

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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The Process of Evolution

*Evolution As Shown in the
Zodiac*

*Skin Color and Races of the
Future*

Heredity and Disease

* * * * *

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AUGUST 1965

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The Rosicrucian Cosmo- Conception

By Max Heindel

*Initiate-Messenger of the Brothers
of the Rose Cross*

The PATH OF PROGRESS is the PATH OF TRUTH

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57 pages Topical, 95 pages Alphabetical Index. Illustrated

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The Rosicrucian Fellowship Magazine Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

August

1965

VOLUME 57

No. 8



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Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24, 1912, Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address All correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, U.S.A.

Biography of Max Heindel

Part VII

"I saw our Headquarters and a string of people coming from all quarters of the world to receive the Teaching. I saw them issuing thence to bring balm to afflicted ones near and far. While here in this world it is necessary to investigate in order to find out about anything. There the voice of each archetype brings with it, as it strikes the spiritual consciousness, a knowledge of what that archetype represents. Thus there came to me that night an understanding which is far beyond my words to express, for the world in which we live is based upon the principle of time, but in the high realm of the archetypes all is an eternal *Now*."

It is indicated in the above quotation that Max Heindel was able by the help of the Teacher to function in the fourth division of the Region of Concrete Thought, where the archetypes are found. This can be accomplished only after passing through the fourth Initiation, or fourth degree, which corresponds to the first half of the Earth Period. Only after passing through the third stratum of the Earth can a man function in the fourth division of the Region of Concrete Thought.

During his instruction by the Brothers of the Rose Cross in regard to carrying forward the New Age Teachings to humanity, Max Heindel was told that a part of the work would be healing, in conformity with the second part of the injunction of Christ Jesus to His disciples to "preach the Gospel, and heal the sick." This system of healing evolved by the Elder Brothers, Max Heindel wrote, "combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple." He later described the healing method as follows:

"Our method of healing is not altogether a spiritual matter. We use physical means wherever it is possible. There are times even when we send our patients to a doctor in order that they may obtain quick relief from him by a certain treatment which we cannot give as promptly by other methods. Also, the diet of patients receives careful attention, for naturally, as the body is built up of physical substances, we are giving medicine by using the right food. But in addition, healing is carried on by the Elder Brothers through a band of Invisible Helpers whom they are instructing.

"These Invisible Helpers are Probationers who during the daytime live a worthy life of helpfulness and thereby fit themselves or earn for themselves the privileges of being helpful through the instrumentality of the Elder Brothers at night."

(Continued)

THE *Mystic* ... LIGHT



The Process of Evolution

Compiled from Max Heindel's writings by Lewellyn Lissak

A PPLIED knowledge is the salvation for ignorance. Even the wisest among us have much to learn and no one has, as yet, attained perfection; nor can one attain perfection in one short life. We observe everywhere in Nature that slow, persistent unfolding makes for higher development of everything. The more we know of the working methods of Nature, the visible symbol of the invisible God, the better able we shall be to take advantage of the opportunities it offers for growth and power—for emancipation from bondage, and the elevation to self-mastery. This process is Evolution.

At the beginning of his evolution man consisted only of Spirit and body; he was soulless. But since then each life lived on Earth in the great school of experience has made him more and more soulful according to the use he has made of the opportunities and the lessons he has learned from them. This is shown in the different gradations between the savage and the saint, which we see all around us. All races are products of evolution, the only object of which is final perfection. The highest expression in one life becomes the lowest expression in the next life, and thus we gradually climb the ladder of evolution toward Divinity. Humanity as a whole is slowly progressing upon this path and thus

slowly attaining higher states of consciousness.

One of the chief characteristics of evolution lies in the fact that it manifests in alternating periods of activity and rest. The busy summer is followed by the rest and inactivity of winter, and each season is a little farther progressed along the pathway of time. The busy day alternates with the quiet of night. The ebb of the ocean is succeeded by the flood-tide.

Thus, as all other things move in cycles, the life that expresses itself here upon Earth for a few years is not to be thought of as ended when death comes. The birth of this body is infinitely far from our beginning, and death, infinitely far from our ending. Our Spirits are immortal and the physical bodies are the instruments which we use during this Earth life to aid in our evolution. We may rest assured that in whatever station of life we are placed, monarch or boot-black, rich or poor, it contains the lessons and experiences necessary at the moment for our evolution and gives us the best possible advantage for our development. As surely as the Sun rises in the morning after having set at night, will the life that was ended by the death of one body be taken up again in a new vehicle and in a different environment.

Evolution is the history of the progression of the spirit in time. Everywhere in Heaven and on Earth all things are going onward — upward, forever, and as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next and as the loops of the spiral are continuous, each cycle is the improved product of those preceding it, and the creator of those more developed states which are to come.

But the path of evolution is a spiral when we regard it from the physical side only. It is a lemniscate or figure eight when viewed in both its physical and spiritual phases. The two circles of the lemniscate converging to a central point symbolize the immortal Spirit, the evolving Ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows seeds by every act and should reap a certain amount of experience, which it will do if lessons are extracted from its opportunities; and at the end of this life the Ego will find itself at the door of death laden with the richest fruits of life.

The other circle of the lemniscate symbolizes the sojourn of the Ego in the invisible worlds which it traverses during the period from death to birth. At the time when the Ego arrives at the central point in the lemniscate which divides the physical from the spiritual worlds, it has with it a collection of faculties or talents acquired in all its previous lives which it may put to use or bury during the next life experience as it sees fit; but upon the use it makes of its acquired faculties depends the amount of soul-growth it garners in its next life. We have already lived through a mineral, a plant, and an animal-like existence before becoming human, and beyond us lie still further evolutions where we shall approach the Divine more and more.

Man advances by sacrifice alone. 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 in attaining our own ends. This fact holds good concerning all the Kingdoms in Nature. When a life wave has been brought down to the lowest point of involution and encrusted in mineral form, it is immediately seized upon by another slightly higher life wave which takes the disintegrating mineral crystal, adapts it to its own needs as crystalloid, and assimilates it as part of a plant form.

In the Christian Mystic initiation when the Christ washed the feet of His disciples on the night of the Last Supper, the explanation is given that unless the minerals decomposed and were offered as embodiments for the plant kingdom, we should have no vegetation; also if the plant food did not furnish sustenance for the animals, the beings of the animal kingdom could not find expression, and so on—the higher is always feeding on the lower, and as the Master washed the feet of His disciples, He symbolically performed for them that menial service in recognition of the fact they they had served Him as stepping-stones to something higher.

The same principle holds good in all spiritual evolution, for if there were no pupils standing on the lower round of the ladder of knowledge and requiring instructions, 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, as everybody, no matter what station in life, grows by service. From the shoulders of the pupils the teacher steps to a higher rung of the ladder of knowledge, and thereby 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.

Under the beneficent guidance of the Great Intelligences, we are constantly

progressing from life to life under conditions exactly suited to each individual until in time we shall attain to a higher evolution and become supermen. The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God—a creator. In order that he may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old form meet with requirements of progression they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its future expression. Stragglers have been left along the way who failed to reach the necessary standard to keep abreast of the crest-wave of evolution. In the progress of evolution there is no halting place. Progress or retrogression is the Law, and the form that is not capable of further improvement must degenerate.

The evolutionary impulse works to achieve ultimate perfection for all. It is therefore reasonable to suppose that the exalted Intelligences in charge of our evolution use every means available to bring through in safety as many as possible of the entities under their charge. Every vibration of the universe is life and all life has sprung from the one God. Hence, we are all one, yet there are some who are constantly straggling behind.

During this present stage of individualism, which is the climax of our illusionary separateness, all mankind needs extra help, but for the stragglers some additional, special aid must be provided. To give that special aid was the mission of Christ. He said He came to seek and to save that which was lost. He opened the way of Initiation for all who are willing to seek it.

Evolution depends upon soul growth, the transmutation of the bodies into

soul, which must be accomplished by the individual efforts of the Spirit in man, the Ego, and at the end of evolution it will possess soul-power as the fruitage of its pilgrimage through matter. It will be a Creative Intelligence.

If we fill our appointed niche to the best of our ability throughout our whole life we shall be certain of advancement in a future age. We shall see more clearly through the veil of egoism when we willingly live the life in which we have been placed, for the Recording Angels make no mistakes. They have put us in that place where we have been given the lessons needed to prepare us for a greater sphere of usefulness.

If we have within ourselves sufficient love of all things, we can do no harm, because that love would stay our hand at any action, our mind at any thought which might hurt another. As yet we have not reached that advanced stage of consciousness. If we had, there would be no need for our existence here, but all of us are seeking and advancing toward that state of glorious perfection. It is surprising how rapidly an individual may advance along these lines if he is truly serious in his effort, trusting not in his poor personality alone, but having implicit faith that by the example and teachings of Christ he may be enabled to unite himself with his Divinity within.

Evolution depends upon the dissolution of the bodies and the alchemical amalgamation of the soul with the Spirit. The soul is the quintessence, the power or force of the body, and when a body has been brought to perfection through the various stages, the soul is fully extricated therefrom and is absorbed by one of the three aspects of the Spirit which generated the body in the first place.

The Conscious soul will be absorbed by the Divine Spirit in the seventh Revolution of the Jupiter Period.

The Intellectual soul will be absorbed
(Continued on page 349)

TRIBUTES TO MAX HEINDEL

In personal life I found Max Heindel a man of few words. When he did say something, it sometimes sounded like an indirect command, producing immediate action. Early in the morning one day when on my walk to milk the cows, I saw Mr. Heindel mopping the library floor. One of our visitors wanted to know why Mr. Heindel had to do that. His quick answer was: "If something has to be done, why don't *you* try it?" We can surely all practice this to advantage in everyday life.

Upon hearing about the "gripping" of some employee in the kitchen, Mr. Heindel coined this one: "When a mule goes he doesn't kick; when he kicks he doesn't go." How much better the world would be if we took this to heart wherever we may be.

Max Heindel was blessed with that rare combination of German thoroughness and Danish loyalty. He was not easily taken advantage of, and was ready to defend his own rights along with those of others—especially those of Fellowship members. An engineer by profession, he had a thorough and deep knowledge of technical and mechanical subjects, blended with a great foresight of the coming age of automation and cybernation. He ever tried hard to be cheerful and amiable, was often full of fun, but at times showed suffering.

Before I contacted the Rosicrucian Philosophy I was a strong agnostic, but the study of the *Cosmo-Conception* soon straightened me out. There are many today who seem to be in the same plight I was, and who could have their faith in man and God restored by studying the *Cosmo-Conception*.—E.H.

* * *

You were and are a gift from God to me, my friend. My first contact with you was through a copy of *The Rosicrucian Cosmo-Conception*. I found it in a library in New Jersey. This was in

1920. Only six months earlier you were still with us here, in the body. Now, at age 79 I feel very close to you indeed. It probably won't be long now before we really do meet. The pleasure may be all mine, but I do want to thank "in person" the man who FOUND GOD FOR ME.—F. E. U.

* * *

Thank you, dear Brother Max Heindel, for the wonderful work you have performed. My life has followed a different course since I contacted the illuminating Rosicrucian Teachings. They give hope to those who are in despair, faith to those who suffer from doubt. Truly, they have been to me an oasis in the desert. Thank you again, dear Brother.—A. O.

* * *

There is no substitute for first-hand experience in this physical earthly life, and the same is true of the spiritual life. Max Heindel was (is) an explorer of the unseen worlds, and because he was found to be capable, honest, trustworthy, brave, and compassionate he was chosen by the Elder Brothers of the Rose Cross to be their messenger in the first decade of this century.

In all of Mr. Heindel's books we have been given the deeper truths concerning the Saviour of our Earth and the Christian Way. Mr. Heindel has told us also what he has found in his exploration of high spiritual consciousness, and he has pointed us to the Christian Way. After we have planted our feet, and our understanding, in this spiritual path, we become aware of the reality of spiritual truth, and we begin to find our own higher consciousness in the Christ Life, Truth, and Love which permeate this planet.

The spiritual qualities of mind, heart, and soul, the living Christian virtues which are to be desired and woven into

(Continued on page 355)

The Journey Eastward

VEDA BURNAUGH COLLINS

THIS was the hour in which the not unexpected communication reached me which will inevitably lead to a long journey. The passport will be forthcoming, but in what month and on what day of which year, I do not know. In this hour of high rejoicing my heart yet toils in the certain knowledge that such bright adventuring must also result in sorrow. To say hello one must first say goodbye. It is unhappiness indeed to part with those we love although we will be greeting others equally beloved at journey's end. To travel, one says farewell to that which is familiar and dear. While the far destination beckons through the mists with all the hazy charms of a half-remembered, lovely dream, I love and cling to the shabby dwelling which chains me with its tender recollections.

Suddenly I am glad I will not say a swift farewell. There is time to move slowly, seeking out those possessions which have been dear to me so long, that I may touch them lovingly with the fingers of remembrance. Realization comes that I would do well to select from these shadows of my past those things which I can carry easily with me. Some things must be consigned to the fire and the more precious items given once again as tokens of love. Since I will travel lightly it is no easy choice. Pained by the knowledge of what this experience in travel is to cost, I go about my little home already whispering a silent goodbye although the actual hour of departure is unknown and remains locked in a vault of time.

Thoughts fall victim to a playful wind. I've seen it tug a milkweed pod until it scattered the tiny, ethereal umbrellas to the far corners of my world. So my thoughts lift, and go dancing, some in joy and some in sorrow. But

the million hands of memory come knocking at the door of my heart, begging admittance, hopeful that in this rare moment I will not forget this dear one, or that precious moment of the past. Yet my heart, like a house in mourning, does refuse admission to the importunate knocking. I would go about this business of farewell in quiet ways, always enjoying the sunbeams peering in the windows like friendly fairies and the violets in bloom upon the kitchen windowsill. Outside a pompous wood cock struts among the scolding sparrows greedy for his morning breakfast from the scattered crumbs. How unaware they all are to my emotions of mingled pain and joy!

When one plans an extensive journey, the date of return so very indefinite, one cannot just glance upon one's home, lock the door and go away. I believe I will return, yes, but not to this particular house. My journey will be long and arduous, and who can tell upon what shores my feet may wander, or across what seas my soul may venture before the time for returning?

The small souvenirs, the little tokens of love, what of them? I think they whose gifts they were, if they give it thought at all, will realize it became necessary for me to leave these things behind and that it was not just a wilful, unsentimental desertion. They should know it was no easy matter, the parting with them. The innocent treasures may be taken in, much as homeless kittens are adopted into loving homes and hearts, and thus sheltered with tolerant affection. They must not look pathetic since they have given happiness and should continue giving pleasure as such things have done throughout the ages.

