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Contents

<p>Thoughts to Inspire..... 98</p> <p>EDITORIALS—</p> <p>Sources of Inspiration..... 99</p> <p>THE MYSTIC LIGHT—</p> <p>ARTICLES, STORIES, AND POEMS:</p> <p>Shakespeare: Seer of the Real.....</p> <p style="padding-left: 100px;">Ben Finger, Jr. 102</p> <p>Law and Love.....David A. Whitfield 106</p> <p>The Magic of Reading.....</p> <p style="padding-left: 100px;">B. Coursin Black 110</p> <p>In Heaven and Earth (Part 4).....</p> <p style="padding-left: 100px;">Yvette Joyce 112</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>Teachings of an Initiate (Eighteenth Installment) 117</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>Meditation (Continued) 120</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>The New Relationships..... 121</p> <p>TODAY'S SCIENCE:</p> <p>Isotopes and the Hazards of Radiation (Continued) 122</p>	<p>ASTROLOGY DEPARTMENT—</p> <p>The Moon and Your Health.....</p> <p style="padding-left: 100px;">Howard Dale Hixson 124</p> <p>The Children of Pisces, 1956..... 128</p> <p>Reading for a Subscriber's Child:</p> <p style="padding-left: 100px;">Gloria B. 130</p> <p>MONTHLY NEWS INTERPRETED—</p> <p>Was the Name Shakespeare?..... 131</p> <p>Mission Amid the Ruins..... 132</p> <p>Rivalry with a Difference..... 133</p> <p>READERS' QUESTIONS—</p> <p>The Physical Body of Jesus..... 134</p> <p>Mediumship and Its Dangers..... 134</p> <p>NUTRITION AND HEALTH—</p> <p>Superiority of Vegetarianism.....</p> <p style="padding-left: 100px;">Glen M. Shue 136</p> <p>HEALING—</p> <p>"The Mind's Construction"..... 139</p> <p>CHILDREN'S DEPARTMENT—</p> <p>Pericles.....Retold by Helen Waite 141</p>
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Thoughts to Inspire

There's a divinity that shapes our ends,
Rough-hew them how we will.

—Hamlet in *Hamlet*.

O what men dare do! what men may do; what men
daily do, not knowing what they do!

—Claudio in *Much Ado About Nothing*.

A little fire is quickly trodden out;
Which, being suffered, rivers cannot quench.

—Clarence in *King Henry VI*.

What's gone and what's past help
Should be past grief.

—Paulina in *The Winter's Tale*.

A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it.

—Rosaline in *Love's Labour's Lost*.

No, 'tis slander,
Whose edge is sharper than the sword, whose tongue
Outvenoms all the worms of Nile, whose breath
Rides on the posting winds, and doth belie
All corners of the world.

—Pisanio in *Cymbeline*.

To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess.

—Salisbury in *King John*.

Why, all the souls that were, were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are?

—Isabella in *Measure for Measure*.

The lunatic, the lover, and the poet
Are of imagination all compact:
One sees more devils than vast hell can hold,
That is, the madman: the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven:
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush supposed a bear!

—Theseus in *A Midsummer-Night's Dream*.



Sources of Inspiration

THE glow of inspiration warms us; this holy rapture springs from the seeds of the Divine Mind sown in man." Thus sang the Roman poet, Ovid, before the birth of Christ. Most other geniuses of the arts have acknowledged a Source higher than themselves as the Fount whence they drew the warp and woof of their artistic creations, although they may have differed in their methods of seeking and obtaining such divine guidance.

In a recently published book, *Talks with Great Composers*, Arthur M. Abell deals with this intriguing subject of inspiration, using musical composers as the central figures of his study. As reported in *The Los Angeles Times* for December 11, 1955, "More than half of Mr. Abell's book is given over to Brahms, but he also quotes Richard Strauss, Humperdinck, Puccini, Grieg, and Max Bruch on the subject of inspiration." In regard to the manner in which Brahms contacted God, from whom he said all his ideas came, Mr. Abell reports him as saying:

"It cannot be done by will power working through the conscious mind, which is an evolutionary product of the physical realm and perishes with the body. It can only be accomplished by the soul-powers within—the real Ego that survives bodily death. Those powers are quiescent to the conscious mind unless illumined by the Spirit . . .

"When I feel the urge I begin by appealing directly to my Maker and I first ask Him the three and most important questions pertaining to our life in this world—whence, wherefore, whither.

"I immediately feel vibrations that thrill my whole being. These are the Spirit illuminating the soul-power within, and in this exalted state I see clearly what is obscure in my ordinary moods; then I feel capable of drawing inspiration from above, as Beethoven did.

"Above all, I realize at such moments the tremendous significance of Jesus' supreme revelation, 'I and my Father are one.' Those vibrations assume the forms of distinct mental images, after I have formulated my desires in regard to what I want—namely, to be inspired so that I can compose something that will uplift and benefit humanity—something of permanent value.

"Straightway the ideas flow in upon me, directly from God, and not only do I see distinct themes in my mind's eye, but they are

clothed in the right forms, harmonies and orchestration. Measure by measure the finished product is revealed to me when I am in those rare, inspired moods."

The mystery of what actually transpires during the inspirational process can be fully comprehended only if one understands something of the invisible worlds in which he lives, and of his invisible bodies which are correlated to those worlds. Occult science reveals that there is a great sea of ether (physical matter with a high rate of vibration) about us, filled with beings composed of ether, and that man is directly related to this world by means of his vital or etheric body. Interpenetrating the solid and etheric portions of the Physical World is the Desire World, composed of matter one degree less dense than the matter of the Physical World, to which man's emotional or desire body is correlated. There is also a World of Thought composed of mind stuff, the highest of the three worlds in which man's evolution is being carried forward at present, and to which man is related by means of his mental body or mind.

The Ego, or Spirit, is the real man, which, as Brahms says, "survives bodily death." It dwells in the interpenetrating dense, vital, and desire bodies, to which it is attached by the silver cord, and which it governs (or should) with the mind. By means of his experiences in the threefold body, food for the Spirit is produced and the Spirit thus nourished from impotence to omnipotence.

As man lives according to the divine laws governing the universe, he unfolds his latent spiritual powers and becomes able to contact the cosmic wisdom which is characteristic of the higher worlds. The more spiritually unfolded one becomes, the more does he feel that oneness with the Father to which Brahms referred, and the more is he able to see and hear with his spiritual faculties the sights and sounds which actually exist in the higher worlds.

Many of the great composers, writers, and artists have been and are pupils of Mystery Schools, where the pioneers of humanity are given the advanced teaching demanded by their precocity. Thus these pioneers are used by the Higher Ones governing our evolution to give to the world the literature, the music, etc., which will lead them upward on the great ladder of evolution. Corinne Dunklee Heline, in her illuminating book entitled, *Esoteric Music Based on the Musical Seership of Richard Wagner*, tells us that there is a "great inner-plane Temple of Music. In that exalted center of learning the Musical Initiates acquire the sensitivity to hear the music of the spheres. Some of this celestial harmony has been transcribed for the average mortal hearing by master musicians, and such is Wagner's Grail and Temple music."

Concerning Wagner's inspirational process, she says: "It is significant that when Wagner first began to feel the inflow of that inspiration which was to take its embodiment in the romantic opera, *Lohengrin*, he was spending his holiday in a certain locality which was impregnated by the vibratory rhythm of a mighty occult Brotherhood whose initiatory Temple is located in that vicinity. It was here, he tells us, that he had been sent for complete rest and quiet, but he found it impossible to relax because of the 'volcanic' soil around

him, which exercised a pronouncedly exhilarating effect upon his sensitive nerves. Daily he wandered in the woods, reading the old Lohengrin epic and recreating in his mind's eye the world of its transpiring.

"The result was an ever-increasing and distressing state of excitement. Recalling the experience, Wagner tells us that 'Lohengrin suddenly stood out before me down to the smallest detail of the dramatic construction.' Remembering his doctor's advice to keep as quiet as possible, he tried to drive Lohengrin from his mind by taking up a less exciting subject, namely, the Master Singers. Thus he sought respite from the high nervous tension which always accompanies creative work, more especially when done under first-hand instruction and when the influx of psychic energy is almost too much for the physical instrument to bear.

"Under such pressure Wagner labored. Even when taking the prescribed medical bath, the creative inspiration so impelled him that he says, 'I was unable to remain in the bath for the stipulated hour, jumped out after a few minutes, and barely giving myself time to dress, ran like a madman to my lodging to put on paper what was crying out for expression within me. The same thing,' he added, 'occurred for several days until Lohengrin was sketched out complete.'"

Max Heindel has stated that all of the controversy concerning the authorship of Shakespeare's dramas and poems would never have occurred "had it been known that the similarity in Shakespeare and Bacon is due to the fact that both were influenced by the same Initiate, who also influenced Jacob Boehme and a pastor of Ingolstadt, Jacobus Baldus, who lived subsequent to the death of the Bard of Avon, and wrote Latin lyric verse. If the first poem of Jacobus Baldus is read with a certain key, it will be found that by reading down and up the lines, the following sentence will appear: 'Hitherto I have spoken from across the sea by means of the drama; now I will express myself in lyrics.'"

Whatever the method of seeking divine inspiration, it can come only as the Ego, the Higher self, frees itself from the toils of the material world by purity of living and helpfulness to others. As the vibratory rate of composite man is thus raised, the vehicles become more usable servants of the Spirit within—channels for contacting Cosmic Wisdom. It was to this Inner One that Shakespeare referred in his 38th Sonnet:

How can my Muse want subject to invent
 While thou dost breathe, that pour'st into my verse
 Thine own sweet argument, too excellent
 For every vulgar paper to rehearse?
 O, give thyself the thanks, if aught in me
 Worthy perusal stand against thy sight:
 For who so dumb that cannot write to thee,
 When thou thyself dost give invention light?
 Be thou the tenth Muse, ten times more in worth
 Than those old nine, which rhymers invoke;
 And he that calls on thee, let him bring forth
 Eternal numbers to outlive long date.
 If my slight Muse do please these curious days,
 The pain be mine, but thine shall be the praise,

THE Mystic



LIGHT

Shakespeare: Seer of the Real

BEN FINGER, JR.

Shakespeare, you were a man!
The world needs men
Today, but there are very few about.
Could you have guessed your writings were
consigned

To pass to such an age when critics scan
Your lines, and argue, yet can never ken
Your thought, but write deep comments on
their doubt?

O human Shakespeare—with your mirror
mind,

That knew the world and, knowing it, could
span

The whole of it to find such wisdom then,
And think of life, and write of life, without
Disdaining the great laws of humankind—
What commentaries need we, for we can
Reach, when we tire of routine regimen,
Your living characters whose hearts are
stout!

It were as well to criticize the wind
As criticize your plays. Since time began,
What's real has entered even in the den
Where fools would flee from it and shut it
out.

Man cannot leave reality behind.

Shakespeare, you were a man!
The world needs men
Today, but there are very few about.
—The Author, in *The Athenaeum*.

William Shakespeare's plays and sonnets, the sublime synthesis of man and the cosmos, rank among the most important treasures of modern civilization. George H. Morrison conveys the secret of his greatness in a sentence: "Shakespeare is the Lord of those who see."

The Bard of Avon, that "peerless

prince of clairvoyants," makes it his mission "to hold . . . the mirror up to nature." True vision is the power of genius.

Shakespeare's magic art is the inseparable form of his artistic intuition. He looks behind the masks which people turn to the world, in order that he may behold the true forms of the inner life in individual human souls. This master psychologist anticipated what is sound in Freud and Jung and Adler. His every character is a real and unique personality, stripped of conventional disguises, rendered transparent to our understanding.

The revival of Shakespeare in the eighteenth century elevated and universalized the world's literary standards, but that period erred in interpreting Shakespeare as a fanciful romanticist. He does indeed avail himself of the resources of spirited fancy, but the logic of his creative imagination conveys realistic truths through telling symbols. John W. Draper goes so far as to assert, in *The Review of English Studies*: "Shakespeare aimed merely to depict men and things as they are."

This master poet and philosopher was a realist, but not in any limited sense. All minds converge in the mind of Shakespeare, and he is bigger than all our classification and commentary. Ernst Cassirer, the eminent philosopher of

symbolic form, notes that Shakespeare "reveals his view of human life as a whole, of its greatness and weakness, its sublimity and its absurdity. . . . This fixation of the 'highest moments of phenomena' . . . is an interpretation of reality—not by concepts but by intuitions; not through the medium of thought but through that of sensuous forms."

In his intuitive access to total Nature, Shakespeare did not forsake, but rather intensified, his realism. As G. N. M. Tyrrell suggests, in *The Personality of Man*: "The scheme of space, time, matter and causality may be only a *department* of nature." Shakespeare himself wrote:

"There are more things in heaven and
earth, Horatio,
Than are dreamt of in your philosophy."

Shakespeare noted that proud man, "drest in a little brief authority," is often "most ignorant of what he's most assured." Man has read but a little in "nature's infinite book of secrecy," and small men are foolish to mistake the bounds of their partial perception for the utmost limits of being.

To the extrasensory reach of the mind, the master sensitive, Shakespeare, testifies in his *Sonnets*:

For nimble thought can jump both sea and
land,
As soon as think the place where he would
be. . . .
For then my thoughts (from far where I
abide)
Intend a zealous pilgrimage to thee,
And keep my drooping eyelids open wide,
Looking on darkness which the blind do see:
Save that my soul's imaginary sight
Presents thy shadow to my sightless view,
Which, like a jewel hung in ghastly night,
Makes black night beautiful, and her old
face new. . . .

So much knowledge of law, of medicine, of metaphysics, of natural history, of geology, and of far places is exhibited by Shakespeare, that many think he supplemented his normal inquiry and experience with clairvoyance, or per-

haps retained the memory of past incarnations. He was indubitably a psychic.

"To an intellect so consummate as Shakespeare's," suggests Bulyer-Lytton, "the thought of another world beyond the criticism of this world must have been very familiar."

When this department of Nature which makes up the world's experience gives birth to a consummate genius, he sees Reality full-circle. He is not self-conscious but Cosmic-Conscious, not sense-bound but soul-aware. This little portion of the universe which some persons mistake for the total order of Nature presents rigid spatio-temporal limitations, but the clairvoyance of the illuminate transcends them. Material generation and death characterize this sphere of experience. "How with this rage shall beauty hold a plea, whose action is no stronger than a flower?" But there is no death for the soul centered in timeless awareness. When this little segment of Nature brings forth a Shakespeare, "her quietus is to render thee." There is much to think on in the following lines from a Shakespearean sonnet:

If Nature, sovereign mistress over wrack,
As thou goest onwards, still will pluck
thee back,
She keeps thee to this purpose, that her
skill
May time disgrace, and wretched minutes
kill.
Yet fear her, O thou minion of her pleasure:
She may detain, but still not keep, her
treasure:

Her audit, though delay'd, answer'd must
be,
And her quietus is to render thee.

Shakespeare, in his cosmic consciousness, defies Time. He has access to "the prophetic soul of the wide world." He finds no system, but "his waves touch all the shores of thought."

