

heart to the love and leading grace of God. Hers is no detached lecture. She also includes a wealth of observations; as religion editor of “the largest daily newspaper in the Southwest outside of Los Angeles,” she has a prominent vantage for viewing the pleasures of the pure and the heartaches of the hedonists.

Repeatedly it has been suggested to her that she just might be letting life pass her by. She has a beautiful answer, which draws on the story of the woman in John 12:3, who used expensive perfume to anoint the feet of the Master. At least one bystander thought this gesture was a waste, but it was not. Nor is any life completely poured out before God. Being chaste is never a waste.

The life dedicated to chastity also offers what some might call a sort of “romance,” one on a far higher and more satisfying plane than what generally goes by this name, the kind experienced in devotion to a cause transcending oneself, as shown in the life lived by Apostle Paul. This, she is sure, can bring a fulfillment and self-realization that may be rare even in the very best of marriages, and utterly impossible in illicit relationships, which eventually only bring isolation, frustration and self-disgust.

The one factor the author credits most with steering her safely through the treacherous teens is positively applied activity—home, church, and school kept her so occupied with interesting and constructive pursuits that she never felt a desire for things questionable. Her book offers practical information as well as inspiration for students of Truth, but it is especially helpful for those seeking to encourage young singles, an ever increasing segment of contemporary society, to stay on the straight and narrow.

Miss Duin may be writing from a background of orthodoxy, but her theme of “pure living” is, as described by Corinne Heline (*New Age Bible Interpretation*, Old Testament, Vol. II, p. 306), “the great work of everyone who follows the Christ on the Way of Attainment—a process described in many ways in the book of Christian Initiation, the Bible, when one has eyes to see and a *heart prepared by pure living* to receive.” (See also *Letters to Students*, Max Heindel, p. 86.) □

—A Probationer

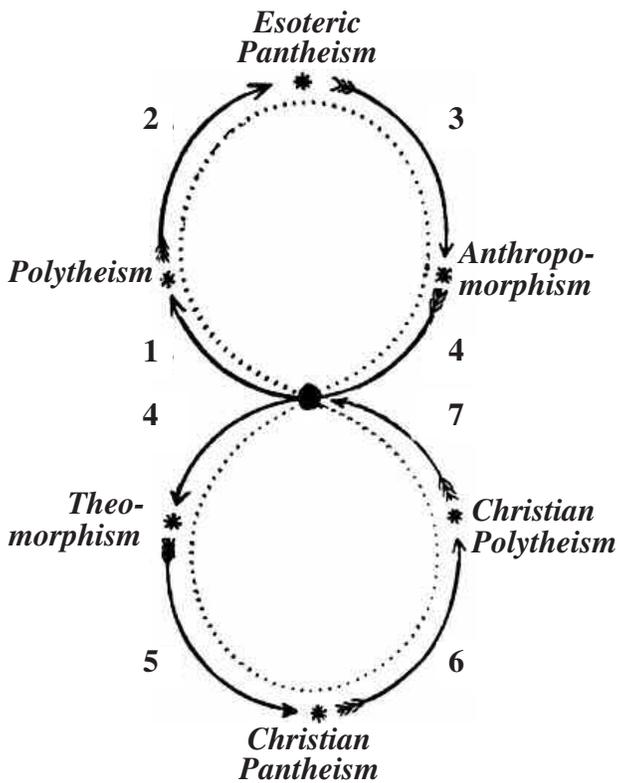
The Transcendental Universe

Casual readers of *The Rosicrucian Cosmo-Conception* might presume that the text of this monumental work is entirely the product of the the thought transference of an Elder Brother of the Rosicrucian Order to Max Heindel. A closer perusal of the book’s contents shows that this presumption is incorrect. Heindel deftly interweaves illustrative and anecdotal material into the wisdom teachings; as, for example, the story of Mr. Roberts (p. 172-174) testifying to the truth of rebirth; the reporting of the experiment by Dr. McDougall (p. 100) that purports to weigh the soul (actually the vital body); and the use of data compiled by the U.S. Department of Agriculture on the nutritional value of certain foods (p. 450-51).