Portraits, pictures of those I love and

have loved, must remain just where they are, for I will need no pictured faces to recall each mood, each smile, of each beloved face. They are engraved upon my very soul, within my heart, and will go with me smiling in love down the long avenue of never ending time. This I do believe.

Clothing that is not remarkable either for its elegance or taste need give no concern to one who travels lightly. Nothing there to warrant the least tinge of regret. It would be splendid to go forth robed in blue with silver sandals on one's feet as though one traveled on a moonbeam, but that is only the stuff of dreams which the contents of the wardrobes does not justify. A moment's mortal vanity.

Jewels? What of the softly glowing moonstones, the unearthly beauty of the jade, the earthen reassurance of the turquoise? The jeweled butterflies which made of me a happy child, the delicate rhinestoned heart which hung suspended from my neck reminding me of little stars in some far sky? I think of them as rare flowers which bloom on the desert places of life for they give happiness in the lonely places of the soul and so they, too, must remain to go on with their special work of giving pleasure to some welcoming heart.

Just as I recall the words of Jesus, read long ago, "Take nothing for the journey, neither stick nor purse nor shoes nor money." which He said to His Apostles; and thinking how wise He was, I am recalled to the serious moment by the muffled yapping of the wild dogs of regret. Unbidden, these ghostly pariahs run like weird shadows at my heels and I grow frightened. They are the misdeeds of my life and I cringe in horror from them. Sins of omission and commission, but they are mine as much as heirloom glass and golden gifts of love. They are the ugly deeds, the biting stings of sarcasm, the shabby lies, the shoddy greed—and many, many

more. How can I travel lightly, with a peaceful heart, if I must take such ugliness and leave behind the eternal beauty?

To stand thus, before the door of the past, dreading the chill gloom of the interior, the odor of decaying, musty things, is to suffer. It is like stepping into the morgue of a great city where lie the unclaimed dead. I do not wish to claim these corpses whose ghosts are ugly beasts. Whitman said, "That which is my own will know my face." I would serve only Love but have also been a servant to the wicked. But stay, I think—for those whom I have loved and who so injured me I thought to die of the wounds, I found it possible to forgive, even to the deepest, foulest wound. Why then am I too proud to forgive myself? And in that moment I discover the secret to much mortal anguish—man's inability to forgive that which a loving Father has already forgiven when the heart has so repented of its wrongdoing. The ghosts are laid to rest and the shadows blend into one violet vale of peace.

Who knows when the hour of departure will be upon me? My passport is as yet only a dim premonition reminding me of the distant tinkle of burro bells singing on an unseen desert trail. There should be no sorrow in saying farewell for soon the air will be filled with joyous voices with happy welcome to the new, yet old, homeland. One may go filled with love for those who must stay behind, warm with joy in knowing others as well loved are waiting to call, Welcome Home.

I have learned the only baggage I will carry is within the soul; experience, love, the small wisdom gained from one brief life, and joy. With these I shall be prepared for the truly marvelous experiences and the beautiful journeys which will lie ahead and the days I will leave behind will be as little golden slivers shaved by patient gnarled old hands from a fragrant piece of wood.

POEMS

WE ARE ETERNAL

We are, have always been, will ever be.
 We are a portion of Eternity;
 Older than Creation, a part of one Great
 Whole,
 Is each individual and immortal Soul.
 On Time's whirring loom our garments
 we've wrought,
 Eternally weave we on network of
 Thought;
 Our kin and our country, by Mind brought
 to birth,
 Were patterned in heaven ere molded on
 Earth.
 We have shone in the Jewel and danced
 on the Wave,
 We have sparkled in Fire defying the
 grave;
 Through shapes everchanging, in size, kind
 and name,
 Our individual essence still is the same.
 And when we have reached to the highest
 of all,
 The gradations of growth our minds shall
 recall,
 So that link by link we may join them
 together
 And trace step by step the way we reached
 thither.
 Thus in time we shall know, if only we do
 What lifts, ennobles, is right and true.
 With kindness to all, with malice to none
 That in and through us God's will may be
 done.

—Max Heindel

POTENTIALITY

*I am as tall as that tall tree;
 My dreams can reach as far
 As any crystal gliding waters are,
 Rolling free,
 Or drowned in deeps of oceans,
 Or floating cloud-like,
 Underneath a star,
 Whereto my thought, still clinging, soars
 in motions,
 Escaping any earthy wind that roars.*

*I am one with things that I have never
 seen,
 Or never shall:
 The immaterial,
 The spirit-free things new to me, that
 have always been,
 That I shall know when I have grown
 More wise, more Christ-like than I now am
 known.*

—Iris Bartolot

THE OVERFLOWING CUP

Do not forget, my weary lamb,
 the pastures of your dream.
 They lie beyond, somewhere along
 the shore of sorrow's stream.
 Be not afraid of narrow paths
 or valleys dark and drear;
 The Shepherd's voice will be your guide,
 for He is always near.
 Do not forget, my crippled lamb,
 if in despair you weep,
 The Shepherd cradles in His arms
 the frailest of His sheep.
 He fills with Everlasting Life
 an overflowing cup
 And that, my hungry, thirsty lamb,
 He holds for you to sup.

—Veda Burnaugh Collins

MACROCOSM AND MICROCOSM

In patterned fires across the evening sky
 The stars, like guiding lights, through
 space are swung.
 And gazing toward the firmament on high,
 We see the constellation far outflung.
 So vast are all those circling orbs of light
 As limned against the darkness deep and
 still,
 With awe we marvel at their starry might,
 Thus moving in the universal Will.

Oh, come from hall and every cottage door
 And stand beneath the tapestry of night,
 Where glory shines on the celestial floor,
 And streams of Life flow through the
 worlds of light.
 Then know the law for you to be the same
 With all the worlds that swing in heaven's
 frame.

—Martha Norburn Allen

Enoch's Astrological Theosophy

The Lower Circles

ANN BARKHURST

THE SPIRITUAL UNIVERSE

ENOCH is considered to be the oldest of the books of the Old Testament pseudepigrapha. It shows evidence of having been brought out in the two centuries before Christ which saw the rise and fall of the Hasmonean priesthood; but the astronomical and theosophical portions are really much older still. The books contain the science of their day and a special astronomy which may have been sacred to the Essenes long after it was being abandoned by everyone else. However, the Book of the Secrets of Enoch may date as late as the first or second century, A. D., in Egypt.

To the modern reader, however, it is the spiritual meaning of this book that is important. Here we have a spiritual vision of the universe. Enoch is shown the living spirit which is embodied in every part of Nature. There is an angel of the stars, an angel of the frost, an angel of the snow, an angel of wind, of fire, of water, of dew; angels for every living thing on earth, including even the herbs and grasses of the field; showing that the ancient Hebrews did believe in the fairy beings of modern folklore who lived in and with plants and flowers. They were not called fairies or spirits, however, but angels.

The Book of the Secrets of Enoch (the "Slavonic" Enoch) is included in a volume of reasonable price called *The Lost Books of the Bible and the Forgotten Books of Eden*, (published by World Publishing Company, Cleveland, Ohio, and New York) and gives the following:

They brought before my face the elders and rulers of the stellar orders, and showed me two hundred angels who rule

the stars and their services to the heavens and fly with their wings and come round all those who sail.

We do not know who is responsible for the garbling of this passage; whether it is as garbled in the original, or whether the translators did the garbling. We would, on the surface, suppose the writer is telling about star angels who hover over sailing ships and guide them in their courses; and this is sensible. Or again, the meaning may be that the stars of the sky, especially the zodiac, go around the earth, and that the planets fly to and fro among the stars—that is, that the planets are "those who sail" among the stars. Either version makes sense. The writer may also be thinking of ministering angels who "fly with their wings" around ships, guardian angels of the seafarer.

The ancient seers did not believe that the angels of the stars were unapproachable; the star might be in the sky, but the angel of the star might fly down to earth in response to prayer or the commandments of God. This would seem visibly possible where mountains touched the sky, or where earth and heaven met at the horizon.

The really interesting point of this passage, however, is that it mentions "two hundred angels" of the stars, because in Dr. Charles' volume on Enoch, this is the number of the princes of the fallen angels, who rebelled against God and were sent down to earth. These same fallen angels taught all the sciences, arts, and crafts to the beautiful daughters of Cain whom they married. They were said to have descended from heaven upon the top of Mt. Hermon (on the north boundary of Palestine).

And here I looked down (*Enoch continues*) and saw the treasure-houses of the snow, and the angels who keep their terrible store-houses, and the clouds whence they come out and into which they go.

Obviously the reference is to the "sylphs" of European folklore, or the gods of the winds of all mythologies.

The word "angel" may mean messenger, or god, or spirit. It comes from the Greek "angeloi," the Hebrew equivalent being "malachim;" (plural: messengers). When Peter was in prison, and escaped, and came to the house of Mary, the mother of John Mark, in the night, his friends thought it must be his "angel" or spirit who was at the



gate. They thought he was dead and that it was his ghost who stood there. (Acts 12:13-16).

The angels of God are His messengers, and all of the angels in the universe are God's messengers, showing His will and carrying out His commands.

They showed me the treasure-house of the dew, like oil of the olive, and the appearance of its form, as of all the flowers of the earth; further many angels guarding the treasure-houses of these things, and how they are made to shut and open.

The storehouses of dew and rain are above the firmament, and angels guard them. We always wonder how much we can rely on the translator; but this statement, like that of the "very great Sea, greater than any earthly sea"—a sea of mist, perhaps—shown to Enoch, resembles certain things that every occult student today has seen at one time or another. The great "sea" of the ethers seems to hold, to spiritual vision, invisible patterns of every sort, especially such as resemble flowers; and thousands of patterns similar to snowflakes, which many have seen and described. The scene suggests a view from a mountain-top where one looks down upon the clouds and mist.

THE MOUNTAIN OR PILLAR OF THE HEAVENS

A curious circumstance of this Book of the Secrets of Enoch is that both the fallen angels and the unfallen are found in the "heavens," which are all like so many levels or terraces around a mountain; and one gets the impression that, as Enoch ascends this divine Mountain in a spiral path, he finds on one side (the South) the good and then around on the other side (the North) the evil, or opposite quality. The first heaven was that of the heavenly ether, where the Angels of the Earth were found, those who served the earth.

The second heaven included a place of darkness, where spirits wept and moaned, waiting the Day of Judgment. Enoch asked: "Why are these beings tortured?" and his angelic guide told him: "These are the apostates who obeyed not God's commands . . . and turned away with *their prince who is fastened on the fifth heaven.*"

We are dealing with the planetary scheme of antiquity where earth is at the center, and this makes Venus the second circle and Mars the fifth. The angels from Venus are suffering on earth, from which they cannot escape so long as earth endures; and their prince, Satanail, is in the heaven of Mars, the fifth circle, where he is fastened. Even from the heliocentric system, Venus is the second planet and Mars the fifth, so that the shift in astronomical viewpoint makes no difference here. The hell in which the Venusian angels suffer is this earth itself; and the nature of the planet Venus in astrology, the planet of love, shows us why these would be the angels who fell in love with the beautiful daughters of Cain and taught them all arts and crafts.

In Dr. Charles' volume on Enoch (not the "Secrets of Enoch") the statement is quoted that the Angel Azazel overstayed his time on earth, and was

not able to return with his fellows to his place in heaven. Angels could stay on earth for only seven days. Azazel overstayed his seventh day. (An echo of this myth may be detected in Von Eschenbach's *Parzival*.)

This may be interpreted in two ways: that this particular fallen angel and his followers are stragglers from another life wave, who "overstayed" their time on an earth cycle symbolized in the seven days and had to continue their evolution with the less developed human species; or that they were visitors from another world, Venus or Mercury or some other, of a civilization far more advanced than that of primitive earth dwellers, who did, literally, overstay their time and, for astronomical reasons, were not able to return to their parent world and had to remain on earth. They would then have intermarried with human beings, or, if not that, at any rate they would have taught and instructed infant humanity in the arts and crafts of their own higher culture.

Dr. Charles' Enoch shows that the leader of the fallen angels was plunged into a dark abyss within the earth, and his followers with him; and there they had the appearance of titanic flames. But they could appear as men when they chose, and they appeared thus to Enoch to answer his questions. They represent the titanic forces of Nature, both in the earth and in the human consciousness. The fallen Titans in Greek mythology were similarly imprisoned in the earth, and were the cause of earthquakes and other natural catastrophes. The same forces were the source of evil in human nature, and so "It's the Titan in you," the Greeks said of human evil.

The Titans in Enoch's vision ask him to intercede with God on their behalf, but he objects: "Who am I, a mortal man, that I should pray for angels? who knoweth whither I go, or what will befall me? or *who will pray for me?*"

However, he did intercede for them, when he reached a higher heaven before the throne of God, and was told that he could do nothing for them. They must suffer in and with and for the earth until the judgment day; and even then they would probably not be freed. These angels are the Watchers. But again, we learn elsewhere that there are some "Watchers" who are not evil and who did not fail.

There are these two classes of fallen angels: the Watchers and the Satans. The satans, as we see also in the Book of Job, go in and out before the throne of God. They have their work to do in the spiritual economy. They are accusers, they are tempters, they are punishers. One assumes that as accusers they describe the sins of men, to be recorded in the Book of God's Remembrance, which Enoch describes. As tempters they tempt men to sin on earth (to try them), and as punishers they punish them both here and in the life after death, in purgatory or hell. The satans are a part of God's spiritual universe. They have their work to do in the universal economy, and they do it.

The significance of the satans in the Book of Enoch is that they show that the Hebrew mystics recognized that what is called evil could not exist unless God allowed it to exist; and that it exists for a divine purpose, to fulfill a definite need in the universe.

The Watchers represent a kind of "error," if we want to take it as such, that is bound up with the very foundation of the earth; and these angels must therefore work out their destiny in and with the earth, and with human beings until humanity transcends itself and the earth is transformed.

The word "Lucifer" is not mentioned in this book. Lucifer is a Latin word, meaning *Light-bearer*, and is a name belonging to the planet Venus. But we have seen that the Watchers who fell and who married the daughters of Cain belonged to the second circle, which is

the circle of Venus. The great leader, Satanail, is fastened to the fifth circle, that of Mars, where in one theosophy Samael is said to be. Samael is the archangel ascribed to Mars in Hebrew astrology; or sometimes we see the name as Khamael. Samael, say the rabbinic legends, brought death into the world; he is the angel of death, and he slays with a drop of venom, being a serpent.

In the third heaven Enoch sees Paradise and the Tree of Life bearing many kinds of fruit; and here we find a very strange saying:

And in the midst of the trees that of life,
in that place whereon the Lord rests,
when he goes up into paradise . . .

and he goes on to say that "its root is in the garden at the earth's end, and Paradise is between corruptibility and incorruptibility."

The picture is that of the Lord ascending to heaven from earth, and stopping to rest on the summit of the mountain where Paradise is located.

