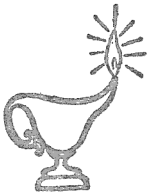
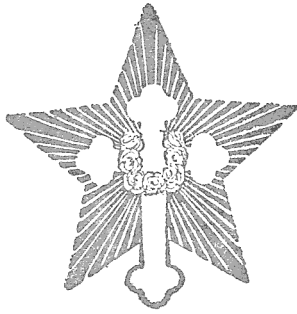


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

* * * * *

Thoughts from Max Heindel

*Astro-Philosophy Discusses
the Dance*

*Earth's Oldest Man Now
Two Million Years Old*

Vegetarian Recipes

* * * * *

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By MAX HEINDEL
Western Initiate and Seer

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THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California, U.S.A.

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

November

1965

VOLUME 57



No. 11

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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 X

Pioneer work of any kind is never easy, and the task undertaken by Max Heindel of establishing a permanent headquarters for the Rosicrucian Fellowship was certainly no exception. However, with almost superhuman effort, and loyally assisted by his wife, Augusta Foss Heindel, and a few faithful co-workers, this extraordinary man succeeded in bringing into concrete reality a spiritual center from which was destined to flow for centuries to come the illuminating Teaching of the New Aquarian Age.

As described in the early issues of the *Echoes* (first published in June, 1913, gradually expanded, and becoming *Rays from the Rose Cross* in May, 1915), and as told by those who knew and worked with Max Heindel, he shirked no duty that required doing to accomplish the goal he had firmly set in his mind. He worked tirelessly to erect needed buildings, in arranging for water and electricity facilities, in planting and tending trees, shrubs, vegetables, etc., so that by the end of 1918 there were, in addition to the two original buildings, a Pro-Ecclesia, (where devotional services have been held every day since its opening), a cafeteria for workers and guests, an Administration Building (housing a printshop and offices), and numerous cottages for workers. A main street through the grounds was laid out and on each side of it were planted palm trees, which today, tall and beautiful, nod a gracious welcome to those who come to Mt. Ecclesia.

During all these years Max Heindel was of course also busy writing monthly Letters and Lessons for his students, editing the magazine, lecturing in the Chapel, teaching classes, arranging for correspondence courses in Philosophy and astrology, and doing the numerous other things incident to establishing and promoting a Preparatory School for the Rosicrucian Order. Through it all, the example he set for others by living the life (of loving, dedicated service), won him the respect, admiration, and appreciation of all those with whom he associated. A splendid leader he was, but at the same time an humble server. Although he has been described as serious, purposeful, and ever busy at some constructive work, it was noted, too, that he had a keen sense of humor, and encouraged the workers at Mt. Ecclesia to balance their lives of service with wholesome recreation and enjoyment. He has been paid the tribute of being a thoroughly *balanced* man, having the head and the heart faculties developed in happy equilibrium.

(Continued)



Thoughts from Max Heindel

Wisdom implies *love*, first, last, and all the time, while knowledge may be used for the most evil purposes imaginable.

The line of least resistance, so long as it is clean and honorable, is always the best. Therefore, "*Love your enemies, do good to them that despitefully use you.*"

Christ said, "Let your light shine." To the spiritual vision each human being appears as a flame of light, colored according to temperament, and of greater or less brilliance in proportion to purity of character.

We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the *Lord and Light of the WORLD*.

The truth will never be discovered by the prejudiced skeptics, nor by the credulous enthusiasts, but only by honest and patient investigators and thinkers; by those who can preserve an open and receptive mind, and are not afraid to follow truth wherever it might lead them.

All sorrow and suffering are designed to teach us lessons which we would or could not learn in any other way. The stars show the period estimated as requisite to teach us the lesson, but even God cannot determine the exact time nor amount of suffering necessary. We ourselves have a prerogative, *for we are divine*.

The Rosicrucian method differs from other systems in one especial particular. It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions . . . Only those who are thus strongly poised can help the weak.

The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the worlds; but he must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible to full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development.

Moral Precepts in Enoch Compared with the New Testament

ANN BARKHURST

IN ADDITION to what we have called the astronomical and theosophical elements of this Book, the psychic phenomena, angelology, etc., there are a great many moral and spiritual sayings, which are closely similar to those of the New Testament. One we have quoted previously:

This place, O Enoch (said the angel, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungering, 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.—*Secrets of Enoch*:IX.

