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Through All the Ages

*Through all the ages we can see,
As we review man's onward way,
That there has been a Guiding Light,
Would he but follow and obey.*

*Illumined souls have caught the glow
In every era, every clime;
Inspired, they have spoken truth
Surviving through the mists of time.*

*By Inner Wisdom they discerned
Man's spirit is of God a part,
And that His love unfailing gives
Impartially to every heart*

*All that it needs of sustenance,
Bread for the body and the mind;
His Presence is around, above,
And all who turn to Him shall find*

*He is the same as yesterday,
Today, tomorrow, and will be
Through all the ages evermore
Friend, Helper, Guide eternally.*

DELLA ADAMS LEITNER.

THE Mystic LIGHT



These Are the Times!

DAVID A. WHITFIELD

RECENT developments in international affairs bring to us forcibly the realization that these are times of stress and change—of the birth of an age. The occasion may have arrived or may shortly arrive when we will have to make a final choice between right action and “the *only* practical way,” to stake all on either our material or our moral survival. We are confronted with an unparalleled opportunity—that of living the life more truly than we ever have before.

There is an attitude common to students of the occult that unpleasant subjects ought to be avoided, not only in speech but in thought, because of the danger that dwelling on them might give power to the forces seeking to bring them about. This idea has been frequently applied to war.

While it is true that negative thinking tends to attract unfortunate events, positive thinking on any subject, does not. This is because of its outgoing nature, which keeps the evil in abeyance at the same time that it arms the originator. Since there have been wars in the past, and since there may be others in the future, how are we to formulate our attitude toward them if we deny ourselves so much as a thought about them?

Max Heindel, in the opening section of *The Rosicrucian Cosmo-Conception*,

reveals the mistake of thinking that it might be best to ignore other worlds until we get to them. He says that if a traveler knew he would in the future be going to some distant country, perhaps to live there for some time, he would naturally read, think, and prepare himself for what he might there encounter. This illustration applies as well, it would seem, to any momentous event which seems likely to befall us, whether it be in terms of another world, or a completely altered present one.

Let us remember the occult maxim that the purpose of existence is not happiness, in the personal sense at least, but perfection. Purgatorial experiences are not pleasant to an Ego enduring them; neither would the experience of another war be enjoyable for us. Yet we see the wisdom of all things when we understand the place they have in the Divine Plan. Then we see even apparent evil blending together for our ultimate good. It seems obvious that there are a number of possible reactions to the probability of a third world war besides the negative one of fear. For students of the occult, this is not a time for fear, not a time to tremble at what *may* happen to ourselves. It is the time to realize that we are now confronted with an opportunity to put our noble beliefs into action—an unequalled chance

to serve, to live, not that we may fulfill our own desires and purposes, but that in this crucial hour we may inspire others to higher purposes. Crises make cowards of some; of others, kings. Beside this thought, there is no room for fear.

Many have filled their lives with the inspiration which the Rosicrucian Philosophy offers. Hearts have pulsed with love for the great Ones who are teachers and guides. Minds have marveled at the wisdom of the plan of whose working many have earned a glimpse. However, kindly thoughts and magnanimous feelings are incomplete unless put into action. The man who acts, unselfishly, has no time for fear. "Cowards die many times before their death; the valiant never taste of death but once."

In the invention of the hydrogen weapons, nerve gas, and bacteriological warfare, we see Uranian influences manifesting through destructive rather than constructive outlets. Perhaps that is because of the materialism with which the Western World has surrounded itself. Materialistic thought has blinded many to the great evolutionary plan, causing them to perceive only physical causes and effects. Why else would they sanction, even by silent consent, the development and manufacture of hydrogen bomb weapons?

It is a law that that which seeks to destroy evil is evil, for only evil destroys itself. If we take part in the generation of a second evil to combat the first, we become ourselves, to that degree, evil. We forsake the great truths of Being; we deny the utilization of moral or spiritual forces in favor of material ones. We do not *really* believe, down deep. We find ourselves unable to put full confidence in the power of moral truth, and our daily actions prove that we depend, by preference or by habit, on the destructive power of scientific materialism. Have we grown so blind that when the final test comes, we will yet range ourselves on the side of evil, or

will we forget our little, personal selves and choose to unite with the forces of good?

Scientific materialism and its offspring, the hydrogen bomb, possibly compare with the black magic and misused concentrative powers which brought about the fall of Atlantis. For a time it seemed that atomic developments had reached a peak—could go no farther—but they have progressed to a point where they cannot now be utilized fully in war without endangering the very existence of life upon our planet. Since it is unthinkable that humanity would be allowed to imperil a globe which is the plane of evolution for other life waves, it seems possible that the time is ripe for the cancellation of present



debts in terms of suffering. We may be living in the time of that great battle between good and evil of which we read in Revelation. World-wide atomic warfare would certainly resemble, on the physical plane, that battle as closely as anything else we can imagine; as closely, perhaps, as any one part of the series of floods and earthquakes which, over a period of many centuries, destroyed Atlantis, or as the volcanic outbursts that obliterated Lemuria.

Another indication of the significance of modern times is the occurrence of flying saucers in our atmosphere. Never in the past, so far as we know, have they occurred in such great numbers, so frequently, and with so many reliable witnesses as during recent years. It has seemed likely to many, even some scien-

tific observers, that they may be visitors from other planets, with an intelligence vastly superior to our own.

On page 272 of *The Rosicrucian Cosmo-Conception* it is stated that great spiritual beings came to Earth from Venus to guide the evolution of infant humanity until such time as we were able to manifest individual will and judgment. That point, to a great degree, has already been reached.

"The purpose of the Lords of Mercury," says Max Heindel, "has been and is to teach humanity the art of Self-Mastery. They work on the individual rather than on the masses as did the Lords of Venus, fitting him for mastery over self. This work on their part is but the beginning of what will be an increasing Mercurial influence during the remaining three and one-half Revolutions of the Earth Period." Mr. Heindel also says that "Mercury, now being in obscurity, is exercising very little influence on us, but . . . as time goes on its influence will be more and more in evidence as a factor in evolution. The coming Races will have much help from the Mercurians, and the people of still later Epochs and Revolutions, will have even more."

Be it noted that Max Heindel's words, written nearly a half-century ago, do not place the initial contacts with the Mercurians, slight though they may be in comparison to those that will come later, in the distant future. The seed of the last race of the coming Epoch, it has been said, is germinating now, and the United States is to be its cradle. A world-wide conflagration, or a period of great stress in which such a conflagration might become a reality, would naturally attract these Beings because they could be of great help in the work of selection and purification necessary in preparing for the coming races. It is indicative of the possible identity of some of the flying saucers or, rather, the intelligences guiding them, that they have not inter-

fered with the affairs of Earth's humanity in anyway, but are present to in-to help themselves and to encourage those who are not completely blinded by materialism. Their interest in another possible conflict is suggested by the frequency of their visits to areas where atomic weapons are being developed and proven.

Whether the time is now ripe for an era of destruction, we do not know, but if it must come, which of us would seek to avoid it? Should we not be willing to pay the debts of destiny we have engendered, if such there are? Or, if it were in the plan that we be preserved,



which of us would not be overjoyed at the opportunity to be able to take part in the formation of a new and better world where universal brotherhood may come into being?

There is no dodging the Law of Consequence. If we aid in the development of thermonuclear weapons in order to destroy another nation who is also developing them, neither nation accomplishes anything. We may stave off attack, for a time, by generating fear in the enemy—an extremely negative, uncreative approach to our problem. Nevertheless, as occult students we know that although we may delay unpleasant occurrences for a time, sooner or later that which we have made our ripe destiny will occur. It remains in our province only to respond in the proper manner when it does come. On the other hand, that which is not to come will not come so long as we do nothing to de-

serve it. Our best manner of procedure, then, is to set all the good causes in motion that we can so that we may reap good effects. We must replace evil with spiritual good rather than oppose it with physical evil. The Physical World is but a shadow compared to spiritual reality, a world where seeming events have seeming causes; but these are not the true causes. The latter are and ever have been in the spiritual realms. Moral



forces determine the nature of events. That is why neither war nor preparation for war has ever helped avoid war; war ends only when the forces of evil which produce it expend themselves.

It seems impossible that any student of the occult could hold to his beliefs and at the same time take part in an atomic war. In the past, it has been different. Man has not been called upon to make his own moral decisions. In larger matters, he has merely followed the dictates of the governing power, or of society. But in time this state of affairs must be supplanted by a world in which no man, no group of men, nor even all men can absolve any one man from the responsibilities of making his own moral decisions.

This brings to mind again the self-mastery and self-reliance it is the mission of the Mercurians to inculcate in humanity. Catastrophes such as the recent and any coming wars are perfect foils on which to develop these qualities. The reality of the state—any state—as an artificial, powerful, but essentially pragmatic and amoral institution has become glaringly evident, and the need for an assertion of individual responsibilities in the face of this, and despite the claims to obedience on the part of the state, has also become evident to many. We have insisted that the Nazis were not absolved from “crime” despite the fact that they were “ordered” to do as they did. That fact seemed crystal clear. Can we, then, absolve ourselves, shift the responsibility for guilt upon our leaders, elected by us, when they allot public funds to which we have contributed our share to destructive purposes, meanwhile guarding millions of dollars worth of surplus food in government bins and granaries while a large portion of the world goes hungry and many starve? Our government represents us; we have a moral duty to make our opinions felt, repeatedly, by those in a position to make decisions binding upon us. Where they do bind us, where we feel them to be the wrong ones, we are morally bound individually to do that which we know to be right. Our *first* duty is to God; our *second* obligation to Cæsar—no matter what the result.

Why search for security when there is no security? We may look to preserve our goods, ourselves, our friends and loved ones, but where *is* that where-with we *can* protect them? On what can we rely? The only thing we dare hope to preserve is sacred honor; our only source of strength is God Himself. May we be true to ourselves, no matter what comes, forgiving of our enemies, and faithful to Those who, though unseen, are seeking to guide us!

My First Day at Mt. Ecclesia

CELESTE BATISTE

A streak of pale gray in the eastern sky silently, announced the coming of a new day—my first day at Mt. Ecclesia. The low, soft call of the mourning dove was the first sound to greet my ear; slowly other bird notes joined that of the dove's coo . . .ou . . .coo . . .ou.

I sat at my window listening, and looking at Nature giving birth to a new day, lost in the thought and wonder of it all. Suddenly I was aroused by the sound of a wild chorus of bird songs, and a brilliant Sun filling my room with golden light.

The sound of the first bell told me it was time to dress, for soon the Chapel bell would be calling us to morning service. This was a short devotional service of music, Bible reading, oral prayer in unison, and meditation.

At the close of the Chapel service we crossed the road to the dining hall where vegetarian meals are served cafeteria style. Taking my place in the line, I picked up a tray and placed it on the sliding rail of the counter, soon having it filled with fruit juice, cereal, toast, eggs, honey, and a drink. At the end of the line a moderate price was paid the cashier for the good meal. I chose a sunny table by a window where I could enjoy a view of the garden while eating.

Having been told there would be a healing service in the Healing Department Building after breakfast, I was looking forward to attending. I have faith in the power of Divine Healing, and was desirous of learning something of the Rosierucian Fellowship method of healing. As I was asking someone the way to the Healing Department, a little lady overheard my question and graciously offered to guide me if I would meet her in front of the Lodge ten minutes later.

The path to the Temple is a continuation of the sidewalk in front of the Lodge, to one's left upon leaving the building. It leads slightly downward and is bordered on each side by sweet-smelling shrubs and trees. A luxuriant growth of periwinkle snuggled close to the ground, its bright blue blossoms twinkling a welcome to those passing by.

Chattering away like the mocking bird in a tree nearby, I followed my guide, who walked a short distance in front of me. Suddenly there was a slight bend in the path, and I stood still, speechless at the breath-taking view that lay stretched out before me. At my right was a deep, thickly-wooded canyon which led out to a wide, flat valley. Far across the valley could be seen the foothills of a mountain range, the highest being tipped with snow. To the left, on a promontory at the end of the path, stood a beautiful white building, circular in shape, with a dome roof. It looked like a majestic crown on a noble head—an inspiring sight.

My guide waited for me when she came to some concrete steps leading to the left. Placing her hand on my arm, she said, "Here we don't talk," and led me on up to the entrance of the Healing Department Building.

We entered, walked through the attractive front office, and down a narrow hall to a circular room in the center of the building. The first thing to catch my attention was a gleaming white altar, directly in front of the entrance. Upon it rested a Bible. Just above the altar on a blue background was a golden star, upon which was a white cross with seven red roses hanging upon it. White satin curtains hung from each side of the Emblem, as I learned later it is called. The light from a blue and gold stained

glass window in the center of the dome ceiling filled the room with a soft blue radiance. Around the top of the wall there were twelve semi-circles, arching twelve circles which framed the twelve signs of the zodiac. Comfortable chairs were placed in rows for the audience.

The service began with music, which was followed by the Lord's Prayer repeated in unison by those present. Then the leader read in a low, clear voice the names of those requesting healing, pausing after each name long enough for the members present to pray silently for that special person. When the last name



had been read there was a silent meditation period.

The vibrations in the room were so strong that I felt those who had asked for help must surely be receiving it. There came to my mind the words of the Christ: "Where two or three are gathered together in my name, there am I in the midst of them." I also recalled the words of one of our best loved English poets, Alfred Tennyson: "More things are wrought by prayer than this world dreams of."

The meditation was broken by a short oral prayer for all the sick and suffering persons in the world, and the service came to a close. We visitors passed quietly out of the building. Outside, I noticed that the grounds next to the building were landscaped in the form of a star, giving the impression that the building was resting on the bosom of a beautiful green star.

My guide walked with me down the few steps to the main path, and then

said, "Now, if you want to see at close range the building in the distance you admired so much, just follow the path to your left." I thanked her, as she turned and went back the way we had come. I then followed the path that led to the Temple. It is truly a thing of beauty—a crown of glory, standing on the highest part of these fifty acres. Its white walls gleamed in the bright morning Sun, and silhouetted against a clear blue sky, made an impression never to be forgotten. Silently over-looking the San Luis Rey Valley, it made me think of a Guardian Angel.

