Midheaven of this nativity, and its ruler, Saturn, is posited in Aquarius in the 10th, sextile Mercury in Sagittarius in the 7th, and trine the Moon in Gemini in the 1st. The Sun is in Sagittarius in the 8th, trine Uranus intercepted in Aries in the 12th, square Mars, Neptune, and Jupiter in Pisces in the 11th. Besides the sextile to Saturn, Mercury squares Mars and Neptune and opposes the Moon. Taurus is on the Ascendant. This young woman would be attracted to government work and could serve well in civil service as a telegrapher, telephone operator, or related endeavor. She could also use her natural talents as a museum curator.

Interpreter, Photographer

NATALIE S. P.—Born February 12, 1940, 2:15 A.M. Latitude 40 N., Longitude 80 W. Here we find Virgo on the Midheaven with the planet of spirituality, Neptune, posited in this sign in the 10th, trining Uranus in Taurus in the 6th, and opposing Venus in the first degree of Aries in the 6th. The Sun is in Aquarius in the 3rd, sextile the Dragon's Tail, Saturn, and Mars in Aries in the 5th, and square Uranus. Sagittarius is on the Ascendant. Mercury in Pisces sextiles Saturn and Mars. The Moon and Jupiter are in conjunction in Aries in the 4th. There is musical ability, especially for healing, which would be splendid as an avocation, but we believe the best vocational fields are in languages, diet, and photography.

Electrician, Surveyor

Lester St. A.—Born March 30, 1931, 8:00 A.M. Latitude 14 N., Longitude 61 W. The progressive sign Aquarius is on the 10th house of this chart, and its co-ruler with Saturn, Uranus, is in Aries in the 12th, in conjunction with the Sun and Dragon's Head, trine the Moon in Leo in the 4th, and square Jupiter and Pluto in Cancer in the 3rd. Saturn is in Capricorn in the 9th, squaring Mercury. The Sun, in addition to its conjunction with Uranus and the Dragon's Head, trines Mars in the first degree of Leo, and squares Jupiter. The Moon trines Mercury, as well as Uranus. Taurus is on the Ascendant. This man has considerable mechanical ability, and could succeed as an electrician, radio repairman, or as a surveyor.



MONTHLY

News

INTERPRETED

Must Millions Be Hungry?

With the tick of every second, the population of the world increases by nearly two persons. Every 24 hours, it jumps 100,000; in a year, 36.5 million.

How long can the world, more than one-half of it already overcrowded and underfed, keep on feeding its relentlessly mounting population?

As projected by some demographers, the explosion point—*i.e.*, the time when the earth's known resources no longer can feed all human life—could be reached in 1987, just 32 years from now, with a total population of 6.6 billion (present world population: 2.8 billion).

This would be in spite of all the world could do, with presently known methods, to increase food production from its 3.7 billion acres of arable land.

Not that everyone in the world would begin to starve simultaneously in 1987—only that statistically, person for person, the earth's food resources would be insufficient for all, even if equally distributed. People in less crowded, more industrialized nations presumably would eat adequately for years to come. But the peoples of the crowded, poorer countries would begin to starve.

Already many over-populated countries are hard put to keep pace. Last week, Moscow proudly announced (as usual, without comparative figures) that it had reaped the biggest harvest of grain in Soviet history. And on this side of the Iron Curtain there were bumper crops, too—the largest in many years. These were the fortunate few.

Some demographers, gloomily plotting their lines and graphs into the future, see little hope of averting the 1987 "zero year" short of mass adoption of birth control (unlikely under present religious tenets), a series of frightful atomic wars (which

wouldn't permanently solve the problem), or new miracle sources of food and energy (likeliest solution—if there's enough time).

—*Newsweek*, Nov. 14, 1955.

Food is a subject in the forefront of world attention at this time. How to grow it, how to prepare it, how to distribute it, how to pay for it, and, in the case of a few countries blessed with abundance, how to get rid of it, are matters that consume much collective and individual energy. At present the world is not doing a very good job in providing for its population. It is estimated that "more than one billion people—nearly half the world's population—go hungry on substandard or semi-starvation diets." In addition, many of those who have enough as regards quantity, are undernourished because what they eat has been debased, denaturalized, and robbed of its nourishing elements. On top of all of this come the predictions of the demographers, the gloomy experts who foresee an ever increasing number of people coming to birth, and living longer, until the globe is supersaturated with inhabitants.

On the brighter side, the occult scientist explains that birth and death take place in accordance with divine law and order; that there is a set number of Egos evolving on the Earth, and there is a limit to the number that can be in physical bodies at one time.

Also encouraging is the growth of the feeling of brotherhood, which is bringing into existence agencies for handling

the food problem on a world-wide basis. For instance, the Food and Agriculture Organization, an agency of the United Nations, is concerned with "all the earth's natural renewable resources . . . from the point of view of how they are serving man and how they may be able to serve man better." It is also concerned with "the welfare and efficiency of the people who work the land," and with "processing, storage, distribution of the products."

