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Rays from the Rose Cross

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The Minstrel's Harp

*My heart is like a harp with muted strings
That lies forgotten in some ancient hall,
Where troubadours of old were wont to sing,
And armored knights rode forth beneath love's thrall.*

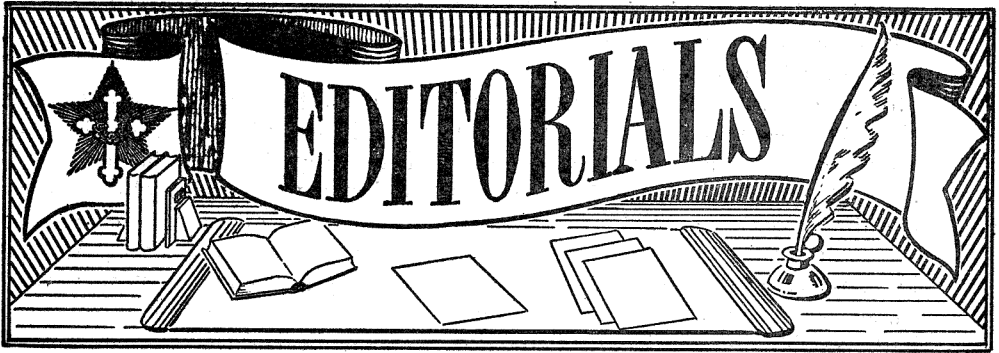
*Methinks I was a minstrel—long ago;
A wandering singer on some endless quest;
Touching the harp of life—to come—to go—
Yet fare alone, enwrapped in loneliness.*

*The souls of men were strings to play upon;
The chords were struck from throbbing maiden hearts;
And I, a shabby instrument of song,
Dreaming of pageants, in which I had no part.*

*The power and the glory all were mine,
Yet never held I scepter or the sword:
My fingers strayed across the strands of time,
Touching the heedless, the beggar, and the lord.*

*For time records the lyrics of the soul:
It strikes a note that sets our pitch apart—
A sounding board that thru the ages tolls
Our symphony—the music of the heart.*

—PAUL DEBRANCO MILES.



"The Ways of Genius"

ONE of the many puzzles concerning life and being which have confronted humanity for a long time is that in regard to genius. We look around us and observe that, generally speaking, there is a resemblance between children and their parents, more especially physically, but also emotionally and mentally. Moronic offspring are born to morons; mediocre children are found with mediocre parents; and brilliant progeny come to brilliant men and women. To explain this process of heredity, the material scientists have evolved the science of genetics, which deals intricately with such properties as chromosomes and genes, along with the processes of mutation, cytogenetics, etc. Many people seem satisfied with this explanation, or at least they accept it without serious questioning.

However, there are many exceptions to the general rules formulated concerning heredity, particularly in regard to the moral and mental proclivities. We frequently see idiots born to intellectual parents, and precocious children born to fathers and mothers of ordinary abilities. Here in the United States we are presently marveling at the phenomenal knowledge concerning the stock market displayed on television by a youngster of ten. His father is an accountant, his mother a court reporter. Material science offers no logical explanation for these exceptions to the general rules.

In a recent issue of *Newsweek* mention is made of the visit of Dr. Ernest Jones, the eminent British psychoanalyst, to the United States in honor of Sigmund Freud's 100th birthday anniversary. While in New York, Dr. Jones said: "Genius is not a quality with which a few lucky mortals are endowed and which others entirely lack. It is only a *quantitative* difference in a certain combination of attitudes present in all human beings; in some it is more prominent, and thus more dominant, than in others." Granting the accuracy of these statements, if only for argument's sake, are we not still confronted with the question: What accounts for the "*quantitative* difference"?

Occult philosophy, which regards man as an individualized Spirit possessing several bodies which he governs (or should) by the mind, offers a sensible and logical explanation for the phenomenon of genius,

teaching that: "Genius is the hall-mark of the advanced soul (Spirit), which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race. It reveals a glimpse of the degree of attainment which will be the common possession of the coming race. It cannot be accounted for by heredity, which applies only in part to the dense body and not to qualities of the soul The man, the thinker, comes here equipped with a mental and moral nature, which are entirely his own, taking from his parents only the material for the physical body. We are drawn to certain people by the Law of Causation and the Law of Association. The same law which causes musicians to seek the company of one another in concert halls, gamblers to congregate at the race tracks or in pool rooms, people of a studious nature to flock to libraries, etc., also causes people of similar tendencies, characteristics, and tastes to be born in the same family."

Newsweek also mentions "Seven accepted attitudes long observed in men and women of genius." Let us examine these in the light of the Western Wisdom Teachings.

"*Inspiration*: 'Often experienced as a veritable flash of insight at a specific moment.' " There is hardly a better indication of man's direct relation to Divinity than the inspirational flash, in which he contacts a wisdom superior to his own. It may come into his brain consciousness by way of the intuitive faculty, by means of cosmic consciousness, or when he is "overshadowed" by a higher Being.

"*Spontaneity*: 'The utter ineffectualness of any voluntary control over a genius's production.' " Spontaneous activity comes from an internal impulse, indicating a power or powers so developed within the individual that expression comes quickly, freely, and forcefully.

"*Periodicity*: 'The phenomenon by which many geniuses seem to produce their work in regular cycles.' " There is a Law of Alternating Cycles which functions throughout our solar universe, as may readily be noted in the seasons. In the life of man, also, as in the life of our planet Earth, there are cycles of activity. The patterns of activity are indicated by progression and transit of the planets in the horoscope of the individual, and any competent astrologer can determine when they will occur.

"*Originality*: 'The ability to present facts and ideas as nobody has before, even though the facts and ideas are not in themselves new.' " This is probably the term most nearly synonymous with the word "genius." Max Heindel states: "The Force within the evolving being which makes evolution what it is and not a mere unfoldment of latent germinal possibilities; which makes the evolution of each individual differ from that of every other; which provides the element of originality and gives scope to the creative ability which the evolving being is to cultivate that he may become a God—that Force is called 'Genius' and its manifestation is 'Epigenesis.' "

"*Honesty*: 'The determination of a genius to follow the truth as he sees it . . . at all costs.' " Such honesty arises from a strong conscience (evolved through numerous lives) and a wider vision than the ordinary person possesses. Many lives of devotion to truth has put the genius in closer touch with the realities of the realm of causes.

"A sense of significance: 'The daring to generalize almost intuitively from thoughts or observation.' " This is actually the ability to discriminate, to distinguish the real from the unreal, the essential from the unessential. The persistent practice of this faculty sensitizes the vital body, generates the intellectual soul (food for the Spirit), thereby developing the intuitive faculty.

"Concentration: 'The power not merely to work hard and long, but often to lose contact with ordinary reality while pursuing an objective.' " Concentration is one of the exercises specifically designated for the Rosicrucian student as a means of bringing his mind under control. "If we draw our thoughts to a center, a point, we increase their strength on the principle that the power of the Sun's rays is increased when focused to a point by means of a magnifying glass. By eliminating from our mind for the time being all other subjects, our whole thought power is available for use in attaining the object or solving the problem on which we are concentrating. We may become so . . . *lost* in a book that we are oblivious to all else, and the aspirant to spiritual sight must acquire the faculty of becoming equally absorbed in the idea he is concentrating upon, so that he may shut out the world of sense from his consciousness and give his whole attention to the spiritual world. When he learns to do that, he will see the spiritual side of an object or idea illuminated by spiritual light, and thus he will obtain a knowledge of the inner nature of things undreamt of by a worldly man."

In addition to the above seven attitudes, two more are mentioned by Dr. Jones:

"A degree of skepticism: 'That attribute which makes the genius unable to accept conventional beliefs, and which, more important, renders him impervious to the contrary views of supposed authorities.' " Skepticism, in general, stems from the materialistic nature of the mind, and may be very detrimental in spiritual progress. However, the skepticism cited here arises from a superior knowledge, acquired through many lives, and can be quite helpful in guiding humanity onto higher levels of thought and consciousness.

"Credulity: 'The frequently observed naivete, marked simplicity, and obliviousness to, or even ignorance of, the ways of the world.' " When this is the case, the individual simply has his consciousness focused more in the realm of causes (the invisible worlds) than in the material or world of effects. He has evolved so far along a certain path that the other phases of life have lost their interest for him. However, as it is man's destiny to become thoroughly "rounded" in his development, it is not well to pursue one line of development to the exclusion of others for too long a time.

All of these qualities discussed, with the exception of *Periodicity*, are qualities of the mind or Spirit. They do, indeed, reveal "a glimpse of the degree of attainment which will be the common possession of the coming race." Every human being has all of these attitudes or faculties latent within him, and they are being slowly developed by the process of evolution. However, one may by conscious effort proceed much faster than the masses—if he will. The choice is his,



King Arthur and His Knights of the Round Table

STEWART HARING

All myths are vehicles of spiritual truths veiled under allegory, symbol, and picture, and, therefore, capable of comprehension without reason. As fairy stories are a means of enlightenment to children, so these great myths were used to convey spiritual truth to infant humanity.—Max Heindel.

PART I

THE ORIGIN OF THE MYTH AND OF CHIVALRY

IN olden times there were no books to record the deeds of history, and even if there had been, hardly anyone, including noblemen and princes, could read. During the Middle Ages, the traveling story-teller, the minstrel or troubadour, occupied a unique place among men. He is to be regarded not only as an entertainer, but as historian, newspaper, chronicler, and educator, all in one. Generation after generation he inherited the wondrous tales of his predecessors, with each recounting adding such bits as his own experience and judgment inclined him to do. Anachronisms became, of course, very common. Errors of geography and custom were numerous, and spurious genealogies were invented in which Arthur, Charlemagne, and their knights were said to descend from Aeneas, Hector, and other Trojan heroes. Feudalism meant, for the most people, isolation, and it was a great day for all, from king to underling, when the minstrel walked up to the castle gates. He was greeted with joy, for that night

all would gather in the great hall where, before a roaring log fire, they would hear news of the outside world, as well as the inspiring tales of the ancient men of renown.

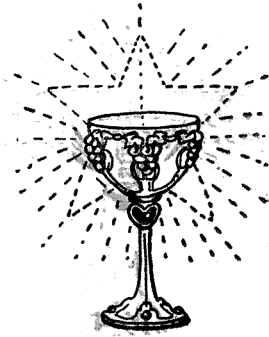
The medieval hero myths were presented in the style of poetry, which was the form used from earliest times to clothe religious truths. Poetry was held in great veneration, and often regarded as possessing some magical power. The hero stories, and especially the Grail myths, were instituted to supplement the Gnostic Mysteries when these were persecuted by the Church. Likewise of Gnostic origin were the love lyrics of the troubadours, wherein were hidden instructions toward attaining the Mystic Marriage, just as the European Passion Play was a recurrence of the Mystery Dramas as they were presented in the inner court of the Temple.

We find that the minstrels were men gifted in speech and music, and occupying a position of honor among men, so that they were a powerful influence in shaping public ideas and ideals. It is small wonder, then, that the Hierarchies which guide and guard the destiny of mankind, should take advantage of the

opportunity to place among them Initiates and lay brothers for the purpose of instructing those who were seeking the Path, and thereby perpetuate the Mystery teachings. Of this Max Heindel wrote: "It was the mission of minstrelsy to foster this courage (of knighthood) and to inculcate the finer virtues also. All minstrels, therefore, had that poetical strain which brings us in touch with the higher and finer things in Nature not sensed by ordinary humanity; but more than that, many among the minstrels in medieval times were Initiates themselves, or perhaps lay brothers. Therefore their words were often found to be pearls of wisdom. They were looked up to as teachers, as wise men, and were friends of the true nobility." (*Mysteries of the Great Operas*, p. 139.)

We are too often inclined to think of a legend as purely a figment of human imagination, with no foundation in fact. Nothing could be more erroneous, for it usually contains in allegory the deepest spiritual truths. They are thus dressed in mythical form because they would otherwise be incomprehensible to the intellect. In legend, the truths are preserved while at the same time the picture forms are impressed upon the mind of humanity, where they work upon the emotions until such time as we may grasp them with the intellect and know as well as feel them. This instruction of infant humanity is in keeping with the same principle as child-training, wherein moral teachings are inculcated by means of picture books and fairy tales until the mind is conditioned to receive those same teachings in a more direct manner. Ancient legends were, therefore, given to nascent humanity by the divine Hierarchies who lead us on the path of progress, so that through repetition the vital body might be impressed, and that mankind might subconsciously absorb the ideals of justice, bravery, chivalry, and manliness which would bear fruit in later lives.

When, however, the Order of the Temple was persecuted and dispersed by the Church in the fourteenth century, the Grail poetry was also destroyed, for the two had come to be so closely associated in the popular mind that both had to be expurgated alike. After all the heretical Gnostic element was sifted from the Grail myths, some of the remainder was incorporated into Church doctrine. To-day only a remnant exists. Nor is this to be deplored, for as the wave of civilization rolls westward, humanity is coming nearer mental maturity and is more clearly able to discern spiritual truths without the aid of the picturesque myths. In the Old World atmosphere,



however, in such places as Bavaria, Norway, and Scotland, the spirit of mysticism still broods heavily and the legends are regarded in a manner incomprehensible to the western mind.

In feudal times the populace was divided into three general classes. First were the royalty and nobility: the kings, princes, dukes, earls, barons, lords, and knights. Secondly, there was a middle class of freemen who were allowed to own small portions of land, though they sometimes voluntarily became the vassals of some neighboring noble whose power was necessary for their protection. Among this class were independent artisans and the clergy. The third class was by far the most numerous and consisted of either serfs or villains, both of which were slaves. The serfs were in

the lowest state of slavery, the fruits of all their labor belonging to the master whose land they tilled, and who in turn fed, and clothed them. The villains were only slightly less degraded. They, too, were attached to the soil, being transferred with it by purchase, but they paid only a fixed rent to their landlord, and had the right to dispose of any surplus that might accrue from their industry. These three classifications are symbolical of the three classes of mankind in regard to the Mysteries. First are the Initiates, the true nobility among men, who lead and protect the affairs of humanity from behind the scenes. Secondly, are the probationers and students, those who have not yet



completely attained to mastery, but are the silent artisans and builders of the Temple not made with hands. Third, and in the majority, are those who labor in the world, overcome with toil and woe, neither knowing nor caring about the higher things in life. Like the serfs they are slaves to material things.