At the left of the path near the Temple lawn was a neat sign: "Healing Temple. Silence." Here, too, one felt the wonderful vibrations of peace and purity. Soon I was at the entrance of the Temple, observing the double doors, which were made of a dark-colored wood. On the upper half of the left door, carved in bas-relief, was the sign Aquarius, the Water-bearer. This being my birth sign, it gave me a happy little thrill to see it there. The sign Leo was on the panel of the right-hand door.

I walked around the Temple reveling in the view of valley, mountain, and ocean. The gleaming Pacific is clearly visible from this high spot, and seems much nearer than the two and one-half miles it actually is.

After the noon meal I enjoyed a long rest in my room, for I had traveled all the previous night. In the evening I attended a class in the Rosicrucian Philosophy held in the Library Building. What I learned from that lesson, and from a story in a little booklet I had picked up in the office earlier in the day (*The Last Hours of a Spy* by Max Heindel) revealed to me the answers to questions which had puzzled me for many years.

As I retired that evening, I recalled with a feeling of wonder and thankfulness my experiences since morning. It had been a wonderful day!

Time Cycles

NETTIE CHASE

MOST of us as we grow increasingly sensitive to the currents of our lives become aware of the fact that there are time cycles which profoundly affect our lives as we move through them.

It is scientifically established that the weather goes through varying cycles. Historians have deduced cycles of growth and decay in human affairs. The occult student has always known as fact the "coming in and going out of seasons." It is sometimes called the law of involution and evolution.

Stated more simply, all "established" things have a period of weak energy potency, then vital sweeps of energy, and lastly a waning, ending energy. The tide flows in and flows out again. The seaman cannot move his boat when the tide is quiescent and passively still at low ebb. He must wait for its fierce sweep at full tide.

In the same way we can conduct the affairs of our life more wisely if we are aware of the "tides" in our life cycle. There is one outstanding rule given us by our horoscopes. We can see the great blocks of cycles, the types and sorts of energies we may at different times find working in our lives to make things "go easy" for us, and the other energies which we consider as "obstacles."

The thoughtful person thinks these factors through and notes how he can use this rough drawn map to help. It can never be considered more definite than a roughly sketched map, for the striving individual can often by sheer will power, by his own spiritual striving, change and divert routes which have been marked on this map.

However, he will not neglect to lean strongly on his good points when weaknesses threaten to upset him. As an example—one might be an excellent writer.

A business contract might be offered, binding one for a period of time to a strenuous series of work. The writer considers the money offered as certain and fair remuneration. He consults his chart. It warns business relationships will be strained. Health will be disturbed. Binding contracts are best not entered into at such a period.

With this warning he deliberates further. If past experience has shown him he can endure well under such a strain, and that his health usually is better than the stars predict, he may discard the warning and embark on the contract . . . and undoubtedly will see it through successfully. On the other hand, if past experiences have shown him that—for him personally—such warnings are best taken seriously, he will not bind himself to a contract at such a time cycle in his life.

If such a person knows he should take the warning and yet feels he must for his own growth, for service to humanity, or some other reason, accept the contract when conditions may be trying for him, then he can with the warning take special care of the areas in which he has flaws. In this example given, knowing his health can be a problem, he will take special care not to put extra strain on his body. Knowing business relations can be difficult, he will take special pains to see that no misunderstandings arise. Forethought, foreknowledge, and wise precautions may be all he needs to navigate successfully through this period of time.

Again, the individual must weigh the star possibilities of any situation against his own personal patterns of behavior as he has observed them in past similar situations. More than that, the individual must decide his own particular need at that particular time. It might possi-

bly be he must take chances to reach a new growth.

Many times we have "to live dangerously." It is the way we stretch our wings and grow the "new" man we must become. Always the intuition, the carefully thought out possibilities, the unselfish attitude held and pondered, will reveal exactly the right action for the particular person. No blanket rules can be given.

All things being equal, it is wise if there is no hurry, no stress, no strain, to do the big important things when our cycle of energy and potentiality is at its best for us. It cannot be used as a rule of thumb for a lifetime.

Suppose we have just passed such a cycle when things went our way. We



went ahead by leaps and bounds. Suppose now we have reached a point where all the wind is knocked out of our sails, and no matter how we try only obstacles meet us. What then?

Two answers are possible. One is the simple one. If there is no particular stress to overcome the obstacles, we can ride passively with them, knowing they will surely pass in time. In some cases life by its very circumstances forces this as the only possible answer from us. If that is the case, then we can accept it as a challenge to grow. We can incline our head as the flower does when the wind rushes by. Strength often comes by our humble living with the circumstances we cannot change, and time always has an ultimate answer. Faith and good cheer may be our only positive contribution in certain circumstances.

If one feels passivity is not the role for him, and that circumstances are only

a challenge for his growth, then he will by thought try various ways to solve the stresses, to remove the obstacles. Often thought, persistent and positive trying are all life was trying to provoke from one, and will bring the right answer.

There is no correct answer for every person. We each must think through what is the answer for us personally, and at this one particular time. For at each time life may expect a different answer from us. As the Bible states "there is a time and a season for everything," and we must know which are the times and what are the seasons for the appropriate reactions in our lives.

Through the waxing and waning of time cycles in our lives, what may we expect to sustain us? Wisdom—always wisdom comes to the man who seeks it diligently; always there is the precise answer for the earnest questioner.

Through any individual cycle of time in one's life there are vast interlocking time cycles of Nature, of the other peoples about us. Throughout the universe even other interlocking waxing and waning cycles go on. So at any point of time within our own life we may during the period of waning energies tap the energies of spiritual sources to help us. At the point of maximum energy when life pours through us abundantly, let us not forget to direct the excess of energy in fine helpful giving to those who may be at the ebb point in their lives.

By the giving of our positive energy we open the channels so that when our own need is great we may in turn receive help.

Time will always be a matter of cycles, up and down, in and out, darkness and light, until we as truth students have learned complete mastery of the laws of life and spiritual being. At that point there will be for us "no more going in or coming out . . . and neither shall there be night or day . . . but only light eternal!"

The White Hour

MARK HALPERN

Throughout the centuries man has been trying to attain a state of utopian blessedness. But it is evident that Providence has not planned this Earth to be a place of ease in which humanity might languorously vegetate in a fanciful world of ideal perfection. Thus it is that blessedness seems as remote today from mankind as it has ever been in the past history of the race.

Yet it would be wrong to say that no members of the human family have ever entered into the sublime state of blessedness. Here and there, in various parts of the Earth and in different ages, there have been recorded the isolated cases of nobly heroic souls who succeeded in liberating themselves from the restless turmoil of mental and emotional distress. Thereby they entered into the peace that passeth all understanding.

Although it may not be given unto all to find blessedness, one need not despair if he feel himself to be more of a worldly nature, of the earth earthy. Let him but find his true work in life and lose himself in it. Let him desire with all his heart, nay, let him pray continually that he find his work. The hour in which he discovers it will be the glorious White Hour of his life, and he will realize the truth of Thomas Carlyle's words of wisdom:

"Blessed is he who has found his work; let him ask no other blessedness To make some nook of God's Creation a little fruitfuler, better, more worthy of God; to make some human hearts a little wiser, manfuler, happier—more blessed, less accursed! It is a work for a God"

* * * * *

SINCE ancient times, certain cities have been regarded as sacred by the peoples of different lands and religions. Benares of India, Jerusalem of

Palestine, and Rome of Italy have been the destinations of many a holy pilgrimage for thousands of years. Also there is the city of Mecca, with its mosques and minarets—the Holy City of the Mohammedans.

Long ago there lived in Mecca a young man in his early twenties by the name of Abdallah. His father was a physician, who had always hoped that Abdallah would choose the same profession for his life's work. But Abdallah had no inclination toward such a career. Indeed, he seemed to have no interest in a career of any kind.

Knowing of his father's cherished dreams for him, Abdallah had begun to prepare himself for the calling of physician, but he had failed miserably. Yet, Abdallah had always felt that there was a work for him to do in the world. All his young friends had found their places in the scheme of things without much difficulty and apparently with no indecision. Why, he often asked himself, was he alone drifting from one thing to another, unable to give all his energies to any one activity?

His father, besides being a good physician, was a wise and philosophical man. Where another parent might have threatened and used his authority to compel his son to take up the noble profession of a physician, Abdallah's father realized that unless one had his heart in his work he could be no great success at it. He also recognized the fact that man has the sacred right of his own freedom of will to live according to the dictates of his individual conscience, provided his manner of living is not inimical to the general welfare of the rest of the people.

Having such an understanding parent, Abdallah was fully appreciative of his good fortune in that respect. It grieved

him that he had failed to live up to his parent's highest expectations. As though that in itself were not enough to oppress his heart with a sense of guilt and utter futility, there was the lovely Sharene to consider. He could not expect her to keep the mutual vow they once had made that they would have none other for their companions through life. He had no definite means of livelihood—he had not yet found his life's work and he knew not when he would find it.

After having spent many a long sleepless night trying to discover some way in which he might be justified in becoming Sharene's husband, Abdallah gave



it up as hopeless. It would not be fair to his beloved one. When next they met near their favorite mosque, he spoke to her of his discouragement as to their future together.

"We must not see each other again, Sharene. It would only make it more difficult for us to take our final parting. I am not worthy of thee. I am of no use to myself or to others—I am no more than an idle drifter on the sea of life. It seems that everyone in the world has his work except me. I have failed thee, my beloved—even as I have failed my father. Let this be our farewell forever, Sharene. I can bring thee naught but ill fortune."

"Nay, speak not so, Abdallah," she replied, "Thou hast brought me happiness every moment we have been together. I have no fear of my future with thee. From the first moment I saw thee,

I have known that thou and none other art my destined one."

"Would that I could think it were so, O thou fairest and most faithful of womankind. But my love for thee is too sacred to permit me to take thee for my own, when I am nothing but a shiftless fellow unable to find a definite means of livelihood."

"Ah, Abdallah, why must thou dwell on thy present state of indecision? Thou art still young—thou must not despair of finding thy life's work. Thou must have faith that Allah will reveal what part thou art to play in life when the right time comes. Have patience, my beloved one—naught that is worth while cometh without patience."

Abdallah was about to reply, when from high up in the minaret, which ascended to the heavens like a tapering finger above the mosque, came the plaintive cry of the muezzin, proclaiming to the people the hour of prayer: "Allahu Akbar . . ." he called out from his lofty perch.

Immediately as Abdallah sank to his knees, a feeling of infinite peace entered his heart and pervaded his entire being. It was always thus whenever the first sound of the muezzin's voice came to his ears. All his doubts and questionings would disappear, and he would feel that all was well with him and with the world. So it had been even from the days of his boyhood, when he would kneel reverently and gaze up with longing eyes of hero-worship at the muezzin calling from the heights of the minaret his "Allahu Akbar . . ."

And now, from beside him, he heard Sharene whisper: "Pray with all thine heart, Abdallah—pray to Allah and entreat Him to reveal unto thee thy appointed work. And give thine oath that thou wilt abide by Allah's will whatever it be."

Abdallah, feeling more uplifted and inspired at that moment than ever before, did pray to Allah with all the fervor of his soul, until he seemed to

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Our Vast Heritage

BESS FOSTER SMITH

THE ritual of an ancient and honorable order of brotherhood (Freemasonry) says that its origin is "veiled in allegory and represented by symbols." To the neophyte these are only high-sounding words to be memorized to embellish his speech. But really, they mean much more.

This phrase of ancient wisdom opens up a long train of thought concerning the very foundations of our Western Civilization. And now that our way of life is being threatened both from without and from within, it becomes a great deal more significant than we ever realized before. The past is not just "water under the bridge" to be disregarded and forgotten. Its allegories and symbols are of greatest importance to our continued existence.

One person who has awakened us to their value is our great historian, Arnold Toynbee. He tells us that all wisdom is enshrined within the myths and allegories that have been handed down to us through the ages and he advises us to learn their significance or suffer the consequences, since, he says, "Nations, like individuals, can only be saved by themselves."

In the summary of his *Study of History* he quotes from the familiar story of John Bunyan's Christian in the symbolic allegory of *Pilgrim's Progress*. Christian, like us, faced great danger and was forced to meet a challenge he could not evade. He faced imminent death and destruction, as do we, at this time. But Toynbee continues, "In the classic version of the myth we are told that the human protagonist was not left to his own resources in this decisive hour, but was saved by Evangelist, who pointed to the Wicket Gate (Word of God), and bade him keep his eye on The Shining Light (Salvation).

Toynbee would have us realize that it is spiritual strength we need and that it is high time we started running for the "Wicket Gate" with our eyes steadfast on the "Shining Light."

This has been preached to us in many forms and for a long time, but man is a curious creature and wants to know the *WHY*. He is not just curious, but really needs to know the whys and wherefores of his condition—his tensions and neuroses.

To this end Dr. Carl Gustav Jung has devoted his life. Jung is a quiet little man, wholly given over to searching the outposts and hinterlands of man's mind, as Einstein was given over to finding the underlying law, the Unified Field Theory, that governs the universe.

It is gratifying to have some truths we have accepted by faith "proved positive" by science or psychology, and Jung, after years of research, has come up with some helpful and illuminating conclusions regarding man's present state of mind. He has also explained why the remnants and relics, the emblems and symbols, the allegories and myths are all so important to us, and how the truths expressed in them are a necessary part of our very existence.

Allegories, fables, myths, and parables all appear to be simple concrete stories, but they carry deeper and more significant meanings. Symbols are often whole stories or ideas squeezed by time and usage into some material representative as a stone, a picture, a word, or a geometric figure as a sign of the zodiac, The Tree of Life, The Philosopher's Stone, the square, the compass, the Cedars of Lebanon, the cross, the crown, the circle, and literally hundreds of others.

These become metaphors of the mind. Through storing them the mind develops

latent power to light the spark of creative thinking, to be, in turn, transmitted like an electric spark, from the symbol to the thought. This passes from generation to generation. By this foreshortening process the pith of historic experiences—far too long to be remembered in any other way—has piled higher and higher in the consciousness of men until it has become what Jung calls “archetypes.” Many of these archetypes have sunk deep into man’s subjective mind, even beyond conscious recall, but are, nevertheless, most impor-



tant in shaping the lives of our modern world.