The Tree of Life is all gold and vermillion and fire-like, says Enoch—radiant—and covers all. Two springs of milk and honey, and two springs of oil and wine, flow through Paradise.

And here there is no unfruitful tree (Enoch continues), and every place is blessed. And there are three hundred angels, very bright, who keep the Garden, and with incessant sweet singing and never-silent voices serve the Lord throughout all days and hours. And I said, *How very sweet is this place*, and those men said to me, *This place, Enoch, is prepared for the righteous, who endure all manner of offence from those who exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungry, and cover the naked with clothing, and raise up the fallen, and help injured orphans, and who walk without fault before the face of the Lord, and serve him alone, and for them is prepared this place for eternal inheritance.*

Around on the North side Enoch is next shown Purgatory, where the souls of the wicked human beings are punished after death:

And those two men led me on to the Northern side, and showed me there a very terrible place, and there were all manner of tortures in that place: cruel darkness and unillumed gloom, and there is no light there, but murky fire constantly flameth aloft, and there is a fiery river coming forth, and that whole place is everywhere fire, and everything there is frost and ice, thirst and shivering, while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said: *Woe, woe, how very terrible is this place.* (Compare this with Dante's *Inferno*.)

His angel helpers then explain to him that this is where all sin is punished; the angels in charge of Purgatory being satans, whose task it is to punish the souls in Purgatory.

It is significant that the doctrine of Purgatory was first clearly formulated for the Church by the Alexandrian Fathers of Egypt. The belief in a Purgatory was common throughout the ancient world, being especially well developed in Buddhism. Enoch shows us that the ancient Jews shared in this belief. Other apocryphons also hint of this.

(Continued)

THE PROCESS OF EVOLUTION

(Continued from page 341)

by the Life spirit in the sixth Revolution of the Venus Period.

The Emotional soul will be absorbed by the human spirit in the fifth Revolution of the Vulcan Period.

While developing this universal love within ourselves we learn to realize more and more that every human being is a son of the Creator and that in due time we will advance to perfection, just as we all hope to do. However base a man or creature may appear, we must remember that there is a Divine spark within which will slowly but surely grow until the glory of the Creator illuminates that being.

The Divine Hierarchies who have
(Continued on page 355)

OUR DWELLING PLACE

JACK L. BURTT

FROM time to time we have to fill out various forms on which we are required to state both our name and the place where we reside. We generally think little of this at the time, for it becomes a matter of simple routine.

But occasionally something causes us to pause and ask ourselves: "Just what do we mean when we speak of our residence? Do we mean simply the place where we are carrying on our customary activities at the time? Or is there a deeper meaning?"

We consider the point. Yes, our residence truly is the place where we are carrying on our activities, but such residence is often a very temporary thing. In fact, in our ordinary physical life it is of necessity a very transitory thing for, at the very most, it can cover only our present life-span, and to those of us who believe in the continuity of life, that is a very short interval indeed.

We all feel this at times, often very acutely, and we long for something that will give us the feeling of greater security and permanence. So we substitute the words "dwelling place," to help give a greater feeling of permanence. Yet there is still a feeling of dissatisfaction, still that sense of transitoriness and lack of security, especially as we draw nearer to the end of our present physical life-span. So we begin to look for a deeper and more hidden meaning to the words "dwelling place."

As we frequently do when we wish to find the answers to such of our problems as go more deeply than our physical being, we turn to the writings of the sages of both past and present ages. In particular we tend toward that wonderful collection of books we know simply as the Bible, and "if we seek the light we shall find it there."

There are two of the better known Psalms which shed much light upon this

question, particularly when they are taken side by side. We refer to the ninetyeth and ninety-first Psalms. Let us consider the ninetyeth. It commences:

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction and sayest, 'Return ye children of men.'

Here we have not only the direct statement that we are, and always have been, enfolded and are actually dwelling within the shelter of "the everlasting arms," but we also have the definite statement both of rebirth and of our long developmeent through the periods of cosmic activity and rest. The statement is clear: "Return," or if you will, "Come again."

Space does not permit us to quote the whole of these Psalms, but they well repay a deeper study. We have, for example, in the ninetyeth: "We are consumed by thine anger, and by thy wrath we are troubled;" "All our days are passed away in thy wrath; we spend our years as a tale that is told." In fact, this Psalm is a picture of unregenerate man, ending with a beautiful plea for mercy and help.

In the ninety-first Psalm we have a different picture, although it commences similarly: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my strength." Again the picture of a strong, secure dwelling place. Later on we find: "His truth shall be thy shield and buckler," and "a thousand shall fall at thy side . . . but it shall not come nigh thee . . . because thou hast made the Lord, which

is my refuge, even the Most High, thy habitation, there shall no evil befall thee." Is not this correspondingly a picture of the evolving and regenerate man, to whom the promise is added: "With long life will I satisfy him, and shew him my salvation"? or we may equally well translate it: "With unending life I make him complete, and make him to experience liberation."

"Very nice and poetic," the skeptic may say, "but it is only the idea of an ancient poet. Can you prove it to be correct?" No, we cannot actually prove it, for unless one has the inner ability to appreciate and reason out these mystic things for oneself, no proof would appear valid to one not able to understand. What we can and must do, however, is to present evidence that will cause our skeptic to think and, we hope, to study so as to enable himself to do his own investigating. How? There are many ways. We may produce direct evidence of cases where divine protection obviously must have occurred, even though some may say, "just coincidence."

These instances are common enough if we look for them. Here is one: A motorist approaching a cross road slowed and stopped for the stop sign. As he did so a little child ran blindly crying, across in front of the car, which, had it been moving, would have struck him, probably fatally. A passenger remarked: "I didn't even see the boy!" Neither had the driver seen him, and when asked, stated that he had stopped for the sign. He actually had seen that non-existent sign which was, in fact, on the opposite corner. So plainly did he see the appearance that he had to get out of the car and investigate before he could be convinced there was no sign. On another occasion a boy cyclist came dashing past a stop sign right in front of a car. This time the driver actually had his brakes on before he saw the boy, having apparently received an unconscious impulse to do so.

Now, in both these instances, and in others we know of, the divine protection was made available through both alertness and obedience to the law. And it may always be shown that the protection and guidance are there, but in general becomes available when one is alert and "listening for the inner voice." Of course, too, we know that in cases of extreme and sudden emergency the divine power operates to protect, sometimes in almost miraculous ways. Let us pray that we may always be ready to hear that "inner voice."

be within the Father's house, within His protective aura; nor can we ever get away from it. We frequently find ourselves longing for the time when we shall be back in "our home world" away from the trials of the physical body, forgetting that this body is a most valuable instrument, and that it is itself within our divine dwelling place. It seems in our pain and blindness during times of stress or testing that we are vrey far from "home." Yet we are not. In the material world we may be on the outskirts of the dwelling place, we may feel that we are down in the lowest basement, that we are on the very verge of the "outer darkness" itself. Perhaps we are, yet we are still within the Father's house and doing, if we are faithful, good service there—or should we say "here"? Even if we were required to go out into that dread "outer darkness" itself, if such actually exists, we have the assurance: "Even there shall Thy hand leead me and Thy right hand shall uphold me."

So, with confidence we may go on along the long road, pressing forward in spite of "fear and trembling," and gaining the first dawning of the conscious realization of the Eternal Presence. Like the leper who made his healing permanent by giving thanks, we must give thanks in thought, word, and deed—particularly in deed, for the road is still that "loving, self-forgetting service Max Heindel so greatly stressed.

Where Was the Mount of the Grail

ANNE PHILLIPS

(1) MONTSERRAT: THE CASTLE-MONASTERY IN SPAIN

MONTSERRAT is by some scholars identified as the original Mount of the Grail, or at least that Mount which is associated with Wolfram Von Eschenbach's *Parsifal*. We have also shown that in the High History, Tintagil is called the Castle Perilous, and by some thought to be the site of the Grail Castle. Glastonbury with its two hills called Glastonbury Tor and Wearyall Hill are also named in the tradition. Another mountain and city associated with Grail legend are the city of Albi, which sits on a height overlooking the Tarn river, in the South of France, and Montsegur, in the Pyrenees. Both Montsegur and Montserrat have been thought of as prototypes of Von Eschenbach's Mount of the Holy Grail. The Cup of Montserrat, however, is enameled glass, whereas Von Eschenbach's Grail is a green stone. The following news item, from an unidentified source, gives some interesting material on both Montserrat and the Cup which was preserved there by Spanish monks.

A glass cup made in the Middle Ages and now in a private collection in Spain has been identified by Dr. Gustavus A. Eisen, archeologist and authority on glass, as a copy of the cup which was worshipped as the Holy Grail in the monastery of Montserrat, Spain, in the colorful rites which formed the foundation for Wagner's opera, "*Parsifal*." It is known as "*the Beaker of Montserrat*" and was made, Dr. Eisen believes, in the thirteenth century.

From its form, and from other evidence, Dr. Eisen deduces that it is a representation of the cup in which Joseph of Arimathea, in whose tomb Christ's body was laid after the Crucifixion, caught Christ's blood as it dripped from the cross. Dr. Eisen pointed out that the word Grail is a relatively loose term applied to several objects connected with the life of Christ, among them the cup of the Last Supper, the cup which received Christ's blood and

the plate of the Paschal Lamb. Many objects have been and still are cherished in various parts of the world as being one or another of the sacred articles.

The cup found in Spain is a cylindrical, flat-bottomed receptacle without pedestal or handles and its top is flanged with a wide rim. It is of uncolored glass, but elaborately decorated in colored enamels with symbols which not only identify it with the monastery of *Montserrat*—corrupted into *Montsalvat* in Wagner's famous musical story—but with the crucifixion of Jesus.

On one side, within a wreath, appear the four pointed rocks of Montserrat each bearing at its summit a large cross. Behind the peaks is a flat diagram of the monastery. On the other side is a Latin cross in representation of the cross erected by the Roman Emperor Constantine on a platform at the spot where the true cross was reputed to have been unearthed and sent in pieces by Constantine to churches throughout the Christian world of that day. Red drops, representing Christ's blood, surrounded the cross, and below it is the tree of life.

The cup was purchased by its present owner, Senor Amatllor of Barcelona, in Saragossa. Dr. Eisen can shed no light on whether the cup which the beaker of Montserrat represents was the actual cup of Joseph of Arimathea, but he is convinced that the original cup was considered by the monks to be a sacred Christian relic and thinks it possible that it may still be in existence somewhere.

Dr. Eisen's studies of the beaker are included in a two-volume work on the entire subject of glass objects which he recently completed with the assistance of Fahim Kouchakji, a private collector. The work, entitled "*Glass*" is published in elaborate form by William Edwin Rudge of New York.

The meaning of the beaker is traced through the resemblances to the amulets, imitating or typifying objects connected with the life and death of Christ, which flooded the Christian world in the fourth century after Constantine embraced Christianity. These amulets were small objects of glass or metal suspended from the neck as charms. They represented such sacred objects as the Cross, the bread of the Last Supper, the broken spear of Longinus, which pierced Christ's side, and the cup which received His blood. The beaker form, too, is found on the coat of arms of Joseph of Arimathea.

The archaeologist's detailed discussion of these amulets dovetails with an extensive work he published three years ago on the Chalice of Antioch, a silver cup found in the ruins of a church at Antioch in Syria. This cup was surrounded with an elaborate outer cup of silver, sculptured with figures portraying Christ and His chief followers and was believed by Dr. Eisen to have been decorated in the first century A. D. Dr. Eisen declared that this chalice had been revered as a sacred Christian relic soon after the death of Christ, and the implication was that it was the cup of the Last Supper, though this conclusion was not asserted by Dr. Eisen.

Several legends fixed Montserrat as the home of the Holy Grail, according to Dr. Eisen.

"One of these legendary collections, known as the *Flegetanis* manuscript in Toledo," writes the archaeologist, "was used by a certain Provençal poet, Kyot, upon which writings Wolfram von Eschenbach drew the composition of his remarkable poems on the Holy Grail. If we take into consideration that the Montserrat beaker must have been made at the very time (about 1210 to 1215) when Wolfram composed his romances, and that it is of the same form as the Joseph of Arimathea beaker and its representations, then we can hardly fail to conclude that it was made in imitation of a real cup preserved in that same convent which was believed by the monks to have been connected with the Christ and to which they gave the name of Holy Grail."

There is no clue as to when the worship of the Grail or the supposed Grail began in the Spanish monastery. Dr. Eisen considers it probable that such worship was under way in the time of Charlemagne when he sent an army to relieve the city, which then was under siege by the Moors.

A year ago a glass cup said to be of the first century was found in the Crimea and was exhibited in England as a copy, if not the original, of the Cup of the Last Supper.

(2) MONTSEGUR: THE CASTLE IN THE SOUTH OF FRANCE

THE ALBIGENSIAN TRAGEDY

"Albigenses" was the name applied to certain "Manichean" Christians, known also as Catharists, who flourished in the South of France in the twelfth and thirteenth centuries. They multiplied especially fast in the district of the *Albigensis*, around and in the city and district of Albi, in Languedoc. Albi

is situated on a height which overlooks the river Tarn. It is the capital of the district.

Many students of Grail history believe that Catharism (it may or may not be Manicheanism) was deeply involved in the Grail symbolism, especially where the green stone was concerned. They think that the Grail Mysteries revolve about the Albigensians (this term refers simply to the citizens generally of the district) and their tragic history in the thirteenth century.

In what respect may this be true? Some scholars believed for a long time that the story of the creation of the world by Lucifer (or perhaps we should say Satan)—said to be part of the cosmogony of the Albigenses—was a Manichean invention; that is, that Mani himself invented it. But the cache of books found at Nag Hammadi in Egypt in 1945 included a book which elucidated this very doctrine, proving for once and all that it is a Gnostic teaching which probably predated Mani. It is found in the Gnostic Gospel of John. Manicheanism, incidentally, has been called "the completest Gnosticism," and well it might be; for although it rejects parts of the Old Testament, it correlated Buddhism, Zoroastrianism, Confucianism, Taoism, and Mithraism with the New Testament and with Greek philosophy and science, all interpreted by Mani, who said that he was that "Spirit of Truth, or Paraclete, who Christ said would teach the fullness of truth." He called himself, "Mani, the Apostle of Jesus Christ."

The apocryphon, or Secret Book, of John, describes Satan's rebellion against God and his pleas after his defeat, to redeem himself. This God grants. The redemption was to be accomplished by a continuous creative act. Satan created the universe (or our solar system), in seven days, and also the physical part of the human being. God then allowed spirits to enter into these bodies created by Satan, or perhaps the idea is that

Satan inveigled them into entering the bodies.