It is evident that in an age when might made right, that which passed for justice was of the crudest description. The same force whose legitimate purpose was to redress wrongs might easily be perverted to inflict them. The knightly castle which was built as a means of protection was often a terror to the surrounding country, its dungeons filled with the oppressed waiting

for some champion to appear and set them free. The court was full of idle retainers ever ready to enforce their lord's behests upon the unarmed multitude, regardless of right or justice. Since the welfare and opportunity for progress of so many was dependent upon the generosity and graciousness of so few, it was paramount that the ruling class be imbued with a strict code of decency and compassion. As a result of this need, the age of chivalry began and knighthood came to flower.

Chivalry defined the ideal of heroic character. It combined modesty, justice, loyalty to superiors, courtesy to equals, compassion for weakness, invincible strength, valor, and devotion to the Church, and if this ideal was seldom met in real life, it still served as an inspiration toward fulfillment. The word "chivalry" is derived from the French *cheval*, a horse, while the word "knight" originally meant boy or servant, and was especially applied to a young man after he was admitted to the privilege of bearing arms. Since the mass of people did not possess arms, the knightly title was bestowed only upon youths of families with influence and power. A knight was, therefore, a mounted warrior, a man of rank, or in the service of some nobleman. He sometimes had independent means of support, but often relied upon the gratitude of those whom he served to supply his needs. In addition, he sometimes resorted to the means which power confers to seize that which he desired.

In time of war the knight was to be found in the service of his sovereign, in the field, or defending some castle stronghold. In times of peace he would grace the courts with his presence, attend banquets, and participate in the tournaments. When this life became dull he would become a knight-errant, or wandering knight, who set out to travel the country in quest of adventure. It was the duty of the knight-errant to redress wrongs and enforce right, often

in fulfillment of some vow of religion or love. They were welcome guests at every castle as they relieved the monotony of those secluded abodes, and were received with honor at the abbeys, which owed much of their revenue to the patronage of the nobles. If none of these were at hand, however, they would lie down supperless at the foot of some wayside cross and there spend the night. Chivalry stressed service to others, and especially compassion for the weak and oppressed, which is the quickest way to spiritual attainment. The life dedicated to unselfish service, the sterling virtues called forth, the solitary communings with Nature, all served to open for many the path to Initiation in a way that nothing but knighthood could in that day have done.

Let us for a moment look at the arduous preparation to which a candidate for knighthood had to submit. His training began at seven years of age, when he was removed from his father's house to the castle of some patron. The boy was placed under the tutelage of a governor who taught him the first principles of religion, along with respect and reverence toward his superiors. He was called a page, valet, or varlet, in which capacity he learned the ceremonies of court, had to carve and wait on tables and perform other menial tasks, thereby early learning the lesson of humility and service. In his leisure time he was instructed in dancing and music, which also had a definite effect upon soul growth. He was initiated into the mysteries of woods and rivers, and learned of the Nature Spirits which inhabit these. He was introduced to wrestling, tilting with spears, and elementary horsemanship, thus ending the secondary septenary of his young life. At the age of fourteen the page became an esquire and his training became more severe. He had to run, to scale walls, to spring over ditches, to vault a horse, to wrestle, to wield a heavy battle-axe, all under the encumbrance of heavy

armor for long periods of time, without even raising the visor for breath. He also became skilled in performing with grace all the evolutions of horsemanship, thereby learning the secret ways of the animal spirit. All the while he was assiduously being taught the refinements of civility which in that day passed for courtesy. The castle where the esquire was receiving his training was always thronged with youth of the other sex, and he was early encouraged to select some lady of the court as the mistress of his heart to whom he was to refer all his thoughts, deeds, and sentiments. His lady love was the feminine symbol of his own soul, and her service was the glory of his occupation; her smiles of gratitude and approval were ample reward for his deeds of valor.

(To be continued)

* * *

INVOCATION TO THE SEA

Sea! Sea! Sea!

Wash over me.

Tear from my heart all futile, petty things,

Lend me your gulls' white wings,

On which to lift my spirits and rejoice,

Filled with the power, thundering in your voice.

Sea! Sea! Sea!

Sweep over me.

Blow your wild winds through my earth-fettered mind,

Give me your promise signed

In crests of foam, that I and my free soul

Shall, like your surging billows, reach their goal.

GLADYS LE GRAND.

The Lady in the Star

BLANCHE LINLEY

TIME starts for us when we begin to remember, and by the time I was two, vast changes had taken place in my life. I had lost my own mother, and acquired a stepmother. My sister, being a few years older, found little interest in me as a playfellow, so that I was left much to myself. From my earliest recollection I nursed a forlornness which I came to attribute to the loss of my mother, which must have registered a terrible shock in my subconscious mind, setting off a sort of chain reaction of fear to follow.

It was after my father remarried that we moved to the white house, around which were large shade trees and a white picket fence. When my father left the house each morning to go to his work, the sound of the front gate clicking shut always left me with a feeling of complete isolation. I had not only a feeling of loneliness, I was afraid. Not many months after my new mother came to live with us a baby brother came to our house. Soon after that, when my father would come home from work, pick me up and talk to me for a while, or otherwise show me any little attention, there was usually a storm of protest from my stepmother. My sister and I loved the baby, and my father was very proud of him because he was a boy.

My sister was now in school, and I remember with what gloom I stood peeking wistfully through the palings in the gate as she trudged off each morning, and I was left in a solitary world.

The baby cried much, and it worried me deeply. I would go out of the room and cry because he cried, and I wanted to help him but didn't know how. My stepmother was impatient and irritated and seemed always angry when I was around. She was always more angry

when the woman with the rusty face came over and spent the morning and talked to her. Once I heard the woman tell my stepmother she should make my father send my sister and me to an orphan home, so she wouldn't have to be bothered with us. I was more afraid of her after that. Though I didn't know what an orphan's home was the look on the woman's face was frightening. I soon learned to get out of the house when I saw her coming, and hide wherever I could.

Below the house, at the far end of the garden, was a group of trees, in the shade of which I had set up a playhouse. On the limb of one my father had hung a rope swing for me and my sister, though she never evinced much interest in sharing the playhouse with me. On going down one morning I discovered some strange little visitors had moved in. Snuggled cosily in a cradle-crook made by the curve of a tree root were three tiny horned frogs. I knelt down to take a good look at them and quite lost my heart to the cunning little creatures. One by one I picked them up, and they didn't seem to mind. As I played with them it came to my young mind that the Lord was very nice to send me something to play with. I had learned about the Lord in Sunday School, and He was more or less real to me. Besides, my father spoke of Him frequently. I must, in justice, say for my little stepmother, afraid of her as I was, that she dressed me and my sister every Sunday and sent us to Sunday School.

The lessons from the Bible conveyed to me unforgettable pictures. That Jesus healed sick people, caused blind people to see, and raised people from the dead, was as real to me as the three little frogs in the playhouse. My heart was

running over with joy as I put the little visitors in a small box, which acted as a table for the playhouse, and rushed to the house to show them to my stepmother. She was in the kitchen busy doing something. The rusty faced woman, whom I hadn't expected to see, sat across the room, a long stick protruding from her mouth, which had brown streaks at the corners. In my surprise at seeing her I dropped the box and the frogs fell out and ran in all directions. The rusty faced woman left, all in a panic, and I received a sound whipping for my well-meant pains. That was the end of the three little playmates. The incident caused me many tears, and I wondered whether the story I have to relate would ever have happened if it had not been for the frogs, the whipping, and the tears.

I returned, completely undone, to the little playhouse under the trees, after the punishment I had received, reduced as nearly to ashes as it was possible to be. Why I had been whipped I did not know. I had gone to share my childish delight at what seemed to me something wonderful. The tiny creatures were my friends; now, I felt that I should never see them again. My stepmother took the broom and swept them outdoors, after which I received the whipping. I sat huddled under the tree, sobbing and rubbing my fingers across the switch streaks on my tiny legs, trying to ease the pain, still confused, and wondering what it was all about. I was about three years and three months old, though from remarks which fell on my small ears from time to time, I must have appeared much younger. I couldn't seem to stop crying. A thought which I had not recognized before came into my mind and held on tenaciously: I didn't "belong" anywhere, and I was altogether unwanted.

The only semblance of kindness I had any memory of at all was when my father came home in the evenings and picked me up and held me on his lap for

a few minutes, talking to me about my day, or telling me a little story. When he left the house each morning to return to his work the light of life simply died out. Now that my sister was in school my world was truly empty. I wanted to run away, but where to go? I had no playmates now, and I was afraid, dreadfully afraid. I was afraid of the day and afraid of the night. When night came it was dark, and in my sleep I wet the bed. When the day-



light came my father would leave and I would be scolded and whipped again, for wetting the bed. I had heard the lady with the rusty face tell my stepmother to whip me for wetting the bed, and also to wash my face with the sheet. This would cure me, she said.

These thoughts passed, one by one, through my troubled three-year-old mind, and my gloom seemed heavier than it had ever been. After what seemed a long time, my sobbing somewhat subsided, I was sitting very still, wondering what I should do, when suddenly there was a soft, gentle touch upon my shoulder. Startled, I turned slowly to see who was there. But there was no sign of anyone. Someone had touched me, of that I was certain. But where had he or she gone? I would wait

and see. Maybe, whoever it was, would come back—come back and play with me. I did so long for somebody to play with.

The morning was very quiet except for the voices of birds, and the chirp of a cricket somewhere in the garden. The incident soon fell from my mind and I began to set the playhouse in order. Bending over to look again, hoping the little frogs had somehow returned, I felt again that touch on the shoulder. With it, in a voice beautiful as music, came the soft spoken sound of my name. I sat very still. Someone said: "Listen! listen! Madeline! Don't be afraid. Don't ever be afraid any more. I'm watching you, and loving



you. And I'm going to be with you all your life, while you're a little girl, and when you grow to be a big girl. Remember, Madeline, what I'm saying to you: There's a big bright star that shines in your window, right by your bed. When you go to bed at night, I'll be watching you, and smiling at you from that star. And you won't wet the bed any more."

The words stopped. Once more there was the same light touch on my shoulder, and the visitor was gone. I sat listening, waiting, but she said no more. I looked in all directions, but there was no sign of anyone. Reaching down again to rub my legs I noticed the switch streaks were no longer there. I had forgot the frogs, the punishment, and even the woman with the rusty face. Some strange turn of fate had suddenly changed my world.

That night from my bed near the window I looked long and thoughtfully at the bright star shining in at me. Somehow it now belonged to me, and I was certain that I saw a smiling and beautiful face looking down at me from

that far height. My heart glowed with a light never before experienced in my small world. When I awoke to the daylight my bed was dry. In my delight I ran to tell my father of the miracle. My bed was dry! My bed was dry! He was pleased at my enthusiasm and promised to buy me a silk dress, any color I should choose, if I awoke with a dry bed thirty days in succession. I did not tell him of the Lady in the Star, who came to me in the garden. After all, I didn't really see her, but even so, she had become the realest thing in my life. "I'll be with you all the time, right by your side," she had said, and, "at night, if you look through your window, you will see me—in the Star. Don't be afraid, any more." Her words were now a part of my flesh and bone.

The experience related here couldn't have taken more than a few seconds, but it was the lifting of a magic wand, transforming the black, friendless world of a little child into a radiant garden. I never felt alone any more, and I began to forget my fears—that cancer at the root of most of the world's miseries and woes. When, from sheer habit, a tremor of dismay began to creep into my mind, I remembered her words, "You mustn't be afraid any more," and somehow the fear was dissipated. The bed-wetting was terminated. This one thing established in me a growing sense of security and self-esteem I had not known before.

I now began to sing the little songs I learned in Sunday School. For this my father praised me. Then, one evening a lady came to dinner. Miss Emily, they called her, and during some part of the evening Miss Emily heard me singing quietly to myself. Suddenly, I heard her exclaim to my father and stepmother, "That child has perfect pitch!" She called me over to the piano and began to play some notes, asking me to sing them as she played. "She must have music lessons, and at once," she told my father. Soon after, music lessons began for me. (This was before

I started to school.) I do not remember that I was enthralled with practice, but I did adore music, and it has remained a large factor in my life.

Truly, a change had taken place in my world and in my life. "Your little girl is looking better these days," I would hear people of the village say to my father as they came to visit. Though my stepmother didn't show much, if any, love for me or my sister, she seemed less cruel. The whippings were less frequent, and she would allow me to play with my little brother, who was now able to sit on the floor, and who could creep about on his hands and knees. He was a dear baby. Before he was able to walk well there was another baby boy, and life became much more involved for all the family.

Little Grover now didn't get as much care as he needed, since my stepmother had to give the new baby the most of her attention. Grover cried a great deal, and sometimes he was spanked. I cried bitterly, seeing the big tears splash down his little face. In my heart I wanted to help him, but what to do, I didn't know. He began to be sick a great deal, and my father worried about him. He was afraid little Grover wouldn't live long, and he didn't.

My sister had started to school at the age of six, but I was past seven when that chore fell upon me. I knew my letters and could write them, I could count to one hundred and was able to read a little, so that I was at the top of my class when I started and I stayed there. School opened up a world of wonders in my life. I took great pride in learning to read, and I worried my father into hearing me read aloud at night, often when he wanted to do something else, though he was never impatient with me.

My father remained the central interest in my life. Always, when I wanted to talk he would listen. He respected my small ideas and opinions. If they were

wrong he was kind and understanding in his correction. When I was little he seemed to me the sum total of all there was to know. I remember clearly his telling me and my sister, "You must learn self-government at home. If you don't learn it there you won't learn it anywhere; and you must learn it as you grow up. This is what makes a good citizen." Years later, many experiences taught me how right he was.