It testifies to Shakespeare's greatness that he found in life itself "the ground, the books, the academes, from whence

doth spring the true Promethean fire." The open-minded Stratford actor discovered "tongues in trees, books in the running brooks, sermons in stones, and good in everything." The meagreness of his formal education was a blessing in disguise. He received "golden opinions from all sorts of people"—the ambitious and the resigned, the idealistic and the misanthropic, serene sages, high-keyed actors, witty young women, saints and sinners. No closed, inert pedantic routine stood in the way of his first-hand knowledge of men and events. He was free to realize his own fresh creative possibilities. His was an active, dynamic approach to life—ever receptive to the true, the beautiful, and the good . . . ever-honest in facing facts and exploring their meaning. Shakespeare is invariably exciting and enlightening because he knows life directly, in all its expressions. His writings honestly express *his own* spiritual experience. He makes the spiritual experience of all mankind his own, and answers the aspirations of our souls with a unitary, connected picture of the universe and man. As George Brandes has written in his understanding interpretation, *William Shakespeare*: "Shakespeare stands co-equal with Michelangelo in pathos, and with Cervantes in humor. . . . (He) ascended into heaven in his comedies and descended into hell in his tragedies . . ."

The Elizabethan Age was England's transition period between medievalism and modernity. Men rebelled against all forms of authoritarianism and threw off barren dogma and theological tyranny to embark on new questioning, new discovery, new habits of life. The fresh cycle of the Renaissance conflicted with many traditional patterns which had hitherto been blindly accepted. This creative chaos was touched with the Infinite.

Among the agencies instrumental in establishing the English Renaissance were secret Elizabethan societies of Rosicrucianism and Freemasonry. Wil-

liam Shakespeare was the consummate genius of the English Renaissance—"the giant of Parnassus' hill, the pride, the monarch of mankind." This open channel for the expression of the Cosmic Mind no doubt found his natural allies in kindred souls who were likewise seeking for true understanding of life, and striving to raise mankind to higher levels. In many passages, he expresses those exalted insights and ideals which were handed down from the ancient Mysteries through arcane fellowships, like a torch of eternal flame. Shakespeare knew the realm of causes, as well as that of effects. Great eras do not just spring into being automatically, through impersonal social and economic forces. The creative mind and will of the illuminate is the chief moving lever of human advancement.

New portals opened for the human mind and soul in Elizabethan England. Shakespeare was the pinnacle of a mighty mountain, the contemporary of Bacon, Marlowe, Jonson, Beaumont, and Fletcher. Elizabethan exploration was intellectual as well as material. It was still dangerous to be a heretic during the English Renaissance, but the great writers dared to raise searching questions in their public productions, and many of their passages have hidden meanings. Behind the closed doors of secret societies, lovers of mankind "laid great bases for eternity."

Theodore Spencer, in *Shakespeare and the Nature of Man*, brilliantly analyzes "the framework that gave Shakespeare his terms and his values," and understandingly interprets the great poet's vision of life. "In the sequence of tragedies which begins with Hamlet," he notes, "we need . . . not merely reason, but a more exalted, a more intuitive faculty . . ."

Shakespeare not only read the ancient authors, such as Cicero and Plutarch, but he was also an enthusiastic participant in the mental life of his own period. When Montagne's essays were translated into English, Shakespeare

discovered a kindred lover of intellectual honesty, tolerance, and humanitarianism.

In the age of Shakespeare, there persisted from the ancient wisdom an ideal conception of man which gave the human species a high position in the order of things. Subsequent generations would be swayed by different basic assumptions about man and his relation to God. Shakespeare keenly felt the conflict between man's exalted possibilities and the evil actualities of human existence. This tragic dramatist respected the sovereignty of understanding in the hierarchy of values. In the sessions of his silent thought, he knew it to be the tragedy of man that this being forfeited his great potentialities by enthroning his passions above the divine faculty of reason. Man's secret crimes would come to light in public calamities, and perhaps he would learn through trial and error and suffering what he had refused to learn through philosophy. Or perhaps, bitter thought, man could "but dream on sovereignty," his powers not equal with his vision. But no, Shakespeare could not lose his faith in man! He resolved to teach humanity—through such characters as Brutus, Macbeth, Hamlet, Falstaff, Rosalind, and Lear—just what was the nature of reason, of virtue, of love, of passionate lust, of jealousy, of ambition, of cruelty, of compassion.

"The finest of Shakespeare's imaginary characters are essentially typical," says Bulyer-Lytton. Falstaff typifies humor, and the freedom of genius. Macbeth typifies ambition. Othello typifies jealousy. Richard III typifies cruelty. Henry VI typifies the sins of omission. Timon typifies philanthropy ungoverned by reason. Goethe notes that Shakespeare's characters "act before us as if they were watches, whose dial-plates and cases were of crystal, which pointed out according to their use their course of the hours and minutes; while at the same time you could discern the combinations

of wheels and springs that turn them." In all these tragedies, men's failures result from their own faults or shortcomings of character. Howard Williams asserts that "a complete collection of Shakespeare's eloquent expressions of humanitarian truths and indignant denunciations of injustice forms almost in itself a bible of humanity." Shakespeare's objective reporting moves us more than his passages of noble rage, but always he moves us to self-knowledge, and to respect for right. "*Be not afraid of greatness.*"

The modern Mystery dramas of Shakespeare teach us the significance of time, of choice, and of suffering. Time is the medium wherein man realizes his potential nature. Man's will is free to choose between alternative courses, and choice is the author of destiny. Suffering should not result in despair and defiance, but in self-knowledge and compassion. Therein "lies the true proof of men."

Shakespeare is the poet of the individual human life. He reveals to us the basic contrasts of life, deeply and essentially embedded in the very nature of things. He deals with those basic facts of our being which underlie all human experience, and which transcend all partial systems of philosophy. "One touch of nature makes the whole world kin." Systems are provincial, but Shakespeare is universal. Systems are but temporary; Shakespeare sees things in the perspective of eternity. Great literature can be created from no lower plane. Shakespeare shows us the way to a wisdom beyond the normal reach of mortal mind, and to an ethic superior to creed.

The charity of Shakespeare for human frailties is reminiscent of the charity of Christ: "The web of our life is of a mingled yard, good and ill together: our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues."

The master poet of the English Renaissance was "not of an age but for all time." He sowed the seeds of a harvest which shall have eternal significance . . . "beyond all date, even to eternity." His message has been rediscovered by every generation. He teaches us that the human soul is intended for a great end. He pierces through outward symbols or appearances to the inner reality of being. He clarifies each of the particular passions and weaknesses which disturb life's order, and shows us the way to consummate sensuous-spiritual harmony. He gives us the vivid realization that understanding is the noblest part of the human soul. Our true home is in the universal understanding. "'Tis the mind that makes the body rich." The soul must rule the body, or man is degraded to a mere "pipe for fortune's finger." That man is evil who is cut off (like Shakespeare's villanous Richard of Gloucester) from the rest of humanity. A life is worthy only when it shines with universal love, wisdom, compassion, and justice:

Thrice is he armed that hath his quarrel
just
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

(Love) gives to every power a double
power. . . .
It adds a precious seeing to the eye; . . .
And when Love speaks, the voice of all
the gods
Makes heaven drowsy with the harmony.

True greatness does not lie in pomp and ceremony. "The king is but a man," wrote Shakespeare. The common is royal.

Shakespeare's Hamlet, even in his disenchantment, realizes that man has only himself to blame for his shortcomings:

..... What is a man,
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.
Sure he that made us with such large dis-
course,
Looking before and after, gave us not
That capability and god-like reason
To fust in us unus'd.

King Lear bears out that the evil of an incomplete human soul which has not evolved the higher psychological levels must inevitably result in external chaos.

Shakespeare's *Macbeth* begins with potentialities which could be turned to good, but there is a fatal weakness in his character. He progressively develops his evil qualities, and is at last "trapped by his own crimes." His crime of murder leaves a stain which nothing can remove. Now life itself seems to him no more than "a tale told by an idiot, full of sound and fury, signifying nothing."

Antony and Cleopatra bears out that men's eyes are sealed when they grow hard in their viciousness, and they come to adore their errors.

Some of Shakespeare's last plays hold "the imagination of a re-born humanity," as Middleton Murry puts it. An inflow of light and joy overbears the shores of man's mortality. We behold the ultimate goodness of the reality underneath our world's evil appearances. Redeemed humanity shall enjoy affirmative reconciliation with the highest, and no longer be led astray by the lower part of his nature.

Each of Shakespeare's writings should, ideally, be read in relation to all his other works. He did not limit his inquiry to external nature, but above all gazed inward upon the soul. His responsible work of reporting on the inner planes clarifies for us the supreme mystery of life. He relates all our particular human concerns to the universal laws of being. Every life is part of one great whole. "Conscience is born of love."

William Shakespeare, whom Goethe likens to "some celestial genius descending among men," reveals to us the invisible order against which human chaos strives in vain. He tells us: "*There is no darkness but ignorance.*" "*Time's glory is . . . to unmask falsehood, and bring truth to light.*" "*In the great hand of God I stand.*"

(Continued on page 140)

Law and Love

DAVID A. WHITFIELD

TO understand law, to trust in the justice and wisdom of the law, to be able to perceive the workings of law in our own lives and those of others is a wonderful perception. At once, we find the whole burden of existence taken from our shoulders. We comprehend the true relationship of ourselves to others and to all things. No longer are we inclined to live little, frustrated, impatient lives; no longer are we selfishly concerned for our own future or that of others.

Perception of law bestows peace and understanding. To some, law brings joy and opportunity; to others, suffering and sorrow. To some are sent riches and a land of plenty; to others hunger, deprivation, and disease. Law sends to each, not only exactly what he deserves, but exactly what he needs for his development. It is the motion of God in the universe.

If in our own lives we can understand all this, we are relieved from the necessity of negative responses to that which is just, wise, and inevitable. Anger, hatred, jealousy, pride, seem unnecessary, even futile. We learn to acquiesce in the law, to live in harmony with the law. Certain things we learn not to do, because we know that we shall be better off for doing otherwise. We do not eat meat, nor drink or smoke, for example, because we realize that to do so is to break the laws of harmlessness and well being. However, besides *understanding of law* there must be some *response to law*, for we are beings of response. Growth in peace and harmony with the universe is not enough for us. There are relationships between ourselves and others which cry out for expression. Finding ourselves in an environment in which the lives and problems of our associates are thrust before us, some reaction on our part is

inevitable. What is this reaction to be?

The Christ gives us a clue to the answer. He intimates that embodiment of law is not within the province of human action, for He said, "Judge not, that ye be not judged." No man can know entirely what the true condition of mind and soul is in others; therefore actions based on judgments as to the moral imperfections of those we meet are generally best avoided. When Christ came upon those who had passed judgment on the harlot and were about to see that justice be done by stoning her to death for her sins, He said, "Let him who is without sin cast the first stone." "One only is the lawgiver and judge, even He who is able to save and to destroy; but who art thou that judgest thy neighbor?" (Jas. 4, 12.) That is to say, our understanding is finite, whereas law is an expression of the infinite. When we seek to administer justice to others, therefore, we put ourselves in the place of the "One lawgiver and judge," we not only act unnecessarily, but we are certain to err in our judgment. Besides the obvious truth that He who has counted every grain of sand and who is all-powerful, as well, hardly needs our help to establish justice, there is the realization that each wrong done and each beneficial deed omitted carries with it its own punishment through the misery of soul and spirit its originator suffers.

Knowing all this, it is only too easy to fall prey to the delusion that, if we are too frail, too imperfect ourselves to embody law, we must be merely passive perceivers, willing or unwilling spectators of its unfoldment and nothing more. We know that in our own lives we are to live in harmony with the law. But where we observe others failing to do so, is it not best to allow law to run its own course so that they may learn with-

out interference the lessons divine wisdom has given them to learn?

This would probably be true were it not that law, as embodied by Jehovah, is only one of the forces in the universe. There is not only law, there is Love—the Love radiated by Christ, to whose ray we are now attempting to respond. Love was personified for our exemplification in the life and teachings of Christ Jesus. Here we reach an important distinction, for while law is a thing to be understood, Love is a force to be lived. While we are to *perceive* law, we must learn to *express* Love. Love is the redemptive power within each of us, the God within, that lifts us beyond and above the law, transforms us and those with whom we come in contact. “I came not to judge the world,” said the Christ, “but to save the world.” (John 12,47.)

What sort of man would it be who could observe the starving peoples of the world without desiring to help them? Would he be a Christian? Certainly not. He would, perhaps, understand and appreciate the workings of law, but he would not be expressing the quality of love which the Bible says is the fulfillment of law. “Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.” (Rom. 13:10.)

“But,” it may be replied, “if, taking the above example, we feed the starving peoples of the world would we not still be interfering with the law? Hasn’t starvation come to them because it was a condition necessary for them to experience, one needed for their development?”

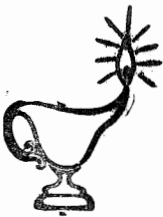
Yes and no. They starve, not because bodily discomfort, death, or malnutrition are essential to their development in and of themselves, but because it is hoped that through these experiences spiritual understanding will eventually unfold. However, there is a quicker and a better way. Law is fulfilled in Love. The same end can be accomplished by a more direct, more beautiful means.

For, just as it is not the intention of law that these people go hungry, but that they become better, wiser, nearer to God, even so need it not be our primary concern to feed their bodies but, rather, to feed their Spirits, to show them that there are those who care for their welfare, who understand their sufferings, and who wish to help them to overcome their difficulties. Whether this concern, this love, expresses itself through material offerings or otherwise is unimportant, so long as it be done lovingly, with a pure love that rises above mere sympathy and extends even to that which is of God in every man.

We know from experience that one of the best ways to convey these feelings to others is through sharing with them what we have, which in this case would probably mean helping to feed and clothe them, even though through destiny, they may have brought themselves into a state of starvation. In any case “the gift without the giver is bare.” We must give of ourselves, of our love, or the gift will not have the desired effect. When we do give love, we help to relieve by so much the misery brought about by human action in which we have all had a part. The forces of love are brought just so much closer to victory over the forces of hatred and despair. How much better this approach to circumstances than, cloaked with indifference, to sit back and watch the actions of universal law without doing anything in response to them. For whether we know it or not, each of us is sustained in part by the forces of Love already released for our benefit by the Higher Ones. Our own attainment would be slight indeed were it not for the love they expend on us; but our own growth will be the greater and the more joyful if we return this love in kind to those who need it most. Can we, dear brothers and sisters, aim at less if the great Christ is yearly crucified for us? Though we grope but blindly in the dim light of our present understanding, let us rejoice; for there

is a Greater Light, the Light of Love. Through this Light, working in us, we may fulfill the dream of destiny.

If we selfishly regard our own purity and advancement in obedience to law while disregarding the needs of others and our own need for self-expression, we violate, in a sense, the law, for only through Love can law be consummated. Law, with all the turmoil and sufferings it entails, exists but to bring us into Love. Law is the reaping of effects generated by causes; but Love is the embodiment of cause. God is Love. Love pierces and transforms effects as God nourishes and inspires us. Love is epigenesis in motion. As we respond to Love, we rise above the law and set into motion new causes more wonderful and sublime than any that theretofore existed within the compass of the law.



Max Heindel reminds us that indulgence in flesh eating is harmful to health and spiritual advancement, but at the same time he freely admits that the true, the highest reason for abstaining from a flesh diet is an innate desire for harmlessness, an understanding that we must find ways to help rather than injure our younger brothers of the animal kingdom. He also tells us that loving, self-forgetting service to others is the shortest, safest, and most joyful road to God. Nothing could be farther from the concept that one ought not interfere in behalf of others with the workings of destiny than this statement.