The founder of the Rosicrucian Fellowship, a former theosophist, was also familiar with the work of the eminent English physicist, chemist, and theosophist, Sir William Crookes (1832-1919), discoverer of the element thallium, inventor of the radiometer and Crookes tube, and source of the table of electromagnetic frequencies which Heindel uses in the *Cosmo* (p. 254) to show that all physical phenomena are a function of energy vibrating at varying rates.

Was Heindel also familiar with the work of C.G. Harrison (born 1855), in particular *The Transcendental Universe* (Lindesfarne Press, 1993, Hudson, NY), six lectures on the occult delivered in 1893 and published the following year by a company partly owned by Arthur Waite, the mystic and scholar of esotericism? Harrison writes with considerable authority and intelligence and gives the kind of information that strongly suggest a direct access to super-sensible realms. He reports on the efforts of certain spiritual masters to break through the husk of 19th century materialism: first, in what proved to be the debacle of spirit(ual)ism—basically, communication with the dead through materializing mediums and other negative practices; and later, by the impulse working through Helena Blavatsky, the Russian seeress whose *Secret Doctrine* Max Heindel refers to in the *Cosmo* (p. 270) as a “valuable work.”

According to Harrison, Blavatsky, though strong willed, was to a great extent used and duped by



“Round the dotted figure of 8, which stands for the evolution of the God-Idea in the Fifth [original Semitic] Root Race, are seven arrows, representing the seven stages of progression, and corresponding roughly to the sub-races....The black disc in the middle of the figure represents the neutral center of ignorance, corresponding, in Mr. Crookes’ scheme, to the ‘point neutral as to electricity and chemical energy.’ The evolution of the God-Idea starts from this neutral center, arrives at the same point halfway in its evolutionary course, and touches it again at its finish. But ignorance is of two kinds, the ignorance of hope and of apathy; and it is the latter which characterizes the ignorance of the materialistic or fourth period. Intellectual materialism seeks to dignify it by calling it “agnosticism.” and even “scientific agnosticism,” which, if it means anything, means that ignorance of God is the beginning of Wisdom....The six asterisks indicate the prevailing religious tendencies of the respective periods.” (pp. 108-09)

certain powers behind both Western and Eastern occult societies. Her power, destiny, and independence posed a threat to the former, who were intent on preserving ignorance about rebirth. So they placed her in “occult imprisonment,” disabling her from imparting her received knowledge—until she was released by Eastern occultists to whose occult perspective she subsequently bore allegiance.

While theosophy is non-Christian, Harrison, quoting from Christopher Bamford’s splendid and lengthy introduction to the book, “Christianizes and

dematerializes Theosophy in a great intellectual hymn to Love, unique in its theological speculation and esoteric knowledge.” Harrison knows that love is the highest form of cognition, for “It is not intellect but love which reveals the Father.”

Harrison’s purpose in these six lectures is to reconcile the truths brought to light by the Theosophical Society with the fundamental doctrines of Christianity, which includes an examination of facts pertaining to “man’s origin, destiny, and the problem of evil in the light of occult science.” He frankly claims a knowledge “acquired by the recognized occult methods, [granting him] the right to instruct in the intellectual or ‘Lower Mysteries’ all those who are willing to accept provisionally certain abstract propositions which are of the nature of general truths not in themselves difficult of comprehension.” The reader can bring to these propositions “the test of experience by comparing and ascertaining their points of contact with the facts of modern science, and the light they throw on the history of mankind.”

Does this language seem familiar? We find echoes of it in Max Heindel’s Preface to the *Cosmo*.

We have previously mentioned Sir William Crookes because Harrison devotes considerable attention to Crookes’ conception of evolution as it can be illustrated by the ascending lemniscate (figure eight), which figure is reproduced in the *Cosmo* (p. 410) and is drawn from Crookes’ analysis of atomic structures as they relate to the genesis of elements and their position in the Periodic Table of Elements. By analogy, human evolution can be conceptualized in terms of this rising lemniscate, or, more dynamically, ascending “double vortex,” an elaboration of the staff of Mercury/Hermes, or caduceus.

The Transcendental Universe places occultism in a Christian historical context and will richly reward the reader who truly seeks knowledge. A wealth of additional information is provided in extensive notes and appendices at the end of the book. Let the author have the last word—the last sentence of his Preface: “If ‘a little knowledge is a dangerous thing,’ the remedy is surely, not ignorance, but more knowledge.” □

—Carl Swan