These verses and many more like them show how far the Israelities had advanced toward what we today consider Christian ethics; but it would be a mistake to suppose that only the Hebrews had evolved to this point. Buddhism had long had a high moral code in which the qualities of mercy, compassion, love, and service to the world were predominant; the moral and ethical code of the Zoroastrian religion was also admirable and a credit to Persian civilization. The Greek philosophers too, had worked out principles which, if followed, would lead to world peace, and while it is true that these apocryphal books are the obvious background of the New Testament teachings, it is also true that the Greek teachers had a profound effect upon Hebrew thinkers in the apocryphal period, and these same verses can be duplicated almost word for word in the writings of one or another of the Greek sages. The

Gnostics were Christians and Jews who loved and revered the Greek learning, and who saw nothing evil in linking Hellenic culture with the Old and New Testaments. Europeans, like Asiatics, clung to their ancestral wisdom, and only centuries of bitter persecution by orthodox Kings and Princes served to drive the old religions out of sight and mind. To-day archeologists are patiently restoring the ancient teachings as lost texts come to light; and while in some instances these are disappointing, the same would be true if the Old Testament had been lost and buried and then restored after centuries; for there are many passages in the Old Testament which cannot be taken at their face value by any civilized person.

One of the barbarities persisting in Hebrew religion even to the time of Christ was the offering of blood sacrifices on the Altar of Burnt Offerings in the Temple at Jerusalem. There was also a Temple at Leontopolis in Egypt, in the dome of Heliopolis, and at one time there was a Temple at Elephantine in Upper Egypt, where many Jewish mercenaries had been stationed by the Persian Kings. Although animal sacrifice was practiced by virtually all nations of the time, to some degree, the sacrifices made by the Hebrews in their temples aroused the antagonism of their Gentile neighbors who objected to the slaughter and stench. Thousands upon thousands of animals were slaughtered on the brazen altar at Jerusalem. But this practice had not gone unrebuked. Several of the great prophets had cried out against it, warning the people that

what God desired of them was not sacrifices of animals but righteousness and a contrite heart. (Kosher butchery we might add is a barbarism which persists in our own time.)

And so it is not surprising to learn that one of the prophecies about the Messiah was that he would do away with the sacrifices; and it can scarcely be doubted that when Jesus drove the money-changers out of the Temple (which one historical writer says stood on land belonging to his family and was only leased to the State), he was acting not only in protest against making his Father's house a den of thieves but also against the offering of blood sacrifices. At any rate, this is the thing which is absent from Christianity from the earliest beginning: the blood sacrifices are abandoned, the sacrifice of Christ on Golgotha having done away with all need of other sacrifices. Offerings of food and money might still be made to the Temple and priesthood; but at a very early time Christianity eschewed animal sacrifices, and it must have been at the command of the Christ Himself; although some of the Christian Jews in Palestine seem to have kept up the old customs for a time.

The Essene community was not wholly vegetarian, we learn from the Dead Sea excavations; and we might have known this from the fact that the Holy Family took offerings of pigeons or doves to the Temple at Jerusalem, as the New Testament says; but it is likely that there was a powerful protest element in the community in the matter of blood sacrifices. And Jesus was obviously a leader of this advanced element in the Essene movement.

We have said that at least eight partial copies of the Book of Enoch in Aramaic were found in the Dead Sea caves; and it can mean nothing else than that Jesus was learned in the wisdom of the Essenes when we find so many of the sayings of Enoch put into his mouth in the New Testament.

Enoch writes:

And he (the Angel) came to me, and greeted me with his voice, and said to me: "This is the Son of Man who is born unto righteousness, and righteousness abides over Him and the righteousness of the Head of Days forsakes Him not." And he said unto me: "He proclaims unto thee peace in the name of the world to come; for from hence has proceeded peace from the creation of the world, and so shall it be unto thee forever and forever and forever. And all shall walk in his ways since righteousness never forsaketh him: with him will be their dwelling-places, and with him their heritage, and they shall not be separated from him for ever and ever and ever. And so there shall be length of days with that Son of Man, and the righteous shall have peace and an upright way in the name of the Lord of Spirits for ever and ever."—*Enoch* lxxi: 14-16. (Dr. Charles' edition)

This means that the Messiah is born holy, wise, and pure, and that his righteousness is such as to exalt him above all mankind, even to union with Godhead: "The righteousness of the Head of Days forsakes him not."

One of the problems of the early centuries of Christianity was: Did the Messiah *become* the Christ, or was he *born* the Christ? Both viewpoints are represented in the New Testament. Those which give the genealogy presuppose Jesus to be the true lineal descendant of David. The "Baptism" in Jordan was his coronation, by John, who was a priest. Riding into Jerusalem on an ass, in white garments and red mantle, and shouting "Hosanna," is said to have been a part of the ancient coronation ritual. Jesus was acknowledging publicly, even in the sight of the Roman governor, that he was the Davidic Messiah, by right of blood and birth. But he denied intent of revolution and bloodshed. The bitter hatred of him arose from the fact that he did not lead an army against Rome, but instead advised cooperation with Caesar. He is obviously trying to live out the Platonic ideal of the Philosopher King. It did not work, as he seems to have known it would not; but he went to his death with open eyes, as knowing in himself a

higher destiny than that of an earthly ruler.