Interpreted in terms of our own lives, all this means that mere understanding of destiny and of the mysteries of the universe is not enough. Beyond this lies our duty to our fellow man. If we picture what the reaction of Christ was to those who came to Him for assistance,

this is made clear. He did not turn away, saying "Disturb not me. I behold in thee the fulfillment of the law. Thou sufferest; it is well, for thou deservest to suffer. Go, and in silence meditate upon the justice of God which has fallen upon thee?" Rather did He say, "I will; be thou clean"; "Thy sins be forgiven thee"; and "Do good to them that hate you."

Thus Christ Jesus reveals to us that we are to become instruments of Love; that in using Love we do not interfere with law. We open up a new pathway, hitherto unperceived, that can transform our lives and through us the lives of others.

Every day we concern ourselves, sometimes exclusively, with trifles, matters that are not related to the expression of Love, and we excuse ourselves with the excuse that these things, too, are necessary, that if we did not concern ourselves with them as deeply as we do we could accomplish nothing constructive in our lives. But Christ tells us that this is not the case. "Consider the lilies of the field; they toil not, neither do they spin; and yet Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith? . . . ; but seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

There is one thing that all men thirst for: Love. Let us give it to them. Let us remember that the message of the Western Wisdom Teaching is essentially one of service and love. If we dwell primarily on understanding of the law, if our interest is purely in knowing, rather than in feeling and doing, we miss the purpose of this teaching: to satisfy the mind so that the heart may be free to develop and grow. One day, let us remember, it is the heart which is to be greater than the mind. It is the heart of the invisible helper which,

(Continued on page 144)

The Magic of Reading

B. COURSIN BLACK

RECENTLY I read a series of inspirational articles that both interested and puzzled me. There was so much that I was unable to grasp. I clipped them and just now, re-reading, I found the material quite clear. The same thing has happened countless times in studying the Bible. Of course, one is constantly growing, developing mentally, and time and experience help clarify; yet there is a deeper reason for the new, fresh insight we gain when we re-read.

Sometimes it seems that spiritual and philosophical truths are presented in such a manner as to be confusing, hard to understand. To a degree this is true, necessarily true, for we are then dealing with much different material than newspaper headlines or escape fiction. The human mind is accustomed to skimming the surface of words. So much that we see and hear, so many problems and work-duties of the moment are ephemeral, making no lasting footprint in the shifting sands of daily life. The magazines and books we read for help in knowing more of life and beauty and the enduring things must approach our minds from different angles.

Reading is done with the "conscious" mind, which probes and analyzes and seeks to understand in the light of reason and logic and experience. Something "makes sense" and we accept it. But not everything is so simple as to be grasped instantaneously. Mastery of accounting is not gained by casual reading of the course. Neither does apperception of spiritual values come by skipping through frothy language. There are those great truths that are learned only by deepest study, by hardest mental effort. Not that truth in itself is at all vague or hazy, but we all have so much to unlearn, so many errors of thinking

to change, before we can reach the straight path of understanding.

Logic, intelligence, and reason are not always reliable compasses. Neither love, nor sympathy, nor tolerance, nor humor is fenced in mentally by conscious thinking. The tremendous lessons of the Bible are not directed primarily to the analytical mind but to the super-conscious mind, a direct attribute of the infinity contained in each of us. The conscious mind of itself cannot hope to know God, nor animate us with the knowledge of God's teachings. Wisdom dwells in that which is deeper, that which is secret, that which goes beyond word-perception.

That many of our finest inspirational teachers appear to confuse us at first reading is because they write to our super-conscious minds, to our inner selves, and not to our outer minds. Their messages are directed to our racial memories, our storehouses of experiences that we have consciously forgotten, our ageless wisdom. Read the message. Read it slowly, thoughtfully, in therapeutic doses. Then put it aside. Days, weeks, even years later, read it again. The seemingly obscure portions will then be clear; the message will shine forth with brightest light. The old adage: "Sleep on your problem and you will know what to do in the morning," illustrates this, as does the oft-heard statement: "I can't remember the name now but it will come to me."

Our conscious minds are veritable sieves. Every thought, every inner and outer happening, every word, sight, sound, and smell passes through the conscious. The subconscious files or keeps books during the present Earth life. The superconscious is the storehouse of all faculties acquired and knowledge gained in previous lives—indelibly engraved upon the Life Spirit.

Thus it touches that Wisdom of which we are but a part, that goes back through endless time and reaches up through limitless space.

The first thoughtful, purposeful reading of a chapter in the Bible, a spiritual article, or a poem presents to the mind a picture, more or less clear—an idea, more or less intelligible. We let it rest a period, "age in wood" as Charlie McCarthy would say. In short we allow the incomplete picture, idea, thought to undergo metamorphosis in the mysterious realm of another portion of the mind. When we again present



the words to the conscious mind, they are clarified, intensified.

In part the Bible teaches through allegory, metaphor. The meanings are concealed. Perhaps this is because the Wisdom that directed the writings of the Bible knew we appreciate only that which we work to attain—that thought and study impress on us the truth we might overlook were the words too simple. In part, too, the application of any meaning to the Bible must be personal; it must be individualized for all races and ages of man by that part of mind that is itself ageless and eternal.

There is new joy in reading when one discovers how he may imbue a book or magazine with his own creative touch,

how he may know growth and change in his very interpretations, so that each re-reading brings something added. The words themselves do not alter, but through the alchemy of the entire mind, each word comes to have new content and meaning. Whoever it was that said a lifetime was too short to comprehend even one good book knew the secret of reading and re-reading with his infinite mind.

For every attainment there must be effort. Simply re-reading casually is in itself of no more moment than any other idle, careless reading. If that which we seek to master is worth-while, it requires receptivity—the desire and willingness to go along with the inner promptings. There have been many articles in RAYS FROM THE ROSE CROSS that have satisfied me intellectually. Yet meditative re-reading of them has given me much deeper insight into intellectually-unrevealed meanings. It is as though the article had appeared in secret ink before. Intellect alone is not enough. The secret places are revealed only by inner perception. The shining summits are clear only to the mind that rises above the chains of materiality and becomes linked with the Divine Source.

* * *

He reads much;

*He is a great observer and he looks
Quite through the deeds of men; he
loves no plays,*

*As thou dost, Antony; he hears no
music;*

*Seldom he smiles, and smiles in such a
sort*

*As if he mock'd himself and scorn'd his
spirit*

*That could be moved to smile at any
thing.*

*Such men as he be never at heart's ease
Whiles they behold a greater than them-
selves,*

And therefore are they very dangerous.

—Caesar in *Julius Caesar*.

In Heaven and Earth

YVETTE JOYCE

CHAPTER V. MARCIA SCOTT

MARCIA SCOTT was the wealthiest and socially the most important of Dr. Richard's patients. She was a widow, and lived in what had been the Manor when Sheraton was still a small village. The small village had now become a suburb of Noster, and the Manor was merely the largest house in the neighborhood. Nevertheless, Marcia still liked to try to play the part of the lady of the Manor.

Marcia had a son, John, who was married and had taken care to choose a home that would not be too close to his mother's. He knew that the less his wife and his mother saw of each other the better chance there would be of their remaining friends, his wife being a nice girl but without wealth or title. Marcia also had a daughter, Penelope, who was several years younger than John. She arranged for Penelope to go to one of the best girls' schools in the country, and although war broke out just before Penelope was due to go, the arrangements were left unaltered. Penelope was very happy there, she enjoyed her studies and made many friends among her school-mates. As Penelope's eighteenth birthday approached, Marcia made enquiries about the three services, since she knew that Penelope must enter one of them. She hoped it would be the W.R.N.S., as it seemed to her that all the best people went into that. Penelope had other ideas, having given the matter of national service a considerable amount of thought during her last year at school. She went straight from school to hospital to train as a nurse, and not all her mother's arguments against this

course could make her alter her decision, which was based on a real desire to do that kind of work. The suffering and destruction which are the inevitable accompaniments of war moved Penelope to the depths of her being, and she deliberately chose work that would in some slight measure help to relieve them.

The dull routine jobs, often disgusting in themselves, that fell to her at the beginning of her training, did not bore her; she was intensely interested in people, and the big hospital where she was training provided a fascinating selection to any student of human nature.

Penelope, being more than usually attractive, came in for a good deal of attention from the young doctors on the staff. This was what her mother had feared, and the real grounds for her opposition to Penelope's decision to become a nurse. Since John's marriage had done little to fulfil her social ambitions, she had concentrated her hopes and ambition on Penelope's making a brilliant match. The idea of her lovely daughter becoming the wife of some over-worked general practitioner caused Marcia several sleepless nights, whenever Penelope's letters mentioned that she had been out with the house physician or surgeon. She need not have worried. These young men enjoyed Penelope's company as much as she enjoyed theirs, but there was nothing more to it than the fun of an occasional evening out together.

When the war ended, Marcia hoped that Penelope would come home as soon as she could obtain her release from nursing, but Penelope made no attempt to obtain her release. In fact, she continued nursing two more years. Then Marcia went down with an attack of

influenza, and Penelope hurried home to nurse her. Marcia's recovery was slow, and during her convalescence she persuaded Penelope that her health would benefit considerably if her daughter stayed at home with her for some time. Penelope had worked as hard as she could for the three years that she had been a nurse, and felt that a rest and a change would be most acceptable. She promised her mother that she would stay at home for a year, if at the end of that time she could be free to decide for herself what she wanted to do. Marcia agreed to this arrangement readily, since she did not believe that Penelope would want to go back to the hard work and strict discipline of a nurse's life after a year of freedom and enjoyment.

Penelope was very happy for the first few months. It was a new experience for her to buy pretty clothes. She felt as if all her life had been spent in uniform of one sort or another, with one or two dresses at the most to change into during her free time. Marcia had excellent taste, and in this respect Penelope was like her, it was one of the few traits which they had in common. Marcia loved all the social events which she attended most regularly; Penelope, after the novelty had worn off, was bored by them. Marcia went to church every Sunday because she thought it was the right thing to do in the eyes of the parish. Penelope went with her because she really loved the service. Penelope went to a great many dances during the winter months, for she loved dancing, and evening dresses were an exciting novelty to her. She had been at home for just over nine months when she met Keith Forester, a young missionary at one of the church social events, and fell head over heels in love with him. It never occurred to her mother that Penelope would contemplate marriage with anyone so totally ineligible as a missionary, and so she raised no objection to Penelope's meeting the young man during his three months'

leave. It would in any case have been very difficult for her to have done so, since he was the vicar's nephew, and was staying with him, his parents being dead.

Keith Forester was several years older than Penelope, was widely read, and during the course of his missionary work had travelled extensively. His whole being was devoted to his work, but when Penelope met him he was on holiday. He had worked hard, often in conditions of extreme discomfort, for the past six years, ever since he had completed his training in fact, and he felt entitled to enjoy his few months in England. His training had been long and arduous since he was both doctor and priest. He had a keen sense of humor and abundant vitality; all he did was done with infectious enthusiasm. When he took Penelope out into the country, as he did on several occasions, it became at once a thrilling expedition.

One day in the middle of June, when Keith's leave was nearly over, they hired a boat and rowed down the river that flowed not very far away from Penelope's home until they came to a weir.

Penelope found it quite an adventure to get the boat over the rollers and past the weir. They made fast to the bank a little way downstream, changed in the woods which at that point clothed the hill which rose straight from the water's edge, and went for a swim. When they had dried and dressed themselves, they climbed the hill. Above the woods was a pleasant meadow, gay with buttercups and daisies. There they sat on a small ledge and had their tea, with the river valley spread out below them.

"This time next week," said Keith, as they sat enjoying the sunshine after they had finished their tea, "I shall be leaning over the ship's rail watching England disappear over the horizon. I wonder what you will be doing, Penelope."

"I don't know," replied Penelope, "I only know what I want to be doing."

Keith looked at her in some surprise, she had put so much emphasis on the word "want." Penelope was apparently absorbed in a daisy she had picked.

"What is it that you want to be doing?" asked Keith.

"I want to be standing beside you watching England disappear over the horizon, she replied.

Keith returned no answer to this, but after a moment simply took Penelope into his arms and kissed her.

"That's better," he said, "now we can discuss this matter as rationally as two people in love can discuss anything. You *are* in love with me, then?"

"Of course I am, or I would never have made that outrageous suggestion," laughed Penelope.

Keith immediately became serious, and pointed out the many good and sufficient reasons why it was quite unthinkable that they should marry, the chief being that the kind of life to which he was going in Uganda was too hard, and Penelope was too much accustomed to the luxuries of civilization.

"But you don't understand at all," cried Penelope when he had finished, "I am a nurse, not a society girl. Last year, when Mother was ill, I promised her that I would stay at home for a year, as she so much wanted me at home. The year is just up, and I am free now to do whatever I want. I am bored stiff with being a lady of leisure, and I am determined to find some work that will be of real service to others. The work you are going to do in Uganda is surely that, and no more dangerous or uncomfortable than the nursing I did in London during the flying bomb and V2 attacks."

* * * * *

When half an hour before the service Penelope calmly informed her mother that she was going to marry Keith and go with him to Africa, Marcia was dumbfounded. It was not many minutes, however, before she recovered the full use of her tongue and poured out

a stream of protest at such an outrageous idea. Penelope remained completely unmoved by this outburst, and in spite of all her mother's protests, married her missionary and departed with him to Africa.

Penelope wrote home vivid accounts of her new life, and gave her mother clearly to understand that she was more than satisfied with the choice she had made. This in no way reconciled her mother to the complete failure of her most cherished dreams. She had seen herself as the mother-in-law of an earl at least.

When she and Keith arrived at their new home, and Penelope saw the great need among the natives for the skill and knowledge which she and Keith could give, she felt that the work she was



doing here filled an even greater need than her work had done in London. There, although she was working in a big hospital, she had often felt very much alone; here she was with Keith, with whom she was in complete harmony.

Occasionally Penelope was conscious of the disadvantages of her new life, but most of the time she was too absorbed in the work she was doing with Keith to miss the amenities of civilization, and far too happy in the love and companionship of her husband to feel lonely. Moments of depression sometimes came, to be sure, but they were very fleeting.

When Jim Crawford asked his friend for some information about their next patient all that Tom Richards would say was that she had more money than any of his other patients. Jim looked at Marcia with interest as she entered the

study promptly at half past seven the next evening. He saw a woman in her sixties, well-groomed, smartly dressed, and smiling very sweetly at Dr. Richards. Her doctor had been rather surprised at Marcia's acceptance of his invitation to be experimented upon. As luck would have it the evening for which he had asked her to come had been a blank in Marcia's diary, and she was always willing to oblige other people when it did not require too much effort or sacrifice on her part. Dr. Richards stood high in the estimation of the neighborhood and she was very pleased to do him a service. Dr. Richards explained what they were doing and Marcia settled herself comfortably in the chair provided.

When Marcia recovered consciousness after the usual five minutes, she positively beamed at the two doctors.

"I have had the most wonderful dream. No, that is not quite right," she corrected herself. "The dream was rather sad, but it has given me an excellent idea.