* * * * *

My father has been in the invisible world now for many years, as time is measured. However, his words, and the actions that established him in my memory and esteem as a great person, are as alive, nay, more alive now than when



he was here among us. He trained us in the principles of right, of cleanness, of Christian living. The "... as ye would that men should do unto you, do ye even so to them ..." was an inevitable requirement to safety in his book. "I can only tell you ... you have to do them yourself, if you are to get the benefits," he told us often. He read much. He read the Bible. He read history, ancient and modern. He belonged to that rare class known as "thinkers." I miss him more and more as the years go on. That I shall see him again I am absolutely certain. When? I do not know, nor where, but I shall—see him again.

I never told my Father about the Lady in the Star. She was and has always been my secret. Through the years she has come to me, but always on

special occasions, when the problems seemed too much, and when I had done all that I could do.

An incident not far in the past, and one of the most devastating experiences in my grown-up life, might be in order here. An evil-minded and ambitious man sought to destroy me to save his own face. My first anguish behind me, I began to reach out to that "guardian angel" I had known. Three months passed. The record had not been cleared. I had been removed from my position of trust. In my worries I had lost much weight. I felt again as I had that day back there when, as a little girl, I had been so severely punished about the frogs. Again the world was turned to ashes, and nowhere was there a ray of light. I had reached an absolute saturation point. For weeks I had slept only fitfully or not at all. In spite of all this, I was convinced that my deliverance would come.

Sunday was bright and beautiful, richly pervaded by an October stillness that spoke of peace. It was everywhere but in my heart. However, at least I could look forward to going to a concert with a dear friend. It was early as we went into the hall, which was almost empty; but we would have time to look the program over in anticipation of the wonderful hour ahead with Heifetz. For all my years of study of the violin—that most divine of instruments—for all my adoration of the incomparable virtuoso, I found no interest in studying the program notes, as was my custom. I sat listless, my mind empty. Suddenly, there appeared in front of me a figure of shimmering radiance, about eight feet tall. No word was spoken but a gaze, steady, straight and piercing, held me spellbound for a few fleeting seconds, as the truth was impressed upon me that I was free—free of the injustice, the disgrace. It was over and done with, completely annihilated. It had been taken care of in the realm of "no failure," the realm of the Abso-

lute, where "all things are possible with God."

That night as I sat for my nightly Bible reading I turned the book at random and it fell open to these words: "... At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore, understand the matter, and consider the vision . . . "

* * *

THE NEW BIRTH

*My past mistakes, with burdens,
Regret, remorse, and shame
Had weighed my soul with anguish,
And constantly the blame
Took from me strength and purpose.
Then suddenly I saw
That as I dwelt upon them
My mind invoked the law.*

*The law that kept me prisoner,
Withheld my good from me.
Then clearly came the message:
"The truth shall make you free";
The truth that God in kindness,
In patience, love, and grace
Could cleanse my heart and make it
A fit and holy place.*

*For "As man thinketh," truly
He makes his life today.
The past with all its conflict
Will lose its power to sway.
"Behold I make you perfect,
In newness, undefiled,"
Accepting this, His promise,
I am His new-born child.*

—DELLA ADAMS LEITNER.

"Let Brotherly Love Continue"

A ROSICRUCIAN STUDENT

AS we draw closer to the Aquarian Age we see upon every hand that life is moving with greater and greater speed, so much so that many are confused and unable to cope with the lightning-like adjustments required. That old maxim, "There is nothing so permanent as change," is surely more true today than at any other time in the world's history. The greater our adaptability to the circumstances requiring the utmost resourcefulness, the more readily can we live in harmony with our age, aware of the great strides all humanity is making in rising above the material affairs of life into the higher and happier atmosphere of God's love.

We observe that all avenues of endeavor, research, education, and religion are rapidly converging, with resultant problems of adjustment in understanding and cooperation. The more easily this is accomplished the greater the progress toward an understanding of the knowledge and wisdom in store for us in our never-ceasing climb upon the ladder of life.

Never was there a time in life's history when an experience, regardless of how unusual and strange it might appear, was given such attention and investigation as by our present-day advanced scientists—even by those who not long ago refused to entertain a thought about such things. A case in point is the work of Dr. J. B. Rhine at Duke University in the field of clairvoyance, telepathy, etc. Dr. Rhine's research has revealed that it is now necessary to take seemingly strange experiences and their consequences into account in every important social field, from religion to law. He says that by recognizing the occurrence of these, "the way is opened to a sound belief in something more than the physical potentiality in man. This

may well be our strongest weapon in the fight to re-establish a balance between our technical advances and our spiritual concept of man." So we see that science is once more approaching an understanding of religion and a recognition of man's spiritual path.

All of this has led many students of the occult to believe that the Aquarian Age is already upon us, although the Sun has not yet by precession entered the sign Aquarius. Be that as it may, we realize that coming events cast their shadows before them. The shadows are long, but distinct and clear.

As we look back, from where we stand today, upon our journey through time and space, we are both amazed and grateful. The infinite patience, and kind, gentle, but firm guidance of our many leaders is vastly greater than we can fully comprehend. While many of us are truly grateful, it would appear that the vast majority are as yet unaware of the purpose involved in our pilgrimage. However, slowly but surely our steps are moving forward, even if almost imperceptibly at various stages. The history of it all is very enlightening to those who are aware of their ultimate goal. As students of the Western Wisdom Teachings, we are heralds of the Aquarian Age which, when it is actually here, will bring out all of the intellectual and spiritual possibilities in man as indicated by the sign Aquarius. This ray will raise the Earth's vibrations to a pitch we cannot now comprehend, although its force is already being demonstrated in the inventions which have revolutionized the lives of most people living today.

When each of us has developed our latent etheric vision, of far greater magnitude than the X-Ray, we shall be enabled to see through any number of bodies or at any distance desired.

Then there are the faculties of speech and hearing, which will be more far reaching than the telephone as we know it today. We are to become capable of passage through the air, under water, and even through solid rock and raging fire—lightning itself being slow when compared to the speed at which we may travel. Many other things will be introduced in the Aquarian Age and will seem as natural to us as our present senses.

The great danger with all of these marvelous developments is that they may be used to the detriment of others unless combined with a spirit of unselfishness and altruism. Thus there is great need today for religion, to develop love and fellowship among all mankind that all may use wisely these marvelous gifts.



The need is especially great for those whom we refer to as sensitives, who are beginning to sense the Aquarian vibrations.

Max Heindel tells us this class is divided into two groups. In one the intellect is dominant. The people of this group are interested in the spiritual mysteries from cold reason's viewpoint, seeking knowledge for its own sake and its own end. This group is referred to as occultists.

The other group does not concern itself with knowledge. They feel an inner urge toward God and follow the path of devotion given in the Christ ideals—endeavoring to follow in His steps as far as they can. Such a course eventually brings an interior illumination with much more knowledge than

obtained by the occultists. This group we speak of as mystics.

It is only fitting to mention the dangers faced by each of these groups. The occultist may use his knowledge for his personal interests and for the hindrance of his fellow-man. Of course terrible consequences follow such a path. While the mystic may err through ignorance of some of Nature's laws, since his deeds are prompted by love, they will not be so far-reaching in their danger. As he develops, the soundless voice within will more and more prove his guardian and guide.

It is the purpose of the Rosicrucian Teachings to prepare sensitives of these two groups through development of their latent powers so that they may pass safely through the danger zones of selfishness and greed and become well-fitted to use the Aquarian Age faculties. This is accomplished through blending love with knowledge, developing what may be termed a soul-science. With such preparation and understanding we shall be fitted to educate others so that the higher powers will be in safe keeping. Therefore, our responsibility is tremendous and requires unceasing effort in being about our Father's business of helping our sisters and brothers here and now.

But we may well ask: what can we do to understand more readily and cope with all of this? The requirement is simple, so much so that it startles us. The New Age into which we shall soon enter requires a new code of ethics. Yet we find the answer in that ageless Book of books, the Bible, which Rosicrucian students are taught to use in connection with their study of *The Cosmo-Conception*. The writers of the Old Testament spoke of this requirement, couched in words understandable to the people of their day.

As far back as the days of Cain, we find Abel's reply to the Lord: "Am I my brother's keeper?" The ten commandments in Exodus represent God's first step in bringing man to some com-

prehension of brotherly love. Then in Leviticus 19:18 we find: "Thou shalt love thy neighbor as thyself." In Samuel 18:1 we read of the love of Jonathan and David as expressed in these words: "The soul of Jonathan was knit with the soul of David and he loved him as his own soul."

The Old Testament contains only occasional references to the love of one for another. However, the commandment of the Christ for the New Age requires that we love all men. In other words, Universal Love, the keywords of the Aquarian Age, which brings us specifically to our subject: "Let brotherly love continue." (Hebrews 13:1.) The New Testament makes many references to this: "Be ye kindly affectioned one to another, in honor preferring one another." (Romans 12:10.) "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35.) "Beloved if God so loved us, we ought also to love one another." (1 John 4.) "Let us love one another; for love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God: for God is love." (1 John 4:7-8.)

A great step in this direction is the effort of some nations, as well as of many individuals, to aid other countries and their people to rehabilitate themselves. This is probably the first time in the history of mankind that such assistance has ever been given. It may well be that there are many imperfections in the manner of giving this help, yet we must admit it is a step in the right direction. As it continues, better ways and means will evolve. Thus we see that even from a material point of view the minds of men are working toward the development of altruistic trends.

It was Dante who said: "Love does not spring up and become perfect all at once, but requires time and nourishment of thoughts." It's all very well to speak of love, but the question arises:

How do we go about developing it? The answer comes—We must first realize that there is within each one of us a spark of God, our Father. This makes us all sisters and brothers. Then, since we are all sparks of God, it follows there is within every single person some inherent good, and love as well. As we realize this and look for it, we shall surely find it. Someone has said: "The Christ in me greets the Christ in you."

As we think upon this in our daily walks of life we will find that seeming differences and misunderstandings melt away in the growing light of kindness and love. Our problems vanish before they have a chance to become vital issues, and



we become increasingly aware of the beauty of life while working together as children of God, our Heavenly Father.

Each day our thoughts are drawn to the motto on the west wall in our Chapel at Mt. Ecclesia: "God is light, if we walk in the light, as He is in the light, we have fellowship one with another." We know there is a definite purpose in this, but let us examine it more closely for its full meaning.

When we bring all matters forth into the Light of Truth we gradually become free of all prejudice and bias and develop the ability to see clearly all that comes before us. As light is brought to bear upon a certain matter or condition, it penetrates every part until finally we can see it all with absolute clarity. When we reach that point we find greater understanding of the many seeming differences and contradictions in life, so that we are moved to greater toler-

ance. As we grow in understanding and tolerance, we gain an insight into the quality of love. When we can combine light and love in our approach to any and all problems and people, then we are enabled to bring into realization this new concept of fellowship. Though I understand all mysteries and all knowledge and have not love, I am nothing. It is only as the heart and mind are in perfect balance that we may avail ourselves of the promise: "The light of the body is the eye, if thine eye be single, thy whole body shall be full of light." (Matthew 6:22.)

In other words, light and love must be so interblended that we see them both moulded into a single unit. We cannot tell where light ends, nor can we say where love ends, for God is both light and love. Thus light and love must be in perfect balance—so much so that they appear as one when viewed by the eye of Truth.

There is another motto which we would bring to your attention that may well be spoken of as the keywords of The Rosicrucian Fellowship: A sane mind; a soft heart; a sound body. Is not that just another way of saying: "The light of the body is the eye, if thine eye be single, thy whole body shall be full of light"?

As pioneers of the Aquarian Age, students of the Rosicrucian Philosophy do have a tremendous responsibility, but they have been given guideposts by Max Heindel in the Teachings which are concisely outlined in the Rosicrucian Temple Service. The test of love is found in these words:

"He that loveth his brother abideth in the light, but he that hateth his brother is in darkness and knoweth not whither he goeth because the darkness hath blinded his eyes." The working of love is described thus: "Let us forget the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within which is the basis of fellowship."

Prophecies, knowledge, mysteries, faith, languages, philanthropy—all these may fail, but love remains, for that is God. Where God is there is light, and light has no boundaries.

According to legend, the valentine takes its name from a young Christian priest who lived in ancient Rome. Like so many of the early Christians, Valentine had been imprisoned because of his faith. Often and longingly he thought of his loved ones and wanted to assure them of his well-being and of his love for them. Beyond his cell window, just within reach, grew a cluster of violets. He picked some of the heart-shaped leaves and pierced them with the words, "Remember your Valentine," and sent them off by a friendly dove. On the next day, and the next, he sent more messages that simply said, "I love you." Thus did the valentine have its beginning, and down through the ages . . . those who love, remember . . . and send valentines to express their love.

* * *

SONNET

Sing on, sweet Thrush, upon the leafless bough;
Sing on, sweet bird, I listen to thy strain:
See aged Winter, 'mid his surly reign,
At thy blithe carol clears his furrow'd brow.

So in lone Poverty's dominion drear
Sits meek Content with light unanxious heart,
Welcomes the rapid moments, bids them part,
Nor asks if they bring aught to hope or fear.

I thank thee, Author of this opening day!
Thou whose bright sun now gilds the orient skies!
Riches denied, thy boon was purer joys,
What wealth could never give nor take away!

Yet come, thou child of poverty and care;
The mite high Heaven bestow'd, that mite
with thee I'll share.

—Robert Burns.

Petition

Lord,
 Here are my ambitions,
 My lofty earthy desires.
 I do not want them any more.
 I shall never need them. I really never did.
 Alas I have found them alien to Thy Will;
 Alien. Standing brazenly between us,
 Between Thee and me they stand,
 And they must go. They must go.

Take them from me, Lord;
 Relieve me of the burden.
 Let me rest my feet. Let me still my mind;
 I am weary of the glare, the false pretensions,
 The tinsel, the glamour
 The shrewd exotic lures ambition built
 Have drugged my depths, drained my energies,
 Pushing me, pressing me, chasing me—
 Ever the arrogant barrier
 Between Thee and me,
 My Lord, between Thee and me.

I'm ashamed, contrite, but no longer restless.
 Lord, my Lord do you hear?
 No longer restless.
 I am blind no more,
 I have seen my brother's face,
 My brother's need.
 Nothing now can soil my pure intent,
 Thwart the soul's fulfillment,
 So simple are my basic needs,
 So simple are my brother's.

