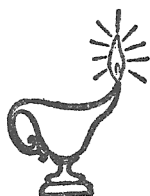


THE ROSICRUCIAN FELLOWSHIP M A G A Z I N E

RAYS FROM THE ROSE CROSS



FEATURES

* * * * *

*Manifesting "The Divine
Essence Hidden Within"*

Rhythm

Life on Mars and Venus

My Experiences with Arthritis

* * * * *

25c a Copy

JUNE 1965

\$2.50 a Year

Summer School at Mt. Ecclesia

July 26 through August 20, 1965

The 1965 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, July 26, and last through Friday, August 20. Morning classes will be held from 9:30 to 10:30 and 10:40 to 11:40, and an afternoon class from 2 to 3.

CLASSES

Classes will be taught in the Rosicrucian Philosophy; Spiritual Astrology, Erecting and Delineating Chart; Western Wisdom Bible Interpretation; the Rosicrucian Method of Healing; Nutrition; Art Appreciation; Music Appreciation.

LECTURES AND SOCIAL EVENTS

In addition to class lectures there will be evening lectures by resident and guest speakers. Weekend entertainment will be arranged.

SERVICES

Chapel services are held daily at 7:45 A.M. (Sunday 8:15) and 4:45 P.M. In addition, on Sunday there are Lecture-Services at 11 A.M. and 7:30 P.M. All are welcome.

Healing services are conducted daily, Monday through Friday, at the Healing Department at 8:45 A.M. All are invited.

Temple services are attended only by probationers and are held daily at 6:15 P.M. and Sunday at 6:45 P. M.

ACCOMMODATIONS

Rooms available at Guest House at the following rates:

	Day	Week	Month
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Single.....	3.50	21.00	70.00
Single.....	3.75	22.50	78.00
Double (twin beds).....	4.50	27.00	90.00

Please make your reservations early. Guests are requested to abstain from the use of tobacco, intoxicating liquor, and flesh food while at Mt. Ecclesia. Vegetarian meals are served at the Cafeteria on the grounds.

Please address all requests for reservations to: Reservation Desk

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, Oceanside, California, U. S. A.

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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Biography of Max Heindel

Part V

“As we have stated previously in our literature, there are nine degrees in the Lesser Mysteries of whatever country, and the Rosicrucian Order is no exception. The first of these corresponds to the Saturn Period, and the exercises having to do with it are held on Saturn’s day at midnight. The second degree corresponds to the Sun Period, and that particular rite is celebrated at midnight on Sunday. The third degree, corresponding to the Moon Period, is held on Monday at midnight; and so on with the remainder of the first seven degrees. Each corresponds to a Period and is held on the day appropriate thereto. The eighth degree is celebrated at the New Moon and the Full; the ninth degree at the summer and winter solstices.

“When a disciple first becomes a lay brother or sister, he or she is introduced to the rite held on Saturday nights. The next initiation entitles one also to attend the midnight services at the Temple on Sunday nights, and so on. It is to be noted, however, that while all lay brothers and sisters have free access in their spiritual bodies to the Temple during all days, they are barred from the midnight services of the degrees which they have not yet taken. Nor is it a visible guard who stands at the door and demands a password of each as he desires to enter, but a wall is around the Temple, invisible yet impenetrable to those who have not received the ‘Open Sesame.’ Every night it is differently constituted, so that should a pupil by mistake or through forgetfulness seek to enter the Temple when the exercises are above his status, he would learn that it is possible to bump one’s head against a spiritual wall and that the experience is by no means pleasant.

“As already stated, the eighth degree meets at the New and Full Moon, and all who have not attained to it are debarred from that midnight service, the writer among them; for these degrees are no mere mummeries to be obtained by the payment of a few paltry coins, but require a measure of spirituality far beyond my present attainment, a stage to which I may not attain in several lives though not wanting in effort or aspiration. You will therefore understand that on the night of the New Moon in Aries, 1910, when the Teacher came for me, it was not to take me into that exalted gathering of eighth degree but to another session of a different nature.

“Besides, though this session was held in the night as it occurs in California, the time being different in Europe, the exercises of the New Moon had been held hours before, so that when I arrived at the Temple with my Teacher, the Sun was already high in the heavens.

“When we entered the Temple, some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out.”

(Continued)



Manifesting "The Divine Essence Hidden Within"

ROY BARKHURST

IN *The Rosicrucian Cosmo-Conception* we read that: "Man is inherently a Virgin Spirit, good noble, and true in every respect." And Max Heindel emphasized the fact that we are differentiated *within*, not *from*, God. We are all so painfully aware of our flaws of personality, and especially of those of other people—the "often unprepossessing exteriors"—that it is difficult to remember the "divine essence hidden within." This "divine essence" is no mere figure of speech or poetic fancy.

It stands to reason that if we are differentiated *within* the Logos of our system, and that "in Him we live and move and have our being" as centers in and of Spirit, then the flaws and evils of these personalities cannot possibly exist in our real Selves, the incarnating Ego whose home world is the Region of Abstract Thought. Even though we are taught that the Logos Himself is an evolving Being, He logically would be almost infinitely above anything we can recognize as imperfection; so if we are differentiated within Him, but not from Him, we—our real Selves—must indeed be "good, noble, and true in every respect."

Before we came into the Fellowship Teachings we probably thought of our bodies as ourselves. Now we may be inclined to think of the personality, or rather, the three higher vehicles of the

personality, as ourselves. In reality, however, it is only slightly less materialistic to think of the concrete mind, the desire body, and the vital body as ourselves than it was to identify ourselves with the dense body. After all, the three higher bodies are vehicles and instruments just as much as the lowest body is.

Diagram 1 on page 52 of the *Cosmo-Conception* gives the whole thing in a most clear and concise way. This diagram is the one which uses a stereopticon to illustrate the relative permanency of the visible and invisible worlds, and it is undoubtedly one of the most valuable in the book. As you remember, the operator of the stereopticon, or slide projector as we would call it today, represents the Will Principle, associated with the Divine Spirit, the highest aspect or sheath of our Virgin Spirit Selves. The electric light in the projector is symbolical of the Life Spirit, the second expression or aspect of the Virgin Spirit. This is the Christ Within, correlated with the second aspect, the Love-Wisdom Principle of the Logos. The Christ is the Light of the World, and the Christ Principle within us is our true spiritual light; unless it illuminates our consciousness, we grope in darkness.

God is Love and God is Light. Not only is this spiritually true, but material science is recognizing that even from

the outer form-world viewpoint our universe is literally a universe of light. The slide-picture in the projector represents an idea-picture in the Region of Abstract Thought, which contains the germinal ideas of all that can possibly be expressed in the lower world of form. Here, among the germinal ideas of all life, desire, and form, the Spirit works as the Ego through its third and lowest sheath, the Human Spirit. The mental body, in the fourth region of Concrete Thought, is of course represented by the lens of the stereopticon.

The slide picture which is placed between the light and the lens is projected automatically upon the screen standing before the projector. If the slide is in good condition, a good picture is projected. If it is defective, the picture obviously is also imperfect. Or if the lens is defective or unclean, or not properly focused, the picture is ruined.

An idea picture placed between the light of spirit and the mental lens is projected upon the screen of matter in like manner. The germinal ideas in the Region of Abstract Thought are naturally above the imperfections of the lower worlds of form, but the uncontrolled desire nature, manipulating the mind, can becloud the mental lens or put it out of proper focus, so that the thought form produced in the lower mental world is distorted, representing undisciplined desire rather than the true idea. Then going farther down the planes, the brain mind is misinformed and our behavior in the physical world is in error. The entire Region of Abstract Thought with its germinal ideas is reflected in the Desire World, the *Cosmo-Conception* teaches, and we thus see that if the mind is not held clear and steady and the desire nature kept unruffled, distortion results.

Nevertheless, all of us are thinking all the time, and our thoughts are taking form in our lives, regardless of whether we are occult students or not.

In *The Rosicrucian Mysteries* Max Heindel states, in reference to the material world and the objects around us: "All that we see here is really crystallized thought." And in the *Cosmo-Conception*, where he refers to the comparatively long period of time we normally spend in the higher worlds after the death of the physical body, and discusses the work we do in the Second Heaven to form a new environment for our next lives, he mentions the length of time it takes for the thought forms of the changed earth conditions to crystallize in the dense Physical World.

Of course no one questions the need to control the mind and think constructively. This is a matter not only of Christian behaviour, it is a matter of common sense and self-protection. The question is, as we all know, how to do it.

We need to remember from time to time that the mind itself does not think, although it often appears to run along by itself. We as Egos do the thinking through the mental vehicle.

The seed atom of the mental body, we are taught, is located in the frontal sinus, which is also the seat of the Divine Spirit, the highest or Will aspect of our real Selves, the Virgin Spirits. Our consciousness is normally centered at this point, and if we let our attention rest quietly there, and reflect that through the spiritual will principle we are destined to dominate and direct all our vehicles, this helps to cleanse and focus the mental body and hold it steady to fulfill its true function, that of being a lens.

The mind is also likened to a bridge, the bridge between the worlds of form and the worlds of Spirit. We tend to think of ourselves as being on the form side of the bridge where the personality, the evanescent and generally distorted reflection of Spirit, resides. But we as Spirits, centers in and of the Divine, are now beyond the bridge of mind and always have been. The only journey across the bridge is a journey in expanding awareness which brings

us to the realization that "now are we the sons of God," in the words of St. John. Not "will be" but "now are." Thus we come to our Selves. In the parable of the Prodigal Son we read that when he became aware of his false position in the world of illusion, he "came to himself." When we come to our Selves, we realize, or begin to realize, that our real Selves are spiritual beings, centers or facets of the one great God Self of all that exists, just as the facets of a diamond are distinct and individual and yet are inseparable parts of the whole gem.

As we ponder upon the spiritual realities, thinking of ourselves as spiritual beings rather than stumbling mortals in a harsh material world, we begin to glimpse something of the fact that all things appearing in the worlds of form are reflections, the reality of which permeates and surrounds our true Selves at all times. In the Region of Abstract Thought, where we function as Egos, we are surrounded by and have access to the germinal ideas of all that ever can be brought into outer manifestation. In the World of Life Spirit, to which we are linked by the second aspect of the Virgin Spirit, we are surrounded by and radiate Divine Love. In the world of Divine Spirit, the highest aspect of the Virgin Spirit is a channel of expression for the first aspect or Will principle of the Logos, and we recognize that at this, our highest level, our will is literally the Divine Will, and therefore our will here should be to do the Will of Him Who sent us into manifestation.

Of course, we know from our studies that we do not function consciously on these high levels, for we are barely conscious, most of us, in the Region of Abstract Thought, according to the Rosicrucian Teachings. But even though the three lower worlds are the present field of our evolution, the powers of the higher flow through us. For a time after we begin to study the Rosicrucian Teachings, the various higher worlds

and planes and principles are likely to seem quite extraneous to ourselves, and as remote as the craters of the Moon or the rings of Saturn. But we are actually a part of them and are permeated by them both before and after the death of the physical body. The fact that we are not conscious of them does not make them any less important to our lives than our unconsciousness of such bodily processes as digestion and assimilation. As Virgin Spirits we literally are channels for the outpouring of the life, love, and wisdom of the Logos of our system.

Referring again to Max Heindel's statement that everything around us is a crystallized thought, we remember that behind every thought and its lower physical objectification, is an idea, arising, as we have said, from one of three sub-divisions of germinal ideas. These ideas, obviously, are available to each one of us, for as Egos we live among them, and every one can use them without depleting the supply. For example, the idea behind two-times-two-is-four could be used by every person in the world at the same time without decreasing it in any way and without depriving anybody. These ideas are not like material money in the bank or food in the freezer. Drawing on them does not diminish them. Since they are the basic reality of all that we see and use and need in the material world, we can understand that there is no logical reason for greed, hoarding, and trying to get ahead of the other fellow for fear that there won't be enough to go around. The biblical story of the loaves and fishes, whether we accept it as literal or symbolic, illustrates this; also the Old Testament account of the manna in the Wilderness.

Surely, Rosicrucian Fellowship students have every right to apply these truths to elevate their everyday lives. It is our motives and methods of which we must be especially careful, for it is extremely easy to step on the wrong side of the razor-thin line which divides

the right-hand way from the left.

By dwelling upon these things, we learn to let the Light of Spirit, like the lamp in the stereopticon illustration, vivify the germinal ideas with which we, as Egos, are working, and direct true pictures of reality through the lens of mind, to manifest in the worlds of form, in accordance with divine law. The lower, concrete levels of mind are thus kept to their proper function: that of building harmonious thought forms around spiritual ideas, instead of attempting to outline, demand, or specify ways and means and times. We are all familiar with the old illustration of planting seed and leaving it to the forces of nature to see that it germinates and grows.

To those who need a logical reason for their faith, as most of us do in this Work, thinking upon this aspect of the Philosophy gives new meaning and depth to the parables and admonitions of the Bible concerning divine love and care for mankind. The parables of the lilies of the field and the birds of the air, for example; and the admonitions to take no thought for the morrow, and to seek first the Kingdom of God. By seeking the kingdom first, we think true thoughts, and true and harmonious pictures are projected into our experience, without interference from the lower mind and selfish desire nature.

Not that we are promised a life free from problems. When ripe karma is due, it has to be met. This is why in the ordinary metaphysical field we sometimes find a person who makes a series of outstanding "demonstrations," as they are called, followed suddenly by an outstanding failure; a severe accident, so-called, or a serious illness, or some other form of heavy discord. But when we know who and what we really are, we find it easier to meet the problems that cannot be avoided.

At first thought, it seems odd that the various metaphysical groups, who, for the most part, have only a fragment of what the Western Wisdom Teachings

offer, can attract so many people and prosper so abundantly. Mr. Heindel said that the Rosicrucian Philosophy was not intended for the great masses of the people, but he also said that there are thousands who are ready for what these teachings have to offer. Naturally, the promise of material benefits appeals to the majority. No doubt a vast number of people would be quite content in this incarnation if they could enjoy good health, a large income, a pretentious home, two or three cars in the garage, and so on. But at the same time there are many who could not be satisfied long by the possession of mere objects.

On the other hand, poverty and limitation are not held up as ideals in the Fellowship Teachings. In this connection, we recall one of Mr. Heindel's statements regarding the Elder Brothers. He has said that the Brothers who go out into the world as men among men live in houses that appear to be the homes of well-to-do people, and that they fill positions of trust in their communities. If poverty and limitation were desirable or necessary to the spiritual life, we might reasonably expect them to live in the slums, going about in threadbare clothing, and appearing to lead a hand-to-mouth existence.