"As you suggested that I should think of someone I wanted to see, I thought of my darling Penelope, and I have had the most vivid dream about her. Poor child, she was looking so tired and sorry for herself. She was all alone in the most peculiar room. She has written me that their home was composed of small huts, one for each room, quite separate from each other, but I had not realized that the rooms were circular in shape. And this place in which I saw Penelope had no proper ceiling. I could see the rafters and the thatch; the walls too were just whitewashed plaster. It must have been the living room, for there were a table and some chairs. It looked fairly comfortable, but so makeshift, compared with her own home. I even saw a lizard running up the wall," and she gave a shudder. "Penelope was in dirty khaki shorts and the most disreputable-looking shirt. In fact I have never seen my attractive daughter so

dishevelled. In some mysterious way I could tell how she was feeling, and I knew that she was tired and longing for companionship. I don't know where her husband was. I think there was some anxiety in Penelope's mind about him, so I suppose he must have been called out to see some sick native. Penelope was looking at a two-months-old magazine, and she was thinking longingly of the London shops and how nice it would be to wear smart new clothes again, and to eat a meal that was attractively prepared and served. I could see the remains of a meal upon the table and it looked anything but attractive. I could not tell whether Penelope had to do her own cooking, or whether it was done by a native servant, but in either case the result appeared to me to be far from satisfactory. You know, Doctor," said Marcia, turning to Dr. Richards, "Penelope had never done any cooking before she was married. I simply never imagined that it would be necessary for her to know how to cook. Even during the war we always managed to keep a staff at the Manor House, and naturally I assumed that Penelope would be in equally comfortable circumstances when she married. Besides," she added with a sigh, "with her training to be a nurse there did not seem to be much opportunity for anything else.

"But, to return to her home. I had the impression that she was waiting in the living room hoping that Keith would return soon, because she did not want to cross the dark space between the living room and the bedroom on her own. Penelope always had a horror of insects, and I am not sure whether it was spiders or snakes that she was afraid of, but she certainly was afraid of something. Oh, doctor, don't you think it must be terrible for a girl like Penelope to live in such appalling conditions?"

Marcia obviously did not expect a reply to this question because she went on without a pause to say:

"But I am really most grateful to you

for my dream this evening, as it has suggested to me a way in which I think I can persuade Penelope to put an end to this most unfortunate marriage. I am going to send her a ticket home and suggest that she come to visit me for a six months' holiday. She has been out there for four years now and I think her husband will agree with me that it would do her good to come home for a bit. I am quite sure that when she again has had the luxuries and comforts which this country can provide she will never want to return to Africa."

Dr. Richards tried to thank Mrs. Scott for allowing his friend to experiment on her, but she graciously refused all thanks and said it was she who was in their debt.

When the door had closed behind her Jim Crawford gave a sigh of relief.

"What an awful woman!" he said.

Dr. Richards looked at his friend with great concern.

"Now do you see why I say that that stuff of yours is dangerous? If Penelope's marriage goes on the rocks it will be that drug which is responsible. There is only one thing we can do. I will write to Penelope myself and explain what happened here this evening. Fortunately I have known her for many years, though I have never been among her intimate friends. If Mrs. Scott succeeds in breaking up the marriage I shall never forgive myself, or you either, for that matter."

"I'll go and buy the best cookery book I can find, send it to the girl in your name," offered Jim. "That is the surest way to save her marriage."

The doctor's anxiety proved to be without foundation. Marcia happened to see Penelope during one of her transient moods of depression. Keith had been called out that evening to a man who had been taken ill suddenly. Penelope had noticed a peculiar flavor in the soup which their cook had prepared for their evening meal, so when Keith went out she went to the kitchen to make some enquiries, and found to her horror

that the cook had used one of Keith's socks as a strainer for the soup. When she rebuked him for doing this, he protested that it did not matter since the sock was waiting to be washed anyway. But when Keith returned a little later that evening, tired but satisfied because he knew that he had saved a man's life that evening, Penelope would not have changed places with anyone else in the world. When her mother's letter containing the ticket home arrived she smiled, showed them to Keith, and wrote a very nice letter to her mother returning the ticket. She also suggested as tactfully as possible that before her mother again went to the trouble and expense of buying such a ticket for her



it would be wise to find out first whether she had any desire to use it.

Tom's letter arrived at the same time as Marcia's, and Penelope's reply did much to relieve his anxiety. The cookery book, traveling by surface instead of air mail, took longer to arrive than the letters, and was much more appreciated. Penelope did not do the cooking herself, but never having done any she was not in a position to demonstrate to her native cook boy how it should be done. She studied the cookery book diligently and experimented by herself when the cook was out of the hut that did duty as a kitchen, and then taught him to prepare appetising meals.

Marcia was at first very disappointed when Penelope returned the ticket, then she dismissed the matter from her mind.

"After all," she told herself, "it was only a dream. It was silly of me ever to have thought it could have been true, however vivid it was."

(To be continued)

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate



EIGHTEENTH INSTALLMENT

Mystic Light on the World War

(Continued)

PART IV

THE recent titanic struggle among the nations in Europe upset the equilibrium of the whole world to such an extent that the emotions of the people who lived in even the most remote regions of the Earth were stirred as they had never been stirred before, the people expressing anger, hate, hysteria, or gloom according to their nature and temperament. It is evident to those who have studied the deeper mysteries of life and who understand the operation of natural law in the spiritual worlds, that the inhabitants of the invisible realms were affected in perhaps a greater degree than those who lived in physical bodies, which by their very density make it impossible for us to feel the full force of the emotions.

After the outbreak of the war the tide of emotions ran high and fast, because there were no adequate means of checking it; but by dint of hard work and organization the Elder Brothers of humanity succeeded after the first year in creating an army of Invisible Helpers who, having passed through the gate of death and having felt the sorrow and

suffering incident to an untimely transition, were filled with compassion for the others who were constantly pouring in, and became qualified to soothe and help them until they also had found their balance. Later, however, the emotions of hate and malice engendered by the people in the Physical World became so strong that there was danger they might gain the ascendancy; therefore new measures had to be taken to counteract these feelings, and everywhere all the good forces were marshaled into line to help restore the balance and keep the baser emotions down.

One of the ways in which most people contributed to the trouble and helped to prolong the war which they were praying might end, was by dwelling on the *awful* side of it and forgetting to look at the bright side.

“The bright side of that cruel war?” is probably the question which arises in the mind of the reader. “Why, what can you mean?” To some it may perhaps even seem sacrilegious to speak of a bright side in connection with such a calamity, as they would put it. But let us see if there is not a silver lining to even this blackest of clouds, and if there is not a method by which the silver lining could be made wider and wider so that the cloud would become altogether luminous.

Some time ago our attention was called to a book entitled “Pollyanna.” Pollyanna was the little daughter of a missionary, whose salary was so meager

that he could scarcely obtain the bare necessities of life. From time to time barrels filled with old clothes and odds and ends arrived at the mission for distribution. Pollyanna hoped that some day a barrel might come containing a little doll. Her father had even written to ask if the next barrel might not contain a discarded doll for his child. The barrel came, but instead of the doll it contained a pair of small crutches. Noticing the child's disappointment her father said: "There is one thing we can be glad of and grateful for, that we have no need of the crutches." It was then they began "playing the game," as they called it, of looking for and finding something for which to be glad and thankful, no matter what happened, and they always found it. For example, when they were forced to eat a very scant meal at a restaurant, not being able to afford the dainties on the menu, they would say: "Well, we are glad we like beans," even though their eyes would rest on the roast turkey and its prohibitive price. Then they started to teach the game to others, making many a life the happier for learning it, among them some in whom the belief had become fixed that they could never again be happy.

At last they were really starving, and Pollyanna's mother had to go to heaven to save the expense of living. Soon her father followed, leaving Pollyanna dependent upon the bounty of a rich but crabbed and inhospitable old maiden aunt in Vermont. Despite the unwelcome reception and undesirable quarters assigned her at first, the little girl saw nothing but reasons for gladness; she literally radiated joy, drawing under its spell maid and gardener and in time even the loveless aunt. The child's roseate mind soon filled the bare walls and floor of her dingy attic room with all manner of beauty. If there were no pictures, she was glad that her little window opened upon a landscape scene more beautiful than any artist could paint, a carpet of green and gold

the like of which not even the cleverest of human weavers had ever woven. If her crude washstand were without a mirror, she was glad that the lack of it spared her seeing her freckles; and what if they were freckles, had she not reason to be glad they were not warts? If her trunk were small and her clothes few, was there not reason for gladness that the unpacking was soon done and over? If her parents could not be with her, could she not be glad that they were with God in heaven? Since they could not talk to her, ought she not to rejoice that she could talk to them?

Flitting birdlike over field and moor she forgot the supper hour, and being ordered upon her return to the kitchen to make her meal there of bread and milk, she said to her aunt who expected tears and pouting, "Oh, I am so glad you did it because I am so fond of bread and milk." Not a harsh treatment, and there were many of them at first, but that she imagined some kindly motive back of it and gave it a grateful thought.

Her first convert was the housemaid, who used to look forward with dread to the weekly wash day and face Monday in a surly mood. It was not long before our little glad girl had Nancy feeling gladder on Monday morning than on any other morning, because there was not another wash day for a whole week; and soon she had her glad that her name was not Hepsibah but Nancy, at which name the latter had been disgruntled. One day when Nancy remonstratingly said to her: "Sure, there is nothing in a funeral to be glad about," Pollyanna promptly answered, "Well, we can be glad it isn't ours." To the gardener, who complained to her that he was bent half over with rheumatism, she also taught the glad game by telling him that being bent half over he ought to be glad that he saved one-half the stooping when he did his weeding."

Near her home in a palatial mansion

lived an elderly bachelor, a sullen recluse. The more he rebuffed her, the cheerier she was and the oftener she went to see him because no one else did. In her innocence and pity she attributed his lack of courtesy to some secret sorrow, and therefore she longed all the more to teach him the glad game. She did teach it to him, and he learned it, though it was hard work at first. When he broke his leg, it was not easy to get him to be glad that but one leg was broken, and admit it would have been far worse if his legs had been as numerous as those of a centipede and he had fractured all of them. Her sunshiny disposition succeeded at last in getting him to love the sunshine, open the blinds, pull up the curtains, and open his heart to the world. He wanted to adopt her, but failing in this, he adopted a little orphan boy . . .

Soon the leading physician in town found it necessary to prescribe her as he would some medicine. "That little girl," he said, "is better than a six-quart bottle of tonic. If anyone can take a grouch out of a person it is she; a dose of Pollyanna is more curative than a store full of drugs." But the greatest miracle which the glad game worked was the transformation effected in the character of her prim, puritan aunt. She who had accepted Pollyanna in her home as a matter of stern family duty, developed under her little niece's treatment a heart that fairly overran with affection. Soon Pollyanna was taken out of her bare attic room to a beautifully papered, pictured, carpeted, and furnished room on her aunt's floor. And so the good she did reacted upon herself.

The story is fiction, but it is based upon facts rooted in cosmic law. What that little girl did with respect to the people in her environment, we as students of the Rosicrucian teachings can and ought to do in our own individual spheres, both in regard to the matters which pertain to intercourse with our relatives and immediate associates and respect to the world at large.

As regards its application to war in general, instead of being gloomy at defeat or appalled at catastrophes recorded in sensational newspaper headlines, instead of adding our gloom, hate, and malice to the similar feelings engendered by others, can we not find a bright side even in such a seemingly overwhelming calamity? Surely there is reason to rejoice exceedingly in the thoughts of self-sacrifice which prompted so many noble men to give up their work in the world, their large incomes, and their comfortable homes for the sake of what to them was an ideal to make the world better for those who came after them, for they could not help realizing that they might never come back to enjoy the fruits themselves. Can we not rejoice likewise that many noble women, nurtured in ease and comfort, left their homes and friends for the arduous work of nursing and caring for the wounded? Throughout all there was a spirit of altruism, shared by those who though forced by circumstances to stay at home still put in their time knitting and working for those who had to bear the brunt of battle.

Great are the birth pangs by which altruism is being born in millions of hearts, but through the superlative suffering of the late war humanity will become gentler, nobler, and better than ever before. If we can only take this view of the recent suffering and sorrow, if we can only teach others to look to the future blessings which must accrue through this pain and suffering, we shall ourselves be better qualified to help others do the same.

In this manner we can imitate Pollyanna, and if we are only sufficiently sincere, our views will spread and take root in other hearts; then because thoughts are things and good thoughts are more powerful than evil since they are in harmony with the trend of evolution, the day will soon come when we shall be able to gain the ascendancy and help establish permanent peace.

(To be continued)

Studies in the Cosmo-Conception

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

Meditation

(Continued)

Q. What becomes of the boards and planks we visualize in meditation?

A. Some of the wood is selected to form part of a building but the best of it is taken to a furniture factory and put into a kiln where it is dried by steam so that it will not shrink after it has been made into furniture.

Q. How is it made into furniture?

A. It is taken out and put through a great planing machine with many sharp knives which makes it smooth. Next it is sawn off into different lengths and glued together to form table-tops. The legs are turned from thicker pieces and set into the frame which supports the top; then the whole article is smoothed again with sandpaper, varnished and polished, thus completing the table in every respect.

Q. Does this complete the visualizing process in regard to our table.

A. No, we must "see" it sent out, with other furniture, to the store where we bought it, and we follow it as it is carted from that place to our home and left in our dining room.

Q. Besides the practical benefit of knowledge so gained, what advantage toward spiritual development would such detailed visualization provide?

A. Not only does it train our minds to obey us but it develops the indispensable power of Will.

Q. What is the next step for the aspirant?

A. Observation. One of the most important aids to the aspirant in his efforts is observation. Most people go through life blindfolded. Of them it is literally true that they "have eyes, and see not; . . . have ears, and hear not."

The majority of humanity are deplorably lacking in observation.

Q. How important is good eyesight in observation?

A. It is very important to one aspiring to the higher life that he be able to see all things about him in clear, definite outlines and in full detail.

Q. How is this faculty then used?

A. When the aspirant has attended to his eyesight he should systematically observe everything and everybody, drawing conclusions from actions, to cultivate the faculty of logical reasoning. Logic is the safest guide in any world.

Q. Might not such practice develop criticising tendencies?

A. While practicing this method of observation it should always be kept in mind that it must be used only to gather facts and not for purposes of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes good and bad alike without aiming at any higher attainment, is an ulcer on the character.

Q. When may we rightly criticize?

A. Remembering the parable of the mote and the beam, we should turn our most unsparing criticism toward ourselves. None is so perfect that there is no room for improvement. The more blameless the man the less prone he is to find fault with another. If we point out faults and suggest ways for improvement it must be done without personal feeling. We must always seek the good which is hidden in everything. The cultivation of this attitude of discrimination is **particularly important.**

Reference; *Cosmo-Conception*, 491-493.

WESTERN WISDOM BIBLE STUDY

The New Relationships

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak unto thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

—Matthew 12:46-50.

Here Christ Jesus teaches the lesson of right human relationships based on the essential oneness of all living things.

Prior to the coming of Christ as indwelling Planetary Spirit of the Earth, the idea of separateness held sway—separateness of individuals, of families, of clans and tribes, and of nations. Conflicting interests growing out of this selfishness and feeling of separateness led to the wars and bloodshed that exist even to the present time. But as stated in *The Rosicrucian Cosmo-Conception*:

“Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Race and Family Spirits, and to unite the human family in One Universal Brotherhood.

