

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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Saints and Cemeteries

*Astro-Philosophy Discusses
Government*

Surgical Transplants

Building for Future Lives

* * * * *

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By MAX HEINDEL

Christian Mystic—Initiate

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The Promise

*Oh, merry young heart, the autumn
comes tiptoeing over the hill,
waving the wand that will wither
your joy with her sudden chill.
Weep not the passing of summer;
regret not the springs gone by;
they are as cloudships on windstreams
or grey geese crossing the sky.
Grieve not for red leaves a'drifting;
that the winds seem ever to weep.
All beauty goes thus to its blankets
to rest in that dreamless sleep.
The tulip bulbs wrapped in brown tissue
lie deep in their frosty bed,
but even the faithless have faith, dear.
that tulips are sleeping, not dead.
The earth has its hour of dying
and lies in the sleep of the cold,
but God will call His Beloved
and clothe Him in springtime gold.*

—Veda Burnaugh Collins

THE Mystic LIGHT



Saints and Cemeteries

ANNE PHILLIPS

RELICS OF ANTIQUITY

PROFESSOR A. Dupont-Sommer in his book, *The Dead Sea Scrolls*, has pointed out that "during the last one hundred years our knowledge of ancient history has grown enormously. Ancient civilizations, formerly hardly known or wholly unknown, have emerged from the darkness in which they have been buried; Egyptians, Sumerian, Babylonian, Assyrian, Hittite, Hurrian, Elamite, Phoenician, Aegean—to say nothing here of the Far East—all these peoples now rise to life before us. In other more classical spheres—Greek, Roman, Hebrew—historical science likewise progresses. Everywhere the discovery of documents year by year throws a clearer light, sometimes even a vivid light, on the great pages of man's past which still remain obscure."

The century to which Dr. Dupont-Sommer refers covers the period in the nineteenth century which saw the recovery of the Book of Enoch, and its publication by Dr. Charles, an epochal discovery which equalled in its impact upon Judaism and Christianity the discovery of the Dead Sea Scrolls of our own time. *The Secret Doctrine* is peppered with references to this book.

However, Christian archeology is far older than most people realize. So before taking up this remarkable century

of ours, let us cast an eye over the past, observing what we may call the archeological legends of Christendom, since we have thus far found little evidence to sustain them, and yet they belong to the general domain of archeology.

The earliest archeology of the Christian world involves the discovery and preservation of sacred relics, with the excavation of catacombs following in due course. The veneration of relics, we may add, is not confined to Christianity; it was familiar to the pre-Christian world, though in a lesser degree. Buddhism has many relics. Ancient Judaism also had its miracle-working relics. In II Kings 13:21 we read: "And as a man was being buried, lo, a mauling band was seen, and the man was cast into the grave of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood on his feet." Relics of the Trojan war were still venerated in the Greco-Roman world; the body of Alexander the great was preserved in honey in a tomb in Alexandria; the mummies of the Pharaohs were unquestionably sacred relics, since the Pharaoh was believed to be a divine being: and in the so-called "Lost Books of Eden" (apocryphal) we read of a certain "Cave of Treasures" on the slopes of the Mountain of Paradise in which the bodies of Adam and Eve were preserved, and

to which their descendants repaired for oracles or guidance. Tradition places this cave in different localities: one on Mount Lebanon; another in Jerusalem, possibly on the Temple site of Mount Moriah, or on Mount Zion, or in the burial vaults of the Valley of the Kidron lying between the city and Mount Olivet. In the Kidron Valley there lies a series of tombs, attributed to Absalom (David's son), Jehosaphat, Zechariah, and Saint James. The tomb of Saint James is of Doric architecture, with a two-pillared facade standing in front of a covered porch, and all of it carved out of the cliff wall, with many underground chambers.

Regardless of the fact that in virtually all civilizations cemeteries are located on the boundaries of cities when possible, since obviously the city space is needed for the living population, there are exceptions to custom in the case of the bodies of great saints; and it is by no means proved that a sepulcher of one or more Hebrew kings does not lie under the Temple rock itself, for the "animal" of sacrifice of Old Testament times may once have been the Sacred King in person, when his time had come to die. This sacrifice probably took place on the Brazen Altar, or in a small rockhewn chamber underneath it; but the holy relic itself may have been planted within or under the Holy of Holies, or even within the Ark which tradition says has the dimensions of the King's Sepulcher in the Great Pyramid of Egypt. It is also noteworthy that historians are not agreed as to the shape of the Temple on Mount Moriah. It may have been a seven-staged pyramid, rather than the three-staged area which we commonly think of when we speak of it today. And it may be of no small significance that when Simon the Maccabee was made High Priest and the priesthood hereditary in his line, he built a monument at Modin in the memory of his parents and brothers, and this monument consisted of seven pyramids. We do not

know that they were buried in the pyramids. Still, it is interesting that the pyramids were built as memorials to the Hebrew patriots.

Again there is the Cave of Machpelah at Hebron (a few miles south of Jerusalem), where Sarah and Abraham were interred, and to which the souls of their descendants were thought to return on their way from earth to Paradise. Mount Gerizim is a fourth prospect, where the Samaritans say all those events took place which the Jews attributed to Mount Moriah. Mount Moriah is of course the Temple site proper; Mount Zion is the hill upon which most of the city was built. The eastern side of Mount Moriah was that which looked out, a little southward, toward the Mount of Olives. It is indeed well known that there are passageways cut into the Mount under the Temple; some of them are artificial passageways created by building up the surface of the Mount to hold the extra buildings erected there by Herod, for example.

Another sidelight on this problem occurs in the Bible account of the burial of Deborah under an oak tree at Bethel, which undoubtedly was thereafter a shrine. Again, Elias Levita, in the fifteenth century, quotes a tradition that the teraphim (household gods) which Rachel tried to take from her childhood home when she married Isaac were mummified oracular heads, and Adam's head was one of them. (Robert Graves: *The White Goddess*.)

Similar traditions among the Greeks are related of the sacred head of Orpheus, called also the "Singing Head." The head of Orpheus supposedly gave oracles in its sacred cave on the island of Lesbos. The "singing head" would seem to refer to the lyre, which often, in antiquity, bore a carven head; in the case of Orphic singers this head would have been that of Orpheus. This again illumines the story of the "Angel Israel," the Sun Angel, "whose heart-strings are a lute," in Moslem angelology.

The Jews for many centuries have wished to be buried in the Kidron Valley below the east walls of the Temple, because they believed the Messiah would appear on earth at that place, says Harper's Bible Dictionary. (*See Burial.*)

"The rock-hewn garden tomb which Joseph of Arimathea used for Jesus is typical of a first-century burial place," the Dictionary says. "It had a rolling stone placed against its entrance, as did the cave tomb of Lazarus at Bethany. *The tombs of the Hebrew Kings have not yet been found at Jerusalem*, but are probably in a Kidron Valley hillside" The tomb of Saint James lies below the Mount of Olives, in the hillside looking toward the Temple hill.

"Anthropoid sarcophagi" — tombs carved to portray the human being—which resemble Egyptian mummy cases, says the Dictionary further, have been found at Beth-Shan and in the hills near Sidon; these have "beautiful Hellenistic faces" and date about the fifth and fourth centuries B. C. We refer to this because it will throw light on one of the Grail legends to be discussed later.

Sometimes Hebrews were buried in their own homes, we are told again; like Samuel, the prophet, and Manasseh. "Devout Jews, like Nehemiah in Babylon, yearned to return to the city of their father's sepulchers. Joseph begged his Pharaoh to let him take Jacob to Palestine for burial." Abraham and Jacob were both mummified; but this custom was not universal in Palestine, nor in Egypt, either, for that matter.

The Pyramid of Gizeh in Egypt was "part of an elaborate tomb-complex, which typically included a mortuary temple, a valley building, a causeway, enclosure walls, and necessary structures." One may suggest that it is not outside the bounds of probability that the Temple Mount in Jerusalem was such a complex, also, especially since the tombs of the Kidron Valley ran so close to its eastern walls.

Abraham came from Ur of the Chaldees, where in early times graves were buried in the underground passageways. Seven of the tombs of nine Persian kings have been identified, says the Dictionary, in the rock hills behind Persepolis, the sacred city of the Persian religion; but the tomb of Cyrus is a free standing, small stone structure near his palace at Pasargadae north-east of Persepolis.

It is also memorable that the tomb of the god was supposed to lie under the great pyramid of Bel in Babylon, as Daniel and the Kings of Judah in Exile would have known, and their knowledge would descend among the later legends of their people.

We have remarked that the Ark of the Covenant itself is said to have been of the same dimensions as the King's Sarcophagus in the Great Pyramid of Gizeh; and we note further that when the children of Israel returned to Palestine from Egypt, each tribe bore with it the embalmed body of its ancestor, according to Hebrew tradition.*

Again and again the Bible relates that certain documents, books, sacred scrolls, and sacred objects were hidden in caves and stored in jars. Jeremiah hid the Ark of the Covenant with its sacred relics (Tablets of the Law, Pot of Manna, Rod of Aaron, etc.) in a cave of the Mount sacred to Moses' giving of the Law—perhaps the same Mount where his mummy was hidden away and may still await discovery and identification.

If Moses' mummy is ever discovered, it may or may not be found in Palestine itself, since Moses died on the border of the Holy Land, appointing Joshua the Ephraimite as his successor to lead the Israelites into their heritage. The Brazen Serpent was also part of the Mosaic relics, and this, too, was kept in the sanctuary on Mount Moriah until the time of King Hezekiah. Heze-

**New Age Bible Interpretation, The Hexateuch: Exodus*, by Corinne Helene, 1544 Cerro Gordo, Los Angeles 26, California.

kiah destroyed it in an attempt to stamp out idolatry, or at least certain old customs, in the interest of reform.

One would assume that the body of the ancestor of each tribe would be buried either in the capital city of the tribal district, or in one of the four Levitical cities in each district. These tribes of course had their princely families, and the princes would have had archives and archivists at their Courts. The Bible mentions only a few of the families of the scribes, but says of these that they lived in certain cities called the City of the Scribes. All of these old records have been lost, or mostly all. More work for the archeologists! After the marvelous discovery at the Dead Sea, who knows what, or where, or when, we shall find something else new and startling because it is so very, very ancient?

Moses was a Levite, and Bible scholars think now that the Brazen Serpent was the symbol of the god of healing to whom the Levitical priesthood was dedicated. Astrologically this tribe, together with Simeon, correlates to Gemini ("Simeon and Levi were brethren"), while their sister Dinah correlates to Virgo. The Serpent in Egypt—and in many other lands—was associated with Mercury, god of wisdom and healing, as shown in the Hermetic symbol of the Caduceus and in Egyptian legends where we are told that a serpent entwined a casket which contained the Books of Thoth. So also an ancient legend has it that the Ark of the Covenant which the Israelites carried home from Egypt was "full of serpents;" or, at the very least had something to do with the Brazen Serpent, which was Moses' Staff.

For a long time the capital and gathering place of the Twelve Tribes was in Shiloh, in the district of Ephraim, where the Ark rested in a temporary tabernacle — or perhaps even a Temple; there is some evidence that there may have been a Temple built for it. The priest Eli and his sons at Shiloh were the last of the line of priests who

had come up out of the wilderness with Joshua. With Samuel there is a new dispensation.

It was from this same district that the tribe of Levi originally came; it belonged to Simeon and Levi and Dinah, their sister. Now it is this district which is given to Ephraim, youngest son of Joseph; and Joshua, the Ephraimite, is Moses' successor so long as he lives. No wonder that the Samaritans say that Mt. Gerizim is the true sacred mount! For Ephraim becomes Samaria in later centuries, and Gerizim is the sacred mount of Ephraim. Here, after the death of Jesus as recorded in the New Testament, a messiah of the Samaritans claimed that he had found certain ancient vessels belonging to Moses, which was a signal that the New Age had begun. Pilate suppressed this movement, although it was peaceful enough; and as a result he fell into disfavor with Rome and was exiled to Europe, where he died.

WHY RELICS?

The cult of relics is not difficult to understand. Everyone feels an impulse to keep *mementos* or *souvenirs* of memorable events or beloved persons. Added to this is the regard for a sacred object, which therefore acts as a *talisman*. Many people are psychically sensitive and receive psychometric impressions from such objects. We have heard of an instance where a woman (Lutheran) saw, and picked up a rosary lying on the street. As she held the beads in her hands they seemed instinct with life, almost as if they were moving; and somewhat frightened she called her friend's attention to this. The friend, a Probationer in the Rosicrucian Fellowship, understood what was happening, and explained that some devout Catholic must have formerly owned the beads so that they were permeated with the living force of prayer.

Another — and most important — aspect of the relic cult is that it served

as a substitute for human sacrifice, which often attended the laying of foundations and cornertones, the casting of metals, planting of crops (especially in times of famine), etc. Animal sacrifice replaced human sacrifice; the relic of the saint was assuredly preferable to either, and the Sacrifice on Golgotha rendered all other sacrifice obsolete. One obscure and little-known prophecy about the Messiah was that he should make the sacrifices to cease.

THE BURIAL OF JESUS

When Christ Jesus was crucified and His body taken down from the cross, it was not laid in the catacombs of the Valley of the Kidron, with the kings who presumably still lay entombed there. Do these tombs contain, perhaps, not only the mortal relics of the pre-Exile kings of Judah, but also those of the kings of the Exile, including the ill-fated Zerubbabel and Shialtiel, his father? Since little or no archeological work has been done here we do not know what may be found.

The body of Jesus was put in the newly carved limestone tomb in the garden belonging to Joseph of Arimathea, which adjoined Golgotha—across the city from the Valley of the Kidron and Mount of Olives. From this tomb the body mysteriously disappeared—by Resurrection according to Christian faith, or because, according to the Jews, it was stolen away by His disciples, or because the mob which followed Christ Jesus to Golgotha seized the corpse, which they mutilated and dragged through the streets of Jerusalem. Still another story has it that a substitute for Jesus was crucified in His place (some say this was Simon of Cyrene), so that whatever happened to the corpse it had nothing to do with the Messiah. Rosicrucian tradition accepts the canonical story, however. Many students of the Rosicrucian Fellowship Teachings claim both to recall an incarnation in the time of Christ, in which they saw

the Crucifixion, or heard of it, and to have seen pictures of the Crucifixion in the Memory of Nature.