Perhaps those of us who have an orthodox religious background — and this probably includes the great majority — have carried over more than we realize of the old viewpoint that the spiritual life must be a dreary, restricted kind of life; that poverty is a mark of piety; and that it is a sin to be comfortable. Many of us, no doubt, have heard speakers on occult subjects enumerate in vivid terms—sometimes almost with a note of nostalgia—the material pleasures of the worldly life, and then tell us how extremely difficult it is going to be to reject and resist all these very attractive, appealing allurements. A good deal has been said also about upward, rocky paths

(Continued on page 257)

MIDSUMMER RAIN

*The silver-soft descent of this slow rain,
Making a harp from sky to earth,
Drops a serene melody through the
gleaming strings.*

*The tenuous instrument that mesmer-
ized my eye.*

*With its taut parallels of liquid light
Lulls my ear with stately beat,*

*As I sit wrapped within a rhythmic
spell, and time is stopped.*

*No memory stirs, dreams die, anticipa-
tion rests.*

*The beauty of the now transcends these
wholly.*

*Vague desire breathes through content
in loveliness*

*That these short hours of concert in the
void*

*May live in mind, the memory recall the
joy,*

*Seeing again the rain's lyre, the world
in green—*

*Intense, glistening with christening
showers—*

*Each tree stays still as if the land is
listening,*

*Each leaf holds itself forth to catch a
share,*

*The largess of the clouds pour as music
now,*

*And all the winds are still, the quiet
birds*

Hear a long lullaby as the rain thrums.

—Iris Bartolot

RESPONSIBILITY

The dust that fills my eyes

Rises from my own floor.

The smoke that makes them smart

Is from the fire that I have lit,

And the cold that freezes me

Is the hate congealed in my own heart.

—Iris Bartolot

SWANS IN SUMMER

*The white swan lies sleeping on cush-
ioned grass,*

*While her mate is keeping watch of
those that pass.*

*Her long wing covers the jonquil-col-
ored bill,*

*Only the eye-slit gleams in her quick
peeping*

At passers-by who stand still,

*Staring, mesmerized at their white har-
mony.*

*She, the dozing one, sits relaxed, the
flexed*

*Column of pearl neck blended with her
body, wing opened—*

*As molded snow the feathers cling to-
gether.*

*Here am I, dreaming, watching great
birds*

*In mid-summer weather, where year-
long summer makes content—*

Swan and grass, or pond and bird blent.

—Iris Bartolot

SURVIVAL

*While I work to be free from earth's
molten grime.*

The pushing and fretting of time—

The times' awful clamor

Beats at my life with a heavy hammer,

*Grasps my dreams and throws them
away,*

Destroying my labor of years in a day.

I shall grow strong to hold the faster,

Reach into spaces stranger and vaster,

Live with my heart in my hand,

Leap, like Bunyan, from land to land.

I shall hold up my head again

After the madman's savage push,

The flail of the driving rain.

—Iris Bartolot

TRIBUTES TO MAX HEINDEL

I received my copy of the *Cosmo-Conception* on June 24, 1961. Since then it has been my almost constant companion. There is hardly a day that I do not turn to it for information in one form or another, and I always find the answer. I do want to give thanks to Max Heindel, the Elder Brothers, and the Fellowship for these wonderful Teachings that have helped me so much.—E. F.

I feel that the only bank balance worthy of our thought is the LIGHT that we store for the time after transition. How bright must be the LIGHT for Max Heindel! How much wonder and beauty, joy and peace his knowledge has brought to the Western World! How much help in the evolution of mankind! May LIGHT white and majestic continue to surround this so highly evolved one.—E.H.

Very happy I am to pay tribute to our dear leader, Max Heindel. What a wonderful soul he was, and how encouraging it is to us in our struggles and trials to realize that through trying experiences during many previous incarnations he came to this twentieth century prepared for use by the Elder Brothers of the Rose Cross in writing the *Cosmo-Conception* and founding The Rosicrucian Fellowship! Although I have been studying the Philosophy devotedly since 1932 and have not arrived at full consciousness on the inner planes, it is a great comfort to realize that "there is no failure save in ceasing to try." Therefore, I do not despair but just keep on struggling and trying to do the best I can for my fellow humans. That is what Mr. Heindel's work has done for me, and I hope to meet him at some future time on the inner planes and tell him so. God bless him always.—E. D.

The great Christian Teacher once said: "Ye are my friends." In tribute

to Max Heindel, let me say regarding Rosicrucian Fellowship students, "Ye are his friends"—and he is our friend. When we think of a friend, we think of someone who loves us—one who knows all about us and loves us just the same. The Western Wisdom Teachings have shed Max Heindel's love in places all around the world. He is indeed one who can rightly be called our friend. On this one-hundredth anniversary of his birth, we think of how, because of his love for humanity, he has changed the lives of so many people for good and made the world a better place. I'm sure that through all the trials, worries, hardships, disputes, and struggles to do the right which Fellowship members have had, his LOVE has been an ever-present strength, as well as an intangible bond that has held us together more strongly than a band of steel. Friends are above price, and Max Heindel has truly been our friend. May the Light of his Love shine through another hundred years, promoting the Great Work he was the channel for starting, aiding coming generations to partake of the spiritual Truths he gave out, furthering the progress of the world toward PEACE—thus fulfilling his life's purpose.—L. A.

It would take volumes to express my gratitude to Max Heindel for making the teachings of the Elder Brothers available to us. His books, written so clearly and concisely, have given me such insight into the problems of life that my whole life has changed. Everything takes on a new meaning when viewed from the Rosicrucian standpoint. And we owe it all to this dedicated man who devoted the greater part of his life to promulgating this wonderful Philosophy. How blessed we are that Max Heindel lived when he did and how he did. Now it is up to us to dedicate our lives to furthering the work he started.—M. R.

The Sacred Emerald

ANNE PHILLIPS

THE EMERALD CUP

THE CUP of the Last Supper commonly and widely accepted as most likely to be genuine is the Antioch Cup, which is of metal. Early communion cups, however, were often made of Egyptian glass, and many fragments of these have been found, in Ireland for example, as we have shown. King Arthur, the legends say, knew five different forms of the Grail, the last of which was the chalice; but this might also mean five kinds of dishes.

It was a custom popular in the Roman Empire to have cups carved from a single gem or semi-precious stone, or of glass made to imitate precious stones. This is reflected in the Lucifer legends. The story goes that sixty thousand Angels banded together in revolt against the Most High God, led by Lucifer, for whom they had a crown made which was set with many precious jewels, chief of which was the great emerald in the front of the crown above the forehead. The Angels planned for Lucifer instead of God to rule the universe. There followed warfare in heaven, the hosts of God being led by the Archangel Michael. Michael was victorious, and either seized, or knocked from Lucifer's head, the crown with its emerald; and the emerald, loosened from the crown, fell into the abyss of space, and was broken into several pieces. From this gem, or from its parts, the Angels formed a Cup, and this was the Cup which received the blood of the Christ as He hung on Golgotha, and which Joseph of Arimathea and his party carried to Gaul and England.

It is not von Eschenbach who tells this story. His Grail is a green stone, upon which each year at Easter a dove flies

down from heaven and deposits a wafer; or again, in a later chapter, it is described as an *invisible talisman* which may be a tree. "root and branch," which stands upon something green, a cushion or stone. This *could be* a flowering cross, with twining rose plant; or it *could be* a crystal cross. From this appears miraculously the sacred food which feeds the Knights of the Grail and all of its household. The Grail King himself dines on a tabletop of thin transparent "garnet-hyacinth" (red-purple).

The story of Lucifer's fall and the lost emerald occurs in the German *Wartburgkriege*, written later than Von Eschenbach's *Parzifal*; but there may possibly be some reference to it in the poems of the Anglo-Saxon Caedmon, of the seventh century A. D., and much of the story comes from the Book of Enoch and similar legends of Persia and the Orient. The name of the great emerald which blazed in the crown above Lucifer's forehead is Morning Star: pointing to the planet Venus which for millenia has been called Lucifer, and is still so called by modern astronomers. (See Webster's Dictionary.) We are reminded here that the crown of the artifact found near the Garden Tomb held five green stones. The crown surmounted the rubied cross, at the base of which was the white bird with her seven nestlings and eleven white stones curving below, the whole being set against a gold sunburst.

Max Heindel mentions the legend that the emerald of Lucifer's crown was called *Exilir* which would probably be an anagram for *Elixir Vitae*. Church history provides one item which is of

interest to Grail symbology. This is the hexagonal dish, or large platter, formed like the calyx of a huge flower, on which supposedly the paschal lamb was served at the Last Supper. Medieval Europeans believed that it was carved from a single large emerald. It was preserved in the Church of St. Laurence at Genoa, brought there by the Crusaders who found it at Caesarea when they captured that wealthy city of northern Palestine on June 3, 1098, under Baldwin; but originally it came from Antioch—the city where the followers of the Way were first called Christians, as we are told in the Book of Acts. Napoleon, having heard of this dish, ordered that it be brought from Genoa to Paris so that he could examine it. On the way back it was broken, but it had been tested and proved to be green glass and not emerald.

Green glass is the basic glass of the ancient glass-making industry. This is why in the Book of Revelation we read of a "sea of glass." Egyptians called the Mediterranean Sea "the Great Green." Phoenicia and Egypt were the great glass-making nations of antiquity. Rome took the industry over from Egypt, but the Emperors taxed the industry to death, and it did not flourish again until centuries later, in other parts of Europe, after Constantine revived it in Constantinople. White transparent glass such as we have today may have been known, but the formula was lost until a later time; the diamond of antiquity also was not the pure and brilliant gem we know today. Metalwork, gem-work, and glassmaking developed in partnership, for the alchemists never ceased trying to develop artificial gems which were identical in quality with Nature's own. It is believed that the glass-making formulas came originally from the far East, India and China, especially China. Chinese legend had it that the water of life was served in a green jade cup by a goddess who guarded the fountain, and green glass would have been classed with jade.

India, too, has its stories of sacred cups from which an essence of life is drunk. Max Heindel has pointed out that the German word for the Grail or Cup is "kelch," and really refers to the calyx of a flower, which is green. India has many legends of the King or Queen who is an embodied nature deity, so that when he sickens or falls, the land he rules over is famine-stricken, and the Water of Life must be found for him.

The Toledo Cup, though it seems to be an imitation of the Antioch Chalice, which was metal, is made of blue enamelled glass, of great antiquity. Actually there are several chalices mentioned in Church history, and some historians think there were six cups used at the Last Supper—perhaps more than that, one for each disciple. In that case, the Grail would be the one Cup which was used by the Christ. Scholarly opinion seems to converge on the belief that the Cup was really metal, and that the Antioch Cup, a plain metal cup set in an elaborate silver mounting carved with the portraits of Christ and the disciples, is the one most likely to be the original. Very possibly King Arthur's knowledge was of these chalices, although the several types of Grail talismans may have been meant, such as the Green Dish or Platter, the Toledo Cup, the Antioch Cup, the Bowl or Cauldron of Inspiration and Wisdom (waters of life), and the Stone.

Green is the sacred color of the Islam, and the color of immortality in Christendom, i.e. the evergreen; and also of the indwelling Holy Ghost principle. In Egyptian lore the Goddess of heaven strews the skies with green pebbles and stones — emeralds, turquoises, etc.—which become stars and planets. Surely the Egyptians must have suspected that there are planets in the skies similar to our own green earth! They could see, at any rate, one green star, the star Beta in Libra, which is an emerald green color, the only bright green star in the sky visible to ordinary eyesight. This would have marked it as

something special, the more so since the autumn equinox throughout the Arian Age, was in Libra, and this green star therefore was a sign of the Sun's fall.

Again, green is the color associated with the Smaragdine Tablet of Hermes, upon which the Hermetic axioms were inscribed. The Emerald Tablet, or Table of Hermes may well have been either a green table—made of various green stones—or a golden table set with emeralds; the latter is the common description. Hebrew legend ascribes just such a "table" to Solomon, the Wise King, which was later found in the city of Toledo in Spain—stolen and transported there in some earlier time. Now Toledo was the Greenwich of medieval Europe, the great astronomical city of the very centuries in which the Grail epics were written; and Toledo was also famous for its magnificent library.

We have said that the glass-making formula is thought to have come from China, or perhaps India. We know that green was the color of learning, the color of the sage, in China. Thus it is not surprising to find the Egyptians associating it with Thoth Hermes and the Smaragdine (Emerald) Tablets upon which he wrote his axioms. This Egyptian lore then reached Europe by way of the Moors in Spain, and by way of Constantinople also.

Toledo was called "the City of the Table," and when later the "Table of Solomon" as the Jews called it, was taken to Modina, this city then received the name of the City of the Table, as Toledo had formerly been called.

What was the Table—of Solomon, or of Hermes, as the case may be? Surely, astronomical tables, showing the constellations and planetary positions—some sort of ephemeris, with star maps and commentaries.

The Lost Book of the Grail

Now it is significant that Wolfram von Eschenbach quotes his master, Kyot or Guyot de Provence, as saying that

he found the Book of the Grail in the library at Toledo, and that since it was written in Arabic he had to learn that language in order to read and translate it. Kyot's Book of the Grail, later called the Lost Book of the Grail, was preserved at the Court of Count Raymond of Provence, at Toulouse, and it may have been lost either due to the persecutions of the Inquisition in that area, or because it was spirited out of the country, or well hidden where it has never yet been found.

The Book of the Grail which Kyot found in the library at Toledo in Spain was written, Von Eschenbach says, in the second century A.D., at Alexandria, by one Flegetanis, son of a Jewess, descended from Solomon and a pagan father—Arab, Egyptian, or even Roman, as one may choose. At Alexandria in the second century as in Toledo in Moorish Spain, there were many Jews.

Let us look at this second century A. D. in which Kyot says the Book of the Grail was written by Flegetanis at Alexandria. This century has been called the Golden Age of the Empire, and also the Golden Age of Greco-Roman science—not philosophy, but science. (However, to the Greeks and Romans, what we call science today was known as "Natural Philosophy.") We know that modern science has had the effect of unsettling the religious faith of men and women of all religions in all parts of the world. Greek science had the same effect on the religions of the Roman Empire. There were Greek scientists who knew the earth was round, that it rotates on its axis, and that it revolves around the Sun, which is the center of the solar system. They measured its circumference, more or less accurately. There were Greeks, and others, who surmised that men could live on the Moon, and the satirist Lucian wrote a skit as to which of two peoples, Sun Men or Moon Men, should have the right to colonize the planet Venus. Then there was a Greek philosopher who, centuries before Christ, said

that life came out of the sea, that it was at first a fish-like form which wriggled on the ground, and that from this in the course of ages the human race developed.

All of which was contrary to the literal interpretation of the first chapters of Genesis, in the Old Testament, as well as to other ancient Scriptures, and aroused heart-burnings among the faithful everywhere.

Thanks to Alexander's conquests, Greek science spread through Asia as well as through Roman colonies in Europe, especially in the second century A. D. And this is the century in which the Egyptian astronomer Ptolemy "followed the wrong Greek" (as Clive E. Davis puts it in his little book *Man and Space*), and established astronomy on the false geocentric hypothesis, which was pleasing to the religionists, whose sacred texts did not mention the Sun's centrality, but which held science back for fourteen hundred years.

Nevertheless, the Tables of Hermes and the alchemy of Alexandria, the mathematics and medicines and surgery known there, were equal to disturbing almost anybody's faith in the second century.