The days slipped through my soul—
 Regretful, weary days
 Filled with thin ambitions,
 Tormented goals
 Ever twisting the heart with vain regrets,
 Ever blocking the pilgrim's path.
 And Peace?
 Peace ever in some yonder field;
 Ever, ever in some yonder field. . . .

Must one ever be a slave to that?
 O restless, selfish me,
 When does longing cease and love begin?
 When. . . .?
 O soul of me, sweet Being, tear away the shroud
 I myself have woven.
 I repeat, I myself have woven
 To conceal my motives, hide my selfish aims.
 O Lord, tear away whatever stands
 Between Thee and me—
 Make me transparent—
 Let my soul come through!

—SARA ROBBINS.

From Death unto Life

AUDREY GLOVER

*I cannot make it seem a day to dread
When from this fair earth I shall journey out*

*To that still fairer country of the dead,
And join the loved ones so long dreamed about.*

*I love this world, yet shall I love to go
And meet loved ones, who wait for me,
I know.*

THESE lines by Ella Wheeler Wilcox were found among my mother's papers after her death, in her own handwriting, and express, I know, my mother's own conviction. I write down this chronicle of my mother's passing in the hope that it may bring to some who fear and dread death and beyond death, a realization that Life is immortal, and that when one is sustained by faith in God's goodness and love, death can be beautiful not only for those who go, but also for loved ones who watch them go.

My mother was always religious, but while her beliefs were orthodox, she always had a strong belief in the reality of an unseen world all about us, peopled by God, His angels, and those who have gone on through death. As a young woman she had a psychic experience, and throughout her life she had various contacts which strengthened her conviction of the reality of such a world. This earlier experience I will relate briefly, as it had a profound influence on her life. She had a brother a year and a half older with whom there was a very close tie. At the age of nineteen, he accidentally shot and killed himself. She grieved so over him that he came to her one night several weeks later. She saw him standing in light, and she wanted to clasp his hands, to hug him, but he told her she must not touch him. He told her not to grieve so, that God had called him home and he was far happier

than he ever could be on earth. She asked him about the manner of his death, as he was alone and it was not understood how he could have done it. He told her exactly how it happened, and when the details were checked later, it was found to be just as he had said.

My mother grew up on a farm and lived all her married life on one. After my father's death twenty years ago, she moved to the small village nearby. There she lived alone, her six children all having left home some time before. Her last years were unusually happy ones as she took a keen interest in the lives of the people about her, and was always doing little services for others. She never had any trouble or pains of her own to talk about, but was ever glad to listen to those of others. She stayed in her own home until the last, although much limited the last few years by a heart condition and failing eyesight.

I was called home to care for her on Wednesday, January 18, as she had had another heart attack. One of the first things she said to me was, "I have a feeling that it isn't going to be long." I went with her to the hospital in the ambulance that night, and was back at the hospital by 7:30 the next morning.

At first she suffered much, and I prayed very earnestly that she might be released. I knew I should say, "God knows best, His will be done," but it was very hard to say. Now I know that in this case, as always, God does know best. If she had gone on then, we would have no beautiful memory of her passing to carry with us, and I'm sure she was glad to win through to final cessation of pain and the opportunity of bringing us, her beloved children, glimpses of the world beyond.

The hospital kept her under opiates much of the time, but she roused up a

little at times. Friday morning, while one of my sisters and I were beside her, Mother began talking. "I see him, I see him!" she exclaimed. "Who, Father?" we asked, to which she replied, "Yes." Then she seemed troubled, saying, "I don't know where to go." I assured her someone would show her where to go. Again she was troubled, and said, "I must get ready so fast." When I assured her, "You are ready to go," she relaxed and kept saying, "So ready to go." Then she went on, "I see lots of people." To our questions, identifying different loved ones gone on, she replied, "Yes." Then she seemed to be conversing with them, saying, "I don't know I am almost eighty years old (actually she was eighty years old) It has been such a long, long time since I've seen you." Then she said, "So far away, so far away," and we asked her what was so far away. "You are," she replied. Then she went on, "Lights, so many lights beautiful! wonderful!" Finally she said sadly, "Must go back now," and then with a sigh, "So long to wait, so long to wait." I suppose three days seems a long time to wait when you are in pain.

Another sister arrived and told us she had had a dream about six weeks previous, which she had recognized as a premonition of Mother's death. She dreamed she was looking out of a window of our old home, and saw two white horses, one hitched behind the other, drawing a sled on which our father sat, driving. At a second look, she saw that the second horse was only partly white. She rushed to the door, flung it open, and there stood Mother. My sister (in her dream) took hold of Mother's hands, which were icy cold, and cried, "Did you see the white horses? Where have they gone?" For they had disappeared. Mother made no response, as if she were really not there, and my sister awoke with a great feeling of fear and dread. Shortly before Mother's death this sis-

ter held Mother's hands when they were growing cold, and remembered the dream.

Mother's six children all came, and were with her the last two days of her life. Much of the time she was in a coma, and she was given no more opiates. We expected her death at any moment, but a strange and wonderful thing happened. The evening before her death she became completely conscious, and without pain, though of course very weak. For fourteen hours before her death at 9:15 Monday morning, she talked with us by spells, sometimes being with us entirely, sometimes slipping into



the heaven worlds and bringing us back glimpses. We eventually began writing down what she said, every word being precious to us. She went over many events of her past life, especially things she was sorry about, although she also said, "It is nice to remember the good things." She was happy to have all of us with her, but she worried about our not getting any sleep and asked where we ate. "I won't be eating any more," she said, "but you need to."

Suddenly, after a period of sleep, she called, "Johnnie!" Our father was called John, though he had been known as Johnnie when a boy. We asked her what about him, and she answered, "He is waiting for me on the other side."

Later she said, "Talk to me. I am so tired," so we repeated the 23rd Psalm and the fourteenth chapter of St. John, she joining in on some of the words.

"I want to go," she said. "It takes so long to die." As the hours went by she frequently became incoherent, and we caught only brief phrases or sentences, such as: "Nothing bothers now It is good to forgive In four days I'll have a harp Living waters Guardian Horse—horse—white horse People suffer a lot in hospitals." (I wonder if her consciousness had expanded so that she became aware of the suffering of the other people in the hospital.) Another strange remark was, "Not much to get down, lot to go up." Was she thinking of the physical body of a baby as being "Not much to get down" to Earth, and her body as being a "lot to go up"?

As the end neared, she suddenly cried



out with great joy, "I am glad to see it!" She repeated this three times. How we would like to know what she saw! Also she said, "It is such a help to me." Her last words were for us children: "God bless you all!" Just before the end she struggled to release her arms from the bedclothes, then lifted them up, looking up with joy, as if there were someone there to take her, as there surely was. Then her arms fell back, her breathing stopped, and she had left her earthly habitation.

We shall miss our mother, but we cannot wish her back. We will always have the memory of her passing as a benediction resting upon us, strengthening and encouraging us, and we know that when we, too, go, she will be waiting for us on the other side.

REMINISCENCE

*I looked beyond the valley
To the mountains far away;
But my thoughts had travelled faster,
To another bygone day.*

*On this mount we stood together,
Gazing down below;
Wondering what the future held,
Yet well it was we did not know.*

DOROTHY MILNE.

• • •

INCLUSION

*Who are the people on this busy street?
I pass them by,
A stranger, yet no stranger, for I know
Each one is I.*

*A beggar blind and ragged shakes his
cup,
And stares with groping eyes into the
Sun;
My light goes out; his rags envelop me,
And we are one.*

*A child comes dancing by, and laughter
crowns
His tangled hair, while all his grimy
face
Reflects the joy of life. Ecstatic I
Dance in his place.*

*One drowned in grief lies heavy on my
heart,
Two lovers lost to earth sing in my
brain,
My soul goes stumbling with a derelict
Through fog and rain.*

*Who are the people on this troubled
star?
I pass them by,
Yet go the way of each of them because
Each one is I.*

GLADYS LE GRAND.

Henry David Thoreau

I spent a few pleasant hours, discussing the all-absorbing question, 'What to do for the race'."

So wrote Henry David Thoreau, illustrious American naturalist, supposedly after one of his frequent visits with Emerson and Alcott. Alive today, Thoreau's "pleasant hours" might be grimmer. We leave it to conjecture whether he would be more of a recluse than he was 107 years ago, or less so.

Thoreau, who fled from creeds, adopted one of his own—self-sufficiency—built a hut near a small lake and communed with birds and animals for two years—was really a humanitarian at heart. This should be evident from his close association with the little group of transcendentalists who surrounded Emerson, among whom were Hawthorne, Margaret Fuller, and the poet Channing, as well as from his best known writings, *Walden, or Life in the Woods* (1854) and *Excursions* (1863). But to most Americans he is merely a name rather than a great personality.

This nature lover, intimate friend of wild creatures, is too often thought of as a kind of hermit, despite his years at Harvard and his linguistic attainments there and later, and the intellectual aura of Concord and his extensive browsing in eastern philosophy. Thoreau, who at thirty-seven, could read Latin and French as well as English, was an excellent Greek scholar and had some command of German, Italian and Spanish. Some commentators have considered him the most finely educated among his immediate contemporaries.

Emerson called him "a physician to the wounds of any soul," leaving no doubt of his humaneness. That esteemed teacher and writer, Bronson Alcott, father of Louisa Alcott, who was eighteen years older than Thoreau, wrote of him in 1851: "I meet nobody whose thoughts are so invigorating as his . . .

His company is tonic, never insipid, like ice-water in the dog-days to the parched citizen . . . Here is a solid man and valid, sane and salt, and will keep forever . . . "

The published works of Thoreau are taken from his thirty-nine volumes, constituting a journal begun at the age of twenty, supposedly at Emerson's suggestion. Concerning his literary quality, Alcott declared, "I value Thoreau's *Commonplaces* more highly than the writings of any man whom I know save Emerson: nor can I be mistaken in my conviction, long-cherished, of his certain fame, when the rare qualities of his mind, his freshness of fancy, and vigorous veracity of understanding shall have won their proper reward."

Concord, Massachusetts, held for Thoreau a charm unequaled elsewhere. As farm boy, as student, teacher, lecturer, writer, he never forsook the gentle and scholarly environment. His grave is in Sleepy Hollow cemetery at Concord. His life was consistent, never aberrant, despite his bachelorhood. At forty he wrote, "It is a great satisfaction to find that your oldest convictions are permanent. With regard to essentials, I have never had occasion to change my mind.

"The aspect of the world varies from year to year, as the landscape is differently clothed, but I find that the truth is still true, and I never regret any emphasis which it may have inspired."

To look back at his analysis of education, written when he was only twenty, and entitled "Barbarism and Civilization," is to realize his inherent steadiness of conviction. He then wrote, "The end of life is education. An education is good or bad according to the disposition or frame of mind it induces. If it tends to cherish and develop the religious sentiment—continuously to remind man of his mysterious relation to God and Nature, and to exalt him above

the toil and drudgery of this matter-of-fact world—it is good.”

Like Emerson, Thoreau reveals a belief in reincarnation and compensation. He had not become of age when he wrote, “Our least deed, like the young of the land crab, wends its way to the sea of cause and effect as soon as born, and makes a drop there to eternity.” Two years before his death, at forty-five, Thoreau wrote, “The principal, the only thing a man makes, is his . . . fate. Though commonly he does not know it, nor put up a sign to this effect, ‘My own destiny made and mended here’.”

Still greater oriental influence is seen in the following excerpts: “I lived in Judea eighteen hundred years ago . . .” “And Hawthorne, too, I remember as one with whom I sauntered in old heroic times along the banks of the Scamander amid the ruins of chariots and heroes.” “As the stars looked to me when I was a shepherd in Assyria, they look to me now a New-Englander.” “And not only this is true, but as far back as I can remember I have unconsciously referred to the experiences of a previous state of existence.”

The common mental picture of Thoreau living apart from family and friends and devoting himself to understanding the simple things of nature has created a false impression of the man as an ascetic, and, to some extent, has robbed him of his rightful place as a scientist and philosopher. Instead of being coldly uncommunicative as often supposed, he was solicitous for his family, gave freely of his time and help to needy persons, and enjoyed children. To the Alcott girls he was like an older brother, it is said, and their “hero,” as affirmed by their father when eloquently answering the superficial appraisals of his friend: “Thoreau can take no second place on the role of heroic fame, nor in literature—he of all his contemporaries writing closest to this time and clinging fastest to the truth of life passing about him.”—*New Outlook*, February, 1953.

Success Requires Persistence

T. J. CROAFF, JR.

Why people succeed in life is not easily determined, nor can we ascertain readily causes for personal failures.

Most of us have seen men and women who have wealth, education, personality, and all those other vital qualities that are surely helpful in achieving success in daily living; yet while possessed of various material advantages in life, many of these people just don't seem quite to make the grade.

What, then, is the most important aspect of individual achievement? By all odds, persistence is a vital basis for personal accomplishment. Silent Cal Coolidge, while he was president of the United States of America, made this sage observation in one of his few public speeches:

“Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; the world is full of educational derelicts. Persistence and determination alone are omnipotent. The slogan ‘Press On’ has solved and always will solve the problems of the human race.”

Persistence is simply determination to see a thing through. Most failures in life, of course, lack the stamina to battle on to victory. Because they lack money, education, health, and all those valuable personal assets for successful living, many folks feel a keen sense of futility. An attitude of “what's the use” causes more defeats in life than any other one thing.

Trite as it may seem to some people, “a do or die” attitude pays off in heavy dividends. Persistence, determination, or whatever you may call it—this quality makes for truly successful living wherever one may reside.

* * *

The only real failure is in ceasing to try.—Max Heindel.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

TWENTY-SECOND INSTALLMENT

The Scientific Method of Unfoldment

(Continued)

LET the student observe that we cannot compel these forces to do anything; *whenever we use them it is by working with the laws that govern their manifestation*, by choosing the line of least resistance to obtain the maximum of energy. If wires of iron or German silver, which have a comparatively high resistance, had been chosen as transmitters, a great deal of energy would have been thus lost, besides, other complications would have resulted which we need not enter into for our purpose. But by working with the laws of Nature and choosing the line of least resistance, we obtain the best result in the easiest manner.

