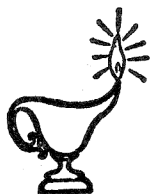


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYs FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

.....

The Mystery of the Lost Word

Mona Lisa

White Light Astrology

Jung and Freud

.....

FEBRUARY 1963

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THE ROSICRUCIAN MYSTERIES

By MAX HEINDEL

Occult Scientist and Initiate

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The Rosicrucian Fellowship
Oceanside, California, U. S. A.

Aquarian Manifestations

In the middle of the last century the Sun came within orb of influence of the scientific sign Aquarius, and although it will take about six hundred years before the Aquarian Age commences, it is instructive to note what changes the mere touch has wrought in the world.

Aquarius has an intellectual influence which is original, inventive, mystic, scientific, altruistic, and religious. If we apply the biblical standard: "By their fruits ye shall know them," to this problem, we would expect the Aquarian Age to be ushered in by original endeavors along all lines connected with science, religion, mysticism, and altruism. We can now look back upon a period of about seventy years in which the Sun by precession has travelled one degree in the orb toward Aquarius, and we find that during that time there has been a very marked change in all lines of thought and endeavor from that which history records throughout the past two millennia.

Science, invention, and resultant industry have completely changed the whole world, its social life, and economic conditions. The great strides made in means of communication have done much to break down barriers of race prejudice and prepare us for conditions of Universal Brotherhood. Inventions too numerous to mention are marking the Aquarian progress in the Physical World.

We also note the rapid rate at which all the movements of liberal thought in religious matters are superseding the old creed bound conditions and the increased number of those who have developed spiritual sight and are investigating the trend of evolution into the higher planes. Observe, too, the rapidity with which the science of astrology is gaining ground.

All these things give an inkling of what may be expected to happen during the Aquarian Age, for when so great strides have been made during the seventy years while the Sun is just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself? Both the possibilities and the probabilities are beyond the range of the imagination, and this applies both to the physical and the psychical side of life. It is the opinion of the writer that at least the etheric sight will then be developed in the majority of mankind, if not by all, so that the sting of death will be partly removed by the companionship that will exist after our friends and relatives have passed out of the body.

When this point of evolution is reached, mankind will also be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and it therefore favors a much happier existence than has been the rule up to the present stage.

—Max Heindel.

(Looking about us now, only forty years after Max Heindel wrote the above, we see fulfillments of his prophesies already taking place which are surely nothing short of astonishing and astounding!)

THE *Mystic* ... LIGHT



The Mystery of the Lost Word

I AM THAT I AM

KENT LORIMER

BY the time of the Babylonian Captivity of Judea, which followed about a century after the Ten Tribes of the North, or Israel, had been carried away into captivity by the Assyrians, Palestine had become a more or less homogeneous nation, in the sense that the several ethnic strains present in the land had become assimilated, and that from this melting pot had come those whom we now call the Hebrew people. This process had been going on for about a thousand years, from the time of Abraham to the time of the Babylonian Exile. New incursions of foreign peoples continued to take place from time to time, however, and so, even up until the time of Christ, there would be pockets in which immigrant blood still remained in an original unassimilated state.

Yet the great mass of the population had become the Hebrew nation. The dominant ethnic strain was that of the Amorites, whose king-type is the great and mysterious Melchizedek who ruled at Salem (Jerusalem), and to whom Abraham pledged his allegiance, and whose language (in dialect) Abraham adopted. Bible scholars today are investigating the possibility that Abraham instead of being Aramean as formerly

supposed and as stated in some passages in the Bible, was in reality of the same blood as Melchizedek—that is, Amorite. This is the tall, powerful, red-headed race which has continued to throw up into history the various great heroes, such as Samson and Simon bar Kocheba. The latter was eight feet tall, and the Bible seems to show that Samson was in similar proportion. Jesus of Nazareth is traditionally thought to have been at least six feet tall.

In the Bible and Apocrypha we are told that Judah and Dan resembled the Amorites, so much so that they could disguise themselves as Amorites and mingle among the enemy undiscovered.

Dan, like Judah, was one of the southern tribes, but being unable to defend the territory assigned to it, which was near that of Judah, migrated to the North, where it became the twin-tribe of Naphtali. Hiram Abiff, the Master Workman of Solomon's Temple, was of these two tribes, according to the Bible.

The term "Caananite" really includes the several races which had settled in Palestine from early times. The Philistines—Greco-Cretan in origin—are thought to have entered Palestine at about the same time the Hebrews came

up from Moses and Josua, which explains the continuing warfare between these two peoples. The Phoenicians called themselves "Canaanite," and they spoke a form of the same Western dialect spoken by Melchizedek, and which Abraham adopted. Aramean is the Eastern dialect of a so-called Semitic language basic to the peoples of Mesopotamia, Syria, and Palestine. The Western, or Amorite, dialect is therefore the root of what we today call Hebrew. If recent scholars are right, Abraham himself knew this tongue while still in Babylonia.

What was the cement which bound these peoples into one nation? It was the Religion of Moses, the great law-giver educated and trained in Egypt, which created the Hebrew nation. Nowhere in history is the power of an idea more clearly shown than here, where the teaching of the great Egyptian Initiate brought a people and a nation into being. We have seen the same process repeated in the United States of America, and again it is being repeated in the U.S.S.R.

But an organized religion is basically a system of ideas or concepts. What was the concept which had the power to create a nation dedicated to the coming of a world savior in the Time of the End? It was the concept of the *Immanence* of Godhead, the understanding that God who created the universe is in everything and is everywhere present; but that He is also transcendent—that is, not limited by His creation but above and beyond it. This is the primal Mystery Teaching of the Old Testament. The *Name of God* conveys this concept, but it is not merely one Name; it is a composite of many Names. Its root, however, is the Hebrew word "ehyeh," signifying Eternal Existence. In the English translation of the Bible this is given as "I AM," or "I AM THAT I AM," while the root spelling is usually given—combined with vowels—as Jahweh, Jahve, or Jehovah. It is

not the fault of Moses that later Hebrews took this Divine Name to mean only their own tribal gods or nature gods. The High Priests and the King always knew the truth: that the Name meant the Supreme God of the universe, the God of all races and beings, and not merely a god of the various Hebrew tribes.

Each race which comes into being upon the Earth, however, does have its own archangelic ruler or genius, and the Archangel Michael was this Genius of the Hebrew Race-Idea. It was he who appeared to Moses in the wilderness of Sinai, who gave to Moses the God-Name and the great Teaching of the Mystery of Eternal Being. We read the story in the third chapter of Exodus, where Moses saw a bush that was burning yet was not consumed. The "bush" burned because it was in fact not a bush at all but the auric streamers of an Archangel; for the Archangels are fiery Sun Beings. Then, the Bible says, "God called to him out of the bush." That is, a voice spoke to him out of the fiery streamers of the archangelic aura.

Here, instead of saying "God spoke," it would be more correct to say "the god spoke," meaning Michael the Archangel. He was, however, speaking God's will for the future Hebrew nation, and in this sense we may say that "God spoke."

The archangelic Voice went on: "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." He then commands Moses to lead his people out of Egypt and back to the land of Canaan. To this Moses objects: "If I come to the people of Israel and say to them, *The God of your fathers hath sent me unto you*, and they ask me, *What is his name?* what shall I say to them?" Then the Archangel replied: "I AM WHO I AM. Say this to the people of Israel, *I AM hath sent me unto you*....this is my Name forever and thus am I to be remembered throughout all generations."

The point to be observed here is that the Archangel has not, in fact given his name at all. He says, "I Am who I am."

The NAME of God given to Moses, AND WHICH IS NOT OF COURSE RECORDED ON ANY WRITTEN OR PRINTED PAGE, signifies, as we have said, Eternal Existence; and this concept seems so abstract and vague that orthodox scholars have come to look upon the Hebrew reverence for the Name as a sort of superstition. Because the real spelling and pronunciation of the Name had been lost it is spoken of as THE LOST WORD, for the Lost Word of Masonry is nothing else than this, the true pronunciation of the Name of God. Of the Archangel Michael the Bible says, "My Name is in him," because he represents the tutelary deity of the Hebrew nation, who represents God to that people. In astronomical terms, the Tetragrammaton is inscribed upon the fiery golden disc of the Sun.

Take note that IT IS NOT THE NAME BUT THE CONCEPT WHICH HAS THE POWER. THE WORD, or Name of God, is expressed in all of creation; it is the Archetypal Sound which maintains universes and unfolds the processes of evolution; but behind the Universal Tone, or Sound, is the Archetypal Concept or Idea.

The Concept of Godhead is the single most powerful Idea which the human mind can entertain, and although, truly, human speech can pronounce neither the Sound of Creation nor the Name of an Archangel, yet there are certain sound-patterns which were anciently known to Initiates in the Mysteries which did have what would seem to be miraculous effects. Modern science is only now beginning to know the hidden power of sound, especially in the super-sonic range of vibrations which are inaudible to the human ear. In this super-sonic range the Voices of the Creative Hierarchies, which are collectively God,

continue to chant the life-song of our universe.

There were anciently collections of Sacred Words, all of which together equated to Godhead, the various patterns of which taken singly could be applied to a variety of phenomena on the Earth plane. Some Words were words of healing; some commanded the Nature Spirits; some invoked the aid of Angels and Archangels; only a few the Throne of Godhead itself, into the pure reaches of Infinite Being.

From this we understand why the priesthood tried to keep the Mystery of the I-AM a deep secret. The I-AM was no feeble superstition of a barbaric and priest-ridden people. It was a real Sound-Pattern of unimaginable power. However, as the nation and its priesthood degenerated, the symbolic marks which stood for this Sound Pattern ceased to have any meaning, for the true Pattern could be transmitted only in Initiation. It was not something that could be "handed down" either in writing or verbally. The Word had to be "lived" before it could be "spoken." The Initiate must *become* the Word, which was then incarnate in flesh and blood. Such was the accomplishment of the greatest Initiate of the human race, the man Jesus of Nazareth, the descendant of the kings of Judah, in whose flesh and blood the Tetragrammaton-Concept had become visible and tangible upon Earth; and who became the vehicle or carrier for the mighty Christ Spirit, to the uplifting of the entire planet and the living beings upon it.

As the Aquarian Age approaches, which is the Age of the Son of Man, knowledge of the Mysteries of Sound will become common property of the new illumined human race. The first step of that knowledge is the understanding that we are, as Virgin Spirits, the potential Image of God. Gazing upon the glory of Godhead we say rightly, I AM THAT. Such was the Wisdom

(Continued no page 93)

Da Vinci, Practical Idealist

N. B. G.

L EONARDO da Vinci, Italian painter, sculptor, architect, mechanic, musician, engineer, and natural philosopher, was the son of Piero da Vinci, of a long line of lawyers in Florence. His mother was of humble station, but "gentle" by nature.

During his young manhood Leonardo studied and practiced the science of engineering, paying particular attention to hydraulics and irrigation. His architectural designs and engineering projects were original and unique for his day and time, and amazed his contemporaries to the degree that he suffered persecution and calumny at their hands.

In the art of painting Leonardo da Vinci was no imitator of ancient artists, but an earnest and original delineator of life as he saw it. He drew from life, and was the first to recognize the play of light shade as a most significant and attractive factor in painting, whereas the earlier schools of this art seemed with one consent to have subordinated light and shade to color and outline. His desire to know Nature at first hand so that his drawings might have that precision of detail that leads to perfection led him to study animal and insect life with the zeal of a born naturalist. He also developed a talent for modeling, using as his studies the heads of smiling women and happy children.

He was versatile and adaptable, a good story teller and mimic, causing his hearers to laugh or weep by the sheer force of his powers of dramatization. His reward was a comprehensive knowledge of the human emotions as depicted upon the human countenance.

Like all early "successors" of the founders of the Rosicrucian Order, Leonardo traveled to many countries—Egypt, Cyprus, Constantinople, Sicily,

Armenia, and other lands. Among his letters and manuscripts were found many references to strange experiences he went through on these travels, and an account of the persecution of a prophet and seer.

On his return to Milan he became much sought after, not only for his skill as an artist or sculptor, but in the production of pageants and masques at the marriage festivals of the nobility of Milan and Paris. When not engaged in these massive productions he was filling sketch books with studies, establishing many precedents by new and original methods of depicting Nature on canvas. His activities included the practical as well as the idealistic, and he planned new engineering works for improving the irrigation and water ways in the region of the Lombardy plains, studying meanwhile the phenomena of storm and lightning, of river action and mountain structure. He left drawings and maps in minute detail of all the territory in which he worked as engineer.

He was intensely interested in science, as was Roger Bacon before him and Francis Bacon after him. He was proficient in both alchemy and astronomy and many of his manuscripts and notes dealt with these abstruse subjects. He had unusual foresight and scope of vision, and planned many improvements and innovations along engineering lines for future development.

His chief legacy to the world, however, aside from his contributions to science, is his masterpiece of art, *The Last Supper*. This picture was painted on the walls of a convent church in Milan, at about the same time that Columbus was sailing on his voyages of discovery. For many years this remarkable painting drew art lovers from all

parts of the world to gaze in awe and wonder at its sublimity and grandeur.

Da Vinci was engaged about four years on this painting, at times making rapid progress, at other times "brooding" rather than working. During these brooding periods he did not neglect his engineering enterprises, nor his studies. He is given credit in the scientific world for having discovered capillary phenomena—the water rising in the tube—the same law that was later discovered to govern the capillary action in the circulation of the blood.

This great artist spent all his years on earth in establishing and trying to

maintain the ideal of beauty and symmetry in all departments of life. His architectural designs, his engineering projects, his handling of light and shade on canvas, his pageants and masques at the courts of kings, his discoveries in the world of science, were all in advance of the age in which he lived.