Certain aspects of the food situation call for a thorough consideration and review. First *what kind* of a diet is best? Shall it include animal flesh, or be drawn from the plant kingdom? There are very good reasons for believing that humanity will reasonably soon return to a vegetarian regime. Meat eating has served an evolutionary purpose, but now that the period of greatest material density has passed for our Earth, and man's environment is becoming less heavy, he will turn from the grosser forms of food. This in itself will ease the problem of production, because as *The Rosicrucian Cosmo-Conception* points out, "it is necessary for the flesh-eater to consume a greater weight of food than is required by the fruitarian; also he must eat oftener."

Secondly, there is the use of poisonous sprays and harmful preservatives, and the over-refinement of foods. These practices indicate something very wrong in the social consciousness.

Finally, and most important, is the truth expressed by Christ Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here is the crux of the matter. A people that lives in tune with the Will and Purpose of the God of Love will not trample the weak underfoot, nor sap the resources of the poor by burdensome taxes and land tenure systems; will not sit idly by while others starve; will not, for greed of profit or short-sighted expediency, poison food at its source. A people filled with the Christ Love will have pity on

the animals, also, and will not slay sentient creatures for food.

Independent and Interdependent

PARIS, Nov. 6.—Sidi Mohammed Ben Youssef won back his Moroccan throne today and France agreed in broad lines to a constitutional monarchy in the protectorate. It appeared, however, that France and Morocco will still be closely bound.

A declaration by Youssef and French Foreign Minister Antoine Pinay, issued after a brief conference, said they agreed that Morocco will become a "democratic state, with a constitutional monarchy."

To the strains of the Marseillaise and the Cherifien (Moroccan) hymn, the Sultan—unceremoniously deposed two years ago—said:

"We consider this day a decisive date in the history of our countries."

The new government and France, the Sultan said, will conduct negotiations "destined to make Morocco an independent state, united to France by permanent ties of an interdependence liberally defined and agreed to."

France has run the country under treaties dating from 1912. The Sultans have been mere figureheads. Under the new arrangement, first defined today, the Sultan will apparently assume a status similar to that of a British monarch, with a parliament handling the government and France still much in evidence.

—*Los Angeles Examiner*, Nov. 7, 1955.

"If we have a number of buildings and wish to make them into one large structure, it is necessary to break them up into separate bricks. Only then can the large building be constructed." (*Rosicrucian Cosmo-Conception*.)

This describes what we see happening around us today. "We, the people," have set before us, and proclaimed our intention to promote the ideal of the United Nations. It is to include all the nations of Earth united in voluntary cooperation in the interests of peace and progress. However, side by side with this movement for unity we find an upsurge of nationalism, which seemingly is dividing the globe into smaller frag-

ments. Actually, the two movements are part and parcel of the same process.

A free union of nations can only come about among free peoples; so we have the breaking up of the old empires, and the emergence of their component parts as independent units. The whole world scene appears chaotic, and, with the forces of darkness and oppression appearing in new and strange forms, it presents a terrific problem.

There is just one power than can bring order out of this chaos, and that is the power of the Christ Love. The mission of the Christ is to make all one. His love makes the individual unit free and independent, and at the same time awakens the realization of interdependence, and the willingness to cooperate, one with another. It is He who can unite the nations. We cannot have the One World we visualize under any banner than that of Love.

Independent and interdependent! These words used by Sidi Mohammed Ben Youssef to describe the ties between Morocco and France are applicable to relations we are working for on the global scale. The goal seems far away, but it comes a little closer each time the independent, individual kingdom of one human Heart and Mind surrenders to the supreme rulership of Love. It is in and through the hearts of men that the Christ works to establish His Kingdom.

Adam and Eve Just Symbols

Bishop Russell Barry, a Church of England prelate, declared that Adam and Eve should be recognized as symbols of fundamental truth, not considered as real life people. He indicated he feels the same way about other Old Testament characters, but did not mention any others by name.

"Some people will be shocked to hear that Adam and Eve were not real-life people. . . ." Bishop Barry said in a diocesan letter. "(But) unless we are perfectly frank about

these stories, we shall be maneuvered onto false ground trying to defend our position as Christians."

He said the story of the Garden of Eden was an attempt to state "a fundamental truth about man in his relation to God in the form of a story, dramatic poem or, as theologians now say, a myth."

—*New Outlook*, November, 1955.

We have heard of no great outcry or protest against the views expressed by Bishop Barry, nor of any disciplinary action taken against him personally. Yet time was, not so very long ago, when a bishop might have been burned at the stake for uttering such ideas.

The history of the Christian Church contains a long record of intolerance, schisms, persecutions of nonconformists, and martyrdom for "heresy." Looking back from the vantage ground of 1955, we can see how pitifully small have been the differences of opinion that caused the bitter feuds between brethren. Those were the days of an Authoritarian religion, when creeds and dogmas multiplied; when the lamp of living truth burned low, and brother would condemn brother to death because of a split hair difference of doctrinal interpretation.