“He taught that ‘Abraham’s seed’ referred to the *bodies* only, and called their attention to the fact that before Abraham lived (the) ‘I’—the Ego—was in existence. The threefold individual Spirit had its being long before all tribes and races, and it will remain when they have passed away and even the memory of them is no more.

“The threefold Spirit in man, the

Ego, is the God within, whom the personal, bodily man must learn to follow. Therefore did Christ say that, to be His disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within. He calls upon man to exercise his prerogative as an individual and rise above family, tribe, and nation. Not that he is to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with part and must recognize an equal kinship with *all* the world. That is the ideal given to mankind by Christ.”

“There is much foolish, even dangerous talk of giving up the Self to the Not-Self; only when we have cultivated a ‘Self’ can we sacrifice ourselves and give up the *Self* to the *WHOLE*. So long as we can only love our own family or nation we are incapable of loving others. We are bound by the tie of kin and country. When we have burst the tie of blood and *asserted ourselves* and become self-sufficient may we become unselfish helpers of humanity. When a man has reached that stage he will find that, instead of having lost his own family, he has gained all the families in the world, for they will have become his sisters and brothers, his fathers and mothers to care for and help.”

Family relationships will continue for centuries to come, but already the tie of blood is becoming less binding among the most advanced peoples of the world. Each year, as the unifying power of the Christ becomes stronger and urges all humanity toward the higher ideals of selflessness and service to others, there is an increase in the number of those who recognize the unity of each with all and strive to live as brothers to all other humans. Through the great Love Power of Christ Universal Brotherhood is being accomplished.



TODAY'S SCIENCE

Isotopes and the Hazards of Radiation

DR. GERALD WENDT

(Continued)

PRECISELY the same source of danger arises when the atomic bomb is exploded, except that in that case the radio-active atoms are very finely blown throughout many cubic miles of the thin stratosphere. There are many millions of cubic miles of air above the earth and the dispersion by the bomb itself, by heat and by winds, is so great that the concentration of radio-active material in the air is almost vanishing small. But it can be detected by sensitive instruments. It is thus that the explosion of an atomic bomb can be detected on the other side of the earth.

There is no doubt, however, that the slow accumulation of radio-active material from successive bombs and especially from hydrogen bombs, which are thousands of times as powerful as uranium bombs, would eventually produce concentrations of radio-active materials in the air that would harmfully affect all living things. In September, 1954, Dr. E. D. Adrian, President of the British Association for the Advancement of Science, warned that "we must face the possibility that repeated atomic explosions will lead to a degree of general radio-activity which no one can tolerate or escape."

It is not now possible to estimate whether this point will be reached after the explosion of a hundred atomic bombs or after a few thousand. Experts agree that the two score of bombs that have been exploded up to now have done no

harm. The one exception was one hydrogen bomb exploded over the Pacific which did shower radio-active dust over a much larger area than had been expected and caused burns on 23 unfortunate Japanese fishermen, of whom one has since died. Their boat, the "Fukuryu Maru," was between 70 and 90 miles from the center of the explosion. Such danger from the explosion itself, is, however, enormously greater than from the isotopes dispersed at great heights and over a wide area.

Nevertheless, the radiation hazard needs more careful study and on a motion of the Japanese delegation at the Montevideo General Conference in December, UNESCO was authorized to cooperate with the World Health Organization (WHO) in studying protection against the effects of radio-activity on life in general.

The sterilization of meat and vegetables by intense rays from powerful isotopes, though technically possible, is still too expensive. The use of isotopes for sterilization will come first in the case of more valuable materials such as penicillin and other antibiotics. These drugs are injected or used internally and so must be completely free of all bacteria or other infections, yet they cannot usually be heated or boiled to sterilize them. The vials containing the drug can be briefly exposed to an intense radiation equal to many kilograms of radium and can thus be safely and completely sterilized in the cold.

Another use was recently demonstrated by Admiral Lewis Strauss,

Chairman of the U. S. Atomic Energy Commission, who carried with him a small box weighing about 20 pounds, light enough to be carried on a battlefield, but which gives sufficiently intense gamma radiation to equal that of a powerful X-ray machine without using any machinery of power supply. The isotopic rays from the portable container can be used as X-rays, to detect flaws in metal and in machinery or to make examinations of persons injured in accidents, for instance.

Where no intense radiation is demanded the isotopes are already cheap enough to be in industrial use. Large quantities are available, for instance, to stimulate the luminosity of fluorescent materials, hence to replace expensive radium in luminous watch and clock dials and on advertising signs.

An isotope of strontium is being used by the U. S. Navy on many thousands of self-luminous markers which are twice as bright at night as a sheet of white paper in full moonlight and may be had in almost any color except deep red. Here the crystalline material is stimulated to luminosity by the rays given off by the strontium, which decreases in strength at so slow a rate that the markers remain luminous for a score of years or more.

Another application is in the ordinary fluorescent tube. When isotopes are mixed with the luminous material they increase the conductivity of the air in the tube so that it requires less voltage to start the lamp and it starts much more quickly. A similar use is made of a tube of such materials weakly radioactive, where there is danger of sparks from static electricity. The faint rays make the air a sufficient conductor of electricity so that static does not accumulate.

A typical industrial use of the rays from these radio-active materials is in the automatic control of the production of thin sheets of paper or plastic, or the metal for making tin cans. As the sheet leaves the rollers which squeeze

it to the desired thickness, it passes through an instrument that holds a small amount of radio-active material under the sheet and holds a detecting instrument such as a Geiger counter, over the sheet. The rays penetrate the sheet and are received and detected on the other side.

But if the sheet for some reason becomes either thinner or thicker than is desired, the amount of radiation received by the detecting instrument instantly increases or decreases as a result, because it is partly absorbed in the sheet. Thus the instrument is a constant and automatic inspector of the thickness and it can easily be adjusted to regulate the rollers and correct the error so as to produce a sheet of uniform thickness.

A suggestion of things to come was given by the Radio Corporation of America in a recent demonstration of a small electric battery which uses the actual power of the electrons that are continuously emitted from about half a milligram of radio-active strontium, amplifies them in a modern "translator," and thus achieves enough power to work a telegraph relay or work a telephone transmitter. Thus the tiny battery gives a current of five micro-amperes and one-fifth of a volt. Small as it is, it is the first practicable conversion of atomic energy directly into electricity without the use of heat.—UNESCO *Courier*, March, 1955.

(To be continued)

*O, beware my lord, of jealousy;
It is the green-eyed monster which doth
mock
The meat it feeds on
Good heaven, the souls of all my tribe
defend
From jealousy!
Trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ.*

—Iago in *Othello*.



The Moon and Your Health

HOWARD DALE HIXSON

ALTHOUGH the Moon is not a planet, and has no basic nature of its own, it exerts a very strong influence upon the individual's health. This is largely because it serves to focus the angelic forces, which promote gestation and growth, through the twelve signs of the zodiac. Also to be taken into consideration is the fact that, since it was thrown off from the Earth as a home for those who had crystallized or straggled in their evolution to such an extent that they could no longer remain on the mother planet, its effects are crystallizing. Thus the Moon has to do with both the birth and the death of the physical body.

The lunar body is symbolized by the half circle, which represents the soul. As reflector of the Sun, which rules the individuality, it has to do with the personality, that part of man's composite nature which is composed of the bodies and evolves during Earth life by means of experiences through sensation or feeling. As taught in the Western Wisdom Teachings, "the first germ of separate personality was implanted in the higher part of the desire body by the Lords of Mind in the latter part of the Moon Revolution of the Earth Period," and therefore the Moon has much to do with the desire body or emotional nature.

It is also taught in the Rosicrucian Teachings that the ancient alchemists

designated "the Angels from the Moon, which rules the saline tides of the sea," by the term "salt." "They had found that a certain amount of salt in the blood produces insanity, as best proven by the experiences of shipwrecked sailors who became lunatics when they drank water containing the lunar element *salt*. Thus also they established a connection between the Moon and mind."

As the Moon moves around the zodiac every month, it generates more vibratory patterns than any other astrological body. Not only does it reflect vibrations from the Sun and its position in a sign, but by passing over all the planets it brings into greater manifestation each planetary influence.

There are four phases of the Moon in connection with its relationship to the Sun's vibrations (new, first quarter, second quarter, and full), but these four phases also have a connection with the vibration of each planet. These can be very important factors in the matter of health. Furthermore, the Moon also transits the natal and progressed horoscopes every month. It stimulates by aspects to each one of these positions, and also activates the affairs ruled by the house through which it travels. Counting only the four cardinal points of its cycle, or the beginning of each phase, the Moon makes thirty-six such aspects to the transiting bodies, a simi-

lar number to the natal positions, and also to the progressed positions. In addition, there should be taken into consideration the lunar aspects to the Ascendant and to the Moon's own natal position.

A slow moving aspect, as between major planets, may be operative only in a general way, but the Moon in traveling across the planets involved will bring a definite step of the bigger picture into manifestation. By its more rapid travel it may create a larger climax by a succession of aspects of a similar nature. For example, Jupiter and Saturn may be generally square in the heavens, yet several degrees from being exact. The Moon, by squaring first one planet and then the other within a few hours, will bring into concrete expression some of the square indications.

Since most of humanity at present are more responsive to the personality than to the individuality or Ego, they are more affected by the Moon's vibrations than by those of the Sun. The majority of people are entirely unaware of this fact, and to become aware of it is the first necessary step toward reversing the condition. Then comes the awakening and the struggle to master the personality or lower self. This involves the breaking up of old habits of feeling and thinking, which is nearly always accompanied by ill health. For one on the spiritual path such illness is the mark of a step up into a higher state of consciousness.

Many students find it a helpful disciplinary exercise to note or write down their daily reactions to the Moon's travel. Unhappy moods always put a strain on the bodies, and by astrologically charting such moods, one can know in advance when they are going to be repeated and can thus be prepared to make special effort toward a better reaction each time.

The Moon is considered feminine, ruling gestation, the female functions, the uterus, and the ovaries. It also rules the

synovial fluid, the esophagus, the stomach, the lymphatic glands, the sympathetic nervous system, the left eye in the male and the right eye in the female, and the instinctual mind.

The Moon has an indirect as well as a direct bearing upon health. Although an individual may have progressed on the spiritual path sufficiently to have attained a great degree of self-mastery, he is likely still to be working to some extent, at least, with other people who are still very much under the influence of the Moon's vibrations. This association will of course require adjustments in daily dealings and thus is likely to put a strain on the individual's bodies. Herein is particular need for keeping control of one's emotions and desires—to keep calm and poised.

If the Moon is weak or afflicted at birth, there is need for the native to build up the resistance and keep it at a high level. If the individual is born at night and the Moon is above the horizon, the functions may be in better order and under less pressure from the changing vibrations.

In its natal position the Moon takes on the nature of the planet ruling the sign it is in. Thus, in a Mars sign (Aries or Scorpio), it takes on a martial quality, and since it does not blend well with Mars (fire), the result is apt to be considerable tension—mental when in Aries, and emotional when in its fall in Scorpio. Such tension is often the basic factor in various illnesses.

In a Venusian sign (Taurus, where it is exalted, or Libra), it generally expresses harmoniously, and its adverse aspects are not so effective because of its pleasant blending with Venus.

In the Mercurial signs, Gemini and Virgo, the lunar orb is very well placed and increases greatly one's interests in mental endeavor and expression. It may put a nervous strain on the individual if adversely aspected, but there is the likelihood that the native will study or

read along lines that will help him in maintaining good health.

The Moon in good aspect to Mercury is very important for mental health and efficiency. In the horoscopes of people who are leaders, these bodies are brought out prominently in some combination or configuration, and the most powerful minds, particularly in regard to the memory, have them in favorable aspect to each other.

It may be noted that sometimes a brilliant individual will, under stress of adverse progressions, break down mentally. Upon investigation it will be found that such a person had one of the mental indicators extremely powerful, which kept people from realizing that the other indicator was very weak and did not give support. If adverse vibrations affected the weak body it might not be so noticeable. But if adverse vibrations attacked the source of his brilliance, or temporarily blocked it from expression, the individual would have nothing to fall back on and his mental weakness would become evident.

Many people, and especially men, who have the natal Moon in Virgo, are called upon to help women in ill health. This may begin with the ill health of the mother, and later continue with the ill health of the wife. Since Virgo shares rulership with Cancer over foods, the Moon in this sign may also turn the attention to expression in professions that work with the public's health or through the products of food, diet, or medicine.

In its own sign, Cancer, the Moon takes on increased strength, and this can be a great help in health matters. In Leo, much depends upon the aspect to the Sun. In general, the Moon does not blend well with the fire signs, since they are the opposite of its watery nature. When in Sagittarius it indicates that the native may bring ill health upon himself through the scattering of his forces or the wasting of his energies.

The Moon is in its detriment in Cap-

ricorn, being incompatible with the sign and its ruler, Saturn. When in this position, the environmental and climatic conditions are apt to have a strong effect on the health and even upon professional position. There should be a definite health program in the individual's life. The Moon in Aquarius, though increasing the nerve sensitiveness, can be quite harmonious for health. It is also generally good in the watery sign, Pisces, though its negative nature may be enhanced unless strongly expected.

As the Moon repeats its travel each month, it has rulership over the general personal habits, and this can be built up to either a detrimental or constructive nature, according to whether the native is ruling and directing this function or is ruled by it.

This same monthly repetition is more physically noticeable in the female function and menses, but also regulates the period of gestation, the course of diseases, crises in disease and emotional peaks. The latter monthly reactions and

Horoscopes for Subscribers' Children

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ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this magazine.

moods are just as active in men as in women, though the public has not been educated to recognize this.

The Moon has influence over the first half of life generally. By the time the native has reached middle life he should have profited enough by his experiences to be able to take over the command of his reactions—to direct the personality with his will.

More power is expressed by the Moon when it is in the lunar half of the signs. This is the last fifteen degrees of Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. It is stronger in the first or lunar half of the negative signs: Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces.

ASPECTS

An intensive study of the influences of the angle of incidence of the planetary rays as recorded by various astrologers seems to reveal these truths:

The opposition is separative. It signifies a tearing apart, but it is adjustive. It offers an alternative of two forces; if we are strong enough we may blend and retain the best of the influences of both planets. It signifies the completion of a half cycle. Under the influence of an opposition one may become very sensual and later have to purify himself by the fires of remorse (the force of repulsion in the lower Desire World), or he may attune himself to the nobler impulses and thus get a new impetus for the latter half of the cycle. Or, the soul who is far along in the scheme of evolution may consciously and scientifically work with the laws of attraction and repulsion and literally "take heaven by storm" by assimilating all the lessons of the entire cycle by the end of the first half cycle. But this latter process must not be understood to mean "ruling one's stars"; it is only working scientifically with them, which we must first learn to do before we can actually rule them.