And though nowhere is it mentioned that he was known to belong to the Fraternity of the Rose Cross, his life and works prove him to have been a pioneer of the Order that was slowly gaining in strength and power. His message to the world was Beauty and Grace.—*Rays*, 8-33.

Mona Lisa (La Gioconda)

F. R.

MONA Lisa holds within her unfathomable smile of mystery the key to woman's evolution.

Leonardo da Vinci, the artist who painted some of the masterpieces of the world in the 15th century, was an Initiate, judging from the keys he gives in some of his paintings and the information recorded of him. He delved deeply into the secrets of alchemy. His philosophy was like that of Paracelsus, which divined the hidden source of things in nature and the occult that caused him to go deeply into the study of the human soul. Some of the most mystical pictures of the Middle Ages were the outpouring of his search for the great truths of life and being.

In the face of La Gioconda (Gioconda being the family name of the husband of the woman who formed the subject of this painting), Da Vinci recognized and realized the living reality of an image that had defined itself upon the fabric of his brain. What was the relation of this strange, fascinating Florentine woman and that image which

had been the creature of his thoughts, the image of a face that revealed yet concealed the mystery of woman's soul? After four years of untiring labor (effort which he never felt completed) the enigmatical face of Mona Lisa was the outcome. It was more than just the picture of a beautiful woman, whom it is stated, he loved. She is the expression of that which through ages man has desired for himself.

There was a time in the dim dawn of humanity's unfoldment when woman as a separate being did not exist. When the two poles of generation were active in one body back in the Hyperborean Epoch man was a physical hermaphrodite, which generated spores as certain plants do today. It was necessary to separate the two poles that man might evolve according to the Great Plan. This process is spoken of in the Bible where it says that from Adam's side was taken a rib out of which Eve was formed.

The latter idea has seemed preposterous to the intellectuals, and many

put it aside as one of the myths of the Bible. Looked at in the light of the Rosicrucian Teachings it is distinctly seen that the two theories though differing in terms are the same in reality. Woman as a separate being came into existence after the separation of the sexes in Lemuria. Each sex has latent within its being the principle of the opposite one, and the Ego manifests in different lives as either man or woman. On the higher planes the two poles, posi-



tive and negative, operate as will and imagination.

In the early dawn of humanity, man put the burden of subjection upon woman and tied it on with the broad band of her necessity. From that time on the Earth has been watered with her tears. Through the ages, when she was almost a beast of burden and a chattel and possession of man, to the present day (when she can occupy about every position that man does, in most countries of civilization), the experiences of her long struggle for mental and physical freedom have etched themselves deeply into her soul. It is this

that Da Vinci has stamped upon the face of Mona Lisa; it is a beauty wrought from within; her experiences have molded and refined, cell by cell, the substance of her various vehicles into finer matter. Man's oppression of the weaker sex has sunk deeply into her consciousness.

Life after life, woman has been trying to break the shackles of bondage which have held her as a mere possession of man. As the sun came nearer to the orb of Aquarius by precession, rank rebellion arose in the hearts of the pioneers. The cry for freedom from parasitical dependence upon man began to be heard from a mighty army of awakened women, who were beginning to realize the part they can and must play in the great drama of life. As the clouds lift more and more in the New Age we are approaching, the high destiny that is woman's goal will be realized. She will then look into the eyes of man and be unafraid of a comradeship that will supersede the law of possession of her body. It is then that she will know the holy function involved in the generation of bodies of the unborn, and she will be instrumental in bringing to birth saviors who will redeem the Earth and hasten the dawn of the New Era, in which will live supermen and superwomen, each division recognizing its divine heritage as a sex.

Study the sphinxlike smile of Mona Lisa, that both repels and attracts the beholder. Unassisted, you cannot lift the veil that hides its meaning, try as you may. It is, however, the smile of the Divine Mother, who knows and understands all. In the face is compressed the essence of every experience of life, which has been extracted in the cauldron of suffering where all selfish desires are burned out and the soul attains to peace, understanding, and wisdom.

"She is older than the rocks among which she sits; like the vampire she has been dead many times, and has learned the secrets of the grave."—*Rays*, 11-33.

Thoughts

How can I call this thing my own;
The seed for it I have not sown.
It came as freely as the air,
And might have fallen anywhere.

* * *

Alone on a hilltop I reached for the sky,
Felt only the clouds as they drifted by;
But I found the stars under my feet,
In the dust and turmoil of the busy street.
Giving food to the poor, and strength to the weak,
Faith to the hopeless joy to the meek;
Dear God, let me work on this busy street,
Brightening the way of those whom I meet.

* * *

I found some grass where none should be,
Under an overhanging tree.
I heard a song but could not see
The source of it's sweet melody.
I saw Thy light on a child's face;
I had not sought Thee in this place.
I knew in part and knowing this,
I cried aloud—that I should miss
So much that is not seen by me.
I knelt and sought by prayer to free
Myself from earth's restricting hand.
I knelt—and asking—broke the band—
Broke the chains that shackled me,
And kneeling still, I worshipped Thee.

* * *

If I had but one wish to choose,
I'd ask for wasted hours to use;
All wasted time to build for Thee,
A world of peace and purity.

* * *

I bring this bit of me,
Completed perfectly,
And lay it where
I kneel in prayer.
Before my life is through,
Dear God, I pray to you,
That I may bring the whole of me,
To offer, sanctified to Thee.

M. H. F.

Goethe's "The Mysteries"

(*Die Geheimnisse*)

An Interpretation

ANN BARKHURST

Part V

STANZAS 33-40, INCLUSIVE:
BROTHER MARK IS SHOWN CERTAIN MYSTERIOUS SYMBOLS.

The hospitable Brothers put food before their guest, and after Mark has bowed to his hosts and given thanks for his meal, he asks for a bowl of clear water, which they bring to him with friendly zeal. Afterward they lead him to the great hall where an unusual sight meets his eyes. "What he saw there," says the narrator, "shall not be concealed. I will describe it with scrupulous care."

No ornaments are here to confuse the eye; a body cross-vault rises steeply aloft. Thirteen chairs he sees ranged against the wall like a pious choir, delicately carved by flying hands. A small desk (*priedieu*?) stands before each chair. The atmosphere of the room is full of a concentrated devotion, in which the guest feels himself surrendering to an overwhelming sense of peace and fellowship. He noted particularly thirteen shields hanging over the thirteen chairs. Yet these do not convey arrogance or worldly pride; each one shines with emblems full of meaning and authority. Brother Mark is on fire with longing to know what these symbols conceal; above all, that strangely rich and mysterious symbol which now he beholds for the second time: the Cross with roses entwined, which stands in prominent place among the twelve.

We are not told what shape the room is; in the Chemical Wedding of Christian Rosenkreuz the room in which his tomb is found is heptagonal—that is,

seven-sided. The modern Temple of the Rose Cross which stands on its hill overlooking the San Luis Rey Valley in Oceanside, California, is twelve-sided. The implication is that the room represents the universe of stars, as the Castle of the Holy Grail also did.

The poet comments: the soul can draw forth from symbols much background or inspiration for thought.

Helmets hang over many of the shields, and here and there Mark sees a sword or lance. Here is the final resting place for many a weapon that has seen hard use on a battlefield. Banners and spears from foreign lands show that the men are not all of one race. Chains and fetters reveal fugitives from dungeons and enslavement.

Each Brother sinks down before his own chair, he strikes his breast, and is enwrapped in quiet prayer. Then from their lips are intoned brief songs, such as goodness and devout joy might suggest. They sign themselves (with the sign of the Cross), each true and sworn Brother, and depart for a short sleep which will be marred by no fantasy of dreaming. The Thirteenth chair remains vacant. The Founder does not appear.

Their orisons completed, most of the Brothers depart, but Mark remains, with a few to view the hall as he had been longing to do. So weary he is, yet still he wants to stay awake, stimulated by the sight of many and many a mystic symbol. Here stands a fire-breathing dragon, whose thirst is quenched in wild flames. Here an arm caught in a bear's mouth from which the blood wells in

a hot stream. These two emblems hang one on the right side and one on the left equidistant of a shield on which the Rose Cross is emblazoned.

The old man, Mark's self-appointed guide, now speaks to him again in his friendly way. "Thou hast arrived here through wonderful ways," he says. "Let these symbols charge thee to remain, until we have shown thee what these many heroes have accomplished. What is concealed here is not to be guessed; we will reveal it to thee privately in due time. Thou seest well how many have alighted here, wandering forlorn, how they once lived, and what triumphs won."

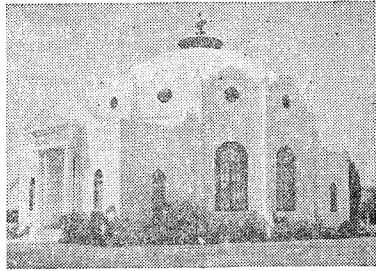
"But," he cautions, "never believe that these stories bear only on times of old. What I have said goeth still for many. That which thou beholdest will more and more convey, like a tapestry bedecked with designs that, gazing, thou mayest discover moment by moment. I have shown thee this that thou mayest prepare thyself. Thou comest, O Friend, only through the first gate. Thou art named in the fellowship of the forecourt, but to me, thou showest thyself worthy to come even to the Innermost."

One recalls again that Goethe has said that there are many meanings to be got from his poem on The Mysteries. This had been a popular practice in the Middle Ages, to superimpose one meaning upon another throughout a long poem, which was thus meat for meditation for days, weeks, months, years. Dante himself has said that he interwove four completely independent strands in the *Divine Comedy*. Much the same was true of such Mystery romances as *Romaunt de la Rose*, *Romaunt de la Violette*, the *Grail Cycles*, the *Arthurian Epics*, and the Kabbalistic interpretation of Scriptures.

We have mentioned hitherto that Dante wrote his great poem at the age of thirty-five or thirty-six, "midway of this our mortal life." In a letter to Frau von Stern dated June 28, 1786,

Goethe mentions reading *The Chemical Wedding of Christian Rosenkreutz*, which made a profound impression upon him. Since Goethe was born 1749, in August, this means that he was in fact thirty-six years old when he read *The Chemical Wedding*. What his age was when he wrote *Die Geheimnisse*, however, we have not yet discovered.

In our poem, the aged Brother does not explain any of these symbols to Mark, since, as he says, the symbols will gradually unfold their meaning as they are meditated upon. Indeed, the best part of any symbol is wholly unexplainable, but must be intuited by the

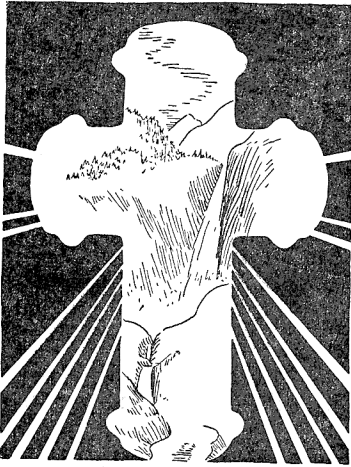


soul. Only the three symbols are described at this point, and, since the poem remains in fragment, we never do know what the other ten symbols are which are blazoned forth upon the shield hanging over the chairs in the great hall. Is this a chapel, or is it a hall where work is done? The unfinished poem manages to convey that it is in fact both.

One of Goethe's many enthusiastic interpreters has suggested that the Dragon and the Bear represent the constellations Ursa Major, of the North, and Scorpio of the South.

No doubt the astronomical is one legitimate interpretation, in view of the poet's opening injunction that each reader should seek for his own meaning in the poem; but let us take note that the twelve Knights (exclusive of the Founder) represented here are, in ac-

tual fact, twelve noble Princes, some from foreign lands, and we may guess that the emblems are those of royal houses. We may guess that these twelve Princes represent a certain historic episode, as well as the twelve great religions of the world which the modern esotericist has suggested. The work of the Founder, whose emblem is the Rosy Cross, is not only to harmonize in Christianity the twelve great religions of the world; but also to harmonize the governments of the world into one mighty world-engirdling State; and call to mind also that in the English tales,



King Arthur's shield bore *thirteen crowns*.

Do we have any sort of historical justification for this concept? Assuredly we have.

The Kingdom of God on earth is a concept basic to Christianity: the Archetype of all later Ideal States dreamt of by political visionaries, and anticipated by Plato's *Republic*. What is this "Kingdom Come" but the New Jerusalem?—not a *heavenly* but an *earthly* Ideal State. Consider here that the *Fama* was first published as an appendix to Boccacini's *Universal Reformation of Mankind*. Boccacini's sketch is addressed to "the Few," just as the Christ said that His few followers were the leaven which should leaven

the whole lump of humanity. Not that humanity at large was to be "abandoned to its own devices" as hopeless and impossible of salvation—by no means. The dry staff of society would blossom; the cross would put forth roses.

The Templars unquestionably meant to shift the world's capital, both religious and political, from Europe to Jerusalem; and the Crusade of the Kings was the last effort to achieve this. The effort failed, for the time being; but Von Eschenbach's *Parzival* still speaks loyalty to Richard Lion Heart and his cause. Now it is well known that Richard was more deeply loyal to the Kingdom of Jerusalem than to the Kingdom of England, and that until his death he hoped still to retake the Holy Land from the Saracens, though not by force of arms alone. He had married a Princess in the East. He was the crowned King of Jerusalem; and we know that the insignia of this most holy of royalisms was continued in English heraldry down even to modern times.

The Dragon to the right hand of the Rose Cross suggests at once St. George and England. In the apocryphal *Martyrdom of St. George of Lydda: Narrative of Pasirates*, we read: "Now this Man Giyorgis (George), the son of righteousness, the star of glory, the star of the morning who (hung) between heaven and earth was by race a native of Cappadocia, and he held the rank of officer in the army..." The same titles are applied to Percivale and Galahad in the Grail cycles.