Unlike Freud who attributes all behavior to the sex instinct, Jung assumed that man has a deep religious instinct that is basic. He admits that man has a soul—not just an ethereal essence but an old-fashioned soul that might even go to heaven. Thus the conflict in man arises very often because of the lack of religious development (a harmony between himself and the greater powers he is surrounded with). This complex can tear one apart, making him something he is not, as a Mr. Hyde and a Dr. Jekyll. Such a dual personality comes from not living true to one’s self. Jung

explains that everyone has within him a Mr. Hyde, who is the shadow part, and a Dr. Jekyll, the “persona” which he shows to the world. The danger lies in the persona being blind to the existence of the shadow (denying it). Although it is true the shadow must be controlled, it cannot be ignored or stamped upon too much or it will erupt with a greater force and overpower the persona.

So it appears there is in each of us some remnant of “the ancient wisdoms” veiled in allegory and represented by symbols. As we go about building our lives a-top of these thousands-of-years-old archetypes we are, in our turn, producing our particular strata. We should learn the same principle as children must learn when they build block houses—that we must build true to our foundation if we would retain our balance. If we do not, we, ourselves, will create the great catastrophe, resulting in frustration and disintegration, and thus become easy prey to outside forces,

Jung noted that the myths, fairy-tales, and religious visions were similar in many ways to dreams, and could, like dreams, be interpreted as emanations from the unconscious mind, and also that all mankind’s myths and dreams were similar, so they must be emanations of a universal consciousness—a vast reservoir of wisdom from which these dreams arose—a sort of “collective unconsciousness.” Some writers have called such a reservoir of universal knowledge the *Akashic Records*, or Memory of Nature. In other words what was true for the individual was true for society as well.

If we were living in a wholesome religious age no one would have to delve into his unconscious mind or the Memory of Nature to acquaint himself with his “archetypes,” because religion, itself, provides its own symbols and creates the proper balance between them and the persona. “Individualization,” Jung calls it. Religion would keep man

in touch with his roots. But when the mind of man and society of which he is a part is weak and sick through materialism and denominationalism and other isms (products of small minds), it needs a psychiatrist to bring the distortions out into the open in order to cure them.

Since the church is the institution in which the soul of man should find its harmonious relations with God, churches should not, in their attempt to be modern, abandon their sacred symbolism as some ultra-modern architects have done. Petra Belluschi, one of our great American architects, at the risk of being called old fashioned, and recognizing that religion is bound up with a thousand sacred symbols, has included them along with the modern forms of beauty in his churches, and so has become one of the most revered builders of beautiful churches of our times. He is not only a builder but a psychiatrist of the Spirit, curing the ills of men through creating a worshipful atmosphere in the sanctuary. He agrees exactly with Jung that the whole struggle of man is for peace of mind and contentment of soul, and this is more easily brought about in an atmosphere of peace and beauty that breathes God's presence in the cross, the altar, the stained glass, the art and tapestry that call worship to the mind.

Thus with our best architects coming up with their part of the answer, and our artists, poets, and dancers exploring the regions of the subjective mind and finding therein new inspiration for their creations, we can begin hopefully running toward the "Wicker Gate" with our eyes on the "Shining Light."

It is interesting and satisfying to note that men of vision have been as forerunners, who see farther along the arc of the great circle than most of us. Over a hundred years ago, without benefit of psychology, Ralph Waldo Emerson said in his immortal essay about Poets, "Symbols have a certain power of emancipation and exhilaration

for all men. We seem to be touched by a wand—we are like persons come out of a cave or a cellar into the open air. Men find (through symbols) within their world another world or a nest of worlds." He called it a sort of metamorphosis—and "When once divined," he said, "the vision creates the reality."

* * *

THE WHITE HOUR

(Continued from page 348)

ascend in ecstasy from where he was kneeling. And lo! as he gazed up to the lofty station of the minaret where stood the muezzin still summoning the people to prayer, it seemed to him that the muezzin was he, himself. He was clothed in shining light, like the Angel Gabriel, calling out in a great paean from the depths of his soul: "Allahu Akbar . . ." till it seemed to him that he was summoning all the people of the world to join in prayer to the one God of the universe. . . .

Ah, never had Abdallah dreamt that such glorious joy could be experienced by man. For he was living his White Hour—his White Hour in which he had discovered his work. He would be a muezzin—it was the will of Allah! What greater work could there be for a man than to unite the souls of the people in common prayer of worship to the one Father of them all.

* * * * *

*Until man finds his true work in life,
he cannot be whole and complete. But
if man has faith that there is a work
for him somewhere which he will some
day find, he will never lose heart. For*

*To every soul, and soon or late,
There comes a pause in time,
When stands revealed in sudden flash
Life's one White Hour sublime.*

*An hour in which eternity
Pours balm on earthly cares;
Man knows his part in Plan of God—
No longer doubts, but dares*

The Mystery of Ideas

JACK ROLAND COGGINS

ACCORDING to the dictionary an idea is a mental image that is a copy of an actual thing. It is described as a supposition or impression.

Hegel, the philosopher, expressed the conception that the goal of all development already existed, and that its existence was in ideas. In the same vein, Plato said there was for each creation an idea behind it, a model or pattern that manifest objects imperfectly embody.

The inventor Thomas Edison through various innuendoes hinted that he thought ideas come from space.

More and more, these ideas are gaining common acceptance as empiric data arise to support them. As an example of such data, let us consider inventions. How do such useful implements as gas meters, sewing machines, and guns originate?

One night Sir Charles V. Boys dreamed of a complex mechanism. He saw the mental blueprint clearly in his mind's eye. Upon awakening, he was able to remember the workings, and invented the first foolproof gas meter.

A less pleasant dream helped Elias Howe rise from poverty and obscurity to wealth and fame. In his dream he was being stabbed mercilessly with spears that had tiny holes in them near their points. Howe put little holes in needles and revolutionized the sewing machine.

Another interesting circumstance that seems to unveil, partially, at least, the mystery of ideas, concerns the development of gasoline-propelled vehicles.

In 1892 Hiram Maxim wrote in his memoirs that he was relentlessly attempting to put a gasoline engine on a tricycle. It was his belief that he was the only one working on the problem at the time. Later he was amazed to dis-

cover that Benz and Daimler were working on it in Germany; De Dion and Panhard and many others in France; Napier and several others in England; and in the United States, Haynes, Apperson Brothers, Winton, the Duryea Brothers and hosts of others!

This remarkable situation can be attributed to chance, but this is so illogical that it can hardly be accepted. It is more improbable than probable that so many inventors, in different places all over the world, should begin to work at the same time on the same thing, unless some sort of communication existed between them.

But this was sixty years ago, before communication as we know it now, was developed. Even in the United States alone, persons in different parts of the country were working without knowing what the others were doing.

Two possibilities are therefore left by which the phenomena can be solved. Someone conceived of the feasibility of vehicles powered by gasoline engines, and in his concentration of effort, telepathically sent the news around the world. Certain minds who were working along not identical, but similar lines of thought, tuned in upon it.

The second prospect is that the idea of gasoline-propelled vehicles existed *a priori* in a universal storehouse of ideas. When the time was ripe, mankind became attuned to the possibility and began its development.

Whatever the cause for its appearance, the automobile has certainly had a universal effect upon civilization. It has altered our concepts of time and distance. People on entire continents have become neighbors, and human understanding has been enlarged by this commingling.

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King Arthur and His Knights of the Round Table

STEWART HARING

In many places the Knights of the Round Table were high Initiates in the Mysteries of the New Dispensation. So were the Knights of the Grail—to whom was finally confided Joseph of Arimathea's Grail Cup, which was used by Christ Jesus at The Last Supper. They were afterward entrusted also with the Lance which pierced His side, and the receptacle which received the blood from the wound.

PART II

EVENTS IN THE LIFE OF KING ARTHUR

WE have previously traced the strenuous education, physical, moral, and spiritual, to which a youth who aspired to knighthood had to submit. In keeping with the esoteric knowledge that man's higher vehicles mature in cycles of seven-year periods, the candidate's training was considered complete at the age of twenty-one, when he was ready to have the honor of knighthood conferred upon him.

The ceremony of initiation was a peculiarly solemn and sacred one. The candidate underwent a period of severe fasting and prayer, wherein whole nights were spent in meditation, after which he confessed and received the sacrament. He was then clothed in a snow-white robe and slowly paced to the church where the ceremony was to be performed. About his neck was suspended his sword which the priest took, blessed, and returned. The candidate then knelt with folded arms before the presiding knight, who, after some questioning in regard to motives and ideals, administered the knightly oaths. The candidate was never to commit outrage or murder; he was to flee treason, to be kind, compassionate, and merciful, especially to women, never to take part in a wrongful quarrel, or to forcibly seize any worldly goods. He then passed about a circle of knights, and sometimes ladies, from whom he received in suc-

cession his spurs, a coat of mail, the hauberk, the armlet and gauntlet, and lastly he girded on his sword.

How like the young aspirant upon the path of spiritual attainment stands the symbol of the candidate of medieval knighthood! Through years of self-discipline he has brought his body and mind under a degree of control and purification. His soul body, like the snow-white robe, begins to glow and glisten, attracting the attention of his Teacher. If his motives have been found pure and unselfish he is called to be admitted into the select membership of that divine fellowship whose most holy privilege is to serve the weak with mercy and the strong with loyalty. The spiritual candidate is then mindful of the words of St. Paul: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Romans 13:12.)

To complete initiation into knighthood the candidate again knelt before the president, who rising from his seat, gave him the accolade, which consisted of three strokes with the flat of the sword upon the shoulder or neck with the words: "In the name of God, of St. Michael, and St. George, I make thee a knight; be valiant, courteous, and loyal!" The significance of the number three as here given is too apparent to the occult student to warrant explanation, but the sword strokes upon the neck of the aspirant were originally intended to serve as a final measure to

awaken the spinal spirit force and cause it to surge into the brain, there to react upon the pineal and pituitary glands and open the scenes of the desire world to the candidate, thereby making his initiation complete.

A description of the duties of a knight and their relation to the present student is best given in the words of Mr. Heindel: "It was the duty of knights to follow war, to defend with the sword all who were in need thereof, to fight with a strong arm the battle of the weak. In so far as a knight followed the code of honor then prevailing, and defended the weak, keeping faith with friend and foe, he learned the lessons of physical and, in a certain sense, of moral courage, which are so necessary for the development of the soul. Anyone who enters upon the path of spiritual attainment is also a knight of noble birth, and it behooves him to realize that he must have the same virtues which were required of knighthood, for upon the spiritual path there are also dangers and places where physical courage are required. The Spirit, for instance, cannot come to liberation without physical inconvenience. Sickness usually attends soul growth to a greater or less extent, and it requires physical courage to endure the physical suffering incident to that attainment after which we all strive, and thus sacrifice the body for the soul." (*Mysteries of the Great Op-eras*, p. 138.)

The era of King Arthur began of course after Rome's invasion and occupation of Britain. This at first seemed like a national calamity, but it turned out well in the end. When at length in 420 A.D. the Roman armies were withdrawn, their departure was a matter of regret to the inhabitants, as it left them without protection from the barbarous tribes of Picts, and Scots, and Norwegians who incessantly harassed the land. This was the state of affairs at the beginning of King Arthur's reign.

Some critics have doubted the actual

existence of this figure. As one Welsh scholar put it: "Arthur is the Great Bear, as the name literally implies (Arctos, Arcturus), and perhaps this constellation, being so near the pole, and visibly describing a circle in a small space, is the origin of the famous Round Table." There is ample proof, however, that the legendary character had a real existence in fact. He was the son of Uther and succeeded his father to the throne when only fifteen years of age. This unusual accomplishment came about by means of the sword Excalibur.

It was on a Christmas eve that Bishop Brice, a man of great esteem, made a prayer before the assembly for some token from Providence concerning their future sovereign, whereupon a miraculous stone was found before the church door. In the stone was firmly fixed a sword bearing the inscription, "I am hight Escalibore, unto a king fair treasure." The assemblage gave thanks for this sign, and the Bishop decreed that whosoever should draw the sword from the rock would be the acknowledged sovereign of Britain. Nobles and knights put their strength to the test, but the sword resisted all their efforts. It stood from Christmas to Easter, and at Pentecost it still remained when all the great knights of the kingdom assembled for the annual tournament. At this time Arthur was serving as squire to his foster-brother, Sir Kay, who was engaged in the lists. While jousting, Sir Kay broke his sword and sent Arthur after another. Unable to locate one, Arthur spied the sword before the church, galloped up, and easily withdrew it. When the deed became known, the sword was replaced, and again all failed to remove it, but to Arthur it readily yielded, whereupon he was proclaimed king.

The church sanctuary might be regarded as the realm of spirit, but directly outside its door the world of physical matter begins, as symbolized by the hard stone. The sword in the

stone signifies that matter contains a great spiritual truth which bestows much power upon the one who has acquired the necessary requisites to extract its secret. Christmas is that season of the year when the World Saviour is annually born anew and cosmic forces are most propitious to begin a spiritual undertaking. It is at this time that the sword of truth imbedded in the stone of matter is drawn to the closer attention of the casual passerby. The spiritual urge gains impetus with those sufficiently able to respond to its vibrations, until at Pentecost, the Summer Solstice, the relationship of the sword to the stone, the spirit to matter, is most easily discerned; the two become understood, and the aspirant has attained to a degree of nobility among men, and of knowledge, which is power. Arthur used his sword to rout many evil forces, and on occasion he slew giants with it (symbols of some popular wicked custom or habit) which had seized many innocent people, tormenting and devouring them. Our understanding of truth is poor indeed if we do not use it in true knightly fashion to succor the weak and oppressed.

Arthur seemed invincible in his military expeditions. He effectually put down the Saxons, and then rid himself of the Scots and Picts. The following summer he conquered Ireland, and then made a voyage to Iceland, which he also subdued. The kings of the Orkneys and Gothland voluntarily made their submission, until Arthur found himself so powerful that he sought foreign fields to conquer. He prepared a fleet and sailed for Norway. After subduing that country, he went to lay siege to Paris and soon took possession of all Gaul. The apparent lesson here for us is that no matter how lofty our attainments, we cannot afford to rest upon past laurels, but never resting, must ever expand and seek new accomplishments. We might suppose that if we could but reach a certain goal we could then rest

content and happy, but stagnation is not a part of God's evolutionary plan, and the most exalted Masters are desirous of pressing onward to a still higher plane of consciousness.