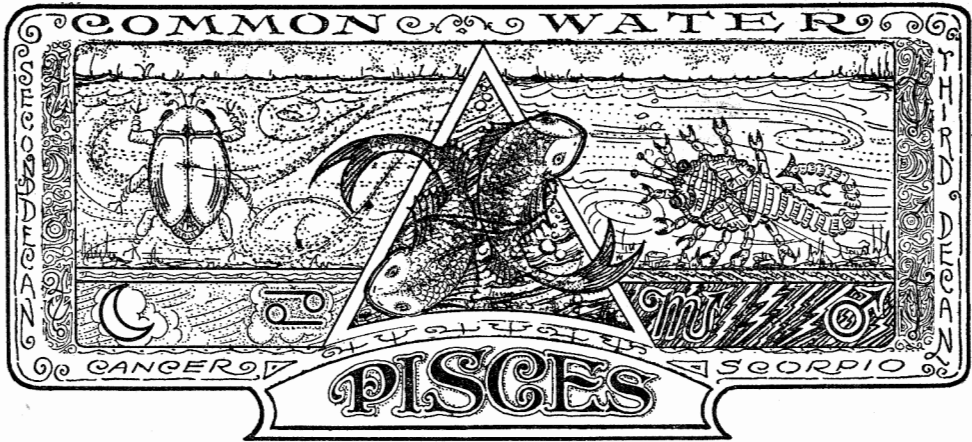
The square aspect is disintegrative,

destructive; but like the opposition it is also adjustive. It will tolerate only that which is perfect. From the lowest in evolution to the more advanced of our leaders it shows no favoritism. Just as man must remain on the cyclic rounds of death and rebirth until he learns to create a perfect body, so must he remain under the destructive influence of the square until all that is imperfect is rejected and disintegrated and only the perfect is left. So it may be seen that while the square is destructive as regards the imperfect, it is at the same time constructive in the very highest sense because it is building a superstructure from the extracted essence of the disintegrated evil.

The square works on the physical body in a more or less vandalistic way and so deserves to be looked upon as destructive. But when we realize that from the disintegrated elements there is derived the essence of the lessons that were therein contained, then are we able to realize that the square is *adjustive*. On the physical plane it is disintegrative, destructive. On the spiritual plane it is selective, creative, and constructive. It is more radical in its adjustive qualities than the opposition.

The sextile is harmonizing but less discriminating than the trine. By some astrologers it is thought to be more powerful than the trine, and if figured solely from the mathematical angle it might be logical to assume it the stronger of the two. . . However, when we consider the cosmic influence of the configurations we shall see why the sextile is inferior in strength to the trine aspect. From the cosmic point of view the sextile and trine are in harmony with mystic development, and work under etheric laws and upon the vital body; while the square and opposition are mileposts on the path of occult development and work with the laws of attraction and repulsion in the Desire World and upon the desire body.

—J. Darwin Magee in RAYS FROM THE
ROSE CROSS, September, 1929.



The Children of Pisces, 1956

Birthdays: February 20 to March 21

PISCES is a dual sign, symbolized by two fish trying to escape a bond existing between them. It is also the common-water sign, which indicates flexible emotions. Often an outer calm may belie the ceaseless struggle within—a struggle between hope and fear, faith and reason, the Spirit and the flesh, the memories of the past and the dreams of the future.

Piscean children are extremely impressionable and imaginative, and for that reason should be brought up in clean, peaceful, and harmonious surroundings. As a rule, they are affectionate and easy to control, but should be trained to exercise the will so that they do not become tools for the more designing and dominating.

Perhaps more than the natives of any other sign, the Pisceans, ruled by Neptune, planet of spirituality, are inclined to live in another world than this material, mundane sphere. They are dreamers and aspire to the spiritual heights when the positive side of the sign is most in evidence. They may also be moody, inconsistent, and lacking in conviction and intensity.

Ineffectual and unhappy when func-

tioning solely on a personal or materialistic level, they can become surprisingly capable and creative when, true to their inner promptings, they lead a simple, charitable, and meditative life, expecting little, giving much, thoughtful of the needy and true to their interior Light.

Music, acting (particularly in the movies and television), writing, dancing, and social service work are all professions which attract the natives of Pisces.

We find that all during this solar month Pluto conjuncts Jupiter, trines Neptune, and squares Saturn. In addition, Uranus trines Saturn, and squares Neptune, bringing to bear some very powerful and differing planetary vibrations. The trine of Pluto and Jupiter to Neptune indicates an inspirational, mystical nature, along with success in occult orders. Consciousness during the sleeping hours is probable. The square of Pluto and Jupiter to Saturn suggests the need of cultivating a positive, decisive attitude, trusting others, and realizing the power of the God within. The trine of Uranus to Saturn favors a public career in an official capacity, giving ambition, determination, power of concentration, and the ability to ex-

ercise authority, plan, and systematize. The intuition is strengthened, and the mind is both mechanical and ingenious. Uranus square Neptune indicates that the native needs to strive toward frankness and honesty in all dealings with others, and also to cultivate a positive attitude, avoiding all negative psychic phenomena.

From February 20 to March 1, the Sun squares Saturn, lowering the resistive power and providing opportunities for learning unselfishness, cheerfulness, and sociability.

The Sun also opposes Jupiter as the solar month begins, but continues only through the 24th. Children with this aspect may be inclined to like the "good things of life" too much and prone to extravagance and display. They should be given special training in self-restraint, thrift, and honesty.

From February 20 to 27, the Sun sextiles Mars and trines Neptune, giving much physical energy and vitality, as well as courage, determination, and a strong will. The spiritual vibrations in the aura are intensified and the native has talent as an inspirational musician.

Mercury sextiles Saturn from February 20 to 24, denoting depth of mind and the power of concentration. There is good reasoning ability, forethought, persistence, and diplomacy.

On February 20 and 21, Mercury opposes Uranus, suggesting the need of cultivating poise, kindness, and moderation.

Mercury squares Neptune on February 20, 21, and 22, calling for stress on exercise of the memory, clear, straight thinking, and positive, constructive action.

From February 20 to 29, Jupiter trines Mars, giving a nature that is sincere, straightforward, and honest. There is much constructive ability and ingenuity, as well as good earning capacity. Popularity, travel, and health are all favored.

Jupiter also trines Neptune as the solar month opens, and continues until

March 8. This gives an inspirational, mystical nature, and probable occult experiences. Consciousness on the invisible planes during sleep is favored.

From February 20 to March 9, Mars sextiles Neptune, intensifying the emotional nature and inclining one toward the study of occultism or mysticism. This aspect can aid one substantially in penetrating the invisible worlds in a conscious manner.

Venus trines Jupiter from February 27 to March 8, favoring wealth, health, a successful marriage, and social prestige. The native is optimistic, jovial, generous and philanthropic, as well as fond of travel and the social side of life. Talent for music is also favored.

From March 1 to 11, Venus squares Uranus, indicating lessons to be learned in attaining a balanced personality, particularly in regard to the opposite sex. High moral standards should be instilled in these children.

Venus squares Neptune from March 3 to 13, denoting the need for training in strict honesty in personal relations. Speculation should be avoided.

From March 3 to 11, Mercury opposes Jupiter, suggesting that the parents of these children stress direct, positive thinking and action in their early years. Opportunities for learning lessons in punctuality and trustworthiness are apt to be provided by this configuration.

Venus trines Mars from March 5 to 21, indicating an ambitious, aspiring, and adventurous nature, demonstrative in affection, and very fond of sports and pleasures. Health is favored and there is good earning capacity. However, a tendency toward extravagance should be curbed.

From March 6 to 21, Venus sextiles Mercury, making the native cheerful, companionable, and good-natured. Ability for music and poetry is indicated.

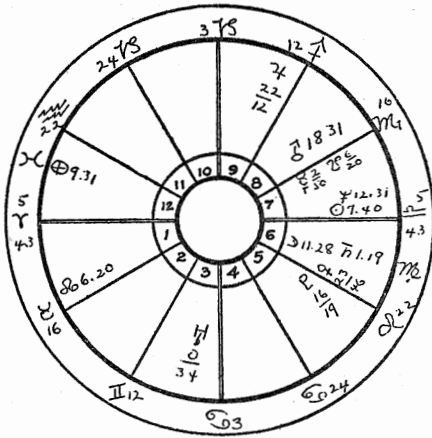
Mercury squares Saturn from March 8 to 16, suggesting the need for these children to cultivate cheerfulness, kindness, truthfulness, and unselfishness in general.

Reading for a Subscriber's Child

GLORIA B.

Born September 30, 1948, 6:00 P.M.

Latitude 41 N., Longitude 81 W.



With the Sun, Neptune, and Uranus in cardinal signs, the Moon, Saturn, and Jupiter in common signs, Mars, Mercury, Venus, and Pluto in fixed signs, and cardinal signs on the angles, this chart shows a fair balance of the active, flexible, and fixed influences. There is also a fair distribution of planets in the triplicities, with the vital Aries ASC emphasizing the fiery element.

The Sun in Libra in the 7th conjuncts Neptune, sextiles Pluto in Leo in the 5th, and squares Uranus in Cancer in the 3rd, indicating an individual who is ardent and enthusiastic in her activities, but who needs to cultivate composure, reliability, respect for the conventions, and a positive, independent attitude in regard to all psychic matters. Marriage will no doubt be very important to this native, and will offer opportunities for learning unselfishness and faithfulness.

The Moon in Virgo in the sixth sextiles Mercury in Scorpio in the 7th, Mars in Scorpio in the 8th, and Uranus in Cancer in the 3rd. This gives a keen mind and retentive memory, an interest in science, dietetics, and the occult, and a desire to excel. The sex-

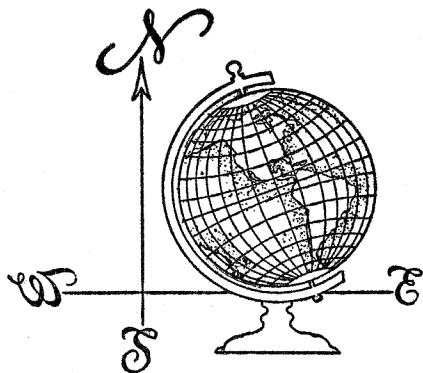
tile to Uranus is distant but sufficient to give a tendency toward originality, a vivid imagination, and a strong intuition. The sextile to Mars adds to the vitality and endurance, and gives resourcefulness and constructiveness.

Mercury in Scorpio, besides its sextile to the Moon, conjuncts the Dragon's Tail, sextiles Saturn in Virgo in the 6th, and trines Uranus. This is an excellent configuration for the mental qualities: keenness, depth of thought, power of concentration, retentive memory, progressiveness, originality, and intuitiveness. Literary and scientific pursuits are favored.

Mars in Scorpio in the 8th sextiles Neptune and squares Venus in Leo in the 6th. This is a very powerful configuration, mentally and emotionally, and suggests that it would be well to begin early in guiding this child's thoughts and feelings into unselfish, constructive channels. The study of mysticism, stressing the power of kindness and helpfulness to others, can be of inestimable value in orienting her energies.

Venus in Leo "is compounding love," and its trine to Jupiter in Sagittarius in the 9th "is one of the best signs of success and general good fortune." There is a very tender, loving, and loyal side to this child's nature, but the square of Venus to Mars in Scorpio is a warning to her parents to see that her affections are well-placed and kept under control. The unafflicted Jupiter in Sagittarius in the 9th indicates pleasant journeys, perhaps into distant countries.

With such excellent mental faculties, this child will be able to do well in any mental occupation. However, for a vocation, she will probably be most strongly attracted to science and diet. Learning to bring her personality under the control of her individuality will be her most important lesson in this life.



MONTHLY

News

INTERPRETED

Was the Name Shakespeare?

For some reason or other, a good many people have a hard time accepting the idea that Shakespeare's plays were written by Shakespeare. For years, the talents of Shakespearean scholars had to be directed to the repudiation of the theory that *A Midsummer Night's Dream*, *Macbeth*, and *King Henry IV* (Part I) were the work of Francis Bacon.

Now appears a new book by Calvin Hoffman—*The Murder of the Man Who Was "Shakespeare"* (Messner)—which advances the theory that the real Shakespeare was Christopher Marlowe. Like Bacon, Marlowe was a university man, and the thing common to all people who won't let Shakespeare be Shakespeare is the refusal to believe that an uneducated man could have written the erudite plays of Shakespeare.

Actually, according to Prof. Alfred Harbage, of Harvard, who reviewed Mr. Hoffman's book for *The New York Times*, "Shakespeare's plays are not learned. They were viewed as the reverse in their own day and for a century later."

According to Professor Harbage, the idea that Shakespeare's plays are too erudite to have been written by a man without an A.B. degree is explained by the fact that "the plays looked learned" to those of a later generation to which classical allusion was no longer a part of common speech.

Bacon, Marlowe or even the Earl of Rochester seems to such people more acceptable as the author of these magnificent plays. To a literary snob the existence of native genius is repulsive. To the majority, of course, Shakespeare remains Shakespeare.

—*Saturday Evening Post*, Aug. 20, 1955.

Those who try to account for genius in man or woman by the laws of hered-

ity and the educational advantages of just one Earth life, may find it hard to understand how the poorly educated William Shakespeare could be author of the immortal plays that bear his name. The believer in rebirth, however, finds no such difficulty, for he realizes that many sojourns in earthly temples have provided the experience and the power that make possible the flowering of that quality called genius, which lifts one person head and shoulders above others. The genius brings with him at birth the accumulated wisdom resulting from assiduous application to learning the lessons of Earth in previous lives, and from digesting, during the intervals spent in the heaven worlds, the experiences gained in physical bodies. What cannot be accounted for by ordinary standards, becomes understandable in the light of the Law of Rebirth. The genius has worked harder than the rest of us—that is the great secret.

Shakespeare belongs to the Golden Age of English literature, which has shed its light down the centuries until this day. In that productive era the Brothers of the Rosicrucian Order, who work particularly with Western civilization, foresaw the times of spiritual darkness ahead, and made preparation accordingly. They helped and inspired poets, playwrights, and other writers, and so influenced their works that the true wisdom should not perish entirely in the years of scientific materialism and spiritual unbelief that lay ahead. It is

said that the same Brother influenced both Shakespeare and Bacon. This probably has caused some people to think that the author of Bacon's Essays also wrote Shakespeare's plays. There is a timelessness in the works of Shakespeare. The cosmic wisdom in his great passages has helped keep alight the lamp of truth through the days of materialistic blindness.

There is revived interest in Shakespeare's plays at the present time. In the Western Hemisphere regular Shakespearean Festivals are now held at Stratford-on-Avon, Ontario, Canada, and at Stratford-on-Housatonic, Connecticut, U. S. A. Lawrence Langner, who with his wife conceived the idea for the Connecticut Festival, wrote: "It should serve as a beacon from the past to the future, illuminating the eternal verities of truth, beauty and poetic imagination."

Many of us humble citizens long to be of greater help in the world. For us another poet, Henry Longfellow, has a word of encouragement: "Lives of great men all remind us, we can make our lives sublime." If we really apply ourselves to learning the lessons life sets us, some day we, too, like the great Shakespeare, will be capable of really effective service to mankind.

Mission Amid the Ruins

It was during World War II that Mario Tirabassi had the vision which changed his destiny. Tirabassi, son of a well-to-do landowner in the mountains of Abruzzi, had been working in Rome as a government clerk. When refugees began pouring into the city he was appalled by their misery and gave up his job to volunteer as a hospital orderly. One night, leaning out a window for a breath of air, he heard groans coming up from the darkness. He hurried down and found a ragged old man, who mumbled that he had walked all the way from Cassino, where his family had been killed in an air raid. Tirabassi lifted the old man onto his back and carried him into the hospital.

On the way, Tirabassi says, there was a sudden brightness, and a young girl all in white floated toward him, bidding him have no fear, for he had been chosen to help the friendless, the homeless, the roofless, the uprooted. To this work, she said, he must dedicate his life.