The Emerald Pillars

The Grail stories which were most influenced by the Crusades played up the objects rediscovered in the Holy Land. One story describes the Castle of the Grail as a Gothic structure with spire rising above spire, the topmost spire having a ruby surmounted by a crystal cross. Von Eschenbach's Stone miraculously fed the Household of the Temple, and it chose its own in every age, the name of the chosen appearing in letters of light upon the Stone.

The Green Stone, however, would seem to have been reminiscent of the Emerald Tables of Hermes Trismegistus, who is dated by tradition as earlier than the Dynasties of Egypt. This reminds us in turn of the Emerald Pillar which stood in front of the Temple of Melkarth at Tyre—the companion pil-

lar being made of gold. Inscribed upon such pillars, or stored within them, were the sacred Laws and the esoteric instruction peculiar to priests and kings. The Emerald Pillar of Tyre was also said to have been carved of a single huge emerald, which glowed from afar; undoubtedly it was made of green glass, illumined from within. We may also add here that the alabaster sarcophagi of Egyptian kings were translucent, and a lamp held within shines through the sides. It is significant that in the North of France the Grail was often called a Lamp.

The "Table," as said above, must have been either a golden table set with emeralds (the "green stone" of the Egyptian goddess of heaven), or an emerald table set with gold stars; but in either case, astronomical in nature, probably patterns depicting the constellations, especially those of the zodiac, and the bordering Decans, in whose stars even orthodoxy can trace the Christ story.

That the cult of sacred stones, especially gems, brilliant or translucent, referred to stones for serying, is obvious to every student. Primitives imagine that a spirit dwells in the stone, and that it is this spirit which shows the visions to the seer. All precious stones, as well as water, wine, and other liquids, and even mirrors, have been used in this way, not crystals alone. The jewels of the breastplate of the Hebrew High Priest, it is thought, may also have been used for divination. Psychometrists have been born in every age and clime, and undoubtedly could read—by their own psychic powers—the pictures centering in the "astral light" (reflecting ether) so-called around the stone. This would have taken them back even to primordial times, when the gems were formed in the earth as shown, for example, in the visions of Edgar Cayce. Modern geology and astronomy show us what these ancient seers might have envisioned when

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

ART TAYLOR

Chapter VIII—THE PRINCIPLES OF RATIONAL OCCULT PHILOSOPHY (*Cont.*)

THE FIRST cycle of the third day will cause a still further differentiation of the archetypal forces into a higher spiritual world, that of divinity, and a still denser materialization into chemical formation. This differentiation will be dual in each world, that is, the archetypal forces of comprehension will be projected through the world of solar spirit and also directly, into the world of divinity. The same is true of the material counterpart. They will be projected through the world of animation and also directly into the physical. Therefore, the ideas of form will be clothed in faith, and materialized in chemical ether. The thought forms themselves will be clothed in centrifugal forces of segregation and materialize into chemical elements.

The spiritual forces of transmutation and conception in the world of solar spirit will be enhanced by the higher spiritual differentiation of zeal and communion in the world of divinity, and together will vivify the work.

The second cycle of the third day will recapitulate, and the ideas of life will be clothed in love and materialized in vital ether, while the thought-forms of life themselves will be clothed in impressionable animative substances and materialized into the liquid states of chemical formations. The spiritual differentiations will expand to higher expressions in the world of divinity, dominion, and contemplation which with the fervor and fidelity of the world of solar spirit will further vivify the work.

The third cycle of the third day will still further recapitulate and the ideas of animation will be clothed with hope

and materialization into animative ether, while the thought forms of animation themselves will be clothed in wishes and materialized in the gaseous states of chemical formation. The higher differentiations in the spiritual worlds will expand still above the consummation and dedication of the world of solar spirit into the genuine devotion and illumination of the world of divinity, the whole vivifying the work.

The fourth cycle of the third day will focus the interchanges of physical world phenomena into consciousness of cognition and those of the world of divinity into will power. The remaining three cycles of the third day will be consumed in the spiritualization of the forces playing back and forth into the soul essences, which will enhance the five-fold expression of the archetypal forces in will, wisdom, comprehension, sentiment, and cognition, refining them more and more, sharpening the concentrative foci, and permitting of greater accuracy in their interpretations.

The first three cycles of the fourth day will be consumed in orderly recapitulations of the three-unfoldments of archetypal force-matter into form, life, and animation, with attending reverence of spiritual expansion, all furthered upon a higher scale.

The fourth cycle brings together all the expressions of inertia, preservation, and action in all planes of all the worlds into the correlation media, the quintessence of consciousness, cognition, sentiment, comprehension, wisdom, and will. This correlation determines self-consciousness, and the application of these attributes develop reason, which is com-

menced after the complete immersion of the phenomenal worlds into the nadir of materialization.

From this nadir of materiality, the self-consciousness is gradually unfolded, first in mere cognition, the observation of phenomena in nature, experimentation, etc., the first crude utilization of the resources provided in a bountiful world, as is this day shown in the straggling races of mankind. The observation and experimentation can also be carried to high degrees of specialization with the development of the higher states of consciousness by the pioneer races, nationalities and individuals therein which is productive of the scientific attainments of man. The consciousness of cognition is also attained in closest appreciation of the finer sensibilities of the sentiment, comprehension, etc.

After the consciousness through cognition has been developed and grounded in understanding of natural phenomena the next higher state is reached in the arousing of sentiment. As all manifestation is in the order of formation, organization, animation and then thought, the sentiments aroused will follow in the same order, consequently the lower sentiments and desires will first be gratified and in the continual battle between good and evil are always continually in evidence in some degree from the lowest passions to selfish incentives and desires. Furthermore, some of the higher, guiding emotions are always found in evidence even in the coarsest expressions of selfish natures and undeveloped beings, at least to the point of fanatical devotion of some sort.

The next attainment of the unfolding consciousness is in an intellectual grasp, a general comprehension from the standpoint of the scholar, the theologian, etc. While this comprehension is dogmatic, it utilizes some degree of the higher consciousness in wisdom and will.

Subsequently to the intellectual understanding come the truly spiritual awakening in illumination, the intuiti-

tional faculties which interpret cosmic wisdom and the character building of the will of the Father.

It has been revealed that the first differentiations in manifestation created the world of thought with conscious comprehension. The second differentiations created the world of animation with conscious sentiment and the world of solar spirit with conscious wisdom. The third differentiation created the physical world with conscious cognition and the world of divinity with conscious will, while the fourth differentiation correlated the five states of consciousness in self conscious application and realization.

Bearing closely in mind the principle of polarity, vibration, the three essential states of inert preservative and active forces macrocosmically enveloping and controlling all manifestation in counterpart expression, each plane of each world will be discussed, showing the composition and purpose of each stratum, beginning with the physical.

The chemical region of the physical world consists of the three general states of solid, liquid and gaseous matter, all metals, soils, elements, food compounds, etc., coming under one of the three. The densest substance is the solid, which possesses the slowest rate of vibration. The solid substances serve as the basis of form, whether inanimate in mineral construction, organized in vital constitution, animate in animal propagation or conscious in human perfection.

The liquid state is in higher relative vibration and serves as the basis of life. All living forms from the simplest plant cell to the most complicated human machine are kept alive, organized and preserved by the juices, saps, and blood.

The gaseous state is in still higher relative vibration, and serves as the basis of animation. It serves in inspiring the transitory plants in making the step upward into animation, and provides the active forms with the properties which further all desires, wishes, incentives, feelings and emotions, from the

lowest starfish, jelly fish, and worm up through the animal and mammal streams, to and including the highest human form.

Enveloping each atom of chemical form is a globe of chemical ether which possesses the property of determining the size, shape and density and mass of that atom. Enveloping each atom of liquid, elemental or compound is an atom of vital ether, which is in every sense, not alone an inert substance of form, but alive, living in perpetual preservation and capable of imparting life to the chemical substance it contains, and possessing the positive-negative polarities which differentiate male and female formations.

Enveloping each atom of gas is a globe of animative ether, not alone alive as is the vital, but possessing all active properties of motion, centrifugal force, expansion, etc., and sensitized to respond variously to waves of feeling, electrical impulse, emotion and thought.

The focusing medium between the physical substances and the three ethers enveloping them is the focusing ether, the mirror in which are reflected all the images of all physical world phenomena and formations. It is the medium through which all interchanges of vital ethers and physical, chemical transitions take place as created and influenced by thoughts and animations. In the mineral state it conducts the higher forces creating the crystallizing form into the chemical etheric atom enveloping it. In the plant it serves similarly in the vital ether and in the animal in like capacity, while in the human being it is the means of ingress and egress of thought, into the brain.

In the world of animation, the seven attributes found there, correspond exactly to those of the physical in classification of functions. The lowest stratum contains the animative color substance which by might, preponderation, etc., as influenced by the other states above it, sways the chemical etheric atom. In the mineral kingdom this region con-

trols the segregation of the minerals, matrices, etc. In the plant, it determines the size, shape and general appearance. In the animal kingdom it provides the gameness, ferocity, etc., while in man, it encourages the lusts of the flesh. Its general influence is confined to the forms themselves.

The second stratum of the animative region is an impressionable state which molds the vital etheric atom according to the play of emotion and feelings of the regions around it. Its only effect in the mineral kingdom is in the compilation of the elements in material construction and compilation as determined by animal and mental powers. Its influence in the plant kingdom is most pronounced in the absolute control of form, shape, size, etc., as above indicated. In the animal kingdom, as in the human, it promotes an impressionable state, in which the emotions and feelings of others may be mirrored. As the densest segregating substance tends toward contraction, the third stratum consists of the expansive animative substances of wishes. Its effects in the mineral kingdom are confined to the efforts or incentives of animal and human beings, while in the plant kingdom the growth, general stature, beauty etc., are affected. It is the substance which provides incentive to do in the animal, and in the human arouses desires and longings which reach out for greater things.

Enveloping each unit of segregative animation is an essence of faith which gives it the expression of might, the preponderating influence which isolates, detaches, disperses, which gives weight and inertia to the formations created. In the human kingdom it becomes that "which removeth mountains," overcomes all trials and obstacles, the anchorage to over-ruling guidance.

Enveloping each unit of impressionable animative substance is an essence of love, which directs the impressions, molds the vital etheric atoms for the stabilization of the living forms and the feelings, emotions, and thoughts of an-

imal and human beings.

Enveloping each unit of the expansive wishes of the animative realm is an essence of hope, that which aspires to greater attainments, looks forward eagerly to elevation, artistic ardor, influencing the wishes to mold the animative ether; providing the gaseous properties with the necessary qualifications to give the phenomena of alteration and change to the formations of the physical world, gives fragrance to the plant, enlivenment and beauty to the animal, and artistic and religious aspirations to man.

The focusing medium between the three feelings of segregation, impression, and wish, and the three emotions of faith, hope, and love of the animative world, is the reflecting stratum of sentiment, which contains the images, the impressions, the essences of all states of action, incentive, animation, desire, and aspiration felt by animal and human kingdoms. In the mineral it focuses the forces of might which segregate through centrifugal force; in the plant, it conducts the forces which determine the prolificacy; and in the animal kingdom promotes the affections and gregarious tendencies of the species; while in the human it transmits the thoughts into the sub-conscious mind, influencing memory of past incidents of the life through their effect upon the feeling and emotions, and influencing thoughts through the feelings and emotions encountered and responded to.

In the world of thought are found the seven states of abstract and concrete thought-forms, which have created the world of animation and the physical world as well as the worlds of solar spirit and divinity, through the continual differentiations of the archetypal force-matter of the mental plane into increased density of form and greater attenuation of spirit. The process of differentiation which created thought-forms of force, life, and animation, and ideas of form, life and animation has

already been described. It should now be re-iterated however, that, as a thought form of form is set up, it is faith which clothes it in animative substance and segregates it, and then it is enveloped with a chemical ether and finally crystallized into form. Similarly, as a thought form of life is set up, it is clothed with animative substance of impressionability through the pressure of love, through which the vital etheric atom plays into the liquid. As a thought form of animation is set up, it is clothed with wishes through the inspiration of hope, molding the animative ether accordingly for the control of the gases.

The attenuation of the ideas of abstraction and thought forms, then conduction through the essences of the quickened archetypal forces as enhanced through the phenomena described, create those spiritual impulses in the worlds of Solar Spirit and Divinity.

The attribute of transmutation is spiritualized faith; that of fervor, spiritualized love; that of consummation, spiritualized hope; that of conception, spiritualized segregation; that of fidelity, spiritualized impressionability; that of dedication, spiritualized wishes; while the focusing medium of wisdom is spiritualization of the focusing medium of sentiment.

In the world of Divinity, the attribute of zeal is spiritualized chemical ether; that of dominion, spiritualized vital ether; that of devotion, spiritualized animative ether; that of communion, spiritualized solid; that of contemplation, spiritualized liquid; that of illumination, spiritualized gas; while the focusing medium of the will is the spiritualization of the focusing ether.

Throughout all processes of involution the phenomenal worlds are crystallized into greater and greater density and the spiritual worlds are more and more attenuated through the dual differentiation of the archetypal forces.

Throughout all processes of evolution

the phenomenal formations are gradually dissipated, the soul essences extracted therefrom clothing the spiritual attributes with soul bodies, the whole being diffused throughout the archetypal forces, to enhance comprehension, the perfection of self-consciousness.

It should be remembered that matter is crystallized spirit, or in broader language, that substance left crystallized through the attenuation of spirit. Consciousness is that influence (force) in a spirit through which it responds to a realization of a state of being. All consciousness is the united expression of the various forces of the chaos, the separate forces having no soul-powers of their own.

Self-consciousness is the individual expression and realization which a spirit gains through a respiritualization of matter into soul.

Consciousness has its origin in, and is an expression of, the soul which is spiritualized matter. The purposes of involution and evolution are therein revealed. The myriads of phenomena created for this work come under one of the five manifestations of form, color, tone, heat, and light, while electrical impulses contain the revelations of them all, as the visible and invisible symbols of the archetypal force-matter of the mental plane.

In the creation, maintenance, alteration, change, and dissolution of form, the conductive threads of the five focusing media concentrate the spiritual attributes of zeal, communion, transmutation, and conception with animative faith and segregation, into the chemical ether and solid form through the projection of idea and thought form.

In the creation, maintenance, alteration, change and extraction of life, the conductive threads of the five focusing media conduct the spiritual attributes of dominion, contemplation, fervor, and fidelity, with the animative love and impressionability, into the vital ether and liquids, through the projection of

idea and thought-form of life.

In the creation, maintenance, alteration, change, and termination of animation, the conductive threads of the five focusing media, conduct the spiritual attributes of devotion, illumination, consummation, and dedication, with the animative hope and wish into the animative ether and gases through the projection of the ideas and thought-form of animation.

(To be continued)

MANIFESTING "THE DIVINE ESSENCE"

(Continued from page 246)

and bleeding feet. People who are already unhappy and baffled by their life's problems aren't likely to be attracted by the promise of more suffering.