One day as King Arthur rode forth he came to a pass where sat a knight on horseback as though guarding it. "Sir Knight," said Arthur, "for what cause abideth thou here?" Whereupon the knight answered, "There may no knight ride this way unless he joust with me, for such is the custom of the pass." "I shall amend that custom," said the king, whereupon they ran together so hard that their spears were splintered. Then they drew their swords and fought long and hard, until finally the knight's sword smote Arthur's sword in two pieces. Then the knight addressed the king, saying, "Thou art in my power, whether to save thee or slay thee, and unless thou yield thee as overcome and recreant, thou shalt die." But Arthur was not lacking in knightly courage, for he replied, "As for death, welcome be it when it cometh; but to yield me unto thee as recreant, I will not." He then attacked the knight bodily, but being passingly strong, the king was worsted, and his helmet being raised, the knight was ready to slay him. Merlin, of whom we shall say more later, happened to be near and at this point intervened, saving the king's life. The loss of the sword was more than compensated for when Arthur received a better one from the hand of the Lady of the Lake.

Before the aspirant can freely travel about in the soul body, he must meet with and pass the Dweller on the Threshold. This terror is the embodiment of all evil committed by the individual in past incarnations. All who would go through the pass must contend with him, but he cannot be destroyed by a rash attack of violence. In fact, he cannot be destroyed at all, but must be transmuted by love (corresponding good deeds in this life) into a guardian angel,

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MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTY-THIRD INSTALLMENT

The Scientific Method of Unfoldment

(Continued)

WE saw in the last chapter that a record resembling a picture film of our life from the cradle to the grave is inscribed upon a little atom in the heart by the action of the ether which we inhale with every breath, and which carries with it a picture of the outside world in which we are living and moving at the time. This forms the basis of our post-mortem existence, the record of deeds of wrongdoing being eradicated in a painful purgatorial experience caused by the fire of remorse, which sears the soul as the pictures of its misdeeds unroll before its gaze, thus making it less prone to repeat the same wrongdoing and mistakes in future lives. The reaction from the pictures where good was done is a heavenly joy, the subconscious remembrance of which will in later lives prompt the soul to do more good.

This process is necessarily slow and may be likened to the action and operation of the old mill wheel. However, it is the way designed by Nature to teach humanity how to walk circumspectly and obey her laws. By this slow process the greater part of humanity is

gradually evolving from egoism to altruism, and though exceedingly slow it seems to be the only method by which they will learn.

There is another class which has caught a glimpse of a vision and sees in the distant future a glorified humanity, expressing all the divine attributes and living a life of love and peace. That class is aiming its bow of aspiration at the stars, and is endeavoring to attain in one or a few short lives what its fellow men will require hundreds of embodiments to accomplish. To that end they, like the pioneers in the harnessing of the waters and the scientific transmission of electricity, are seeking for a scientific method which will eliminate the waste of time and energy involved in the slow process of evolution and enable them to do the great work of self-unfoldment scientifically and without waste of energy.

That was the problem which the early Rosicrucians set themselves to solve, and having discovered this method they are now teaching the same to their faithful followers, to the eternal welfare of all who aspire and persevere. Just as the engineers who undertook to improve the primitive mill wheel and accomplish the transmission of electricity to distant points achieved their object by first studying the effects and defects of the primitive device, so also the Elder Brothers of the Rosicrucians first studied by



the aid of their spiritual sight all the phases of ordinary human evolution in the post-mortem state as well as in the physical world, so that they might determine how through many lives progress is gradually attained.

They also studied such glyphs and symbols as had been given to humanity throughout the ages, to aid them in soul growth, notably the Tabernacle in the Wilderness, which, as Paul says, was a shadow of better things to come, and they found the secret of soul growth hidden in the various appliances and appurtenances used in that ancient place of worship. As the scenes in the life panorama which unrolls before the eyes of the Spirit after death, cause a suffering in Purgatory which cleanses the Ego from a desire to repeat the offenses which generated those pictures, so the salt wherewith the sacrifices upon the altar of burnt offerings in the Tabernacle in the Wilderness were rubbed before being placed before the altar, and the fire wherewith they were consumed symbolized a double fiery pain similar to that felt by the Ego in Purgatory. Confident in the Hermetic axiom, "*As above, so below,*" they evolved the method of Retrospection as being in harmony with the cosmic laws of soul growth, and capable of accomplishing day by day that which the purgatorial experience does only once in a lifetime, namely, cleansing the soul from sin by the fire of remorse.

But when we say "Retrospection," it happens not infrequently that people say, "Oh, that is taught by other religious bodies and I have practiced it all my life; I examine the day's doings every evening before going to sleep."

So far, so good. But that is not sufficient. In order to perform this exercise scientifically it is necessary to follow the process of Nature as the electrician did when he desired to insulate the electric current from the ground and found that glass, porcelain, and fiber would act as barriers to its passage. We must con-

form in every particular to the processes of Nature in her methods of attaining soul growth.

When we study the purgatorial expiation, we find that *the life panorama is unfolded in reverse order*, from the grave to the cradle, scenes that were enacted late in life being taken up for expiation first, and those which occurred in early youth being the last to be dealt with. This, in order to show the soul how certain *effects* in life were brought about by *causes* generated at an earlier stage. Similarly, the scientific method of soul unfoldment requires that the aspirant must examine his life every evening before going to sleep, starting with the scenes which were enacted late in the evening just prior to retiring for the night, then gradually proceeding in reverse order toward the things which were done in the afternoon, then those which took place in the morning, and back to the very moment of awakening.

Also, and this is very important, it is not sufficient merely to examine those scenes in a perfunctory way and admit being sorry when one comes to a scene where one was unkind or unjust to another person. There the glyph contained in the altar of burnt offerings gives specific instruction; just as the sacrifices were rubbed with *salt* which, as everyone knows burns and smarts exceedingly when rubbed into a wound, and just as fire, such as is applied on the altar of burnt offerings to the sacrifice, consumes the same offerings, so also the aspirant to soul growth must realize that he is both priest and sacrifice, the altar and the fire burning thereon. He must allow the salt and the fire of remorse to burn and sear into his very heart a deep-felt contrition at the thought of whatever wrong he has done, for only such a deep and serious treatment of the matter will wash the record away from the seed atom in the heart and leave it clean. Unless that is done, nothing has been accomplished.

(To be continued)

Studies in the Cosmo-Conception

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

The Rosicrucian Emblem

Q. What does the Rosicrucian Emblem symbolize?

A. This symbol shows the end and aim of human evolution, the road to be traveled, and the means whereby that end is gained.

Q. Where in the Emblem can these be discovered?

A. The cross, the twining green stem of the plant, the thorns, the blood-red roses—in these is hidden the solution of the World Mystery—Man's past evolution, present constitution, and the secret of his future development.

Q. Is this revealed to all who behold the Emblem?

A. It hides from the profane, but reveals to the Initiate the more clearly how he is to labor day by day to make for himself that choicest of all gems, the Philosopher's Stone—more precious . . . than the sum of all earthly wealth! It reminds him how mankind, in its ignorance, is hourly wasting the actual concrete material that might be used in the formation of this priceless treasure.

Q. What promise for man's future does the Emblem offer?

A. To keep him steadfast and true through every adversity, the Rose Cross holds aloft, as an inspiration, the glorious consummation in store for him that overcometh, and points to Christ as the Star of Hope, the "first fruits," who wrought this marvelous Stone while inhabiting the body of Jesus.

Q. Do all religions have an *inner* and an *outer teaching*?

A. Upon investigation it has been found that there was in all systems of religion a teaching reserved for the Priestcraft and not given to the multitude. Christ Jesus also spoke to the

multitude in parables, but explained the inner meaning of these parables to the disciples, to give them an understanding more suited to their developed minds.

Q. Is there further evidence in the Bible that such distinction was necessary?

A. Yes, Paul gave "milk" to the *babes* or younger members of the community but "meat" to the *strong* who had studied more deeply. Thus there has always been an *inner* and an *outer teaching*, and this inner teaching was given in so-called Mystery Schools which have changed from time to time to suit the needs of the people among whom they were designed to work.

Q. Is the Rosicrucian Order such a secret society?

A. The Order of the Rosicrucians is not merely a secret society; it is one of the Mystery Schools, and the Brothers are Hierophants of the lesser Mysteries, Custodians of the Sacred Teachings, and a spiritual power more potent in the life of the Western World than any of the visible governments, though they may not interfere with humanity so as to deprive them of their free will.

Q. How does one become a Rosicrucian Initiate?

A. By many lives of *sincere effort* to live the life required by Cosmic Law which results in initiations born of merit, and such merit is not acquired in a day; it is the cumulative product of past good action. By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help, which in initiation are revealed to him and he is taught how to use them.

—Ref.: *Cosmo-Conception*, 519-520.

WESTERN WISDOM BIBLE STUDY

Parable of the Leaven

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.



All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

—Matthew 13:33-35.

Leaven is a substance which modifies or transforms that into which it is placed. To accomplish its object in the making of bread it must permeate every particle of the "meal," flour, or dough, making it light and resilient—more readily digested and assimilated by the human being. These things of course were all well known by those who listened to Christ Jesus, so that he was again making use of their common knowledge in order to introduce a deeper truth. Here He is telling them, by means of parable, of the inner power residing in each one which could transform a sordid, limited life into one of beauty, joy, and glory.

The "three measures of meal" we may take to refer to the threefold constitution of man: Spirit, soul, and body. Each of these, in turn, is threefold, and they constitute, together with the mind, the extremely complex mechanism of the human being. Truly indeed did David sing in the 139th Psalm: "I am fearfully and wonderfully made . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." In *The Rosicrucian Cosmo-*

Conception it is stated that in the fifth stratum of the Earth "is the primordial fount of life from which came the impetus that built all the forms on Earth. It corresponds to the Region of Abstract Thought."

The human being is a crucible in which by means of the process of transmutation, the bodies are refined, the latent inner faculties developed into dynamic powers, and an increasing degree of consciousness evolved.

The threefold Spirit (Divine Spirit, Life Spirit, Human Spirit) emanates from itself the threefold body (dense body, vital body, desire body), extracting as food for the Spirit the threefold soul, (conscious soul, intellectual soul, emotional soul).

"The conscious soul grows by action, external impacts, and experience.

"The emotional soul grows by the feeling and emotions generated by actions and experiences.

"The intellectual soul, as mediator between the other two, grows by the exercise of memory, by which it links together past and present experiences and the feelings engendered thereby, thus creating 'sympathy' and 'antipathy,' which could not exist apart from memory, because the feelings resulting from experience alone would be evanescent."

The Christ brought a powerful leaven to our Earth and its inhabitants, a Divine Impetus which is slowly bringing about a transformation of the planet as well as of humanity itself. Eventually, as we learn to think and act in accordance with the precepts given in the Sermon on the Mount, we will all "walk in the Light as He is in the Light" and "have fellowship one with another."

TODAY'S SCIENCE

Atomics and Electronics Invade Printing Field

OTTO M. FORKERT

in *The Graphic Arts Monthly*, March, 1956

PART II

THE rapid developments in electronic transmission of the printed word are paralleled by equally startling inventions in the field of photo-engraving.

The Fairchild Scan-a-graver is already enjoying wide distribution. A recent questionnaire to all major newspapers showed that over 600 dailies preferred to receive their press package with column-sized photographs and line-drawings ready for immediate use on their electronic engraving machine.

The *Scan-a-Sizer* is the more recently developed American electronic engraving machine, which can enlarge and reduce four-and-a-half times from original copy. The first pilot models are now undergoing field tests at the plant of the Sun-Gazette Co., morning and evening newspapers in Williamsport, Pennsylvania, and other printing plants.

At the Tenth International Printing Machinery and Allied Trades Exposition held in London, England, last July, the European graphic machine manufacturers stole the show with three new electronic engraving machines.

The *Klischograph*, developed by Dr. Heil of Hamburg (and known in the United States as Engravaplate) is already being used on this continent. According to reports from the Toronto Globe and Mail, they are producing "successful electronic engravings on aluminum," using this German-manufactured machine. This report states further: "The engraving operation took only ten minutes, less than one-third the

time of acid etching, and was declared comparable to zinc and cheaper."

The Luxographe has been developed in France by Mincel et Cie. It is an electronic engraving machine similar to the Scan-o-graver and can produce plastic plates up to 8x11 inches.

The Elgrama is a rotary engraving machine, developed by the Elgrama Company in Zurich, Switzerland. Using an entirely different principle to produce the halftone dots, this machine makes finished plates on plastic, brass, copper, or zinc up to 11x16 inches. The screen of the Elgrama can be adjusted between 50 and 200 dots per square inch, and line-engravings or four-color process plates can be electronically made by this method.

The Marginator is the fifth and latest electronic engraving machine, being announced by two Norwegian engravers, Iversen and Blandhoel, of Oslo. This Marginator is a very ingenious line- and tone-engraving machine with deep-etch qualities. There are other electronic developments that will affect the future of the photo-engraving industry.

The Battelle Memorial Institute at Columbus, Ohio, has developed a high-speed electrostatic method of reproducing written or printed words and pictorial matter from photographed material. This reproduction process works equally well on paper, wooden surfaces, glass or metals. It requires no wet ink, rollers, presses, or chemical solutions, but uses a dry iron powder and plastic to achieve an impression.

(Continued on page 373)



Cordell Hull: Statesman Extraordinary

HOWARD DALE HIXSON

TO BE hailed by such a title as "the Father of the United Nations," as was Cordell Hull, is an assurance of a place in world history. This statesman (born October 2, 1871) evidently came to the Earth at this time to do a big spiritual work. His goal was to develop an effective plan that would banish warfare from this planet. The work on this program led to the creation of an organization which would permit the nations of the world to work together for peace and the general welfare of all.

Students of astrology, by studying the horoscope of such a man, can find the keys that indicate the possibilities of such great work.