And again we read that in the Middle Ages the Bosphorus was called "the Arm of St. George," which explains why the bloody arm is gripped in the teeth of the Bear of the North. Sir E. A. Willis Budge has written: "The cult of St. George attained its greatest height as a result of the conquests of the Crusaders. These caused him to be regarded as the Patron Saint of Christendom, the

champion of the weak and oppressed, the invincible Knight of Christ, and the incarnation of chivalry. Western Christendom with one consent accepted him as their tutelary Saint...."

But this scholar does not tell us what is, perhaps, the true key to the whole mystery. St. George was also venerated by the Moslem world, and the Church of St. George at Lydda, where the head of George was thought to lie as a talisman or sacred relic under the altar, consisted of two wings: the one for Christian, the other for Moslem use, with the Head of George in the center. The implication is plain that the Crusaders had come to recognize in Islam a spiritual kinship. The red rose and the red cross in fact symbolize the *five Patriarchates* (five petals) of the Church and the *four quarters* of the world. The astrological symbol for *earth* and the alchemical symbol for *salt* is an even-armed cross inclosed in a circle; i.e. a quartered circle. Even the Incas of South America used the cross in this way as a symbol of the four quarters of their empire, or earth.

Again the connection of red rose with red cross is shown in the fact that the symbol for secrecy hung over the tables in taverns in Germany was a *garland of roses in the form of a cross*. It is Goethe, then who asks: Who *added* to the *cross* the *wreath* of roses?—a new form of the ancient emblem, with new implications of secrecy and revelation.

As for the Dragon slain by St. George, historians know very well that the "Dragon" symbolized the Roman Emperor whose tyranny evoked persecutions not only of Christians but of many other cults and parties in the Empire; henceforth any enemy was a Dragon. The old documents show this very clearly. The Protestant Reformation continued the usage by referring to the Church of Rome as the Dragon, with the dominant and tyrannical Pope substituted for the Roman Emperor of the early persecutions.

Between the Dragon and the Bear in the hall of the monastery, stands the Rose Cross, symbol of the New World Order dreamed of by the Bohemian rebels who were the first to challenge the might of Rome; for the Reformation started in Bohemia under the Rosicrucian Comenius, and others, a century before it swept to success in Germany under Luther. The unparalleled horrors of the Inquisition in Germany were the direct reflection of the equally unparalleled burgeoning of all sorts of cults and philosophies antipathetic to Rome, under the protection of liberal Princes. But the horror failed of its objective; the wiping out of whole communities of German and Bohemian mystics aroused so much hatred of the Church of Rome and the Princes who supported it that it was inevitable that the Reformation should come to flower here and not elsewhere. The dream of the World State with its capital at Jerusalem was important to this movement.

Has Rosicrucianism ever, at any time, renounced its Utopian and revolutionary principles? It has never done so.

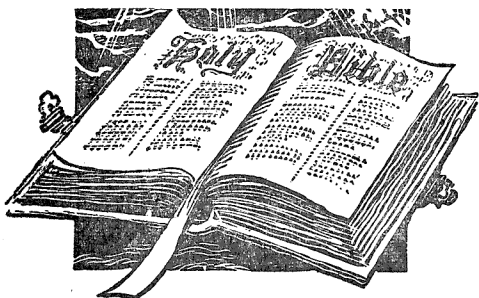
Von Eschenbach tells us that Parzival's half brother in the East, Fierfies, was *half black and half white*, like the black and white banner Beauceant of the Templars. The black and white represent East and West, as well as Night and Day, Chaos and Cosmos. Had the Crusaders realized that the earth is a sphere and that when it is day on one side of the globe it is night on the other?

However this may be, the legend is that when Parzival disappeared with the Grail (or Galahad, in the English version), it was into the Orient that he went, the term Orient to the Middle Ages including the Holy Land and Egypt, as well as the farther East and sometime even Moorish Spain.

It is again in line with these developments that when the German Emperor Frederick II crowned himself King of

Jerusalem, he leaned heavily on the support of the German Order of Templars, the Teutonic Knights, whose emblem was the black cross on a white mantle—unlike the Templars proper who wore the red cross; and so, after the destruction of the Red Cross Templars it would seem inevitable that the *Rose* would be added to the *Black Cross* of the surviving Order of Teutonic Knights. And indeed, when Philip le Bel, the traitorous King of France, enticed Jacques de Molay to Paris to his destruction, one of the matters proposed for discussion was precisely this, the merging of the two branches of Templars, Red Cross with the Black.

Observe further that Philip le Bel had tried at one time to get himself



elected Grand Master of the Order's bitter enemy, joining forces with the Pope—and even compelling the Pope—to suppress it.

And further: take note that when the scourge fell, it fell upon the backs of the Knights proper of the Order, upon the warriors, the heroes. The large multitude of *Priest-Templars* escaped unscathed almost without exception. The Pope of Rome and the King of France moved together to retain power in and over Europe, now that Jerusalem was fallen once more to the heretic Moslems.

Not yet would the World State of Christ be established with its capital, religious and civil, at Jerusalem.

As the red cross showed forth the World Empire of Christ, so the Grail talisman—whether Cup or Stone, wheth-

er Emerald or Ruby—represents the esoteric teachings of the Universalist Savior: the lively Gnosis of the Resurrected Christ, handed down from generation to generation in secret, and despite persecution. This is shown in Malory's romance, based on earlier accounts to the same effect, where it is said that at the Castle of the Grail the Christ rises up out of the Cup to instruct the Knights assembled together at the table with Galahad: three from Arthur's court, three from Ireland, three from Gaul, and three from Denmark.

Where, then, would the secret of the Rosy Cross be hidden? Obviously in the Bible text: first, in the Hebrew and Aramaic; then in the Greek and Latin; then in the German and English; and always in a cipher, the key to which would be most likely found in the various forms of the Sacred Names substituted for the "Lost Word" or True Name of Good. We suggest that this would be some form of kabbalistic cipher which could be transliterated into another language; but this we must leave for future research. We may, however, mention in passing that some adaptation of the Atbash cipher to the Greek alphabet seems to have been used, among others. Here we are more interested in the Thirteen Kings, led by Three, and their spiritual heirs in later centuries.

As for the purpose of the cipher, it laid the bridge not only between East and West, but also between Alchemy and Masonry; binding into the living doctrine of Christianity the Secret Books of the Thrice-Great Hermes, whose revelations constituted the Third Testament, or canon, of Rosicrucianism, and continues thus to this day, for the Caduceus of Hermes is still the hallmark of the Initiate of the Rose Cross in the twentieth century, the planet Mercury standing as the star of the philosophic Initiation and the Mercurians our Initiators.

(To be continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSICRUCIAN MYSTERIES

(TWENTY-SIXTH INSTALLMENT)



Life and Death

(Continued)

NO matter how long we may keep the Spirit from passing out, however, at last there will come a time when no stimulant can hold it, and the last breath is drawn. Then the silver cord, of which the Bible speaks, and which holds the higher and the lower vehicles together, snaps in the heart and causes that organ to stop. That rupture releases the vital body, and it, with the desire body and mind floats above the visible body for from one to three and one-half days while the Spirit is engaged in reviewing the past life, an exceedingly important part of its post-mortem experience. Upon that review depends its whole existence from death to a new birth.

These questions may arise in the student's mind: *How can we review our past life from the cradle to the grave when we do not even remember what we did a month ago? To form a proper basis for our future life, this record ought to be very accurate, but is not even the best memory faulty?*

When we understand the difference between the conscious and sub-conscious memory and the manner in which the latter operates, the difficulty vanishes. This difference and the manner in which the sub-conscious memory keeps an accurate record of our life experiences may be best understood by an

illustration, as follows: When we go into a field and view the surrounding landscape, vibrations in the ether carry to us a picture of everything within the range of our vision. It is as sad as it is true, however, that "we have eyes and see not," as the Saviour said. These vibrations impinge upon the retina of our eyes, even to the very smallest details, but they usually do not penetrate to our consciousness, and therefore are not remembered. Even the most powerful impressions fade in course of time so that we cannot call them back at will when they are stored in our conscious memory.

When a photographer goes afield *with his camera* the results which he obtains are different. The ether vibrations emanating from all things upon which his camera is focused, transmit to the sensitive plate an impression of the landscape true to the minutest detail, and, mark this well, this true and accurate picture is in no wise dependent upon whether the photographer is observant or not. It will remain upon the plate and may be reproduced under proper conditions. Such is the subconscious memory, and it is generated automatically by each of us during every moment of time, independently of our volition, in the following manner.

From the first breath which we draw after birth to our last dying gasp, we inspire air which is charged with pictures of our surroundings, and the

same ether which carries that picture to the retina of our eye, is inhaled into our lungs where it enters the blood. Thus it reaches the heart in due time. In the left ventricle of that organ, near the apex, there is one little atom which is particularly sensitized, and which remains in the body all through life. It differs in this respect from all other atoms which come and go, for it is the particular property of God, and of a certain Spirit. This atom may be called the book of the Recording Angel, for as the blood passes through the heart, cycle after cycle, the pictures of our good and evil acts are inscribed thereon to the minutest detail.

This record may be called the sub-conscious memory. It forms the basis of our future life when reproduced as a panorama just subsequent to death. By removal of the seed atom—which corresponds to the sensitized plate in a camera—the reflecting ether of the vital body serves as a focus, and as the life unrolls slowly backwards from death to birth the pictures thereof are etched into the desire body which will be our vehicle during our sojourn in Purgatory and the First Heaven, where evil is eradicated and good assimilated, so that in a future life the former may serve as *conscience* to withhold the man from repeating mistakes of the past, and the latter will spur us to greater good.

A phenomenon similar to the panorama of life usually takes place when a person is drowning. People who have been resuscitated speak of having seen their whole life *in a flash*. That is because under such conditions the vital body also leaves the dense body. Of course there is no rupture of the silver cord, or life could not be restored. Unconsciousness follows quickly in drowning, while in the usual postmortem review the consciousness continues until the vital body collapses in the same manner that it does when we go to sleep. Then consciousness ceases for a while and the panorama is terminated. There-

fore the time occupied by the panorama varies with different persons, according to whether the vital body was strong and healthy, or had become thin and emaciated by protracted illness. The longer the time spent in review, and the more quiet and peaceful the surroundings, the deeper will be the etching which is made in the desire body. As stated before, that has a most important and far reaching effect, for then the sufferings which the Spirit will realize in Purgatory on account of bad habits and misdeeds will be much more keen than if there is only a slight impression, and in a future life the still small voice of conscience will warn so much more insistently against mistakes which caused sufferings in the past.

When conditions are such at the time of death that the Spirit is disturbed by outside conditions—the din and turmoil of battle, the harrowing circumstances of an accident, or the hysterical wailing of relatives, the distraction prevents it from realizing an appropriate depth in the etching upon the desire body. Consequently its postmortem existence becomes vague and insipid, the Spirit does not harvest fruits of experience as it should have done had it passed out of the body in peace and under normal conditions.

It would therefore lack incentive to good in a future life, and miss the warning against evil which a deep etching of the panorama of life would have given. Thus its growth would be retarded in a very marked degree, but the beneficent powers in charge of evolution take certain steps to compensate for our ignorant treatment of the dying and other untoward circumstances mentioned. What these steps are, we shall discuss when considering the life of children in heaven; for the present let it be sufficient to say that in God's kingdom every evil is always transmuted to a greater good though the process may not be at once apparent.

(To be continued)

Studies in the Cosmo-Conception

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

The Second Heaven

(Continued)

Q. Which heaven might we think of as our "home"?

A. The Second Heaven is the real home of man—the Ego, the Thinker. Here he dwells for centuries.

Q. What material does he work with?

A. The sound or tone which pervades this Region, and is everywhere apparent as color, is his instrument, so to speak. It is this harmonious sound vibration which, as an elixir of life, builds into the threefold Spirit the quintessence of the threefold body, upon which it depends for growth.

Q. Is life here a leisurely procedure?

A. The life in the Second Heaven is an exceedingly active one, varied in many different ways. The Ego assimilates the fruits of the last Earth life and prepares the environment for a new physical existence.

Q. How is this new environment determined?

A. It is not enough to say that the new conditions will be determined by conduct and action in the life just closed. It is required that the fruits of the past be worked into the world which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit.

Q. How is this done?

A. All the denizens of the Heaven World work upon the models of the Earth, all of which are in the Region of Concrete Thought. They alter the physical features of the Earth and bring about the gradual changes which vary its appearance so that on each return to physical life a different environment

has been prepared wherein new experiences may be gained.

Q. What is the extent of the changes on Earth effected here?

A. Climate, flora, and fauna are altered by man under the direction of Higher Beings. Thus the world is just what we ourselves, individually and collectively, have made it, and it will be what we make it.

Q. What does this reveal to the occultist?

A. The occult scientist sees in everything that happens a cause of a spiritual nature manifesting itself, not omitting the prevalence and alarmingly increasing frequency of seismic disturbances, which it traces to the materialistic thought of modern science.

Q. Cannot these spring from physical causes?

A. It is true that purely physical causes can bring about such disturbances, but can we always get the full explanation by merely recording what appears on the surface? When an angry man strikes another on the street and knocks him down one observer may say that an angry thought knocked the man down; another that he saw the arm lifted, the muscles contracting, the arm shooting out and knocking the man down. Both are true, but it is safe to say that had there not *first* been the angry thought the blow would not have been struck.

Q. Does this idea apply to materialism?

A. Yes, in like manner the occultist says that if materialism had not been, seismic disturbances would not have occurred.

Reference: *Cosmo*, 124-125.

WESTERN WISDOM BIBLE STUDY

The Unity of Each With All

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

—*Romans 14:7-9.*

Of all the truths the Higher Ones are projecting toward our Earth, there is none more important and essential to the progress of the human race than that which enunciates the "fundamental unity of each with all." The more quickly and more thoroughly people all over the world learn this vital truth, the sooner will they transcend war and its evils and definitely align themselves with the upward trend of evolution.