The Angels with Satan could see the heavenly patterns or archetypes according to which God meant creation to proceed, but they were not able to imitate them perfectly; hence their creation was imperfect. And at last Christ and Mary descended from the higher heavens into Satan's universe, in order to rescue the human souls imprisoned in mortal bodies and tied to the wheel of rebirth. The World Creator, therefore,—an obvious adaptation of the Greek concept of the Demiurge, or Underworker, a kind of celestial Foreman—is not the One Absolute Supreme Being but an intermediary, a "Power of Darkness;" not the One True God.

The Gnostics, and doubtless also the Albigenses, said that Jehovah of the Old Testament was simply the tribal god of the Jews, and at best a Demiurge in the Greek sense. Whatever else one may say of this legend, it is no worse than that of Adam and Eve in Eden, with Eve created from Adam's rib; and it does postulate an evolution of sorts for Satan's imperfect creatures, and also makes a place for the redemption of man and the world, and Satan himself, by a Cosmic Christ. The story is that John received this revelation of a world cosmogony while lying on the bosom of the Christ as told in John's Gospel. Obviously, this Satan is the Jehovah of the orthodox cosmogony, but he is not Lucifer.

The Manicheans hated the crucifix with its tortured Christ, and used in its stead a cross with flowering and fruited branches, symbolic of resurrection and immortality—that is, the Tree of Life. The color of the cross is not mentioned; but as it would seem to refer to a dead tree which had sprouted, and would therefore have been covered with green leaves and branches as well as flowers and fruit, it might have been considered green. The story of Sir Bors seeing the Pelican in the dead tree would suggest

that the blood of the Pelican would restore the tree to life. A dead tree is a Tree of Death. It is the Cross of Golgotha, which is also the "world," upon which the "World Soul is crucified," as Plato said. Historians of science recognize that Plato was referring to the intersection of the two celestial circles—celestial equator and ecliptic—when he said this; and therefore also to the Grand Man of the Zodiac, curled Head to Feet around the heavens, Aries to Pisces.

Celtic legend also mentioned trees which bore flowers and fruit simultaneously. This is not a miracle. There are a number of fruit trees which flower and fruit at the same time. The orange tree is one of them.

But above all, the famous Manichean castle on Montsegur has suggested to multitudes the very archetype of the poet's Castle of the Grail. This was the official, and perfectly open, headquarters of the Catharist Church in Languedoc; but during the Albigensian Crusade, which actually continued far into the century, people often had to find their way to the Sanctuary in secret.

In her inimitable account of "The Massacre at Montsegur,*" Zoe Oldenbourg writes:

"Montsegur was regarded as an utterly impregnable eyrie, being situated high among the mountains, well away from any major road, in a district notoriously addicted to heresy . . . The mountain or peak of Montsegur is about 3,500 feet high, a gigantic rounded outcrop shaped like a sugar-loaf, and inaccessible except on its flank. Even here the path down into the valley is both steep and exposed. The rock lies on the northern slopes of the Pyrenees, dwarfed by other surrounding peaks from six to nine thousand feet high, and flanked on three sides by deep valleys."

Refugees lived in huts at the foot of the mountain, and those who wanted to live a life of contemplation built their huts just below the walls of the fortress itself on the mountain-top. The huts were plastered against the rock walls, Mme. Oldenbourg says, like swallows'

nesses, and a strong palisade of stakes built around it. Here the Manicheans—if such they were—made their last stand, and were finally burned to death, en masse.

The ties between the noble families of Southern France and Northern Spain were close, for their domains straddled the mountains. The Count of Toulouse was the most deeply involved nobleman of the Southern coalition, but the entire South was militarily and politically weaker than the North. Nominally the Count of Toulouse was a Catholic; yet it was at the Court of the Counts of Toulouse that Kyot had produced the Book of the Grail which was later "lost," and upon which Von Eschenbach based his *Parsifal*. These Counts of Toulouse tried to hold the balance between Catholics and Manicheans in their provinces, but Manicheanism was rapidly outpacing Catholicism; and the Church became alarmed. By promising his support and sanction to the Northern Barons in raiding the South of France, and scattering indulgences with a free hand, Pope Innocent III was able to get the military arm active in behalf of the Church.

Of course, it is possible that the Pope's action had little to do with the attack upon the South of France. It might have happened even if the Pope had opposed it, the military mind being what it is, and petty monarchs avid for wealth and power. However, the record, both karmic and historic, stands, that the Pope did involve the Church in a crusade against the South of France and thus launched the Inquisition.

The South of France was the home of troubadourism, not militarism. When, as was inevitable, the southern civilization and its liberal policies went down to defeat together, the troubadours carried the battle cry far and wide, sing-

ing and preaching the downfall of Rome. And what the sword failed to achieve, the song achieved. By the time Luther appeared the public mind was prepared for a change, and the split in the Church successfully engineered.

Meanwhile the remnant left of the Catharists, if they were able to escape, fled to the East, taking with them their treasures of this and other worlds alike. It is said that many of them settled in Bosnia. And similarly, in the latest accounts of the Grail Dynasty we are told that the Grail King took the sacred vessel to the East.

TRIBUTES TO MAX HEINDEL

(Continued from page 342)

the fabric of daily living are, as constantly taught by Max Heindel, Faith, Hope, Love, Patience, Honesty, Purity, Humility, Compassion, Courage, Discrimination, Poise, Self-control, Joy, Kindness—and many others.

From the recesses of a lowly Spirit, and with a grateful heart, I pause to give thanks to our heavenly Father for having poured out the riches of His grace through this 20th century Initiate, Max Heindel. May we learn to be worthy receivers and generous givers, as was Mr. Heindel.—I. M. C.

THE PROCESS OF EVOLUTION

(Continued from page 349)

guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their worlds, and with their help we shall eventually be able to accomplish the elevation of humanity as a whole and attain to an individual realization of glory and immortality. Having this great hope within ourselves, this great mission in the world, let us work as never before to make ourselves better men and women so that by our example we may waken in others a desire to lead a life that brings liberation.

*Massacre at Montsegur by Zoe Oldenbourg, Pantheon Books, Random House, New York 1961, \$6.95.

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

ART TAYLOR

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

IN THE second day of manifestation the differentiations of the archetypal forces will expand into the added attenuation of the world of solar spirit and the increased density of the world of animation. The thought forms themselves will be segregated, the thought forms of life will be made impressionable, those of animation will be clothed in incentive, while the attenuated abstraction will arouse the corresponding spiritual attributes of the world of solar spirit. The same four states of form, life, animation and self-consciousness will prevail at the nadir of the work of this second day, which specializes but does not perfect, animation, and the self-conscious beings will attain this state in sentiment. The spiritual attributes of the world of solar spirit will be centralized in wisdom.

In the third day of manifestation, the differentiation of the archetypal forces will carry the spiritual attenuation into the world of divinity, while the crystallization of the material phase descends into the physical world.

The four states of form, life, animation, and self-consciousness will be furthered. The segregated thought-forms will be crystallized into atomic solids, the impressionable thought-forms of life will be molded into atomic liquid, those of animation into atomic gases, while self-consciousness will be attained in their cognition, and the attenuated abstraction will arouse the corresponding spiritual attributes in the world of divinity. The accomplishments of this day are in vital preservation, as were

those of the first day in thought and the second day in animation.

In the fourth day the physical formation of the system takes place, and man attains self-consciousness in phenomena of form, while the atomic equivalence of the solids, liquids, and gases are crystallized into these three familiar states.

The apparent paradox, the bewildering enigma of the inversions of spiritual and material standpoints arise here to confront the intellect with the same significant interpretations which have led to so much confusion in occult parlance.

It must be constantly borne in mind that evolving within the system are various states of being and consciousness, some involving into materialization and perfection of form, others evolving with the Creator in spiritual illumination, having previously perfected the form side.

Therefore, man's scientific observations and investigations reveal unmistakably that the perfection of the form side of manifestation is upward, methodically from form to life, life to animation, to self-conscious thought, with the form continually increasing in density until checked by the self-conscious appreciations. Further, as the form is crystallized the spiritual attenuations become greater.

But the work of the involutory and evolutionary portions of the scheme, whereby the system is perfected, is under the absolute dominion of a self-conscious Creator and His ministers, and those

hierarchies which have passed through the involutionary stages to self-consciousness. In consequence, the manifestation of the system itself commences in thought, progressing to animation, thence to life preservation, and finally to concrete formation.

To emphasize, the gradual unfolding of consciousness is through the perfection of form, then life, then animation, while the materials out of which these vehicles are built are being steadily increased in density and more thoroughly segregated thereby, and that the spiritual forces which have passed self-consciousness and are governing the processes of involution, while themselves in evolutionary expression, work first through thought, then animation, then life preservation, and finally formation.

Whether the actual creation of the solar system itself by the Deity is considered, or just the creation of additional phenomenal distinctions by some self-conscious entity like man, the principle is the same; that the spirit always constructs through thought animation, preservation or constitution and finally formation, while the self-consciousness itself of any entity or state of being is enhanced or attained in the opposite order: first the perfection of form, the vital preservation, animation, and finally thought.

The remaining three days of manifestation accomplish the spiritualization into soul-essence of the phenomenal formations and the clothing of the spiritual aspects thereby with the gradual merging of the whole into the archetypal forces at the close of the seventh day.

The elucidations of this chapter are confined to the various strata of the worlds of substance in which man's evolution is carried on, in association with hosts of other states of being both higher and lower in consciousness through Him.

If a thorough working knowledge of

these materials, their significance, importance, and general utilization are conceived as furthering the designs of a definite set of principles in harmony with functions, scientifically correlated, much genuine illumination will accrue through the discussions still to come.

The physical world is that of form, macrocosmically, and the densest state of matter found therein is the solid form itself. Yet it has been shown that even the solids represent all three principles, some inert foundation, some organically operative, while some are distinctly active. The second densest state is the liquid, which is primarily that in which the second principle of life functions; yet the liquids, too, follow the same course in representing all three states in acid, base, and salt, or oil. The third state of matter in least state of density is the gas, which primarily is that of the third principle of animation, yet some gases concentrate in formation while others levitate in activity with the air acting in balance, for preservation.

Among the etheric states of matter in the higher rates of vibration above the chemical region the same condition is evident. The chemical ether is that of form, primarily, but there are three expressions of it, in the solids of inertia, organization, and animation, while the same is true of the vital ether, primarily that of life, and the animative ether primarily that of action. Considering all these conditions of expressions and attributes, the whole physical world composed of all seven substances has the general objections of formation and organization. That is, the chemical substances are actually inert only while the ethers are alive, perpetuated, and preserved in the living vital function.

Applying the same principles of interpenetrative expression of inertia, organization, and animation to each stratum of the animative realm, each is found to contain a three-fold response, while the substance of the first stratum

is primarily for the form, only, its segregation. Similarly the second stratum is for life only, its impression, and the third is for the animation of form only, its incentive to act, while the essences of the higher plane of this world strengthen the animative feelings with that degree of emotion essential to their union with the world of thought, the faith uniting the force with the thought form, the love uniting the life with the thought form of life, and the hope uniting the activities of the animative form with the thought form of animation.

The spiritual aspects follow the same scheme. In the world of solar spirit the stratum of conception is primarily for the form, but influences life and animation as well. The fidelity is primarily a life influence but affects the form and animation as well, while the dedication controls the animative species, similarly. The three higher aspects unite the lower planes with the world of divinity just as does the higher animative region link the planes below with the world of thought.

The same logic applies to the world of divinity. The communion is in formative impulse, the contemplation a life requisite, and the illumination essential to the animation of vital principles, while all planes of all worlds are under the seal to form, the dominion to organize, and the devotion to quicken, those spiritual impulses which will carry on the works of the Creator.

The purpose of differentiation of the chaos contained within the archetypal forces is in the orderly development of form-life and animation, the attenuation in tremendous rates of vibration of these three spiritual aspects governing the forces, and the awakening of self-consciousness through the focusing media, with the subsequent spiritualization of the forms into soul essence with which to clothe the spiritual aspects as re-absorbed into the Oneness of the archetypal region.

The involutionary period furthers the

rarefaction, the expansive attenuation of the spirit and the concentration of form at required nuclei. The evolutionary period concentrates the spirit into the archetypal region while attenuating the form for the same purpose. The more the form is concentrated, the higher the application of self-consciousness, in form, is illustrated by perfection in the human skeleton. The concentration of the spirit in the evolutionary attenuation of the form promotes the spiritual consciousness, or soul power, the quintessence of comprehension as enhanced by the perfected will, wisdom, sentiment, and cognition.

The designation of the seven strata of each of the five worlds in which manifestation is carried on is not arbitrary. Each is essential and the whole comprises all that is essential to further the unfoldment of the consciousness of the Deity and differentiated Spirits, alike.

They are all that is essential as regards principles. The possibilities for elaboration in consciousness are unlimited through the utilization of these impulses and inertias provided by the Creator and the hosts of beings evolving with Him upon the various planes of each and every world.

This utilization is by the continual induction of spiritual impulses into the inert formations, and the quickening of the spiritual impulses through the impacts and inter-blends of the forms.

The breaking of these circuits of charge and discharge with the finding of self creates the illuminative arc of self-consciousness.

The mineral establishes all consciousness with the Deity through the illuminative arc of the will; the plant establishes the dreamless sleep consciousness through the illuminative arc of the wisdom; the animal establishes the dream-sleep consciousness through the illuminative arc of the sentiment; while man attains self-consciousness through the illuminative arc of cognition in the

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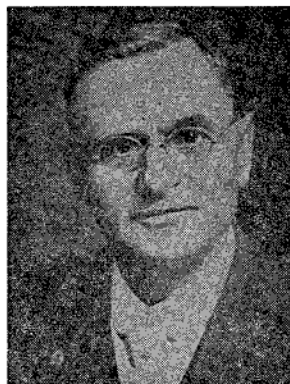
MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

TWENTY-FIRST INSTALLMENT

The Christian Mystic Initiation



Gethsemane and the Garden of Grief

And when they had sung a hymn, they went out into the Mount of Olives. And Jesus saith unto them, ALL ye shall be offended because of me this night; for it is written, I will smite the shepherd. But after that I am risen I will go before you into Galilee.

"But Peter said unto him, Although all shall be offended, yet will not I.

"And Jesus saith unto him, Verily, I say unto thee that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

"But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

"And they came to a place which was named Gethsemane; and He saith to His disciples, Sit ye here while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here and watch. And He went forward a little, and fell on the ground, and prayed that if it were possible the hour might pass from him. And He said, Abba, Father, all things are possible unto thee; take away this cup from me: Nevertheless, not what I will, but what thou wilt. And He cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."—*Mark, 14:26-38.*

In the foregoing Gospel narrative we have one of the saddest and most difficult of the experiences of the Christian Mystic outlined in spiritual form. During all his previous experience he has wandered blindly along, that is to say, blind to the fact that he is on the Path which if consistently followed

leads to a definite goal, but being also keenly alert to the slightest sigh of every suffering soul. He has concentrated all his efforts upon alleviating their pain physically, morally, or mentally; he has served them in any and every capacity; he has taught them the gospel of love, "Thou shalt love thy neighbor as thyself;" and he has been a *living example* to all in its practice. Therefore he has drawn to himself a little band of friends whom he loves with the tenderest of affection. Them has he also taught and served unstintingly, even to the foot washing. But during this period of service he has become so saturated with the sorrows of the world that he is indeed a *Man of Sorrows* and acquainted with grief as no one else can be.