One of the spiritual tasks the astrologer has the privilege of performing is to find and help awaken future leaders to their destiny. Living in the environment of this world is not easy. A person who has a greater sensitiveness than the majority may, during his formative years, be influenced off his correct path. This results not only in a tragedy for the native personally, but, by the loss of the service that man is capable of giving, also for all humanity.

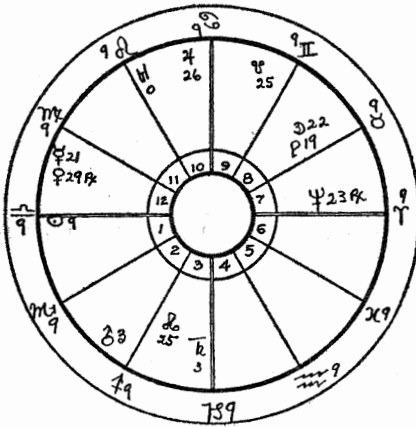
Today there are three different groups of youngsters whom astrologers should take pains to encourage. One group is comprised of those who have personal destiny to work out, but who are, nevertheless, developed sufficiently to be of

great value to the world. If during adverse pressure the individual is caught in a web of circumstances and upon him is passed human judgment that ruins his future possibilities, then humanity will suffer for its lack of understanding. The astrologer can help bring to light the possibilities in the individual for the future, from which, at a later period in his life, all the people of the world can profit.

The second group is composed of those who, like Cordell Hull, have outstanding ability. Yet these people may not awaken to their greater destiny, spending their lives in expressing their horoscopes at a much lower level. Their lives become limited instead of expanded as was Cordell Hull's. The astrologer, in being able to recognize the capacities of such people, should so fire them with inspiration that they will have the confidence needed to institute greater action.

The third group are those Spirits who are obviously geniuses, so much so that they may be considered "queer" and even mentally unbalanced. These Egos have the advanced understanding which enables them to lead humanity out of the old forces of crystallization into the New Age of brotherhood and love.

It is a help to the astrology student in seeing the whole picture of the horoscope to look carefully for the configurations. Let him circle the planets in-



volved and draw a diagram of all the configurations and see how they blend with each other or what greater figures they make.

In Cordell Hull's horoscope we find three such configurations. There is a trine between Uranus, the planet of the New Age, at the entrance of Leo, and Mars in Sagittarius, the sign that rules law. Halfway between this trine and sextiling the two planets, is the Sun, in the sign of peace and balance—Libra. The Sun in Libra is the apex of this configuration.

The second configuration has its point or apex in Aries, opposite the birth sign. Neptune here is between the points of the Dragon's Head and the Dragon's Tail, where it is receiving a trine from one point and a sextile from the other.

The third and most important configuration has the points of its base in each of the other two configurations. This must be very strong if it is going to command the other two. Therefore, we find that it contains five planets.

At one point of its base is Mercury, which is exceedingly powerful by being in the positive half of Virgo, a sign that it rules. Its strength is increased by the conjunction of Venus, the birth-sign ruler, and the planet of peace.

The other base point contains Pluto and the Moon in the mastership decanate of Taurus. The Moon, exalted here, is in a very strong position in the horoscope. The Moon and Mercury in trine, and

both given such extra strength, is one of the greatest possible indications in astrology for mental capacity and thinking.

Pluto in this configuration not only shows that Cordell Hull's expression was to be turned to spiritual work in this lifetime, but the way it is presented in this chart tells the astrologer that the Angels, or higher-than-human level Beings, would be definitely trying to influence the native in this lifetime for the purpose of guiding his activity in outer world affairs. From Cordell Hull's life we feel assured that he listened to divine guidance and sought to follow it in his work.

The peak of this configuration is Jupiter, strong in the sign of its exaltation. Also it is in the positive part of the sign. It not only creates high practical ideals and helps for success, but adds greatly to the power of this formation. The Moon and Jupiter make an exceptionally strong combination since they are both exalted, and Jupiter is in the sign ruled by the Moon.

Venus is retrograding toward the exact point of the sextile aspect with Jupiter, while Mercury is advancing toward this exact point. Both planets have a naturally favorable blending with Jupiter.

The picture of these three trine configurations tied together takes in every position in the chart except Saturn. They make for great concentration toward any objective the native may choose.

Saturn also holds an important place. If the Sun had been approaching a square to Saturn it would have been an indication of obstacles and destiny the native would have had difficulty in handling in this lifetime. However, in Cordell Hull's chart Saturn is dignified by sign, the Sun is past the square and is in Saturn's exaltation sign. This indicates lasting power, quiet, dignified strength, and purity of motives. By being at the bottom of the birth map, Saturn represents the end of life and

the conditions that would bring about this ending. The astrologer perceives that the end of this man's life would be a lingering one, expressing the full effects of Saturn and the Sun in square aspect.

Since this is such a powerful chart, we would expect the native to become active in the affairs of life while quite young. Even though born in a log cabin in Tennessee, Cordell Hull graduated from the University of Law School and was admitted to the bar when he was only twenty years of age.

The Sun by progression was now square to the progressed Jupiter, the planet of law. The Moon progressed into Aquarius was sextile Mars and the Dragon's Head in Sagittarius, the sign of law and universities, and trine the Dragon's Tail in Gemini, as well as the progressed Sun and Mercury in Libra. Venus, his birth sign ruler, had turned direct.

Cordell Hull was a member of the Tennessee House of Representatives from the time he was twenty-two until he was twenty-six. His ruling Venus was progressed to a sextile to Jupiter during this time. Mars by progression in Sagittarius came to a square of the natal Mercury at the time of the Spanish-American War, and he saw service as a captain in Cuba. The progressed Mercury was entering the martial Scorpio, squaring the natal Uranus. The Sun had also progressed into Scorpio. By the time he was thirty-two the rising statesman was judge of a circuit court, and as Mars had now entered Capricorn, the sign of its exaltation (and of big business), he became a representative in Congress. His term here from 1907 to 1931 was broken only by two years when he was chairman of the Democratic National Committee.

The progressed movement of the exalted Jupiter also merits attention in this reading. By the time Cordell Hull graduated from Law University and took up public work, it had moved up to an exact sextile to his natal Venus.

Here it was to remain in exact degree until he was seventy-one, covering all the period of his very active life before the world. It had moved only one degree from this position at the time of his death.

At sixty, with the Sun progressed into Sagittarius sextile to its natal place, Mercury progressed to a conjunction of the Dragon's Head in Sagittarius, and the Moon passing over the peak of the configuration at the top of the map, Cordell Hull entered the U. S. Senate. Saturn had progressed to an exact square to the natal Sun now, giving him greater responsibility and making him feel more concern about added responsibility. Under this influence he was Secretary of State, and he held this post longer than any other man in the history of the nation. However, his health suffered under the rays of Saturn.

Health strain was indicated by other movements also. Jupiter had moved off the exact sextile to Venus (by the time he was in the late sixties), the progressed Mars was opposite Jupiter, and Venus was weakened in physical power

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

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.

and health resistance by its movement into Scorpio.

It can be easily seen that with the configurations in Taurus, Cancer, and Virgo, Cordell Hull would be interested in such practical aspects of statecraft as income and inheritance taxes, tariff, monetary and economic laws. He sought to promote world trade as a means of peace and represented the United States at conferences both in Europe and Latin America. He considered his work in the enactment of trade agreement programs one of his most important accomplishments.

He sought to bring about cooperation between the administration and leaders in Congress, played an important part in the establishing of our "Good Neighbor" policy toward Latin America, and then added his greatest achievement: the developing of the United Nations.

By the time Cordell was eighty, his progressed Sun was square to his birth-sign ruler, Venus, moving adversely to Uranus, and nearing entrance into Capricorn. He suffered a cerebral thrombus. Both the Dragon's Head and Tail were progressed square Mercury, the planet ruling the nervous system and the vital fluid in the nerve sheath, in Virgo, the sign of health. He also suffered from high blood pressure, which involves Jupiter, Mars, Saturn, and Venus in various combinations. Much of his ill health was from the strain of many years of public service, indicated by the approach of the Sun to the Saturn point in his horoscope.

Mercury, by its own progression in Capricorn was about to turn retrograde. Venus had advanced in Scorpio and was approaching an opposition to Pluto and the Moon. Saturn, having adversely aspected the Sun for a number of years, was seeking to command the situation by slowly pulling down his resistance power.

A stroke and other critical illnesses lasting many months, and the death of his wife, all came under this influence of Saturn.

The Sun was moving into the third degree of Capricorn where it would be exactly conjunction Saturn when he died. The cause of death was **another** stroke, which is a typical expression of this aspect, especially when it is in the first decanate of Capricorn.

Transits at the time of his death found the New Moon on July 19 exactly on his natal Jupiter, where the Sun was then to conjunct Uranus in 28 degrees of Cancer. Jupiter in Leo had been conjunction his natal Uranus and then opposite his progressed Mars; now in the heavens there was to be a conjunction of Jupiter and Mars, one of the most difficult vibrations of the year.

The prayer especially composed for the funeral service of this illustrious man as an expression of thanks, put in words some of the indications we see in this astrological map: "for long years of service, for wisdom in the affairs of state, for quiet strength and patience in laboring to open the paths between the nations and to set forward a just and enduring peace."

* * * * *

THE MYSTERY OF IDEAS

(Continued from page 352)

Now, let us examine one other occurrence which is surrounded by a veritable field of question marks. As a lad, the late Henry Ford, used to repair for free any mechanical device owned by his farmer neighbors. He would not accept any pay. Then when about twelve years old, Ford, saw rumbling down the country road, a steam locomotive.

The questions he asked about it startled the engineer. How could an ignorant farm boy know about *horsepower and revolutions per minute*? Henry Ford did not know why he knew, he just knew he knew!

He must have known, for motors and cars became his life's work, and he lived the greatest success story in American automotive history.

(Continued on page 382)



The Children of Leo, 1956

Birthdays: July 23 to August 23

LEO, the fixed-fire sign, is ruled by the life-giving Sun and symbolized by the lion, king of beasts. Thus it is called the royal sign of the zodiac, and we find those having its positive characteristics possessed of ambition, aspiration, nobility, trustworthiness, and frankness. They make good leaders and enjoy society and the limelight.

The affections of the Leo natives are deep and lasting. They are usually strong and ardent in their likes and dislikes, true friends, and loyal mates. They love children, and usually take great pride in the accomplishments of their family.

The Leos have considerable will power, and therefore usually win their way to the top in their professions. Fixed in their opinions, they are inclined to stay by a cause and work for it with zeal and determination.

When the Sun is afflicted in Leo, the native is likely to be blustering and domineering, an unfaithful, amorous husband or wife, a deceitful friend—one capable of any degree of meanness. An ungoverned temper will often get them into difficulties.

The Leos make fine executives, actors, teachers, publishers, captains of industry, etc. Explorers and surgeons are also to be found among these natives, their physical strength and stamina enabling them to meet the demands of such exacting professions.

Since the heart is ruled by the Sun, when this orb is afflicted, the native should be careful not to undertake work that is too strenuous.

Mars in Pisces trines Saturn in Scorpio all of this solar month, giving all the children born during this period capability, determination, and energy. Their executive ability, forcefulness, and endurance will enable them to reach high marks of achievement and possibly positions of prominence.

From July 23 to 27, the Sun conjuncts Mercury, favoring the memory and intellect on the days when the orb of aspect is three degrees or more.

The Sun conjuncts Uranus from July 23 to August 3, indicating a need for training in emotional control, calmness, deliberateness, and reliability. High moral standards, along with respect for the conventions, should also be stressed in bringing up these children.

During this same period, Venus squares Mars, emphasizing the need for teaching these children self-control, thrift, and high moral ideals and practices.

A better side of Venus is expressed from July 23 to August 10, when it trines Neptune, the planet of spirituality. This aspect indicates a fertile imagination, deep emotions, and purity of nature, along with ability as an inspirational musician.

The conjunction of Mercury to Uranus lasts from July 23 to 25, indicating an original, independent mind. Cultivation of tolerance for other people and their ideas is needed, along with respect for proper conventions.

From July 23 to 27 the trine of Saturn to Uranus is within the six degree orb, giving ambition, determination, intuition, inventive ability, and power of concentration. The mind is mechanical and ingenious, and a public career is favored.

Uranus squares Neptune from July 23 to August 18, suggesting that these children be taught to cultivate independence, positive thinking, and concentration on high ideals. All mediumistic phenomena and practices should be carefully avoided.

From August 1 to 13, Venus sextiles Mercury, making the native cheerful, companionable, and good-natured. There is ability for music and poetry, and because of an affable, persuasive personality, success in salesmanship is favored.

Venus sextiles Jupiter from August 3 to 23, a strongly beneficent vibration favoring health, wealth, and happiness. The nature is optimistic, generous, and hospitable, the mind liberal and tolerant, and there is a liking for travel, pleasure, and music.

Mercury sextiles Neptune from August 1 to 8, giving a mind particularly adapted to the occult arts. There is also ability in the occult arts, particularly in magnetic healing.

Mercury conjuncts Jupiter from August 5 to 14, indicating a broad, versatile mind capable of reasoning correctly. The nature is cheerful, generous, and trustworthy. Success in law and literature is favored.

From August 11 to 23, the Sun squares Saturn, indicating a need for these children to cultivate cheerfulness and unselfishness. Care should also be taken to keep the body in health by proper diet, exercise, etc.

The Sun sextiles Neptune from August 12 to 23, intensifying the spiritual vibrations of the aura and giving an inclination toward the study and practice of the occult arts. However, there may be too much emphasis upon the intellectual approach.

From August 16 to 23, Mercury opposes Mars, giving a mentality that is quick and sharp but a tendency toward impulsiveness and excitability. These children should be taught thrift, truthfulness, and kindness.



Astrological Supplies

We can supply you with the necessary materials for the study and the practice of astrology. Some of the items follow:

<i>Astro-Diagnosis</i>	\$3.00
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In California, add 3 per cent sales tax

The Rosicrucian Fellowship

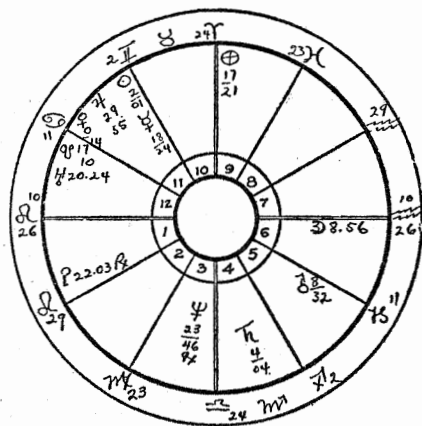
MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Reading for a Subscriber's Child

LANCE, D. M.