A great change has come to religious thought, especially in the last half-century. The influence of science has made itself felt even in religious matters. Authoritarian Christianity is losing its power. People insist on thinking for themselves. The essence of the true scientific attitude is fearless investigation. Material science presents a picture of a constantly expanding universe, and in the Churches the idea is growing that religion is not just an acceptance of, but rather a continuing quest for Truth. Much that was once accepted as literal statement is recognized to be symbolic. More and more truth is being sought *within*. We approach the Age of Intuition when, under the influence of Aquarius, the inner Spirit will be the instructor, and men will find in their own beings the living reality of what has hitherto been known only in parable or symbol.

Readers' QUESTIONS

Spiritual Potentialities

Question:

Will you please tell me what it is that we bring back after our evolutionary journey? If the Spirit is perfect in the beginning, what can we add?

Answer:

First of all, we should realize that when we use the word "perfect" we are using a relative term. Actually, there is no such thing as perfection in the sense that no improvement is possible. We speak of God as perfect, but it is also true that the universe and all in it is evolving, progressing, ever moving toward a higher state of "perfection."

Thus, it is incorrect to say that the Spirit was perfect "in the beginning." Occult philosophy teaches us that at the dawn of manifestation God, the Creator of our solar system, differentiated within Himself a multitude (60 billion) of *potential* spirit intelligences as sparks are emitted by a fire. These spirit intelligences were *potential* fires but they were not yet actual fires. Although endowed with the all-consciousness of God, after differentiation this consciousness became latent, and each differentiated Spirit also lacked self-consciousness. While *potentially* as omnipotent as God is omnipotent, these Spirits lacked His dynamic power available for use at any moment and under the direct control of their will.

In order that these Spirits might acquire *self-consciousness* and awaken their latent powers it was imperative that they should go through matter. Therefore during involution each spir-

itual intelligence was encased in various vehicles of sufficient density to shut off the outer world from its consciousness. Then the Spirit within its dense vehicles, no longer able to contact the without, turned within and discovered itself; and with waking self-consciousness began the struggle to free itself from prison.

During *evolution* the various vehicles which the Spirit possesses will be spiritualized into soul essence, which in turn will be used to develop its spiritual powers, so that at the end of manifestation the Spirit will not only have gained *self-consciousness*, but also soul power and spiritual development.

There is a tendency among most people to believe that everything which exists is the result of something already existent. This is a mistake because it leaves no place for anything original and new. Many advanced thinkers have now discovered another factor in the Spirit's development besides involution and evolution. That third factor they have named *epigenesis*, which is the original creative impulse of the individual Spirit and which is the source of all its development.

It is quite true that we build upon that which has been already created, but there is also something new constantly being evolved which owes its origin to the activity of the Spirit. Through this spiritual power each *Ego* becomes a *creator*, and not simply an *imitator*.

The fruits of the Spirit's journey through involution, evolution, and the exercise of epigenesis are: Its latent potentialities are developed into dynamic powers available for use at any moment and under the direct control of the will.

Soul power is gained. Self-consciousness is acquired. A creative mind is developed. An independent will, which institutes new and original ideas, is evolved. All-consciousness is re-aroused and becomes available for the Spirit's use.

"Even in so exalted a Being as that designated by the name of God, there must be growth. We can sense the striving after still greater abilities, the contemplation of future universes offering improved facilities for those evolutions of other Virgin Spirits, which are a result of the imperfections noted in the scheme of manifestations by its exalted Author."

Effects of Diets and Vaccines

Question:

Do you think that meat eating makes people less moral, less refined, and less potent in their labors, less intellectual, logical, and scientific; that it causes them indirectly to partake of the crimes and cruelties of slaughter? Do you connect the diseases of animals with those of man, and what is your opinion relative to the value of inoculations or vaccines and serums?

Answer:

It is taught in the Western Wisdom Teachings that "The vices generated by flesh eating may be said to be lassitude, ferocity, low cunning, and depravity." Nevertheless, "the practice of flesh eating has furthered the progress of the world . . . Flesh has fostered self-assertion and helped us to develop a backbone." It has also aided in the development of ingenuity through the use of the mind so that, "it is by the nations which have adopted flesh food that the most noteworthy progress has been made."

Generally speaking, we may say that meat eating is practised for the pur-

pose of getting albumen into the blood quickly, and as long as humanity continues to think and live along purely material lines, they will go on using it. There are other things, however, from which albumen is obtained, such as eggs, milk, cheese, nuts, and vegetables. These are far better for the body and for spiritual progress. Moreover, their effect is more lasting.