This is a very definite experience of the Christian Mystic, and it is the most important factor in furthering his spiritual progress. So long as we are bored when people come to us and tell us their troubles, so long as we run away from them and seek to escape hearing their tales of woe, we are far from the Path. Even when we listen to them and have schooled ourselves not to show that we are bored, when we say with our lips only a few sympathetic words that fall flat on the sufferer's ear, we gain nothing in spiritual growth. It is absolutely essential to the Christian Mystic that he become so attuned to the world's woe that he feels every pang as his own hurt and stores it up within his heart.

When *Parsifal* stood in the temple of the Holy Grail and saw the suffering of Amfortas, the stricken Grail King, he was mute with sympathy and compassion for a long time after the procession had passed out of the hall, and consequently could not answer the questions of Gurnemanz. It was that deep fellow feeling which prompted him to seek for the spear that should heal Amfortas. *It was the pain of Amfortas felt in the heart of Parsifal by sympathy which held him firmly balanced upon the path of virtue when temptation was strongest.* It was that deep pain of compassion which urged him through many years to seek the suffering Grail King, and finally when he had found Amfortas, this deep, heartfelt fellow feeling enabled him to pour forth the healing balm.

As it is shown in the soul myth of *Parsifal*, so it is in the actual life and experience of the Christian Mystic; he must drink deeply of the cup of sorrow, he must drain it to the very dregs so that by the cumulative pain which threatens to burst his heart he may pour himself out unreservedly and unstintedly for the healing and helping of the world. Then Gethsemane, the garden of grief, is a familiar place to him; watered with tears for the sorrows and sufferings of humanity.

Through all his years of self-sacrifice his little band of friends had been the consolation of Jesus. He had already learned to renounce the ties of blood. "Who is my mother and my brother? They that do the will of my Father." Though no true Christian neglects his social obligations or withholds love from his family, the spiritual ties are nevertheless the strongest, and through them comes the crowning grief; through the desertion of his spiritual friends he learns to drink to the dregs the cup of sorrow. He does not blame them for their desertion but excuses them with the words, "The Spirit is indeed willing, but the flesh is weak," for he

knows by his own experience how true this is. But he finds that in the supreme sorrow they cannot comfort him, and therefore he turns to *the only source of comfort, the Father in Heaven.* He has arrived at the point where human endurance seems to have reached its limit, and he prays to be spared a greater ordeal, but with a blind trust in the Father he bows his will and offers all unreservedly.

That is the moment of realization. Having drunk the cup of sorrow to the dregs, being deserted by all, he experiences that temporary awful fear of being utterly alone which is one of the most terrible if not the most terrible experience that can come into the life of a human being. All the world seems dark about. He knows that in spite of all the good he has done or tried to do the powers of darkness are seeking to slay him. He knows that the mob that a few days before had cried "Hosannah" will on the morrow be ready to shout "Crucify, Crucify!" His relatives and now his last few friends have fled, and they were also even ready to deny.

But when we are on the pinnacle of grief we are nearest to the throne of grace. The agony and the grief, the sorrow and the suffering borne within the Christian Mystic's breast are more priceless and precious than the wealth of the Indies, for when he has lost all human companionship and when he has given himself over unreservedly to the Father a transmutation takes place; the grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death but a *living sacrifice*, lifting himself by lifting others.

(Continued)



Studies in the Cosmo-Conception

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

Altruism—How Awakened

Q. How is the religious urge toward Altruism awakened in man?

A. If one of two tuning-forks of exactly the same pitch is struck the sound will induce the same vibration in the other, weak to begin with but if the strokes are continued the second fork will give out a louder and louder tone until it will emit a volume of sound equal to that of the first.

Q. Must the forks be near each other?

A. This will happen though the forks are several feet apart and even if one of them is encased in glass. The sound from the smitten one will penetrate the glass and the answering note be emitted by closed instrument.

Q. What is the effect of such an experiment?

A. These invisible sound-vibrations have great power over concrete matter. They can both build and destroy. If a small quantity of very fine powder is placed upon a brass or glass plate and a violin bow drawn over the edge, the vibrations will cause the powder to assume beautiful geometrical figures. The human voice is also capable of producing figures; always the same figure for the same tone.

Q. How does sound affect a person?

A. If one note or chord after another be sounded upon a musical instrument—a piano, or preferably a violin, since from it more gradations of tone can be obtained—a tone will finally be reached which will cause the hearer to feel distinct vibration in the back of the lower part of the head. That note is the "keynote" of the person whom it so affects.

Q. Is its effect beneficial?

A. If it is struck slowly and soothingly it will build and rest the body, tone the nerves and restore health. If, on the other hand, it be sounded in a dominant way, loud and long enough, it will kill as surely as a bullet from a pistol.

Q. How does this illustration apply to the inner force?

A. If we now apply what has been said about music or sound to the problem of how this inner force is awakened and strengthened, we may perhaps understand the matter better. In the first place, let us particularly note that the two tuning-forks were of the *same pitch*.

Q. Suppose this had not been the case?

A. Then we might have sounded and sounded one of them until the crack of doom but the other would have remained mute. Let us understand this thoroughly; vibration can be induced in one tuning-fork by one of *like tone only*. Anything, or any being, can be affected as above stated by no sound except *its own key-note*.

Q. What do we conclude from this in regard to Altruism?

A. We know that this force of Altruism exists. We also know that it is less pronounced among uncivilized people than among people of higher social attainment and among the very lowest races it is almost entirely lacking. The logical conclusion is that there was a time when it was altogether absent. Consequent upon this conclusion follows the natural question: What induced it?

Reference: *Cosmo*, 369-370

WESTERN WISDOM BIBLE STUDY

The Gospels

CORINNE HELINE

(Part IV)

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

To a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary.

The mothers of many of the world teachers have borne names beginning with the letter M, which is the great feminine letter of the Hebrew alphabet; it symbolizes "water," and is representative of the feminine principle in man. It is by means of this principle that the Christ or Saviour is born within man. Jerome interprets Mary as "Myrrha" or "Maris" (bitterness).

The process of purification is always difficult. "If ye would be my disciples, ye must take up your cross and follow me," said the one perfect Exponent of the Way. Mary, or Mare, is interpreted by the Spanish as "Star of the Sea." Esoterically, the sea is the desire nature, and the star is the Spirit which rises above the lower nature, even as Grecian mythology portrays Venus, the goddess of love, rising star-crowned from the sea, symbolical of the separation of love from passion, the great work of the neophyte in all Mystery Schools. Since a virgin is a symbol of purity and chastity her adoration is common to every world religion. Isis in Egypt and Ceres in Greece are familiar examples. Around the virgin who becomes a divine mother centers the important work of the spiritual Mysteries of each country. Isis says: "The fruit that I bear is the Sun." The pre-Christian Madonna is represented as bearing in her arms the Sun Child, born at the Winter Solstice, to bring new life to the Earth and all mankind.

The early pictures and statues of the

Virgin sometimes bear a flower or sheaf of wheat, symbolical of the Highest spiritual attainment. Among the early Christians it was not the person of the Holy Mary that was worshipped, great and glorious though she was, but the Feminine or Wisdom Attribute that she typified. It is that universal emanation of the Cosmic Christ, that word or formative power which became flesh and dwelt among men, which makes every human being potentially divine. Hence Mary was represented among the early esoteric Christian groups as being the complement, or the bride, of the Holy Spirit. This feminine principle is formative in its nature, consequently the Virgin becomes through an Immaculate Conception the mother of a new and higher ideal called the Christ in the Christian world, and known by various names in other religions.

Christians of the Piscean Dispensation (the present age) have worshipped the personalities of Jesus, Mary, and Joseph as the principal characters of the Christian era. The Christians of the Aquarian or New Age Dispensation, while reverencing them as the highest of Earth's Initiates and perfect patterns for man's emulation, also recognize that they represent the awakened feminine principle in man, through which the new or spiritual Christ-man is born.

Mary, as previously stated, was the greatest Initiate ever to be born upon the Earth in a feminine body. Like Jesus, she was born of an angelic annunciation and an immaculate conception, according to the exquisitely beautiful story given in the apocryphal Protevangelium, or Gospel of James the Less. Not now included in the orthodox canon itself, this apocryphal book of the New Testament contributes substantially

to an understanding of the deeper truths concealed within the canonical Gospels. Indeed it was included by Jerome in his Latin Vulgate, and it was considered as part of the English Bible also until the time of Luther.

The name Anna, or Hanna, who was the mother of Mary, means "virgin of light." Great souls can be born upon the Earth only through pure and holy parents. To be born of a virgin is not an occurrence limited to the Master Jesus but applies equally to all highly illumined souls who come to give their lives in service for the benefit of humanity. This is illustrated in the life



of John the Baptist, and also that of Abraham and Samuel, who stand out as notable examples among the teachers of the Old Dispensation.

The Old Testament period was largely concerned with the replenishment of the Earth after the Flood. Man concentrated on material endeavors. The free expression of the personal nature bound him more closely to the material world. Polygamy flourished among the masses. The primary consideration was the rapid re-admission through rebirth of the largest possible number of Egos upon the Earth plane, and the immediate evolutionary purpose was number rather than quality.

The New Testament portrays a much higher attainment. With the preparation for the coming of the Christ to the Earth a new ideal was given. To the most advanced of the Arian Age it had been taught that the act of generation might be performed without passion, as a holy sacrifice. Only by parents whose souls are wedded in a high and holy love is the act of generation consistent with that ideal and blessed by the attending Angels.

Every Ego thus born is immaculately

conceived. All parents who thus prepare themselves for this sacrament, through prayer and holy living, will know the inspiration of an angelic annunciation. And only in this way can the new race of supermen be born on Earth. This has been the inner teachings of Christianity during the Piscean Age, as revealed under Pisces (zodiacal opposite, Virgo, the sign of the Immaculate Conception and of service through chastity). This ideal, which it was the mission of those sublime Initiates Mary, Joseph, Zachariah, and Elizabeth to demonstrate in preparation for the coming of the Christ Spirit to the Earth, will become generally understood and to some degree manifest in the coming Aquarian Age, while the still higher teaching of the power of the manifestation of Cosmic Love will be disseminated under its zodiacal opposite, Leo, the ruler of the heart.

(Continued)

CORRELATIONS

(Continued from page 358)

physical world, the interpretations of the five senses impinging through the cerebro-spinal system upon the mental faculties through the medulla oblongata, the singing plane containing the composite key note.

It is the attainment of cognition that marks the nadir of materialization of a state of being; subsequent evolutionary periods perfect the dynamic appropriation of sentiment, comprehension, wisdom, and will as efficiently as is that of cognition now.

Within the domain of the Creator the quintessence of cognition, sentiment, comprehension, wisdom, and will are always dynamic, permeating all strata of all planes in the five worlds with His life in all-conscious and self-conscious dictation.

(Continued)



Evolution As Shown in the Zodiac

MAX HEINDEL

IT IS characteristic of the Region of Concrete Thought that the archetypes which are there, those of the past, the present, and those that are forming for work in future ages, will speak to the investigator when he compels by his will power. And they will then tell him of all they are, or will be; their whole being, their innermost nature, is laid bare before him. Also the scroll which we call the Memory of Nature may thus be interrogated by one who is sufficiently qualified, and anything in the universe, past or present, may thus be made to yield up its secrets to the investigator, who then obtains a wonderful light upon any subject he undertakes to investigate. This the writer has often experienced. He has felt illumined through and through; his whole being has vibrated at the joy of being filled with an intimate knowledge of the most secret and intricate subjects, which have become to him at such times as clear as noon day. And he has felt on such occasions that it would be possible for him with this information to bring to the world a new and wonderful light, which should dispel all doubt of anyone who came within its radiance, just as he himself had been convinced and charmed by the volume of the light he had obtained.

But alas, the illumination gained when looking at these wonderful archetypes, the joy felt, and the hope en-

gendered were not greater than the disappointment experienced upon returning to the body and finding that that which has been learned could not be transmitted to the physical world as it had been perceived, for in yonder spiritual realm there is neither beginning nor end to any subject that we may investigate. Here we begin to tell a story word for word from beginning to end; there the whole idea is impressed upon us at once in its entirety, and the difficulty in getting things back from thence lies in finding where to begin and how to end.

It is easier to read in the sidereal light (Reflecting Ether), generally used by mediums, for there events are seen consecutively. But these ethereal records gradually fade and are usually lost, even to the most important events, in a few thousand years, while the great records in the Region of Concrete Thought, on the very borderland between matter and spirit, are of much longer duration. In fact, they cover the whole Earth Period.

It is a matter of common knowledge among mystics that the evolutionary career of mankind is indissolubly bound up with the divine hierarchies who rule the planets and the signs of the zodiac, and that the passage of the Sun and the planets through the twelve signs of the zodiac marks man's progress in time and space. Therefore it is not to

be wondered at that in the course of his investigation into the spiritual development of mankind, the writer has also encountered much that deals with the zodiac, which is the boundary of our evolutionary sphere at the present time.

So much has been perceived in the Memory of Nature that sheds light upon obscure passages of the Bible, and notes have been made from time to time of different points, but how to collect and collate these dissociated writings into a united whole has been a great problem for a long time. Even now the writer knows and feels that what he has to bring forth is only a very, very weak attempt to set before the students that great body of facts which have come to him through the Memory of Nature. He feels, however, that this will give a new and more profound meaning to the old symbols, and that by passing on what has been found he puts himself in line to perceive more light.

Concerning the future evolution of planets, *The Rosicrucian Cosmo-Conception* teaches that "when the beings upon a planet have evolved to a sufficient degree, the planet becomes a sun, the fixed center of a solar system. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac and becomes, so to speak, the womb of a new solar system. Thus the great hosts of Divine Beings who, until then, were confined upon that sun gain freedom of action upon a great number of stars whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the zodiac are constantly being worked upon by these forces but in various ways according to the stage they have reached in evolution.