Although we shall encounter problems as long as debts of karma remain to be liquidated, people find this out soon enough all by themselves. In the meantime, a positive presentation is likely to produce better results. In our work we are not asked to sacrifice anything that is really worth having. We are asked to give up the false for the true, the ugly for the beautiful, the turmoil of the senses for the peace of the Spirit. In reality, we are in the position of one who is told to give up a dime store rhinestone in exchange for a flawless diamond. The parable of the pearl of great price illustrates this perfectly. The man who discovered where the pearl was buried sold all that he had to secure it, not because he wanted to sacrifice or deprive himself, but because he knew that he was getting something infinitely more valuable than anything he had previously possessed.

Needless to say, it is easier to think and talk about these things than to live them. It is easier to discuss spiritual realities than to let them flow out from within, without obstruction, to bless our lives. But as Max Heindel has said, "The only failure is in ceasing to try."

Nature and Effect of Jazz

I HAVE read the letter from W. P. about jazz with much interest, Allow me to speak as one who has only recently taken up the study of the occult tradition, particularly Mr. Heindel's books, but who has for a longer time studied the whole fabric of Western culture. As a university teacher of literature and an amateur musician (pianist, principally), I have studied and played many different musical forms and idioms.

I agree with W. P. that modern jazz has been unjustly criticized in the booklet *The Musical Scale and the Scheme of Evolution*, which I also have read. Even though the booklet was compiled by Heindel's students and not written by the Lay Brother himself, I find the pamphlet very informative in many respects. The difficulties, particularly about jazz, arise from lack of precise definition and failure to consider recent developments in jazz.

Within the last ten years jazz has become a very sophisticated, highly evolved musical idiom. Modern jazz is a complex fusion of melody, harmony, rhythm, and texture, much like earlier styles in the so-called "classical" tradition. Modern jazz does not emphasize rhythm at the expense of melody and harmony, and this jazz is intended for listening rather than dancing, just like traditional music. Not all of modern jazz reaches this high level of intellect and creativity; much of it does, however, particularly the jazz of Dave Brubeck, who consciously tries to build on the foundations of traditional music with his jazz idiom.

The writers of *The Musical Scale* seem to mean by "jazz" the jazz of the twenties, which emphasized a heavy beat, raucous sound, and called forth from its listeners sensuous, writhing dance movements. The present Rock 'n roll is the legacy of this early "jazz."

From the occult point of view, much can be said about the harm done by such music, but even this kind of dance jazz was allowed to come into existence by the Elder Brothers, as Cyril Scott explains in his very useful book *Music: Its Secret Influence Through the Ages*. The acquiring of control over the lower nature is made more difficult but more valuable by the presence of dance jazz. Dance jazz has been equated with wars and fires, all alike in their destructive power. But within the total scheme of evolution toward perfection, destruction of the imperfect is necessary if the more perfect is ever to be constructed in its place. I personally even hesitate to condemn dance jazz completely. It may not be right for some, but it may be the only kind of music that others are capable of responding to. And it does offer control and co-ordination of the physical vehicle as well as some exposure to melody and harmony, which may lead to the appreciation of music of a higher order.

Modern jazz, which W. P. plays and is defending, is just as worthy of respect as the best "classical" music of an earlier day, and modern jazz is unjustly condemned in *The Musical Scale* through lack of proper definition. I do not agree with W. P., however, that the booklet should be withdrawn from distribution. Instead, let it be revised and added to in the light of the most recent occult truth and knowledge of the latest modern jazz.—R. E. D.

Have charity; have patience; have mercy. Never bring a human being, however silly or weak, to shame and confusion of face. Never by petulance, by suspicion, by ridicule, even by selfish and silly haste, crush what is finest and rouse up what is coarsest in the heart of any fellow creature.—Chas. Kingsley.

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

TWENTIETH INSTALLMENT

The Christian Mystic Initiation

The Transfiguration

(Continued)

THE SPIRITUAL awakening which starts this process of regeneration in the Christian Mystic who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white light of Deity reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into the *white Philosopher's Stone, the diamond soul*.

In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of

the primal passion that it may become chaste as the rose, and thus transmute the body into the *ruby soul, the red Philosopher's Stone, tried by Fire, purified, a creative budding individuality*.

All who are upon the path, whether the path of occultism or of mysticism, are weaving the "golden wedding garment" by this work from within and from without. In some the gold is exceedingly pale, and in others it is deeply red. But eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

This view gives us a deeper insight into the Transfiguration reported in the Gospels. We should remember distinctly that *it was the vehicles of Jesus which were transfigured* temporarily by the indwelling Christ Spirit. But even while allowing for the enormous potency of the Christ Spirit in effecting the Transfiguration it is evident that Jesus must be a sublime character without a peer. The Transfiguration as seen in the Memory of Nature reveals his body as a dazzling white, thus showing his dependence upon the Father, the Universal Spirit. There is a great diversity in present attainments, but in the king-



dom of Christ the differences will gradually disappear, and a uniform color indicating both knowledge and devotion will be acquired by all. This color will correspond to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father. When this has been accomplished, the Transfiguration of humanity will be complete. We shall then be one with our Father, and His kingdom will have come.

The Last Supper and the Footwashing

We are told in the Gospels which relate the story of the Christian mystic Initiation, how on the night when Christ had partaken of the Last Supper with His disciples, His ministry being finished at that time, He rose from the table and girded Himself with a towel, then poured water into a basin and commenced to wash His disciples' feet, an act of the most humble service, but prompted by an important occult consideration.

Comparatively few realize that when we rise in the scale of evolution, we do so by trampling upon the bodies of our weaker brothers; consciously or unconsciously we crush them and use them as stepping-stones to attain our own ends. This assertion holds good concerning all the kingdoms in nature. When a life wave has been brought down to the nadir of involution and encrusted in mineral form, that is immediately seized upon by another slightly higher life wave, which takes the disintegrating mineral crystal, adapts it to its own ends as crystalloid, and assimilates it as part of a plant form. If there were no minerals which could thus be seized upon, disintegrated, and transformed, plant life would be an impossibility. Then again, the plant forms are taken by numerous classes of animals, masticated to a pulp, devoured, and made to serve as food for this higher kingdom. If there were no plants, animals would be an impossibility; and the same principle holds good in spiritual evolution for if

there were no pupils standing on the lower round of the ladder of knowledge and requiring instruction, there would be no need for a teacher. But here there is one all-important difference. The teacher grows by *giving* to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. *He lifts himself by lifting them*, but nevertheless he owes them a debt of gratitude, which is symbolically acknowledged and liquidated by the foot washing—an act of humble service to those who have served him.

When we realize that nature, which is the expression of God, is continually exerting itself to create and bring forth, we may also understand that whoever kills anything, be it ever so little and seemingly insignificant, is to that extent thwarting God's purpose. This applies particularly to the aspirant to the higher life, and therefore the Christ exhorted His disciples to be wise as serpents but harmless as doves notwithstanding. But no matter how earnest our desire to follow the precept of harmlessness, our constitutional tendencies and necessities force us to kill at every moment of our lives, and it is not only in the great things that we are constantly committing murder. It was comparatively easy for the seeking soul symbolized by Parsifal to break the bow wherewith he had shot the swan of the Grail knights when it had been explained to him what a wrong he had committed. From that time Parsifal was committed to the life of harmlessness so far as the great things were concerned. All earnest aspirants follow him readily in that act once it has dawned upon them how subversive of soul growth is the practice of partaking of food which requires the death of an animal.

(Continued)

All service ranks the same with God—With God, whose puppets, best and worst, Are we: there is no last nor first.

—Robert Browning

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 Evolution of Religion

Q. What place does Christianity occupy among the great religions?

A. The last and greatest of the divine measures put forth for the uplifting of humanity, i. e., Christianity, will be the universal Religion of the future.

Q. What facts support this assertion?

A. It is a notable fact that man and his religions have evolved side by side and in an equal degree. The earliest religion of any race is found to be as savage as the people governed by it, and as they become more civilized their religions become more and more humane and in harmony with higher ideals.

Q. What does this indicate in relation to man?

A. From this fact materialists have drawn the inference that no religion has higher origin than man himself. Their investigations into early history have resulted in a conviction that as man progressed he civilized his God and fashioned Him after his own pattern.

Q. Is this reasoning sound?

A. This reasoning is defective because it fails to take into account that man is not the body, but an *indwelling* Spirit, an Ego, who uses the body with ever-increasing facility as evolution progresses.

Q. How does this differ from the materialist's view?

A. There is no doubt that the law for the *body* is "The Survival of the Fittest." The law for the evolution of the Spirit demands "Sacrifice." As long as man believes that "Might is Right" the form prospers and waxes strong be-

cause all obstacles are swept out of the way regardless of others.

Q. Is this man's only possible way?

A. No, but if the body were all, that manner of life would be the only one possible for man. He would be altogether incapable of any regard for others and would forcibly resist any attempt to encroach upon what he considered his rights—the rights of the stronger, which is the sole standard of justice under the law of the Survival of the Fittest.

Q. What urges man to a higher standard?

A. It is manifest, then that whatever urges man toward a higher standard of conduct in his dealing with others must come *from within*, and from a source which is not identical with the body, otherwise it would not strive with the body and often prevail against its most obvious interests.

Q. Is the operation of this force perceptible?

A. That such a force exists surely no one will deny. We have come to that stage in our advancement where, instead of seeing in physical weakness an opportunity for easy prey, we recognize in the very frailty of another a valid claim upon our protection. Selfishness is being slowly but surely routed by Altruism.

Q. Can we expect this force sometime to regain full control?

A. Nature is sure to accomplish her purposes. Though slow, her progress is orderly and certain. In the breast of every man this force of Altruism works as a leaven. It is transforming the savage into the civilized man and will in time transform the latter into a God.

Reference: *Cosmo*, 367-369

WESTERN WISDOM BIBLE STUDY

The Gospels

BIRTH AND EARLY LIFE OF JESUS

(Continued)

THE PATH is the same, though methods of attainment differ according to the development of nations, peoples, and individuals. No two have exactly the same experience in the process of Initiation. That is why the Gospel accounts vary at several points. These differences are usually explained as being due to either interpolations or mistranslations, and Bible opponents have used the apparent contradictions as evidence of the unreliability of the scriptural record. While there have been later and unwarranted additions to the original text, and there are instances of incorrect translations, it is important to stress the fact that a proper understanding of the Gospels in the light of esoteric knowledge will reconcile many apparent contradictions and reveal added truths pertaining to the many-sided phases of initiatory development.

Matthew begins his Gospel with the story of the birth of Jesus and coming of the Wise Men; Mark, with the message of John the Baptist and the baptism of Christ Jesus; Luke with the annunciation of John and of Jesus; and John with the marriage in Cana of Galilee. Matthew and Luke begin with the *Birth*; Matthew with the *Wise Men* and the *Star*; Luke with the *Angels* and the *Shepherds*; Mark with the *Baptism*; and John with the *Marriage* wherein water is turned into wine.

Matthew concludes his Gospel with the arrival of the two Marys at the tomb; they see *one Angel* and are told to meet the Master in Galilee. Mark concludes his Gospel with the coming of the two Marys, and Salome to the tomb; they also contact only one Angel. Luke ends with the coming of the two Marys

and Joanna; they find *two Angels* beside the tomb. John describes the coming of Mary Magdalene *alone* and she also encounters two Angels.

As previously stated, these statements mark, not inaccuracies, but different stages of development. An esoteric study of the Gospel reveals the fact that the events in the life of Christ Jesus, from the Annunciation to the Ascension, are the same steps of progress that lead every aspirant to the higher life. These steps may be enumerated thus: 1. Annunciation; 2. Immaculate Conception; 3. Birth; 4. Flight into Egypt; 5. Teachings in the Temple; 6. Baptism; 7. Temptation; 8. Transfiguration; 9. Gethsemane; 10. Crucifixion; 11. Resurrection; 12. Ascension.

These twelve steps bear an interesting astrological correlation. The first Bible was the zodiac in which was embodied all spiritual truth. The zodiacal wheel of the heavens comprises twelve constellations or signs. The influence of the planets is stronger in some signs than in others. The sign in which a planet attains its greatest influence is the one in which it is said to be exalted. The exaltations are realized in their highest significance only through Initiation.

It is interesting to note that *exaltation* and *resurrection* were used as interchangeable terms by the early Church Fathers who understood the true relationship between man's spiritual development and the stars.

1. Annunciation: The Moon exalted in Taurus.

2. Immaculate Conception: The Feminine Principle (Moon) is exalted in the feminine, formative sign Taurus.

3. Birth: Mars exalted in Capricorn. Transmutation of the desire nature awakens the Christ life within.

4. Flight into Egypt: Saturn ex-
(Continued on page 277)



Rhythm

E. B.

IN THIS study of Rhythm we are attempting to comprehend the nature and essence of the most intangible and evanescent attribute of cosmic manifestation. We will discuss this subject from as archetypal a standpoint as possible; it is necessary to do so if we are to perceive the meaning of this attribute to the essentials of the arts.

Movement is the archetypal word which means the action of cosmic alchemy. The manifestations of the universe are continually in a state of change from one form, degree, size, quality, volume, cycle, and octave to another. No manifested thing stays exactly the same from year to year—or even from day to day. Everything responds to the dynamic essence of evolutionary forces toward the end that inherent potentials will be released and fulfilled. Your body grows in size and in capacity-to-express or it deteriorates and lessens in capacity; whatever the direction, you, in your vehicle, move from one state to another. Your consciousness “moves” from one state to another and this movement is directly dependent on two things: (1) your reaction to a specific experience and (2) your succeeding action on the stimulator of your reaction. When your repetition of a negative reaction is carried into expression by corresponding action, you set up another negative cause and you move backward. This is so because experience-patterns manifest

in sequence; if you fail to learn from the previous effect of a specific cause and put the ignorance into action again, your “life-line” retrogresses instead of progresses. A repetition of a negative reaction which is counteracted by constructive action from the exercise of intelligence moves your evolutionary direction forward and upward. Think about this in terms of your movement in consciousness through your incarnation. The complete freedom to move forward from a specific aspect of a specific experience-pattern means that you have learned to apply the principle inherent in the experience-pattern in terms of your cycle-status.

Rhythm is the cosmic law of cause and effect working through movement. In rhythm, all effects occur in natural timing. By rhythm, every specific emanation is “born” at the time that is consistent with its attributes.

The reference to “Cosmic Alchemy” is applicable to the human body in this way: breathing is the inhalation that makes oxidation possible; the exhalation is the casting out of the un-needed residue. The heart-beat makes it possible for the body to inhale in order to feed and refresh the tissues of the body by the arterial action; the venous action is the withdrawing of that which is not needed. These two actions of the body, in addition to the “inhalation” of foodstuffs and the “exhalation” of wastes, are the primary illustrations of

rhythmic action in the alchemicalization of the body. Though the body is timed for the fulfillment of its needs, we eat and drink according to conscious action; the breath and heart-beat are directed by the subconscious—they “go on” automatically. Think a bit about the natural rhythms of your physical life—alchemy is the purpose which is being fulfilled by these timed processes. Mankind has other ways of being alerted to the rhythms of the universe. Let us consider a few examples of the evidences of rhythm in the natural world:

That metrical indication in music which we call “two-four” rhythm—two full counts to each measure (one-and-two-and) not only illustrates the polarity of time, but it is the archetype of all rhythmic action. Count one is male-masculine, the “and” is the feminine completion of the count; count two is female-masculine, its “and” is the feminine completion. (The masculine-feminine of male-female is cosmic polarity in four-fold expression—the Universal “Adam-and-Eve.”) Now—

BREATHING: count one is the beginning of the inhalation; “and” is the completion of the inhalation; count two is the beginning of the exhalation; its “and” is the completion of the exhalation.