The time is coming when albumen will no longer be needed by man and a new substance will take its place. It is for this change that mankind is being prepared and meat gradually eliminated from the diet. There are those, however, who are not yet ready to begin this change in diet, and for them a complete change is not recommended. This alteration in diet should come from within, actuated by compassion for the slaughtered victims. Those who demand flesh food force some of their fellow beings to supply it, and are therefore responsible for their gradually waning feeling of repugnance for taking sentient life. Meat eating does make man more materially minded, and does not tend to spiritual development. Intellect, logic, and science are all right in their places, but they should be subordinated to spiritual development and not allowed to dominate, so that materialism is fostered to such an extent that it becomes a hindrance to true spiritual growth.

It has been conclusively proved that it is possible for diseased animal products to communicate certain animal diseases to man when they are taken into the body.

There are undoubtedly cases where disease has been prevented by vaccination, and cases where death has been prevented by the use of antitoxin. There are also cases where vaccination and antitoxin have caused the fatality they were designed to prevent. From the occult viewpoint, however, vaccination and the use of antitoxin *obtained by the*
(Continued on page 95)



The Story of Insecticides

DR. W. CODA MARTIN, M.D.

EDITOR'S NOTE—Dr. Martin lives in New York City, where he is chief of Geriatrics Clinic, Metropolitan Hospital, and associate Visiting Physician in Geriatrics for the Bird S. Coler Memorial Hospital. He and the editor of *Natural Food and Farming* (Atlanta, Texas), in which this article was formerly published, have kindly given us permission to share with our readers *The Story of Insecticides*.

THE story of chemical insecticides and their effects on the human body is an important and topical subject. The effects of these chemicals on humans is a very personal problem today as everyone must eat to survive and all the food grown for the commercial market today is contaminated.

There are two military axioms that may well be applied to the handling of toxic chemicals. They are: (1) know and understand your *enemy* so that you can better prepare for defense, and (2) never underestimate your *enemy*. If you ever served in the Armed Forces, these precautionary rules will be familiar to you.

The chemical insecticides used on our foods and the ones that are used in exterminating household pests can be considered *enemies of people* as well as insects. *No one* has ever been able to prove that these chemicals are *not* toxic to humans. The controversy is only *how* toxic and how much damage do they

produce in the human body?

To help you understand these new chemicals, let's review the history of their development and how they came to be used as insecticides. There are two general classifications of these chemicals. *One: chlorinated hydrocarbons* which include DDT, lindane, chlordane, benzene hexachloride, aldrene, dieldrene and so forth. *Two: organic phosphorus* compounds such as parathion, H. E. T. P. and T. E. P. P., etc.

We must remember that chemical insecticides, in general, are not new. *However*, the present group has been in use only *since* 1938, but it was not until after the war in 1945 that these insecticides were released for extensive use on our foods in the United States.

Back in 1938, when the supply of *pyrethrum* was cut off because of the war blockade in Europe, a Swiss chemist, searching for new chemicals that would replace pyrethrum and kill insects, resurrected from the chemical archives a chemical compound first made and *synthesized* in 1874—*now known as DDT*. We obtained it from the Swiss and used it extensively during the war for *mosquito control* and for *typhus prevention*. Because of the wartime emergency, very little study was made on the effect of DDT on humans.

In 1946, following the end of the war,

DDT was released by the U. S. Department of Agriculture for use on crops as an insecticide and pesticide.

The *other chemical*—parathione—was discovered by our chemists in the secret files of the *German Army*. It had been under investigation by the Germans for use in chemical warfare as a *nerve* poison but was never used. Recently the Defense Department released information to the public on this nerve gas for chemical warfare use. These poisonous chemicals are now being used as sprays on our orchards and farms and in the home to kill household pests. We know that these chemicals will kill insects.

The problems that interest us are the following: (1) does a residue from these chemicals remain on *sprayed* foods? And (2)—if so, what effect does it have on the human body which consumes the contaminated food?

For an answer to the first question, "does residue from these chemicals remain on the food?"—I would like to quote from a report presented to the DeLaney Congressional Committee investigating chemicals in foods by *Mr. Cox*, a *chemist* with the *Beech-Nut Packing Company*. He states that his company's immediate obligation was to protect the consumer—in this case, largely *infants*. Wrote Mr. Cox:

"The insecticide DDT as well as closely related chlorinated hydrocarbons has certain toxic properties which have forced us to adopt a near *zero* tolerance level in baby foods. (He feels that babies should not be given poison.)

"We have found that chlordane, as a soil residue, contaminates carrots. Thus, we avoid the purchase of carrots from areas where chlordane has been used commercially.

"We have encountered considerable difficulty in obtaining peanuts free from (B-H-C) Benzenehexachloride. Peanuts are grown in rotation with cotton on which large amounts of B-H-C are used for insect control and remains in the soil.

"Sweet potatoes from South Carolina were contaminated with B-H-C.

"In 1951, we rejected apples from New York state contaminated with B-H-C. (Today they use more parathione as B-H-C produces a change in the taste of foods.)

"Rejected celery from California—also sweet potatoes from California.

"We found that these chemicals tend to penetrate into the edible portions of the foods. Due to this penetration, we were *unable* to develop any *washing, peeling* or *inactivation* procedure which will remove B-H-C."