Occult philosophy teaches us that this universe of ours, and all contained therein, functions according to a divine pattern, based upon immutable spiritual laws. In the beginning of our great septenary pilgrimage into and out of matter, our solar God, for the purpose of increasing His *self-consciousness*, differentiated within Himself a host of Virgin Spirits, each possessing *all-consciousness* and endowed potentially with all the powers of its Creator, and sent them forth into materiality.

These Spirits have, in the course of their long pilgrimage, acquired individual vehicles of varying densities, which have given the illusion of separation. Furthermore, in order to aid their human charges, the Higher Ones separated them into races and gave them religions peculiarly suited to their needs. However, the selfishness engendered by the Lucifer Spirits caused excessive crystallization in the race bodies, so that the time came when the majority of mankind was still at the point of retrogression.

To prevent a disastrous delay in human evolution, the Christ, a mighty Sun Spirit, an emanation of the Cosmic Christ Principle, and an embodiment of the Love-Wisdom Power, voluntarily came and lived on Earth for three and one-half years in the dense and vital bodies of the man Jesus, who was a high initiate of our human life wave and especially prepared for his part in this all-important cosmic drama. At the Crucifixion the Christ Spirit left the bodies of Jesus and by means of the flowing blood entered into the Earth and became its indwelling Planetary Spirit, thenceforth radiating with increasing intensity His tremendous vibrations throughout the Earth.

The Christ represents the all-pervading unifying Principle of the universe, the Second Aspect of the macrocosmic God of our solar system, as well as of the microcosmic man. The coming of this Power into the Earth brought a definite impetus to humnity to unleash itself from the crystallizing fetters of race, creed, and sex, and to live in an understanding of the fundamental unity of each with all.

Actually, we can no more escape the fact that all human beings—on both the visible and the invisible planes—are united by the intangible and indissoluble tie of the spirit than we can separate Light from the Sun.

So it is that everything we, as individuals, think, say, and do, affects not only ourselves but also our fellow beings—those remote as well as those near by. We cannot, even if we try, live to ourselves—as individuals, as families, as communities, or as nations. We are truly living in "one world" here on this material plane, and when we discard our lower vehicles and enter into the spiritual realms for a time, we are still "the Lord's" and in His keeping.



White Light Astrology

E. B.

THE essence of spiritual service of any kind is performed by the person who transmutes the negative areas of his own subconscious, strengthens and disciplines his mental faculties, keeps his heart consciousness alive with love power, and seeks always to be perceptive of the best in others. The perception of the actual or potential good in others is an ignition which sooner or later makes possible the expression of that good. The essence of evolutionary progress is the ever-unfolding awareness of Good; we as individuals make a contribution to the progress of the race as a whole when, by regenerate consciousness, we are able to alert others to a recognition of their higher potentials for the fulfillment of talents and abilities, health, love, and success in any field of endeavor.

The term "white light" is a symbolized expression of this consciousness. White is the color of all color refractions; in its purest form it stands as a symbol of the vibration of consciousness which is centered in God. The refractions of white light may be referred to, or thought of, as soul qualities, corresponding spiritually to the variations found in the color spectrum. Each of these colors manifests the principle of diversity as an expression of unity, in that each quality has its vibratory ranges from the most primitive, un-

regenerate aspects to its most regenerate and highly spiritualized aspects. The utmost degree of pure, luminous white composites the best of all visual vibratory expressions as a symbol of consciousness perfected.

The astrologer, in his study of horoscopes of human beings, is actually studying, analyzing, synthesizing, and interpreting vibratory patterns of soul qualities representing all possible ranges of development and their reflection, in the world of forms, as experience patterns. The artistic consciousness of the painter, for example, is reflected by what is found on his canvases; that of the musician is manifested by that which comes out of his instrument.

The astrologer, also an interpretative artist, expresses his consciousness by the way he interprets the horoscopes of others; the horoscopes are his instruments—corresponding to the brush, colors, and canvas of the painter, and to the violin of the musician. The astrologer's consciousness of good corresponds to the composite of the artistic perceptions of the esthetic interpreter. Inspiration is the ignition of all consciousnesses that are aligned to truth and beauty; for the astrologer, this ignition is made possible when he charges his consciousness with the desire to interpret a horoscope according to the

best of all its potentials. This means that he makes his ultimate interpretative goal that of alerting the client to a recognition of the best and finest of the latter's soul colors and soul tones.

The impersonality of the astrologer's service makes it imperative that, when he is at his work, he lift his consciousness from down-pulling patterns of personal feeling and emotion. We suggest, as a preparatory technique for developing this faculty, meditation on the following mandala: a circle, blank except for a round dot, or spot, in the exact center. This mandala is the most perfectly impersonal representation of a horoscope that it is possible to make. It conveys no experience pattern, emotion pattern, friction, sorrow, or difficulty. The dot in the center can stand as the purpose of the astrologer's task. It is one-pointed, condensed, and undifferentiated. That purpose is to be a source of spiritual enlightenment to the client and when meditation on that purpose is, itself, focussed and concentrated, personal down-pullings vanish from the consciousness of the astrologer. In this way the astrologer "white lights" himself; his next step is to "white light" the client. He does so by adding to the above mandala the vertical and horizontal diameters; the result is the most abstract and impersonal portrait of a human being that can be made. This mandala is a composite picture of the spiritual consciousness—the central dot; the state of physical incarnation is the cross formed by the straight lines, and the enveloping of the perfect circle is divine power, divine love, and divine wisdom. The mandala pictures a human being who is conscious of his spiritual origin and of the spirituality of incarnation. From meditation on this portrait, the white light awareness of the astrologer toward the client is unfolded.

The next step in developing white light awareness is for the astrologer to add the other diameters to the above

mandala, thus completing the twelve-fold horoscological wheel. The mandala now presents the picture of the client as subject to the same general patterns of experience and relationship that are common to all other human beings. These twelve "houses" are the "rooms" of the house in which the entity, Humanity, lives during incarnation. Each is as necessary as all the others, each has its particularized significance in experience, and each is a work-shop for the creation of greater good on all planes of human expression and realization.

The mandala, as it now stands, is the essential pattern of all horoscopes. Meditation on it, as a picturing of human life, can be made by all astrologers so that the realization of evolutionary purpose in human life may become deeper and clearer each day. Every horoscope perceived as a "variation-expression" of his mandala stands a much better chance of being sensitively and intuitively interpreted; without this preparation of "white lighting the basic pattern," the astrologer risks mental entanglement among all the complex factors of a natal horoscope. Further—and this is important—since horoscopes represent people, the astrologer develops the response of "white lighting" people automatically when he contacts them in his daily living. This is a natural development from his daily white light meditation on the astrological mandala because he throws out to people an awareness which is being more and more focussed on perfections.

From the abstract design we now begin to apply the white light technique to personal variations; we leave the universal pattern to consider particular patterns.

The old admonition, "Charity begins at home," can be restated here in this form: The development of white light technique begins with the astrologer's meditation on his own chart. He, a human being, has the same essential

pattern as has any other human being. But his *particulars* differ to a degree from those of anyone else.

His being an astrologer does not automatically exempt him from patterns of personal feelings in the form of prejudice, resentment, false pride, envy, etc. However, his being an astrologer imposes on him the responsibility of transcending these negatives as soon, and as completely, as possible. His negatives can congeal and crystallize just as any one else's can; so he, *the astrologer*, must turn his impersonal consciousness on himself, *the human being*. This is a truth: to the degree that an astrologer remains fixated in negative reaction patterns he limits his interpretative abilities. In that state he transposes his own negatives into similar patterns which he may find in another's chart. For example, a male astrologer has become fixated on a pattern of aversion to a specific feminine expression of human life. He has, toward that expression, a deep subconscious feeling of dislike or animosity—the result of his reaction to a problem-experience some time in his past. He has never released that frictional feeling from his subconscious. How, we ask, can he adequately interpret and psychologically or spiritually solve a similar condition which he finds in the chart of another male? There are astrologers who, motivated by deep urges toward self-defense and self-justification, fail to interpret correctly certain patterns in their charts which others can see at a glance. A little white light is urgently needed at that point.

We astrologers, as a general thing, find no difficulty in "white-lighting" the twelve houses of the chart. The houses stand as picturings of basic experience patterns and, as such, convey a more directly impersonal meaning. But some of us seem to have it in for certain planets and/or planetary aspects. Why? Because the planets are the focalizations of consciousness and

some of the patterns they make in relationship to each other picture the friction and testing of consciousness patterns. We tend to regard as bad, evil, or unfortunate any experience pattern which ignites our unregenerate consciousness levels, thus causing us to experience reactions of pain. Those which ignite our regenerate levels of consciousness we interpret as benefic, fortunate, and happy. The symbolic composite we call black—evil, painful, or bad—is to be worked on through the alchemicalizations of regenerating experience and transmuted into that which we call white. Why not, then, learn to perceive the whiteness inherent in all planetary qualities and relationships? This comprises the interpretative phase of white light astrology.

The whiteness of any planet is the life principle which is symbolized by that planet. The diversity of expression of any planet is just another way of saying: the diversity of expression of human consciousness. According to your development you are aware of these

Horoscopes for Subscribers' Children

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NOTE: We give horoscope reading ONLY in this magazine.

principles; according to your non-development you are unaware of their meaning and significance. The purpose of white-lighting anything is to become more aware of its essential spiritual meaning.

However clearly you, as an astrologer, may delineate and understand the chart of another person it is suggested that a plan be adopted by which you may become more perceptive of your own whiteness. This plan involves meditation on several mandalas abstracted from your own chart; one mandala for each of your planets. These mandalas will not involve the use of numbers in any form since number implies limitation, and whiteness is unlimited. Do not permit a single negative, down-pulling keyword to be used in these interpretations. Use only words which convey levels of spiritualized consciousness.

The mandala for your Sun position will be a circle with the twelve houses: the symbol for Leo on your Leo cusp; the symbol of the Sun placed in the house and sign where you have it; the symbol for your Sun sign is placed on its appropriate cusp. This is the concentrated picture of your Sun seen with white light. Synthesize by spiritual keywords every factor of this picture—it is the spiritualized essence of your Sun consciousness, will-power and purpose, the radiation of creative love.

Your Venus mandala: a wheel like the above with the symbols for Taurus and Libra on the cusps appropriate to your chart; the symbol for Venus—the abstract symbol of the fulfilled feminine consciousness, the refinements of the soul, the esthetic awareness, the capacity for co-operation, etc.,—to be placed in the house and sign where you have it, the symbol of the sign containing Venus placed on the cusps appropriate to your chart. And so on—one mandala for each of the other planets.

The impression that is conveyed by

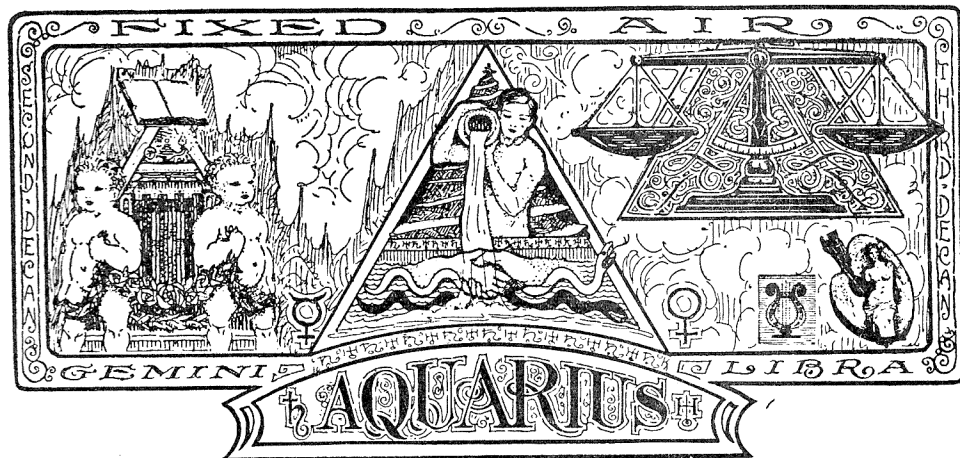
each of your planetary mandalas is that of a pure color, a light blazing without hindrance. There are no implied complications or limitations to the ability of the planet to radiate at its fullest.

Your white light horoscope is the composite of all your planetary mandalas: a wheel with your signs on the cusps, your planets placed according to the houses and sign in which you have them. Utilizing the most spiritual principles as key words, you now interpret **your chart as a picture** of the highest and best that you are capable of experiencing and realizing in this incarnation. Your chart, in this form, is an astrological portrait of your ideal self.

The next step is to abstract a white light mandala, in the same way as is described above, for each of your square and/or opposition aspects; we will call these patterns *aspect mandalas*. Do not place the planetary degrees in the aspect mandala but meditate with spiritual key words on the two planets involved. Since each planet in an aspect mandala blazes with the same pure essential light that it does in its own mandala, you are now exercising the faculty of synthesis to white light a two-fold pattern. Follow out the same plan in application to your compound (involving three planets or more) aspects.

After the white light preparation has been made, the squares and oppositions in your natal chart will be clearly and truthfully seen to be the process of experience and reactions to experience by which you regenerate your life on all planes. In conclusion, this statement is offered for your spiritual consideration: Regeneration of consciousness is *not* for the purpose of making trines for the future; it is for the purpose of unfolding God-consciousness through the expression of your planets according to their spiritualized white light principles.

—Rays, April, 1950.



The Children of Aquarius, 1963

Birthdays: January 21 to February 19

NATIVES of Aquarius, the Water Bearer, the Uranian humanitarian, are usually easily identified by their independence and pride in superiority of intellect.

This is the fixed-air sign, which blends the impulsive and mental propensities with the stabilizing influence of the fixed and saturnine qualities. Through such a combination the thoughts are fixed and concentrated, and thus they become real.