WAVES: count one—the “inhalation”—is the “gathering of water-forces” as they recede from the shore; “and” is the forward surge to the apex of the wave; count two is the down-crashing of the wave: “and” is the farthest point reached by the forward-action of the wave on the shore. This illustrates the wave’s “breathing,” but the music of the wave is counted by the “pulse” of its sound; count one is the down-beat—the loud crashing sound; “and” is the forward surge to the highest point on the shore; count two is the “ingathering noise;” its “and” is the forward surge to the apex of the wave. The noise of the “crash” is analogous to the down-beat of count one in the musical measure, the heaviest “accent.”

DAYS: the spectrum of the days of a year has rhythmic polarity in several ways. One is the polarity of day-time (conscious existence) and night-time (subconscious existence). Count one is sunrise; its “and” is noon; count two is sunset; its “and” is midnight. Seasonally, the spring equinox—Aries is analogous to sunrise; Cancer, to noon; Libra, to sunset; and Capricorn, to midnight. (This analogy does not refer to the Great Mandala, which has Cancer at the midnight-point and Capricorn at the noon-point; it is an analogy of the powers of sunlight during each day to its occult significance during the sequences in the year.

LIFE-CYCLE: a perfect illustration of “two-four” rhythm; count one is birth; “and” is adolescence; count two is maturity; “and” is transition. This “process” is, of course, a cosmic pattern; it is the action of Life manifesting Itself.

HUMAN LOVE: count one is mutual love-recognition; “and” is generation; count two is fulfillment of assumed responsibilities; “and” is realization of principles involved in the experience (fulfillment of Relationship).

EDUCATION: count one is the action which initiates a study-experience; “and” is the process of learning; count two is the action of applying that which has been intellectually learned; “and” is learning through work and/or through applying what was learned intellectually.

If two-four is the rhythmic archetype of time measurement, three-four is the basic sub-archetype. Two-four and three-four are the metrical indications from which all other meters are derived. Two-four rhythm is symbolized in astrology by the archetypal symbol of the cross, four each of cardinal, fixed, and mutable signs. The cross is alchemicalization of consciousness through reaction to (or interpretation of) incarnated experience. Three-four rhythm is symbolized by the archetypal symbol of the trine which is the

inherent spiritual potential; this potential is released and expressed by the sextile onto — and into — the square, which is the cross congested. The six radii—three diameters—of the sextile symbol, representing the six fire and air signs, pictures the cardinal, fixed, and mutable of these masculine signs, the male of which is fire, the female is air. The sextile then, is “two 3’s;” each one of these 3’s, in enclosed form, is the equilateral triangle, half of the double grand trine, the power-love-wisdom of the individualized male or female. The four points of the archetypal Cross are the basic human relationships: male and female as “giver,” male and female as “taker;” or male and female as “initiators of causes” and male and female as “reactors to the effects of causes.” This great symbol pictures the identities of inter-action and inter-exchange of all human beings with each other. The (enclosed) trine is potential for individualized spiritual radiation; this potential is the “fruitage” of that which was “fermented” by the cross, congested through fear-ignorance, decrystallized by the counter-actives of the sextile and resulting in the pure residue of spiritual power, love, and wisdom. The trine is “that which the soul has kept after the inhalation of experience and the decrystallization of congestions has been fulfilled.” Think of the analogy between the physical body and the soul body—each “inhales and feeds,” “alchemicizes, casts off what is not needed, and retains the essences of what it requires.”

The occult significance of the trine has much to say regarding the mystical healing power of three-four rhythm. Astrology illustrates this in the sequence of the cardinal-fixed-mutable signs. Each sign “enfolds” three decanates and each element “enfolds” three signs. The generic-element trines are cosmic three-four rhythm expressing from the four basic identities; this illustrates the “enfoldment” of the horo-

scopical wheel as divinity enfolds the universe. Therefore, three-four rhythm conveys to our instinctual knowing the reminder of the eternal Presence of the Divine. There is a subtle, almost indescribable, grace and charm in three-four rhythm that two-four and four-four do not have. The occult significance of the latter two is structural; even in three-four rhythm, phrases are basically constructed in groups of two or four measures, thus carrying out the affiliation of trine with cross. In music therapy, three-four rhythm has been proved to possess a greater power for soothing and quieting. Three-four rhythm, in the archetypal structure of four measure phrases, is divine power in manifestation.

When we apply the occult significance of rhythm to astrology-in-action we see remarkable things. The basic breathing of vibratory action is the down-beat and the up-beat of the lunation and its Full Moon. This action is analogous to the inhalation-exhalation of air by the human-being; it is the

Your Child's Horoscope

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

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

vibratory alchemicalization on the entire archetypal body, humanity, as oxidation and eating are the composite of individual physical alchemical processes. According to our consciousness, our bodies "move" harmoniously or otherwise with the actions of sustenance. Correspondingly, our souls develop (move) with our responses to the action of vibration. An extension of "lunation-breathing" is seen in the study of solar eclipse, which is macrocosm to the microcosmic lunation. A solar-eclipse-pattern is the stimulation of two signs of a zodiacal diameter by two eclipses which are six months (six signs) apart. Such a pattern covers one year; a solar-eclipse-cycle (stimulation twice of the two signs of a zodiacal diameter) covers a period of two years and is remarkably analogous to a complete composition of music—in three-four rhythm.

Count one is the first eclipse; counts two and three of that first "measure" are the succeeding two lunations; count one of the second measure is the "mid-point" lunation which squares the eclipse; counts two and three are the lunations which succeed the "mid-point;" count one of the third measure is the next eclipse; the five lunations which follow it repeat the sequence of the first two measures; the total of the two eclipses and their ten lunations comprises a "pattern;" the "cycle" is completed by the next two eclipses and their ten lunations—making a complete vibratory composition; the Full Moon of the fourth eclipse of a cycle will fall approximately conjunct the first eclipse. To sum up: a cycle of two stimulations of two signs of a zodiacal diameter; each eclipse having its "mid-point lunation;" this is analogous to, in music, twenty-four measures in three-four rhythm—two eight-measure-phrases, four four-measure-phrases. The "and" of each "separate count" is, of course, the Full Moon of each eclipse or lunation.

Example: Eclipse Scorpio 20, Novem-

ber, 1947; mid-point lunation Aquarius 20, February, 1948; eclipse Taurus 19, May, 1948, mid-point Leo 13, August, 1948. Lunations in Virgo and Libra, September and October, 1948, complete the "pattern," first half of the Scorpio-Taurus "cycle." Eclipse Scorpio 9, November, 1948, mid-point lunation Aquarius 9, February, 1949; eclipse Taurus 9, May, 1949, followed by five lunations to the eclipse in Libra (Taurus-Libra ruled by Venus-stimulus of one planetary vibration), October, 1949, which was followed by five lunations to the eclipse in Pisces 28, in March, 1950, which in turn, inaugurated another "cycle of vibratory music" entitled "Pisces-Virgo;" this one will carry over into 1952—two eclipses in Pisces, two in Virgo with their mid-point lunations. How did you react to your chart-stimulations under the Scorpio-Taurus cycle? How are you preparing to meet the conditions represented in your chart by the four eclipses in Pisces-Virgo? Now (August, 1950) we are just finishing the first half of the first pattern of this cycle; the second pattern will be initiated on September 12 by the eclipse in Virgo 19. How are you playing your "music"? Practicing hard?

In conclusion, a few remarks about rhythm as it applies to the other arts. Music and dance are the two arts in which the attribute of rhythm is most obviously and concretely manifested. Music is the perception of archetypes by intuitive audition and the manifestation of this perception in tonal contrivances. Dance is the alchemicalization of archetypal bodily postures through rhythm, as manifestation of archetype-perception; it is painting (or drawing) and sculpture "mobilized;" it is sequence of which sculpture is a "frozen point." Painting is manifested, basically, by lines. We recognize that the line-work which co-ordinates the basic theme of a picture to its secondary factors is rhythm out-pictured because line, in a drawing or painting, is emanation

of structure-points—just as it is in Astrology. The theme of a picture is, of course, the archetype which the artist seeks to manifest. Objectively, however, the “down-beat” of a picture is the focal point of the interpretative expression. The “rhythmic movement” in a painting is in the gradation of line-directions and the gradation of color-sharings. Sequence (movement) of inter-related harmonies of design and vibration composite the essence of “rhythm-in-painting.” Dramatic art has rhythm in the timing of line-reading, exits and entrances (movements “into-and-out-of”), actions on the stage, and the proportionate time-element in the inter-relationship of scenes (of each act) to each other and of the acts to each other. Sculpture and architecture have rhythm in pretty much the same way that painting and drawing have; except that harmony of mass-relationship, rather than that of color-relationship, is the important factor.

The beautiful illustrations of rhythm in astrology are seen in the “spacing” of the twelve housecusps and their grouping in sequences of quadrants and semi-circles; the “two-four” of alternate signs and of opposite signs—also of the lunation and Full Moon pattern; the “three-four” of cusps in each quadrant and of signs in each trine; the “four-four” of the points of each cross and the great action-pattern of “conjunction, square, opposition, square” of the progressed Moon and transiting planets.

There is the “dance” of the Sun each year, and of the Moon every twenty-eight days, and of each of the planets in its own “tempo” through the zodiac; the mighty “beats” of day-and-night, of zodiacal diameter and of planetary dignity-and-detriment.

Mighty Uranus, Neptune, and Pluto conduct the inflow of great vibratory life-waves of humans incarnating under the entrance into—and passage through—the zodiacal signs and their decanates by the rhythmic alchemy of these Mas-

ter Powers.

There is of course your own rhythmic entrance into each basic experience-pattern during your incarnation; the “spacing” of the aspects in your natal chart as they are rhythmically activated from your birth-time.

Open your eyes and your awareness more than ever before to the harmonious rhythmic significance of astrological symbology; it is, in specialized form, the picturing of the beauty of patterned cosmic polarity in action.

(Continued)

SACRED EMBLEM

(Continued from page 252)

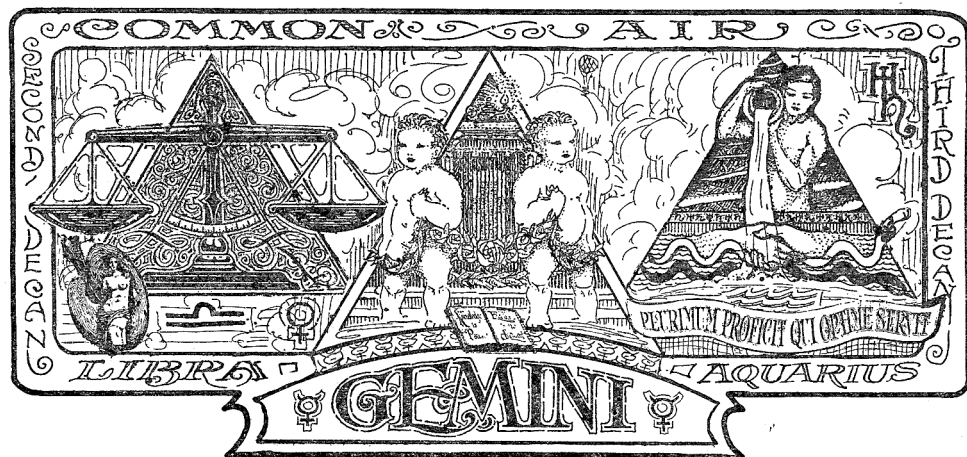
they psychometrized precious stones. The diamond, for example, is the oldest gem stone of all, having had its inception in Lemuria, when conditions on the earth globe were favorable for its development.

The same condition applies to the Relics, preserved in the churches. At one time it was actually obligatory upon a church to have relics in the Altar. Now all sensitives, whether actually clairvoyant or not, would sense the psychic atmosphere of the Saint who had once lived in the body whose relics he venerated, even if that saint had meanwhile gone on to rebirth.

The old cult symbol passed on down to modern times by way of Freemasonry and Rosicrucianism, as a story told by Addison, in *The Spectator*, 1714, bears witness.

“I was once engaged in discourse with a Rosicrucian about the Great Secret. He talked of the secret as of a spirit which lived within an emerald, and converted everything that was near it to the highest perfection that it was capable of. ‘It gives a lustre,’ says he, ‘to the sun, and water to the diamond. It irradiates every metal, and enriches lead with all the properties of gold. It heightens smoke into flame, flame into

(Continued on page 286)



The Children of Gemini, 1965

Birthdays: May 21 to June 22

CHILDREN born during the period when the Sun is passing through the double-bodied sign Gemini, the sign of the twins, are usually of a dual nature, which manifests in a variety of interests and pursuits. Active and restless, they would like to be in two places at the same time, were it possible. They like travelling, and walking is one of their favorite pastimes — particularly beneficial for them in getting needed fresh, pure air.

The Gemini natives are apt to be confident one moment, wavering the next. Studious and prolific readers, they excel in all mercurial pursuits, having an all round knowledge in the arts and sciences as well as other fields. However, they have a tendency to study superficially and should cultivate depth of thought and understanding.

Many good writers and fluent speakers are to be found among the Geminis. They prefer a vocation which displays their dexterity and versatility, such as public speaking, publishing, writing, and teaching. Their work is often gathering or accumulating information rather than fully completing a task.

These natives are usually easy to get along with, for they are able to adjust

themselves to any environment and adapt themselves to other people's circumstances. Their inclination to be impersonal and not take things too seriously is a help in maintaining harmony in their immediate circle of associates.

Gemini is ruled by Mercury, which governs the nervous system, as well as the concrete mind. Consequently, these people are generally rather nervous and highstrung, impatient, and sensitive to the mental atmosphere about them. This is often one of their health problems, and they should be taught to seek quiet, peaceful surroundings.

All during this solar month the planets Uranus and Pluto are in conjunction in Virgo, and are joined by Mars from May 21 to June 1. This configuration opposes Saturn in Pisces all during the solar month. Thus we see that the children born during this period will need to be trained in self-control, dependability, kindness, and a generally constructive attitude. Wisdom in eating should also be stressed in their bringing up if they are to avoid intestinal difficulties.

The Sun conjuncts Jupiter from May 21 to June 10, strongly favoring health, wealth, and happiness, there being

abundant physical vitality, along with a jovial, optimistic disposition. These natives earn the friendship universally bestowed upon them by deeds of kindness and words of sympathy, cheer, and hope. Having good judgment, dependability, and executive ability, they are well fitted to help others. Both religious and government activities appeal to them.

During the first three days of the solar month Venus conjoins Jupiter, greatly augmenting the probability of wealth, social prestige, and a happy marriage. The mind is liberal and tolerant, and there is a fondness for travel and social life in general. Musical talent is also favored.