There were other problems which confronted these experimenters in their transformation of the water power used in the old water wheels to electricity usable many miles from the source of power. It was found that an electric current would always seek the ground by the nearest path if there were any possibility of so doing. Hence it became necessary that the wire carrying the electric current be separated from the earth by some material that would prevent it from thus escaping, exactly as a

high wall keeps a prisoner behind it. Something had to be found for which electricity had a natural aversion, and this was discovered in glass, porcelain, and certain fibrous substances, thus solving by scientific means and ingenuity, working always with the laws of Nature, the problem of how to use to the best advantage in distant places the great energy which the old crude mill wheel had wasted at its source.

The same application of scientific methods to other problems of life, such as gardening, has also secured wonderful results for the benefit and comfort of humanity, making two hundred blades of grass grow where formerly by the crude old methods not one even could find sustenance. Wizards like Luther Burbank have improved upon the wild varieties of fruit and vegetables, making them larger, more luscious and palatable, as well as more prolific; and wherever else scientific methods have supplanted the crude, haphazard practices of former days, the same beneficial results have been achieved. But as said before, and this is very important for our consideration, *everything that has been done has been accomplished by working with the laws of Nature.*

The Hermetic axiom, "As above so below," enunciates the law of analogy, the master-key to all mysteries, spiritual or material; and we may safely infer that what holds good in the application of scientific methods to material prob-



lems will have equal force when applied to the solution of spiritual mysteries. The most cursory review of religious development in the past will be sufficient to show that it has been anything but scientific and systematic, and that the most haphazard methods have prevailed. On account of their capacity for devotion, a few have risen to sublime heights of spirituality and are known through the ages as saints, shining lights upon the pathway, showing what may be done. But how to achieve that sublime spirituality has been and is a mystery to all, even to those who most ardently desire such development, and these are, alas, comparatively few at the present time.

The Elder Brothers of the Rosicrucians have, however, originated a scientific method, which, if persistently and consistently followed, will develop the sleeping soul powers in any individual, just as surely as constant practice will make a person proficient in any material line of endeavor. To understand this matter it is necessary to realize the facts in the case; it was the old crude mill wheel that gave the scientific engineer his ideas of how to utilize water power in an efficient manner and to much greater advantage. If we first study the natural development of soul power by evolution, we shall then be in a position to understand the great and beneficial results to be derived from an application of scientific methods to this important matter. Students of the Rosicrucian teachings are of course familiar with the main points in this process of humanity's development by evolution, but there may be a number who are not so informed, and so for their sake we will give a little fuller outline than might otherwise be necessary.

Science says, and correctly so, that an invisible, intangible substance called ether permeates everything from the densest solids to the air which we breathe. This ether has never been seen, measured, or analyzed by science, but it is necessary to postulate its existence

in order to account for various phenomena such as, for instance, the transmission of light through a vacuum. There, science says, ether is the medium of transmission of the light ray. Thus the ether carries to us a picture of every object outside ourselves within range of our vision, and impresses it upon the retina of our eyes. Similarly when a motion-picture operator photographs a number of scenes in a play, the ether carries pictures of all objects, the motions they make, et cetera, to the minutest details, through the lens of his camera to the sensitized plate, leaving a complete record of all the scenery and every act of the actors in that play. And if there were in our eyes a similar sensitized film of sufficient length to hold the pictures, we should at the end of our life have a complete record of every event that had taken place in it, that is, provided we could see.

But there are a number of people who are deficient in various senses; *one thing, however, they must all do to live: they must breathe.* And Nature, which is only another name for God, has thus rightly decreed that the record be kept by this universally used means. Every moment of our action in the drama of life from the first breath to the last dying gasp, the ether which is drawn into our lungs carries with it a complete picture of our outside environment, of our actions and the actions of other people who are with us, the record being impressed upon one single little atom placed in the left ventricle at the apex of the heart where the newly oxygenated blood, thus carrying with it a different picture for every moment of our life, passes by in a continual stream. Therefore all that we say or do from the least to the greatest, from the best to the worst, is written in our heart in indelible characters. This record is the basis of the natural, slow method of soul growth by evolution, corresponding to the crude and ancient water wheel.

(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.

Christian Rosenkreuz

Q. What was done to counteract the materialism resulting from Science?

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

Q. What procedure was necessary for such a union?

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

Q. What plan was followed to achieve this end?

A. In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz — Christian Rose Cross — appeared in Europe to commence that work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

Q. What did the founding of this Order accomplish for the Western World?

A. Many centuries have rolled by since the birth, as Christian Rosenkreuz, of the Founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian Rosenkreuz marked

the beginning of a new epoch in the spiritual life of the Western World.

Q. Is he now in a physical body?

A. That particular Ego has been in continuous physical existence ever since, in one or another of the European countries. He has taken a new body when his successive vehicles have outlived their usefulness or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today—an initiate of high degree, an active and potent factor in all affairs of the West—but unknown to the world.

Q. What are some of these contributions to the West?

A. He labored with the alchemists centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration which makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner the same influence meets us.

Q. How would this benefit ordinary humanity?

A. All undaunted Spirits who refuse to be fettered by either orthodox Science or orthodox Religion, who fling away the husks and penetrate to the spiritual kernel regardless of villification or of flattery, draw their inspiration from the same fountain as did and does the great Spirit which animated Christian Rosenkreuz. His very name is an embodiment of the manner and means by which the present day man is transformed into the Divine Superman.

—Reference: *Cosmo-Conception*, pp. 517-519.

WESTERN WISDOM BIBLE STUDY

Parable of the Mustard Seed



Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so

that the birds of the air come and lodge in the branches thereof.

—Matthew 13:31-32.

Generally speaking, “seed” symbolizes the power of God, which manifests throughout the universe. Within every human being is a spark of our Divine Creator, and this “seed” has within itself the ability to grow and flower into a microcosmic “kingdom of God.” No matter how small or undeveloped this “seed” may be, it has latent within itself all the potentialities of the Creator, and by proper cultivation becomes a glorious manifestation of the spiritual attainment possible for all mankind.

The Spirit within man is threefold, patterned in the image of the Creator, and its three aspects are designated as the Divine Spirit, the Life Spirit, and the Human Spirit. Man is also sevenfold and tenfold, having a threefold soul and a threefold body, connected with the Spirit by the mind. During its pilgrimage into matter, the Divine Spirit aspect emanates from itself the *dense body*, extracting as pabulum the *conscious soul*. Similarly the Life Spirit radiates from itself the vital body, and extracts as food the *intellectual soul*; and the *Human Spirit* brings into being the *desire body* and extracts therefrom the *emotional soul*.

The problem facing every human being is to live so that the “seed” of

divinity within may germinate and be nurtured into a living reality of the transcendent powers of the Spirit, and we find in the Western Wisdom Teachings definite instructions for nurturing the latent spiritual potentialities into dynamic powers. By persistent endeavor to cultivate the inner faculties, food for the Spirit is produced, and it “shooteth out great branches” wherein the “fowls of the air” (aspirations accompanying the unfolding process) will “lodge.”

The faculty of discrimination is that whereby we distinguish the real from the unreal, the essential from the non-essential, and it generates the intellectual soul. Discrimination, first of all, teaches us we are Spirits, and our bodies are but temporary dwelling places, instruments for use in our pilgrimage through matter.

The faculty of observation (along with action) generates the conscious soul. Accurate observation is of the highest importance in spiritual development, for it insures the harmonizing of the pictures in the conscious memory with the automatic subconscious records, and thus establishes the rhythm and harmony of the dense body.

The faculty of devotion (to high ideals) evolves the emotional soul, helping to eliminate undesirable habits or traits of character by superseding mere desire. For intellectual people, in particular, the cultivation of devotion is most necessary.

Persistent daily effort in exercising these faculties will gradually bring about the complete mastery of the lower self by the Higher Self, the goal of every spiritual aspirant. The intangible loveliness radiated by the spiritually developed speaks eloquently of the unfolded potentialities of the Spirit, of the ascendancy of the Higher Self.

TODAY'S SCIENCE

Atomics and Electronics Invade Printing Field

OTTO M. FORKERT

in *The Graphic Arts Monthly*, March, 1956

PART I

DURING 1956 we celebrate the 250th anniversary of America's greatest printer, Benjamin Franklin.

It is no overstatement of facts that Franklin was also America's first electronic scientist. In 1751, at the age of 45, he published the first book on "Experiments Made at Philadelphia in America." Two other volumes with the same subject matter followed in 1753 and 1754. For these three books Franklin received the Copley medal from the Royal Society in London. This remains today still one of the higher recognitions the world of science can bestow upon a man.

When Benjamin Franklin became a member of the French Academy of Science in 1772 he was known the world over as "*Le Grand Savant*"—the great scientist. It is therefore most appropriate to . . . take inventory of the present and the future of the graphic arts industry on this, the 250th birthday of Benjamin Franklin, the printer, publisher, writer, great American patriot, statesman, inventor and philosopher.

The invention of the Linotype and the first telegraph did much to improve printed communication.

Research and technology in electronics have revolutionized the transmission of various materials—whether this be straight copy or any type of pictorial matter.

In the 1930's began the transmission of photographs and drawings by wire

and radio. The old dash-dot Morse system was soon replaced by the sender and receiver system of the Teletypesetter. Spelling out the words over telephone or telegraph wires, the incoming tape was then hooked directly to the typesetting machines. Thus by remote control, typesetting was established among various printing plants from coast to coast—at twice the capacity of a Linotype operator. These developments sound like stories out of ancient times when compared with the latest achievements in the field of communications and electronics. Here are some of the more recent developments:

1. *The High Speed Fax*, using microwave radio beams by Western Union, is able to send a total of 3,000 words of written or printed matter over any distance every minute.

2. The "*Flying Typewriter*," produced by the Potter Instrument Company, is a printer in combination with electronic computing and punch-card systems with a capacity of 24,000 characters a minute, or the equivalent of five lines of type per second.

3. *The Synchroprinter* was described in *The Wall Street Journal* a few months after this: The electronic-synchroprinter is supposed to print 36,000 characters a minute.

4. *The Ultrafax*, developed by the Radio Corporation of America, is a combination of television-radio transmission with high-speed photography. For its first public demonstration at the Library

(Continued on page 336)



Richard Wagner: Musical Titan

KATHERINE B. HOLBROOK

PART II

THAT Wagner was constantly in debt was not due to lack of income—at least, not after the bitter years of Paris when he was striving to get recognition. He was excessively extravagant with no regard whatever for conserving his income from royalties. Too fond of ostentation and display, he spent huge sums on furnishings and decorations for whatever home he occupied, no matter how temporary the occupancy, whenever money came into his hands earned or borrowed. This was the result of his reaction to Jupiter afflicted in the fourth house. Here also we see the sublimation of the sensuous nature of an afflicted Uranus in Scorpio, for it is true that this characteristic, when not satisfied through normal channels, will be converted to display and ostentation in personal effects. Wagner insisted he had to wear the finest quality in silks, satins, and velvet, even when working. As a consequence of this extravagance he was seldom free from the burden of debts. His life was a series of disappointments, followed by the exultation of finishing a manuscript, then down again on the emotional scale because of another setback, financial or in the presentation of his work. Interspersed was his constant “search for the ideal woman,” attended by the joy of fresh conquest and sudden

emotional disappointments. His popularity with the public was tremendous, but there was constant friction and even hostility with managers and the administrative quarters of musical organizations. How closely his life's experiences followed the pattern of the erratic tendencies of Uranus!

After scaling up and down the financial ladder countless times, at last Wagner came to the point where he did not know which way to turn. His debts now amounted to thirty thousand crowns, and he was living in Austria where debtors were liable to imprisonment. In desperation he sought out friend after friend to get financial aid, but without success. He sold his treasured Erard piano and gifts of jewelry and fled the country. The humiliation and loss of prestige and self respect sent him to the depths of despair. His progressed Moon had come to a conjunction with Neptune, and this produced mental and physical lassitude. His progressed Sun was opposing natal Saturn, under which he felt all life to be a hopeless struggle, for this aspect can instill deep pessimism in those who respond to it. At Stuttgart he summoned a friend to his hotel room and told him, “I’m finished. I can’t go on any longer. I must disappear, no matter where.” He wanted to find a place where he could literally

bury himself in order to finish the first act of *Die Meistersinger*, and then end his life. This move was arranged after four days of debating, and he was packing his bags to leave the hotel when there was a call by a visitor who stated that he was from the King of Bavaria.

For three weeks this emissary of the King had been following Wagner to present to him a photograph of his royal master, a diamond ring, and a letter inviting Wagner to be a special minister of beauty and art at the Court of the newly crowned King Ludwig the Second of Bavaria. Again the sudden, unexpected change of fortune governing his work produced by the sixth house Uranus. The sextile of Uranus to Midheaven always brought him aid at his neediest moments. Also, while the progressed Moon was in adverse aspect to Neptune it was sextile natal Moon and Part of Fortune in the tenth house, bringing an influx of added glory and recognition before the world.

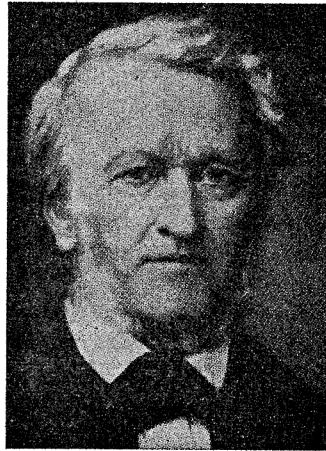
Now commenced the greatly publicized, and often slandered, association with King Ludwig, who was dubbed "the mad monarch." Ludwig's natal Moon was within orb of a conjunction to Wagner's Sun and Venus, indicating the strong emotional attraction to Wagner, and his natal Saturn was conjunct Wagner's natal Moon, indicating a karmic tie from the past.