Born May 23, 1954, 1:14 A.M.

Latitude 48 N., Longitude 117 W.



With the Sun, Moon, and three planets in airy signs, four planets in cardinal signs, and cardinal signs on two of the angles, this child's basic nature will be that of active mentality. The Sun and two planets in a common sign gives much flexibility, but the three planets in fixed signs and two fixed signs on the angles (one the Ascendant) gives a needed measure of stability.

The Sun in Gemini in the 11th house trines the Moon in Aquarius in the 6th, giving a bright, quick-witted, affable, and kindly nature, with considerable ability for lecturing, conversation, and sociability. There is a vivid imagination, a strong intuitive faculty, and a particular interest in literature and science. Many helpful friends will be attracted, so that the attainment of Lance's hopes, wishes, and aspirations is strongly favored. The trine of the two lights makes for an inner integration which favors general success in life.

The Moon, in addition to trining the Sun, squares Saturn intercepted in Scorpio in the 4th house, suggesting a tendency toward melancholy and worry, as well as a hampering influence in the

home. Lance should be taught to cultivate the cheerful side of his nature, along with kindness, generosity, and unselfishness toward those about him.

Mercury, planet of the concrete mind, is also in Gemini in the 11th house, sextile to Pluto in Leo in the 1st, and trine to Neptune in Libra in the 3rd. This child has a quick, penetrating mind, ever ready to investigate something new, and peculiarly adapted to the occult. He will like change and travel, and will attract many acquaintances among literary people.

Saturn, in addition to its square to the Moon, makes a trine to Jupiter in Gemini and Venus in Cancer, and a sextile to Mars in Capricorn in the 5th. These are splendid configurations, indicating stability, courage, resourcefulness, patient persistence, benevolence, tact, and a high sense of honor, morality, and justice. There is also a strong devotion to duty, sound financial judgment, executive ability, and a mechanical turn of mind.

Uranus in Cancer in the 12th, in conjunction with the Dragon's Tail and square Neptune, suggests great sensitivity, and a love for travel, but also warns against anything of a mediumistic, deceptive nature. Wholesome eating habits, including quiet surroundings, could do much to prevent possible nervous indigestion.

Leo on the Ascendant gives needed strength to the body, as well as will power. It also adds warmth to the love nature, loyalty to friends, and ambition to succeed.

Since Mars rules the Aries Midheaven, is posited in Capricorn, and sextiles Saturn, a vocation connected with mechanics, such as engineering, would give Lance an opportunity to make good use of his natural talents. However, with a natural interest in the occult, or spiritual side of life, he will probably wish to devote a part of his time to some form of service to humanity.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE—EDITOR.

Telephone Operator, Dentist

RUTH K.—Born March 27, 1926, 3:30 A.M. Latitude 39 N., Longitude 90 W. Although in the 9th house (in Scorpio), Saturn conjuncts the MC in this chart and is therefore to be considered as a vocational indicator. It trines Uranus in Pisces in the 2nd, sextiles Mars (7 degrees) in Aquarius in the 12th, and squares Neptune in Leo in the 7th and Jupiter and Venus in Aquarius in the 1st. Mars, the ruler of Scorpio, sextiles the Sun and Mercury in Aries in the 2nd, as well as Saturn. The Moon is in Virgo in the 7th, sextile to Pluto in Cancer in the 6th. This native has considerable mechanical ability and an interest in radio, electronics, etc. She could serve well as a telephone operator, dentist, electronics technician, or even in the engineering field.

Musician, Artist

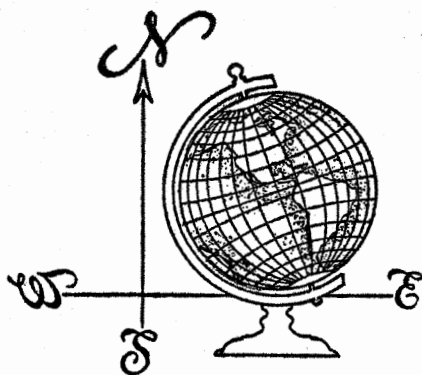
REX U. L.—Born May 19, 1920, 5:00 P.M. Latitude 52 N., Longitude 13 E. Here we find Neptune and Jupiter in conjunction in Leo in the 10th house, sextile the Moon in Gemini in the 8th, and square Venus and the Dragon's Tail in Taurus in the 7th. Saturn is also in the 10th, but in Virgo; it sextiles Pluto in Cancer in the 9th, squares the Sun in Taurus in the 8th, and opposes Uranus in Pisces in the 4th. The Moon trines Mars in Libra in the 12th, but near the Ascendant. This native should have natural talent in both music and art, and should be able, with training, to enjoy serving in either field. He also should have some literary ability.

Reporter, Teacher

MICHAEL A.—Born August 2, 1917, 3:00 A.M. Latitude 41 N., Longitude 74 W. The 26th degree of Pisces is on the MC in this chart, and Aries is intercepted in the 10th. Jupiter, one of the rulers of Pisces, is in Gemini in the 11th, sextile Neptune, Saturn, and the Sun in Leo in the 1st and 2nd, and square Venus and Mercury in Virgo and Leo in the 3rd. It also makes a 9-degree trine to the Moon in Capricorn in the 7th. Mars conjuncts Pluto and the Dragon's Tail in Cancer in the 12th, and sextiles Mercury and Venus. Cancer is on the ASC. Mercury sextiles Mars and squares Jupiter. There are a number of vocational possibilities for this native. He could do well as a reporter, teacher, mail order clerk, or post-office worker.

Mechanic, Engineer

HUMPHREY W. B.—Born August 16, 1935, 4:30 P.M. Latitude 39 N., Longitude 77 W. Mars, ruler of the Scorpio MC in this chart, is in the 10th, in conjunction with Jupiter, sextile to Neptune in Virgo in the 8th, trine Saturn in Pisces in the 2nd, and opposes Uranus in Taurus in the 4th. The Moon is in Pisces in the 2nd, in opposition to Venus in Virgo in the 8th. Mercury in Virgo in the 8th trines Uranus, makes a seven-degree conjunction with the Sun in Leo, and opposes Saturn. Capricorn is on the Ascendant. This native has considerable mechanical ability and could give good service in this field. He could also use his native ability as an engineer, surgeon, or secret service man.



MONTHLY

News

INTERPRETED

Sailing Uncharted Waters

United States policy cut loose officially this week from old moorings and started moving cautiously into uncharted seas.

No one was quite sure what the new course would be, but that it would be new and different was clear.

The fact of movement, of readiness for change, of willingness to explore was made public in a sequence of official expressions of views—a speech each by President Eisenhower and Secretary of State John Foster Dulles, remarks by both at their respective press conferences.

Partly what happened was merely response to long accumulating pressures and criticisms. For months men have been saying that United States foreign policy was stagnant, dormant, motionless. For months the governments of friendly countries—particularly of Britain, France, and Italy—have been urging reevaluations, reassessments, actions—although no one has been precise and clear about exactly what should be done.

Partly it was because the Soviet Union has been exercising a new initiative in foreign policy which has seen the men of Moscow making new friends in parts of the world long considered the private preserve of the Western powers, while Western diplomacy stood by, apparently uncertain, hesitant.

If all the things said, implied, or hinted at by the President and his Secretary of State were to be incorporated in official policy, the United States would cut foreign aid loose from military alliances, practice on the satellite countries the approach of Moscow to Western Allies, release Japan to trade with Communist China, take down the structure of trade restrictions against Communist-bloc countries, dismantle NATO, stand aside while Germany negotiated freely

and directly with Moscow toward its unity, seek a new political relationship with the Western countries—and invite Messrs. Bulganin and Khrushchev to Washington.

Obviously, all of this is merely remote possibility. But this week United States foreign policy recognized that it is operating in a new and different world from the one which saw the construction of NATO. The President and Mr. Dulles were ready to explore changes. They cast off from the old moorings, even though the pilot had not yet been given orders beyond the first port of call, and the engines were moving at slow speed.

—*Christian Science Monitor*,
April 28, 1956.

“Adaptability is the quality which makes for progress.” “In that one word ‘Adaptability,’ we have the great secret of advancement or retardation.” (*The Rosicrucian Cosmo-Conception*.)

The tendency among human beings and nations is usually to resist change, because it means letting go of the familiar ways, and, as the writer in the *Christian Science Monitor*, Joseph Harsch, describes it, setting out to sail uncharted seas. Today, however, change has us in its grip, and we must go forward, with our ideals for guide, and faith and courage to sustain us. Fortunately, there are those to whom the future is as real as the present is to the masses. They are those who have passed along the way ahead of us—the great Initiates of the human race. In the Western World it is the Brothers of the Rose Cross who have our progress under their care. They work par-

ticularly with the heads of states and those who must make policy, to the degree that these are receptive and to the extent that is possible without interfering with their freewill.

Of course, these visible leaders make mistakes; equally of course, there are the inevitable clashes of opinion, the troubled debates, the doubts and forebodings of the timid to be dealt with. In spite of it all, as we consider the past decade and think of the many times that serious catastrophes have been averted, we can see the result of the work of the Brothers. To the discerning eye, the outlines of a Plan are beginning to emerge from the confusion, and the vision of the future becomes stronger each day. The present is a time to leave behind us the fears and doubts, and to give thanks for the opportunities of today. It is a time to set sail, as have other pioneers down the ages, with faith, courage, and ideals, across the unknown waters in search of that New World of the future that awaits our discovery and lures us on.

Timeless and Weightless

The wildest dream of the dedicated space traveler is to ride aboard a photon rocket, a space craft that gets its thrust by shooting an incredibly concentrated beam of light (photons) out of its tail. In the journal *Aero Digest*, Dr. Eugen Sanger, the eminent Austrian jet pioneer, explores the physics (and metaphysics) of photon propulsion.

Traveling at close to the speed of light, human impressions of time and distance would shrink drastically, according to Einsteinian concepts of relativity. The crew would, consequently, regard the distance from the sun to the earth as a mere $\frac{1}{10}$ ths of a mile (instead of 93 million miles). Round trips to distant galaxies would thus be easily accomplished within a single generation of the crew.

When men start riding on artificial satellites and the like, they will experience a sustained, floaty sense of "weightlessness" and, probably, befuddlement.

Weightlessness probably causes human

disorientation, loss of coordination, and inability to read instruments accurately. But Randolph psychologists are confident that, once they can gain a detailed picture of the symptoms, it will be relatively easy to give space crews the means of compensating for them.

—*Newsweek*, June 11, 1956.

Time—measured by the slow-moving standards of Earth—will show whether or not the scientists can accomplish what they hope to do in promoting travel outside the Earth's atmosphere. Be that as it may, their efforts are intensely interesting, as showing how men's minds are reaching out beyond the confines of the dense physical planet. This is in line with the onward and upward movement of evolution which is preparing us to function in less dense fields of expression. Relative timelessness and weightlessness are characteristics of the etheric plane, which, though still physical in nature, gives much greater freedom and speed of movement.

Much of what science proposes to do seems fantastic, but these investigations are causing people to use their imagination, and to become familiar with new ideas and concepts of man's possibilities, as well as to accept the certainty of great changes now in the making. All of this is of immense importance as we move onward into the Aquarian Age.

The Hydrogen Bomb Fallout

The task force had waited through thirteen days and nine postponements. But now, though the test could be called off five seconds before the drop, everyone had the firm conviction that the moment had come. The U.S.S. *Mt. McKinley* swung gently in place as her captain kept the target point off the port beam. The darkness one hour before dawn was spotted only by the crisp flicker of the stars overhead and the rising and falling lights of the other ships as they held position five miles apart along two concentric arcs 39 miles southeast of Namu Island.

The nature of this airburst, which exploded 15,000 feet above the Namu bullseye, was different from past surface tower wa-

ter shots in that the stages seemed discontinuous, as if caught by a sequence camera. The shot was of unexpected magnitude. The diameter of the fireball—the critical factor in H-bomb explosions—was overwhelming. Observers judged it to be nearly four miles in diameter. This certainly was one of the largest shots ever set off.

The obsessive concern with the direction of the winds during the operation by those conducting it indicated their fear of the fallout and adverse public opinion if there should be a recurrence of the incident of March 1, 1954, when a Japanese fishing boat was showered with nuclear debris. Yet there was constant stress that this shot would have little fallout. Fallout results when heavy particles are caught up in the intense heat of the fireball and made radioactive. An airburst, which does not touch ground, is happily deficient in these heavier particles.

This type of airburst with this type of bomb seems ideally suited to crushing and burning modern metropolises with their multitudes. It would cause moderate damage to homes and severe fires about 18 miles from the center of the blast. At 15 miles, severe damage to homes would be caused. Behind these vague figures, which are derived from scaling laws based on the destruction at Hiroshima, is the more ominous note that, in severe damage to two-story structures, 85 per cent of the people are killed outright.

The bombing of Hiroshima chilled mankind. But the bomb dropped on Namu could magnify what happened there by thousands of times.

—*Newsweek*, May 28, 1956.

Demonstrations such as this H-Bomb drop at Namu cause consternation among the people who live within range of its fallout and fear the harmful radioactivity. Although in this particular case the fallout was said to be mild, still from Japan come reports of radioactive rain, and in California traces of radio-activity were found.

Man seems fascinated by the power to destroy which he possesses, like a child who has been warned of the dangers of fire but cannot resist the temptation of playing with matches. Those who devise these weapons, the military and civil authorities who plan the tests, the army, navy, and airforce personnel who carry

them out, are all acting in the line of duty as they see it—the duty to protect their country and keep it ahead in nuclear strength. Man, however, has another and paramount duty, which is to love his neighbors as himself. If all who profess to believe that “God is Love” were to give concentration and assiduous attention to perfecting the art of loving, comparable to that being devoted to perfecting the science of destruction, a force would be set in motion stronger than nuclear power and farther reaching than the radiations from Redwing (the name given to the Namu bomb) or any other hydrogen weapon. Love is the only power that can restore humanity to balance and sanity, and bring release from the nightmare of fear of perverted energy.