Venus squares Mars from May 21 to June 2, sounding a warning to the parents of these children to stress high moral standards in their training. Control of both emotions and habits should be taught from early years.

During a part of this period, from May 21 to 26, Venus squares Uranus and Pluto, accentuating the need for assiduous practice in control of temper and exercise of sympathy and kindness towards others.

Some excellent mental aspects: Mercury trine Uranus, Mars, and Pluto, are in effect from May 21 to 29, giving a keen, sharp, resourceful, original, and independent mind. The ideas and ideals are lofty and progressive, as well as practical. There is a love for argument and debate and a remarkable dexterity. Success in literature, science, and the mechanical arts is strongly favored.

However, Mercury opposes Neptune from May 23 to 30, cautioning the natives to practice positive, constructive endeavor.

From May 24 to June 10, the Sun squares Uranus, added warning of the necessity for these children to be taught poise and self-control. Proper respect for conventions and authority, along with reliability, should be emphasized.

The Sun squares Mars from May 31 to June 22, indicating an abundance of

energy and the faculty of leadership, but care should be taken to see that these are directed constructively. Modesty in manner, along with courteous consideration for others, will need to be cultivated by these children.

From May 30 to June 16, the Sun squares Saturn, warning the parents of these children to see that they get plenty of fresh air and sunshine. Selflessness needs to be cultivated, as well as a joyful, optimistic attitude.

Mercury and Jupiter are in conjunction from June 4 to 10, giving a cheerful, optimistic disposition, in addition to a broad, versatile mind, capable of reasoning correctly.

From June 8 to 16, Mercury squares Mars, indicating a sharp, alert person, but quick tempered and excitable, and apt to exaggerate. Therefore these children should be taught self-control, poise, and truthfulness.

Mercury also squares Uranus from June 4 to 10, accentuating the need for careful training in poise and carefulness in speech and action.

From June 5 to 17, the Sun conjuncts Mercury, favoring the mentality and memory on the days when the orb of aspect is 3 or more degrees.

Venus sextiles Uranus from June 11 to 20, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends are attracted and there is talent for music.

The sextile of Uranus to Neptune lasts from June 14 to 22, giving a strong inclination toward the occult. Dreams and visions of a prophetic nature are probable, there is healing power, and a love for exploration of the higher realms.

From June 15 to 22, Venus trines Saturn and Neptune, indicating one who is faithful and true, just and methodical, simple of taste and of unimpeachable morality. The imagination is fertile and the emotions deep.

Mercury sextiles Uranus from June 18 to 22, giving an original, independent

(Continued on page 277)

Readings for Subscribers' Children

KRISTI A. J.

Born November 4, 1951, 4:11 A. M.

Latitude 43 N., Longitude 96 W.

Signs on the cusps of the houses: ASC, Libra 6.46; 2nd, Scorpio 3; 3rd, Sagittarius 4; 4th, Capricorn 8; 5th, Aquarius 12; 6th, Pisces 12.

Positions of the planets: Saturn, 9.47 Libra in 1st; Neptune, 20.05 Libra in 1st; Sun, 11.10 Scorpio in 3rd; Mercury, 24.21 Scorpio in 2nd; Part of Fortune, 12.12 Sagittarius in 3rd; Moon, 16.36 Capricorn in 4th; Dragon's Head, 6.30 Pisces in 5th; Jupiter, 5.22 R. Aries in 6th; Uranus, 13.54 R. Cancer in 10th; Pluto, 21.18 Leo in 11th.

Here we have a teen-ager with the Sun in the powerful, fixed-water sign Scorpio, and the solar orb sextiles the Moon in Capricorn in the 4th, as well as Mars in Virgo in the 12th, and trines Uranus in Cancer in the 10th in conjunction with the MC. There is unusual vitality and strength indicated by these configurations (physical, mental, and emotional), much innate constructive and executive ability. Good health, excellent earning capacity, faithful friends, and the esteem of her community are all favored by these planetary patterns. Kristi has a dauntless determination and courage to face the greatest odds, so that she is very apt to rise in life by virtue of her own efforts. She is not only energetic in a practical way, but is also intuitive, original, and idealistic. She will be interested in progressive movements in all phases of life, and can be used (if she permits herself to be) by the Higher Ones to "bring to our ken methods of using Nature's finer forces."

Mercury, the planet which governs the concrete mind, is also in Scorpio, giving a shrewd mind, a keen aspiration, a quick wit, and a sharp tongue. The sex-

tile of Mercury to Moon, Mars, and Venus indicates an excellent mentality, along with a retentive memory. There is practically no type of mental endeavor in which this child cannot acquit herself well, but she should try to respond as much as possible to the sextile to Venus, which gives cheerfulness, sociability, and gentleness.

The Moon in Capricorn in the 4th makes eight aspects, indicating much activity in the home, probably many changes of residence. Since the lunar orb sextiles Sun and Mercury and trines Mars and Venus, there will be a fair portion of the later home life that is pleasant and constructive, and these aspects also favor relations with the public, especially with women. However, the Moon squares Saturn and Neptune in the 1st house and opposes Uranus and the MC. Kristi is apt to be melancholy at times, to worry and make herself unhappy and gloomy, to be fearful of want in old age. Since Saturn is in conjunction with the ASC, her tendency toward timidity at times is accentuated, so that she should try to evidence in her personality the optimism and sociability which is basically a part of her nature.

This girl has a very sensitive body (Neptune in the 1st) and should be taught the wisdom of keeping herself positive, mentally and psychically, so as not to be influenced by undesirable entities in the invisible world. To become passive and despondent opens the door to these beings.

Uranus in the 10th house in conjunction with the MC gives a very erratic, unpredictable side to her vocational endeavors and relations with the public. Its sextile to Mars and trine to Sun bring out the altruistic, progressive inclinations, but the square to Saturn and Neptune and opposition to Moon sound a strong warning to practice moderation and wisdom in all vocational ac-

tivities. She could do well as a radio emcee, or dealer in antiques, etc.

STEVEN B. L.

Born November 11, 1961, 9:13 P. M.

Latitude 42 N., Longitude 122 W.

Signs on cusps of the houses: ASC, Cancer 25.37; 2nd, Leo 16; 3rd, Virgo 9; 4th, Libra 8; 5th, Scorpio 15; 6th, Sagittarius 23.

Positions of the planets: Dragon's Head, 22.38 Leo in 2nd; Uranus, 0.17 Virgo in 2nd; Pluto, 9.44 Virgo in 3rd; Part of Fortune, 13.02 Virgo in 3rd; Venus, 1.15 Scorpio in 4th; Mercury, 1.35 Scorpio in 4th; Neptune, 11.23 Scorpio in 4th; Sun, 19.35 Scorpio in 5th; Mars, 28.48 Scorpio in 5th; Moon, 7 Capricorn in 6th; Saturn, 24.54 Capricorn in 6th; Jupiter, 1.07 Aquarius in 7th.

This little boy is also a Scorpio native, and has, in addition to the Sun, the planets Venus, Mercury, Neptune, and Mars all in this fixed-water sign. Prodigious physical, mental, and emotional power is here indicated, very strong emotions, and a powerful will.

Fortunately the Sun is unafflicted, and besides the conjunction with Neptune and Mars (8 and 9 degrees, respectively), makes a sextile to Saturn and Part of Fortune, and a trine to the Cancer ASC. Some very constructive traits of character are here evidenced: method, foresight, organizing, executive, and diplomatic ability, along with the moral stamina to carry any project determined upon to a successful conclusion. Steven will be able to accomplish difficult undertakings which many others cannot handle, and will receive the esteem of his community for his ability and dependability. His health should be basically excellent, with strong powers of recuperation, and he will have a strong interest in the occult and the ability to delve therein.

Mercury in Scorpio gives a shrewd,

penetrating mind, keen aspirations, a quick wit, and sharp speech, although the sharpness will be tempered by the conjunction with Venus. Mercury also sextiles Uranus in Virgo in the 2nd and the Moon in Capricorn in the 6th, adding a strong intuition, a vivid imagination, and a retentive memory. However, Mercury squares Jupiter, so that Steven should be taught the wisdom of keeping all promises and promptly fulfilling all agreements.

Venus in Scorpio square to Jupiter in Aquarius points toward the need for stressing in this child's training a high moral standard and control of the lower emotions. However, the sextile of Venus to Moon and Uranus bring out such qualities as kindliness, sympathy, and a love for art, music, and poetry. Music would be an excellent outlet for his strong emotions—the higher type, of course.

Since all of Steven's planets except Jupiter are beneath the horizon, he will live considerably in the subjective side of life. Nevertheless, his presence will be definitely manifest in his immediate environment, and from the Moon in Capricorn will come the help of highly-placed people in gaining success for his undertakings.

The Mars element is very strong in this child's nature, and as it squares Uranus, he is apt to display a violent temper at times, as well as resentment toward authority, and a headstrong stubbornness.

With Cancer on the ASC, he has considerable sensitiveness and can be reached by means of sympathy and appreciation, but firmness in handling should also be used. He has great potential for constructive service and soul growth which his parents can help to flower by right training.

With Aries on the MC and no planets in the 10th, we look to the Sun as chief vocational indicator. As a physician, surgeon, dentist, engineer, or secret service man he could use his abilities to excellent purpose.

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.

Playwright, Teacher

Writer, Editor

ROBERT E. W.—Born August 8, 1937, 10:51 A. M. Longitude 105., Latitude 40 N. With Pluto and the Sun in the 10th house, this native will undoubtedly come before the public in his profession. The Sun is intercepted in Leo, squares and parallels Uranus in Taurus in the 7th, sextiles the Dragon's Head and Tail, and semi-sextiles Mercury, Moon, and Neptune. Here is a good deal of energy, physical, mental, and emotional, which will need determined effort for its constructive direction. Mars in Scorpio in the 2nd is quite powerful, and its trine to Saturn, Pluto, and MC indicates much vitality and good earning capacity. However, a tendency toward extravagance will require attention. The Moon, ruler of the Cancer MC, is posited in Virgo in the 11th, in conjunction with Mercury and Neptune, sextile the Part of Fortune, and trine Jupiter in Capricorn in the 4th, as well as Uranus in Taurus in the 7th, encouraging vocational success. Many friends will help this man realize his hopes, wishes, and aspirations. The grand trine of Jupiter with Uranus and the three planets: Mercury, Moon, and Neptune, should be a source of great spiritual strength and understanding to him, and since Jupiter and Neptune rule the 5th house, he should find it easy to publish whatever he may write. He has considerable literary ability, with a flair for the unusual. Jupiter in the 10th house sign sends a benefic ray upon vocational activities, also. As a writer (of plays, in particular), speaker, political leader, or teacher, this native can use his natural talents in very beneficial service.

SYLVIA D.—Born August 17, 1945, 10:30 P. M. Longitude 16 E., Latitude 48 N. With the exception of the Moon, all the planets in this chart are below the horizon, indicating a largely subjective life, which can be productive of much soul growth. The Sun is in the fixed-fire sign Leo in the 4th house, conjunct (5 degrees) Mercury, trine (9 degrees) the Moon in Sagittarius in the 7th, and trine Uranus and Mars in Gemini in the 1st. This gives a great deal of energy, determination, and resourcefulness which aid a long life of usefulness—particularly in the home. However, the Moon opposes Mars and Uranus, which indicates a personality that is apt to be impulsive and erratic. Mercury in the last degree of Leo makes no aspect except the 5-degree conjunction with the Sun, but this aspect gives a bright mind and a good memory. Gemini on the ASC suggests literary inclinations, and the sextile of Uranus and Mars to the Sun gives a quick, intuitive mind, a colorful thinkograph. With Mercury and Jupiter in the 5th, there are good indications of publishing what one writes. Children are also favored, and this native could be an excellent mother and homemaker. Since the sign Aquarius covers the tenth house, we look primarily to Uranus for definite vocational interest, and to Saturn secondarily. Writing and clerical work should appeal to this native, but any vocational work she may do will be apt to have an unusual facet to it. She could never be satisfied with a commonplace vocation. She has mechanical skill and might even invent some new mechanical or electrical gadget.

Daily Thought and Guide

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

TUESDAY—June 1

All duties well performed and mind and heart rightly occupied will make this a good day. "Better keep yourself clean and bright; you are the window through which you must see the world."
—*G. B. Shaw.*

WEDNESDAY—June 2

Neptune is raising our vibrations today and with the help of other good aspects we should have a time of good vital experience.

THURSDAY—June 3

On this Jupiter day with mixed rays we have the opportunity to learn some needed lessons. Let us then be up and doing. "All things work together for good to him who walks uprightly."

FRIDAY—June 4

Today again much good can be done by strict attention to our work. "Walk boldly and wisely—there is a hand above that will help thee on."

SATURDAY—June 5

On this Saturn day we may grow weary but we keep cheerful in the knowledge that "Underneath are the everlasting arms."

SUNDAY—June 6

Today we seek the inner communion which makes us realize our oneness with our Creator. Let us relax and know that "Love is the fulfilling of the law."

MONDAY—June 7

Conflicting rays may seem to make achievement difficult today. But we can say with the Psalmist: "Thy rod and thy staff they comfort me."

TUESDAY—June 8

Problems are bound to arise but strength and wisdom to solve them will also be forthcoming. Let us do our best and work diligently and constructively and we will profit by the experience.

WEDNESDAY—June 9

If we turn our thoughts within today we may find helpful answers to our serious questions. The planet Neptune is strong and we should be able to trust our intuition.

THURSDAY—June 10

Mixed aspects make this day a busy one. If we succeed to help those who are in need, it will be our opportunity to make the world a better place for those in trouble.

FRIDAY—June 11

Again many aspects make this day an interesting one. "The best is not to be explained in words. The spirit in which we act is the chief matter."
—*Goethe.*

SATURDAY—June 12

Today may be well used for the refreshment of body, mind, and spirit, after winding up the busy doings of the week. "Rest in the Lord and wait patiently for Him."
—*Psalm 37.*

SUNDAY—June 13

Today it will be well to attend the church of our choice with firm trust in God our Creator. Then may we say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

MONDAY—June 14

Conditions may seem to be conflicting today. We should therefore take care and act with caution in our daily affairs doing our part with work and prayer.

TUESDAY—June 15

Let us not overdo on this active Mars day. Our imagination and intuition should be alive today. Be careful in daily activities.

WEDNESDAY—June 16

On this fine Mercury day we may have some glimpses of the higher regions if we vibrate to the Neptune ray. There will also be some help for all practical pursuits.

THURSDAY—June 17

This should be a happy, blessed day, a fine time to enjoy great music and art. In the words of the poet Longfellow: "Music is the universal language of mankind."

FRIDAY—June 18

Mixed vibrations bring much chance for action, and action brings needed experience. It is advisable today to control our temper.

SATURDAY—June 19

The lunar and solar rays are harmonious today, making constructive work easy. But let us be careful of our speech and remember that: "A soft answer turneth away wrath." — *Proverbs* 15.

SUNDAY—June 20

The planets unite in making this a blessed day of the Lord, when we may gain wisdom and understanding. Let us be conscious that "God is Love, that love surrounds us."