Wagner recorded his first meeting with Ludwig: "Though you knew it not you have been the solitary source of all my joy, and from my tenderest childhood, my veriest master, my tutor and my friend, a friend that like none other has spoken to my heart. Be sure that to the utmost of my power, I will make up to you for all that you have suffered in the past. Now that I have donned the royal purple, the time has come for me to mitigate the trials of your life." Ludwig's natal chart shows Neptune and Mars in conjunction. This indicates fanaticism, but in his chart this conjunction was in the ninth house, and he

expressed his fanaticism in a lofty manner in the worship of Wagner's masterpieces. Regardless of what has been said about this friendship, it was the product of Wagner's genius that fascinated Ludwig—not the man.

Now Wagner's debts were paid and he was given a house. An orchestra, theatre, and management were at his disposal, and his slightest wish was carried out like a royal decree. Despite all this adulation and gratification he states he was lonely, and wrote Hans von Bulow to join him as pianist to the King.

Hans von Bulow had been one of Wagner's most ardent admirers and



RICHARD WAGNER—1813-83

his friend since he first heard him when he was a boy at the premiere of Wagner's *Rienzi*. His wife, Cosima, was the daughter of Franz Liszt and Countess d'Agoult. Although there was a great deal of difference in the ages of Wagner and Cosima, she was drawn within the charmed circle of this spell-binder, for such he seemed to be to his friends and close acquaintances. Even Nietzsche said after meeting him: "A man of bewitching charm." Aquarius is a fixed, airy, electric sign, and Wagner had Mars and Moon in this sign. Mars in the first decanate would impart an ability to handle people, and Moon in the second decanate would give a convincing man-

ner. Also, Mars is in trine to his Sun and Ascendant. Thus he could demonstrate an attractive personality when he so desired.

Cosima arrived with her children, and Von Bulow came later. Now began the most dominating love affair in Wagner's life. Hans von Bulow was not a strong man; he was physically ailing, nervous, moody, and given to outbursts of rage, and Cosima had learned she no longer loved him. By contrast, the dynamic force of Wagner's personality, his artistic power and genius, were overwhelming to Cosima. "The glorious one," Liszt had called Wagner, and his daughter echoed this sentiment. The secret love affair was carried on despite von Bulow's presence. At this time von Bulow's suspicions had not been aroused; perhaps because he, too, worshipped the genius, he was blind to Cosima's true feelings. However, it is ironic that while von Bulow conducted the premiere of *Tristan and Isolde* Cosima and Wagner sat together entranced with the opera that so clearly depicted their own secret

love. They were in real life Tristan and Isolde, and von Bulow the deceived King Mark.

The bliss of being able to work without the terrible mental pressure of poverty and debts was short lived; again the Uranian abrupt change was functioning. Court intrigue and jealousy grew as did resentment at Ludwig's enormous expenditures for Wagner's glorification. Old scandals were resurrected against Wagner and dire murmurings were heard about the unusual power Wagner exerted over the King. The scandal could not be allayed, and the King's cabinet declared that he would have to choose between the welfare of his subjects and friendship for Wagner. Four days later Wagner left, only eighteen months after the glorious beginning of a new phase in his career. Mars in the tenth house well aspected to Sun and Venus brought him success in public recognition, but the adverse aspects of Mercury and Jupiter to this Mars brought enmity and slander, causing a reversal of his position before the world.

Wagner went to Switzerland and Cosima joined him there. The secret love affair now became an open liaison. Minna had died early that year and Cosima hoped to induce von Bulow to divorce her so she could marry Wagner. But this was not to be consummated so smoothly. Von Bulow still remained ignorant of the true relationship between Wagner and Cosima. Even when he became aware of it he took no action against Cosima. He was like one hypnotized, still fascinated with Wagner's genius. Even after the birth of the second child of Cosima and Wagner he arranged for and conducted the premiere of *Die Meistersinger*. After the birth of Siegfried, their third child, von Bulow agreed to Cosima's pleadings for a divorce. In a letter to Cosima he stated: "You have seen well to devote your life, the treasures of your heart and mind, to one who is in every respect a great man, and far from blaming you

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

for what you have done, I grant you are right from every point of view." Still the fascination for the genius endured, von Bulow continuing for many years to conduct performances of Wagner's music, for he thought Wagner "as sublime in his works as he is incomparably abject in his conduct."

Cosima and Wagner were married in 1870. Sun opposing Uranus in Wagner's natal chart had progressed to a trine. The indiscretions and unconventionalities of the past were behind him now; the higher radiation of the progressed trine aspect was to give him now a higher spiritual and moral trend, as well as a less hectic, changeable condition of living. As the progressed Sun came within orb of the fourth house cusp he turned to the vast project of Bayreuth, and truly it can be said that the musical Titan had arrived at last at his true earthly home. Bayreuth was to hold his temple of music, his dwelling, and eventually, his tomb. *The Twilight of the Gods* was finished there. Disappointments, annoyances, setbacks, and monetary deficits he still had to endure, but there was the feeling of permanency for the first time in his life, and the fulfillment of his ideal to offset the harassments.

In the closing years of his life his great mystic symbology *Parsifal* was written—his crowning work. He had stated it was to be his last work, his testament, when he conceived the idea some twenty years previous on a certain Good Friday while meditating by the sea.

Years previous, Wagner had had a warning of a bad heart condition which he did not heed then. Now the pressure in his chest was increasing daily. He realized there was no time to lose if he was to finish his work on *Parsifal*, so when the outline was completed he went to Italy to work on the vast orchestration, for the mild climate there gave him some comfort. On January 13, 1882, he finished the score. A toast was drunk

in champagne; then he went to the piano and played the overture to *The Fairies*—his first opera, finished forty-nine years previous. He had completed fifty years of composing.

There was to be only one more year of life for this Titan. His death came suddenly on the 13th of February, 1883, by an attack of apoplexy. This is indicated by Jupiter afflicted in Leo by Mars in Aquarius, two signs affecting the heart.

Wagner, as a man, has been a most controversial figure, and much has been written about his love affairs. Some writers have labelled him a good husband, others a Don Juan, and the Berlin Institute of Sexual Research a "Damon-imitator." To find the truth we turn to astrology, and in his natal chart we see his highly complex nature, for many favorable and adverse aspects are shown. The dominant characteristics are: his great genius—two conjunctions to Sun of Venus and Ascendant; his amorous nature—an afflicted Uranus in Scorpio; his utter disregard for the value of money—afflicted Jupiter in Leo. His petulant, impulsive nature, together with the selfish disregard he displayed in using others to gain his desires, is shown in the affliction of Mercury by Mars and Jupiter in fixed signs—a powerful T square. That he could attract women who would contribute to his welfare is shown by his strong Venus and the conjunction of Moon and part of Fortune, highly elevated.

Due to negative submission to unfortunate influences in his chart the trend of his personal life was often in opposition to his higher nature. The influence of these contradictory forces was very difficult to control. Nevertheless, his ideals were high—very high indeed—as shown in the sextile of Jupiter in Leo to Sun, and Sun in trine to Midheaven. (This latter aspect is highly spiritual as well as idealistic.) Though he failed to express them dominantly over unfavorable aspects in his

mundane life, he did express them fully in his art, incorporating them in his librettos, from the idealistic knight of *Lohengrin*, the repentant sinner of *Tannhauser*, to the intensely mystic drama of *Parsifal*.

The fact that this conflict within himself was so powerful that he failed as a man to live up to his very high ideals does not in the least detract from his musical creations, and as time passes the man fades, but the great genius remains.

In this life Wagner served humanity abundantly in an artistic capacity. How well he fulfilled his mission as a genius to add to our edification through the glorious radiation of music!

What a wonderful blessing astrology is, giving us an insight into the infinite plan of evolution, whereby we are all slowly being educated from ignorance to omniscience! Saturn is one of the main factors in this process of enlightenment. To those who do not know astrology it may seem as if sorrows come upon them for no reason that they can discover, and they very often envy those who are more fortunate seemingly than themselves. However, once they have learned to look for light through astrology the whole viewpoint of life is changed. It then becomes evident that we are here not for pleasure but for experience, and no matter how sad or how disastrous these experiences may be, the true student of astrology welcomes them and seeks to find out the reason from the astrological viewpoint, and the lessons to be learned.—Max Heindel.

THE LIGHT OF HOPE

*Beneath the light of a starry night
Man's soul is wont to expand,
Till with open mind he will answer find
To the things he would understand.*

*There's reason, he sees, in the briny seas,
The mountain, the plain, and the mine;
He knows well the earth, the place of
his birth,
Its motions, its shape, its design.*

*Only 'neath the gleam of the starry beam
Does wonder hold him in thrall—
If the mysteries can be solved by man
And a pattern made of it all.*

*From their place on high in the distant
sky
Stars are twinkling a message to man,
To you they will tell, if you listen well,
That each functions as part of a plan.*

*As the channel lights on the darkest
nights
Warn and guide the ships from the sea,
The stars above, Lights of Hope and
Love,
Are guiding man's destiny.*

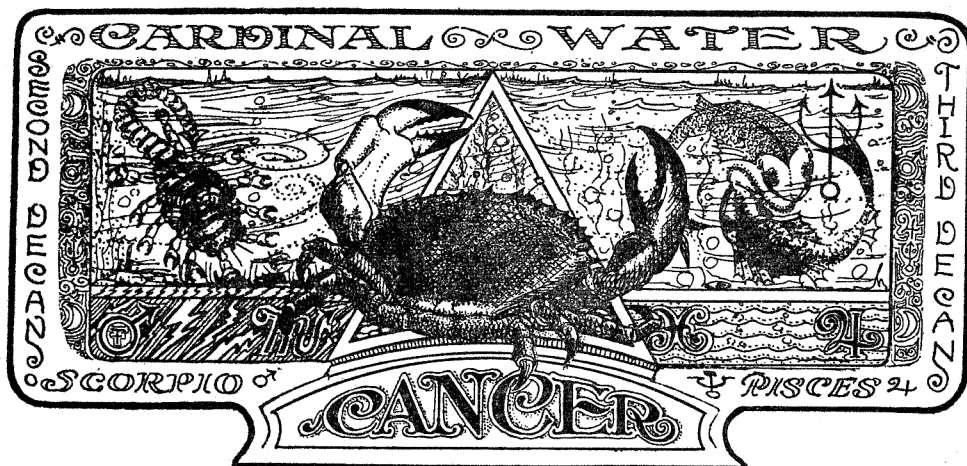
*It would seem most queer if the Engineer
Who created and placed them there
Had not some grand perfection planned
He had wrought with the greatest care.*

*In life's stern schools there are certain
rules
Which the starry orbs enforce;
Each in its stride, with its power to
guide
Erring man through life's rugged course.*

*There under the law that's without a
flaw
They go thundering along their track,
With their changing powers, as they
count the hours,
Through the Signs of the Zodiac.*

*There is payment in fact for each evil
act,
And joy for each act that is good.
We receive what we give, while learning
to live,
Peace comes when that's understood.*

E. R. BEEDLE.



The Children of Cancer, 1956

Birthdays: June 21 to July 23

BORN with the Sun in the cardinal-water sign Cancer, one is apt to have the inner, personal nature accentuated—the feelings sensitized and activated. While the personality is usually well integrated, reactions to external impacts are likely to be quite personal and to stem from an instinctive certainty on basic issues.

These natives have deep and genuine sympathies, which create a desire to share the feelings and cares of others—to feed, cherish, and protect the needy. Emphasizing fundamentals, utilities, and material security, the Cancerians usually value home and family ties, tradition and culture, and are drawn into occupations that involve home making, social welfare, catering, and hotel or restaurant managing. Their strong emotional natures also incline them toward a love for music and acting.

Although generally retiring, passive, and cautious, they often accomplish much through ceaseless activity, tenacity, and an economical use of time and material. Genial and desirous to be helpful, they make hospitable, gracious hosts

and hostesses, but can also be temperamental and demanding, clinging with needless anxiety to others. Unless of a more advanced type, they are easily hurt and prone to yield to self pity, moodiness, or discontent.

Rarely are Cancer natives physically vigorous, so that they should be careful to avoid excesses—both physical and emotional. A rational diet, domestic harmony, security, and the cultivation of an impersonal, progressive outlook will assist them in fulfilling a worthy and useful purpose in life.

During all the solar month Neptune trines Venus and Pluto, sextiles Jupiter, and squares Uranus, indicating considerable work done along spiritual lines in previous lives by all the children born during this period. There is an inspirational tendency, musical ability, a fertile imagination, purity of nature, and occult experiences are likely. However, the square to Uranus suggests the need to emphasize exercise of the will and avoidance of all negative influences. There is also the trine to Uranus and square to Jupiter by Saturn all during the solar month, giving ambition, determination, executive ability, and inven-

tiveness, along with a tendency toward indecision and vacillation at times.

As the solar month opens, and lasting until June 28, there are three aspects to the Sun: the conjunction with Venus, the sextile to Jupiter, and the trine to Neptune. These configurations indicate musical and artistic ability, popularity, optimism, generosity, trustworthiness, a faculty for accumulating wealth, and a strong love for the occult—an excellent array of characteristics with which to resume progress toward higher spiritual goals.

The sextile of Venus to Jupiter lasts from June 21 to July 10, continuing the favoring of health, wealth, and happiness until the latter date. A happy marriage and pleasant travels are also indicated.

From June 21 to 30, Mercury squares Mars, giving quickness, sharpness, and alertness to the mind, but a tendency toward impulsiveness and excitability. These children should be trained in honesty, truthfulness, and consideration for others.

A more fortunate mental vibration is the sextile of Mercury to Jupiter, lasting from July 3 to 10. This aspect gives a cheerful, optimistic disposition, with a broad, versatile mind capable of reasoning and judging correctly. Success in law and literature is favored.

Venus squares Mars from July 8 to 23, suggesting the need for emphasizing control of the emotions, high moral ideals, and thrift in bringing up these children.

From June 26 to July 21, the Sun trines Mars, giving an abundance of vitality, endurance, determination, and will power. The nature is frank and open, but may be inclined toward bluntness.

From July 10 to 23, the Sun trines Saturn, bestowing method, foresight, and organizing, executive, and diplomatic ability. Success in political, mining, and agricultural activities is favored.

The Sun squares Neptune from July 11 to 23, a warning to make a special effort to follow the positive path of spiritual development: exercise of the will, independence, and concentration.

From July 13 to 19, Mercury trines Mars, giving a keen, sharp, and ingenious mentality. There is a liking for debate, a ready wit, and remarkable dexterity.