The *Beech-Nut Packing Company* found that chlordane may persist in a relatively unchanged form in the soil for at least one year, and in some cases as long as five years.

With these statements in mind, we must accept as a fact that a residue of these insecticides does *remain* on and *penetrates* into the foods that are sprayed with them.

Now, the second question of interest to us is—Do we absorb this residue into our own bodies and store it in our tissues?

To answer this question, I analyzed the fat tissue from 25 human subjects for its DDT content. Unfortunately, this test requires a fairly large piece of fat which precludes it from a routine office procedure. Therefore, these biopsies were performed at surgical operations and at post-mortem examinations. I was careful to choose *those* patients who gave *no* history of occupational contact with insecticides. Therefore, we must assume that the DDT found in the fatty tissues came from contaminated food or household sprays.

Twenty-three of the 25 tissue specimens examined showed evidence of DDT. The amounts ranged from 1 P.P.M., to 11 P.P.M., or an average of 3.5 P.P.M. --28 per cent had 5 P.P.M. or more. *This is important* because in animal tests it has been shown that 5 P.P.M. will cause liver damage and is consid-

ered toxic. DDT level in human fat should be *zero*.

Dr. Pottenger and Dr. Laug, in tests on people in California, found similar results with even *slightly* higher level of DDT in the tissue.

What about animals?

Dr. Dendy, at a *Texas* research laboratory, tested *steaks* to determine if cows were absorbing DDT from contaminated foods. He found that the *lean* part of steaks had 4 P.P.M., while the *fat* had 40 to 60 P.P.M. As you probably know, these chemicals are fat soluble and thus are found in greater concentration in vegetable oils, such as peanut or cottonseed oil, and in human and animal fat.

The next question that we must ask is—Now that the chemicals are in our tissues, what damage will they do?

The *myth* has become prevalent that DDT is *safe for man*—and the general population believes it.

Ask yourself this question—“Are these chemicals less poisonous because you don't see them being sprayed on your food?” Of course they're not. Suppose someone came into your home as you sat at the dinner table and requested permission to spray a little DDT or some other chemical on the food you were eating. Stop and think—what would be *your* reaction? The answer is obvious, of course. Yet the farmer sprays your food six to twelve times during the growing period.

The Geneva Conference passed laws prohibiting the use of chemicals during war time on our enemies. Yet we use the same kind of chemicals on our foods with the sanction of our government. This seems to me to be *insane*.

I agree with the Department of Agriculture that there is much more research *needed* on the long-range toxic effects of these chemicals *on humans* because *we* hope to be able to continue eating three meals a day for many years to come without being *poisoned*.

But *we* do have some knowledge at

the present time on the toxic effects of these insecticides on animals and humans. The most recent and positive proof is on animals.

Chlorinated naphthalene, a type of chemical similar to that used on human foods, caused the death of \$4,000,000 worth of cattle in the United States during the past year through consumption of food contaminated by its use. This fact was revealed in a report from the U. S. Department of Agriculture researchers at Cornell University and the Tennessee Agricultural Station. They identified chlorinated naphthalene as being the causative agent in the death of these cattle. What about the cattle that did not die but were contaminated? They are in our meat market as revealed by the Texas report.

Dr. Morton S. Biskind has written extensively in various medical journals on the reaction of these chemicals in the human body.

The symptoms of chlorinated hydrocarbon or DDT intoxication consist of all or some of the following:

1. Acute gastro-enteritis revealed as nausea, vomiting, abdominal pains and diarrhea—symptoms similar to those of “Virus X” disease.

2. Other symptoms and signs are—“head cold,” cough and sore throat—*similar to a common cold*. There may also be pains in the joints, general muscular weakness and fatigue. Congestion of the lungs and pneumonia is a **common finding in acute intoxication**.

3. In the chronic state, other symptoms appear and may be persistent. These show evidence of nerve and liver involvement—they are hyper-sensitive skin areas on various parts of the body—numbness—tingling sensations—itching and headaches. Later, the patient may develop twitching of the muscles and loss of vibratory sensation in the legs which interfere with walking. This shows evidence of nerve involvement.

The brain also reveals signs of intoxication
(Continued on page 90)



Finding the Road to Recovery

AS a rule no one deliberately transgresses the laws of Nature obviously entailing suffering, but we are very prone to commit sins where a penalty does not seem to be directly involved and where we gain from the commission a certain pleasurable satisfaction, as in the indulgence of the appetite at table. "Although the mills of the gods grind slowly, they grind exceeding fine," however, and every transgression will certainly bring its just recompense, for the scale of Justice must balance. It cannot be permanently depressed one way or the other. While it is regaining its equilibrium, we suffer for the sins which cause the depression, and when the balance has been gained the sins are forgiven or wiped out.