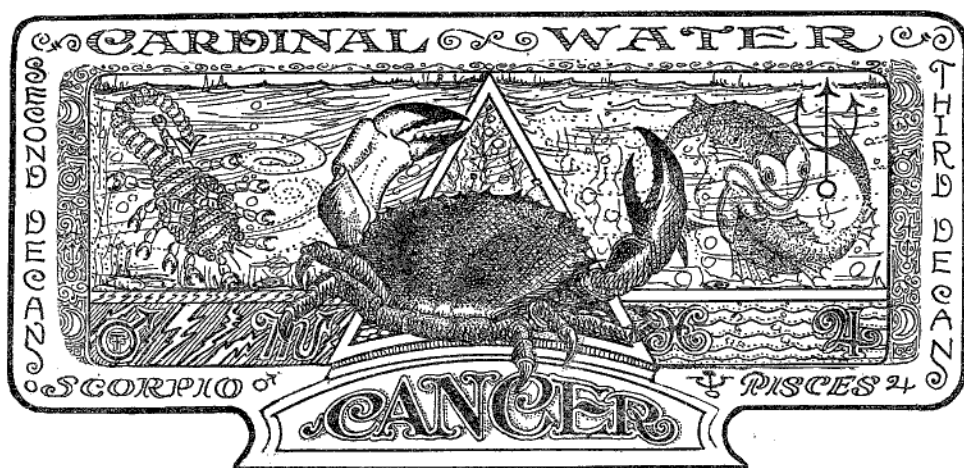
Our Sun could not have become a sun until it sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and

the great luminosity of the beings who qualified for that evolution. All the beings on the different planets would have been consumed had they remained in the Sun. This visible Sun, however, though it is a place of evolution for beings vastly above man, is not by any means, the father of the other planets, as material science supposes. On the contrary, it is itself an emanation from the *Central Sun*, which is the invisible source of all that IS in our solar system.

"Our visible Sun is but the mirror in which are reflected the rays of energy from the spiritual Sun; the real Sun is as invisible as the *real man*."

From this teaching it is apparent that the great spiritual Hierarchies which are now guiding our evolution, have had their training for this path in previous schemes of manifestation, also that what they are now doing, we shall some day do for others. Already the foremost among our race are treading the Path of Initiation and have thereby advanced in to other stages, far beyond the status of present humanity.

It has been learned that those who have gone through the Mercurial School of the Lesser Mysteries, and have graduated from the School of the Greater Mysteries are now preparing human evolution for the Jupiter Period. They have entered the planet Jupiter by way of one of the Moons, which serves as a stepping stone. Others there are, unfortunately, who have gone the other way. We read in *The Rosicrucian Cosmo-Conception* that even as the whole population of the Earth were at one time expelled from the present Sun because of their inability to keep up with the vibrations of the Beings thereon, thus hindering them and being hindered themselves, so also it became necessary in the Lemurian Epoch to expel a number of the stragglers upon Earth. Thus the Moon was cast out into space to revolve as a satellite around our present planet. Those unfortunates are
(Continued on page 382)



The Children of Leo, 1965

Birthdays: July 23 to August 23

LEO, the fixed sign of the fiery triplicity, is ruled by the life-giving Sun and symbolized by the lion, king of beasts. It is called the royal sign of the zodiac, for we find those born under the positive side of its influence with a noble, ambitious, and aspiring nature. They make good leaders and enjoy society and the limelight. Being of an honorable character themselves, they scorn anything that is underhanded or of questionable ethics.

The Leo natives have deep and lasting affections. Their likes and dislikes are strong and ardent, and they make true friends and loyal mates. A fondness for children is usually manifested and they take great pride in the accomplishments of their family members.

Since Leo is a fixed sign, these natives have considerable will power, and therefore usually win their way to the top, despite handicaps or obstacles. Set in their opinions, they will generally stay by a cause and work for it with enthusiasm and determination.

When the Sun in Leo is afflicted, the native is apt to be blustering and domineering, an unfaithful, amorous husband or wife, a disloyal friend, one

capable of any degree of meanness. A quick temper is also a characteristic of the less positive Leo native, but when he can be shown to be in the wrong, he will usually apologize and make amends.

The Leos make excellent executives, actors, teachers, publishers, captains of industry, etc. Singers and surgeons are also to be found among the natives of this sign, their physical strength and stamina being of advantage in these professions. The heart is ruled by the Sun and Leo, and if the Sun in this sign is afflicted, there will be heart trouble of some kind.

Children born during this solar month will come into earth life under the vibratory patterns of Saturn trining Neptune, but opposing Uranus and Pluto; Neptune sextile Uranus and Pluto. These are very powerful influences, showing that these Egos will have a strong inclination toward the occult or mystical side of life, possessing energy, enthusiasm, and inspirational perception beyond the realm of reason. Success in worldly affairs is favored, but the strong urge to delve into the hidden mysteries of Nature will probably take precedence over their in-

terest in the material side of life. However, the opposition of Saturn to Uranus and Pluto indicates that these natives will need to make special effort to develop poise and master a tendency toward violent outbursts of temper. Honesty, dependability, and constructive work should also be stressed in bringing up these children.

Mercury, planet of the concrete mind, sextiles Jupiter on July 23 and 24, and from August 4 to 19, one of the finest assests in life. It gives a cheerful, optimistic disposition, with the ability always to keep up the spirits in hours of adversity. The mind is broad, versatile, and able to reason correctly. Success in law and literature is favored, as well as in all travel pursuits, and the native is respected for his honesty and sincerity.

From July 23 to August 1, Saturn squares Jupiter, pointing to the need for special training in decisive thinking, constructive endeavor, and trustfulness of associates.

Venus conjuncts Uranus from July 27 to August 10, and Pluto most of this same period. These configurations tend toward mental alertness and intuitive perception, but when there are afflictions to either planet during the same period, there is apt to be an imbalance in the love nature which will need attention. An interest in art and music should be directed into the higher phases of these arts.

From July 27 to August 23, Jupiter trines Mars, giving enthusiasm and an ability to influence others and imbue them with the same feelings. The nature is noble, sincere, honest, and straightforward, and there is much ingenuity and constructive ability. Both finances and health are strongly favored.

The Sun squares Neptune from August 1 to 19, intensifying the auric vibrations, but tending to attract negative, undesirable entities. A positive spiritual attitude needs to be cultivated to transmute this stellar pattern.

From August 3 to 12, Venus and Saturn are in opposition, indicating that these children should have honesty, sincerity, unselfishness, and the wisdom of sharing with others stressed in their training.

The Sun sextiles Mars from August 4 to 23, giving a super-abundance of energy and vitality, as well as determination, courage, and resourcefulness. The disposition may be blunt and brusque, but frank and open.

From August 7 to 16, Mercury sextiles Mars, bestowing a keen ingenious



mind, with a love for debate and argument. The native works indefatigably for any cause he espouses, but he is interested chiefly in concrete matters. There is remarkable dexterity as well as the ability to do many things well.

The Sun sextiles Jupiter from August 8 to 23, a splendid vibration indicating health, wealth, and happiness. The nature is sociable, generous, and kindly, so that many helpful friends are attracted and respect from community merited. These native have good judgment and make excellent executives.

From August 9 to 19, Venus squares Jupiter, giving luxurious likings but limiting the ability to satisfy them. These natives should have sincerity, dependability, and simplicity stressed in their training,

The Sun conjuncts Mercury from August 11 to 20, favoring the memory and mentality on the days when the orb of aspect is three or more degrees.

From August 14 to 23, Mercury squares Neptune, suggesting that these natives should be given special training in memory, clear thinking and reasoning, as well as honesty, sincerity, and positive thinking. All negative psychic conditions should be avoided.

Readings for Subscribers' Children

MARY P. K.

Born July 4, 1954, 12 P. M.

Latitude 41 N., Longitude 88 W.

Signs on the cusps of the houses: ASC, Aries 26.28; Taurus intercepted; 2nd, Gemini 1; 3rd, Gemini 23; 4th, Cancer 14; 5th, Leo 7; 6th, Virgo 8.

Positions of the planets: Part of Fortune, 24.51 Gemini in 3rd; Jupiter, 9.29 Cancer in 3rd; Sun, 12.41 Cancer in 3rd; Mercury, 14.11 R. Cancer in 4th; Dragon's Tail, 14.56 Cancer in 4th; Uranus, 22.42 Cancer in 4th; Venus, 20.36 Leo in 5th; Pluto, 23.18 Leo in 5th; Moon, 11.04 Virgo in 6th; Neptune, 23.17 R. Libra in 6th; Saturn, 2.37 R. intercepted in Scorpio in 7th; Mars, 29.27 R. Sagittarius in 9th.

In looking at this chart one's attention is at once arrested by the grouping of planets below the horizon, only Mars and Saturn being above the horizon. This indicates that Mary's life will much spiritual progress can be made.

The Sun is in the psychic sign Cancer in the 3rd house, in conjunction with Jupiter, Mercury, and the Dragon's Tail, sextile the Moon in Virgo in the 6th, and opposing the MC. Uranus is also in Cancer, so that this child is strongly imbued with such cancerian traits as deep emotions, sympathy, domesticity, tenacity, and intuition. The nature is sunny, friendly, generous, and kindly, as well as trustworthy and well fitted to help others. The harmonious relation between the individuality and the personality augurs well for home surroundings, fair financial conditions, good health, and general success in life.

The Moon in Virgo increases the mental qualities and gives a love of study along scientific or occult lines and an ambition to excel, and since it is sextile to Mercury in Cancer, there is a very

retentive memory. Chemistry is a favorite study among the sciences, and there is also apt to be a deep interest in diet.

Venus in Leo compounds love, so that Mary is tender hearted and loving, and when her affections are once placed they are not apt to swerve. Her affectionate nature is intensified by the placement of Venus in the 5th house, and this position of Venus also favors success in educational, entertainment, and romantic affairs. This is a fine influence for a teacher and for all relations with children. The sextile of Venus to Neptune is a signature of the inspirational musician, and also indicates a fertile imagination, as well as a pure and chaste nature.

Saturn, although intercepted and retrograde, in Scorpio gives resourcefulness, courage, and patient persistence. In the 7th house, and sextile to Mars, it indicates a marriage partner who is discreet, tactful, and economical. This stellar pattern also adds determination and capability of sustained action to the nature, and favors the health. Since Saturn governs the 10th house, such vocations as dentistry, engineering (the husband might be an engineer!), trouble shooting, insurance work, and credit managing are likely to appeal.

Mars in Sagittarius in the 9th and well aspected suggests a fondness for debating on serious subjects, ability to entertain, and interest in liberal, progressive movements. Travel in foreign lands appeals and is probable—a favorable influence for a Peace Corps worker in foreign countries.

With Aries on the ASC and cardinal signs on all the angles, plus the Sun and four planets in cardinal signs, this child will have an active life, and is likely to make much progress in using her considerable talents in a constructive, helpful way.

DAVID A. R.

Born December 18, 1959, 1:36 P. M.

Latitude 26 N., Longitude 81 W.

Signs on the cusps of the houses: ASC, Aries 19.34; 2nd, Taurus 23; 3rd, Gemini 9; 4th, Cancer 13; 5th, Leo 8; 6th, Virgo 9.

Positions of the planets: Moon, 5.26 Leo in 4th; Uranus, 20.53 R. Leo in 5th; Pluto, 6.06 Virgo in 5th; Dragon's head, 29.26 Virgo in 6th; Neptune, 8.22 Scorpio in 7th; Venus, 12.40 Scorpio in 7th; Part of Fortune, 28 Scorpio in 8th; Mercury, 6.13 Sagittarius in 8th; Mars, 10.44 Sagittarius in 9th; Jupiter, 15.45 Sagittarius in 9th; Sun, 26.06 Sagittarius in 9th; Saturn, 7.53 Capricorn in 9th.

In this chart also we find Aries on the ASC and cardinal signs on all the angles, but the Sun, Moon, and four planets are in fiery signs, and the Sun and six planets are above the horizon. Thus we see that this boy will have a great deal of energy, ambition, and aggressiveness, all of which are likely to manifest in an outer, practical way.

The Sun is in Sagittarius in the 9th house, trine to Uranus in Leo in the 5th, showing that David is basically aspiring, intuitive, original, independent, and tolerant of other people's opinions. He has an inner urge to solve the problems of life and learn the "whys" and "wherefores" through the study of religion, law, and philosophy. He therefore has natural qualifications for success as a lawyer, statesman, or minister. There is an inventive side to his nature, too, which makes it possible for him to be used by the Higher Ones to "bring through" new ideas and ideals for humanity's progress.

The Lesser Light is in Leo in the 4th, giving a strong, self-reliant, and aggressive disposition with ability for organization. The Moon's trine to Mercury and Mars in Sagittarius indicates

a receptive mind and retentive memory, as well as much vitality, courage, ambition, resourcefulness, and power of endurance.

However, the lunar orb squares Venus and Neptune in Scorpio in the 7th, so that this boy will have his most difficult problems in partnerships. He has exceedingly strong emotions, but needs to learn control of them, as well as constancy in his affections. He also needs to learn the wisdom of the pure and chaste life, directing his energies into uplifting, constructive channels of service.

Fortunately, Venus and Neptune sextile Saturn, which is strong in Capricorn and near the MC, bestowing honesty, integrity, and determination. Therefore if David is taught from his early years the sanctity of the creative power and the wisdom of learning self control, he can do much to transmute the Venus-square-Moon aspect — and thus learn to rule his stars. Saturn in the 9th gives a deep, serious, and thoughtful mind with ability for the study of law, science, and philosophy. It is a splendid position for a president of a corporation or college, a judge, or a divine.

Jupiter is also in Sagittarius in the 9th, doubly powerful, conjuncts Mars, and trines Uranus and the ASC. Here is strong indication of good fortune and general success in life, a broad, humane, and philosophical mind, and a love for travel with pleasure and gain thereby. There is also a tendency to delve into the occult arts and sciences and to be associated with secret orders, but care should be taken that the positive path is followed and no negative influences tolerated.

This child has the potentials for living a very full and constructive life, one which can be of great benefit to his fellowmen. As a lawyer or statesman he could use his natural abilities to reach a high peak of accomplishment in serving others.

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.

Therapist, Entertainer

HELEN L. G.—Born March 1, 1946, 9:55 P.M. Longitude 77 W., Latitude 39 N. This native has Sun, Venus, and Mercury all in Pisces in the 5th house, pointing toward a strong interest in all 5th house affairs: entertainment, dramatics, education, schools, publishing, editing, and children. The Sun ruling the Leo MC, is in conjunction with Venus, giving musical ability. It also trines Saturn and Mars in Cancer in the 9th, but squares Uranus in Gemini in the 8th. The trine of Sun to Mars and Saturn gives considerable physical energy and stamina, as well as dependability and sincerity. But the square to Uranus brings in an eccentric, impulsive, unpredictable influence which will require persistent effort to master. "Look before you leap" applies particularly to this native. Libra rising brings the venusian influence into the personality, and since Jupiter, although in the 12th house, conjuncts the ASC, the personality should be a very pleasing, outgoing one. The planet Mercury, which indicates a strong imagination in Pisces, makes no aspects to other planets, except a parallel to Neptune, which inclines the mind toward the superphysical and spiritual phases of life. The Moon in Aquarius trines Uranus and Jupiter, bestowing a strong intuition, a very fruitful imagination, good reasoning faculties, originality, lofty ideals, and inventive ability. Uranus and Neptune are also in trine aspect, strongly pointing the interests toward the occult or mystical side of life. This native could give service of a high caliber as a musical therapist, a librarian, or as an entertainer, especially on T. V.