Love, like atomic energy, is everywhere present, but it needs human agencies to release it. There must be human hearts to desire it, human minds to understand it, and human hands to put it to work. Into the production of devastating weapons go intense concentration and continual striving for improvement. The same principles can be used in constructive efforts.

All of us, fortunately, can wield the power of Love. If the motive is pure and unselfish and the desire strong, thoughts concentrated upon love will reach into the world of Life Spirit, love's homeland, and form channels for the Christ power, which can be directed to any point in the world where the need is great. Surely each one of us can spare a few minutes each day in such concentration, either alone, or, if possible, with a small group of like-minded friends. The test at Namu had to be postponed nine times because the wind was not right, but for the work of love the weather is always favorable. There can be no adverse effect from such activities, and no harmful fallout, because love ensouls the thoughts and irradiates them, and will fall “as the gentle dew from heaven” upon those who come within their range.

Readers' QUESTIONS

Justice in Nature?

Question:

In considering by the light of reason the whole system of creation by study of God through His inimitable works, I can see "All-sufficiency" in all His attributes except one, which I would name "Justice," and I can even see that in all except one portion. It seems to be innate in all manifest life to kill and be sustained on life, even its own species, yet man tries to put over the commandment: "Thou shalt not kill."

Will someone please straighten me out on this?

Answer:

It is well to remember in considering this subject that *life* never dies. It is only the *form* which is made use of by another. The life or spirit is being continually reembodyed into suitable forms, progressing with each re-embodiment.

As for man, he is different from the lower kingdoms in that he has a reasoning mind and free will. Therefore he is responsible for what he does. The lower kingdoms are not yet individualized, and consequently are not subject to the Law of Consequence as human beings are.

There is a Law of Service which operates throughout the universe. Max Heindel states: "The lower kingdoms act as stepping stones for the higher. Did not the mineral exist, plant life would be an impossibility, for it could not take root and obtain the sustenance necessary for growth. If there were no plants, animal and man would have no means of obtaining earth bodies. The service rendered by the lower to the higher as stepping-stones can be paid

for only by service. The higher owes the lower a debt of gratitude."

Progress After Death

Question:

Does each Ego, if it dies after the 14th year, advance from Purgatory to the Third Heaven, and then come back for rebirth?

Answer:

The normal procedure for an Ego who dies after the birth of the desire body (usually about the 14th year) is to pass into Purgatory, the First Heaven, the Second Heaven, and the Third Heaven. From there it returns to rebirth in a physical body. The time spent in each of these places of course varies with the spiritual development of the individual and the kind of life he has lived while on Earth. The time spent in Purgatory is usually about one-third of the length of the life on Earth. The time spent in the First and Second Heavens depends largely upon the good one has done upon Earth, and upon his desire and ability to learn and progress. (See pages 116-129 of the *Cosmo-Conception*.)

"There are some, however, who go to the Second Heaven at once. The soul growth attained during the life of helpfulness which freed them from the purgatorial and First Heaven existence also enables them to carry on certain investigations there and go through a certain schooling which will fit them for a higher and better position as helpers of humanity in a future life."

Which Adam?

Question:

In "The Mystery of Golgotha" it is stated that Adam and Methuselah lived so and so many years. Now is this the first Adam through whom came sin and therefore death, and Christ the second Adam that giveth life? In this connection was Cain the son of the patriarch Adam, and did he go away into the land of Nod with his wife and build a city? Was this wife his sister?

How is it that while the Bible states that man's span is three score years and ten, that men of old lived 300 years and more?

Answer:

"Different races have lived upon Earth at various times, and they have been differently constituted than we are today. The first human race is symbolized in the Bible by the name *Adam*. They were of the earth, earthy. That is to say, they had only a mineral body, for they were formed of the mineral earth. The second race is symbolized under the name *Cain*. They had both a dense mineral body and also an etheric or vital body. Therefore, they were plantlike, and a plant food was given them to eat. Hence, we hear that Cain tilled the soil and planted grain. The third race also evolved a desire body, and because of this emotional and passionate nature they became animal-like."

From the above you will see that *Adam* and *Cain* are symbolical names for humanity at certain periods of development.

If we interpret the story of Cain and Abel in terms of consciousness, we may think of Cain as representing materiality and Abel as spiritual awareness. When the Spirit entered into matter it destroyed the awareness of the higher worlds which it had previously had. Thus "Cain" entered into the Land of Nod, or darkness.

In regard to the ages of the "men of old" you will find it explained in the *Cosmo-Conception*, pages 353-354:

"When the same unmixed strain of blood flows in the veins of a family for generations, the same mental pictures made by great-grandfather, grandfather, and father are reproduced in the son by the family-spirit which lived in the haemoglobin of the blood. He sees himself as the continuation of a long line of ancestors who *live in him*. He sees all the events of the past lives of the family as though he had been present, therefore he does not realize himself as an Ego. He is not simply 'David,' but 'the son of Abraham'; not 'Joseph,' but 'the son of David.' By means of this common blood men are said to have *lived* for many generations, because through the blood their descendants had access to the Memory of Nature, in which the records of the lives of their ancestors were preserved. That is why, in the fifth chapter of Genesis, it is stated that the patriarchs lived for centuries. Adam, Methuselah, and the other patriarchs did not *personally* attain to such great age, but they lived in the consciousness of their descendants, who saw the lives of their ancestors as if *they* had lived them. After the expiration of the period stated, the descendants did not think of themselves as Adam or Methuselah. Memory of their ancestors faded and so it is said they died."

ATOMICS AND ELECTRONICS IN- VADE PRINTING FIELD

(Continued from page 360)

Another development is the Ferro-magnetography process by General Electric. This is a highspeed process with shaped magnet fields capable of 6,000 figure impressions per minute.

(To be continued)



Honey Heals

FRANCES HOPE TATE

Since the issue of **RAYS FROM THE ROSE CROSS** in which this article was previously published (November, 1955) has been exhausted, we are re-printing this article in order to supply the requests for it.

HONEY is unquestionably one of the most remarkable natural substances known to man. We are all comfortably aware of its value in the diet. But do you know the power of honey to destroy bacteria, thus making it one of the simplest home medical aids imaginable?

When the scientist calls honey hygroscopic, he means that there is in it a power so great that it will immediately begin to withdraw the moisture from any substance the moment it comes into contact with that substance. Now consider the lowly bacterium. As it follows the compulsive law of mitosis, a single bacterium—within sixty seconds—divides in half and becomes two complete bacteria. Another sixty seconds and these two have become four. One minute more and the four are eight, the eight become sixteen. And so the process continues. But all bacteria, to survive, must have a certain amount of moisture. Since, then, honey begins to absorb moisture immediately upon contact, we can see at once that bacteria cannot thrive in the presence of honey. In fact, honey's hygroscopicity is so

amazing that even a stone crock must yield its own inherent moisture unless specifically treated to hold honey.

At the Colorado Agricultural College in Fort Collins, Dr. W. G. Sackett, a bacteriologist, determined to put honey to the test. Frankly, he did not believe honey would destroy disease bacteria. So in his laboratory he placed various disease germs in a pure honey medium and waited. The results astounded him. Each one of those disease micro-organisms died within a few hours or at most a few days. He had used the typhoid-fever producing germs (*B. typhosus*); they died within forty-eight hours. Other similar germs which are called A and B para typhosus perished after only twenty-four hours. A micro-organism found in feces and water which resembles the typhoid bacillus and is called *B. fecalis alkaligenes* died in five hours. *B. suispestifer*, causing chronic bronchopneumonia followed by septicemia, was dead on the fourth day. It was the same with the lactose fermenter (*B. lactis aerobacter*) and with the particular bacteria associated with a number of pathologic conditions such as peritonitis, pleuritis, cystitis, and suppurative abscesses (*B. proteus vulgaris*). The dysentery-producing germs (*dysenteriae*) were destroyed in ten hours. Those causing diarrhea in newborn calves (*B. enteri-*

tidis) died in forty-eight hours. *B. coli communis*, which Dr. Sackett described as "pathogenic in the case of ulceration in typhoid," as it enters the blood and creates peritonitis—this was destroyed on the fifth day. All of these findings may be read in Bulletin No. 252 which was published by the experimental station where Dr. Sackett conducted his tests.

Nor was Dr. Sackett alone in his experiments. These same tests were duplicated and substantiated by Dr. A. P. Sturtevant, bacteriologist in the bureau of Entomology, Washington, D.C., who later was employed by the Bee Culture Laboratory at Laramie, Wyoming; by A. G. Lockhead who worked in the Division of Bacteriology in Ottawa, Canada; and by numerous others.

It has been proved, then, that bacteria cannot live in the presence of honey since honey withdraws from them the moisture which is essential to their very existence.

What, therefore, does this mean to us as laymen, untutored in the medical sciences? It means that this bacteria-destroying factor in honey makes of it one of the easiest, quickest home remedies the average person can have for immediate use. Knowledge of this *could* save your life.

One winter a certain man decided to heat a boiler which contained some thirty-five gallons of water. After a considerable length of time he thought to look inside to see how matters were progressing. As he opened the cover, the internal force of steam blew the lid violently against the ceiling, at the same time scalding his head, hands, and feet with a great volume of hot water and steam. A moment later the pain that enveloped him was nearly unbearable. He said later that had not his wife and daughter come to his aid immediately he would probably have gone out of his mind. As it was they instantly took large pieces of linen, smeared them copiously with pure honey and laid them

gently over his head and neck, hands and feet. As if by magic, the pain subsided almost at once. By night he was able to sleep comfortably and not one hair was lost, though his head had been drenched with great quantities of hot steam and water.

Do you know that honey will heal inflammation, even destroy deep necrotic tissue and quicken granulation, at the same time easing the pain and tension produced by pain? Dr. Zaiss of Heidelberg prefers to use honey rather than the customary tincture of iodine for his infection cases. Dr. Bodog Beck and Doree Smedley in their book *Honey and Health* say that he has not lost a single case out of the thousands of severe infections he has treated. Dr. Zaiss advises dipping gauze strips into pure honey and binding the infection loosely. Incredible as it may seem, within twenty-four hours the area will be entirely clean, the dead tissue clinging to the bandage as it is changed—which should be every day. All during that twenty-four hours the infection has been bathed in an exudation of lymph and this is why the bandage will not adhere to the wound. Those who have used honey after this fashion report that at first they feel a momentary smarting as the honey is applied, but that this is immediately followed by a cooling sensation and fast mitigation of pain. If, therefore, you have an infection, cut scratch, even a carbuncle, boil, felon, or fistula, make a dressing smeared with honey, cover the affected area and watch the miracle of honey's bacteria-destroying properties. Instead of using honey alone, some people in Europe will make a mixture of honey and cod-liver oil. Or they will combine equal parts of honey and flour or honey and burnt alum. All seem equally efficacious.

Honey as a food, a beverage, and a medicine is hardly something new. Our Bible has in both the Old and New Testaments some fifty-three references to honey and nine more to honeycomb.

There are numerous references in the Talmud, the Koran, and in many of the sacred books of the East. So we might truthfully say that the use of honey medically is not something new, only something half remembered.

Are you tired mentally? Physically? Drinking a large glass of hot water mixed with one or two tablespoons of honey will give an immediate surge of energy. Ordinary sugar and water will not do it. These must first be converted by the digestive system before they are able to enter the blood stream, but the levulose in honey is absorbable at once because it needs no conversion. Honey contains about forty per cent levulose, thirty-four per cent dextrose, and between one and two per cent sucrose. It is alkaline in action, also mildly laxative and an excellent diuretic. Singers and speakers who use their voices considerably find three parts of honey to one of compound tincture of benzoin wonderfully soothing to their throats. Or they may combine two ounces of honey to one ounce each of lemon juice and pure glycerin. A particularly fine gargle is compounded from 125 grams of honey and 25 grams of alum to one quart of water. This last is especially good for healing ulcerated gums and sore throats. Often husky throats are comforted with hot milk and honey.

It may seem unbelievable that honey apparently has a very beneficial effect on tuberculosis. Case has been added to case where consumptives who have been given up by their physicians as having only a few more months left have turned to honey and found it literally a life preserver. A very young girl so abandoned by her doctors as hopeless adopted a diet of goat's milk and honey and surprised them all by living to her eighty-eighth year without any further illness. A man in Kansas was told by his doctors he might as well spend his last three months in the West. Instead of following their instructions, he took a local job setting up an apiary of 100

colonies for a commercial orchard. Every spare moment he spent studying about honey, learning how through withdrawing the vital moisture from disease bacteria it destroyed them. So he ate as much honey as he could, making his diet mostly of raw foods, and continued working as much as his strength would allow. Three years later he presented himself to those same physicians who had given him just three months to live, and, though they examined him thoroughly, they could find only a few spots on his lungs. In time these, too, were healed, and today he farms twenty-five acres of land and runs two hundred and fifty stands of bees.

Sufferers from nervous insomnia find relief if each night before retiring they take a teaspoon of honey by itself or, if they prefer it, add the honey to hot milk. Another mixture for the same distress is a glass of hot water with one or two tablespoons of honey with the juice of half a lemon added. How much better are these homely remedies than the hundreds of patented drugs sold in astounding quantities every year!

Stings of bees, wasps, and yellow jackets respond excellently to a honey treatment. So also do the bites of mosquitoes and fleas. Dr. J. D. Walters, a well-known Los Angeles physician, very highly recommends the use of honey in all insect bites except those of the black widow spider and the scorpion. In these two instances he says a physician must be reached at once but that, in addition to the usual calcium treatment for these bites, hot honey compresses work wonders. As for the other insect bites and stings, pure honey dabbed on and the area bandaged is all that seems necessary. Leaving the honey bandage on for several hours, even after all pain has subsided will prevent the customary swelling. Many years ago the author's husband received over a hundred bee stings on his head. He quickly smeared about half a pound of honey over his

(Continued on page 378)



Health Maxims

HEALTH is the natural condition of living beings; disease is a state contrary to Nature.

The natural life is one of uninterrupted health, with longevity, vigor, and happiness.

Health comes from obedience to natural laws; disease is the result of their violation.