But though the scale of Justice must find its equilibrium, it would be an entirely mistaken idea to infer that God or Nature aims to get even. Far from it. As soon as the lesson has been learned and we have repented and ceased to yield to wrong doing, we are in the position where a mediator or healer skilled in the use of occult forces may step in and save us from the suffering ordinarily required in the expiation of our sins. That is say, the pain we would have to suffer during the ordinary course of nature, and this is exactly what the Healing Department of The Rosierucian Fellowship aims to do.

When the Gospel of Right Living embodied in the Rosierucian Teachings has been assimilated by the person in want of help to such an extent that he declares himself ready to endeavor to live in harmony with the laws of Christ, then he has mentally aligned himself with the Universal Laws of Health and can be worked on spiritually.

The cure may not always be miraculous and instantaneous, particularly where the ailment has been of long standing, but when the transgressor of the laws of God or Nature has heard the Gospel and has asked to be healed of his infirmity, he is already on the road to recovery.

* * * * *

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:

January	4—11—18—25—31
February	8—14—21—27
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INSECTICIDES

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Oceanside, California, U.S.A.

cation, such as loss of memory, inability to concentrate, dizziness and, as one patient expressed it, her brain was "foggy." With this is associated mental depression and emotional instability. Many patients have gone for psychiatric treatment, of course without improvement. Skin shows hyperkeratosis—rough dry papular skin lesion due to vitamin A deficiency caused by liver dysfunction due to DDT poisoning.

What are the dangers in the *future*—10 or 20 years from now? No one knows definitely. But as I said earlier, if we understand and know these *chemical enemies*, we can possibly predict their future reactions and these predictions are not favorable.

The one organ that is severely damaged is the liver. When this occurs, the body's defense mechanism is interrupted and the patient is then susceptible to all the degenerative diseases, such as: 1) arteriosclerosis, 2) diabetes, 3) heart disease, and 4) cerebral hemorrhage or "stroke" — and coronary thrombosis.

How rapidly these conditions develop depends on many factors in each individual. We do know that some individuals are more sensitive to the chemicals than others, and their toxic effects. *Time* is the only answer to this question—and then it might be too late! Reactions to some of the chemicals can be reversed if detected in time, while in others, after a certain stage is reached, the damage cannot be corrected but continues to be progressive.

It is necessary for you to know what ways of contact with these chemicals will be harmful. As liquid sprays or powder, they can be absorbed by inhalation or directly through the skin.

Tests show that when DDT is sprayed on a cow the chemical will appear in the milk within 24 hours. Veterinarians

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The Bulbs of Bulbland

GRACE EVELYN BROWN

I often wonder what those moles think they're doing," Tulip-bulb remarked to Narcissus-bulb, after a mole had hurried past them with only a hasty greeting and a smile from his little nearly-blind eyes, shaking off some of the dust of the earth that clung to his velvety fur.

"I've wondered about that, too," Narcissus-bulb replied. "They do seem to want to travel continually. Now I'm quite content to stay right here with you and Lily-bulb."

"It's fortunate that you are," Tulip-bulb answered. "Otherwise you'd be discontented, for none of us bulbs could move, even if we wished to do so."

"We could move up," Lily-bulb ventured. That's what Crocus-bulb did, and I've always thought that she's gone up into something wonderful—something that we can't understand down here."

"She just shrivelled up into nothing," Tulip-bulb asserted.

"But there was that tiny green line, you know. We all saw it and it may be that was a part of her that left the bulb behind."

"Better keep your mind on Bulbland," Tulip-bulb advised, "or you will shrivel up, too. Now I'm inter-

ested in just watching the moles build their tunnels and the gnomes gather their treasures."

"The gnomes have more sense than the moles," Narcissus-bulb remarked. "Their work is getting them somewhere. They're becoming more prosperous every day. They're such clever and hard workers."

"But really they cannot do anything with it here and they can't take it anywhere else," Lily-bulb objected.

"Since Crocus-bulb shrivelled up, you're always thinking about some other place," Tulip-bulb returned. "Did you ever hear the saying: 'One world at a time'?"

"Oh, yes, of course I have. Everyone has heard that, but I know that sometime there'll be an end to us all. I can't help wondering if there's anything more for us, and if there is, what it will be like. I believe there must be a better life for us after we leave Bulbland, one that isn't so hard and dark."

"Let's ask Mole," Narcissus-bulb suggested. "He's a great traveler. He's been everywhere and ought to know if there is such a place anywhere. We'll let him decide for us."

In the course of time, Mole appeared on one of his endless rounds.

"Mole," Tulip-bulb called out. "Wait a minute."

"I can't stop," Mole called out. "I've got to make thirteen tunnels just as soon as possible to finish the scheme I've thought out."

"We only want to ask you one question," Narcissus-bulb said.

"Then be brief and ask it," Mole answered.

"Is there another life for us after we shrivel up?" Lily-bulb asked. "I think there is, but Tulip-bulb and Narcissus-bulb don't agree."

"Of course there isn't! Better stop that wishful thinking!" Mole said.

"But what has become of our dear little Crocus-bulb?" Lily-bulb inquired. "She disappeared so suddenly. I can't help but believe that she is still living—somewhere."