MONDAY—June 21

Many fine aspects make a way for new things to open up, especially in mental and artistic endeavors. "There's music in all things, if men had ears; their earth is but an echo of the spheres." — *Byron*.

TUESDAY—June 22

This is a fine day for planning new things. "There is a tide in the affairs of men." May we use it for the good of all.

WEDNESDAY—June 23

Mixed rays show much action and reaction. "Work and pray" is still as effective today as it was in Bible times. Let us do all to the glory of God.

THURSDAY—June 24

Our minds will be keen and active. Good aspects of Neptune will make us capable of reflecting the splendours of high heaven.

FRIDAY—June 25

"Our humanity were a poor thing but for the divinity that stirs within us. — *Bacon*. So let us follow the commandment of Christ: "Love ye one another."

SATURDAY—June 26

The planets help in many ways today. It should be a happy time for finishing what has been left undone, and then take time for rest and recreation.

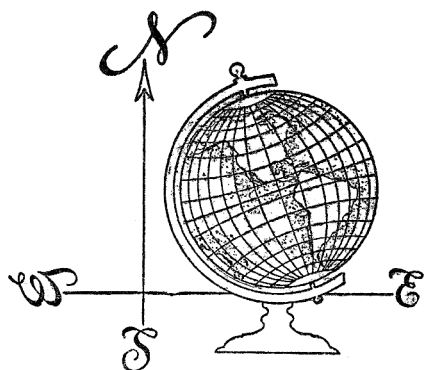
SUNDAY—June 27

On this quiet Sunday let us enjoy prayer, music, and good books. "They never sought in vain that sought the Lord aright." — *Burns*.

MONDAY—June 28

Today it will be well for us to be still and look within for guidance and to try to know the will of our heavenly Father. "Straight is the gate and narrow is the way which leadeth unto life." — *Matt. 7.14*.

(Continued on page 289)



MONTHLY

News
INTERPRETED

Life on Venus and Mars

Scientists at Johns Hopkins University believe that conditions are favorable for life on Venus. They cite balloon observations that the clouds covering Venus are made up of ice and the air above the clouds has water vapor. Where there's water, they contend, some of it must be broken up into hydrogen and oxygen. An atmosphere with water vapor and oxygen would constitute an excellent environment for the development of life. They discount findings of the Mariner Venus probe that indicated the temperature of Venus is 800 degrees, far too hot for life. Mariner, they say, may have been measuring lightning in the planet's turbulent atmosphere.

—*Science Digest*, Feb., 1965

The doorway to space stands ajar for mankind to go through to other worlds, but much remains to be learned before the first journey is undertaken. Occult science teaches that the humanity of the planets of our solar system are part of the same life wave, which includes Earth humanity. However, all members of this life wave did not progress at the same rate, and so some sections of it are already "beyond matter," immortals, having control over natural conditions which permits them to travel to other parts of the universe—Earth among others—both in machines and without them. Some planets, therefore, and these the most advanced, might at first seem "dead" planets to investigators, until they learn to recognize the human from the non-human life elements on them and to see human life forms which might be able to ren-

der themselves invisible until they chose to let themselves be seen.

Even today, upon our own planet, human beings have been known to conquer the elements in remarkable ways: to "fire walk;" to go into cataleptic states and be buried for days or weeks, coming up out of the earth alive at the end of that time; to levitate; to be immune to pain; to restore burned or dead tissues of the body through spiritual healing alone;—and if a few of our own humanity on Earth can do these things it is reasonable to suppose that a more advanced humanity on another planet might be able to live, as human beings in man-like forms, on a planet whose physical conditions would be hazardous to the average man on Earth. It may be that there is a "Science of Miracles."

Many astronomers still believe that there could be life on Mars similar to our own, and one has said that the so-called "canals" look like maps of railroad lines which we build here on earth, showing none of the characteristics which they would show if they were mere natural or elemental phenomena.

A few years ago Wells Webb, a research chemist of the University of California, did not hesitate to declare without hedging that he thought the canals of Mars were made by intelligent beings. "Geometric networks in unintelligent nature are characterized by rays that emerge in triplets from points," he said. "In the web of a spider—a creature with a low order of

intelligence—most of the rays emerge in quadruplets. In networks designed by a high order of intelligence many points of the pattern have at least four rays—and usually more than four. So it is on Mars.” Mr. Webb said further that railroad networks of Ohio and Iowa were strikingly similar to what the astronomer can see of the canals on Mars.

Where Girls Are Inconvenient

The judgment that ministers should be men led America’s early universities, which were essentially seminaries, to refuse admission to girls. Coeducation did not start until 1837, when Oberlin let some women in. By the turn of the century, Columbia’s President Nicholas Murray Butler thought the battle for coeducation had been fought and won: “The American people have settled the matter. Why discuss it further?”

Yet discuss it further is just what the student daily at all-male Princeton has lately been trying to do. “Coeducation is the solution for Princeton’s social illness,” argues the *Daily Princetonian*. Last week the paper got a chilly reply—no—from President Robert F. Goheen. Letting girls into the university, he said, might “solve some problems, but it would create others.”

In point of fact, girls do attend Princeton; ten of them are enrolled in undergraduate language courses and live off-campus in a house with an unlisted phone. This 320-to-1 boy-girl ratio only goes to stress that Princeton is the nation’s most conspicuous holdout against women. The objection is no longer theological, or even philosophical. It’s just that Princeton considers girls so terribly inconvenient. The university is committed to hold down enrollment to about the present level of 3,000. To let in girls would mean driving out boys—and already four well-qualified boys are turned away for every one admitted.

At least some students at coed Duke University share Goheen’s doubts. In a letter to the *Daily Princetonian*, three disillusioned Duke males cited “the facts: Females having the required intellectual aptitudes to compete successfully in your classrooms will not exactly measure up to the dreams you entertain while reading *Playboy*.” The number of girls admitted to Princeton would necessarily be only a fraction of the male enrollment, they pointed out, so competition for their favors would make the males feel as though they

were “trying to get into a free exhibit at the New York World’s Fair.”

Yale College stands with Princeton—for reasons best expressed by the late President A. Whitney Griswold who remarked that the school might consider coeducation if it had 50 million to spare. On the other hand, Yale’s graduate schools enroll 800 women. Harvard has long since gone coed and likes it. “Women are people, and they’re here to stay,” says Harvard College Dean John Monro. Harvard began admitting Radcliffe girls to its classes during World War II, eventually abolished separate courses. Since coeducation came gradually, it did not require any major policy changes. Coeducation, says Monro, “proved to be a pleasant, civilized way to do things. My message to Yale and Princeton, when they are ready, is “Come on in, the water’s fine.”

—*Time*, Feb. 19, 1965

The advancement of the condition of women throughout the Western World had been making rapid progress following the first World War. Women were given the vote, and universities opened their doors to them. Numbers of jobs and professional careers also became available to girls. No one foresaw a setback.

But in the 1930s came the Great Depression; and in every social cataclysm, whether it be in the form of warfare or economic disorganization, it is proverbially true that “civilization dies at the top” first, like a tree. It is the highly specialized cultural activities that are the first to go. The primitive necessities of life demand precedence. Under such circumstances, life is reduced to its basic pattern of man, woman, and child against the world. Many a family in the Great Depression had to renounce all luxuries, such as freedom for women and the higher learning, and work for whatever small wages they could get merely to stay alive. The girl married early and immediately began to rear a family, although birth control was practiced and the birth rate fell over the nation at large.

The result of an entire generation of girls thus prematurely married, without adequate education, resulted in American and English society receiving

a severe cultural setback. We have seen young wives taking any menial work they can get in order to put their equally young husbands through school, agreeing cheerfully that they, being merely wives and mothers, did not "need" to be educated!

Gone was the "learned Lady" of even the nineteenth century. Movies glorified, and still glorify, the ignorant sexy girl, who exists for nothing but to breed like an animal. Even the sugary romantics of the early 1900s has disappeared, along with the "comradeship of equals" which characterized the revolutionary '20s.

There was indeed something to be said for the romantic literature which the 1920s succeeded in displacing at long last. It had placed the relationship of the sexes on a chivalrous and poetic basis, and while most couples were unable to continue living on that exalted imaginative plane, still, they were for a moment touched by a kind of glory.

Today, as a result of the fact that Russia is educating its girls and women far beyond anything that is being done in the rest of the world, the girls elsewhere are beginning to demand some sort of recognition, as their grandmothers did in the beginning of this century. That early demand got women the vote; the current wave of protest among young women will surely force open the gates of the professions, which are still virtually closed to them. Surely it is natural that women should be physicians, as well as nurses; the criticisms we read of women doctors in Russia are not of the doctors as women but simply of the entire profession in Russia, which is supposedly inferior to our own. As the medical profession is turned over to women, the space projects in Russia proceed apace in the hands of men; but here, too, an error is obvious in the estimates made of masculine versus feminine abilities.

It is time for a New Feminism in the world!

CHILDREN OF GEMINI

(Continued from page 269)

dent, and intuitive mind. This is the hall-mark of the pioneer in thought and invention, the ideals and ideas being lofty and progressive. Literary and scientific pursuits are favored and many friends are attracted.

BIRTH AND EARLY LIFE OF JESUS

(Continued from page 262)

alted in Libra. Saturn is the tempter or tester; Libra the trial or balance gate.

5. Teaching in the Temple: Mercury exalted in Virgo. The Temple is the body; Virgo is chastity; Mercury the wisdom attained only through purity.

6. Baptism: Jupiter exalted in Cancer. Cancer is the door of heaven and the passwords for entrance are love, unity, and fellowship. Baptism by water is symbolical of baptism by spirit.

7. Temptation: Uranus exalted in Scorpio.

8. Transfiguration: The power of generation misused leads to degeneration; rightly used to regeneration. This is the most powerful of the exaltations in man's present development.

9. Gethsemane: Venus exalted in Pisces. Sorrow through the love life on the personal plane becomes joy through the impersonal life.

10. Crucifixion: Every Ego knows the Garden and Golgotha through the love life. It is through sorrow that passion becomes compassion and the love for one the love for the many.

11. Resurrection: Sun exalted in Aries. Lifting the spinal spirit fire to the head helps to build the celestial body in which man is resurrected from the tomb of the flesh.

12. Ascension: Neptune exalted in Cancer. The divinity of the Christ within man which raises him to the high superphysical realms where the Spirit may enter the many mansions prepared by the Christ.

(To be continued)

Readers' QUESTIONS

Experiences Between Earth Lives

Question:

What is the nature of the experiences a human Spirit undergoes in the invisible worlds between Earth lives? And what determines the rapidity with which an Ego returns to Earth life?

Answer:

After the silver cord is broken and the panoramic retrospection completed, the Ego passes into Purgatory, the three lower regions of the Desire World. There he stays approximately one-third of the length of the Earth life, suffering for his wrong-doings and being purged of his gross desires. However, the length of this stay is modified by the extent to which the Ego clings to "the desires connected with earth life . . . According to the intensity of our desires will be the time and suffering entailed in their expurgation . . . There are persons who remain in the Desire World much longer than their term of physical life. Others, again, who have led lives with few gross desires, pass through in a much shorter period." (Earthbound Spirits remain in Purgatory for fifty, sixty, or seventy-five years, and in some cases for centuries.)

In the Borderland (the Fourth Region of the Desire World—between Purgatory and the First Heaven) are found "people who are honest and upright; who wronged no one, but were deeply immersed in business and thought nothing of the higher life. For

them the Desire World is a state of the most indescribable monotony . . . They are generally beyond the reach of any help whatever and suffer much longer than almost anyone else."

In the First Heaven (the three higher regions of the Desire World, to which the discarnate Ego goes next) the purified Spirit incorporates in the seed atom of the Desire Body the results of its sufferings. It "assimilates all the good contained in the past life as it lives it over again . . . This heaven is also a place of progression for all who have been studious, artistic, or altruistic. The student and the philosopher have instant access to all the libraries of the world. The painter has endless delight in the ever-changing color combinations . . . " Furthermore, "Our life in the First Heaven is always blessed and filled by the presence of those we love. If they are not in the spirit world and thus not actually present, their images will be; and it must not be thought that these are pure illusion, for they are en-souled by the love and the friendship sent out by the absent ones toward the person of whose heaven life they are a part." However, "The man who had lived a low life of sense-gratification . . . would rapidly and unconsciously pass through the First Heaven because he had done no good."

In the Second Heaven the Ego "dwells for centuries, assimilating the fruit of the last Earth life and preparing the earthly conditions which will be best suited for his next step in progress . . . He is also actively engaged in learning how to build a body which shall afford a better means of expression . . . The more a man advances

and the more he works on his vehicles, thus making them immortal, the more power he has to build for a new life." If the person is one who has lived a low life of sense-gratification, "his destructiveness would render his life in the Second Heaven almost unconscious."

"Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step toward perfection; having also learned by work on the bodies of others, to build a suitable body through which to express himself in the Physical World, and having at last resolved the mind into the essence which builds the three-fold Spirit, the naked individual Spirit ascends into the higher region of the World of Thought—the Third Heaven. Here, by the ineffable harmony of this higher world, it is strengthened for its next dip into matter . . . Most of us are incapable of thinking abstractly and therefore we lack consciousness in the Third Heaven . . . The great majority of people are not yet past the stage where they properly progress along what is called 'practical lines,' and for them the Third Heaven is simply a waiting place where they are unconscious, as in sleep, until the time is ripe for a new birth. The man who had lived a low life of sense-gratification . . . could have absolutely no existence in the Third Heaven, where the advanced Egos evolve *original ideas* which later manifest as a genius in Earth life. Hence such a backward Ego would remain asleep until the time for a new birth would awaken it to another day in Life's school, another chance of improvement."

Now in reply to the second part of your question: The general rule for the return of Egos to Earth life every one thousand years is based upon the fact that this gives "people a chance of being embodied once as a man and once as a woman while the Sun is passing through each sign of the zodiac by precession, which takes 2,100 years. This

is done because the lessons during that period are so many and so different that they cannot all be effectively learned in the same sexual type of body. Experiences are very different from the standpoint of a man and that of a woman. But this law is like all other laws of Nature, it is not blind. It is under the dominion of four great Beings called the Recording Angels, and they have to do with all the details of human evolution. They see that everyone gets a chance to obtain as much experience as he or she can stand. If it is necessary for a person to remain the whole one thousand years in the invisible worlds, he remains. If not, he comes back sooner. Some people come back within a few hundred years because they have evolved to the point where they learn quickly. People who 'live the life' (of kindness and helpfulness) as Probationers, who have assimilated their life experiences before they leave here and are already doing a good deal of work in the invisible worlds, will not need to spend such a long time on the other side. They have put themselves definitely on the side of the laws of God and greater opportunities for evolution by service."