The Gospels which start with John the Baptist and the Baptism in Jordan are not interested in Jesus as the political Messiah and Son of David. They are interested in him only as the Christ-Bearer, the Archangel Incarnate, that Archangel whom Enoch has described in his visions.

For these it is the spiritual teaching alone that is important. And so we read many passages in the Book of Enoch which seem to underlie Jesus' words in the New Testament.

To quote a few examples from the *Secrets of Enoch*:

I swear to you, my children, but I swear not by oath, neither by heaven nor by earth nor by any other creature which God created.

The Lord said: "There is no oath in me, nor injustice, but truth."

If there is no truth in men, let them swear by the words "yea, yea," or "nay, nay."

—*Secrets of Enoch* xlix: 1-3

Now therefore, my children, in patience and meekness spend the number of your days, that you inherit eternal life.

Endure for the sake of the Lord every wound, every injury, every evil word or attack.

If ill-requitals befall you, return them not either to neighbor or to enemy, because the Lord will return them for you and be your avenger on the day of the great Judgment, that there be no avenging among men.

Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come.

Injure not widows nor orphans nor strangers, lest God's wrath come upon you.

—*Secrets of Enoch* 1:3-7

Stretch out your hands to the poor according to your strength.

Hide not your silver in the earth.

Help the faithful man in affliction, and affliction will not find you in the time of your trouble.

And every grievous and cruel yoke that comes upon you bear all for the sake of the Lord, and thus you will find your reward in the day of Judgment.

It is good to go morning, midday and evening into the Lord's dwelling, for the glory of your Creator.

Because every breathing thing glorifies

Him, and every creature visible and invisible returns Him praise.

—*Secrets of Enoch* li: 1-6

Reminiscent of the Beatitudes, and also of the ceremonial of blessing and cursing on Mounts Ebal and Gerizim, are the following:

Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart.

Cursed every man who opens his lips for the bringing into contempt and calumny of his neighbor, because he brings God into contempt.

Blessed is he who looks down and raises the fallen.

Cursed is he who looks to and is eager for the destruction of what is not his.

Blessed is he who implants peace and love.

Cursed is he who disturbs those that love their neighbors.

Blessed is he who speaks with humble tongue and heart to all.

Cursed is he who speaks peace with his tongue while in his heart there is no peace but a sword.

For all these things will be laid bare in the weighing-scales and in the books, on the day of the great Judgment.

—*Secrets of Enoch* lii: 1, 2, 7, 8, 11, 15

When man clothes the naked and fills the hungry, he will find reward from God.

—*Secrets of Enoch* lxiii:1

However many passages are reminiscent of the teachings of Jesus of Nazareth, this book belongs to the Old Testament, not to the New, and there are passages with which no Christian feels comfortable. It is as most scholars agree, this Book belongs to a transition period. We must always remember that Christ Jesus would quote from these older books, from Old Testament and Old Testament Apocrypha, and then add: "BUT!! I say unto you!!"

Jesus dealt very freely with all of these texts, and never let himself be chained to any one of them.

We may add that although the Judgment seems to be interpreted in terms of a Resurrection and Final Great Day of Judgment, there is here very clear evidence that the Egyptian idea of the soul's deeds being weighed in the after-world following *each* life on earth is really meant in many instances. This

weighing of the soul in the scales comes between incarnations on earth; but at the end of the great World Period there is also a final Judgment, in which the assets and deficits of the soul for the entire Period are weighed and judged.

But it is not human souls alone who thus stand before God's Judgment seat at world's end. The archangelic Shepherds of races and nations—Michael, Gabriel, etc.—also must give an accounting of their Shepherdship. Indeed, all of the spirits of the universe come to this place of final accounting.

The Wisdom Cult in Enoch

In the Bible literature we find four words associated with the mind, intellect, and spirit: knowledge, truth, wisdom, and revelation. The word "Gnosis" includes all four; while the word "Sophia" means wisdom alone. *Morality* is basic to them all. In the Old Testament the Shekinah Glory, which signals the Presence of God, is also associated with Wisdom, and is called feminine. Thus it is said that Moses married Shekinah; and Wisdom is spoken of in the feminine. Scholars say this is merely a matter of spelling and word roots, and has no real significance, but it persists nevertheless. Mystics, both Jewish and Christian, see the Vision of Wisdom, and that Wisdom is feminine. The Word "Gnostic" is said to derive not only from "Gnosis," Knowledge, but from "Gnosticus," who was the husband of Circe in Greek legend, thus tying it in with magic and sorcery.