"She shrivelled up. That was the end of her. No one sees her anymore. No one finds her anywhere. When you wither, that's the end," Mole replied as he hurried along to disappear in his long tunnel.

"Now you see you must just put your mind on this world," Tulip-bulb said. "Mole has said so and he ought to know."

"I'm not satisfied with his answer," Lily-bulb replied. "I'll ask a gnome."

Lily-bulb waited patiently, and finally a gnome came along. His little slanting eyes were eagerly looking over the earth for more ore, as he swung his shovel and pail, his tight fitting brown suit blending with the dark earth and his brown pointed cap jauntily over one ear.

"Please, Gnome!" Lily-bulb called. "We have a question to ask you. Is there another land better than this one, where we go when our bulbs get cracked and wizened—one that isn't so dense and dark?"

"I don't understand what you mean by dense and dark," he returned, as he put down his pail and leaned on his shovel. "This place isn't at all like that to me. It's just foggy and misty.

Above this is another land, which I don't like as well as this. It's too—rare, vague. I like this region much better, so I never stay there long."

"Oh, do tell us about that other world!" Lily-bulb exclaimed. "Is it—could it be that we go there after we wither and seem to be here no longer?"

"Sometimes I get up there, but this is where I belong. I like it better here, so when I find myself there, I hurry back."

"When you were there, did you happen to notice anything above the place where Crocus used to be? I saw a green—something rising from the bulb where she always used to be, so I've wondered if she might be somewhere up above it, if the green line was really Crocus."

"Well, I haven't looked around up there much, but I'll go up again for you and see."

"Oh, would you?" Lily-bulb implored. "I'll take care of your shovel and pail while you're gone. Do try to find Crocus for me. I must know if she's really alive and happy and well."

Gnome, being a kindly fellow, pitied Lily-bulb in her sorrow over losing Crocus-bulb.

"I'll go right away," he said.

The bulbs watched him rise and disappear in the earth above them. After what seemed to them a long time he dropped down near them again, and cried: "I found her! She's well and happy and so beautiful I didn't know her at first."

"Oh, how wonderful!" Lily-bulb exclaimed. "I thank you so very much. I always felt that she was still alive. I couldn't believe that this hard life here in the dark is all there is for us. Tell me, did she talk with you?"

"Indeed she did!" replied the gnome. "She was a beautiful color—all yellow. The reason I knew her was because she was right over the place where she had been when she was a bulb. Then I felt that this 'flower,' as she called herself,

was really the same one as Crocus-bulb."

"Tell us all about it!" Lily-bulb said eagerly.

"When I reached the top of the earth, I saw a beautiful place, very light and bright, and overhead was a great ball of gold that made everything very lovely. It's hard for me to describe it. There were long stretches of bright green sheaves and very bright faces in long lines of earth, with their garments of green leaves and stems. Then I saw a face that somehow I knew, just above the place where Crocus-bulb had been. It said: 'Gnome, don't you remember me? I'm Crocus-bulb—no, I'm just Crocus now'."

"She was only trying to fool you," Tulip-bulb remarked.

Narcissus-bulb added, "She probably read your thoughts, and so knew that you were hunting for Crocus-bulb."

But Lily-bulb exclaimed: "How wonderful! Tell us all about it."

"Well," Gnome went on, "this little yellow head said: 'The reason why I came up here really was that I had been a bulb long enough. The bulb that was I began to shrivel and I felt that the time had come for me to have a freer life. Then I felt an urge to stretch up and up. I did this quickly, and then I found myself right here above my old dead bulb, and more alive than I had ever been.'"

"I believe it!" Lily-bulb cried. "It must be true."

"She kept right on talking," Gnome continued. "She was so happy to have someone to speak with. She said: 'It was marvellous to find this wonderful country with the golden Sun in the bright blue sky, the lovely green grass all about me, and my old bulb friends, who had come here before I did, in these flower beds. I'm so happy here, but I miss my friends down there in the darkness, Lily-bulb, Tulip-bulb, and Narcissus-bulb, even old Mole.'"

"I laughed at that. 'I rather think

Mole will have a hard time getting here,' I said, but she answered me: 'Somehow he'll find a way.' Then she said: 'I'm waiting to greet them all when they come here.'"

"Thank you so very much for going up there to find her!" Lily-bulb exclaimed.

"I wanted to help you," Gnome replied, "because you seemed to miss her so much. I thought it would make you happier if you could know she was still alive. I hope you, too, Tulip-bulb and Narcissus-bulb; will accept what I've told you. Now I'm going over to the vegetable garden to tell all those onion-bulbs about it, though they probably won't believe me. They're very stupid little fellows. I don't think they'll be very much up there. Some belong here the same as I do, but we can't tell what we'll be sometime way off from now." Gnome took up his shovel and pail and was soon out of sight.

Soon Mole came along.