HOW "HERESY" ENTERED WESTERN EUROPE

A surprising number of "heretics" found their way to Western Europe in this earliest century. The Apostle Phillip sent Joseph of Arimathea to Gaul and Britian and also visited Gaul himself, the Grail stories say. Pontius Pilate was exiled to Europe; certainly he took the story of the Crucifixion with him. He might have told it to someone. Gildas, the sixth-century historian, says that Britain received Christ in the reign of Tiberius (14-37 A.D.), and Tertullian, writing somewhere around 200 A.D., says that "parts of Britain inaccessible to the Romans were indeed conquered in Christ." St. Paul is said to have preached in Britain, and it is Gildas again who says not only that Christ was preached in the time of Tiberius, but that Jesus himself visited Glastonbury in his youth—as we would say, on a spiritual retreat, to meditate!

It is a curious fact that a number of the most puzzling statements in Grail literature become understandable in the light of the Gnostic books discovered at Nag Hammadi in Egypt, among which is one called the Gospel of Phillip.

AT DUSK

*At dusk like this when the earth is still
I seem to stand on Heaven's sill,
And only this cloaks God's great Door:
A veil of twilight—nothing more.*

*Within my reach there waits for me
The answer to God's mystery,
For I shall walk through twilight's rim
And find the door that leads to Him.*

—Charlotte O'Brien Harvey

The Leaven of Life

JACK L. BURTT

ASTRONOMERS as well as other scientists are puzzled at the phenomenon generally known as "the expanding universe." Telescopic observation shows an apparent drifting apart of the numberless galaxies which constitute the material cosmos. Some of these, the more distant galaxies, appear to be drifting away from us and from each other at speeds which are a considerable fraction of the speed of light. Various explanations are put forth, but so far none has proved at all satisfying. Truly, the so-called Monoblock Theory which conceives the cosmos to have begun by the explosion of a single unbelievably immense mass of exceedingly dense matter, does offer some kind of explanation. It fails, however, when the same observers calculate that such a mass could not possibly have been formed nor exist at all. Nor do they attempt to say whence it came in the first place. That is the weak spot in all the various theories. Where and how did it originate? They do not answer.

The Rosicrucian Teachings do offer an explanation of this origin, saying that from the eternal Cosmic Root Substance the nuclei which form material atoms were set out by the Supreme Being. This teaching the materialist will not accept since to him, Man, whom he regards as the one intelligent species in the whole cosmos, is the only "supreme being" he will recognize. Yet he is forced to admit that this glorified (in his own mind) Man could not possibly have created anything of the sort.

Still the fact of the expanding universe does exist, and there is no material explanation seemingly possible. We must therefore look further afield.

In the making of bread the baker,

as is well known, takes flour and other ingredients and to them adds a substance such as yeast which he calls "leaven" or the "rising agent." The first mixture, the "sponge," containing this leaven is allowed to remain for a while in order that the leaven may work. This produces a considerable enlargement in bulk. The sponge must then be transferred to a larger vessel where the remainder of the flour is added. Again the leaven causes the bulk to increase. The dough is then divided into loaves, each of which requires a separate pan, for the bulk is now too great for a single container. Again the leaven is allowed to work, causing the dough to fill the pans, which are then placed in the oven where the heat causes still another expansion, sometimes even causing the bread to overflow the pans if the baker has not left sufficient room. In short, the whole process is a matter of expansion throughout.

At the present time our universe is behaving in a manner somewhat similar to the rising dough. Judging by phenomena observed on our own earth the worlds are themselves expanding, just as the individual loaves do. So, since an expanding world requires greater room in which to expand, the worlds must inevitably spin further and further apart, for they need room for their higher, spiritual bodies as well as for their dense, material bodies. Correspondingly, the solar systems must themselves have more room, for even though to us they seem immensely distant from one another, yet they must have more room in which to conduct their spiritual activities, for even a crowd of people must have room to move around, room to breathe, room to expand.

Therefore the galaxies themselves must move away from each other and, since they appear everywhere in space, it follows as a final step that space itself must be expanding.

We must concede a cause for every effect, so we ask why this expansion is necessary.

Material science gives no clue to this cause because it deals only with Form. The answer, then, must be in the opposite of form—Life. So we must reason back to the beginning of this present manifestation, the beginning of the "Great Day." Max Heindel, in *The Rosicrucian Cosmo-Conception*, gives us the picture as it was given to him by the Elder Brothers of the Rose Cross. Created first in the World of God, Who is Life, the substances gradually condensed through thought and desire into what we know as matter, becoming denser and denser all the time, throughout the immensities of the ages required. At last the imprisoned Life Forces reached the state of the greatest density required. Up to this point all material bodies were densifying and contracting, therefore taking up less and less volume. So the material universe, including space itself continued to contract during the process of Involution.

Now came the great change. Involution was complete. The imprisoned Life must now work towards its release and its return to the freedom of its true spiritual existence, unhampered by the drag of matter, and with the Wisdom, knowledge and power gained through its involutionary experiences. Some millions of years ago (or perhaps even longer than that, for a million of our years is but a few moments in cosmic time) a renewed influx of Life Force began. The dense material universe commenced to re-expand under the leavening influence of the renewed Life Forces. This process is continuing and must continue throughout future ages until the great "Day of Liberation" at the end of the Great Day.

This change, this reversal from Invo-

lution to Evolution with its correlative Life Force of Epigenesis, was in actual fact the beginning of our Redemption—the Redemption from matter of the whole creation; not necessarily our own individual redemption, though we may safely connect the two, the macrocosm and the microcosm, in a very close analogy. Christ Jesus said, "I am come that they might have life and that they might have it more abundantly," and in the same way He said, "a little leaven leaveneth the whole lump." We know that it is a dangerous practice to connect two different statements made at different times, but in this case the connection is very clear and may safely be made without fear of misdirection. So, both in the individual and in the grand whole, this Leaven of Life continues to work, raising and expanding our consciousness together with the consciousness of the whole Cosmos, yes, even of the Creator Himself. Our worlds, our bodies, are becoming less and less dense; the hard core of matter is being transmuted into ether, into desire substance, into thought, and eventually into untrammelled spirit itself. So must our universe continue to expand until the Living Leaven shall have done its work and we realize our grand destiny as "sons of God" in a spiritual universe of a grandeur impossible for us yet to perceive.

And we must remember that we, each individual one of us, do have our part in this leavening. The Life Forces are working in every one of us, in every atom of our being, whether we know it or not, making inevitable the final outcome. Thus it is that we may each do our part in the grand work of "hastening the Day of Liberation," for our attitude can either hasten or delay it. That is why Max Heindel so strongly stressed the necessity for "loving, self-forgetting service," for it thus becomes the surest means of breaking down the densities of materialism and liberating the Leaven that will bring to us that "Life more abundant."

A Tryst With Destiny

N. L.

(Conclusion)

A FEW MINUTES later I felt a queer premonition that made me rush back to the baby, only to find his face distorted and black. His mouth seemed wholly black, too, and his tongue must have fallen into his throat for he made a terrible gasping sound.

Immediately I had him in my arms, and was praying, "Lord, take care of him. If it be Thy will, let him live. If he is to be a good and great man, Lord, and it be Thy will, let him live." So I prayed, and even then remembered how my father had warned me that one should never demand life from God, that one should leave the giving and taking of life in His hands.

Now there was no longer need to pray for I knew I was heard. I felt perfectly calm and confident. My eyes were closed as I knelt on the floor with the little one in my arms and waited. Then it came, slowly at first, then in a full strong-flowing, milk-white river through the top of my head and out through my hands. I knelt and watched very calmly.

After what seemed a long time to me, perhaps two or three minutes, the stream began to slow up and then it stopped. I opened my eyes at a movement in my arms, and there lay the baby, his body glowing with a dewy rosiness. As I looked he snuggled down into a comfortable sleep.

The prayer was answered. It was God's will that little George should live, and He had used me through which to perform His miracle.

My heart filled with gratitude, I laid the baby in his bed, but when I started to remove my hands from him I was faced with a problem. The strength *came back from him into my hands* when I drew them away. For the first time I was frightened and prayed desperately. "Lord, show me." Quietly the

knowledge came to me, and I calmly and carefully moved my hands sideways from the baby, at the same time *willing* the power to stay with him. It remained. Gratefully I covered him, knowing that a good, healthful sleep was what he most needed now. I lost no time in getting to bed myself, confident that if he cried I would hear him.

It was seven o'clock when I awakened with a start to realize that I had slept all night, a thing I had not done for weeks. Throwing on my robe, I ran to the baby. He still slept with the warm glow of life about him, and his cheeks looked almost rounded! With a joyful heart I dressed and had his bottle ready when he awakened.

That was a day of wonder to me, for the baby quickly threw out the heavy black and green mucus from his intestine and made very marked progress toward real health. He took most of his food and slept in comfort, so that when the doctor saw him he could scarcely believe his eyes.

"Well," he explained to me, "babies sometimes do get along better with one person than another. Probably the nurse being ill herself, was too restless, and worried so much that he was upset by her presence, while you are quiet and soothe him so he is able to take his food and sleep. Well, I hope he will keep it up, but of course you mustn't be too certain that he will pull through. He may disappoint us yet."

Naturally I couldn't tell the doctor what had happened any more than I could tell the family, but I felt perfectly assured of his recovery.

About a week later we brought little George home to Toronto with us where he grew, as the months passed, to be the very delight of our hearts.

He was my special care, and often

I wondered if a real mother could possibly love her child more than I loved him. It seemed to me that God had used me in order to let him live, and so he was especially mine. Yet, all the time something within me kept warning that I must not consider him as mine. His life came from God who placed him in the family where he was born. If, when he was a little older, Randolph wanted him to go to his own home, he must go. So I warned myself, but I felt like a madonna in my love for him. I thought even my life would be too small a gift to give to show my love for him.

Over a year had passed and Randolph was with us on one of his monthly visits.

About noon of this clear, late-autumn day I found it necessary to go out to do some shopping. As I walked down our street, I happened to turn my head to the right and saw coming to walk beside me a tall and beautiful lady in delphinium blue. I smiled and welcomed her, and all the way down the hill we talked, I thinking her the most beautiful being I had ever seen. When we came to the main street she seemed to ask which direction I was going, so I told her "west." She intimated that this was the parting of our ways then, and left me.

When I was alone I suddenly realized I didn't know who she was at all, and then the awful realization came that I couldn't remember a word she had said to me. Instantly I turned and looked back over my left shoulder to see her as she continued on her way south. She was about halfway across the street, and as I watched her she vanished from sight.

I thought it all over, remembered just where I had been when she joined me, remembered how strong I had felt when beside her, and perceived it had been the strength and beauty of her glance, and also her words, that made me feel so. Yet, try as I might I could not remember one word she had said to me, nor could I remembr the subject

of our conversation . . . This rankled in my mind, for I was certain it had been very important and that there had been a purpose in her walking beside me.

It was after we had washed the lunch dishes that Randolph and I had a disagreement. He couldn't believe I felt as I did, and I couldn't change. Later we went for a walk, and when, on our way back to the house, we came to the corner where the beautiful lady in blue had parted from me, he started to argue with me again. Slowly we mounted the hill and at the brow of it he said, "Well, then, I'll take George away from you."

The words seemed to roar and crash through the night while I stayed still, lost in all-enveloping silence. At last I heard myself say in a calm, strange voice, "He is your son."

We were standing where the beautiful lady in blue had joined me on that same day, and there I was, giving up all claim to the very core of my heart.

The weeks passed and it was arranged that George should be taken to New York as a Christmas present for his brothers and sisters. I set myself to the task of making new clothes for him to wear home, all the time thinking how Abraham had been willing to sacrifice Isaac and it had not been required of him. Perhaps even now something would happen so I wouldn't have to part with George. I couldn't seem to pray. I only worked and treasured every moment with the baby. The last day came and he was taken home to be with his own family. We heard later that the children were overjoyed to have him and it must have been a specially happy Christmas for them.

So was completed a motif in the pattern of my life, a motif in which the high lights of love and joyful service were set off by deep shadows of sorrow and sacrifice. Yet I felt the pattern must have been woven according to God's will and that in weaving it I had fulfilled a part of my own destiny.

—*Rays*, August, 1931

The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

Chapter V—OCCULT AND SCIENTIFIC ASTRONOMY (*Continued*)

Part XIV

EDITOR'S NOTE: Since the twelve chapters of this series are closely related, the reader will profit most by reading them from the beginning, including the Preface. Copies of the RAYS containing previous chapters are available.

(*Continued*)

ALL hardening processes are the result of the materialization of spirit, and when naturally prompted and furthered, a consistent development ensues by which the spirit is enhanced through the experiences gone through. But when unbalanced through ulterior motive, selfishness, hate, and so forth, the process is rampant and produces premature crystallization. This prevents the definite synchronization of the forms with the higher functions and causes a loss of control, the lines of force being unable to penetrate.

If the loss is in part, concretions are set up and interspersed among the whole; if total, the spiritual force is withdrawn, and an abrupt breach ensues, which relegates the cast-off formations to another field distinct from the general scheme of evolutionary process.

Such is the case with the Moon, likened by occult seers to a field of disintegration and decay, although it must not be thought of as lacking progression. While the spirit in evidence there is weak, relatively, the chief handicap is in the inferior materials at disposal, with which to express.

The same law which decreed the separation of the satellite operates to fix the center of gravity such that the rota-

tion period and revolution around the earth are identical, revealing one hemisphere constantly, and forever shutting off from the gaze of men the other, that celestial country so close, yet so intangible.

Considerable conjecture and no small amount of argument has developed from the fact that the lunar rotation and revolution co-incide, which gives a "day" of insolation of fourteen days and an equal length of nocturnal radiation. Realizing this, it has been difficult to picture any form of life which could tolerate the ranges, but the Moon Beings do not inhabit one locality. They migrate more extensively than any form of life upon the Earth, and oscillate back and forth across the horizon line, gaining just that degree of sun light and darkness, and heat and cold which they require. The weird monotony is varied only by the intense glare of sunlight and the blackness of night—no roseate hues of dawn, nor riot of color at twilight, nothing to inspire the emotions to aesthetic development.

With the dearth of liquid, the vital ether can mold the forms into limited functions, only, and death transformations culminate in a few years, the life span growing shorter as epochs go on; which eventually will culminate in the inability of the spirit to incarnate.

The futherance of phenomenal expression is even now limited solely to architectural geometrization of abstraction, which in itself is profound enough, but which lacks the offset of the finer emotions which glorify it, and resulting in the coldest construction of material edifices.

The frequent and general migratory impulses coupled with the concentrated processes of chemical reduction, crystallization and disintegration, the absence of softening influences both chemical and super-physical, result in the familiar terrestrial influences, the astrological traits of change, transformation, migration, and so forth.