These people usually have well formed bodies, with a stateliness and poise which shows purpose in all their actions. Self-assurance comes through the strongly developed intuitive faculties. They often succeed in life where others would fail, having clear conceptions of all they undertake, and the ability for steady application of the mind.

The Sun in Aquarius gives a great love for scientific and occult studies—tracing the hidden forces in plant, animal, and man. The intuitive powers of the Aquarians help them in judging and analyzing human character, and there is a desire for work for the im-

provement and the evolution of humanity which their expansion of vision enables them to do. The very foundation of their character is a strong feeling and interest in the welfare of mankind. They incline toward the unconventional and thus make excellent reformers. Their new and progressive ideas are often expressed in invention along electrical and aerial lines.

Periods of high idealism (Uranus) and times of depression (Saturn) follow each other alternately in the lives of these people. When living along the purely personal lines they are apt to use their inflexible wills in the direction of selfish mental desires, often boasting of accomplishments they really cannot execute.

The planet of spirituality, Neptune, makes four aspects all during the solar month of Aquarius: the trine to Jupiter, the sextile to Pluto, the square to Saturn, and the square to Mars. This indicates that the children born during this period have worked along spiritual lines during past lives, but have allowed selfishness to direct their efforts too much into the negative path. Now they will

need to make special effort in using the will to live helpfully and cleanly.

As the solar month opens and for the two following days, the Sun is conjunction Mercury, favoring the mentality and memory while the orb of influence is more than three degrees.

Venus sextiles Saturn from January 21 to 25, giving faithfulness, method, and honesty. The tastes are simple and the moral standards high. People with this aspect will be sought as friend and adviser, or given commissions requiring sterling honesty and ability.

A less desirable Venusian aspect operates during the same period: the square to Jupiter. These children should have control of the appetites stressed in their training and also be taught the wisdom of faithfulness and chastity.

From January 21 to 30 Venus trines Mars, indicating an ambitious, aspiring, and adventurous nature, fond of sports and pleasures. However, a tendency toward too-free spending should be curbed.

The Sun conjuncts Saturn from January 25 to February 11, lowering the resistance and providing opportunities for learning unselfishness, optimism, and consideration for others.

From January 25 to February 19, Saturn opposes Mars, a strong indication of the need for these children to be taught unselfishness, self-control, and sweetness of nature. Honesty and truthfulness should also be stressed.

Mercury sextiles Neptune from January 27 to February 5, giving a mentality peculiarly adapted to the occult art. Magnetic healing is also favored.

From January 28 to February 12, the Sun squares Neptune, raising the vibrations of the aura, and bringing the person in touch with the denizens of the invisible world, but attracting the undesirable element. Positive thinking and clean living will be required to transmute this aspect.

The Sun squares Mars from January 30 to February 9, endowing the native

with an abundance of vitality and energy, as well as a faculty for leadership, but special effort should be made to direct this child's powers into constructive channels or he is apt to antagonize those about him. A tendency toward impulsiveness and a fiery temper will also need to be curbed.

From January 31 to February 7, Mercury sextiles Jupiter, a very fine mental vibration, giving a cheerful, optimistic disposition, as well as a broad, versatile, and reasoning mind. This aspect indicates success in law and literature, along with respect for the native's honesty and sincerity. Beneficial travel is also indicated and enjoyment from a migratory life.

Venus trines Uranus from February 4 to 14, making the native mentally alert, of quick intuitive perception, and



quite magnetic. Many friends are attracted and there is a love for art and music.

From February 14 to 19, Venus sextiles Neptune, a signature of the inspirational musician. The imagination is fertile, the emotions deep, and the nature chaste.

The Sun opposes Uranus from February 15 to 19, suggesting that the children born during this period have poise, reliability, and proper respect for the conventions stressed in their training. Real freedom comes only from self mastery!

On the last two days of the solar month Mercury opposes Mars, making the native quick-witted, sharp and alert, but apt to be impulsive and excitable. Deliberation in action, as well as honesty and truthfulness should be emphasized in bringing up these children.

Readings for Subscribers' Children

PAMELA R.

Born July 2, 1962, 1:52 A.M.

Latitude 34 N., Longitude 119 W.

Signs on the cusps of the houses:

ASC, Taurus 25.15; 2nd, Gemini 21; 3rd, Cancer 14; 4th, Leo 7; 5th, Virgo 5; 6th, Libra 13.

Positions of the planets: Mars, 25.13 Taurus in 1st; Part of Fortune, 0.19 Gemini in 1st; Mercury, 18.39 Gemini in 1st; Sun, 10.02 Cancer in 2nd; Moon, 15.02 Cancer in 3rd; Dragon's Head, 10.15 Leo in 4th; Venus, 17.52 Leo in 4th; Uranus, 27.54 Leo in 4th; Pluto, 8 Virgo in 5th; Neptune, 10.51 R. Scorpio in 6th; Saturn, 10.08 Aquarius in 10th; Jupiter, 12.41 R. Pisces in 11th.

A first glance at this chart shows a powerful personality, due to Mars in Taurus in close conjunction with the ASC and square to Venus and Uranus in Leo in the 4th. Pamela will make herself felt wherever she is, but unless she is carefully trained from early years to keep calm and practice moderation in all things, she will have to learn unselfishness and self-control through difficult experiences. She will have considerable energy and endurance, but a strong tendency toward impulsiveness, stubbornness, and a determination to have her own way.

The Sun and Moon are in the emotional sign Cancer, in the 2nd and 3rd houses, respectively, sextile to Pluto in Virgo in the 5th, and trine to Neptune in Scorpio in the 6th and to Jupiter in Pisces in the 11th—a magnificent grand trine! Here we see indicated an excellent inner integration, the ability to make one's own way and achieve success thereby, much spiritual under-

standing, and a deep interest in occult and mystical subjects. The nature is basically peaceful, sympathetic, and home-loving, which can serve Pamela well in mastering the strong ASC. There is also an abundance of vitality, recuperative power, optimism, trustworthiness, and imagination, along with good reasoning ability and earning power.

The inner resources indicated by this configuration are excellent indeed, and as Pamela learns to call on them, striving to follow her highest promptings, she will become able to handle the adverse influences and accomplish much of a constructive nature.

Mercury is strong in Gemini and in the 1st house, showing a love for change and travel, as well as shrewdness and good judgment. Its sextile to Venus gives cheerfulness, sociability and talent for music and poetry. However, the square to Jupiter suggests a tendency toward vacillation and procrastination at times.

Jupiter in the 11th house will bring many friends to this child, some of them wealthy and influential and ready to help her realize her hopes, wishes, and aspirations.

The vocational pursuits and public life in this chart are governed by Saturn, strong in the 10th house and apt to express its best qualities through the sign Aquarius. Its close conjunction with the Dragon's Tail accentuates its power. However, Saturn squares Neptune, so that Pamela will be given opportunities in her vocational pursuits to learn complete trustworthiness and honesty. Should she meet with treachery and fraud in this department of her life, she should realize that they are the results of her own actions in past lives, and that now she must be forgiving and tolerant of those who bring unhappiness to her. Through unselfish service

to others—even to those who may deceive her—she will be able to transmute this square into a beautiful sextile or trine.

Pamela should not be allowed to over-exert herself, which she may be inclined to do. "Moderation in all things" is the motto for her.

RODNEY E. L.

Born August 13, 1952, 3:15 P.M.

Latitude 39 N., Longitude 77 W.

Signs on the cusps of the houses: ASC, Sagittarius 19.54; 2nd, Capricorn 25; Aquarius intercepted in 2nd, Pisces 5; 4th, Aries 10; 5th, Taurus 8; 6th, Taurus 29.

Positions of the planets: Dragon's Head, 21.31 Aquarius intercepted in 2nd; Jupiter, 19.46 Taurus in 5th; Moon, 6 Gemini in 6th; Uranus, 16.25 Cancer in 7th; Mercury, 19.03 R. intercepted in Leo in 8th; Pluto, 20.42 Leo intercepted in 8th; Sun, 20.59 Leo intercepted in 8th; Venus, 4.45 Virgo in 9th; Part of Fortune, 4.55 Libra in 9th; Saturn, 11.22 Libra in 10th; Neptune, 19.26 Libra in 10th; Mars, 22.01 Scorpio in 11th.

The stellium of planets in Leo intercepted in the 8th house is the outstanding feature of this chart. The many contradictory influences suggest that this child may find it difficult at times to maintain a balance in favor of the positive forces working within him. However, he *can* if he is taught to follow persistently the promptings of his higher self.

Mercury, Pluto, the Sun, and the Dragon's Tail are all in conjunction in Leo, sextile to Neptune in Libra in the 10th, indicating a close contact with superphysical forces and a mind that is peculiarly adapted to the occult. Thus this little boy is greatly fortified

by his spiritual understanding and an inclination to live the spiritual life. However, the stellium squares Mars in Scorpio in the 11th and Jupiter in Taurus in the 5th, these two planets being in close opposition. There is tremendous mental and physical energy indicated by the square to Mars in Scorpio, but Rodney will need to exert his will power to use it constructively. He will be inclined at times to be headstrong and domineering, quick to anger, and perhaps too ardent in his affections. Love and gentleness in training him will do much to bring out the better side of his nature.

Fortunately Mars trines Uranus, in Cancer in the 7th, giving energy, ambition, originality, intuition, and inventiveness, the last mentioned being likely to express itself along electrical lines, aviation, electronics, etc. Rodney can dream, but he also has the practicality to bring inventions into manifestation.

Uranus also sextiles Jupiter, adding to the ingenuity and independence, and giving a broad, benevolent, and friendly turn to the nature. However, Uranus squares Neptune, Saturn, and the MC, indicating again the need for this child to be taught to exert his will in responding only to the higher promptings.

The Moon in Gemini in the 6th, trine Saturn, the MC, and the Part of Fortune, indicates an alert, resourceful mentality with interest in literature and science. There are such traits as self-reliance, tact, dependability, and thriftiness indicated by this configuration, all of which Rodney can use to great advantage in making his life a success. The square of Moon to Venus, however, will require persistent devotion to high ideals and clean living for its transmutation.

Sagittarius on the ASC of this chart bespeaks a pleasant, affable personality, friendly and gregarious, with a liking for travel. Rodney could do well as a salesman, lawyer, stage director, or club director.

VOCATIONAL GUIDANCE ADVICE

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

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

Collector, Bookbinder

Peter J. W.—Born October 11, 1939, 7:58 P.M., Latitude 38 N., Longitude 122 W. Common and fixed signs are on the angles of this chart, with the versatile-mental Gemini on the ASC. The Sun and Moon are both in the airy-artistic sign Libra in the 5th, making an 8.30 degree conjunction. They trine Mars in Aquarius in the 9th, but the Moon opposes Jupiter in Aries in the 11th. Here we have a basically mental-artistic nature, enthusiastic and full of energy, but with a tendency toward indecision, extravagance, and impulsiveness at times. Mercury, planet of the concrete mind, ruling the ASC, is in the martial, secretive sign Scorpio, indicating a keen, sharp, and resourceful mentality. It conjuncts Venus and the Dragon's Head in the latter degrees of Libra, softening the Scorpio effect in a measure, but unfortunately, Mercury opposes Saturn and squares Mars and Pluto, showing that this native will have to use considerable will power in controlling his inner feelings and speech. More fortunately, Uranus and Neptune are in trine aspect, giving much spiritual understanding and an inclination toward the mystical and occult side of life. Dreams and visions of a prophetic nature, along with a strong intuition and healing power, can be a great help in directing the life along constructive lines. Since Uranus rules the Aquarian MC, this planet will have a strong bearing on the vocation and give it a touch of originality. Being quite versatile, this native could serve well as a collector, a bookbinder, florist, manufacturer (of candy or chemicals), or as an insurance agent.

Musician, Librarian

CLIFFORD P. M.—Born January 14, 1929, 11:45 P.M., Latitude 41 N., Longitude 25 W. There is quite a scattering of planets in this horoscope, and cardinal signs are on all the angles, indicating versatility and much activity in many departments of life. The Sun is in Capricorn in the 4th, squaring Jupiter in Taurus in the 7th and opposing Pluto in conjunction with the MC, suggesting that this native needs to persist in control of the appetites and in curbing a tendency toward extravagance and love for display—particularly in the home. Fortunately, Jupiter trines Neptune and Saturn, helping greatly to offset the square and giving strength of character, benevolence, a strong sense of justice, devotion to duty, and sound financial judgment. Mercury is posited in the altruistic sign Aquarius in the 4th and trine to the Libran ASC, showing a mind that is original and independent, aspiring and progressive. The Moon is in the sensitive psychic sign Pisces in the 5th house, conjunct Venus and trine to Pluto and the MC, giving a fertile imagination, a receptive mind, and considerable musical ability. Saturn in Sagittarius in the 3rd trining Jupiter and Neptune is a fine vibratory pattern for stabilizing the mentality and giving positive purpose to life. Libra on the ASC inclines the mind toward artistic and mental pursuits. Since the Moon rules the Cancer MC, and conjuncts Venus in Pisces, it would seem that the musical field would be best for this native, either as a performer or as a teacher. Library work would also offer good opportunity for use of his talents.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

FRIDAY—February 1

February arrives with mixed vibrations and real challenges. "Because the road was steep and long, and through a dark and lonely land, God set upon my lips a song and put a lantern in my hand."

SATURDAY—February 2

Man will find his goal in action, for experience teaches him and there is no failure if we keep on trying. Our spiritual growth depends on activity and experience

SUNDAY—February 3

Again mixed vibrations prevail today, but let us try to keep this day of the Lord holy and let us be diligent to do the will of our Father in thought, word, and deed.