Mercury trines Neptune from July 17 to 22, indicating a natural receptivity to spiritual truth. There is also magnetic healing ability.

From July 18 to 23, Saturn trines Mars, denoting a capable, determined, and energetic nature. There is executive ability, much endurance, and a strong physique. However, there is need to cultivate kindness and sympathy toward others.

* * *

ROSICRUCIAN PRINCIPLES

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

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The Rosicrucian Fellowship

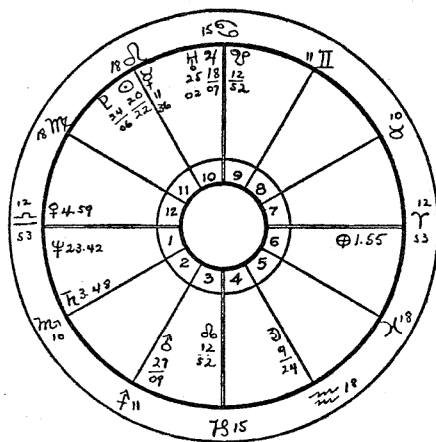
MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Reading for a Subscriber's Child

JONATHAN C.

Born August 13, 1954, 9:35 A.M.

Latitude 41 N. Longitude 74 W.



The Sun and Moon and three planets in fixed signs, four planets in cardinal signs, and cardinal signs on all the angles, gives this chart a dominant fixed-cardinal influence: strength in much activity.

Posited in Leo in the 11th house, the Sun is in conjunction with Pluto, sextile Neptune in Libra in the 1st, and trine Mars in Sagittarius in the 3rd. This configuration gives much physical energy and vitality, determination, courage, ambition, and frankness of manner, as well as a love for the occult. Jonathan will have a high sense of honor and trustworthiness, the faculty of leadership, and a liking for games, sports, and travel. Friends of a helpful nature will be attracted, and the realization of hopes and aspirations is strongly favored.

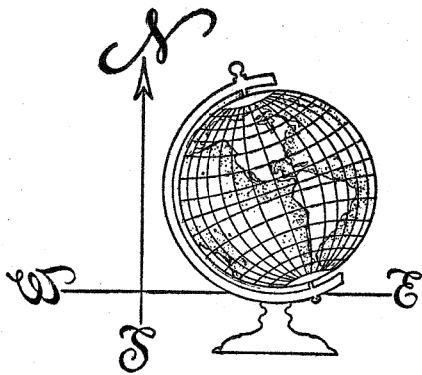
The Moon in Aquarius in the 4th trines Venus in Libra in the 12th, indicating a vivid imagination and a strong intuition, a liking for music and art, a kindly nature, and a happy marriage. However, the Moon opposes Mercury in Leo in the 10th, and squares

Saturn in Scorpio in the 1st, so that it would be well to stress memory training, deliberate thinking, and decisive action in bringing up this child. There may also be a tendency toward worry and melancholy at times, but it can be overcome if the naturally happy, optimistic side of Jonathan's nature is encouraged. Opportunities for becoming more unselfish are likely to be offered in dealing with women and older people.

In addition to its opposition to the Moon, Mercury sextiles Venus. The planet of concrete mind in Leo gives high aspirations, a strong persevering intellect, fondness for pleasure, organizing ability, kindness, and a quick temper. The sextile to Venus indicates a cheerful, sociable disposition, along with a liking for poetry and music.

Jupiter and Uranus are in Cancer in the 10th house, making a seven-degree conjunction and a square to Neptune. The Dragon's Tail in the 9th is also in conjunction with Jupiter and the Midheaven, adding a Saturnian influence. This configuration indicates a rather impulsive side to this little boy's nature, along with sudden, and unexpected changes in occupation and standing before the public. It is important that he be taught the positive method of spiritual development, and to shun all negative psychic manifestations. Fortunately, Neptune, which in the first house gives him a sensitive body usable for spiritual purposes, sextiles the Sun, Pluto, and Mars. This suggests considerable work done along spiritual lines in previous lives, and can be used to great advantage in further progress on the path in the present life.

With proper training, Jonathan could become a successful minister, dealer in merchandise and foodstuffs, music teacher (or composer of both music and lyrics), antique dealer, or a hotel or resort manager.



MONTHLY

News

INTERPRETED

Life on Other Planets

A conclusion that living things with some kind of mentality exist in other worlds now is "inevitable," says Dr. Harlow Shapley, noted Harvard University astronomer.

Probably the conscious beings which inhabit other planetlike bodies in the universe are not like the earth's humans or manlike animals, the primates, Dr. Shapley told a lecture audience at the University of California. Nevertheless, they must be capable of some kind of thinking, he said.

The developments that make this conclusion inescapable, Dr. Shapley asserted, are comparatively recent biological discoveries, and they make a convincing picture when linked to findings in the fields of chemistry and astronomy.

The biological findings include a mounting pile of evidence of a close relationship between molecules, viruses and genes. All things are made of molecules, which essentially are nonliving aggregations of atoms. The molecules which compose living organisms are made of carbon, oxygen, hydrogen, nitrogen and a few other chemicals.

Scientists have found that viruses are elaborate molecules and they have some of the characteristics of living things. Under certain physical conditions, a nonliving molecule accumulates more atoms and at some stage it takes on the aspects of a living organism. And genes, which are responsible for the transmission of heredity from one cell or one organism to a descendant, closely resemble viruses.

On earth, it has taken a delicate balance of natural forces—just the right temperature range, a supply of water and air, and chemical conditions for bringing the atoms together to produce this, Dr. Shapley said. And the findings of astronomers make it

appear that conditions somewhat like those on earth must exist in countless other worlds.

—*Los Angeles Times*, May 1, 1956.

Poring over their microscopes, finding evidences of intelligence even in the simplest organisms, science now concedes that intelligent life can exist anywhere in the universe. Dr. Shapley even says that it not only may, but must, exist on other spheres, wherever the natural conditions are right. As we understand it, however, it is not the environment, nor the "relationship between molecules, viruses, and genes" which brings life into being, but rather, the intelligent life which builds the organisms and molds physical conditions to suit its own needs. It is useless to search for the *beginning* of life, for life never had a beginning, and will never have an end; it is omnipresent, independent of form, and eternal.

No matter how scientists reach their conclusions, the recognition that intelligent beings (some of whom could be more advanced than Earth man, presumably) inhabit other spheres, is a great advance over the old idea that man stood at the apex of intelligence, and "just appeared" on Earth through a series of accidents. Some day science will realize that there is life not only on other planets, but on other planes, also, and that the physical plane, vast as it is, forms only a small part of the totality of the Universe.

Not Fear Alone

There was compelling cause for a new look at United States defense strategy. For months the North Atlantic Treaty Organization—backbone of Western defense in Europe—had shown dangerous signs of stress and strain.

Last week, in remote but strategic Iceland, a crack appeared. Iceland's *Althing*, oldest Parliament on earth (founded in 930) called on the U. S. to pull out its troops. The reason given: Slackening international tension made their protective presence unnecessary.

Iceland's action, in itself, was not considered critical. What is important is that it might set off a chain reaction among other NATO members.

All along the NATO front the heavy burden of military costs, sometimes complicated by domestic economic difficulties, made member nations eager to believe in Russia's new "reasonable" approach. France already has pared her original NATO force of five divisions to barely 5,000 men, most not even combat-ready. The French NATO contribution now amounts to little more than land for bases and depots.

The Bundesrat last week recommended cutting the conscription period for Germany's embryo army from eighteen to twelve months. A minority wants to kill the draft altogether. Sentiment is growing for a regular army plus a national militia instead of a democratic draft army.

The strain was not limited to these geographical links. Cuts in armed forces, skeletonizing of divisions, shortening of draft periods, all were the order of the day in Western Europe.

In their struggle to maintain adequate defense forces, NATO strategists were confronted with this dilemma: How to convince economy-minded European members that the peril of war persists, Soviet sweet-talk notwithstanding.

The first need clearly is for closer unity of purpose. European nations favor extending NATO's operations into economic as well as military fields, despite U. S. reluctance to take on additional aid burdens. Lester B. Pearson, Canada's able Minister of State for External Affairs, has warned: "NATO cannot endure permanently on fear alone."

—*Newsweek*, April 9, 1956.

These are fast moving times, and a diplomat must be flexible in thought, swift to make adaptation of plans to

fit changing conditions, if he hopes to keep up with the current of progress. What is happening to the North Atlantic Organization forcibly illustrates this fact. It was formed in the days when fear of Soviet military intentions forced the fifteen member nations into a purely defensive alliance, but already, before the organization has been perfected, new factors make it inadequate. Fear of war is lessening—surely a change for the better—and NATO can not hold together unless it can be revised to include, as John Foster Dulles has said, "cooperation *for* something, in place of merely *against* something."

Mr. Dulles has also recently stated that "the time has come to develop the North Atlantic Treaty into something more than a purely military instrument," and plans are being made to extend its operation to include economic measures. Fear plays a part in these moves, also—fear of the dangers that lurk in Russia's "peaceful" look. So NATO will not be allowed to collapse, but will be brought up to date.

All of this should be reason for encouragement. It is good that war fears lessen; it is good that the base of cooperation among nations should be broadened; it is good that alliances for defence shall become alliances for progress in peaceful ways; it is good that what seemed sufficient yesterday should not content us today. The current of human destiny is running swiftly, and sometimes outruns the thinking and planning of world leaders. Behind the scenes, however, there are other Leaders who, looking ahead, can understand the Divine Plan and help make it operative in the world. These are the advance guard of humanity, the Elder Brothers of the race, who, unknown to the masses, are turning men away from negative and destructive thinking, and planting in receptive minds the vision of a better way. Under their guidance fear is receding and hope increasing. Exciting new ventures lie ahead, efforts toward

wider cooperation must be made. NATO was all right for a beginning, but the world's vision is widening and thoughts are turning away from merely military alliances toward plans for more economic cooperation throughout the world.

The Beauty and the Prince

MONACO, April 19.—Wideeyed and trembling with emotion, Actress Grace Kelly played the most important role of her life today when she stood at the candle-lit altar of the Cathedral of St. Nicholas and vowed to "love unto death" Prince Rainier III of this Riviera fairyland.

They were exhorted to become "one in mind, one in heart and one in affection," and to demonstrate their "perfect love."

Now the American girl, who suddenly rocketed to fame as a Hollywood motion picture actress, is not only Her Most Serene Highness, but truly the wife of Rainier in the eyes of her church.

She has been made so by a wedding beyond the fondest daydreams of all women who dream of weddings.

White lilacs banked the high altar of the cathedral and hung in great golden baskets from the chandeliers as the Prince and Princess repeated their solemn vows before Bishop Giles Barthe.

They knelt on golden fold-stools, close enough to clasp hands as required by the ceremony, and made their responses in voices barely audible to the hushed congregation of notables.

As the voices of a boys' choir rose to fill the sunlit church with angel music, tears filled Grace's eyes. She unclasped her prayerfully folded hands, pulled out a lace handkerchief that had been tucked up the left wrist of her wedding dress, and unobtrusively touched it to her cheeks.

—*Los Angeles Examiner*, April 20, 1956.

For all the sophistication of the present time, when the influence of scientific thought leaves little room for romantic illusion, a news story such as the Grace Kelly-Prince Rainier wedding still commands pages of photographs and columns of description in the daily press. He is only the ruler of a tiny domain, but he is a prince and rich,

and the girl is beautiful, the setting romantic. Popular imagination does the rest—here is a fairy tale coming true! "Grace was a breathtaking vision in her wedding gown of creamy white. Her burnished golden hair was dressed high in a chignon, shining like true gold through her filmy veil. Her dress, with its pearl-studded Brussels lace bodice and big skirt of poie de soie, was regal," wrote one reporter.

There is truth hidden in those fairy stories which are derived from the myths and folk-lore by which infant humanity was taught. For instance, the story of the sleeping beauty awakened by the prince's kiss, reminds us that there sleep within each one powers waiting to be awakened. The same idea occurs in Wagner's opera where Brunhilde, the Spirit of Truth, lies sleeping on the fire-girt rock until the dauntless Siegfried passes through the fire, to awaken her with the kiss of love. Christ frequently used the themes of weddings and the bridegroom to convey spiritual truth in parable. The Rosicrucian Teachings speak of the Golden Wedding Garment, and the Union with the Higher Self.

Against this background, the popular interest in the wedding of the beauty and the prince becomes more understandable. Instinctively people feel that beauty and dignity are fitting in every human life, and that this is their story also; and they are right. We are all of royal descent, all rich with potential powers, all beautiful and eternally youthful in spirit. These attributes are our divine heritage, but they lie dormant within us until aroused by the kiss of love. When Divine Love touches our hearts, it stirs the sleeping powers into activity. Love for God, expressed in love and service to others, will fashion the soul body, or Golden Wedding Garment, which must be worn by each one who would go forward in evolution to the eventual Mystic Marriage, the Union with the Higher Self, the God within.

Readers' QUESTIONS

Dying the Second Death

Question:

Once we were bi-sexual. After the separation, each Ego worked his or her own way upward. Is it true that if one Ego does not make the higher life the advanced Ego dies the second death with the straggler? (Pertaining to the book, *A Dweller on Two Planets*, by Phylos.)

Answer:

We are not sure just what you mean, but the Rosicrucian Philosophy does not teach that one Ego dies the "second death" because of the inability of another Ego to keep up on the Path of Evolution. Each Ego is entirely separate and apart from all other Egos, so far as his individual development is concerned. Also, there are different interpretations of the meaning of the "second death." Some occultists take the view that it indicates the time when the desire body is discarded in the after-death state. Others hold that it refers to the time when one dies spiritually to the material world—reaches the point in spiritual development where he can consciously leave the dense body at will and function in the higher worlds in his soul body. Whatever may be one's interpretation, however, the experiences of the spiritual aspirant are entirely individual—dependent upon his own actions.