When this vision appeared to him Tirabassi was in his late 20's. Some 5000 nights have since passed. On every one of them Mario Tirabassi has gone out into the stony silences of darkened Rome carrying packs and bundles stuffed with clothes, bread, cheese, ham, shoes, socks, blankets for the lost human beings no one else has bothered to find. By day he is out trying to find jobs for them; getting them admitted to hospitals, homes, asylums; sending some to their distant villages; persuading the authorities that lack of a legal residence, or even a roof, does not strike a man from the roll of humanity.

For several years Tirabassi bore all the cost of his good works himself, spending most of his small income from the family acres. But gradually, as more and more Romans began to hear about him, help trickled in from others, often anonymous, always unsolicited.

What impresses Tirabassi's companions most is the deeply religious, uncomplicated, early-Christian spirit in which he goes about his work. Tirabassi does not give from a mere sense of duty. When he gives it is as if he said: "With all my heart I thank you for the joy this brings to me."

—*Reader's Digest*, Nov., 1955.

In this period of bigness and organization, in government, charitable and social activities, the spontaneous, kindly action of an individual such as Mario Tirabassi is refreshing and stimulating. The article, "Mission Amid the Ruins," which appeared in the November *Reader's Digest*, was condensed from *Jubilee*. It is worth while making an effort to read the whole article, for it deals with a side of the current scene often overshadowed by more spectacular events. The meaning and trend of the times cannot be rightly assessed just by following the political and international items.

Almost any day there may be found in the newspapers, if one takes the trouble to look carefully, reports of the activities of individuals who have been moved to go out and minister, simply and personally, to those "neighbors"

who have "fallen among thieves" and are wounded, helpless, and in need of care. These good Samaritans do not wait until they have collected a "fund," or ample supplies, but begin with what they have. They give themselves and whatever they have available, and in a seemingly miraculous manner helpers and necessary materials are attracted to carry on the work.

The call came to Mario Tirabassi in a vision; to others it is a prompting of an inner voice, or a simple response to a visualized need. In all cases, it is the Christ Love calling, and the heart of the individual answering the call to service. It is the essence of true Christianity—the religion of love in action. It is the simple kindness in word and deed, given by one human being to another, that is the hope of a world grown weary of the complicated, mechanical instruments of destruction and hurtfulness which it has devised, and seeking a way to establish friendship among all peoples.

Rivalry with a Difference

For years Egyptians had dreamed of building a great new dam across the Nile River near the site of the present Aswan reservoir, 400 miles south of Cairo. Its purpose would be to capture the Nile's floodwaters and disperse them over vast areas of arid desert. The project called for construction of the world's largest dam, 365 feet high, more than three miles across, and nearly half a mile thick at its granite base.

In 1953 the World Bank took an interest. The project was pronounced feasible. The main rub was how to finance the staggering cost: \$1.3 billion—roughly \$600 million for the dam and electric installations, the remainder for irrigation, flood, and erosion control, and compensation to the dispossessed, including 12,700 inhabitants of the Sudanese town of Wadi Halfa. The World Bank's loan limit was \$200 million.

Late last summer, shortly after its canons-for-cotton deal with Cairo, Russia dramatically offered the equivalent of \$600 million in technical assistance and equip-

ment for the dam's construction. The interest: 2 per cent, payable in cotton and rice. Although the World Bank could come nowhere near these terms, Nasser realized that acceptance of the Red offer would perhaps tie his nation's economy to the Soviet bloc for years to come. He sent Al Kaysouni to Washington with an ultimatum: Either the West must come through by January 1 or Egypt would accept the Soviet bid.

Last week, prodded on by an anxious State Department, the World Bank cleared final conditions for a \$200 million loan. Things had progressed far enough for the U. S. and Britain jointly to offer Egypt \$70 million to start work. Congress will be asked to grant \$144 million more. Britain will release another \$86 million of Egypt's blocked sterling. The remaining \$800 million will be put up in later years.

The West had won a resounding diplomatic victory in an area where until now everything had been going Russia's way.

—*Newsweek*, Dec. 26, 1955.

"Moscow continues to rival the U. S. Point program . . . We can rejoice to see nations competing with aid rather than arms," says "World News Sheet for Those Who Pray."

At first sight it may seem that what is done in sharp rivalry, not in kindness, cannot result in much good in the world. Yet, from another viewpoint, we see that it can at least speed up construction in countries like Egypt, which need assistance with their material development. The struggle for power between the U.S.A. and the U.S.S.R. occupies the center of the world stage, but is by no means the whole of the scene. The Earth does not belong either to the Communist or the Western bloc, but to all its billions of inhabitants, who are all equally dear to the Creator.

There is in reality only one power—the Power of God. This power can be misused, but only for a time. As the rivalry between the great nations turns more from the military to the economic field, their energies will be enlisted in *getting done* those things that are needful for the general well being. Thus, by divine alchemy, evil will be gradually transmuted into good.

Readers' QUESTIONS

The Physical Body of Jesus

Question:

In connection with one of your questions, *Disappearance of Jesus' Body*, which appeared in the December, 1955, issue of the RAYS, may I ask how you explain the 39th verse of the 24th Chapter of St. Luke's Gospel: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Was that not the physical body of Jesus?

Answer:

As stated in the RAYS, the body of Jesus disintegrated after being put in the tomb and the physical atoms were soon scattered. However, the vital body still existed, and the Christ was able to materialize enough dense, physical matter to make it solid enough for anyone to "see" and touch. Max Heindel gave the following information on this subject:

"After the Resurrection the Christ at one time appeared among His disciples while they were in a locked room. They did not recognize Him at once and did not believe that His was a material body. But the vehicle in which He appeared was the vital body of Jesus, and it was possible for Him, as for anyone else capable of functioning in that vehicle, to draw matter of the chemical region around Himself and build a perfectly tangible, dense body in a moment. In order to convince them that He was as usual, He asked for something to eat and was given a piece of honeycomb and some fish. It is stated that he ate, but not that he ate the fish, and one who had been

brought up among strict vegetarians like the Essenes would not have eaten the fish any more than he would have eaten flesh if it had been set before him."

If you have not read the section dealing with the Bible (Section IV) in Volume 1 of *The Rosicrucian Philosophy in Questions and Answers*, we believe you would find much in it concerning interpretation of the Scriptures to interest you.

Mediumship and Its Dangers

Question:

Is mediumship dangerous? If so, why do not the mediums cease to allow themselves to be controlled?

Answer:

Where a person becomes the medium for a disembodied Spirit which enters the body, as in the case of the trance mediums, where it takes possession of this body and uses it as the owner might do, there is little if any harm done, provided the Spirit-control does not abuse his privilege. In fact, there are some cases where the Spirit-controls have a better idea of caring for a body than the owner himself, and may sometimes improve the health. However, Spirits of a high ethical nature do not usually control a medium. It is usually earthbound and low Spirits such as Indians and others of a like nature who obtain a control over mediumistic persons, and when in possession of the body they may use it to gratify their low passions for drink and sex. Thus they

cause a disturbance to the system and a deterioration of the instrument.

In the case of the materializing medium, we believe the influence is always injurious. The materializing Spirit entrances the victim and then draws the ether of the vital body out through the spleen, for the difference between the materializing medium and the ordinary person is the fact that the connection between the vital body and the dense body is exceedingly lax, so that it is possible to withdraw this vital body to a very great extent. The vital body is the vehicle whereby the solar currents which give us vitality are specialized. Deprived of the vitalizing principle, the body of the medium at the time of a materialization sometimes shrinks to almost one-half its usual size; the flesh becomes flabby and the spark of life burns very low. When the seance is over and the vital body replaced, the medium is awakened and in normal consciousness. He then experiences a feeling of the most terrible exhaustion and sometimes, unfortunately, resorts to drink to revive the vital forces. In that case, of course, the health will very soon suffer and the medium will become a total wreck. At any rate, mediumship should be avoided, for apart from this danger to the instrument there are other and far more serious considerations in connection with the more subtle bodies, and particularly in connection with the after-death state.

Unfortunately, the great majority of the mediums do not realize that there is danger in mediumship, and are so intrigued with the contact with the invisible worlds that they do not wish to discontinue this contact. They are particularly unaware of the enormous danger which threatens them after death. The desire body may then be appropriated by the Spirit-control. If they were to try to stop the influence of the Spirit-control while still here in the body, they would find that that entity has an exceedingly strong hold upon them, a control it is very difficult to

break, and they ought to realize that naturally when death brings them into the same world with these Spirit-controls the danger will be still greater.

Certain cases have been known where mediums have balked and tried to escape from the toils of the Spirit-control, but have failed to break the strong hold of that entity. They were helpless. Mediums have declared that they were almost irresistibly compelled by their Spirit-controls to commit suicide and murder; that they had begged and pleaded with the Spirit-controls to leave them alone, but without avail. Cases are known also where Spirit-controls have mercilessly dragged their victims out of bed in the middle of the night against their will and forced them to listen to their importunities. Only seldom does one hear that they have showed mercy, even in cases where illness required rest and recuperation.

Thus it will be seen that mediumship, once entered into, is not usually a matter of choice with the mediums; they lose the power to shut out Spirit-controls. While they do the bidding of their taskmasters and are docile, they may not feel the bit; but let one of them try to balk, and he or she will soon feel that the Spirit-control has both bit and spur, and is merciless in his use of them.

We might add that in spiritualistic seances where the sitters are negative, there is always a great danger. Anyone who is at all negatively inclined should carefully avoid spiritualistic seances, crystal gazing, and other methods of evoking Spirits. That is bad practice anyway, for those who have gone beyond have their work to do there and should not be brought back here. Anyone who maintains a positive attitude of mind, who asserts his individuality, will be able to keep all outsiders away. This, then, is what everyone should cultivate, and particularly anyone who is at all mediumistically inclined: a positive attitude of mind.



Superiority of Vegetarianism

GLEN M. SHUE

IT IS a common experience when discussing a vegetarian diet with a non-vegetarian for many arguments to arise that are not always founded in fact. These same arguments may be given to one's self when studying a philosophy that teaches vegetarianism and a decision must be made. Outside of certain illnesses where vegetable protein cannot be tolerated, such as celiac disease, there is no reason to think that a meat diet is superior to the vegetable.

Nutritionally speaking, one cannot deny that the protein of meat is more concentrated and complete than vegetable protein, with the exception of the soy bean, but because of this fact alone many non-vegetarians grossly overeat. Many people complain that they have to eat so much to get the necessary nutrients from a vegetable diet, but more often than not they eat more in order to obtain the desired full feeling as with the meat diet. They end up with all the disorders that accompany over-eating, and then complain about the doctors and medical care.

Perhaps the greatest difficulty to overcome is the taste problem. To most meat-eaters, food just does not taste right unless it is flavored with meat and accompanying salt and pepper, or a meal isn't complete without a meat dish.

In the light of the knowledge that one can do very well without meat, the problem becomes one of overcoming prejudice and habit; then cultivating, or rather becoming more sensitive to, the vegetable flavors. This may require new cooking techniques in order not to destroy the flavors. For example, some time ago I was urged to try cold extracted tea. I proceeded to put a couple of spoonfuls of loose orange pekoe tea in a pint or so of cold water and leave it in the refrigerator for six or seven hours. This should give practically pure flavor since the tannins and caffeine are only very slightly soluble in water at a temperature near freezing. I tried it and it is true. I found that I had never before really tasted tea flavor. The same difference is found between boiled and baked potatoes, or between boiled and drained vegetables and vegetables steamed in a minimum of water. Even such a simple thing as rice is hardly palatable when it is cooked to a sticky sodden lump. When a person becomes sensitive to the flavors of vegetables, meat will occupy the same position as did vegetables before, which in many cases is one approaching downright dislike.

Many people have become vegetarians by using meat-like dishes that look and taste like meat but do not contain meat.

Nutritionally this is quite satisfactory, but psychologically, or spiritually, it accomplishes little, since the person is still satisfying the desire for meat.

Many more people complain, as mentioned before, that they just can't get satisfied on vegetables. Such an attitude is probably largely due to habit—they expect a certain "load" in the stomach and they will eat until they get it. Along with this, many say they get hungry again an hour or so after eating. This simply indicates that the food has moved and the person no longer feels the "load" and so thinks himself hungry again. When the food moves on, it gives the organs connected with that part of digestion an opportunity to rest, which is very beneficial. Most people at one time or another have experienced an upset of some sort, where food was unable to pass along the intestinal tract in normal fashion and was retained in the stomach so long that it was finally thrown off violently, like a poison.

We most certainly do not live in a sterile atmosphere and as a result we consume with our food large quantities of bacteria, molds, and yeasts. Normally these are killed in the stomach by action of hydrochloric acid but in the absence of sufficient acid in the stomach they are incubated in our bodies in nearly ideal conditions and may multiply enormously, producing many waste products, some of which can be very poisonous. The most common occurrence as a result of this is the evolution of gases, with the accompanying distress, and less common but worse, dysentery.

What and how we eat is controlled basically by habits established by desires. Through knowledge that the vegetable diet is adequate we can break these habits. The non-vegetarian will ask: "What proof have you?" A definite answer has obviously bothered many people who have gone to considerable effort to demonstrate the superiority of the one or the other diet.

Hardinge and Stare have made an excellent comparative study of pure vege-

tarians, vegetarians, and non-vegetarians. A pure vegetarian is a person who excludes all foods of animal origin. The vegetarian uses milk and eggs, and of course the non-vegetarian has no limitations. The study was broken into groups of adults, adolescents, and pregnant women. The ages at the time of the study ranged from 14 to 80. A total of 200 people were included, of which 26 were pure vegetarians, 86 vegetarians, and 88 non-vegetarians. All subjects had voluntarily chosen the diet and had remained on it for a minimum of five years in the case of pure vegetarians and some of the pregnant women, and for life in all other cases. In addition to a dietary history a medical history was taken covering the health, past and present, with particular attention to disorders which might have some nutritional significance.

This record was also extended to the individuals' immediate families. A detailed record of the expectant mothers was made, including such items as change of weight, expected date of delivery, complicating illnesses, and previous history of births. After delivery a record was made of such details as infant and maternal weights, duration of labor, complications of labor, if any, and nursing. A thorough physical examination was made of each subject, including measurement of height, weight, and blood pressure. The presence of any pathological conditions which might be related to nutritional deficiencies was noted. The following blood analyses were carried out: cell volume, count of number of white and red cells, count of the number of different types of white cells, and the amount of the two blood proteins, albumin and globulin.

The results of this study indicate that although the dietary intake of nutrients varied widely, the average, with the exception of pure vegetarian adolescents, approximated or exceeded the amounts recommended by the National Research Council. There was no evi-

dence to indicate that the vegetarian diet was not fully adequate for expectant mothers. There were no significant differences between heights, weights, blood pressures, or any of the blood elements tested. Maternal histories were similar for both vegetarian and non-vegetarian. The pure vegetarians were found to weigh, on the average, 20 pounds less, which in no way seemed to be detrimental.

This study showed the diets to be fully equivalent—healthwise. Of course, the obvious question occurs—if the diets are equivalent, why change? It is less trouble to eat meat since it is a single well-balanced protein. Philosophically we know the reasons for the superiority of vegetarianism, but let's look again



just a little further and see if we have any physical reasons.