MONDAY—February 4

To follow our daily routine quietly is in the order of today. Work and pray, and we will find that we have strength to do our duty. Work gives true nobility to man.

TUESDAY—February 5

Another active day, especially along the line of new electrical devices. Also we may hear much about new ways of doing things.

WEDNESDAY—February 6

On this very active Mercury day it will be best to question everything that comes our way. Much can be achieved by those who are dedicated to high ideals, but: "The road is uphill all the way."

THURSDAY—February 7

Another active and perhaps perplex-

ing day. "You pray in your distress and in your need. Would that you might pray also in the fulness of your joy."—*K. Gibran.*

FRIDAY—February 8

After a period of much action and reaction we can now enjoy a quiet day, taking time out for meditation and reflection. We may find the peace which passeth all understanding.

SATURDAY—February 9

Those attuned to the planet Neptune may find enlightenment and an inner knowing today. Now also is the time to remember that "The Lord loveth a cheerful givr."

SUNDAY—February 10

This is the day to lift our hearts to God, our heavenly Father, and communicate with Him. Let us try to live in harmony with His plans for mankind.

MONDAY—February 11

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." *Prov. 8:11.* Today Mercury will help us to think things through.

TUESDAY—February 12

Any sincere steps we make today towards the brotherhood of man should be fruitful. "Rejoice with them that do rejoice, and weep with them that weep."—*Rom. 12:15.*

WEDNESDAY—February 13

A quiet day. Saturn makes sure that we learn our lessons and profit by the great activity of the past. "Knowledge too, is itself a power."—*Bacon.*

THURSDAY—February 14

A fine Jupiter day when the planets unite to open doors for our benefit. Let us be grateful to the Giver of all Good.

FRIDAY—February 15

We all have known discouragement; today let us give thanks for the joy of self-expression by lending a helping hand, and for the gladness of service without reward.

SATURDAY—February 16

Let us make this a day of rest and recreation. It will be fitting to perform our regular tasks quickly and then rest from cares and the troubles man is heir to.

SUNDAY—February 17

Today let us worship at the church of our choice. Let us make it a happy day for family and friends and all we come in contact with. We know that God is Good.

MONDAY—February 18

Neptune starts the week by inspiring those who are able to respond to this planet. "The world is always ready to receive talent with open arms."—*Holmes*.

TUESDAY—February 19

Uranian and Neptunian vibrations will be strong today. Doors may open to us for new ventures and experiences resulting in deeper understanding and more helpful action on our part.

WEDNESDAY—February 20

This fine Mercury day shows many stimulating aspects and there is scope for action in several directions; the effects are mainly spiritual.

THURSDAY—February 21

Now our feelings may guide us better than our minds, and we should be able to show much kindness wherever

needed. "Give therefore thy servant an understanding heart."—*I Kings 3:9*.

FRIDAY—February 22

The mixed rays of today's planets offer opportunities for many accomplishments; in order to succeed we must guard our tongue, but the tongue is a difficult member to tame.

SATURDAY—February 23

There may be temptations and noisy occasions to deal with today. Let us try to overcome our temptations and be quiet and use "reason's torch" as our safest guide.

SUNDAY—February 24

May we say with the poet today: "O day of rest, how beautiful, how welcome to the weary." In meditation and contemplation we gain wisdom and strength for the work of the coming week.

MONDAY—February 25

"He who prays and labors lifts his heart to God with his hands."—*St. Bernard*. And in the Bible we read: "Work and pray."

TUESDAY—February 26

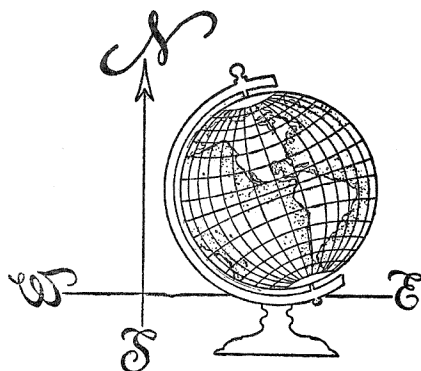
Much can be led into constructive channels today, but since the planetary vibrations are mixed and strong it will be well to proceed slowly and with care.

WEDNESDAY—February 27

"O Powers that be—let me not dwell in the outer whirlwind of things and events, guide me, rather to central calm and grant that I may abide therein."—*Hubbard*.

THURSDAY—February 28

As February departs we raise our voices to God, thanking Him for all the good He bestowed upon us during the month and for the strength gained; may we learn our lesson from the more difficult tasks.



MONTHLY

News
INTERPRETED

DNA: the Basis of Life

Life's vast pageantry would seem to imply that DNA, this essence of all life, should be complex beyond all understanding. But, surprisingly, the DNA molecule has a basically simple form. It consists of two intertwined, tape-like coils of lined-up atoms connected by crosspieces at regular intervals—like a spiral staircase. Since ordinary molecules are apt to be compact, scientists marvel at the extreme slenderness and length of the spiraling tapes.... There is logic in the long slender form of DNA: this gives it a capacity, like magnetic recording tape, to store the vast amount of data needed in a lifetime.

—Reader's Digest, 10-62.

It takes no stretch of the imagination to see in this double spiral, with its four crosspieces the age old caduceus of Mercury. The Nobel Prize in medicine for this year was divided, part of it going to Dr. Maurice Wilkins. He was the first, by using X-rays, to catch sight of the reflection of atoms in a DNA molecule, and the first to see this beautiful spiral.

In our biology classes years ago we learned that genes in the nuclei of the sex cells were responsible for the traits that we inherited. But since these days scientists have discovered that genes are made up of a chemical compound, deoxyribonucleic acid, or DNA for short. They have also found DNA in the heart of every cell of every bit of living matter, both animal and plant, and not alone in the sex cells. And, by

the way, anatomical and chemical views of the cell have now converged to show that the cell is not a droplet of protoplasm, as we once thought, but a highly organized molecular factor: a microcosm in the microcosm of the macrocosm.

Scientists have found that DNA has a built-in memory that stores a vast number of directions and blueprints it issues at just the exact moment to trigger the building of all the cells and structures of a body, and which supervises all the physical functions.

The blood that courses through our arteries and veins is a most peculiar essence. The Rosicrucians teach that it is a gas and is the vehicle of the Ego. *The red blood cells have no DNA molecules*, nor do some of the viruses. Within a relatively short time it will be possible for a man to make another new physical body for himself when his old one wears out. And what of the essential vital body, the desire body and mind body as well? Will we keep our old habits, our old desires, and our old ways of thinking? Can we turn to our behaviorists for new habits, to our bibles for new desires, and to our philosophers for new mentalities?

One point about DNA, though, is that these molecules "have a similar chemical composition, are about the same size, and look very much like those in your dog, or in a housefly, a bread mold or blade of grass. Yet somehow the specks

are coded to make every living thing different from every other living thing. They make dogs different from fish or birds, bread molds from apple trees, elephants from mosquitoes." In this infinite variety of form there is a pervading pattern of unity. And humanity, under the tutelage of the Piscean Hierarchy, is learning to work with forms.

Jung and Freud

I can still recall vividly how Freud said to me, "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." He said that to me with great emotion, in the tone of a father saying, "And promise me this one thing, my dear son, that you will go to church every Sunday." In some astonishment, I asked him, "A bulwark against what?" To which he replied, "Against the black tide of mud—" and here he hesitated for a moment, then added, "of occultism." First of all, it was the words "bulwark" and "dogma" that alarmed me; for a dogma—that is to say, an indisputable confession of faith—is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment, only with a personal power drive.

—*Atlantic*, 11-62.

This conversation as reported by the late Dr. C. G. Jung is taken from an article published in *Atlantic*, which in turn is taken from *Memories, Dreams, Reflections*, a book to be published soon by Pantheon. The conversation took place in 1910 in Vienna.

We should like to point out that the first edition of *The Rosicrucian Cosmo-Conception* came out in 1909, along side of the works of many of the clear-seeing theosophical writers. This was an era of great probing, and deep abscesses on the body of civilization were lanced and brought into the open. The healing and cleansing power that equally dedicated Spirits had released at the opposite pole of the probe could now be brought into focus and used.

As the planet Neptune transits the sign Scorpio, commonly described as the sign of generation, degeneration, and regeneration, we may expect to see more and more articles such as this published by the leading magazines that influence the thinking of our intelligent minority.

The miasmatic poisons of all the repressed 19th century prudery are finally dissipating under the scientific detached gaze of such perceptive thinkers as Jung. Some day soon we expect to see a distinction made in speaking of repressed sex impulses and sublimated sex impulses. This is an important distinction and we ask our students to think honestly about it, lest our repressions become a real "black tide of mud of occultism."

A word on C. G. Jung for those of our readers who may not be conversant with his long productive life. His interests in myths, in true medieval alchemy, in the oriental concepts of life, in applied astrology, as well as his dedication to the art of healing, has added to the stature of a great man whose unique niche in the history of psychology is assured. Carl Gustav Jung was born July 26th, 1875, in Switzerland and educated in Basel and Zurich. He received his medical degree in 1900 and began his career as psychiatrist in the same year at the University of Zurich. His break with Freud came in 1913 and he went on to become one of the most penetrating writers of our time, contributing regularly to our knowledge of the Occult, the Mystic, and the Primitive in the religious motives of man. He died, a world famous man, in the summer of 1961.

A Living Thing

MT. BADEN-POWELL—A stand of gnarled limber pine scattered across the steep shale shoulders of this 9,339-ft. peak

is proving to be one of the most exciting botanical discoveries of the year.

The age of the cinnamon-colored trees crowning this second highest mountain in Angeles National Forest but 65 miles northeast of the Los Angeles City Hall, is what interests naturalists.

Six years ago the scientific world was jarred with the discovery that the towering California Sequoias and redwoods were not the oldest trees in the world—that the bristlecone pine predated them by a century.

One bristlecone in the Inyo Forest is 4,200 years old and still healthy—the oldest known living thing on earth.

Hikers who have scaled Baden-Powell, named in honor of the founder of the Boy Scouts, have known for years about this forest of ancient trees.

Jarvi and forester Lee Berriman Thursday scaled the peak and spent several hours collecting core samples with a 30-in. bore loaned by the Tree Ring Laboratory.

The cores will be studied at the University of Arizona.

Limber pine is found in but a few places in the world. The stand of about 500 trees on Baden-Powell is one of the largest in existence.

Jarvi is making arrangements to designate the mountain peak as a scenic area to protect the trees from desecration or vandalism.

—*L. A. Times*, 10-62.

The Rosicrucians speak of the minerals as having life as well as the plants, the animals, and the humans. But our scientists limit their definition of living things to those that reproduce themselves; and by that same definition they immediately introduce death into our vocabulary. Any single-celled plant that can reproduce itself indefinitely would, if it were not held in bounds by death or disintegration, soon take over the earth. This is the reason for the story of the Tree of Life in Genesis; that Adam and Eve were expelled before they could eat of the fruit of that tree. So life must be more inclusive than the scientists would permit us to believe.

When we say that minerals have life and yet they do not reproduce themselves we are referring to that higher form of life, including that which has

to do with reproducing the material form. Too many of our scientists are hypnotized with this aspect alone. Could one but transcend the physical form and see with the inner eye the luminous spirit of the pure chemical elements, he would know that they are a living part of the macrocosm just as truly as are the invisible living spirits of the plants, or the shining spirits of the animals and the glowing Egos of humanity.

Each of the four visible life waves has one or more vehicles in which it functions. The mineral life wave has a physical body only, with no vital, desire, or mind body and will have to wait until the next Period before it acquires a second vehicle. But the beauty of pure carbon as seen in the diamond, and of pure copper as seen in its malleable form gives us a hint as to their future development.

These trees, so close to the rocks and so nearly crystallized are probably being taken out of the present incarnation, since they are so nearly extinct. It is always a proof to the questioning mind, when living things as old as these are found, that the spirit within has strange powers that still defy our curiosity.

ROSICRUCIAN PRINCIPLES

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

BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"Make a Joyful Sound"

E. LOUISE RIGGS

Make a Joyful Sound, Helen E. Waite. McCrae Smith Co., 1961.

This is an authorized biography of Mabel Hubbard Bell and her famous husband, Alexander Graham Bell, with a foreword by Gilbert Grosvenor, and a postscript by Elsie Bell Grosvenor.

A most interesting and readable volume, this book tells of the romance, marriage, children, home life, travels, and accomplishments of a remarkable couple. It is an intimate study based upon official records, upon the reminiscences of the Bell children and friends, and upon family correspondence never before made available to a biographer. Mr. Bell's many experiments in the field of science, including aerodynamics and the invention of the telephone, are related in fascinating detail.

For all his foresight and genius in many fields of endeavor, Alexander Graham Bell was almost helpless where business matters were concerned, but Mabel Hubbard Bell was not. Although deaf, she possessed a keen business ability, along with a gentle understanding, and these qualities, added to her vivid personality and natural charm, made her a perfect person to steer the affairs of the Bell family.

When Alec Bell seemed more interested in teaching than in his invention,

Mabel sent him back to his telephone, and finally he and Thomas Watson concentrated their whole attention upon it. They proceeded to devise an instrument with both a transmitter and a receiver. They soon found themselves embarked upon a series of "telephone lectures" during which Mr. Watson, speaking from Boston to Mr. Bell at Salem, dared not run the risk, at his end of the line, of shouting conversation or roaring song without some protection against being heard. So he devised the first telephone booth, constructing it of barrel staves and blankets. It was suffocating but sound proof!

An ardent advocate of oral education for the deaf, "his dual school idea developed into Mr. Bell's Primary School at Washington, D. C. Here the deaf and hearing pupils had their classes on separate floors but they played together and made friends with one another easily."

Bell's reputation as a teacher for the deaf was reaching many deaf children when, "one day two very distraught parents and their little daughter came to his office from Alabama to consult him. Dr. Bell lifted the little girl to his knee. The mother spoke in a low strained voice, "Dr. Bell, this child is blind and deaf. Is there any help?"