It would seem that the key to our rapidity of returning to Earth life is our ability to "learn quickly" the lessons in helpfulness, kindness, cooperation, and brotherhood which are required for the full flowering of the Spirit. The more ardently we devote ourselves to unfolding through helpful service to others all the latent faculties within us, the more quickly are we "promoted" into another field of service. For most people at the present time the field of service is here on the earth, but there comes a time when one may choose for himself whether he serves here in a physical body or from the invisible world. Some there are who have passed through both the Lesser and the Greater Mysteries and are now preparing human evolution for the Jupiter Period.



My Experience with Arthritis

ERNEST HECKLER, N. D.

MAX HEINDEL once said: "When a doctor treats himself he has a fool for a patient," for he either over estimates or under estimates his case.

I didn't try to doctor myself, but had the best doctors money can secure—medical, osteopathic, and chiropractic. I took all kinds of naturopathic treatments and visited hot springs for mineral and sulphur-mud baths, but I experienced only temporary relief. It all helped, of course, but in the last analysis what I did for myself counted most. It takes years to lay the foundation for arthritis and it is apt to take many more years to get rid of it—if one ever does.

When the so-called "wonder drugs" cortisone and ACTH (and its derivatives) first appeared on the market, arthritic sufferers were given new hope, and many, indeed, got an amazing lift. However, to our disappointment we learned that the minute we discontinued the use of the drugs, the pain, stiffness, and swelling came right back, in some cases worse than before. Why? The answer is simple: the cause hadn't been removed.

With all the "wonder drugs" at our disposal, we learn that there are today more than 12,000 people in this country alone suffering from this crippling disease, 90 to 95% from the most common form (called osteo-arthritis), while 5 to

10% are victims of the deforming, probably infectious, rheumatoid type of arthritis. To be sure, many more thousands are laying the foundation for their future arthritis at this very moment by their way of living.

While medical scientists are hard at work to find a germ or virus as the cause for arthritis, a number of prominent medical and osteopathic physicians proclaim arthritis to be the result of a faulty metabolism, which must be corrected. The following widely known doctors: Bernard Aschner, M. D., former chief of the outpatient department of arthritis at Stuyvesant Polyclinic and Lebanon Hospitals. New York, in his book: *Arthritis Can Be Cured* (The Julian Press, Inc., N. Y.); D. C. Jarvis, M. D., who has become a legend through his best-seller, *Folk Medicine*, and only recently came up with another fascinaing book, *Arthritis and Folk Medicine*; Max Warmbrand, N. D., D. O., in his book *Arthritic Sufferers Can Get Well*, published by The American Health Educational Foundation, N. J., have found that, as Dr. Aschner describes it, "... irritant, metabolic waste products, such as uric acid, may develop in the system and cause pain, swelling, and stiffness. If the waste product settles in the joints, the disease is called arthritis; if they accumulate in the nerves, the afflic-

tion is known as neuritis or neuralgia; if they attack the soft part of the body, the patient is suffering from rheumatism;" "Actually, the process is one and the same and responds very well to the same kind of treatment, the best of which is elimination of those irritant metabolic waste products, which can be accomplished in two ways; first through the skin, the outer surface, and second, through the bowels, the inner surface."

I fully agree with these doctors, and go a step farther, believing that there was in the beginning of the arthritis a state of impairment, brought about by enervating habits which interfered with the normal elimination of waste material from the system. The fact that germs or viruses are found to be participants in disease does not prove the germs or viruses to be the cause of it; it could be the effect rather than the cause.

Propos of Dr. Aschner's method of elimination of waste matter through the skin, perhaps you have heard the story of the beekeeper who suffered from arthritis in his hands and arms. One day he was stung on his hands and arms by a swarm of bees. When he recovered from the bee stings, he found to his surprise that his arthritic pain had disappeared. Enterprising as he was, the beekeeper invented a little gadget: a set of needles in a circular cushion attached to a spring housed in a wooden handle, so it could be used to prick the skin over the afflicted area of an arthritis sufferer. With it went a preparation containing formic acid, which the bee sting contains. The sufferer was advised to rub it into the pricked skin to produce an artificial rash, thereby imitating the beesting and hoping thus to eliminate waste matter from the system.

Some doctors use instead the Spanish Fly Plaster (catharides) over the painful area, producing large blisters. These are drained (the liquid being a yellowish serum), thus ridding the body of metabolic waste matter, and nearly al-

ways bringing relief to the suffering person, making for better mobility of the afflicted and treated part of the body.

Dr. Jarvis, as told in his book *Arthritis and Folk Medicine*, has "found arthritis to be a disturbed metabolism, due to a deficiency of hydrochloric acid in the stomach." Minerals from food, he contends, are not taken care of but are precipitated in joints and muscular tissues. To prevent this precipitation of minerals and return them to solution, he recommends the use of vinegar in water at meal times as the best answer. He got his idea from practising on chickens. He discovered that the flesh of chickens which were drinking vinegar in their water was much softer and made better eating. In his book the doctor describes the arthritic person as an over-active, over-energetic individual, "running on too high a gear." (Not that the doctor meant to say that this over-activity contributes to the cause of arthritis, however.)

I had the opportunity to look a little deeper into the past of some of those "over-active" arthritics and found they like myself, had gone through periods of malnutrition on account of economical stress and/or through periods of dissipation of some sort, thereby enervating their nervous systems and undermining their vitality. I am satisfied that the foundation for the future arthritis was laid right then. The Great Teacher indicated the Law of Cause and Effect when he admonished: "*Go, and sin no more!*"

In my own case, laboratory tests, though not revealing the sins of my past, found no deficiency of hydrochloric acid in the stomach, but for "good measure I tried Dr. Jarvis' method. Disliking the taste and smell of vinegar, I started cautiously with only one teaspoonful of vinegar instead of the two teaspoonsfuls the doctor prescribes. However, I soon got used to the vinegar, sipping two teaspoonfuls

of it with two teaspoons of honey in a glass of distilled water at every meal, or sometimes after the meal. Instead of the Lugol solution of iodine, which the doctor recommends, I took kelp tablets three times a day.

Today, after years of struggle, dogged determination, and persistence, I am actually rid of all stiffness, swelling, and pain, and also of a long standing neuritis in my hands, which my doctors diagnosed as "poor circulation"—and that at my age of seventy-seven. Now I am asking myself: "What brought the change?" I am sure it wasn't the use of any single specific remedy, such as special foods, "wonder drugs," cod-liver oil, or vinegar and honey, but a combination of things done and not done. As Dr. Joseph Kaplowe, M. D., expresses it in his introduction to Dr. Warmbrand's book, *Arthritis Sufferers Can Be Well*; "... a method which embraces a *new way of life*, by which there is brought into play the natural healing power inherent in the living organism."

I am satisfied that there is no one special diet for all arthritics. Natural, unadulterated, and unprocessed foods and Nature's remedies are the best. There are, however, two important factors to be considered as to what an arthritic should *not* eat and how he should eat to his best advantage.

The first factor deals with the fact that since there is an impairment of elimination, waste matter is stored up in the joints and tissues of the body, leading to calcification by lime salts. It is only common sense that the arthritic person should never overeat. It is better to have three small meals a day than two big ones. This is especially true for those who have gone through malnutrition over a long period of time. Animal protein should be replaced with vegetarian foods, such as soybeans, avocados, cottage cheese, and "protose," "nuttose," etc.

The following are but suggestions. Your likes and dislikes should be con-

sidered and the season of the year will have a bearing on the selection of foods. In change there is often salvation.

The first thing in the morning, sip a glass of hot distilled water containing a teaspoon of honey and a slice of lemon. This tends to sweeten the stomach and help peristalsis. For breakfast, have a dish of fresh, stewed, or sundried fruits, soaked overnight, such as figs, peaches, or apricots, with a little honey, and a dish of apple sauce sprinkled with a handful of shredded coconut. No coffee. If a warm drink is desired, a glass of milk and hot water, or a herbal tea may be taken. Two teaspoons of vinegar with two teaspoons of honey in a glass of cool distilled water should be sipped with or after the meal.

For the noon meal, a combination salad of raw vegetables: green lettuce (Romaine is probably best), cabbage, carrots, celery, tomatoes, red beets, green beans, etc., with cottage cheese, soybeans, avocado, or protose; only one protein at a time. For a dressing on the salad use yoghurt. No bread; sip the vinegar drink.

For the evening meal, two kinds of steamed or baked vegetables, baked potato, cottage cheese. Drink sour milk if you can get raw milk. Sip the vinegar drink if you have no sour milk.

Before retiring one may eat an apple, with a few nuts and sundried raisins. Simplicity should be the keynote for food combinations. Be careful not to combine vegetable starches with fruit sugars, as it causes flatulence and discomfort. But *never eat unless you are hungry*, and if you live a sedentary life, take a good walk before meals. The following vitamins are suggested, one tablet with each meal: Brewer's Yeast, the natural B complex protein; Acerola, the natural Vitamin C with the bio-flavenoid complex, and natural Iodine kelpettes, made from sea kelp and sea lettuce. After the meal take a nap or rest. Arthritics need lots of rest.

The second factor involves hyperacidity. Since analysis of the waste products

found in the tissues and joints of arthritics reveals hyperacidity, it is important that the food eaten be dominantly alkaline. All foods are composed of acid and alkaline elements, but some have more of the acid, while others have more of the alkaline elements. Practically all meats are acid-forming, as are most nuts except coconuts, beachnuts, chestnuts, and acorns. All vegetables, with few exceptions, are acid-forming. Potatoes are on the alkaline side, but most of the alkalinity is in the jacket. All cereals and fats are also acid-forming. Milk has an alkaline surplus, but is best diluted with water for an arthritic.

It is highly important for arthritics to take corrective *exercises*. From my experience, it is the most effective way of breaking up the crystallization in the stiffened, calcified joints.* If exercising is too painful, make your first attempts in a tub of warm water saturated with Epsom Salts.

If you are one of those "over-energetic" arthritics, learn to do things with the least exertion and without tension. Study and master the art of relaxation.*

However, the rheumatoid arthritic (in the acute stage) needs absolute rest, and is best taken care of in a hospital where a physician can splint the affected joints to avoid deformity or ankylosis. Only after the acute stage is over can the joints be fully moved, and this is best done by a trained nurse or a physio-therapist under medical direction.

Frequent *short fasts* (one or two but not more than three days) on plenty of distilled water can greatly aid in the process of elimination. Or if you find it easier, you may abstain from all solid food and drink lots of buttermilk or grapejuice.

Normal skin function is very important to health, and especially for the arthritic. Bath water should be com-

fortably warm but never hot. A brisk rub of the entire body with a Turkish towel or mitten in the early morning and a brief exposure of the body to air and the early morning sun is very beneficial. Avoid sunbathing in the hot sun. Epsom Salts baths for the painful areas are often helpful.

Now, a few words on constipation. Since it contributes to arthritis so very much, it is useless to fight the latter unless the former is corrected. Purgatives do not cure a sluggish bowel. In the majority of cases chronic constipation is due principally to wrong eating—not enough living foods are taken. Other contributing factors are lack of exercise and inhibition. Regular habits of movement should be encouraged by regular efforts. Train but do not strain. Gentle massage of the abdomen, as well as exercise, will help. Keep training; sooner or later your efforts will be rewarded.

Colonic irrigation or high enemas may be necessary at the beginning of treatment. These remove hard incrustations from the walls of the colon and are best taken on days when no solid food is eaten.

"Seek and ye shall find." Do your part well, and then ask for invisible help through earnest, sincere prayers and high spiritual aspirations.

ROSICRUCIAN PRINCIPLES

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

*See April, 1963, issue of *Rays from the Rose Cross*: "How to Keep Fit After 65."

See April, 1965, issue of *Rays from the Rose Cross*: "You, too, Can Relax."

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

Pennsylvania—My good news is the improvement in my throat and chest. The arthritis in my left hand is very much improved. My faith also! Thank you, dear friends, and God bless you!

California—I am so happy to report that my progress this past week has been remarkable. Am much stronger and my cough has almost entirely ceased.

Massachusetts—Thank you for your loving interest in my development, and for the work of the Invisible Helpers along down the whole left side. The muscles and bones of both feet are coming into line and my whole body feels better and more coordinated. I try faithfully to follow your health rules to the letter. Please continue your help.

Colorado—Thank you ever so much for your letter and your helpful advice. I am following your diet suggestions and find them truly helpful. You are so right about the right-minded attitudes. Numerous factors have been helpful to change my mental attitude, and this, I realize, is what was needed. "Be ye transformed by the renewing of your mind." How true! Your loving patience and prayers are heartfully appreciated. The love of the Invisible Helpers has been plainly felt on numerous occasions, and we praise God for His infinite mercies and love. Truly, God works in mysterious ways His wonders to perform.

Florida—We are enjoying the beautiful Florida weather. We brought our juicer with us and use it every day. It is not so easy to stick to a regime but we are doing it. I feel wonderful—sinus is almost perfect, but prostate gives some trouble yet. I have no constipation. My digestion seems perfect.

England—I am receiving great benefit from my association with The Fellowship. My health has improved remarkably through a more correct diet; my whole outlook on life is different, and with purpose I now press forward. Many thanks and God bless you all.



Power of Music to Heal

THE INCREASING development of the potentialities of music in harmonizing the "organic rhythms" of the human being, resulting in better physical and mental health, higher moral standards, and a greater total of accomplishment, is a significant manifestation of the trend leading us into the approaching Aquarian Age of higher standards of living in all facets of life.

However, the mysterious power of music on the human organism can be understood fully only if one first comprehends that *orderly, rhythmic sound* is the builder of all that is, as St. John says in the first verses of his Gospel: "In the beginning was the Word . . . and without it was not anything made that was made." Also the Word was made flesh. So we see that every human being was created by the power of sound, and furthermore, each has a "keynote," which establishes his basic vibratory rate and determines the type of music to which it will respond.

Max Heindel states: "Thus, seeing that the terrestrial organism which each of us inhabits is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease are produced in the first place by spiritual inharmony within. It is further evident that if we can obtain accurate knowledge concerning the direct cause of the inharmony and remedy

it, the physical manifestation of disease will shortly disappear."

Coming to the crux of the service which music performs for us: it invites—even urges—the indwelling Spirit to recognize its divine source and potentialities. The highest type of music speaks the language of the spiritual realms and awakens in the Ego its dormant realization of its high heritage and destination. This urge leads to living consciously in accord with God's laws, thus unfolding the innate spiritual powers, and overcoming disease and so-called death.

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

May	5—11—18—25
June	1—7—14—22—28

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

For though the angel Lucifer hath fallen
 far and farther,
 He hath seen on Light's horizon his
 throne and his domain;
 He will scale the walls of heaven where the
 star flowers climb and sparkle,
 And in his crown the emerald shall blaze
 at dawn again.

DAILY THOUGHT AND GUIDE

(Continued from page 274)

TUESDAY—June 30

June leaves us with joyful vibrations, the aspects are active and helpful. Let us use these to good purpose, in the words of Emerson: "The one thing in the world of value is the active soul."

CORRECTION: In the May issue of the *Rays*, page 200, left column, 15th line from bottom, the word "Guy" should be "Hugh." Line 11th from bottom should read: "Templars in the next century, 1312-133 . . ."

DEALERS

(Continued from page 288)

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 2025 Central Ave.
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(Continued on page 287)

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