Unfortunate as the crystallizing tendencies may appear from a lunar view point, their terrestrial importance cannot be estimated too highly, for the methodical and consistent amalgamation of the phenomenal substances depends upon this influence. The geological periods wherein each detailed matrix was formed for the compilation of segregated strata, were presided over by definite plant organizations to fit the molding of each, and the Moon founds and furthers all principles of fecundation by which propagative life forces compound the chemical elements.

The spiral path denotes involutionary and evolutionary successions with necessary recapitulations which provide consistent progress, and have been found everywhere in evidence.

It is singularly noteworthy that with all the Lunar digressions, its path alone is not spiral but semi-spirally crescent, demonstrating that the balancing factor is lacking; its progression lying in one plane. The purpose of manifestation is to enhance alternately the spirit with soul essences extracted from the forms through life and death processes, but the lunar field offers no such possibility, and the spiritual forces struggling there have gone off at a tangent of persistent material construction with no spiritual aim.

It is the "Eighth Sphere," and the term is occultly applicable to any satellite whose relative distance from the planet bears such a ratio to the primary distance from the Sun as to culminate this unfortunate condition. Each satellite conforming to this mathematical designation was set apart at the appro-

priate distance because of the misapplication of spiritual powers, and the center of gravity of each Eighth Sphere will likewise be found to be so situated in the core that the revolution and rotation will be identical. In occult understanding it is not that the one half of the satellite should be concealed from planetary gaze, but that the occupation of that realm carries the penalty of oblivion to the mother country, the planetary cradle from whence it took itself.

To celestial gaze, the Earth and Moon seem more like twin planets than primary and secondary; the beings upon Venus, for instance, would see the Earth twin as bright as Venus appears at her best to us, with the Moon as conspicuous as Sirius is to us, and less than one half degree away from Earth.

This large ratio indicates an essential field provided for a greater percentage of the life wave than ordinarily observable, a greater percentage who digressed from the designs of the genii furthering certain definite steps of progress. They were not set aside by higher forces but generated these elements which automatically culminated the displacement through the instrumentality of force and inertia.

The degeneration and the re-generation would be seen to work out phenomenally, through either the acceleration of lunar motion which would cast the orb away, or the retardation which would bring it down upon the planet.

One thing is certain, the forces are at present balanced as if to await the final outcome, with that degree of patience only found in the realms of celestial mechanics, and presided over by greater intelligences, while the distance, the center of gravity, and the coincidence of the day and the month are of necessity so.

But what of the asteroids? Why is such a multitude of small and variously sized and shaped bodies found swarming in so many different orbits?

Returning to Bode's Law, it seems

logical to conclude that there should be a planet between the definite orbits of Mars and Jupiter. Indeed it was this conclusion which led astronomers to begin the search and bring not only one planet to light but a myriad of them, necessitating untold labors in computation which would designate them and retain recognition.

Not alone must there be a planet between the orbits of Mars and Jupiter according to the Law of Bode, unmistakably demonstrated, but there must be one more element to provide seven conforming to this law, which becomes in-operative beyond Uranus.

It is self-evident that something has happened, either "spoiled in the making" or later broken down.

A minority in the scientific world may cling to the former theory, but deeper scientific consideration bears out facts already known to the high initiate, that later developments caused the seeming tragedy.

At first the thought, in the minds dwelling upon simpler faith and devotion to their God, fills them with dismay that there would be found any imperfection in the great celestial realm, and the further thought of any imperfection reaching the proportions of tragedy becomes inconceivable.

To those of sufficient illumination, it is but a strong substantiation of realizations which have long been dawning and growing upon their consciousness. There is only one thing in existence which does not exist, and that is perfection, for perfection would cause stagnation as sure as failure. The only worthwhile consideration of epigenesis lies in the fact that something always lies beyond that which has just been attained.

Then imperfection must be ever present everywhere, and why should any limit be placed upon its extent? An imperfection of one nature indicates the perfection of something else and the more illuminative the thought becomes, the more apparent does it become that

to find a shattered planet is more natural than to find them all perfectly formed. Have we not merely found a supreme verification of the Hermetic Axiom and its converse?

That a shattering has taken place is irrefutable scientifically, through measurements of sizes, shapes, and orbits, but one thing is clearly shown—it consisted of many methodical operations, which again bears out the occult appreciation that this would necessarily be so.

There are many reasons for the evasion of the Asteroids in astrological and occult parlance, chief of which is the lack of any knowledge of them by the aspirants to understanding, especially since their peculiar and un-recognizable influence is limited and not tangible by any of the means at disposal to reckon "aspects" either native or progressed. Furthermore, the influence exerted is unique, like themselves, manifesting not in relationship and aspect to the planets, but in mutual aspect and intervals and of long duration. The nature of the aspect is equally as mysterious and extremely radical, culminating as stated above at long intervals and of general consequence.

The paramount feature of their reality lies in the fact that the religious concepts of ideals upon the perfection of the Infinite have to be revised, which is fortunate, in that they are brought thereby closer to Truth, and it is the "Truth" which shall set us free.

The testimony of the asteroids is striking as a visible symbol of the inter-workings of the nebular hypothesis, and the final outcome of those "dying embers" and "burned out worlds," but the spiritual effect is just the opposite and amounts to a degree of glorification for the beings who by their immersion in extreme difficulties were able to bring about such a succession of cataclysms for their liberation.

As to the Intra-mercurial conditions, there is no definite occupation by any state of being, for the aura of the Sun reaches into it far enough to preclude

such a possibility, while the Day Star itself is the abode of the very highest evolved beings in the Cosmos, as well as the newly differentiated lowest forms.

But the trans-Neptunian realm is the abode of three definitely designed fields of activity. It has been shown that Bode's Law breaks down at Neptune. It really becomes in-operative at Uranus which concludes the region of seven and commences that of five.

The physical revelation of the breaking down of the law of Neptune leads but naturally to the scientific conclusion that the system terminates there. The physical nature actually does terminate with Saturn, the least dense of all the planets, the mystical cycle commencing with Uranus, still linked to the seven at the harmonic distance.

Even were the scientific world convinced of the presence of other planets beyond Neptune, the search by physical means would prove futile because of its attenuation, and so extremely etheric are they that photographic plates as now constructed would likewise be incapable of record.

Except for Pluto brought to light, the same applies in more marked degree to the other two, there being utter futility of physical vision or physical conception beyond Neptune, which itself is hardly what could be called physical, but possessing sufficient of the elements of phosphorescence and radionic energy to reveal its faint sea-green countenance.

In this realm of the five, the quintessence, are also found the highest evolved and the least awakened, but with this marked distinction: in the realm of the Sun the illuminated are *en masse*, whereas upon the distant orbs they are undergoing the initiatory degrees which will culminate in their liberation. In consequence, the lowest of forms preponderate *en masse*.

A low order of density prevails upon the four major planets, indicating little

solidification. They depend for light and heat more upon the internal forces than upon the Sun. In fact the low density and consequential lack of solidification would preclude the possibility of storing much energy. Furthermore this state of affairs is in harmony with their astrological tendencies and influences, it being remembered that a more limited concretion develops a more esthetic illumination, a deeper consideration for the un-real. In this light it should be borne in mind that those under-developed phases of nature present require a closer application of certain rays, and the complements are in every case those reflected to outer space for recognition as stellar influences.

While the cosmos originated in the Fiery Element, the progress of the evolution of force up to self-conscious impregnation is from the earth to water, thence to air and fire.

Considering the recapitulative cycles and sub-cycles, as the form is developed up and the spiritual powers directed downward, it is evident that with origin in fire, there is finally culminated a state of ultimate concretion of the chemical elements, from which they are gradually elevated in vibration through the impacts of self-conscious application, until their behavior becomes no longer recognizable as possessing the same attributes.

There is an involution and evolution not only to every state of being, consciousness, and so forth, in all the kingdoms, but the same involutionary and evolutionary cycles are undergone by each and every one of the chemical elements. The attribute of the chemical element as known in the laboratory, but represents the physical characteristic attained by that particular spiritual force at its nadir of material expression. Those heavier inertia happen at this time to be at their nadir, while of those possessing greater force, some have not yet reached the turning point, while others have passed them.

In every case the elevation of the chemical elements will continue until they pass from the sphere of phenomenal expression to serve in like capacities in the ethereal and animative states and finally the intellectual.

Throughout their orbital course they are alternately appropriated and discarded by those particular states of organized beings which at that time require their services.

Coming then to the Sun, we find a full array of the same chemical elements found on Earth, some of which are approaching the borderland of physical recognition. In the luminous gaseous state they are serving the beings evolving there in the same manner, and with the same characteristics, peculiarly adapted to the higher state of being prevailing there. Therefore the testimony of the spectroscope in failing to reveal the presence of a few, does not refute the logical occult conception that they are all there.

The chemical elements constitute the visible symbols of a definite array of the same forces at work upon the Sun and every planet from Mercury to Saturn, including the mean asteroid, in various degrees of specialization, for this is the Nucleus with its seven-fold organization.

Beyond Saturn they are also at work, but distinctly in allotropic compound, for this is the region of the five, the quintessence, the amalgamation and conversion of one plane into the next.

A high Initiate incarnating as a scientist in the seventeenth century worked despairingly in the endeavor to correlate the seven with the five, without the knowledge of existence of either Uranus or Neptune. Had they been brought to light the distraction would have been infinitely worse for their presence would have completely broken down the threads of his endeavor.

There is glorification in his work, for even though it failed of its purpose, as outlined, it nevertheless contains a fundamental spiritual essence which tran-

scends ordinary elucidation. Not alone does it *stand*, but also carries with it an occult revelation for the Seer.

It is known, occultly, that every manifestation implies a seven-fold expression, a three-fold force applied to a three-fold inertia, with a focusing medium. Further, it is conceded that every such seven-fold state is enveloped with a five-fold quintessence.

His aspiration was to build the then known system about the five possible regular polyhedrons of solid geometry. There was no difficulty in this; commencing with the Sun, Mercury, the octahedron, Venus, the isosohedron, the Earth, the dodecahedron, Mars, the tetrahedron, Jupiter, the cube, and Saturn, with the wide space between Mars and Jupiter (where the asteroids lie) being covered by the far-reaching corners of the tetrahedron. These seven-fold then known organisms constitute the same orbs playing prominently into every horoscope today.

Contradiction seemed to invade the field with the bringing to light of the three now universally known laws of planetary motion, and was still more aggravated by the realizations of Bode's Law of distances and its consequent bringing to light of over four hundred asteroids, the mean position of which lies where it should between the orbits of Mars and Jupiter.

But the mere bringing to light, the accurate designation of the "spoiled" or "shattered" planet, does not alter the fact that the same heavenly bodies which were originally known and which correlated with the invisible bonds of the five regular polyhedrons, are the same heavenly bodies today known to preside over the appropriate functions of the anatomy, as unmistakably demonstrated by serious astrological study.

Then how can Bode's Law, with its Mean Asteroids be reconciled with the five regular polyhedral spiritual essences controlling the planetary designations from the Sun to Saturn? Hap-

(Continued on page 478)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

TWELFTH INSTALLMENT



Christian Mystic Initiation

*The Annunciation;
Immaculate Conception*

MUCH is said in certain classes of the Western World about Initiation. This in the minds of most people seems usually to be associated with the occultism taught in the religions of the Far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in nowise appertains to the religion of the Western World, particularly to the Christian religion.

We have shown in the preceding series on "Symbols of Ancient and Modern Initiation" that this idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge. As the *Vedas* brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny South, so the *Eddas* were a guiding star to the sons of the rugged Northland, who sought the Light of life in ancient Iceland where the sturdy Vikings steered their ships in frozen seas. "Arjuna," who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the higher

and the lower self, differs in nowise from the hero of the northern soul myth, "Siegfried," which means, "He who through victory gains peace."

Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects called for by the temperamental differences of the northern and southern peoples, and provided for in the respective schools to which they are referred for soul growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to the Light in the brilliantly illuminated Persian temples where the sun god in his blazing chariot was the symbol of Light, as well as under the mystic magnificence of the iridescence shed abroad by the aurora borealis of the frozen North. That the true Light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to show.

Raphael used his wonderful skill with the brush to embody it in two of his great paintings, "The Sistine Madonna" and the "Marriage of the Virgin," which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child, which though ex-

ceedingly crude to one gifted with spiritual sight, is nevertheless as close an imitation of the basic color of the first-heaven world as it is possible to make with the pigments of earth. Close inspection of this background will reveal the fact that it is composed of a multitude of what we are used to call "angel" heads and wings.

This again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given, for during the process of purgation which takes place in the lower regions of the Desire World the lower parts of the body are actually disintegrated so that only the head, containing the intelligence of the man, remains when he enters the first heaven, a fact which has puzzled many who have happened to see the souls there. The wings of course have no reality outside the picture, but were placed there to show ability to move swiftly, which is inherent in all beings in the invisible worlds. The Pope is represented as pointing to the Madonna and the Christ Child, and a close examination of the hand where-with he points will show that it has six fingers. There is no historical evidence to show that the Pontiff actually had such a deformity, neither can that fact be an accident; the six fingers in the painting must therefore have been due to design on the part of the painter.

What its purpose was we shall learn by examination of the "Marriage of the Virgin," where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ Child under such conditions that it is evident they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture, and the six toes of Joseph, Raphael wants to show us that both possessed a sixth sense such as is awakened

by Initiation. By this subtle sense the foot of Joseph was guided in its flight to keep secure that sacred thing which had been entrusted to his care. To the other was given a sixth sense that he might not be a blind leader of the blind but might have the "seeing eye" required to point out the Way, the Truth and the Life. And it is a fact, though not commonly known, that with one or two exceptions when political power was strong enough to corrupt the College of Cardinals, all who have sat upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree.

We have seen in the articles on "Symbols of Ancient and Modern Initiation," which preceded the present article, that the Atlantean Mystery Temple known as the Tabernacle in the Wilderness was a school of soul growth; and it should not surprise us to learn that the four Gospels containing the life of Christ are also formulae of Initiation, revealing another and a later Path to power. In the ancient Egyptian Mysteries, Horus was the first whom the aspirant endeavored to imitate, and it is significant that in the Ritual of Initiation which was in vogue in that day and which we now call the "Book of the Dead," the aspirant to Initiation was always addressed as Horus so-and-so. Following the same method today we might appropriately address those following the Christian Path of Initiation as Christ so-and-so, for as a matter of fact all who tread this Path are really Christs-in-the-making. Each in his or her turn will reach the different stations of the Via Dolorosa, or Path of Sorrow, which leads to Calvary, and experience in his or her own body the pangs and pains suffered by the Hero of the Gospels. Initiation is a cosmic process of enlightenment and evolution of power; therefore the experiences of all are similar in the main features.