"I just met Gnome," he remarked. "He stopped a moment to tell me all about his visit to the upper world. I hope you don't believe all that nonsense. Gnome is a visionary. Just think of calling this earth an illusion. It's very real and hard. I ought to know, having made so many tunnels."

"I'm glad you warned Lily-bulb," Tulip-bulb said. "She's inclined to be visionary, too. I don't like to have her believe things that are bound to disappoint her when she learns the truth."

"If Bulbland is the end of us, she'll never learn the difference," Narcissus-bulb said, smiling so widely that her covering cracked.

"I don't care what you all say," Lily-bulb returned. "I accept everything Gnome told us, and I'm happy just because I can believe it."

Lily-bulb now felt that the time had come for her, too, to rise to a higher and freer life. Her coverings were shrinking and she felt the urge of the self within the sheathes. She had a great

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urge to stretch upward, with an inner joy of finding a greater land of freedom. As the tiny green shoot grew taller, the bulb grew thinner and thinner, and at last Tulip-bulb and Narcissus-bulb saw that Lily-bulb was no longer with them. She had escaped from the prison walls of the bulb that had done its work in fitting her for a higher life.

"Well, we must all die sometime," Tulip-bulb said. "I wonder who will be the next one. I'm going to live just as long as I can and not think too much about the end, for I believe that was what caused Lily-bulb to wither."

"She just pined away for Crocus-bulb, she was so fond of her," Narcissus-bulb said.

"Yes, I think that Gnome hastened her shrinking," Lily-bulb agreed. "She was so eager to join Crocus-bulb, as she believed she would, she just wished herself right out of life."

"Yes, and when she finds there is no other life—but as you said, she won't find out if there isn't any."

Mole came along just then. He paused, as he noticed the empty bulb that had once been Lily-bulb.

"Another one gone," he said. "Well, we all must crack up sometime."

Above the grave of Lily-bulb, a tiny green shoot appeared. Crocus watched it grow tall and rejoiced.

"Another is coming," she mused, "and I think it will be Lily-bulb—no, Lily now, for that place is just above where she was down below. Oh, that dark, dense life seems but a dream now, but it had to be to fit us for this greater life."

As the days passed, the green shoot grew taller and taller, and at last a lily-bulb appeared upon it. Then Crocus cried: "Lily, Lily!"

Lily heard the sweet voice of her dear Crocus and answered: "Yes, I hear you, Crocus. Oh, how lovely you have become! Now I know Gnome told me the truth. Oh, this beautiful land! To live with you here by my side!"

A sylph came up on a soft fresh

breeze. Lily-bulb gazed with delight at the lovely little creature with its rainbow-like coloring, suggesting the misty form of an angelic winged creature.

“What is that?” Lily-bulb asked.

“One of the lovely sylphs, who live in the air,” Crocus replied. “I’ve heard they’re related to the gnomes, who work mostly in the earth or on the surface of it.”

“I’m glad Gnome has such beautiful relatives,” Lily-bulb said. “He was so kind to find you for me. Some bulbs don’t seem to be able to believe in this higher life, but some do. I’m glad that I could, when I was there.”

“Perhaps it all depends on how many times they’ve been bulbs,” Crocus said.

* * *

READERS’ QUESTIONS

(Continued from page 85)

processes in use in bacteriological institutes is to be deplored. These methods work a wrong on the helpless animals and *poison the human body*, making it difficult for the Spirit to use its instrument.

If we study the chemistry of our food we shall find that Nature has provided all necessary medicine, and if we eat and think aright we shall be immune from disease without vaccination and the use of antitoxins.

* * *

ROSICRUCIAN PRINCIPLES

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

INSECTICIDES

(Continued from page 90)

know that DDT sprayed on cats will cause death.

The same dangers are true of inhalation of the spray into the lungs. It is absorbed very rapidly into the blood stream. A total of three methods of absorption—skin, nose, and throat.

What precautions are necessary to protect yourself if you are exposed to the spray?

Publication No. 605, U. S. Department of Agriculture, gives the following precautions to be taken with insecticides and fungicides:

“In handling, mixing and applying poisonous insecticides and fungicides, take special care not to inhale excessive quantities at any time. Well-designed respirators that afford protection to the entire face are available. Therefore, use them when such dangers exist. After working with insecticides, wash the hands or any exposed part of the body thoroughly.”

Other instructions in regard to parathion state: “Do not get it on the skin, in eyes, or on clothing. Wear protective clothing and natural rubber gloves and outer garments made of natural rubber. Wear natural rubber overshoes and protect the eyes with goggles. Do not breathe spray or mist. Wear a toxic dust or mist respirator of a type tested by the U. S. Department of Agriculture. Wash hands, arms, and face with soap and water before eating or smoking.”

These precautionary measures make one realize how dangerous these chemicals are.

I personally obtain as much food as possible that has not been sprayed—a few farmers have a conscience and will not put poison on vegetables for human consumption.

These are difficult to obtain, but I feel that it’s worth the effort. Why are not these foods free of poison available for all to obtain? That is the question each one of you should ask.

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