Man must know himself to comprehend Nature; he must study Nature to understand himself; his highest comprehension of God comes from his knowledge of himself and Nature, and their relation to each other.

The study of man and Nature is the study of health, the highest revelation of God in Nature, the foundation of strength, beauty, intellect, and happiness.

Health is the greatest of blessings because it includes all the other blessings; it is also the simplest and most easily attained.

Health comes from the simple life of Nature, disease from the artificial life of civilization.

A state of disease is but a partial life. A sick man is more or less dead. Health is the fullness of life.

Heat and cold up to a certain point stimulate the vital powers; carried too far they are alike debilitating.

In breathing the air of a crowded and

unventilated room you inhale the breaths of other people and not only get less oxygen than you require and more carbonic acid than is good for you, but you also take in noxious effluvia, diseased emanations, and impurities. There is no disease which may not be aggravated by breathing impure air.

The law of food is that man should eat *what is good for him*. To eat too little or too much, too seldom or too often, is trifling with the powers of life.

The natural diet of adult man consists of seeds, fruits, and roots. The vegetable world offers us a vast variety of healthful foods.

—T. L. NICHOLS, M.D.

* * * * *

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

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HONEY HEALS

(Continued from page 376)

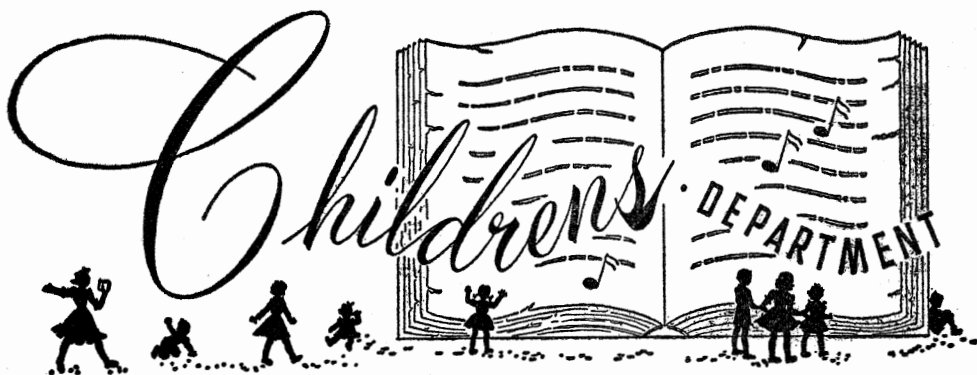
head, rubbing it well into the scalp. Within ten minutes the intense pain vanished and there were no ill after-effects which would normally have resulted from the injection of so much poison into the blood stream. True, the treatment was sticky but extreme cases require extreme measures and the important thing is: it worked.

Dietitians and nutritionists know that honey *per se* has only a modest amount of minerals and vitamins but, says Dr. J. D. Walters, who has also been a dermatologist and metabolic nutritionist for over twenty years, "There is a factor in honey which releases the values of the other foods consumed and makes them more fully available to the body. Exactly what that factor is we do not yet know, but we do know it exists."

Dr. Walters, like every nutritionist and certainly every beekeeper, knows the value of unheated honey. The honey processors must heat theirs to prevent its crystalizing simply because the average consumer does not know that crystalization is an absolute sign of honey's purity and, in error, rejects it as being old. Therefore, to avoid the chance of its clouding and crystalizing on the store shelves, these processors "pasteurize" it by heating, sometimes at too high a temperature, and this excessive heat destroys much of the vitamins and minerals it does contain.

Recently Dr. D. C. Jarvis of Barre, Vermont, in a letter to the author summed up the activity which honey, taken internally, sets up in the human system thus: "Lymph," he writes, "has a rate of flow to the various myriads of cells of the body, this flow being maintained by potassium. When the tissue fluid has been delivered to the cells and the waste material resulting from the vital activity of each cell is dumped into the moving tissue fluid, it enters the tiny veins and again is car-

(Continued on page 383)



Why Did God Do It?

MOTHER, why did God do it?" Mrs. Ruthers turned her head and looked at Bobbie, her six-year-old son, propped up by pillows in his little wheel chair.

"Why did He do what, dear?"

"Why did God make me like this instead of like other little boys?"

Mrs. Ruthers' lips trembled as she turned her head back to the wash tub. Bobbie had asked her a question which had often troubled her own mind and one for which she had no answer. He had been born a straight, sturdy baby and had grown so for many months, the pride and joy of herself and her husband. Then, for no cause which the doctor could determine there had come a strange trouble with the spine, which had grown gradually worse until now at the age of six Bobbie was completely paralyzed below the waist.

Not long after this paralysis had stricken him his father had died suddenly and without leaving much provision for his mother and himself, so that Mrs. Ruthers had since barely eked out a living by taking in washing. All day long Bobbie sat and watched her. She tried to be cheerful and talk to him and keep him amused even when her heart was aching and her body was weary.

His question was too much for her.

She could not answer it. Why, indeed, had God given so much to the wealthy and so little to her? Why had He given so much health and strength to other children while her own little Bobbie, such a patient, sweet little fellow, was doomed to a living death, without hope or help? She, herself, would never afflict anyone so, not even her worst enemy, certainly not a little child. Yet the charity workers who visited her told her that it was God's will and that He had sent this trouble to her because He thought it good for her. Good for what? There were plenty of trials to teach her patience. Why did little Bobbie have to suffer so? If patience were so fine a thing for him to learn who was patient by nature anyhow, why was not a similar lesson sent to others in the tenement, others who needed it more?

"I don't know, darling," she answered. "Perhaps some day we shall find out when we get over in the Other Country where Daddy has gone."

The "Other Country!" She was always talking of the "Other Country." Bobbie wondered if it could be reached by some of the big automobiles he sometimes saw passing by when his chair was placed near the window. His father had gone there, he knew, and had not come back. He wondered why his Daddy chose to stay there and not come back.

He would not speak of it because he found that it always made his mother cry, but he made up his mind that some day, if he ever got big, he would start out in his wheel chair and search for that Other Country and see if he could find his daddy and persuade him to come back.

That night his mother worked late and he was sound asleep in his little crib when she went to bed, aching with the long day's work and still troubled by the little fellow's question which she could not answer.

Hardly had her head touched the pillow, it seemed to her, when the room grew suddenly light, and she looked up in surprise at a beautiful woman standing by her bed.

The woman was one whom she had never seen before, but her smile was so sweet and friendly that when she held out her hand and said, "Come," it never occurred to Bobbie's mother to fear. Besides, the stranger's voice sounded like the tinkling of silver bells, beautiful and clear.

Bobbie's mother rose, without any effort, and as she did so she noticed that although she was rising in obedience to the stranger's word, yet she was still lying on the bed. This other self of hers, the self which was rising, was a different self, a self which was younger and stronger and very rested and free from pain. She looked back for a moment on the self which was lying on the bed and felt sorry for it, for she knew how tired and full of aches it was. But it was asleep now, while she—the real herself—was so alive and strong and—yes, happy. She felt no fear when the Stranger Lady led her to the window and they stepped right off the sill and floated out and upward toward where the light was shining as if it were daytime, though she could see no Sun.

As she floated along, light and happy and full of strength and the pleasant feeling of ease from pain and discomfort, the Lady began to talk to her, and

it was as though some beautiful music were being played all about her. Presently there were others who came and floated along with them, beautiful people who smiled at her and seemed friendly and gentle and so full of kindness.

The Stranger Lady was telling her the reasons why her life was what it was, and why Bobbie had to suffer so, and that it was *not* God's will which He had inflicted on them, but that it was the working out of the Great Plan. As the Lady talked, Bobbie's mother began to understand. Everything works according to the Great Law, but the Great Law is a Law of Love, and sometimes it has to bring us suffering until we realize that the Law of Love is the Law of the Universe. She learned that when we injure others we bring suffering on ourselves in future lives. Then she understood that away back in a former life Bobbie had done that which was not good, and it had reflected on him in this life, making his body suffer.

She began to see that the end of all suffering is good even though it may be very hard to realize it when we are suffering. Nevertheless it is true, and thus God is bringing good out of evil in His own wise and perfect way. When she understood that, she cried out in her gladness, and her first words were, "Oh, then God does love us after all!" The Lady looked at her and smiled sweetly but a little sadly.

"Yes, indeed, He does love you," she said gently, "and it pains Him to see you suffer. But now you realize why it is and how it will all end."

The next morning when Bobbie's mother awoke she was so rested and happy that she sang happily and tried to explain to Bobbie how it was, though she could not remember all the Lady had said. She told him that the Lady's voice was sweet and soft and clear like the sound of silver bells, and that she had explained why people had to suffer—some more than others. While she

could not remember all of the explanation, yet she knew that it had all been perfectly clear to her that it was all right, even little Bobbie's paralysis. She knew that sometime she would understand it perfectly, and would know what they had done in former lives to bring their troubles upon them. At least she could remember how, when the Stranger Lady's words had made it all so clear, she had broken out into a laugh and was half crying, she was so joyful over it all.

"Oh! then it is our own fault, and God does love us after all!" That was what she had cried out, and she could remember crying and laughing and sobbing and smiling all at the same time, and all because she was so happy over what the Lady had told her.

She could also remember how the Lady had smiled at her, such a gentle, loving smile, and had said:

"Yes, Little Sister, our Father loves us all, and what we suffer is not by His will but through our own mistakes. No matter how far we wander from the Path, His love is with us always."

But time went on and Bobbie's numbness grew worse and worse, and both he and his mother knew that the parting was near. Neither would speak of it for fear of hurting the other, so they always talked of other things and tried to laugh even when there seemed so very little to laugh about.

One day in the springtime Bobbie awoke from a nap just as his mother was coming in the door with a bundle of washing. Following right behind her was a beautiful lady clad in the most exquisite dress he had ever seen and with a light shining all around her. Bobbie called out, "Oh, Mother! look —" for he thought that his mother did not know the beautiful lady was behind her. Then he held out his arms and called again, "Oh, Mother, look! The beautiful lady has come with you." His mother knew in an instant what it meant, for when she looked around at

Bobbie's cry she could see nothing. She ran and clasped the little fellow in her arms, while her heart gave a great leap of fear. She dreaded to let him go even though it meant release from pain for him and even though she knew so beautiful a lady could mean no harm to her little boy.

As she caught him in her arms and felt his little body quiver, she knew that Bobbie had gone away with the Lady—that his paralysis and pain were now things of the past. But her heart ached with loneliness even though she felt sure the Father's way was best.

It was all so hard. She might know that everything was for the best and according to the Great Plan, but her heart ached and she was lonely for her little boy, helpless though he had been. He was all she had, and now she had lost him. The Great Plan seemed so cold and heartless and unfeeling.

She dropped asleep that night with these thoughts of rebellion in her mind and with almost a reproach to God upon her lips. But in her sleep the Stranger Lady came again, and with her was Bobbie, no longer crippled but straight and strong and happy. The Lady gently explained it all again, but when she awoke in the morning she could not remember much of the explanation because of her joy at having seen Bobbie so well and happy.

Yet there was something she could remember, and that was how the Lady had made her feel so sure that the Great Plan is not cold nor heartless but is full of love and hope. This was a little bit of the work done by those who serve the King.

—Prentiss Tucker in RAYS FROM
THE ROSE CROSS, Dec., 1929.

* * *

ERRATUM: In the July issue of the RAYS, page 304, second column, the fourth line from the bottom should read: "we find Cain's reply to the Lord: 'Am I'".

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THE MYSTERY OF IDEAS

(Continued from page 364)

It was after Ford met Edison, who became his ideal, that he seemed to remember other times, other places. Edison, himself, did not believe in the future life, but said that he could see the possibility of reincarnation or rebirth.

Is this light on why Ford just knew about horsepower and revolutions per minute? Does this in any way hint at the explanation of Ford's obsession to build a car in mass production for the common man? Had he studied it in previous incarnations, or in the heaven world between earth lives, and did those ideas remain with him so that he knew without present objective study? The student of occultism would of course answer these questions in the affirmative.

* * *

KING ARTHUR AND HIS KNIGHTS OF THE ROUND TABLE

(Continued from page 355)

a thing of beauty to behold. The Dweller on the Threshold threatens the disciple, testing his strength, and seeking to strike fear into his heart. Like all evil, he is best dwelt with by courageously being ignored, but Arthur allowed himself to be so distracted by the black knight that he attempted to overcome him forcibly, whereupon he had to be rescued by his Teacher, in the person of Merlin, only to have their meeting again postponed to a later date. As fine as was the sword Excalibur, it had one weakness in the hands of King Arthur; he allowed it to be broken in two. Two is the number of duality. The stone of matter from which we withdraw the sword of spirit often deceives us into believing in the existence of both matter and spirit, whereas all is spirit. Matter is crystallized spirit, and spirit is of the same essence as matter, only in a higher state of vibration. The stone and the sword are all one, and the dis-

ciple who knows this receives a better sword direct from the hand of his higher Self.

(To be continued)

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HONEY HEALS

(Continued from page 378)

ried to the lungs and heart. By the continued moving of this tissue fluid called lymph at its normal tempo by potassium, the individual avoids degeneration of tissues and, as a result, reaches the latter part of life with good eyesight, good hearing, good mental vigor, and good physical vigor. The taking of honey each day is advised in order to keep the lymph flowing at its normal tempo and thus avoid degenerative disease which shortens life . . . The real value of honey is to maintain a normal flow of the tissue fluid called lymph. When this flow rate slows down, then calcium and iron are precipitated as sediment. When the lymph flow is stagnant, then harmful micro-organisms invade the body and sickness appears."

It is beyond question that we should do all possible to maintain our physical bodies in the best of health. Through a diet of pure foods (and honey is certainly one of them) we can keep the system unclogged and less vulnerable to disease germs. Should bacteria invade the body, then as Max Heindel states in *Occult Principles of Health and Healing* (p. 193), "We should be doing decidedly wrong if we allowed our physical instrument to deteriorate for lack of proper care and attention. It is the most valuable tool we possess . . ." If our faith alone is great enough to heal an infection, a burn, or some disease, this is certainly both admirable and preferable. But we have also been given natural ways and means of healing. Honey is one of them. Taken internally, applied externally, it is one of the simplest, easiest, and quickest means of counteracting invading bacteria.

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