(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 Supreme Being and Our God

Q. What is the origin of the Supreme Being?

A. From the Root of Existence—The Absolute—proceeded the Supreme Being, at the dawn of manifestation. This is THE ONE.

Q. How does the Bible refer to the Supreme Being?

A. In the first chapter of John this Great Being is called God.

Q. Is Christ the alone-begotten Son of this God?

A. No. From this Supreme Being emanates The Word, the Creative Fiat "without whom was not anything made that was made." This Word is the alone-begotten Son, born of His Father (the Supreme Being) before all worlds—but positively not Christ. Grand and glorious as is Christ, towering high above mere human nature, He is not this Exalted Being.

Q. How was "the Word made flesh?"

A. The Word was made flesh, not in the limited sense of the flesh of one body, but the flesh of all that is, in this and millions of other systems.

Q. What is the threefold nature of the Supreme Being?

A. The First Aspect may be characterized as POWER. From this proceeds the Second Aspect, THE WORD; and from both of these proceeds the Third Aspect, MOTION.

Q. What is the origin of the seven Great Logoi?

A. From the threefold Supreme Being proceed the Seven Great Logoi. They contain within Themselves all the great Hierarchies which differentiate more and more as They diffuse through the various cosmic Planes. (See Diagram 6.)

Q. What system is followed in this diffusion of Hierarchies?

A. They follow a process of septenary division, making forty-nine Hierarchies on the second Cosmic Plane; on the third are 343 Hierarchies; and on the seventh or lowest cosmic Plane, where the Solar Systems manifest, the number of divisions and subdivisions is almost infinite.

Q. To which of these subdivisions does our God belong?

A. In the Highest World of the lowest or seventh Cosmic Plane dwells the God of our Solar System and the Gods of all other Solar Systems in the Universe. These great Beings are also threefold in manifestation, like the Supreme Being. Their three aspects are Will, Wisdom, and Activity.

Q. Is the same principle of differentiation followed in all the Worlds?

A. Yes. Each of the seven Planetary Spirits which proceed from God and have charge of the evolution on one of the seven planets is also threefold, and differentiates within itself Creative Hierarchies which go through a septenary evolution. The evolution carried on by one Planetary Spirit differs from the development inaugurated by any of the others.

Q. Does the Planetary Spirit always personally supervise the evolution of its charges?

A. No. In our planetary scheme at least, the entities farthest evolved in the earliest stages, who had reached a high stage of perfection in previous evolutions, assume the functions of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation but guiding its Regents.

(Reference: Cosmo. pages 181-182)

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE LAST DAYS

And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

—Revelation 20:1-6

In this vision St. John was shown conditions that exist in "the last days" or the latter part of a cycle in our evolution. The Western Wisdom Teachings postulate that evolution is a well ordered process, always a spiral, and takes place through periods of time occurring to the law of cycles or periodicity. These cycles occur in our individual lives to bring us again and again to birth on the physical plane, and they also occur on a larger scale to bring the general conditions necessary for the progress of humanity. This is in accordance with the Hermetic axiom: "As above so below; as below so above."

"As a circle dance of the Sun among

the twelve signs determines the seasons of the year when *direct*, causing the germination of myriads of seeds cast in the earth, also the mating of the fauna, which then makes the world alive with the sights and sounds of manifested life, and at another time leaves the world dumb, dull, and drear in winter's gloom, under the sway of Saturn, so by the slower backward movement, known as the *Precession of the Equinox*, does it produce the great changes which we know as Evolution. In fact, this precessional measure of the Sun marks the birth and death of races, nations, and their religions, for the pictorial zodiac is a symbolical presentation of our past, present, and future development."

The time required for the passage of the Sun by precession through the zodiac is called a Great Sidereal Year—25,869 solar years. Thus it takes approximately 2000 years for the Sun to pass through one sign, one-half of this period being predominantly materialistic (under the sway of the Luciferian influence), and the other half of a more spiritual nature. Thus we may say that "Satan" is "bound" for a period, and mankind progresses more rapidly (consciously or unconsciously) on the spiral path of evolution during that time.

The masses of people take the slow path of hard experience; the pioneers take the more difficult but shorter path of initiation. The initiate dies to the Physical World, and may therefore be said to participate in the "first resurrection." On him "the second death (of the physical body) hath no power," and he "reigns" with Christ, the Divine Leader, during a cycle of spiritual unfoldment.



Astro-Philosophy Discusses Government

E. B.

Part I

GOVERNMENT" is the "functioning of the Universe in accordance with Cosmic Principles." It is the One Directive which impels the cause of, organizes and harmonizes the effect of, every creative and epigenetic action in the Cosmos. Since it is the expression of the One Will, cosmic government is Archetypal Autoeracy; it is the root-pattern by which every Logos, microcosmically, orders the life of its manifestation and it is that which, in human terms, we designate as *mastery*. Rulership, in any octave, is an aspect of the Directive Power symbolized by the Sun; all planetary powers are derivatives of this Unity.

The symbolic design we call the "square aspect"—a square resting on its horizontal base—is the arch-symbol of compressed congestion of potentials. It is made up of two expressions of the dynamic vertical and two expressions of the receptive horizontal; it pictures the juxtaposition of diametric opposites, seemingly in contention with each other. A congestion has the effect of gravitational down-pulling, inhibition, suppression of expressive possibilities, slowing up of expressive and responsive action. It pictures an intensification of the tendency-to-inertia which, after a certain point, is death of the form as a vehicle of the Spirit. This pictures the "reign of the Devil," the domination of expression by suppression, the bond-

age of "on-and-up-going-ness" to "in-and-down-going-ness." The Spirit, Solar Power in its biune expression of Love-Wisdom, seeks always, in human consciousness, to overthrow and disintegrate this "rulership by Shadow."

The symbol for government as Cosmic or Archetypal Ordering is the *diagonal square*. This is the symmetrically balanced square standing on its lower angle. Each of its four lines is a symmetrical diagonal, hence each composites verticality and horizontality. Herein is seen the difference, as symbol of consciousness, between this square and the static square. Therefore rhythmic sequence is pictured by travel around its circumference. When the cross of horizontal and vertical diameters is added within this square, each of the two lines bisects a pair of opposite angles and the polarity of each angle-point is thereby objectified. By this four-fold bisection of angles, the Masculine-Feminine of Male-Female of Immature-Mature of microcosms of any archetype is outpictured. We are concerned with humans as individualizations of the archetype "Humanity" so this diagonal square with its structure cross pictures macrocosmically the government of this archetype and microcosmically the "government-consciousness," passive and active, of the individual human.

We now transpose this symbol into

the octave of astrological symbolism; place the circular symbol of the Sun at the center (the jointure of the two cross-lines) and the symbols for Aries, Capricorn, Libra, and Cancer at the left, upper, right, and lower angle-points, respectively. The result is the Great Mandala without its circumscribing circle—the “skeleton” of Humanity as an evolving—not evolved—archetype and that of the individual human as an epigenetically evolving microcosm. We will discuss the “problems” of “Government of humans by humans” as they specialize in the three basic types of “being governed.”

Considering the dynamic essence of Aries-Mars as the “personality” of the incarnated human archetype, we are sensitive to the “controlling agencies” represented by the other three structure-points which are all, generically speaking, more feminine than Aries. The feminine polarity of the Cosmos is that which receives and shapes the dynamic essences. As Aries, through Mars, “blasts forth his energies from the Ascendant-point,” Capricorn-Saturn, Libra-Venus, and Cancer-Moon stand as organizers and co-ordinators of the vital expressions. “That which Aries comes from”—as the “thing incarnated” in this mandala—is parentage; by parentage is the individualized form begotten, by parentage is the form sustained, protected, and nurtured. Therefore, Cancer-Capricorn as archetypal parentage is the first co-ordinator—governor—of the individual’s expression.

The first of these, however, is Cancer—the symbol of Matrix, and the arch-symbol of seed-source. This, in group-terms, is government for the perpetuation and preservation of forms; it is the most primitive form of group-government. The primitive human was subjected entirely to the directive power of the elders of the tribe, and his significance was not as an individual, for himself, but as a factor of the tribal unity. His evaluation to the tribe was physical—his strength, prowess, com-

bative and generative ability were the ear-marks of his value to the life of the tribe. His identity was tribal, his virtue was obedience to the directives of the elders. In relationship to that narrow directive he was “child” and child he remained until he, in time, began to realize an awareness of himself as an individual. To accept external directive unquestioningly, unthinkingly, is to be subject to the parental principle of government, secular or religious. And this applies to people living now as well as those who inhabited the jungles thousands of years ago.

Governments that encourage such attitudes in their people as blind, unthinking adherence, in whatever form, to such a concept as “Mother Church”; fanatic patriotism; dependency on group-opinion and group-feeling for guidance; racial prejudice and hatred; or habitual addiction to governmental bounty for material sustainment are those that are functioning as external moldings of a very limited consciousness. They have their karmic and evolutionary place, and AS SUCH THEY ARE GOOD. But no government of this kind was, is, or can be a permanent pattern for any group because its essential function is to co-ordinate and focus a collective primitivity.

Evolution serves to transcend primitivity on any octave. Cancer-Capricorn is archetypal structure; it is the symbol of security to the subconscious of Humanity. It symbolizes “that which was” and primitive (ignorant, fearful) people cling to an established external (parents, home, church, nationality-concept, etc.) to realize security. A government that congests on this function is one which discourages individual effort and thought; and in that way lies the path to dictatorship, which is “parental government” that has been allowed to become the tool for an intensely focussed negative power-consciousness (of an individual or a group of allied individuals or nations). In primitive times, people thrived and pro-

gressed under the protective administration of men relatively wise, but the same basic type of government, in the hands of unprincipled and heartless persons, turns the parental quality into tyranny—by which the collective residues of hatreds, greeds, and cruelties become focussed in the power-lusts of the ruler who personifies such a nation. This type of government becomes DE-GENERATE the moment the welfare of the people at large is disregarded or when the attributes of individual initiative and expression are weakened through over-giving.

Too much protection and bounty are as out of line with governmental principles as are cruel suppression and disregard of human rights. No one evolves who copies, in his personal life, the degenerate example of bad rulers; he simply adds negative power to the "power-for-evil" of the ruler and to the collective, congested evil of his fellows. To accept national or governmental bounty as a "timely-assistance" and use it for its purpose (to "get going again") is in keeping with the principle of the type of government; to make a habit of accepting assistance from "Father-Mother Government" is to traduce one's incentives for growth, fulfillment, and maturity. (Parents—governors of your family circles—do you encourage dependency in your children? or do you encourage the exercise of reason and ability so that your children may rhythmically develop the maturity of self-reliance?)

It is true that some adults are so conditioned that they feel they have no reason for existing unless someone is leaning on them; they would rather "feel strong by comparison" than to try to encourage the individual abilities of the weaker one. They are functioning, subconsciously, to try and compensate for a guilt (unfulfilled responsibility) complex. They resent any attempt of the "weaker person" to develop his own potentials and they are, in this respect, not too unlike some poli-

ticians who promise to give everything in return for a vote. Think about this in terms of present-day conditions. To be prominent and highly placed, to be called wonderful, great, kind, generous, etc., is the be-all and end-all of what they call happiness; and they are conditioned—and willing—to give anything in payment for this kind of approbation. A family formed by two such parents, a nation directed by such a ruler, will achieve pretty much the same kind of results—a parasitic undependable child on one hand, and a parasitic, undependable, irresponsible citizenry on the other.

The polarization of this governmental type is Capricorn, the Saturn vibration, symbol of the aristocratic type of government. Its keyword is hierarchy—it is the first type extended into much more diffusion of expression by many classes which, congested and unregenerate, results in the infamy of caste. Cultivated, it provides the manifestation of cultivation and refinement (externally at least), the exercise of abundance through wealth for artistic

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings ONLY in this magazine.

and educational purposes. The vice of this type of government is seen in the emphasis of superficialities (ancestry, family background, money) as standards by which the individual is valued. The policy or slogan: "As long as it looks all right it's good" is typical of the surface-evaluation of this type. Ambition to realize a *place in the hierarchy* takes the place of aspiration to realize self-improvement; adherence to crystallized formal standards of conduct, thought, and belief may designate the identity of a "member in good standing" but it hardly can be taken as an identity of a person who is exercising his individual values and capacities.

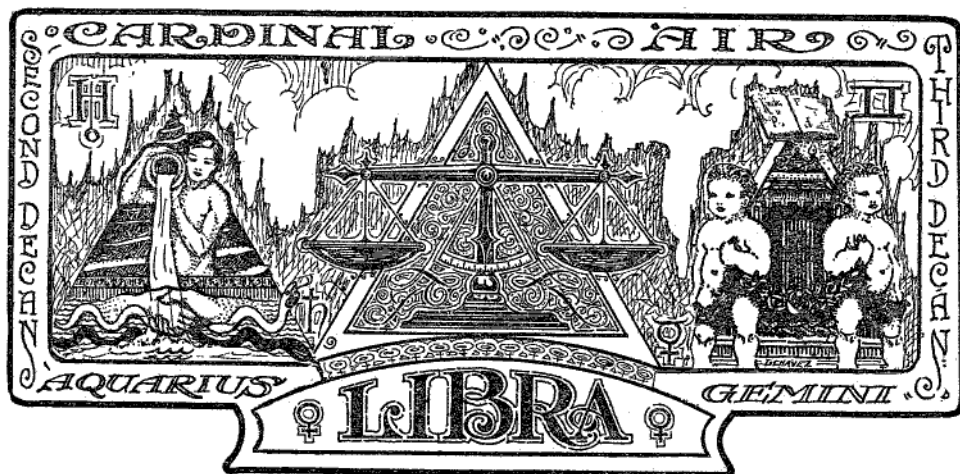
Saturn, the condensation of matrix, characterizes this type through the tendency to resist — stubbornly — needed changes; maintenance of established forms become so fixated a purpose that improvements which would benefit all are either ignored or disdained. The practice, over long periods of time, of wealth being congested in specific points of the hierarchy breeds corruption, because it discourages individual exercise. The monetary "fluid"—the life-blood of practical exchange—is a means by which humans can realize certain benefits by use of their individual faculties and intelligence. When it is handed down through generations in a relatively limited scope it becomes a *karmic testing* of individuals to take it and use it without making effort for themselves and so weaken themselves, or it makes possible a material compensation, of a karmic nature, to those who are conditioned to use it wisely for the improvement, progress, and well-being of themselves and others.