Designer, Theatrical Agent

LOTHAR C. D.—Born September 8, 1936, 1:12 P.M. Longitude 12 E., Latitude 48 N. The Sun is in the mental sign Virgo in this chart, intercepted in the 9th house, in conjunction with Neptune, trine to Uranus in Taurus in the 5th, but square to the Moon in Gemini in the 7th and Jupiter in Sagittarius in the 1st, and opposing Saturn intercepted in Pisces in the 3rd. This native has a great deal of spiritual understanding, but he will need to strive persistently to establish his highest ideals as a part of his actual daily living. The Moon in Gemini in the 7th sextiles Mars, trines Mercury, squares Sun, Neptune, and Saturn, and opposes Jupiter, so that there are many differing facets to the mentality, as well as to the personality. There is a retentive memory though, in addition to good reasoning faculties and resourcefulness. Sagittarius rising, with Jupiter and the Dragon's Head in the 1st, indicates an outgoing personality: jovial, friendly, generous and hospitable. As Venus and Mercury are both in the 10th house, however, we look to these two planets as chief indicators of the vocation. Venus is well placed in Libra, and being in conjunction with the MC, and sextile the ASC, sheds a very beneficent influence over all vocational affairs and relations with the public. Mercury is conjunct the Part of Fortune, and its sextile to Mars and Jupiter, and trine to the Moon indicate a splendid mind. This native could give excellent service as a designer (for clothes or stage settings), theatrical agent, dealer in stationery, jewelry, beauty shop supplies, etc., or as a librarian.

Daily Thought and Guide

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

SUNDAY—August 1

An excellent day for spiritual endeavor. Jupiter will urge us to help those who may be in need. "God the Great Giver can open the whole universe to our gaze in the narrow space of a single lane."—*Tagore*.

MONDAY—August 2

Much can be achieved today as both Jupiter and Mars are strong. We should take advantage of our opportunities, and with all of our getting may we get understanding.

TUESDAY—August 3

On this rather quiet day we can work with the deeper things in mind. "As a man thinketh in his heart, so is he."—*Solomon*.

WEDNESDAY—August 4

This promises to be a busy and uplifting day and we may do a variety of things well. And may we say with Paul: "Thanks be to God which giveth us the victory."

THURSDAY—August 5

A day with mixed vibrations makes it possible for us to have new experiences and learn needed lessons. Neptune will help us to understand the inner voice. "Be still and know."

FRIDAY—August 6

Again mixed vibrations to learn self control. "True merit, like a river, the deeper it is, the less noise it makes."—*Halifax*.

SATURDAY—August 7

Let us take it easy on this busy day, if we can do so. It is important that we strive to keep our reactions under control. However, good aspects between Sun and Moon will be of real help.

SUNDAY—August 8

On the day of the Sun we should strive to make religion the main factor in our lives and also take some time for rest and recreation. "God is love, that love surrounds us."

MONDAY—August 9

Now we can renew our strength in many ways, for the planets' rays are strong. "The time to be happy is now, the place to be happy is here, the way to be happy is to make other people happy."—*Ingersoll*.

TUESDAY—August 10

Again the planets' rays are helpful. Let us use this opportunity to complete work that needs finishing. Those who easily lose their temper should try to learn to control it.

WEDNESDAY—August 11

All mental endeavors will profit on this Mercury day. However, let us carefully guard against extravagance and all will be well.

THURSDAY—August 12

On this very active day there will be much ready energy at our disposal, and Mars may spur us on to quick action. Neptune indicates knowledge of spiritual forces.

FRIDAY—August 13

Today again there may be much activity, and the mind will be dependable and quick. "Our knowledge is the amassed thought and experience of innumerable minds."—*Emerson*.

SATURDAY—August 14

The planetary rays are mixed on this very active Saturday. We should relax and enjoy the good that comes our way. Saturn may make us feel somewhat melancholy but that will pass.

SUNDAY—August 15

We can make this a happy day by uniting our spiritual aspirations with those of like minded friends. Meditation on high ideals is in order today.

MONDAY—August 16

Jupiter, the beneficent planet is very strong today and we are reminded that: "It is more blessed to give than to receive."

TUESDAY—August 17

Sun and Moon are in good aspect on this Mars day. This signifies harmony between spirit and personality. It is a time when we may reap some of the best results of what we have formerly sown.

WEDNESDAY—August 18

A fine active day, but we should take care not to spend time and money for useless luxuries. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt."—*Matt. 21:19*.

THURSDAY—August 19

The planets' rays are fixed today and we will have the opportunity to learn many things. "Wisdom is only found in truth."—*Goethe*.

FRIDAY—August 20

On this Venus day the rays are in good aspect and we should have a new impetus for good feeling towards our fellowmen. Let us use this benevolent power for the good of all.

SATURDAY—August 21

When the necessary chores are done, let us go to Mother Nature for rest and recreation. In the words of the poet Harvey: "Nature is a volume of which God is the author."

SUNDAY—August 22

The stars are favorable today. Under such good auspices let us try to make the lives of others pleasant. "The heavens declare the glory of God and the firmament showeth his handiwork."

MONDAY—August 23

Today we may be able to feel some of the great power our Heavenly Father sheds upon our earth. "And God said, Let there be light, and there was light."—*Gen. 1:3*.

TUESDAY—August 24

A proverb tells us: "Make haste slowly. "Today is such a day, but all will be well if we take a little time "to prove everything," and then do our best.

WEDNESDAY—August 25

Today we have the opportunity to build character, valuable to all of us. "Man is the architect of circumstance. It is character which builds circumstance."—*Carlyle*.

THURSDAY—August 26

On this fine day Jupiter works in harmony with the Moon and it is a good time to accomplish much that is good and needful. We realize that God's love surrounds us.

FRIDAY—August 27

This Venus day should be a good and vital one. Artistic and literary endeavours will be aided by a strong Neptune, and music especially may come into its own.

SATURDAY—August 28

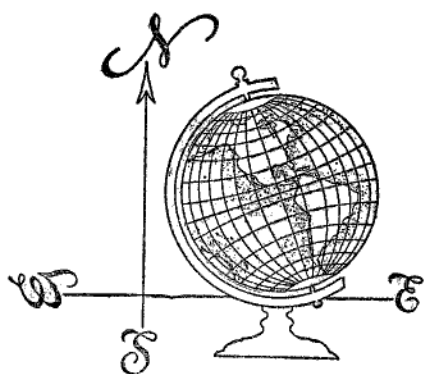
Vibrations are active and mixed today. After we have fulfilled our various duties it will be well to rest and replenish the strength of body and soul.

SUNDAY—August 29

"One God, one law, one element, and one far-off divine event to which the whole creation moves." — *Tennyson*. Today as we worship, pray, and rest, let us be grateful to God for all His goodness.

MONDAY—August 30

Today let us aim to be helpful to
(Continued on page 379)



MONTHLY

News
INTERPRETED

Religious Persecution in Russia

Beneath this wave of religious oppression is a climactic struggle joined with the conflict over the arts. Great crowds still fill the churches for special services on church holidays, such as Christmas and Easter, despite increased activities of the official atheist anti-God programs. Because the Russian Orthodox Church was traditionally so corrupt and encrusted with superstition, most of the intellectuals and creative artists pay little attention to the church or to religion as such. They, like most historians, attribute the advent of the Communist revolution in Russia largely to the failure of the Orthodox Church (which was a state church and closely allied with the Czarist throne) to keep any avenues open for reform of the political corruption that stifled progress.

Nonetheless, the intellectuals, like all Russians, tend to revere the dramatic pageantry of the church's liturgy as part of Russia's history and tradition, for the rituals are indeed rich in ancient Christian lore and mysticism. When they find themselves in rebellion against the barrenness of life under communism, the Russian creative artists and the average youth, though nurtured in official "scientific" atheism, still find themselves drawn to the church's religious pageantry. The search for a new mysticism in terms of the unconquerable human spirit, a search that engages the thought and effort of so many young poets, writers and other creative intellectuals in the Soviet Union, may well emerge some day with tremendous spiritual vitality and meaning for modern life. For this reason, not a few Western churchmen, familiar with current Russian life, forecast that the world will experience its next great spiritual awakening in the Soviet Union.

The need for spiritual mysticism in Soviet education, to replace dogmatic dialectic materialism of Marxism, was given special emphasis and weight by the pro-

tests of Peter Kapitza, recognized over the world as a leading authority on hydrogen, and an important member of the Soviet scientific community. Kapitza's influential voice rose to support the complaints of other scientists that the mechanistic philosophy of dialectic materialism left the mind of Soviet youth unprepared for research in the nuclear age—where the vastness and mystery of creation must prompt the most profound wonder and respect. These onslaughts against the very foundations of Marxism, coming from the Soviet scientific community upon which the Kremlin must depend for progress in the future, can hardly be over-emphasized.

—Between the Lines, March 1, 1965

Max Heindel wrote in the *Cosmo-Conception*, more than fifty years ago, the following prophecy: "Two more races will be evolved in our present Epoch, one of them being the Slav. When, in the course of a few hundred years, the Sun, because of the precession of the equinoxes, shall have entered the sign Aquarius, the Russian people and the Slav Races in general will reach a degree of spiritual development which will advance them far beyond their present condition. Music will be the chief factor in bringing this about, for on the wings of music the soul which is attuned may fly to the very Throne of God, where the mere intellect cannot reach. Development attained in that manner, however, is not permanent, because it is one-sided, therefore not in harmony with the law of evolution, which demands that development, to be permanent, must be evenly balanced—

in other words, that spirituality shall evolve through, or at least equally with, intellect. For this reason the slavie civilization will be short-lived, but it will be great and joyful while it lasts, for it is being born of deep sorrow and untold suffering, and the law of Compensation will bring the opposite in due time."

We, of course, do not endorse the actions of the Communist party in present day Russia. According to the 1963 Year Book of the Encyclopedia Britannica the number of people belonging to the Communist party in the U. S. S. R. is only 10,000,000 while the total population of the country is 224, 700,000. It is of those 214,700,000 that Max Heindel speaks, who, having generated enough power to throw off the yoke of the orthodox church, will eventually be strong enough and wise enough to break the shackles of the present dictatorship.

Skin Color and the Races of the Future

The two ladies were green, but not with envy. They were members of a small, secretive French religious society whose members not only were strict vegetarians but also ate clay in the religious belief that since man sprang from the soil he must return to it for sustenance. Their green color was caused by an overabundance of copper in the clay.

Dr. Charles Grubber, chief of the dermatology clinic at the Hospital of St. Louis, Paris, France, told the story before a meeting of skin specialists.

"The first patient, referred to me because of discoloration of the skin, was a very intelligent woman, a teacher of mathematics. She was in her 40's but appeared to be much younger. Her complexion, except for its color, was the finest I have ever seen. Her skin was green everywhere, even inside her mouth. The corneas of her eyes were green glazed."

The second woman, a notary clerk, was in her middle 50's but seemed unbelievably younger. Like the first woman, she said she was a vegetarian rather than vegetarian. A vegetarian will eat fruits and vegetables, milk and eggs. A vegetarian will eat only fruits and vegetables.

Both women said they ate many grapes

and seldom washed their food before eating on the grounds that food should be as natural as possible. Clay is eaten as a supplement.

"I told them that I could restore their natural color with a drug," said Dr. Grubber, "but I did not know if they would also lose their youthful appearance along with their green complexion. Both of them considered my offer and refused. They decided that they would rather be green and young. Both seem to be happy. They now live in Paris. The teacher is rather self-conscious and teaches at a correspondence school. But the notary must meet strange people every day. She thinks nothing of it."

—*Science Digest*, May, 1965

It is not so many years since the public press was full of stories about "little green men from Mars;" but here we have normal sized green women right in Earth's own backyard. Or can it be that the green ladies in the "small, secretive French religious society" are really visitors from space? We speak, of course, in jest; but the case of the green French ladies shows us that the human race is not in the least likely to go into a panic at the sight of extra-terrestrials who happen to have a different color of skin than Earth people, or who might have different types of sense organs than our own.

There is a further consideration in that the skin turned green from a diet rich in copper. Students of the occult have believed for many decades that the "superior race" of the future will be a beautiful blue color. Perhaps this reflects the Hindu mode of representing the god Krishna as blue; which has accustomed Indians to thinking of a human body of that color. Or perhaps there was, at one time, a blue race in India.

Anthropologists have discovered long since that pigmentation in both animal and human kingdoms is influenced by environmental factors, but more especially by the diet. In the famous zoo of San Diego, pink flamingos were brought from Florida, fed the regulation diet for flamingos in the San Diego zoo, and promptly lost their pink, becoming

ordinary white flamingoes. Cheeking with the Florida experts, it was discovered that the birds fed on a certain shrimp, and when this was obtained and fed to the San Diego birds they regained their pink feathers and have kept them ever since.

Again there was the case not long ago of an Englishwoman who had drunk too much tomato and orange juice, and her skin had turned the color of ripe tomatoes. Her physician put her on a special diet which did not include tomatoes or oranges, gave her a drug, and promised she would be normal in a comparatively short time.

All of which shows that the occult prophecy of a blue race in the future, which will be the supreme human race before it ceases to be human and becomes superhuman, is by no means far-fetched. We can, in fact, turn ourselves blue right now, if we really want to do it.

There is hope here in the solution of the so-called "color" problem as regards nations and races. Archeologists once supposed that the basic human race, that is, the earliest human race, was in fact dark-skinned if not black, and that the differences in colors of races today are the result of environment and diet. Albino negroes are not unknown in our own time. Today anthropologists say that they do not know *which* is the oldest human race.