Professor Bell gave her one swift, startled look, and then he gathered the little girl into his arms and held her tightly against his heart, and as her amazed parents watched, her arms found his neck and she snuggled close. She herself said years afterwards that at that moment she instinctively knew she had found her first friend. Her mother said incredulously that it was the first time she had accepted or returned a caress from anyone outside her own family.

Over her head the professor was asking quick questions: What is her name? How old is she? How long has she been deaf and blind? To these came the reply: "Her name is Helen Keller. I am Captain Arthur Keller, sir, of Tuscumba, Alabama. She is six and a half now, and she had an illness at nineteen months."

Helen's busy little hands, exploring her new friend's face, his hair, his eyes, his beard, and his clothes, now found his pocket and brought forth his watch. It was the kind that could "sing out the hours and minutes," and as Helen held it he touched the mechanism and set it going so that she felt the vibrations in her hand and wiggled and laughed out in glee. Then apparently a new thought occurred to her and she slid from his knees to explore the room, examining each object she reached. Professor Bell's eyes followed her eagerly. At last he looked back at the tense, questioning faces of the parents and spoke with quick reassurance. "I believe your little girl has very great intelligence, and of course she can be educated! I recommend that you apply to the Perkins Institute for the Blind in South Boston, and please be very sure to let me know how she gets on, for I am greatly interested."

"Between Alexander Graham Bell and Helen Keller there would always exist a fine and tender bond. He contributed greatly to her education, was instrumental in making it possible for

her to attend fine schools, including Radcliffe College, and always followed her doings with intense personal interest. Helen never ceased to love him."

One evening at the Bell home at Baddeck, Nova Scotia, Canada, four young men who were to become pioneers in aviation: Douglas McCurdy, Glenn Curtiss, Thomas Selfridge, and Frederick ("Casey") Baldwin were sitting together at tea with Mr. and Mrs. Bell, when she remarked:

"Now, Alec, you have four pretty smart engineers here, and they are all just as interested in flight as you are, so why don't we form an organization for the purpose of building aircraft and getting a man in the air? I have just sold some property in Washington, and I will give you twenty thousand dollars for your work if you will promise to try and build something a man can fly."

So it was due to Mabel Bell's inspiration that the Aerial Experiment Association was born, on the night of Sept. 30, 1907, before the fire in the Beinn Bhreagh living room. This Association made its mark upon a new science and it made Mabel Bell the first woman patron of aviation.

The lives of Mabel Hubbard and Alexander Graham Bell were so closely intertwined that one seemed only half alive apart from the other. It was only five months after his death Aug. 2, 1922, that she was placed beside him at the summit of their "Beautiful Mountain" at Baddick. He was a scientist, humanitarian, and teacher of the deaf, and she, although her days were wrapped in silence, made both their lives "a joyful sound."

* * *



Readers' QUESTIONS

Use of Animal Products

Question:

It is definitely wrong to kill animals, and that is one reason we do not eat meat, including fish. If it is wrong to kill for food, then we should not use any part of a slaughtered animal. Bone-handled knives, fertilizer, shoes of leather, handbags, etc., are all out as far as we are concerned. Am I right?

Now wool, like milk, is a product of life. But if you have ever seen any sheep-shearing done and witnessed the cruelty, you would wonder if we are justified in using wool. This might be splitting hairs, but I've seen sheep so cut about after being shorn that it's a wonder they lived afterward—and some don't, of course.

Answer:

Yes, you are right in believing that we should shun the use of anything that has required the killing of animals for its production. However, we sometimes have to buy shoes made partly of leather, as much as we dislike doing so. In such cases, we simply have to do the best we can. As we continue to demand products made of other materials they will be forthcoming, so we should make it a point to ask for shoes, etc., made of non-animal products.

You have a point in regard to wearing wool, too, and as long as human beings wear it, they should pass laws requiring humane treatment of the sheep—just as we have laws requiring humane treatment of horses. It is our *duty* as esoteric students to assist however we can the humanitarian forces at

work to bring about a better era for our younger brothers, the animals, and of course one of the best ways of doing this is by *setting the example*.

Concerning Prayer

Question:

Jesus taught us that Christ is within us—or God is in us. Therefore we *have* all the attributes of God already. The Bible says that we *have* the mind of Christ, we have His righteousness, we have His wisdom, etc. If this is true, should we ask God to give us what we already have? Or should we acknowledge the fact that we have these things and thank and praise Him for them?

Answer:

Since we were made “in the image of God,” we have His attributes *in potentiality*. The object of evolution is to unfold these potentialities into dynamic powers and thus become truly like Him. Actually, we should not ask God to *give* us anything! We should thank Him and praise Him, always, and try to live according to His laws.

The Moon and Childbirth

Question:

What effect has the Moon on conception, child bearing, and parturition?

Answer:

In *The Message of the Stars* we are told: "According to occult science Jehovah and His Angels are the guardians of the seed atoms, the basic factors in fertilization. The activities of the Angels are directed to the maintenance of plant, animal, and human life upon our Earth. To this end their forces are focused by the wandering Moon through the twelve signs of the zodiac; they impinge upon the foetus in a creative manner during the period of gestation from the time of conception to birth.

"Thus as the Moon measures the tides of the Earth so also does she measure the soul's (Spirit's) passage from the shores of eternity through the waters of the womb to the world of time. According to astrology Cancer is the home of the Moon. The ancient Egyptians pictured this sign as a scarab or beetle which was their emblem of the soul, and they called Cancer the sphere of the soul, for it is said that through this moist watery sign fertilized by the lunar ray the seed atoms are projected into the womb of the prospective parent who is thus prepared for the period of gestation; and occult science adds to this that the seed atoms of the animal kingdom, which is still mindless and therefore not amenable to lunar influences in that direction, are projected through the watery martial sign Scorpio, while the seed atoms of the inert plants are poured in through the Jupiterian sign Pisces just before the Sun enters Aries at the vernal equinox to awaken the plant seeds sleeping in Mother Earth, which have been fertilized by Pisces.

"The Moon also measures the period of postnatal growth so that the period of childhood is complete at about seven years of age when the Moon is square to her place at birth. The period of puberty is ushered in at about fourteen years of age when the Moon is in opposition to her place at birth. At twenty-

one years of age the Moon by progression has traveled three quarters of the circle of the horoscope from its place at birth. This finishes the period of incubation, and the human being is considered to be full grown."

Thought Forms Attracted by One's Vibrations

Question:

I know a certain person who for many years indulged in bitter moods of dissatisfaction, moroseness, and despair. Could the powerful thought form built by this individual seek after death to prolong its existence by acting as an obsessing entity to another member of the family?

Answer:

Nothing but our own can come to us, and we shall not attract a destructive thought form created by another person unless we have something within our own aura which vibrates to that particular thought form. In the latter case, however, such a thought form may gain entrance and produce an effect upon our mind similar to that which is produced upon the mind of its creator. However, since we did not create this particular thought form, it does not belong to us and we are not responsible for it. Therefore there is no debt of destiny which requires that we should transmute it. This being the case, it is very much easier to get rid of a thought form created by another person than it would be if it were created by oneself. Thought forms in themselves are not the same as a Spirit, or entity. Obsession comes about by an entity—not a thought form—gaining possession of another. We of course may draw obsessing entities to us by the wrong kind of thinking, and that is one of the reasons why we should always try to think along positive, constructive lines.



Color Principles and Their Use

E. P. H.

(Continued)

THE relationship of colors to moods is a problem of particular interest to producers of plays and moving pictures. Dr. Robert A. Ross of Stanford University made a series of interesting experiments on the emotional equivalents of colors at the Pasadena Community Playhouse. He found that gray, blue, and purple are associated with tragedies. Yellow, orange, and red complement comedy scenes. Red was also suggestive of great dramatic intensity. Gray and purple were the next most effective.

The coming of Technicolor has greatly intensified the interest of moving picture directors in the emotional equivalents of colors. William A. Wellman, who has made a number of notable color films, has constructed an interesting and informative chart giving the emotional equivalents of colors. This chart considers eight colors, their chief auxiliary influences, the emotional state evoked, and associated factors. Good use of this chart has been made in making color photoplays, certain colors being used to evoke certain definite emotional responses.

Says Mr. Wellman: "We have seen that grayness is a factor antithetic to life, and more than black—which some-

how suggests a coarse vitality—grayness is the dismal symbol of death. When gray is brightened with the metallic luster of silver, it becomes something else again.

Brown is another depressing color—the color of hopelessness and approaching death. It is the dominant color of autumn, the death of summer, and the harbinger of winter. Mr. Wellman made a very interesting application of brown in mood-conditioning. In a scene in the movie *Nothing Sacred*, a sad lugubrious effect was desired, and both the late Carole Lombard and Frederic March wore dark, dull clothing. The predominating colors of the scenes were browns and blacks. On the other hand, a night club sequence in *Nothing Sacred* was a veritable rainbow of vivid colors, conditioning a happy, joyous mood.

There are rare exceptions to color and mood-conditioning, as there are to other factors. In regard to this Mr. Wellman says: "Our conclusions are based on the average norm of many reactions. In such a survey as we could undertake, it was impossible to consider individuals except as they influence mass calculations. Some people most certainly do not share the general color reactions of the rest of the human race. It must be remembered that certain individuals set up defenses against

instinctive color preferences. A person will reason subconsciously that it is silly for him to have a prejudice against blue, for instance, and so will voluntarily express a choice for that color."

It is Mr. Wellman's belief that an individual's color preference has nothing to do with his reactions to color on the screen. If this condition obtained, it would be useless to attempt to fix an emotional scale of colors on the screen. Conditioning moods with colors is actually dependent largely upon instinctive color reactions and color symbolism.

Nor is mood conditioning by colors limited only to Technicolor pictures. Toning is also employed with signal success to express the mood of non-color photoplays. Pictures are now being made in a variety of sepia and blue tones which definitely evoke emotional responses, perhaps not as vivid as Technicolor, but the response is there just the same. Thus, sepia color is more successful in evoking an emotional reaction to a desert scene than mere black and white. It suggests burning sands, heat waves and trackless wastes.

The movie, *The Good Earth*, was filmed in sepia, and here a color was used to condition the proper mood of the story told. It was a story of heat, famine, and drought, all blazing emotional qualities, told very effectively in the warm suggestiveness of sepia. In *The Firefly* tinting was also used to advantage in bringing about appropriate emotional responses. There was, for instance, a scene in a Spanish barnyard that called for romantic treatment. Sepia and blue were skillfully blended to create a mood of a romantic moonlight night. Later a gypsy campfire scene was depicted. A similar combination was used, except that a small dash of orange was added to bring out the glow of the campfire on the faces of the players.

In our discussion of color so far we have considered it largely from the

standpoint of the outer man—that is, the effect upon man of colors in the material world seen with his physical eyes. However, occult students realize that there is a world about us invisible to the ordinary physical sight—a world in which color abounds on a tremendously grander and more glorious scale than on our physical earth plane. Those who have developed their spiritual vision sufficiently to perceive the infinite glowing tints and shades of the Desire World know that here indeed is the true home of color, only a dull reflection of which exists in our Physical World. As stated in *The Rosicrucian Cosmo-Conception*:

"The occultist sees even 12 colors, there being 5 between red and violet—going one way around the circle—in addition to the red, orange, yellow, green, etc., of the visible spectrum. Four of these colors are quite indescribable, but the 5th—the middle one of the five—is similar to the tint of a new-blown peach blossom. It is in fact the color of the vital body. Trained clairvoyants who describe it as bluish-gray, or reddish-gray, etc., are trying to describe a color that has no equivalent in the Physical World, and they are therefore compelled to use the nearest descriptive terms afforded by our language."

An inspiring description of these inner world colors is given by Dr. Babbitt: "These colors were so much more brilliant and intense and yet softer than any colors of the outer world, that when I opened my eyes upon the sky and earth around me after seeing these, they seemed almost colorless and dim and feeble. The sky no longer seemed blue, but blue-gray, and a poor blue-gray at that. I saw so many grades of violet, and thersel, and indigo of wonderful depth, and blue, and red, and yellow, and orange, more brilliant than the Sun, seemingly hundreds of different tints, hues and shades which could be easily distinguished apart, that at first I thought there must be different

colors from any that are usually visible, but finally concluded that we have the basic principles of all colors in external nature, though so feeble comparatively, that we scarcely know what color is. Sometimes fountains of light would pour toward me from luminous centers merging into iridescent splendors on their way. Sometimes radiations would flow out from me and become lost to view in the distance. More generally flashing streams of light would move to and fro in straight lines, though sometimes fluidic emanations would sweep around in the curves of a parabola as in a fountain. What was more marvelous than almost anything else was the infinite millions of radiations, emanations and luminous currents which at times I would see streaming *forth* and *into* and *through* all things, and filling all the surrounding space with coruscations and lightning activities.... After viewing these wonderfully refined lights, colors, and forms, my ideals of beauty and perfection became greatly improved, and my conception of the possibilities of man and nature grew far broader.... The very fact that all objects radiate their own peculiar streams of light and color, while their interior potencies are revealed thereby, has given me the basic principles of the whole etherio-atomic law by means of which so many mysteries of force stand revealed."

Dr. Babbitt's statement that "all objects radiate their own peculiar streams of light and color, while their interior potencies are revealed thereby," applies of course to human beings, as well as to all other "objects." Each one of us reveals by his auric colors the stage in evolution at which he has arrived, and also the state of his spiritual and physical health. Thus, those whose desire body colors are of the purer, primary shades are the more advanced and healthy. On the other hand, those in whose auras the murky, darker colors predominate are the less evolved on the

evolutionary path. Disease is shown by dimmed colors in the desire body and attenuation in the vital body. Whorls and eddies indicate fear and worry, with a corresponding blue-gray color.