However, a true aristocrat does not need family background, this-and-that of ancestry, so much inherited wealth, and such-and-such a "position" to demonstrate the refinement of his nature and inclinations. He graces and beautifies whatever "station God has seen fit to place him in"; his influence is one of refinement on all who know him. The

aristocratic government that uses the public, but which has forgotten that it too has a pattern of service to fulfill to the public, traduces the best of its qualities. To have the advantages of education and not use them for a more extended good, to have access to large sums of money and congest on triviality, to disdain one fellowman because of difference of position is no aristocracy—it is only a shadow of a mask of it. And the mask smiles—cynically and unbeautifully.

Aristocracy gives humanity the opportunity to observe its collective consciousness of separateness in action. The study of aristocratic governments throughout various historical periods and in different nations tells us what ultimately happens when, by an illusionary concept, we seek to separate our common destiny-patterns from our fellows. This concept, diffused through the mechanism of organized religion, Christian or otherwise, has resulted in some of the most terrible karmic causation because, by its very nature, it seeks to fight against the very thing that all religion seeks to establish—the ever-clarified sense of (God's and Life's) Unity in the human consciousness. The parent, separated in his consciousness from his child as a fellow-human, says: "Do what I say. I am your parent." There is nothing in such a statement to appeal to the reason or heart of the child. It serves to intensify his feeling of inferiority-difference in subservient relationship to his parent instead of increasing fellowship. The "I-AM"—ness of Aries or Ascendant of this mandala pictures Humanity as a potential self-ruler because it is, by attribute, an individualized expressor. For the most part, most of us do not have the power-consciousness to rule ourselves, much less rule others. But, because we are expressors we influence (a microscopic octave of rulership) others by everything or anything we think, feel, say, and do.

(Continued on page 478)



The Children of Libra, 1964

Birthdays: September 23 to October 23

PEOPLE born when the Sun is in the sign Libra have an innate sense of beauty, of what constitutes rightness in conduct, proportion, form, time, etc. Refinement, good taste, pleasant manners, sociability, perspective and facility in making comparisons are the higher characteristics of Librans. Appreciation of all expressions of Divine Beauty stimulates an interest in music, drama, poetry, painting, and other arts. Evidence of an artistic flair or cultural attainment is usually present, while activities may be determined more by esthetic than by moral values. Affability, calm and steady views, and a serene and seemingly happy temperament create an aura that soothes and attracts.

A part of Libra's heritage is the Venusian charm. Although sometimes reserved and aloof, Librans take their social obligations seriously and manifest an earnest, respectful, courteous, and pleasant manner that wins confidence. Being natural judges of relative values, they are constantly appraising others, but usually with gentleness and mercy. Love is vitally important to these people, something to be sought and prized above all else. Many seem to

spend much of their lives in the full enjoyment of a happy marriage, or, on the other hand, in a frustrated search for the ideal mate.

These natives have a distaste for the drab, ugly, and irksome, along with a tendency to shun difficult, sordid work, unattractive situations — and people. "Walking out" of what they dislike is common of less developed Librans, who may throw themselves ardently into a project, only to withdraw unexpectedly as their interest wanes and make an eager start elsewhere. A need for persistence and an equilibrium not subject to ever-changing moods is usually obvious.

All children born during this solar month will have Sun sextile Mars, Uranus conjunct Pluto and sextile Neptune, and Saturn square Jupiter. There will be much active energy, recuperative ability, resourcefulness, and spiritual insight, but at times a tendency toward mental vacillation and inability to form decisions. The ability to understand the laws governing life and being should enable these natives to transmute the square into a more wholesome stellar pattern.

The Sun is also trining Jupiter the first three days of the solar month, a splendid vibration promising good health, wealth, and many friends. The nature is sunny and jovial, benevolent and generous, trustworthy and possessing good judgment. There is also executive ability and a flair for government work.

From September 23 to 28, Venus squares Neptune, suggesting that the native has lessons in personal relations to learn. Tolerance and patience toward partners or in trusted positions will need to be practised.

Mercury conjuncts Uranus in Virgo from September 23 to 25, giving an original, independent, and inventive mind. The ideas are apt to be lofty and progressive, and friends of this type are attracted. Literary and scientific pursuits are favored.

From September 26 to October 7, Venus squares Jupiter, giving the same luxurious likings as the favorable aspects, but limiting the ability to satisfy them. These natives will need to learn sincerity, business ability, and faithfulness in all close relationships.

Mercury trines Jupiter from September 26 to October 3, giving a cheerful, optimistic disposition, as well as a broad and versatile mind able to reason correctly and form reliable judgment. These natives are successful in law or literature and much respected for their honesty and sincerity. Both benefit and enjoyment are apt to come from a migratory life.

From September 29 to October 9, Venus opposes Saturn, indicating that children born during this period should have honesty, sincerity, and kindness emphasized in their training. Generosity—the law of giving and receiving—should also be stressed, as well as the unhappy results of jealousy.

Mars squares Neptune from October 2 to 23, inclining one toward impulsiveness, sensuality, and extravagance in speech and action, so that children born at this time should be given special

training in refinement, self-control, and moderation.

From October 5 to 23, the Sun conjuncts Mercury, favoring the mentality and the memory on the days when the orb is less than three degrees.

Mercury sextiles Mars from October 6 to 17, giving a keen, resourceful mentality. The person is enthusiastic over appealing propositions and able to enthruse others. There is a liking for argument and debate, an inexhaustible fund of wit and humor, and remarkable dexterity.

From October 11 to 22, Venus conjuncts Uranus, making the native mentally alert, intuitive, musical, and magnetic, but other aspects to these planets will determine the direction in which the faculties are used—constructively or destructively.

A better venusian aspect is the sextile to Neptune, which lasts from October 14 to 23. This indicates the inspirational musician; the imagination is fertile and the emotions deep.

From October 15 to 22, Mercury trines Saturn, an excellent mental vibration, giving depth of thought and power of concentration. There are also: good reasoning ability, patience in persistence, and diplomacy, all pointing toward success in church and governmental affairs.

Jupiter and Mars are square from October 16 to 23, indicating a need for these children to be given special training in honesty and uprightness. The harmfulness that can come from gambling should also be taught them.

On the last two days of the solar month, October 22-23, Mars is squaring Saturn. This aspect inclines one to be selfish, harsh, and violent, as well as quicktempered and vindictive, so that children born on these days should be given special training in honesty, poise, kindness and tolerance. It should always be remembered, however, that other configurations in the chart may mitigate to a large extent the effects of this square.

Readings for Subscribers' Children

LYNETTE O. C.

Born May 21, 1960, 9:20 A.M.

Latitude 47 N., Longitude 124 W.

Signs on the cusps of the houses: ASC, Leo 5.01; 2nd, Leo 24; 3rd, Virgo 17; 4th, Libra 17; 5th, Scorpio 25; Sagittarius intercepted in 5th; 6th, Capricorn 4.

Positions of the planets: Uranus, 17.16 Leo in 1st; Pluto, 3.57 R. Virgo in 2nd; Dragon's Head, 21.14 Virgo in 3rd; Neptune, 7.09 R. Scorpio in 4th; Jupiter, 2.07 R. Capricorn in 5th; Saturn, 17.58 R. Capricorn in 6th; Dragon's Tail, 21.14 Pisces in 9th; Mars, 7.56 Aries in 9th; Moon, 17.41 Aries in 10th; Venus, 21.59 Taurus in 10th; Sun, 0.38 Gemini in 11th; Mercury, 5.39 Gemini in 11th; Part of Fortune, 22.10 Gemini in 11th.

Here we have a little girl who has developed some very excellent qualities. Her chart is quite benefic in that it has four planets in the signs of their dignity where they exert their most powerful influence for the good. This shows considerable advancement and that Lynette is developing (and expresses) fundamental qualities within her in their very best natural manner.

Leo rising, Mars and the Moon in Aries at the MC, and two other planets in the cardinal signs show her to be quite an active person, fiery, high spirited, enthusiastic and enterprising.

Mars, dignified in Aries, shows her basic desire to create and build, to express and assert herSELF, i. e. to BE. The sextile to the Sun and Mercury in Gemini suggests that she is very ambitious, zealous, hard working and constructive, and a strong, forceful leader. Her mind is vigorous, alert, quick and very adaptable. She will be a powerful and excellent speaker, witty, fluent and very frank. Venus in Taurus, well as-

pected by Saturn, will give her an excellent tone quality and add the charm and tact necessary to balance the sharp, blunt Mars-Mercury tendencies.

Lynette also has a great deal of self-esteem and the Arian tendency to influence others by it in the form of leadership. But the square of Mars to Jupiter shows us that this esteem may be excessive, manifesting in the form of pride, conceit, haughtiness, or even snobbery, and the influence she imposes upon others may be expressed in a domineering, bombastic, tyrannical, and fanatical way.

The Moon also reflects the Arian drive to self-assertion, and its square to Saturn shows that Lynette will need to overcome selfishness, and egotism. These may manifest in fear, worry, pessimism, and temper when her selfish attitude crystallizes her so that she can not express herself freely.

The trine of the Moon to Uranus in the heart sign Leo shows a very strong spiritual intuition, which comes from the heart-felt dedication to the altruistic love necessary to cast out all fear and darkness. If she can learn to listen to and obey that "still small voice" from within she can master all destiny. She will understand and respond very well during childhood to good training in this higher spiritual and philosophical wisdom, for Jupiter in the 5th is sextile Neptune in the 4th house and the Sun and Mercury in the 11th are well aspected.

Venus in Taurus squares Uranus, indicating a basic inner struggle to draw and hold things together in harmony, and the inner urge to express and release herself in complete freedom. This may result in sudden intense emotional storms, periods of strange moral ideas, and unusual tastes in food.

But, there is a dignified earthy trine between Saturn and Venus, which shows an unimpeachable virtue and moral

strength, and, most important, a firm unyielding emotional control that can become even stronger and more useful by her being provided with the confidence to overcome the Saturn-Moon feeling of insecurity. She will no doubt express these qualities of emotional perfection and precision in some form of the arts.

GORDON R. M.

Born October 16, 1964, 3:37 P.M.

Latitude 46 N., Longitude 123 W.

Signs on the cusps of the houses: ASC, Pisces 4.53; 2nd, Aries 27; 3rd, Taurus 27; 4th, Gemini 18; 5th, Cancer 7; 6th, Leo 0.

Positions of the planets; Moon, 11.12 Gemini in 3rd; Mars, 2.39 Leo in 5th; Dragon's Head, 4.50 Leo in 6th; Uranus, 3.58 Virgo in 6th; Pluto, 10.52 Virgo in 7th; Mercury, 7.18 Libra in 7th; Part of Fortune, 22.58 Libra in 7th; Sun, 23.07 Libra in 7th; Neptune, 12.27 Scorpio in 8th; Venus, 26.54 Scorpio in 8th; Saturn, 4.48 Aquarius in 12th; Dragon's Tail, 4.50 Aquarius in 12th; Jupiter, 3.11 R. Pisces in 12th.

The native of this chart is quite a bright young lad. The Moon and Mercury, signifiers of the mind, are trine each other. This makes for a clear sense of reason, a good memory, and a general intelligence on all subjects. These two planets are further trined by Saturn from the third airy sign, Aquarius, indicating a deep, deliberate and cautious thinker. Gordon will use forethought and apply tact and sound judgment to his problems. Moreover, the mind is alive and alert, and there is plenty of energy to drive it forcefully and in a practical way, as shown by the sextile of Mars to Mercury. The mental qualities are enhanced by the positions of the planets in airy signs and Mercury rising before the Sun. In short, we may say that Gordon has a fine, scientific

mind; he will take an intelligent and sensible view of life and its events.

Turning to the personality and the emotive nature, we see that Gordon has some tasks on which to exercise his mental talents. Jupiter rising in the watery sign Pisces indicates an extremely emotional personality. On one hand he may be exceedingly optimistic, idealistic, benevolent, and exuberant, and on the other he may be careless, bombastic, fanatical, and indulge in self-pity. Jupiter is squared by Venus and opposed by Uranus which hints at an unusual, eccentric, and erratic emotional nature—a sloppiness and laziness about self-control and procrastination about developing it, with a possible tendency to drinking, gambling, etc. Gordon will no doubt be an unusual dresser, have a strange but strong sense of humor, perhaps a love for wild and unusual speculation, but he will always be one of those happy-go-lucky, lovable people.

The Sun, significator of the individuality is positioned with several other signifiers in Libra and the 7th. This shows that his basic inner nature is also emotional and vacillates with the sway of the scales of life's lessons. But the fundamental ideals of the scales are justice, perfection, and partnership through balancing all extremes and factors, which it appears is Gordon's task in life. Thus the best manner to overcome the undesirable qualities of these aspects is through a slow, patient, persistent, firm, and unyielding application of the cautious mental nature, captained by Saturn, the lord of Justice and perfection. At the same time, the fine qualities of idealism, optimism, love, cheer and originality should be strengthened. The best time to help him develop the proper habits and to learn the necessary self-respect, control, and discipline is during the years between the ages of seven and fourteen as shown in "Rosierucian Principles of Child Training." An applied practical study of psychology, astrology, or a

(Continued on page 477)

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.

Secretary, Interior Decorator

SARA C. C.—Born October 3, 1949, 10 P.M. Latitude 33 N., Longitude 117 W. With Mercury, Sun, and Neptune in Libra, this native is basically artistic and musical, and since these planets are in the 4th house, there would be considerable interest in home activities. They are all sextile to Mars in Leo in the 3rd, giving the physical, mental, and spiritual energy wherewith to accomplish her endeavors in these fields. However, Mercury and the Sun are square to the erratic Uranus in Cancer in the 1st, in conjunction with the ASC. Therefore this native will need to guard against impulsiveness, intolerance, and eccentricity if she wishes to keep her personality from detracting from success in whatever she does. The emotional, psychic sign Pisces is on the MC, and the Moon is in this sign in conjunction with the MC, though in the 9th house. It also trines Uranus and the MC, giving alertness, ingenuity, and inventiveness to the mind, as well as an interest in the movies, TV and dancing. Relations with women and the public are also favored. However, the Moon opposes Saturn, suggesting that Sara should cultivate unselfishness, generosity, and consideration for others if she wishes to avoid unpleasant enmities and scandals. Jupiter, co-ruler with Neptune of Pisces, is in the practical Capricorn in the 7th, sextiling Venus in Scorpio in the 5th, strongly favoring partnerships, legal affairs, and the public. This young lady could give efficient service as a secretary, which would prepare her for using her talents as a writer. She also has ability for interior decorating and acting.