If mankind is going to select a color for his planet-wide race, let it be a color which is truly the best for human needs, —whether white, pink, or blue; whether green, yellow, red, or purple, or black. It is a curious fact, however, that the white skin has always dazzled those races which are darker in color. The word "English" comes from the Latin word which we call "Angel," as Messenger of the Gods; but it has often been pointed out, the English are by no means Angels. Perhaps this association of Angels with blondness goes back to the collective document called the

Book of Enoch—which includes many scraps and bits of ancient writings—where a curious passage occurs describing the birth of Noah, who is Enoch's descendant. "And after some days, my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness." The text continues that Lamech was frightened at this apparition, at the strange looking child who raised his voice to heaven in a resounding first cry,—undoubtedly the babe had good lungs—and went to Methuselah his father saying: "I have begotten a strange son, diverse from and unlike man, and resembling the son of the God of heaven; and his nature is different, and he is not like us, and his eyes are as the rays of the sun, and his countenance glorious. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought in the earth." (Here the fallen Angels would seem to be meant!) Then Methuselah went "to the ends of the Earth" to consult the spirit of Enoch. The text continues: "And when Methuselah heard the words of his son (Lamech) he came to me at the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice, and I came to him." Enoch then predicts the Flood, and assures Methuselah that the babe is really the child of Lamech, and that from this babe and his three sons the whole earth shall be peopled after the flood. He commands that the babe shall be named Noah. "And now, my son, go and make known

(Continued on page 382)

Readers' QUESTIONS

Dual Personality

Question:

Recently I heard a radio version of Robert Louis Stevenson's story, *Dr. Jekyll and Mr. Hyde*. Is it possible for a person to have a dual personality such as that portrayed in this story? If so, how do you account for it? Would this be the same as the "split personality" of modern psychologists, or the "dual personality" which the artist Salvador Dali described in explaining his "spiritual transformation" which has caused him to paint religious pictures instead of the "sacriligious" ones he formerly painted?

Answer:

First, let us understand that human beings have a "higher self" (the three-fold, indwelling Spirit or Ego), and a "lower self" (the material side of our being, imbued with the principles of crystallization, selfishness, and passion), which are eternally at war. The object of our work with our various bodies (dense, vital, desire, and mind) here on this material plane is *union with the higher self*, and until that takes place the struggle between the higher and lower must continue. In this sense every person has a "dual personality," acting at times under the direction of the higher nature, and at other times in response to the urgings of the lower. The inner struggle between the two may take place quietly and unobserved by others, or it may manifest through noticeable demonstrations and definite sudden changes in one's manner of

living. Sometimes a spiritual experience, such as took place in Starr Daily, the reformed criminal, establishes the higher self in command, and the person thenceforth leads a life as exemplary and helpful as it was formerly evil. In our opinion, knowing only what we have read in the case of Mr. Dali, a somewhat similar occurrence probably took place within him. It seems that for some reason his higher self prevailed, and now he is dedicated to work that is prompted by the Spirit.

As to the story of *Dr. Jekyll and Mr. Hyde*, we would say that it is quite possible for a person to have a dual personality similar to that of the character portrayed by Stevenson. In such a case the lower self is reinforced by the desire body, or sin body, left by the Ego on earth at his last death, and drawn to him by magnetic attraction when he is reborn. Occult philosophy explains this as follows:

People who have led very evil lives, particularly if they have fostered hate and malice, have thereby caused their vital body to be composed almost entirely of the two lower ethers, and they have hardened it and endued it with great strength. Also the desire body has become coarse and vile in character. A further development is that the vital and desire bodies become interlocked so that at death the usual separation between the two does not take place. This interlocked vital and desire body is called the *sin body*. Such people gravitate after death to the lowest region of the Desire World, which interpenetrates the etheric region of the earth, and are there in constant touch with those in the Physical World who are suited by

their evil natures to carry out the wicked designs of these disembodied Spirits. Sometimes these earthbound entities keep up their nefarious work for centuries, and there seems to be no limit to what they may do. All this time they are adding to their own score and their ever-increasing load of sin, for the vital body is reflecting and etching deeply into the desire body a record of each misdeed.

Finally, however, the earthbound Spirit is obliged to let go and enter the purgatorial existence, being no longer able to resist the purgatorial force of repulsion. This existence is naturally lengthy in proportion to the time the Spirit has continued its evil practices after the death of the dense body, and it thus meets its due retribution. After the purgatorial period is finished, the Spirit leaves the sin body. This, however, does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is enhanced by its dual composition, being composed as it is of both a vital and a desire body. It has what amounts to a sort of personal consciousness. While it has no reasoning power, still it is in possession of a kind of low cunning which makes it seem as though it were actually endowed with a spiritual presence. This enables it to live a separate life for many centuries.

The creator of this sin body after discarding it passes rapidly through the First Heaven, where on account of having but few if any good deeds to his credit has little to detain him, and quickly goes on into the Second Heaven where he sojourns only long enough to create a new environment for himself. He then enters the Third Heaven, there to remain for a short time only. Such an Ego is reborn much earlier than is ordinarily the rule in order to satisfy the material cravings which draw it very strongly to the physical plane.

Now, when such an Ego is reborn to earth life, the sin body is drawn to it by magnetic attraction, and usually stays

with it all its life. In such cases the person is likely often to come under the influence of the sin body, which will cause him to lead an entirely different life than the other times when not under its influence. While under the domination of the double desire body, or sin body, he may be compelled to commit deeds (as did Mr. Hyde) which at other times he would loathe and despise; yet its influence is so strong, that it gets possession of him at times in spite of his endeavor to rid himself of it. Needless to say, it is not the taking of any material "potion" that causes the transformation. It is simply that the individual has given way to the lower nature to the extent that the latter gains the upper hand. No better example could be given to show the desirability of using the will to think pure, helpful thoughts, and otherwise follow the promptings of the higher self.

In regard to the "split personality" of the psychiatrists, we believe that, aside from the usual struggle which goes on between the higher and lower selves, this phenomenon can usually be accounted for by the influence which invisible entities exert upon people who are negative (mediumistic), or who habitually entertain thoughts and feelings of a low nature. According to our thoughts and desires do we attract to us invisible entities, who may help or hinder our progress. We choose for ourselves the kind we invite.

In some cases there may be a complete obsession, where a discarnate entity takes entire possession of the body of an Ego who has been ousted from its vehicle. However, in such an instance, there would be a permanent change of the personality. Where the obsession is only partial or temporary, the person would manifest as definite a change in nature at times as the Ego who comes under the control of its own sin body. Fortunately, cases where the sin body gains control are rare at present, but there are many cases of partial obsession, as well as of hypnotic influence.



Heredity and Disease

MAX HEINDEL

UNFORTUNATELY, people seem to lay their bad traits to heredity, blaming their parents for their faults, while taking to themselves all the credit for the good. The very fact that we differentiate between that which is inherited and that which is our own shows that there are two sides to man's nature: the side of the *form*, and the *life* side.

We are drawn to certain people by the Law of Causation, the Law of Association. The same law which causes musicians to seek the company of one another in concert halls, gamblers to congregate at the race tracks or in pool rooms, people of a studious nature to flock to libraries, etc., also causes people of similar tendencies, characteristics, and tastes to be born in the same family. When we hear a person say, "Oh, yes, I know I am extravagant, but I just cannot help it. It runs in the family," it is the Law of Association; and the sooner we recognize that instead of making the Law of Heredity an excuse for our evil habits, we should seek to conquer them and cultivate virtues instead, the better for us.

Man is essentially spirit and he comes here equipped with a mental and moral nature, which are entirely his own, taking from his parents only the material for the physical body. Thus while

heredity in the first place is true only as regards the materials of the dense body and not the soul qualities, which are entirely individual, the incoming Ego also does a certain amount of work on its dense body, incorporating in it the quintessence of its past physical qualities. No body is an exact mixture of the qualities of its parents, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother. Hence a musician incarnates where he can get the material to build the slender hand and the delicate ear, with its sensitive fibres of Corti and its accurate adjustment of the three semicircular canals. The arrangement of these materials, however, is to the extent named, under the control of the Ego.

In the foetus, in the lower part of the throat just above the sternum or breast bone, there is a gland called the thymus gland, which is largest during the period of gestation and which gradually atrophies as the child grows older and disappears entirely by or before the fourteenth year, very often when the bones have been properly formed. Science has been very much puzzled as to the use of this gland, and few theories have been advanced to account for it. Among these theories one is that it supplies the material for the manu-

facture of the red blood corpuscles until the bones have been properly formed in the child so that it may manufacture its own blood corpuscles. That theory is correct.

During the earliest years the Ego which owns the child-body is not in full possession, and we recognize that the child is not responsible for its doings, at any rate not before the seventh year, and later we have extended it to the fourteenth year. During that time no legal liability for its action attaches to the child. That is as it should be, for the Ego being in the blood can only



function properly in blood of its own making, so that where, as in the child-body, the stock of the blood is furnished by the parents through the thymus gland, the child is not yet its own master or mistress. Thus it is that children do not speak of themselves as "I" in the earlier years, but identify themselves with the family; they are papa's girl and mama's boy. The young child will say "Mary wants this" or "Johnny wants that," but as soon as they have attained the age of puberty and have begun to manufacture their own blood corpuscles, then we hear the boy or girl say, "I" will do this or "I" will do that. From that time they begin to assert their own identity, and to tear themselves loose from the family.

Seeing, then, that the blood throughout the years of childhood, as well as the body, is inherited from the parents, the tendencies to disease are also carried over, not the disease itself, but the tendency. After the fourteenth year, when the indwelling Ego has commenced to manufacture its own blood corpuscles, it depends a great deal upon itself whether or not these tendencies shall become manifested actualities in its life.

SKIN COLOR AND THE RACES OF THE FUTURE

(Continued from page 375)

to thy son Lamech that this son which has been born is in truth his son, and this is no lie."

The legend evidently points to the appearance of the first "white" child if not on earth, at least in the area where the family of Enoch was living. And it is even possible that it is a relic of an ancient tradition harking back to the appearance of the first white race on earth, the "Original Semite" of anthropological lore; just as the myths of a future time might one day tell about certain green ladies of France, who were the ancestresses of a green race which may then inhabit this planet!

DAILY THOUGHT GUIDE

(Continued from page 372)

those who may need a little lift. Those attuned to Neptune, the planet of divinity, may gain unusual knowledge.

TUESDAY—August 31

After a very active month, August leaves us with some joyful aspects and we can say with the psalmist: "The earth is the Lord's and the fullness thereof."

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

New Zealand—My health over this period has been excellent, and I am beginning to realize that good health is a positive state of well-being rather than a passive state of being un-well. At first, your direction of 4 ounces of lemon juice with 4 ounces of olive oil rather upset my system the day following the taking. Now, however, it appears to have no disagreeable effect. My greatest problem with your diet has been lack of tolerance in my own family. Yet I now find that this problem has melted away. In fact, I have been astounded to see the changes taking place in my family's diet; they are now almost vegetarians themselves. Thank you for your very kind advice and help.

California—Thank you for your wonderful letter. My condition is greatly improved. The soreness in the colon is very much better. The test the doctor made on Saturday showed so much improvement he was surprised. The cancer virus is eliminated; liver and bladder are much better. My lower back is much better, too. I eliminated a lot of poison during the last week. During the night I felt the nearness of the Invisible Helpers; last night the healing powers were especially strong. I thank you and the Invisible Helpers for your prayer and help. God bless you for your wonderful work.

Wisconsin—My granddaughter, age 8, was hit by a car and her leg broken in two places. She was bruised all over her body and received a bad cut on the back of her head. She was in the hospital for some months, tied to a plank. They thought she would be disfigured for life. A relative appealed to the Invisible Helpers of the Rosicrucian Fellowship to help her. After a long time she was healed. Her head and limbs are perfect; not a mark on her anywhere. She is now 11 and has top marks in school. It was another miracle.



Effects of Alcohol

NO WINE bibbers can inherit the kingdom of God. The esoteric reason is this: while the lower ethers vibrate to the seed atoms in the solar plexus and the heart, and thus keep the physical body alive, the higher ethers vibrate to the pituitary body and pineal gland. By imbibing this false rebellious spirit that is fermented *outside* the body and is different from the spirit that is fermented *inside*, by sugar, these organs are temporarily dazed and cannot vibrate to the higher world, and so because of age-long abuse, man has ceased to function in the higher worlds.

If he takes too much of this spirit of alcohol, the organs named may be slightly awakened so that he sees the lowest realms of the Desire World and all the evil things therein; that happens in the disease known as delirium tremens. To sum up, as the evolution of the soul depends upon acquisition of the two higher ethers from which the beautiful Wedding Garment is made, and as these ethers are attuned to the organs named in the same manner that the lower ethers are attuned to the seed atom in the heart and the seed atom in the solar plexus, you will readily understand the deadly effects to the spiritual man of alcohol and drugs.

Thus we see why we should be very careful to be clean in our habits—in everything to regard this body of ours as the Temple of God, and refrain from

defiling it as we would refrain from defiling a house of God built of stone and mortar, which is not one millionth part as holy as the body wherewith we have been endowed. The brain, in particular, is the great and important instrument whereby we are doing our work in the Physical World, and we obviously should not use any intoxicants or drugs which muddle it and thus prevent our making the progress we expect.—*Max. Heindel.*

* * *

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:

HEALING DATES

August 1—8—15—22—28
September 4—12—18—25

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.*

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**The Rosicrucian Fellowship
World Headquarters
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**EVOLUTION AS SHOWN IN THE
ZODIAC**

(Continued from page 365)

gradually degenerating and the time will come when they all go to the planet Saturn, which is the door to chaos. Thence they will be expelled to inter-planetary space to await the time when, in a new system, there will be a favorable condition for their further evolution.

Thus the zodiac and the planets are as a book in which we may read the history of humanity during past ages, and it also gives a key to the future which is in store for us. In the famous zodiac in the Temple of Denderah, the sign Cancer is not pictured as we have it in modern days. There it is a beetle, a scarab. This was the emblem of the soul, and Cancer has always been known in ancient times, as well as among modern mystics, to be the sphere of the soul, the gate of Life in the zodiac whence the Spirits coming into rebirth enter our sublunary conditions. It is therefore aptly ruled by the Moon, which is the planet of fecundation; and it is noteworthy that we find Capricorn, which is its opposite, ruled by Saturn, the planet of death and chaos, who is mystically depicted as the "reaper" with his scythe and hour glass in hand. These two opposite signs are therefore turning points in the soul's career. Cancer and Capricorn mark the highest ascent of the Sun into the northern hemisphere, and its lowest descent into the south. Observations show us that during the summer when the Sun is in the sphere of Cancer and allied signs, fecundation and growth are the order of the day. But when the Sun is in the south, in Capricorn, we have winter, when Nature is dead. The fruits of the summer are then consumed and assimilated by us.

As the circle dance of the Sun among the twelve signs determines the seasons of the year *when direct*, causing the

germination of myriads of seeds cast in the earth, also the mating of the fauna, which then makes the world alive with the sights and sounds of manifested life, and at another time, leaves the world dumb, dull, and drear in winter's gloom, under the sway of Saturn, so by the slower backward movement, known as the *precession of the equinoxes*, does it produce the great changes which we know as *evolution*. In fact, this precessional measure of the Sun marks the birth and death of races, nations and their religions, for the pictorial zodiac is a symbolical presentation of our past, present, and future development. — *Rays from Rose Cross*, August, 1915.

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