One of the problems of advancing age is "hardening of the arteries" which is primarily a lining of the arteries with a deposit of cholesterol much like the scale in an old water pipe. This "lining" appears to be correlated with a rising blood cholesterol level. We might restate it thus: aging usually is accompanied by a rising blood cholesterol and arteriosclerosis. In addition, it has been demonstrated that a high blood cholesterol level can cause the deposition. It is therefore of value to see if we can keep this level low. It has been demonstrated by many workers that the cholesterol level can be varied by the diet. The increase of cholesterol level is more closely correlated to the intake of animal fat than total fat. The cholesterol level of the pure vegetarian is lowest, the vegetarian next, and the non-vegetarian highest.

Another very excellent study concerning the vegetarian diet was made by

L. Mirone, again showing the meat-free diet to be adequate. The men in this study ranged from small to large (140 to 200 lbs.), and in occupation from teacher to laborer. The diet was low in chlorestrol and fat and though the blood cholesterol level was considered normal there was one interesting point: there appeared no apparent increase with increasing age.

This shows in a very precise manner at least one way in which the body "crystallizes" as a result of eating animal flesh and even, to a lesser degree, animal products.

The hardening arteries lead quite directly to many deaths due to heart failure and strokes. The heart pumps blood into the arteries, which normally expand, slightly absorbing the pressure, like a balloon when a puff of air is blown into it, and the subsequent elastic contraction pushes the blood on. A pressure reading for example of 120/80 would mean that the pump or puff causes a pressure of 120 and in the lag between it drops to 80. In hardened "unelastic" arteries the pump pressure at the heart of perhaps 200 or 300 is passed on throughout the body. The increased pressure does at least two things; one, previously low pressure areas, in the brain for example, may burst; or second, the heart itself may fail under the increased pumping pressure. The cholesterol deposits along the arteries also make excellent sites for a clot formation or thrombosis. These may occur anywhere, with the resultant deterioration of that part of the body cut off from a blood supply by the clot.

We find therefore that the vegetarian diet is superior to the meat diet, which leads to "crystallization," physically as well as spiritually. It must be thus, for if it were found that it was not superior physically it would cast serious doubt on the spiritual advantages. They "in truth" do not oppose each other. As it is so often stated, "As above—so below."



"The Mind's Construction"

*"There's no art
To find the mind's construction in the
face."*

—Duncan in *Macbeth*.

JUST as surely as the expression of the face shows the kind of thoughts one habitually thinks, so does the whole body reflect the general nature of those thoughts. Vibrant, radiant health bespeaks constructive thinking—thinking that is used to build, or add to the sum total of progress and harmony in the world. Such thinking is directed toward the betterment of all, not merely of one or a few, for one can never successfully lose sight of the fact that we are all one in God.

Looking for the good in every person we meet and in every situation about us is a high type of constructive thinking. Seeing the good and giving it thought and attention increases the good—builds a power unconquerable within the thinker. Thus we learn to "overcome evil with good" as taught in the Gospels.

The constructive attitude—constructive thinking—comes with a free action of the Spirit, while the lack of desire and effort to use the mind in the service of humanity indicates crystallization. Self-centeredness, always plainly indi-

cated by our thoughts and words, is an infallible sign of mental crystallization, which always manifests outwardly in some physical imbalance. The more one devotes his thought-power to the welfare of others, the more easily is he able to think constructively—in harmony with God's divine laws. The more constructively one thinks, the more does he manifest vibrant, radiant health.

* * * * *

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:

February 8—14—21—27

March 5—13—19—26

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

SHAKESPEARE

(Continued from page 106)

Shakespeare, the moral philosopher, teaches us that "the endeavor of this present breath" may make us "heirs of all eternity." He invites us to "buy terms divine in selling hours of dross." He teaches us that infinite love is nobler and more beautiful than lying lust. Like the inspired prophets of ancient Israel, he protects against that unaware and unjust condition of the world whereunder "the orphan pines while the oppressor feeds." Only understanding and high resolve can free man from the prison of his vices . . . "a peace above all earthly dignities; a still and quiet conscience."

In *The Merchant of Venice*, Shakespeare's Lorenzo utters these meaningful words:

How sweet the moonlight sleeps upon this bank!

Here we will sit, and let the sounds of music Creep in our ears: soft stillness and the night

Becomes the touches of sweet harmony. Sit, Jessica. Look how the floor of heaven Is thick inlaid with patines of bright gold: There's not the smallest orb which thou behold'st

But in his motion like an angel sings, Still quiring to the young-eyed cherubims; Such harmony is in immortal souls; But whilst this muddy vesture of decay Doth grossly close it in, we cannot hear it.

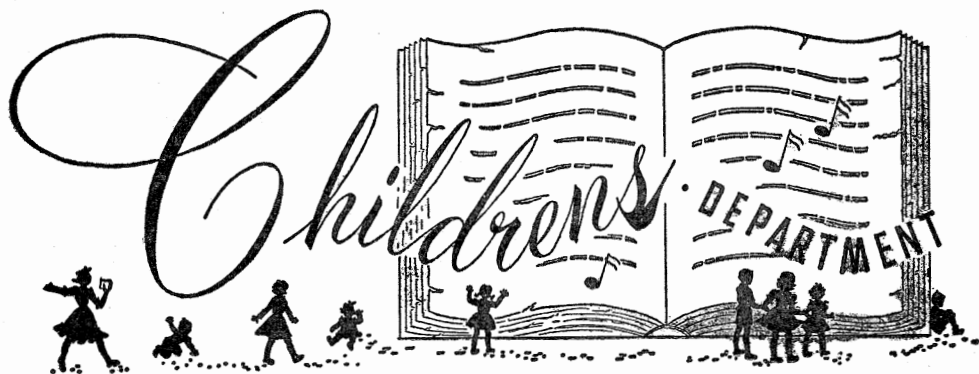
Keenly cognizant of the One Life, Shakespeare embraced all living beings with his universal love. His Melancholy Jacques says, in *As You Like It*:

(We) are mere usurpers, tyrants and what's worse,
To fright the animals and to kill them up
In their assign'd and native dwelling-place.

It was the crowning insight of Shakespeare, the moral philosopher, that the person who remains true to his own Self cannot be false to any other.

The mystery of Shakespeare's super-normal genius is best expressed in this eulogy by Matthew Arnold:

Others abide our question. Thou art free.
We ask and ask; thou smilest and art still,
Out-topping knowledge.



Pericles

AS retold by HELEN WAITE

IT WAS at Antioch that we first hear about Prince Pericles of Tyre. He went to the palace of King Antiochus there, hoping to win the King's daughter for his bride. First, however, the good Prince must solve a riddle.

We are not told the name of the King's daughter—only that she was considered very beautiful. It was but an outward beauty, however, for in her heart evil had come to live. The same evil lived also in her father, King Antiochus, and it was this that was hidden in the riddle which Pericles must solve before he could claim the Princess for his bride.

Prince Pericles met with King Antiochus and his daughter in a certain room of the palace at Antioch. There he was given the riddle. He solved it at once, and no longer could he love the King's daughter, having perceived the evil that lived in her and her father. Because Prince Pericles had discovered the evil in him, King Antiochus was very angry.

"He hath found the meaning of the riddle," he murmured fiercely to himself, "for which we mean to have his head."

Fearful of his danger, the good Prince quickly departed for his own palace at

Tyre. There he consulted with his most faithful adviser, Helicanus.

"Go travel for a while," advised Helicanus. "'Till his rage and anger be forgot, or 'till the Destinies do cut his thread of life."

So, there being no trains or airplanes so many years ago, Prince Pericles went by ship to Tarsus. There he was befriended by the King and Queen of that land, Cleon and Dionyza. He remained with them until a letter came from Helicanus, warning him that King Antiochus was still angrily searching for the Prince of Tyre: ". . . full bent with sin and had intent to murder him; and that in Tarsus was not best longer for him to make his rest."

Off to sea went Prince Pericles again. ". . . now the wind begins to blow; thunder above and deeps below make such unquiet, that the ship . . . is wrecked and split."

All his men perish. Only Pericles escapes when: ". . . fortune, tired with doing bad, Threw him ashore, to give him glad."

"Alas," cried Prince Pericles, "the sea hath cast me on the rocks."

Three fishermen, working with their nets nearby, went to his aid.

"This land," one of the fishermen

told him, "is called Pentapolis, and our king is the good Simonides."

"He is a happy king," answered Pericles, "since he gains the name of good."

"And I'll tell you," continued the fisherman, "he hath a fair daughter, and tomorrow is her birthday; and there are princes and knights come from all parts of the world to try to win her love."

When the fishermen learned that Pericles was the Prince of Tyre, they took him to the place where Thaisa, the fair daughter of King Simonides, was celebrating her birthday. Pericles joined the princes and knights who tilted there all through the day, each hoping to win Thaisa for his wife. It was the Prince of Tyre who won the wreath of victory.

"You are my knight and guest," Thaisa told him, "to whom this wreath of victory I give, and crown you king of this day's happiness."

"Tomorrow," said her father to all the princes and knights, "all do your best, for another day must be spent in tilting if one of you would win Thaisa for his bride."

Thaisa, however, had other plans, and early the next morning she sent a letter to her father.

"So," said King Simonides, "she tells me here she'll wed Pericles or never more to view nor day nor light. I like that well."

When Prince Pericles joined Simonides later that day, the King handed him the letter.

"What's here?" cried the Prince in pleased astonishment. "A letter, that she says she loves the knight of Tyre!"

"Here comes my daughter," said the King. "She can witness it." And when he saw their happiness, he cried, "God give you joy! What, are you both pleased?"

"Yes," they answered, "if it please your Majesty."

"It pleaseth me so well," said Simonides, "that I will see you wed."

So they were married, and after a

while the lovely Marina came to be their child. While Marina was still a baby, word came to Prince Pericles from Heli-canus that the evil King of Antioch and his daughter were dead. Because of this the Prince became King Pericles and must return to his own country. Again he went by ship, taking his wife, Thaisa, and his daughter, Marina, with him.

Soon a great storm came up—so great that Queen Thaisa was not able to endure it. Believing her to be dead, Pericles was persuaded by superstitious men on the ship to bury her at sea.

"Why do you make us love your goodly gifts," he cried to heaven, "and snatch them straight away?" For he loved Queen Thaisa well.

After saying "a priestly farewell to her," he commanded that the ship go to Tarsus through the turbulent and stormy night. "Oh, make for Tarsus! There will I visit Cleon, for the babe cannot hold out to Tyre: there I'll leave it, with Cleon and Dionyza."

"Good madam," he said to Dionyza when at last he had reached Tarsus, "make me blessed in your care in bringing up my child."

"I have one myself," answered Dionyza, "who shall not be more dear to my respect than yours, my lord."

Pericles, therefore returned to reign at Tyre, and until she celebrated her fourteenth birthday, Marina lived with Cleon and his Queen. She "gained all the grace, which made her the heart and place of general wonder."

But, alas, the monster envy entered into the heart of Dionyza, so that she threatened to take the life of lovely Marina.

"I never did her hurt in all my life," lamented the maid. "I never spoke bad word, nor did ill to any living creature. I never killed a mouse, nor hurt a fly. I trod upon a worm against my will, but I wept for it."

In her attempts to escape from the jealous Queen, Marina fell into the hands of pirates. They took her to an ugly street in Mytilene, but they could

not bring harm to her because she remained, always, the wise and kind princess that she had been trained to be.

Although Marina influenced many people to be good, in that ugly street of Mytilene, she nevertheless prayed, "O, that the gods would set me free from this unhallow'd place." And her prayer was answered when the noble Lysimachus found her there and set her free.

Lord Lysimachus was governor of Mytilene. After he left Marina, he walked along the sea side, wondering about her gentle wisdom. It was then that he spied a ship of Tyre at anchor. On the ship was King Pericles, who after many years, had been trying to find his young daughter. At Tarsus he had been told by the wicked Dionyza that Marina was dead. Since that time he would speak to no one, not even Helicanus, who traveled with him, but only grieved for his beloved wife and daughter. It was so that Lysimachus found him.

"We have a maid of Mytilene would win some words of him," promised Lysimachus. "She is all happy as the fairest of all." Whereupon he sent one of his lords to bring Marina, and when she came, King Pericles was surprised into talking with her.

"My dearest wife was like the maid," he said, "and such a one my daughter might have been."

"My name," said the maid, "is Marina."

"O, I am mocked," exclaimed Pericles. "Thou little know'st how thou dost startle me, to call thyself Marina." Gradually he learned that the child before him was the daughter he had been seeking.

"Now, blessing on thee! rise; thou art my child. O heaven bless my girl! But hark, what music?"

"My lord," said Helicanus, "I hear none."

"None!" marveled Pericles. "It is the music of the spheres! Listen, my Marina . . . most heavenly music!"

Alone again, at last Pericles slept, and

in his sleep he was told to go to the Temple of Diana at Ephesus. "Awake and tell thy dream," commanded his visionary companion.

Having told his dream, first to Helicanus, he and his company journeyed to Ephesus. They went directly to the Temple of Diana. There, standing near the altar, was Thaisa, the wife he had believed buried at sea. She had been found and restored to life by the Reverend Lord Cerimon. She, herself, thinking that she would never again see Pericles, chose to serve at Diana's Temple.

"I hereby confess myself the King of Tyre," announced Pericles. Thaisa heard, and Lord Cerimon heard, and both of them were astonished.

"Noble sir," said Lord Cerimon, "if you have told Diana's altar true, this is your wife."

Joy and amazement grew in Pericles and Thaisa and Marina, for heaven had restored them to each other. King Pericles and his Queen, Thaisa, went to reign together in her father's kingdom at Pentapolis.

"Our son, Lysimachus, and our daughter, Marina, shall in Tyrus reign," said Pericles, adding new joys upon them all.

Inspiration and genius—one and the same.—*Victor Hugo.*

He is gifted with genius who knoweth much by natural inspiration.

—*Pindar.*

"Our poesy is as a Gum, which oozes
From whence 'tis nourish'd: The fire
i' the flint

Shows not till it be struck, our gentle
Flame

Provokes itself, and, like the current,
flies

Each bound it chafes."

—*Shakespeare.*

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

LAW AND LOVE

(Continued from page 108)

in the symbol of a pure, white rose, appears at the center of the Rosicrucian emblem. Always and forever, it is the life, not the doctrines that are important.

If we have a mission, it is not primarily to preach the truth nor to spread the doctrine. These things are the inalienable possession of every man and are made available to each one at that moment when he needs it for his development. Rather is our mission to live the life of Love, so that others may behold the living examples of the power of these teachings working in our daily lives. We must be imitators of Christ, not merely students of His doctrines; and this is why we are and frequently have been surpassed in the service we have rendered to humanity by others working without the benefit of esoteric Christianity. Not that the Rosicrucian Teachings have been impure; not that the light of knowledge has been dim or fading; but that we have not always lived up to the implications of the teachings. Their light has fallen on us, but only too seldom from and through us. Therefore let us be, always, humble in spirit, remembering the words of the disciple of Christ, "If we have not Love, we are nothing."

Somewhere, in the heart of us all lives this spirit of Love, waiting, waiting, with infinite compassion and understanding for us to come to Him. While at table we satisfy ourselves, He is waiting; while we chat and otherwise occupy our minds with trivial things, He is waiting; while we lust after the flesh and the things of the flesh, He is waiting, crucified for us, crucified by us. How long must He wait? How many times must we betray Him? When will we be willing to abandon the things of the lower self, to take up our cross and follow Him into the New Jerusalem, the land of peace?