Telegrapher, Auditor

JAMES H. A. — Born January 29, 1930, 11:55 P.M. Latitude 51 N., Longitude 114 W. This native has Venus, Sun, and Moon in conjunction in the progressive, intellectual sign Aquarius, intercepted in the 4th house. They sextile Uranus in Aries in the 6th, and trine Jupiter in Gemini in the 8th, thus indicating a New Age individual who can be one of the media to attract and interpret methods of using Nature's finer forces. There is mechanical ability as well as a strong artistic sense, ingenuity, inventiveness, originality, and a broad, humane, and benevolent disposition. Mercury, ruling the concrete mind, is in the ambitious, practical Capricorn, in conjunction with Mars, providing much mental energy, enthusiasm and facility in accomplishment, giving ability to turn the hands to whatever task is allotted and do it with a speed and ease that is astonishing. Saturn is also in Capricorn, where it is strong, and it trines Neptune, pointing toward self-reliance and determination, as well as toward interest and ability in the occult arts. However, Saturn squares Uranus, sounding a warning to strive for poise and control of temper. With the 26th degree of Cancer on the MC, and Leo intercepted in the 10th, and no planets in that house, we turn to Moon and Sun, rulers of these signs, as principal indicators of the vocation. This man is already thirty-five years of age, and he must have seen before now that he has unusual ability in the fields of telegraphy, radio, astronomy, and auditing. He could serve well as a telegrapher, auditor, radio technician, or astronomer.

Daily Thought and Guide

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

THURSDAY—October 1

Sun and Venus are in happy aspect today, making it easy for the Higher Self to be mirrored in the personality. The rest of the planets' rays are mixed. Watch and pray.

FRIDAY—October 2

This is a very active day with mixed vibrations. Let us not overdo but always think before we act. Let us make haste slowly.

SATURDAY—October 3

Today we must make an extra effort to love our fellowman and try to understand him. If we keep the light of love shining, happiness will be our lot. Let us consider the good of the whole.

SUNDAY—October 4

On this day of the Lord let us search ourselves and then yield to the inner voice. "Give and it shall be given unto you." Enjoy the soul benefits of music and art and share these with others.

MONDAY—October 5

We start the new week well with many good aspects. This enables us to reflect on the Good, the True, and the Beautiful; it also makes us appreciate those who are near to us.

TUESDAY—October 6

A day of mixed rays; we should say with the prophet: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

WEDNESDAY—October 7

A fine day when we can accomplish much, especially in the way of inventions along electrical lines. Let us keep cheerfully poised.

THURSDAY—October 8

It is well to go quietly about our daily duties today and listen to the still small voice within, knowing that God cares for us all.

FRIDAY—October 9

On this very active Friday we need to keep on an even keel, or we may "rush in where angels fear to tread." Let us try to show an understanding heart to our fellowbeings.

SATURDAY—October 10

Energy flows through us abundantly on this active day. Let us use it all for good endeavors, and with all our getting let us get wisdom and understanding.

SUNDAY—October 11

On this fine Sunday we praise the Lord and pay honor to His Holy Name. Let us make religion a living thing in our lives and "Praise God from whom all blessings flow."

MONDAY—October 12

Many plans can be made today and much may be accomplished. So let us do our work with a will and with a prayer in our heart for the good of all.

TUESDAY—October 13

Much can be accomplished by quiet meditation, and right answers may come to questions we have pondered over for a long time. This will help us understand the deeper side of life.

WEDNESDAY—October 14

The planets' vibrations work together for good today. Originality points toward new ways of doing things. "Every great advance in science has issued from a new audacity of imagination."—Dewey.

THURSDAY—October 15

Head and heart unite and make this a happy day. "You traverse the world in search of happiness, which is within the reach of every man; a contented mind confers it on all."—*Horace*.

FRIDAY—October 16

There are many chances for good work today, but it will be well to perform our duty carefully, to consider the rights of all we come in contact with. Saturn may tend to make us feel somewhat melancholy but if we do our part there will be no cause for sadness.

SATURDAY—October 17

This is apt to be a very busy Saturday. When our work is done we should seek rest and recreation. Let us go to Mother Nature; she will help and heal us.

SUNDAY—October 18

Jupiter, whose planetary keyword is religion, sheds his benign rays upon us today. May we experience religion as a living force and reaffirm our faith in the living God.

MONDAY—October 19

Uranus and Neptune encourage us to live to our highest. Longfellow tells us: "Be noble in every thought and in every deed."

TUESDAY—October 20

On this active Mars day we get much help from the planets, but we should guard our tempers and strive to be "Captains of our souls."

WEDNESDAY—October 21

Today we may be tested in different ways. May our reactions show strength and good purpose. "Do your duty that is best. Leave unto the Lord the rest."

THURSDAY—October 22

A busy day when a sense of beauty and appreciation reigns. But Mars may urge us to spend energy unwisely. We pray that our actions will be done to

the glory of God, who made us in His image.

FRIDAY—October 23

Conflicting vibrations operate today. We should give a little more thought to the needs of our deserving fellowmen. Action and reaction will play their part.

SATURDAY—October 24

If we keep spiritual things uppermost in our minds today all will be well. The planets are mixed and it is important to be careful in word and deed. We also must find time for rest and recreation.

SUNDAY—October 25

Attention to duty will pay good dividends today. Deep searching for truth and beauty within ourselves will give wonderful results. "The Lord is mindful of His own."

MONDAY—October 26

Beneficial forces are powerful today and "the heavens declare the glory of God." It is a fine day for spiritual rejuvenation.

TUESDAY—October 27

"A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another."—*John 13:34*.

WEDNESDAY—October 28

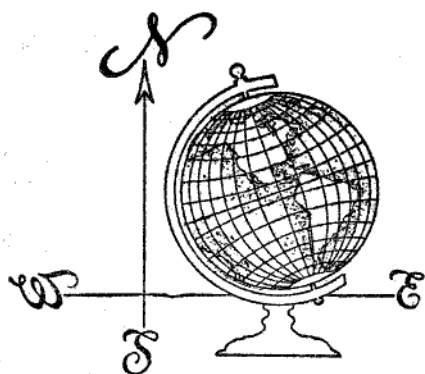
A day of action, and as we gain valuable experience by this, we should pay strict attention to all that confronts us. This will result in knowledge which in turn makes evolution possible.

THURSDAY—October 29

A quiet day when much patience will be required and when we should be constructive in our thinking and acting. "All things come to him who will but wait."—*Longfellow*.

FRIDAY—October 30

The planets are sending their good rays today and we can depend on Mer-
(Continued on page 466)



MONTHLY

News

INTERPRETED

Surgical Transplants

Several unforeseen problems are popping up to complicate the organ transplant picture. One is psychological. The other is moral. There's not much chance that either will be a real obstacle to making heart, kidney, and other organ transplants a common occurrence as soon as physiologic problems have been overcome.

Many of the doctors who have been involved in the relatively few organ transplants to date have philosophized about the ethical problems of a procedure which has achieved little long-term success to date. But the first indication that a large segment of the profession had given the matter thought came last month when the highly respected *Annals of Internal Medicine*, journal of the American College of Physicians, editorialized: "Is it right to subject a healthy person to this risk, to the possibility (though not probability) of shortening his life by 25 to 30 years in order to extend another's life by 25 or 30 months or less?"

Not only did the editorial allude to the physical risks the donor subjects himself to by offering a "spare" kidney, for example, but also raises important psychological considerations. The journal tells about a man who refused to donate a kidney to his brother and suffered severe emotional shock as a consequence. Another case concerned a family "torn apart by a mother giving a kidney to her child against the wishes of the husband and father."

—L. A. Times, June, 1964

One of the principal tenets of the Rosierucian Philosophy is that nothing ever happens by accident on this earth. Along with the tenet of rebirth, which gives the Law of Cause and Effect a chance to be minutely worked out, this present life is a reaping of the effects from past actions, perhaps long-buried

with several lives intervening, as well as a sowing of new actions that may not mature in this present life at all.

Physical disabilities are the result of misuse of powers in the past, usually of a mental nature. That is, a leader or general may be callous or even physically cruel to those dependent upon him, and in one of his subsequent lives he will have to learn, first hand, the effects of those actions. On the other hand if he has willfully misused his own body, by torture or flagellation, for instance, then he is reborn with a weak mentality. Logic bears out these generalities, made from many case histories studied by those capable of reading in the Memory of Nature.

Now if man circumvents the working out of these laws, the same pattern will have to be repeated in another life, so that the individual may learn his lesson. The Bible says: "Be not deceived: *God is not mocked*, Whatsoever a man soweth that shall he reap." Nor can another take upon himself the karma of a loved one, no matter how altruistic he may be. The very psychological problems that our experimenting doctors are uncovering bear this out.

Dr. Edward J. Stainbrook, head of psychiatry at USC School of Medicine and General Hospital, in an interview with Harry Nelson, Times Medical Editor, offered some psychological insights from the recipient's view. "The transfer of body parts mobilizes very strong psychological feelings which the patient and the doctor must be prepared to

handle before and after the transplant." These psychological feelings are of two types, according to Dr. Stainbrook. The first involves what is known as body image. Everybody, he explained, has a concept of himself as something separate from other men. The necessity of integrating a foreign organ into this pre-existing body image is apt to cause some problems, he warned. This is because most people have a self-loving concept of themselves but a more or less condescending attitude about others. The other type of problem may be the consequence of guilt that he feels because of the great sacrifice of another for him. If the recipient feels unworthy then there is real danger of an emotional crises.

The moral problem is expressed by a Catholic spokesman when he said that "the body is given by God as a sacred trust, to be used according to God's design, not his own." The Rosierucian student understands the reasons behind the dictum of the Church.

Uses of Fiber Glass

Moviegoers chuckled some years ago when Alec Guinness, as *The Man in the White Suit*, invented an indestructible garment, only to be frustrated by businessmen shocked at its non-obsolescence. The indestructible suit is still a fantasy, but something almost as good is on the way. This one will not stretch or shrink, is impervious to stains and moths, goes from soaking wet to bone-dry in seconds, holds a press and defies wrinkles. It will be made of fiber glass, a versatile material that is beginning to be used in hundreds of consumer items after years of narrow specialization.

From the Phoenicians. Filaments spun from hot silica sand were used to make ornaments 3,000 years ago by the Phoenicians, but the modern fiber glass industry is only 25 years old.

So far, researchers have found 33,000 ways in which fiber glass could replace steel, aluminum, wood or cloth. Fiber glass now goes into ladders and luggage, pipes and Polaris missiles, building sidings and shotguns. Some manufacturers are developing it for dresses, and the Canadians are making fiber glass igloos for north woods sportsmen. Automobile bodies, when

runs are limited to 50,000 cars of a specialized model, can be made more economically using fiber glass instead of steel. Fiber glass makers hope eventually to replace steel or nylon cord in tires. There are signs that fiber glass may even become a wonder worker: a desalinization technique is being tested in which sea water is run through an inexpensive membranous fiber glass pipe, which allows the fresh water to pass through but retains the salt.

—*Time*, 7-31-64

It seems that our civilization has come full circle from the Neolithic man who used stone implements, through the Golden Age, the Bronze Age, the Iron and Steel Age, back again to the Stone Age, or shall we call it the Fused-Sand Age?

Logic shows that the Lords of Mind, of whom our Heavenly Father is the highest Initiate, work with mind stuff, and that the Archangelic Life wave, of whom Christ is the highest Initiate, work with desire stuff. The Angels, of whom Jehovah is the highest Initiate, work with the vital ethers among the three physically evolving life waves here on earth who have vital bodies. And humanity, of whom Jesus is the highest Initiate, work creatively with the mineral kingdom.

Our physical bodies are also built of minerals, although we have been building them unconsciously from plans drawn up in the heaven worlds, yet we have embarked on this work through assuming the responsibility of taking care of them. The world applauds generously the individual who can create with the minerals, be he a sculptor, inventor, or adapter. The life scientists of today are piercing many of the veils that surround the life processes, and the ability to create synthetic molecules, using minerals, is slowly being worked out. The highest goal for mankind through, and the final test of an Adept, is that he be able to fashion a physical body for himself consciously. He, of course, will never be able to create a body for any other because he cannot create a living Ego to inhabit it; that

is the province of a far wiser hierarchy.

The training we receive in our laboratories and other fields of endeavor is preparatory to that great goal. We must not become discouraged at the enormity of the task ahead of us, for if we perform each day's tasks to the best of our ability, we shall eventually arrive. Our philosophy offers advice as to a short-cut: loving, self-forgetting service to others.

Prehistoric Migrations

One of mankind's most significant advances—the Neolithic revolution, which introduced organized agriculture and animal husbandry—took place somewhere in the hills of the Middle East about 9,000 years ago. Now evidence from Afghanistan and Macedonia, at opposite ends of the region, indicates that the transition from semi-nomadic hunting and foraging to the more settled life of farmer and herdsman may have occurred almost simultaneously across the entire 2,500 mile-wide highland zone.

Digging in a limestone cave site in northern Afghanistan, Louis Dupree of Pennsylvania State University has unearthed flint blades, associated with charcoal that yielded a carbon-14 date of 7000 B. C. from tools that were used to harvest grain. The cave, which shows evidence of occupation for some 15,000 years, has now been trenched to a depth of 38 feet without reaching bottom. Dupree hopes to find Paleolithic material below that level in coming seasons.

Excavations begun in 1961 of a mound at Nikomedia, 45 miles west of Thessalonike on the Macedonian plain of Greece, and continued last year by a joint expedition of the University of Cambridge and Harvard University have brought to light two successive village sites, together with abundant remains of pottery, of cultivated wheat, barley and lentils, and of domesticated sheep, goats, cattle and pigs. Here, as in Afghanistan, flint-bladed tools were used to harvest grain. Charcoal from the earliest level at Nea Nikomedia gives a carbon-14 date of 6220 B. C. Ritual objects and pottery decorations strongly suggest links with the Neolithic cultures of highland Turkey; in particular, representations of the female figure and a number of clay seal-stamps show affinities with the Catal Huyuk (see "A Neolithic City in Turkey," by James Mellaart: *Scientific American*, April), where the earliest levels excavated thus far date to about 7000 B. C.