In the Western Wisdom Teachings it is stated that the desire stuff of which our desire bodies are composed "has, in successive periods of its evolution become responsive to one after another of the seven planetary vibrations emanating for the Sun, Mercury, Moon, Saturn, Jupiter and Mars. Each individual desire body has, during that time, been woven into a unique pattern, and as the shuttle of fate flies back and forth unceasingly upon the loom of destiny, this pattern is being enlarged upon, embellished and beautified, though we may not perceive it. As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us, the hidden side of nature."

The basic auric pattern of each individual is indicated by his horoscope, the degree of each color depending upon the power of its corresponding sign and planet. However, the colors of our auras are constantly changing as we respond to the different outer stimuli to which we are subjected in the daily life. If we anger easily, waves of scarlet sweep through the desire body, the physical body flushes, and the blood stream becomes accelerated and poisoned. If we respond to the fear-inducing stimuli, the aura takes on a blue-gray cast, the body pales, and the functions of the body become depressed or paralyzed. If we respond to a vibration of optimism and joy, then waves of blue and yellow sweep through our aura, and the circulation and other functions of the body are stimulated and improved. Thus we see how important it is that we attain poise in the presence of all conditions—that we learn to respond

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.

only to the helpful stimuli. If we permit ourselves to get into the habit of being pessimistic, skeptical, and suspicious (all of which are based on fear), we create a steel gray auric shell about us which shuts out the higher, uplifting rates of vibratory power. On the other hand, if we train our minds to think optimistic, constructive thoughts, in harmony with God's evolutionary plan, we find ourselves serving our fellow men willingly and lovingly, thus attracting to ourselves the two higher ethers which form the golden soul body, the vehicle of the Christ within. This is the color and vehicle *par excellence* of the present Dispensation, and to the degree that we establish it in our individual auric envelope do we aid in furthering God's Great Plan.

—Rays, August, 1949.

THE ANGELS OF HEAVEN

*The Angels of Heaven are calling,
Calling and calling to you;
And the Angels of tomorrow are
waiting,
Waiting and waiting for you.*

*Bliss of the future is beckoning,
Beckoning and beckoning to you;
But what if tomorrow is calling,
Today is the day to be true.*

*Never be afraid of the outer,
But ever to the inner be true;
Be sweet, be kind, and be loving;
There is the angel in you.*

*Often in your heart's brightest
sunshine
You'll hear their sweet voices, and know
They are waiting to bring you a
message:
They're calling and calling to you.*

—Nellie T. Tivis



The Invisible Helpers

(continued)

REGARDING the system used to find those who have written to Headquarters for help, the same method is followed as in finding the Probationers. That is to say, applicants for relief are required to write the letter of request with pen and ink. Thus the paper is impregnated with a part of their vital body and this is taken from the letter by the Elder Brothers. It contains an accurate gauge of the condition of the individual from whom it came, and it also acts as an "open sesame" to the Helpers who are given charge of his case.

Through that they have free access to his body, and a considerable number of patients who ask for healing write that they have both seen and felt the Helpers working inside and outside their bodies. As the condition of the patient changes so does the record. Therefore the patients are required to write with pen and ink a few words every week and mail it to headquarters. Thus the Elder Brothers are in constant touch with their condition and are able to direct intelligently the work of restoration to health.

This work never ceases. It is continuous, as the Sun is always absent from a part of the globe, and the Probationers in that part are active in the

work of healing and helping during the hours of bodily rest.

The human Ego is master of its vehicle, a heritage which none may take from it under any pretense whatever. To do so is black magic, whether the person knows it or not, and though the benevolent motive would of course have a certain mitigating effect in another direction, the fact nevertheless remains that one is upon dangerous ground when attempting to meddle with the blood of anyone who does not desire it and who has not asked for such treatment.—*Max Heindel*.

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 Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

January2—8—15—23—29
February4—12—19—25
March4—11—18—25—31

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The Rosicrucian Fellowship

Oceanside, California, U. S. A

FROM OUR PATIENTS

California—After a visit with my doctor I am elated. He told me I was in perfect physical condition. Lately I have never felt better. Of course, I didn't tell him about my vegetarian diet—that's *our* secret.

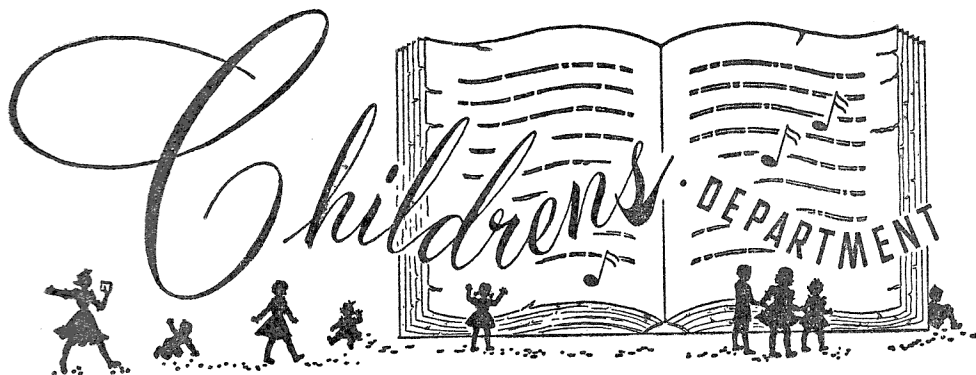
Australia—This is just to say I am feeling so much better. I am now able to do my work, eat and sleep well, so you may take my name off the Healing list. I thank you very much for your kind thoughts and prayers. I will still meditate and watch my diet, as I have learned my lesson.

Oregon—The diet and suggestions have been faithfully followed and today the lovely report is 7 pounds lost in 8 days. There is much relief, and I thank you very much.

Illinois—I have had calcium deposits in my mouth for many years. The getting smaller. It is certainly wonderful how the proper eating can affect your body. If people really understood, I'll bet they would all follow your way. Aside from the physical healing, my mind has at last found that inner peace so necessary to me. I have put my faith in God and I know that everything will be all right. Your prayers are helping so much.

Oregon—My health has improved so much the last month. Am very deeply grateful to the Invisible Helpers for healing my body. I have awakened several times while they were working and each time my body was noticeably healed. God bless all of you.

England—I am pleased to tell you that with your great help I am maintaining the improvement in my health. I have not had a lapse of memory this week, and I have noticed that I am regaining my sense of smell which I lost after a heavy cold about two years ago. Thank you for your help and prayers.



Our Angel Helpers

"Yes, we are told that they wear clothes, live in houses, have flower gardens, and concern themselves with various affairs, much as we do. Some are wiser and more beautiful than others, just as human beings are, but most of them are so shining and beautiful that they would dazzle our eyes."

"Is that why we can't see them?" asked Jennie.

"No, not exactly. The ether they are made of is so much lighter and finer than the flesh and bones we are made of that they make no impression on our eyes. Some day, though, when we have become more spiritual and have developed what is called etheric sight, we shall see many things made of ether which we do not see now."

"What else?" demanded Bennie.

"Oh, we'll see the gnomes and the sylphs, and the vital bodies of the people around us," Mother answered.

"But do the Angels live here where we are," pursued the wide-eyed Jennie.

"Their real home is on the Moon," answered Mother, "but they visit us here on the Earth and help us in many ways. With the aid of the gnomes and sylphs and undines, they help the plants to grow and bear their lovely flowers and fruits, and they are particularly helpful to little folk, such as yourselves, and are often near you, guiding and protecting you."

"MOTHER, are there really Angels, like it tells in the Bible?" thoughtfully inquired seven-year-old Jennie, as she and her twin, Bennie, sat on a rug before the fireplace looking at the pictures in their new book received at Christmastime.

"Yes, dear, there really are Angels, but not everybody can see them," replied Mother from her nearby chair where she was sewing.

"Why don't we have wings like they do?" continued Jennie.

"The Angels do not really have wings," responded Mother. "Many pictures show them with wings, perhaps because the Bible describes them as moving about in the air. But really the wing-like parts are streams of force that extend out from the Angels in shapes something like the wings on birds. Otherwise, they look very much like we do."

"How do they move around in the air, if they don't have wings?" persisted Jennie.

"Well, you see, they are made of lighter material than we are," answered Mother, "and can go wherever they wish just by wanting to. We call the substance they are made of *ether*."

"Do they live in houses like we do, Mumsie?" joined in Bennie, looking up with a gleam of interest in his merry eyes.

"Oh, are they, really, Mother?" cried the delighted Jennie. "How I wish I could see them!"

"When you were in the heaven world," went on Mother, "before you came here, they helped you to find Daddy and me so that you could come and live with us and grow up where it would be best for you."

"I bet I would have found you anyway, Mother," cried Bennie, hugging her affectionately.

Mother smiled, and taking the story-book, turned to a picture and continued: "This picture you see here is



one of the Angel Gabriel telling Mary, the mother of Jesus, that a little son would be born to her, and that he would grow up to be a very wonderful man."

"And he did, didn't he?" exclaimed Jennie breathlessly.

"Yes," replied Mother, "and when he was born the Angels told some of the nearby shepherds about it, as you see in this picture, and the shepherds went to see the baby Jesus in the little town called Bethlehem."

"And they found him in a stable, with cows and donkeys, didn't they?" recalled Bennie.

"Yes, they did," responded Mother, "and there were Angels there, too, as you see in this picture."

"And the wise men gave him gifts," declared Jennie.

"What are they doing in this picture?" inquired Bennie, pointing to a beautifully colored illustration on the next page.

"This shows the Angels teaching the boy Jesus when he had grown older," explained Mother. "You see, they paid particular attention to him and helped him to become very wise because he had a special work to do."

"And what is the Angel doing to this man?" asked the little girl-twin.

"This is an Angel comforting Christ-Jesus when He was very sorrowful," answered Mother. "You see, the Angels are very unselfish and are happy to help others. They are purer and wiser than we are, because they have been longer in God's Kingdom than we have, and have been more obedient to Him—they love to comfort and help anyone in need. All creatures become stronger and better by helping others, and it is a part of God's plan that all His children serve their brothers and sisters, particularly the younger and less developed ones."

"But the Angels are not our brothers and sisters, are they, Mother?" queried Bennie doubtfully.

"Not exactly in the same way that you and Jennie are brother and sister," explained Mother, "but the Angels, the Nature Spirits, human beings, and all other creatures are God's children, and in that sense we are all brothers and sisters. We call the animals our younger brothers, because they have not been in God's Kingdom as long as we have."

"And my rabbits are my little brothers, then, aren't they?" Bennie squirmed happily.

"Yes, they are," replied Mother, "and by being kind to them, feeding them, and taking good care of them, you are helping them to grow according

to God's plan, just as the Angels help us."

"Do the Angels sing, Mummy?" asked Jennie, looking at another illustration in the story book.

"Yes, they do," Mother assured her. "We are told that at Easter time when the Christ Spirit is freed from the Earth, hosts of Angels meet Him and sing wonderful songs of praise and thanksgiving. Your picture there shows this as the artist imagined it.

"Oh, I wish I could hear them," cried Jennie.

"Perhaps some day you will," smiled

Mother. "If we try hard to live helpful lives as God wishes us to, we shall all be able to do many things in the future that we cannot do now.

"May I pray for the Angels tonight when I say my prayers, Mother?" asked the little girl.

"Indeed you may," agreed Mother. "And now it is bedtime for kiddies, so let's put the book away and get ready for a good sleep."

"I hope I dream about the Angels," said Jennie, as the two followed Mother upstairs to their room.

* * *



For the Children You Know

Our attractive little prayer card for children, 6¼x4 inches, printed partly in gold, and illustrated as above, makes a pleasing and helpful gift for New Age children. Why not keep some on hand for the children you contact? They are only 15c each. We also have in stock some astrological drawings for children, showing the signs, planets, and parts of the body ruled by each. These are 15c per set of twelve sheets. Our Sunday School Lessons, covering each solar month are only 25c each.

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INCENSE BURNING

When disembodied Spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, or under certain circumstances upon the coordinating mechanism of the cerebellum. Given such a vehicle these Spirits can, and do, impress their victims physically, morally or mentally, according to their disposition.

It is a self-evident truth that one does not gather grapes of thorns, and because a Spirit has no dense body is not a sign that it is a philanthropist. There are more weeds in the physical world than flowers, and there are more evil, because undeveloped, Spirits in the invisible world than there are good and noble ones.

When one burns incense in a room, the smoke and the odor which we see and sense is material of such density that it may be made use of by certain classes of spirits which are attuned to the vibratory rate of that incense which is being burned. When are reputable occultist who has evolved the spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds offers a vehicle only for Spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the Spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine. But if on the other hand, the incense has been compounded by someone ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for Spirits of a similar nature who clothe themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned and incite them to acts of debauchery and sensualism. The Chinese punksticks are a good example of this

variety. It is also possible that when this practise has been indulged in for some time the obsessing Spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit the symptoms of epilepsy, frothing at the mouth, etc., or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore, the practice of burning incense is very dangerous and ought to be strenuously discouraged.

—Max Heindel.

* * *

THE MYSTERY OF THE LOST WORD

(Continued from page 53)

Teaching of the great Masters who wrote the Bible, and such is the Wisdom Teaching today.

* * *

Counsel is mine, and sound wisdom. I AM UNDERSTANDING; I have strength....Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause these that love me to inherit substance; and I will fill their treasures.

—Proverbs 8:14, 18-21.

* * *

TO GRANDMA

*If love were a beautiful painting,
Exquisite in color and line,
With an artist's conception of beauty
In blending a loving design,*

*I'd paint you in colors of heaven,
In blue and in gold and in white—
Your soul's a pillar of beauty,
Shining in a temple of light.*

—A. N.

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