If, perchance, you are referring to the doctrine of soul mates, it might be well to consider what Max Heindel has said on the subject:

"As the light is refracted into seven colors of the spectrum when passing through our atmosphere, so also the

Spirits which are differentiated within God are refracted into seven great rays. Each class is under the direct guidance and domination of one of the Seven Spirits before the Throne, which are the planetary genii, the Star Angels. All the Virgin Spirits in their successive incarnations are continually intermingling in order that they may gain the most varied experiences; nevertheless, those who have emanated from the same **Star Angel** are always sister or twin souls, and when they seek the higher life, they must enter the path of initiation through a lodge composed of members of the same ray from which they originally came, thence to return to their primal source. Therefore, all occult schools are divisible into seven, one for each class of Spirits. That was the reason Jesus said to His Disciples: "Your father and mine." None could have come into as close touch with Him as these disciples were, except those belonging to the same ray.

"Like all other mysteries, this beautiful doctrine has been degraded to a physical or material idea such as embodied in the popular conception of twin souls or affinities; that one is male and the other female, and very often each is somebody else's wife or husband. In such cases the doctrine of twin souls is often made an excuse for elopement and adultery. This is an abominable perversion. Each Spirit is complete in itself. It takes upon itself a male or a female body at different times in order to learn the lessons of life, and it is only during the present stage of its development that there is such a feature as sex at all. The Ego was before sex, and will persist after that phase of its manifestation has passed away."

The Nature Spirits

Question:

Will you please tell me about the work of the Nature Spirits and fairies? Are they immortal, and will they ever reach a stage in evolution corresponding to the human?

Answer:

Among the Nature Spirits there are different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, the undines, the sylphs, and the salamanders.

The gnomes are the earth spirits, and in folklore are called fairies, elves, pixies, etc. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly about but are of the earth, earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way human beings do, and they live only a few hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. It is the gnomes who tint the flowers with innumerable shades and various hues of color. They cut the crystals in the minerals and make the precious stones. They marshal the particles together which form the iron, silver, gold, etc., and they brew and bake their own ethereal foods.

The undines are the water spirits. They inhabit the streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which makes them much more enduring than gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and

light ethers, and they, too, are subject to mortality but still live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air, carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battle fought in the air between these two classes of nature spirits, we call a storm.

There is another class of nature spirits called salamanders which enter into these aerial battles. They are active in the production of fire, and thus are present in the electrical discharge called lightning. Contact of the water vapor with the cold air of upper space condenses it into minute particles, which the undines combine into larger ones and triumphantly hurl to Earth in the form of rain. The salamanders are fire spirits. Their bodies are built principally of reflecting ether, and they live many thousands of years.

The gnomes, undines, sylphs, and salamanders are all still subhuman, but under different circumstances from those under which we evolve they will ultimately reach a stage in evolution corresponding to the human. All four of these classes of nature spirits work with our own life wave, rendering most valuable and necessary service.

* * * * *

Bacon says that Nature and God differ only as the print and the seal. Nature is the visible symbol of God, and we are too apt to think of Nature nowadays in a materialistic sense. Back of every manifestation in Nature there are forces, not blind forces, but intelligences which motivate action.—Max Heindel.



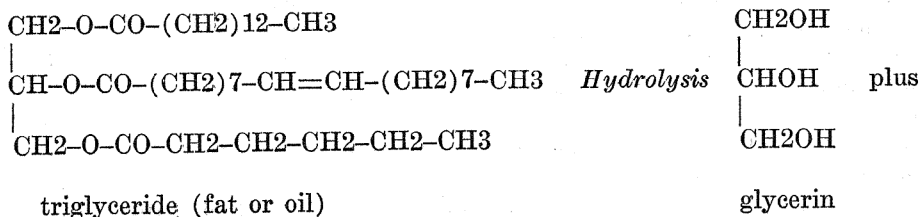
Hydrogenation

A STUDENT

AS a general rule, fats are solid and oils are liquid. For many people the solid is much preferred in cooking and baking. It is this preference that has brought about the extensive use of hydrogenation in converting the liquid oils into solids. This gives greater customer satisfaction and also brings about greater utilization of oils, which helps the farmers.

Hydrogenation is the addition of hydrogen to the molecular structure of a compound. The following structural formulae will demonstrate how this affects fats and oils.

all fats and oils. In the formula, C represents carbon, H hydrogen, and O oxygen. $\text{A}-\text{CH}=\text{CH}-$ represents an unsaturation which means, in this case, that two hydrogen atoms could be added to make it $-\text{CH}_2-\text{CH}_2-$ or saturated. This saturation changes the physical properties so that the more saturated fatty acids in a fat the higher its melting point, or in other words, the more solid it becomes at a given temperature. The number of carbon atoms in the individual fatty acid affects the melting point also—the more there are the higher it becomes.



$\text{HO--CO--}(\text{CH}_2)_{12}\text{--CH}_3$ saturated fatty acid (myristic)

$\text{HO--CO--}(\text{CH}_2)_7\text{--CH=CH--}(\text{CH}_2)_7\text{--CH}_3$ unsaturated fatty acid (oleic)

$\text{HO--CO--}(\text{CH}_2)_4\text{--CH}_3$ saturated short chain fatty acid (caproic)

This fat is not representative of any one fat but is synthesized to contain the various types of fatty acids present in

From a practical aspect hydrogenation is very good. Hydrogenated shortenings are much less likely to become

rancid than oils and animal fats, and they are cleaner in color and have little or no odor. For the vegetarian they appear to be perfect substitutes for lard or other solid animal fats in baking, and in many cases they are much easier to manipulate than oils. Philosophically it has an advantage—that of replacing in the average diet one more item of animal origin. Of course the processed oil will not have the “vital” energy of pure oil and therefore is not the equivalent of the pure oil. It will be shown later that it is not the physical equivalent either. To be sure, the “spiritual” value may be a small item, but if each of our foods is individually reduced in “vital” material, it is only logical that our total intake is lessened.



The philosophical difference between animal and vegetable, as we know, lies in the presence or absence of the desire body. This manifests itself in many ways, one of which is structure. By this I mean differences such as between plant and animal cells, proteins, sugars, and of course fats. Since the plants and animals have evolved from a similar source, it is only natural and correct that there should be points of similarity and overlap. The case in point here is of course fats—animal and vegetable. Both fats and oils, structurally, contain both saturated and unsaturated fatty acids. In the animal fat “saturated” predominates, while “unsaturated” predominates in the vegetable. We might, therefore, classify “saturated” and “unsaturated” as animal and vegetable, respectively.

We can see then, that hydrogenation in a sense converts the vegetable into

animal. Since the new fat has had a vegetable source it can in no way be spiritually harmful except in its loss of “vital” energy. So we see that the philosophy once again runs true; as the oil is brought into the animal configuration it becomes “less good” until it reaches a point of complete saturation or 100 per cent “animal” (as regards chemical composition), where it seems to become downright harmful.

In digestion, the oil or fat is usually broken down into glycerin and fatty acids, which then pass through the intestinal wall and into the lymph stream. From there it goes to the blood, and eventually to those portions of the body which metabolize the fat for energy or convert it to body fat for storage. In many cases absorption is poor and the material passes through the intestine and is eliminated. This can very well be described as another mechanism of the body for “throwing off” a material which is in some manner poisonous to it.

It has been demonstrated that unsaturated fat is much more readily digested than saturated. This can be used to demonstrate two philosophical concepts. First, in God’s plan the digestion of vegetable fat has been made more efficient because the animal is meant to be or to become vegetarian. Second, in the evolution of the animal its first food was vegetable, hence it first developed an efficient mechanism for vegetable fat and is therefore, with respect to body economy, a vegetarian. Regardless of the concept used, only one fact remains: the body should function more correctly on a *natural* vegetarian diet.

Returning to hydrogenation, it can be seen that the body is given a fat that is *completely* saturated, and it must try to utilize this extreme. It does not do so well, indicating, therefore, that this extreme is not normal. The opposite extreme, unsaturated, is opposite in action, being readily and completely absorbed. No natural fat or oil, excepting coconut oil, is *completely* saturated or unsatu-

rated. Any difficulties that may arise in the body because of saturated fats will be magnified in the use of the hydrogenate.

It has been demonstrated by many workers, including the author, that the addition of animal fat to the diet will over a period cause the cholesterol level in the blood to rise. It has not been absolutely proven that atherosclerosis (hardening of the arteries) is caused by an increased blood cholesterol but the parallel is so striking that it cannot be dismissed. It has been shown also that high cholesterol, per se, does not produce atherosclerotic lesions, and in all probability some other parallel element is primarily guilty. It has been shown equally well that in the substitution of vegetable fat for part or all of the animal fat the cholesterol level will be lowered, and in some cases the atherosclerotic lesions regress. It has also been demonstrated that when unsaturated fatty acids are fed with animal fats the rise in cholesterol does not occur.

The question immediately follows as to what sort of balance or ratio should exist between saturated and unsaturated fats. Since all fats and oils are mixtures, how can we be assured of sufficient unsaturated acids? The answer is not presently known, but the odds seem obviously heavily in favor of oils. Here the heavy hand of hydrogenation changes the oils into completely (or very nearly so) saturated fats, to a large degree defeating the body mechanisms that favor unsaturation. The only fats that have been demonstrated to be essential to man have been unsaturated.

As this relationship between hydrogenation and body function is developed, another point in favor of natural diets will be made. As the digestive system differentiates one fat from another, so the veins and arteries will differentiate and behave differently for each nutrient that passes through them. If one material is not passed easily, it seems only natural that if the vessel is given

more of that which it does not efficiently handle it increases the possibility of trouble.

The total consumption of fats in the United States has increased only very slightly over the past twenty or thirty years. The incidence of heart disease, to borrow an expression, has increased alarmingly in the past ten to twenty years. The use of hydrogenated oil has increased very greatly in the same period. The "hydrogenate" has supplanted many animal fats thus keeping the total use about the same. Has this apparent parallelism a significance? I think so, and I believe proof lies in the research of the very near future. This statistic cannot be dismissed by any such thought as: lung cancer, national



income, and divorce have increased also; therefore any one may have caused the other. There is no doubt at all that fat, or more properly, *lipid*, is intimately related to heart disease.

There is but one alternative for the health conscious individual—if it is possible, minimize or eliminate all hydrogenated oils from the diet. Logically, animal fats will follow the same course, thus demonstrating again that the vegetarian diet is superior.

* * *

Proper food given at the right time and under the right conditions will not only cure but prevent disease.—Max Heindel.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

THE SIGNIFICANCE OF THE ASCENT OF EVEREST—JUNE, 1953

One of the most important events of this transitional period between the Piscean or Christian Age to the Aquarian Age is man's first ascent of "The Mother of the World" as Asiatics call the mountain Westerners term Everest. The summit was reached by an Asiatic, Tensing, a Sherpa, and a "Paleface" (we are White only if we are ill). Sir E. Hilary is from New Zealand, one of the youngest of the self-governing Dominions of the British Commonwealth. So this event symbolizes the Brotherhood of Man.

Also, it indicates the interest of discarnate Spirits in human endeavor. "They"—discarnate Spirits—helped the climbers so that the achievement was accomplished in time to be announced before the Coronation of Queen Elizabeth II of the British Commonwealth.

The spiritual significance was stressed by Tensing leaving a votive offering on the summit of his Goddess Mother, and Sir Edmund burying a Crucifix there.

Finally, this event reminds us that the keynote of the Aquarian Age is Sharing. This was the culmination of a communal, cooperative effort. Both Hilary and Tensing have declared they were but the representatives of a group.

—*Health and Vision*, Sept.-Oct., 1955.

* * *

Christ is the Sun Spirit, and when the Sun passes over the equator at the vernal equinox in the sign of the Water-bearer, the Aquarian Age will be ushered in, in which the fleshless, non-alcoholic diet of the New Covenant will be in vogue and an era of altruism will dawn. We are beginning to feel this beneficent influence now, though it is still centuries away, and we are here to help prepare for that time.—Max Heindel.



Healing from the Sun

DURING the daytime the vital body specializes the colorless *solar fluid* which is all about us, through the organ we call the spleen. This vitality permeates the whole body It flows along every nerve, and when it is sent out by the brain centers in particularly large quantities it moves the muscles to which the nerves lead."

In the above statements Max Heindel gives the scientific explanation for the tremendous value of sunshine in maintaining health and vitality. The Sun is the force which makes for life. It is the upbuilding energy which is the source of physical force.

The more of the life-giving rays of the Sun we can absorb, through the spleen or otherwise, the more apt are we to have that exuberant vitality which is the best safeguard there is against negative thoughts and disease germs. Hence the present day emphasis upon judicious use of sun baths by the pioneers who use natural methods to heal and restore health to their patients. Those constitutionally low in vitality, as evidenced by the natal horoscope, are in especial need of the golden medicine provided freely by sunshine.

Modern scientists have found that sunshine is a potent destroyer of disease germs. They have also found that the Sun's rays supply the highly valuable vitamin D, which prevents rickets and other diseases which go hand in hand

with low vitality. When exposed directly to the Sun's rays (at proper intervals and moderate lengths of time), the skin absorbs an element which later becomes vitamin D, in the bloodstream.

Spiritually, we may form a protective aura about ourselves by living the life of love and service which attracts the two higher ethers that compose the golden soul body. Physically, we may in a somewhat similar manner provide ourselves with protective vitality by taking time each day to absorb the beneficent force of the Sun.

* * * * *

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:

June 3—9—15—23—30

July 7—13—20—27

August 3—9—16—24—30

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

TODAY'S SCIENCE

(Continued from page 317)

of Congress the voluminous novel *Gone with the Wind* was used. Going at a rate of a million words a minute every page of this book was *transmitted and reproduced in less than three minutes*.

This is only one aspect of copy and picture transmission. There has been public demonstration of the so-called electronic brain in connection with the printing industries. It is common knowledge that in an experimental test this combination of electronic devices and machines has produced a very acceptable job of translating a book from Russian to English. The simple fact that electronic tubes and wire systems are able to store information in "memory circuits" is something with enormous possibilities for the future of printed mass communication. All branches of the graphic arts will eventually be affected by these inventions.

The possibilities of electronic typesetting and proofreading, and electronic platemaking, with atomic-controlled presses turning out the nation's newspapers, magazines and commercial printing is no longer a "pipe dream."

(To be continued)

* * *

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