—*Scientific American*, August, 1964

Egyptian archeologists have reported similar facts to those quoted above: a fully developed agrarian civilization that sprang full-blown over a most primitive nomadic culture. Because our scientists have no sensual proof of the existence of Atlantis, they will not say that these invaders, with their pottery and finely fashioned tools, came from this legendary land. We wonder just how the archeologists of 9,000 A.D. are going to explain, after Europe has disappeared beneath the ocean as seems to be the present consensus of thought, the juxta-position of the relics of the red man and the remains of a comparatively complex civilization of a white man on the soil of America?

The only accurate way of knowing just what happened in the past is to develop our powers of discrimination to the place where we can read in the Memory of Nature. We talk glibly of the ability to read accurately in the Memory of Nature. Very, very few men have ever been able to do this. Many can read in the reflecting ether, but the true Memory of Nature is stored in the World of Life Spirit where it is in direct contact with the Cosmic Wisdom. The training of mind that a good scientist gets in his work is a start toward fulfilling one of the prerequisites for this reading. The other prerequisite is a "trained" heart, compassionate and fully under the control of the Ego. Each good and unselfish act aids in this training.

DAILY THOUGHT IND GUIDE

(Continued from page 463)

curry for clear thinking and incentive to right action. Intuition also will help to answer many of our questions.

SATURDAY—October 31

So we leave the month of October with Neptune's rays opening wide new vistas for us. "Thy rod and thy staff they comfort me."

Readers' QUESTIONS

Building for the Future Life

Question:

We are advised to give attention to building better bodies and environments for the future life. Will you please give more definite information as to how this works?

Answer:

This is a matter concerning which every spiritual aspirant should give careful thought, and follow the thought with action.

Since the beginning of the first revolution of the Saturn Period or first Day of Manifestation so far as our own evolution is concerned, the Spirit, which is the real man, has been learning to build bodies. At the present time, the second half of the Fourth Revolution of the Earth Period, the physical body is only about fifty per cent efficient.

If we wish to get some idea of what this vehicle will be like in its perfected state, it would be well to look into the past and see what has already been accomplished along certain lines, knowing that greater and more rapid progress will be made in the future owing to the added power which the Spirit has developed. For instance: At one time in the far-off past, feeling was a localized sense just as hearing, seeing, smelling, and tasting are today. The organ of feeling was what is today called the pineal gland, a part of which at that time protruded from the back and upper part of the head. Today we know that this particular sense is distributed all over the physical body.

What is true relative to the extension of feeling will also manifest in each of the other senses, and in the course of time they will all cease to be localized, and the entire body will not only feel, but it will smell, taste, hear, and see. Still later another great change will take place: the senses of sight and hearing will merge into one as will taste and smell; and these four senses united into two, will merge into the more intimate sense of feeling. Thus all will become united into what may be called a knowing, which is really above all sense perception, and yet manifests in them all.

The lessons learned in perfecting the body are worked out in successive lives of the Spirit. First it learns to build a body, then lives in it, and in this way discovers its imperfections. For instance, the muscular system may be perfect, but the heart or lungs or spleen, each or all, may be found to be faulty or diseased. If the Spirit takes note of these imperfections, it will, when it builds its next archetype in the Archetypal Region of Concrete Thought, remedy them wherever they exist. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones, so that it may escape the suffering which it was forced to endure in a previous life, and so instead of perpetuating its faulty organs it will endeavor to improve them. Therefore it is quite safe to say that a diseased organ in one life will be a sound one in the next life or a succeeding one, for it is in this way that the Spirit is gradually, life by life, learning by past mistakes to build better and more nearly perfect bodies in which to live and function.

The same law holds good in relation to the exterior of the body. For instance, the Spirit, if it so permits, may live several lives with what really amounts to a disfigured face, head, or body, with limbs out of true proportion, nose grotesque in shape, ears unduly extended out into space, etc., but by becoming aware of the inharmony in its exterior proportions it may remedy these defects when it builds its next or succeeding archetype in the Region of Concrete Thought.

Beauty, wisdom, strength, and perfection are all divine attributes which each Spirit in time will develop, and it is by living life after life in bodies expressing these opposite qualities that each imperfection, be it external or internal, is discovered and later remedied. All imperfections that the Spirit consciously discovers, be they of the body or mind can be remedied by changing the archetype in the Region of Concrete Thought.

Thus we see that by trying to live wholesome lives: eating wholesome food, exercising sufficiently, getting plenty of fresh air, etc., and by keeping our thoughts and feelings active in clean, constructive endeavor, we improve our physical bodies, as well as our other bodies. In other words, we must do all we can here on this material plane to improve ourselves, and then we will be able to build more perfect archetypes in the next life.

The same applies to talents. If we are at present lacking in musical talent, for instance, and we wish to become more proficient in that field, then we should start right here to study music. Think of what Grandma Moses, for instance, accomplished by devoting her later years to art. In her future lives she will have the results of efforts in this life ready to begin using. This should be a great incentive to all elderly people to spend their later years in some constructive activity, unfolding talents and abilities of the Spirit that are latent in each and every human being.

Mental Healing and Destiny

Question:

Does mental or spiritual healing interfere with Destiny? Should not this be left to the Lords of Destiny and their agents?

Answer:

It is quite right to use mental or spiritual healing provided one does not couple it with the element of *demand*. When one uses mental healing, that is, the imagination to create mental pictures of health, he is setting a new evolutionary force into operation, creating a new element which will tend to neutralize former creations that have resulted in sickness. It is perfectly legitimate to use one's creative power constructively to offset the previous use of it destructively. It is not right, however, to set oneself up as God and presume to know exactly what one's own destiny should be, because the brain-mind is not in possession of the knowledge of past lives, and the evil forces that may have been set into operation in those lives which should be liquidated at the present time. Sickness is one method of precipitating or liquidating the evil which we have created in either past or present incarnations; and sometime it is the only practical method of getting rid of that evil. Therefore if we unqualifiedly demand health in connection with our mental concentration, we may be doing the very worst thing. The only safe method is to qualify our mental healing with the prayer: "Not my will, but Thine be done." There will then be no interference with the laws of destiny.

All myths are vehicles of spiritual truths veiled under allegory, symbol, and picture, and therefore capable of comprehension without reason.

—Max Heindel



Meat Eating vs. Vegetarianism

A SERIES OF QUESTIONS AND ANSWERS REGARDING THIS PROBLEM OFTEN
CONFRONTING THE ASPIRANT
Part II

Dear Friends:

Thank you for the very enlightening letter that I have just received. I am still fuzzy in my thinking about the "path of holiness" that you mention. Perhaps I had better leave that to the saints and those impatient ones who would storm the gates of heaven for the time being. The philosophy of life that my mother instilled in me and which she practices, even though she does eat meat, was to serve where ever there was a need, to live a life of integrity and honor in whatever place I happened to be, and to forget my own selfish wants whenever the good of the world demanded it, and thus to radiate love and compassion to all about me. So far it has worked admirably but by no stretch of the imagination could it be called a "holy life."

We are imperceptibly slipping into a routine that gives us two days a week of a meatless diet. I substitute cheese and lentil dishes on those days. I have found some cashew nut butter that is tickling the palate of my young daughter on those meatless days. But I could certainly use some recipes to vary my meager list.

I shall also be glad to have some "facts" to use in answering my mother. Really, we never speak of it any more. And sometimes facts seem as easily mis-

applied as applied in our family. I have a brother who, having known the detrimental effects of both tobacco and alcohol from the time of his childhood, still persists in using both to excess. So far Jehovah's thunderbolt has not struck him, but when it does it will be too late. And the family will say, "What a pity that he was taken so early."

Thank you again for bearing with me, and I shall appreciate whatever help you can give me as I struggle to make this change. Am enclosing a small offering to help defray expenses.

In loving service,
A Student

Dear Student:

Thank you for your nice letter and the gift. Our reference to "the path of holiness" applies to those who, like you, have voluntarily taken the first step towards first-hand knowledge. In response to this urge a new concept of life will open up to the aspirant. You were blessed indeed to have received such an impetus in your youth from a wonderful, spiritually-minded mother. But from now onward—if you persist—the way becomes increasingly steep, and one after another of one's former digressions must be done away with,

in response to the challenge from within. This we conceive to be the Path!

There is no facet of one's life which is more important than in keeping one's physical body well. The proof of this lies in the fact that it is difficult indeed to be altruistic when one is bilious! However, just removing meat from one's diet and then continuing to use refined, devitalized processed foods of our modern civilization is certainly not conducive to establishing radiant health in the body. Tea and toast can undermine the health just as surely as can tobacco and alcohol.

Right now the physical body is our most important vehicle for through it we are achieving mastery over matter. We must guard it carefully so that we can live in each physical body as long as possible. It is truly a most marvelously constructed instrument of the spirit, designed to give us faultless service throughout many, many years *if we allow it to do so*. We constantly defeat God's purpose for us when we pass out in such numbers from the terrible diseases so prevalent today, when we were meant to gently fall from the Tree of Life as the dry, seared leaf falls from the tree in autumn, its work accomplished. The truth emerges that only through disobedience of Nature's laws can any adverse condition enter into our experience.

Our experience and that of many others, has convinced us that aging and fatigue are hastened by the constant use of flesh foods. Each cell in the body of man and animal carries on a life process of its own—each takes its own nourishment and gives off its wastes. When the Life leaves the body this elimination of the waste products ceases. The poisons remain in the tissues at death of the animal and are ingested by the one eating the meat. The tissues of the animal body are highly individualized in comparison with the plant, and as a consequence, are far more subject to putrefaction—especially as in the case of most adults, the entire di-

gestive tract is functioning under par. As the load of these deadly toxins increases in the blood stream, the body's defenses are slowly but surely broken down and disease results according to one's predisposition.

We are all aware of the work done in this field by the late Dr. Alexis Carrel, winner of the Nobel Prize in 1912, who proved that length of life depends largely upon eliminating wastes and providing adequate nutrition to the cells. If the body fluid, that bathes each cell, is overloaded with wastes life is inevitably shortened.

The majority of people have been taught that in order to endure hard work the physical body needs meat. The actual facts have proven the exact opposite to be the case. Let us take a few outstanding examples to substantiate our case. The vegetarian swimmer, Murray Rose of Australia, world champion and a winner in the Olyypic games, has been a vegetarian all his life. Not only has he broken all speed records in swimming, but his ability to spurt ahead at the finish of a race demonstrates superior endurance.

Dr. Fisher of Yale University proved that when new and untrained vegetarian athletes contested against the best which that school had to offer, these rookie vegetarians had twice the endurance of the trained athletes of Yale, who were meat eaters.

The same Johnny Weismuller who was Tarzan in the movies and a world champion swimmer, after having made over fifty world records, retired for five years. Then he reentered competition and after several weeks upon a well-selected vegetarian diet, was able to achieve six more world records in the swimming pool.

Two of the chief constituents of the body's wastes are urea and uric acid. Few people realize that their juicy beefsteak contains about 14 grains of uric acid per pound. When beef is boiled this appears as a soluble extract and is fed to ill patients in an effort

to restore strength to the sick body. Laboratory analysis reveals this beef tea to resemble closely a urine analysis. The characteristic quick pickup resulting from eating the steak is due to this uric acid or trioxypurin. Caffein or dioxypurin is very similar both in chemical analysis and in body reaction. Meat requires several hours to digest in an efficiently working intestinal tract, and by this time the stimulating effect has been dissipated and a let down in energy results.

In controlled laboratory tests, rats fed on a diet containing 25 percent meat became bigger and more active than those on a normal vegetable diet. Nevertheless, within a few months the kidneys of these meat-fed rats became very seriously affected. Dairy men also assert that a hi-protein diet for cows will step up production of milk but the whole life cycle is stepped up and a lower milk production is inevitable.

Dr. Louie Berman, the great authority on endocrinology, in his book, *Foods and Character*, likens the meat eater to a fire upon which oil is poured. It flares up fiercely and quickly and then dies out. He compares the vegetarian to a banked fire, which burns on and on indefinitely.

Another great danger facing the meat eater, of which the great majority seem utterly unaware, is the prevalence of diseases in animals which are common to man. In one dairy of which we know there were four cases of leukemia in one year among its 124 head of cattle. One cow died four hours after the veterinarian had made the diagnosis, but he had advised the dairyman that the ailing cow be sent to market. Fortunately the cow died before the truck which regularly picked up the non-producing cows, came.*

*A heifer, which had become ill with pneumonia, was quickly sent to the slaughter house when the foreman feared he might lose her. Leukemia in cattle is rising rapidly. Leukemia, or blood cancer,

So, dear friend, even though we espouse vegetarianism for a spiritual rea-

son, believing that all life is holy and that we have no right to take it, you can see that there are purely health reasons for eschewing the eating of meat. As far as one's family is concerned one can only point the way. Because we eat as we think, each must find his own level—just as does water, in obedience to a law of physics.

But it is our responsibility to hold high the torch of truth as we uncover it in the environment in which we have placed ourselves. We must be very careful not to force our ideas upon others before they are ready to accept them, but our lives should reflect these truths. Between a mother and her child there is a psychic tie and she is required to do her best for the child so long as it is under her care, according to her understanding.

God bless and strengthen you as you face each new day.

The Rosierucian Fellowship
In His service,
Healing Department

is now a major cause of death from disease (even among young children) in the U. S., which makes the above facts of special interest to all who are concerned about the health level in our nation today. Cows with eye cancer may be kept with the herd until both eyes are blind. Then they may be sold for meat so long as the head is off, and no other discernable evidence of the disease can be found. Dr. Emket L. Holt of N. Y. writes that if two dogs were put on a leash—one was fed only water and the other beef tea, the one receiving the water would live longer. Beef tea contains no nourishment, whatsoever, if the dangerous fat is skimmed off. It does contain urinary wastes, which would quickly poison the dog. Meat is the most putrifiable of all foods, and we have all heard of instances where a person has become violently ill or has died because of "spoiled" meats.

An equally alarming situation faces the poultry industry, where the problem of malignancy in chickens has become so acute that it now threatens the whole industry. Twenty years ago the Federal Government had begun research with the help of over twenty large universities in an effort to control this same problem. These are indisputable facts which we believe should be brought to the attention of thinking people, so that they may make an intelligent choice.

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

New Zealand — It is a cold stormy day without—but I am wonderfully calm and poised within. May I render special grateful thanks for progressive healing in all bodies. Also for your letter of encouragement. It has given much upliftment with its spirit of understanding and tolerance. As you state, it is not easy to change our habits—mine having been built up for 60 years, but knowledge and a strengthened spirit can overcome anything, as I am slowly finding.

North Carolina — This has been another nice week. No headaches! Nerves so much better. Much more endurance. The pain in the left side is almost gone. Am very seldom reminded of the hip aches that were almost continuous two months ago. Thank you and thank God for the wonderful things that can be done in this way.

England — Thank you for your continued efforts on my behalf, which are manifested in the obvious improvement in my physical health and in my way of life in general. Although at times the old way of thinking and other habits come to the fore, the old obstinacy of "sticking to my guns" has gone, for I can tell at once when wrong thinking and action occupy my mind and body, and they can be overcome. Sometimes they persist wiggling at me, causing as it were an "inner argument" with myself, but eventually, I believe, right prevails.

Florida — As far as my heart occlusion is concerned, it has been almost without incident. I was distressed before I went to the hospital, but it was not at the point of the heart, and it never has been since then. Of course I went to bed and then got back to normal occupation by degrees — and am still avoiding the hardest work. There is something superb about your letters. I am still reading your letters of last March. They have

(Continued on page 479)



Therapeutic Basis of Light, Color, and Sound

Part III

THIS fifth color 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.

When the three primary colors are interblended, there appear four additional colors, the three secondary colors: orange, green, purple, each due to the blending of two primary colors, and one color (indigo) which contains the entire gamut of colors, making in all the seven colors of the spectrum. (Red plus yellow gives orange; blue plus yellow gives green; blue plus red gives purple.)

The color of Mars is red; of Venus, yellow; of Mercury, violet; of the Moon, green; of the Sun, orange; of Jupiter, blue; of Saturn, indigo; of Uranus, yellow. We may blend these colors in order to obtain help from them. As a matter of fact, it is the complementary color which is seen in the Desire World that produces the effect of the physical colors. If it is desired to restrain a Mars who is too prominent, the gems, colors, and metals of Saturn will help, but if we want to help someone who is moody and taciturn, we may use the gems, colors, and metals of Mars to advantage.

In the Physical World red has the tendency to excite and energize, whereas green has a cooling and a soothing effect, but the opposite is true when we look at the matter from the viewpoint of the Desire World. There the complementary color is active, and has the effect upon our desires and emotions which we ascribe to the physical color. We speak of jealousy, which is engendered by impure love, as the green-eyed monster.

(Continued)

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

October	4—11—19—25
November	1—8—15—21—28

Relax, close your eyes, and make a mental picture of the white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.



Tom, the Water Baby

CHARLES KINGSLEY

Part XVII

TOM came up to her very humbly and made his bow. The first thing she said was, "Have you wings? Can you fly?"

"Oh, dear, no, ma'am. I should not think of such a thing," said cunning little Tom.

"Then I shall have great pleasure in talking to you, my dear. It is quite refreshing nowadays to see anything without wings. They must all have wings forsooth, now, every new upstart sort of bird, and fly. What can they want with flying and raising themselves above their proper stations in life? In the days of my ancestors no birds ever thought of having wings, and did very well without. Now they all laugh at me because I keep to the good old fashion."

So she was running on while Tom tried to get in a word edgeways. At last he did when the old lady got out of breath and began fanning herself again. Then he asked if she knew the way to Shiny Wall.

"Shiny Wall? Who should know better than I? We all came from Shiny Wall, thousands of years ago, when it was decently cold and the climate was

fit for gentlefolk. But now we have quite gone down in the world, my dear, and have nothing left but our honor. I am the last of my family. A friend of mine and I came and settled on this rock when we were young to be out of the way of low people. Once we were a great nation and spread over all the Northern Isles. But men shot us so, and knocked us on the head and took our eggs—why, if you will believe it, they say that on the coast of Labrador the sailors used to lay a plank from the rock on board the thing called their ship, and drive us along the plank by hundreds, till we tumbled down in the ship's waist in heaps. Then, I suppose, they ate us, the nasty fellows! Well—but—what was I saying? At last there were none of us left, except on the old Gairfowliskerry, just off the Iceland coast, up which no man could climb. Even there we had no peace. One day, when I was quite a young girl, the land rocked and the sea boiled and the sky grew dark and all the air was filled with smoke and dust and down tumbled the old Gairfowliskerry into the sea. The doveskies and marrocks of course, all flew away. But we were too proud

to do that. Some of us were dashed to pieces and the rest drowned and so here I am left alone. Soon I shall be gone, my little dear, and nobody will miss me. Then the poor stone will be left all alone."

"But, please, which is the way to Shiny Wall?" said Tom.

"Oh, you must go, my little dear. You must go. Let me see—I am sure—that is—really my poor old brains are getting quite puzzled. Do you know, my little dear, I am afraid if you want to know you must ask some of these vulgar birds about, for I have quite forgotten."

The poor old Gairfowl began to cry tears of pure oil. Tom was quite sorry for her and for himself too, for he was at his wit's end whom to ask. But a flock of petrels came by. Tom thought them much prettier than Lady Gairfowl and so perhaps they were. They flitted along like a flock of black swallows, and hopped and skipped from wave to wave, lifting up their little feet behind them so daintily, whistling to each other so tenderly. Tom fell in love with them at once, called to them to know the way to Shiny Wall.

"Shiny Wall? Do you want Shiny Wall? Then come with us and we will show you. We are Mother Carey's own chickens, and she sends us out over all the seas to show the good birds the way home."

Tom was delighted. He swam off to them after he had made his bow to the Gairfowl. But she would not return his bow. She held herself bolt upright and wept tears of oil.

Then the petrels asked this bird and that whether they would take Tom to Shiny Wall. One set was going to Sutherland and one to the Shetlands and one to Norway and one to Spitzbergen and one to Iceland and one to Greenland. None would go to Shiny Wall. So the good natured petrels said they would show him part of the way themselves, but they were only going as far as Jan Mayen's Land. After that he must shift for himself.

On the way, in a wrecked ship, Tom found a little black and tan terrier dog which began barking and snapping at him and would not let him come near. Tom knew the dog's teeth could not hurt him. At least it could shove him away and did. He and the dog fought and struggled and he did not want to throw the dog overboard. As they were struggling there came a tall green sea and walked in over the weather side of the ship and swept them both into the waves.

And the poor little dog?

Why, after he had kicked and coughed a little, he sneezed so hard that he sneezed himself clean out of his skin and turned into a water dog, jumping and dancing around Tom. He ran over the crests of the waves, snapping at the jellyfish and the mackerel and following Tom the whole way to the Other-end-of-Nowhere.

Then they went on again till they began to see the peak of Jan Mayen's Land, standing up like a white sugar loaf, two miles above the clouds. There they fell in with a whole flock of mollymucks who were feeding on a dead whale.

"These are the fellows to show you the way," said the petrels. "We cannot help you farther north. We don't like to get among the ice pack for fear it should nip our toes but the mollies dare fly anywhere."

So the petrels called to the mollies, but they were so busy and greedy, gobbling and packing and spluttering and fighting over the blubber that they did not take the least notice.

"Come, come," said the petrels, "You lazy, greedy lubbers, this young gentleman is going to Shiny Wall. You'd better attend to him."

"Greedy we are," said a great, fat old molly, "but lazy we ain't. As for lubbers, we're no more lubbers than you. Let's have a look at the lad."

He flapped right into Tom's face and stared at him in the most impudent way (for the mollies are audacious fel-

lows as all whalers know). Then asked him where he hailed from and what land he sighted last.

When Tom told him he seemed pleased and said he was a good plucked one to have got so far. "Come along, lads," he said to the rest. Let's give this little chap a cast over the pack. We've eaten blubber enough for today and we'll work out a bit of our time by helping the lad."

So the mollys took Tom up on their backs and flew off with him, laughing and joking—and oh, how they did smell of train oil! Now they came to the edge of the pack, and beyond it they could see Shiny Wall looming through mist, snow, and storm. But the pack rolled horribly upon the swell and the ice giants fought and roared and leapt upon each other's backs and ground each other to powder so that Tom was afraid to venture among them lest he should be ground to powder, too.

But the good mollys took Tom and his dog up and flew with them safely over the pack and the roaring ice giants, and set them down at the foot of Shiny Wall.

"Where is the gate?" asked Tom.

"There is no gate," said the mollys.

"No gate?" cried Tom aghast.

"None. Never a crack of one, and that's the whole of the secret as better fellows than you have found to their cost. If there had been, they'd have killed by now every right whale that swims the sea."

"What am I to do then?"

"Dive under the floe, to be sure, if you have pluck."

"I've not come so far to turn now," said Tom. "Here goes for a header."

"A lucky voyage to you, lad," said the mollys. "We knew you were one of the right sort. So good bye."

"Why don't you come too?" asked Tom.

But the mollys only wailed sadly, "We can't go yet; we can't go yet," and flew away over the pack.

So Tom dived under the great white

gate which never was opened yet, and went on in black darkness at the bottom of the sea for seven days and seven nights. Yet he was not a bit frightened. Why should he be? He was a brave English lad whose business is to go out and see all the world.

At last he saw the light, and clear, clear water overhead. Up he came a thousand fathoms, among clouds of sea moths which fluttered round his head. There were moths with pink heads and wings and opal bodies that flapped about slowly; moths with brown wings that flapped about quickly; yellow shrimps that hopped and skipped most quickly of all; and jellies of all the colors in the world that neither hopped nor skipped but only dawdled and yawned and would not get out of his way. The dog snapped at them till his jaws were tired but Tom hardly minded them at all; he was so eager to get to the top of the water and see the pool where the good whales go.

A very large pool it was. Miles and miles across. The air was so clear that the ice cliffs on the opposite side looked as if they were close at hand. All round it the ice cliffs rose, in walls and spires and battlements, and caves and bridges, stories and galleries in which the ice fairies live and drive away the storms and clouds. The sun acted policeman and walked round outside every day, peeping just over the top of the ice wall to see that all went right. Now and then he played conjuring tricks or had an exhibition of fireworks to amuse the ice fairies. He would make himself into four or five suns at once or paint the sky with rings and crosses and crescents of white fire and stick himself in the middle of them and wink at the fairies. I daresay they were very much amused, for anything's fun in the country.

There the good whales lay. The happy, sleepy beasts upon the still oily sea. They were all right whales, you must know, and finners and razorbacks and bottlenoses and spotted sea unicorns with long ivory horns. But the

sperm whales are such raging, ramping, roaring rambustious fellows that if they had been let in, there would be no more peace in Peacepool. So Mother Nature packs them away in a great pond by themselves at the South Pole, two hundred and sixty-three miles south-southeast of Mount Erebus, the great volcano in the ice. There they butt each other with their ugly noses, day and night, from year's end to year's end.

Tom swam up to the nearest whale and asked the way to Mother Carey.

"There she sits in the middle," said the whale.

Tom looked, but he could see nothing in the middle of the pool but one peaked iceberg. He said so.

"That's Mother Carey," said the whale. "As you will find when you get to her. There she sits making old beasts into new, all the year round."

"How does she do that?"

"That's her concern, not mine," said the old whale. He yawned so wide (for he was very large) that there swam into his mouth 943 sea moths, 13,846 jellyfish no bigger than pins' heads, a string of salpae nine yards long, and forty-three little ice crabs who gave each other a parting pinch all round, tucked their legs under their stomachs and determined to die decently, like Julius Caesar.

(To be continued)

FROM OUR PATIENTS *(Continued from page 472)*

helped me wonderfully in the attempt to do more healthy thinking. May God bless you ever more abundantly. Thank you for all your help, suggestions, and kind thoughts, prayers, and words.

Holland — My friend's case can be closed. He is quite recovered. He is very thankful for his quick recovery and also surprised. So was the doctor, who gave him first aid as surgeon. The last day in the hospital he came to the sickroom and asked whose name was My

friend told him it was him. The physician said: "I mean another (same name)—the man who was nearly killed in an accident." He was astonished that our..... had recovered so completely and in so short a period. They never will know that the Invisible Helpers fixed it. And I am glad therefor, because the Lord says: Let not thy right hand know what thy left hand doeth.

California — I asked you how one went about having the prayer group pray for a friend of mine. He had, through doing the wrong kind of work in the occult line, broken through into the psychic plane. It was a terrible experience for him. He suffered for about a year with it and could get no help. I solicited your aid. He wrote to you and I think answered a couple of letters, then became discouraged. However, he has been cured, and I feel sure through your fine work, because no one else could do it for him. I felt I should write and thank you for your efforts and let you know the results.

READINGS

(Continued from page 460)

similar field devoted to the understanding of the inner nature will probably be his natural best course later in life. His Uranian nature is attracted to such things and with his mind will grasp them avidly.

Apparently just such a mentally controlled regenerative process has already been inaugurated on the lower planets, for the Mars-Saturn opposition shows resultant intense inner conflict between the tendency passionately to express his feelings (cruelly) or to cling selfishly to his inner kingdom and all that arises therein. The transmutation here is accomplished by, and coincident with, the development of the mind via the Mars-Mercury sextile and the grand trined Saturn.

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CORRELATIONS

(Continued from page 448)

pily, the third contingency harmonizes with both, viz. the five-fold cycle of Uranus and Neptune together with the three invisible planets beyond does not conflict, in fact it should logically be conceded from every angle that Uranus introduces another realm of some kind.

Spiritually one thing seems certain, and that is that in some unaccountable way an original Divine intent was either thwarted or mis-carried, and who shall say that the destruction of the shattered planet did not transform the Virgin Spirits there-on to the Solar Nucleus, thereby closing the design of mathematical formula in which the forces conformed with Bode's Law and inaugurating that of the five regular polyhedrons?

(Continued)

GOVERNMENT

(Continued from page 456)

There is only one Ascendant, archetypally or concretely, and since rulership is the ordering of the cosmos we can improve the quality of our influence on other people. It is true, and this is an interesting point, that we cannot rule or influence anyone who is indifferent to us or who is more perfectly organized than we are—we are influenced by those people much more than we affect them. Therefore we have to rule ourselves better if we are going to attract better "rulership-influence" from others. Apply this to the relationship of a nation's citizenry to its hereditary or elected rulers. Look at the story of France's civilization under the reigns of Louis XIV, XV, and XVI. The corruption and cynicism of the first two perfectly outpictured much that was degenerate in the general life-concepts of the people. The ineffectuality of Louis XVI made it possible for the disintegrative forces of revolt—he

couldn't even stand up for the class he represented—to decrystallize that particular form of aristocratic government and pave the way for the more democratic form.

If our life-purpose requires that we exercise power in public offices, then we know that we have the opportunity to stand as symbols of good influence or of bad influence; we will symbolize whatever we conceive to be the principles of government. We can remain congested in our ignorances of these principles and so reflect the ignorances of the people we represent, or we can be adjustable to learn and so symbolize an ever-improving quality of power vibration.

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(Continued from page 480)

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