Enoch speaks of wisdom in several places. We quote one:

1.
Wisdom found no place where she might dwell;
Then a dwelling-place was assigned her in the heavens.
2.
Wisdom went forth to make her dwelling among the children of men,

And found no dwelling-place,
And took her place among the angels.

3.
And unrighteousness went forth from her chambers,
Whom she sought not she found,
And dwelt with them,
As rain in a desert
And dew on a thirsty land.

—*Enoch* xlii:1-3

These verses from the Ethiopic Enoch are reminiscent of the Greek legend of the Virgin Astrea, who was rejected by men and placed by Zeus in the heavens, in the constellation Virgo as some believed. She dwelt on earth with mankind in the Golden Age, and will return again at the end of the Iron Age, when the cycles run their course anew and the Golden Age returns. So also Enoch says that Wisdom will return in Messianic times and be poured out as water in abundance (xlix) and the thirsty will drink to the full (xlvi); she will be bestowed upon the Elect, and the Spirit of Wisdom will *abide* in the Messiah, the Elect One.

Note that we speak of "the Elect," plural, who are the members of the community; and "the Elect One" who is the Messiah. Wisdom personified becomes the Sophia of the Church, just as she is the Shekinah of Hebrew theosophy. Sophia is mystically incarnate in the Virgin Mary, as also in her son the Messiah.

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Reflections

PAUL G. BOISE

AFTER creating the Universe and all therein, God created man in His own (spiritual) image and likeness. God then rested—it being the seventh day.

Was man then left alone, to go his own merry way without any help? By no means. Being an integral part of God, he had within him the potentials of Godhood. He was first guided by outside Spirits and had contact with the spiritual forces. This he was destined to lose and become materialistic. Later, by overcoming the material, he would regain the spiritual contact—but only after overcoming his lower nature and learning self-control.

His steps of learning may be sketchily listed thus: First: In dream-life consciousness he was worked on from outside. Second: He was then given a messenger and kings, whom he could see and obey. Third: He was then given commands by God, whom he could not see but whom he was expected to obey. Fourth: Finally, man will rise above commands and become a law unto himself through unselfish love, thus living within the laws of Nature or God.

Being a Virgin Spirit, man's learning was slow and painful. Whenever pain and sorrow were sufficiently strong, his experience showed him how to avoid this pain and sorrow in future by doing good instead of evil.

God tempts no man, but suffers man to be tempted. It is what we do with the temptations that counts. Either we master them, or they master us. Man cannot run away from temptation. He can, if he chooses, lock himself in a room and remain aloof from the world until he dies. Thus he may retain his innocence but would not be virtuous. Neither would he progress as God intended. He must meet these temptations, learn to overcome and control them,

as this is the only way he can become virtuous. We cannot be mere spectators in life; we must get involved in the main stream of this conflict between good and evil. We must obtain absolute purity and devotion and there must be no lowering of the standards.

There came a time when man was left to his own resources, but not without help. The leaven of virtue is part of our souls; we have only to find it and use it. We can profit by our mistakes and the mistakes of others, our progress in this depending upon the energy and perseverance we use. Otherwise we must travel through many life cycles before we can recognize ourselves as sparks of the Divine Flame.

Man is pulled by both the forces of good and the forces of evil. As St. Paul said: "For the good that I would, I do not: but the evil which I would not, that I do." (Rom. 7:19). Man's lower self cries for the pleasures of the flesh, while his Higher Self earnestly pleads for the spiritual.

Between these two forces we have the sheath of mind. The mind is the path or bridge which connects the Spirit and its vehicles. It should act as a brake upon our lower nature, and does as we spiritualize it. Being linked to the desire nature, the mind requires constant direction by the will for its control.

Life was never meant to be easy. It takes a strong hand to hold a full cup, and only when we realize that hardships, disappointments, illness, etc., are needed to put us through the refiner's fire are we capable of taking a firm hold of our lower desires and holding them in check, replacing the lower desires with others of a more noble, unselfish nature. Discipline is the only order of life.

Man was given dominion over the world and all therein. To a remarkable

degree he has accomplished material wonders, but in so doing he has steeped himself so thoroughly in materialism that he has almost lost sight of his spiritual goal and destiny. He lost his spiritual sight but acquired facilities to equip him better for entering the school of experience. This is as planned, for he was destined to master the material world. But only when we realize that materialism has no answer for our problems do we begin to discipline ourselves and return to our spiritual heritage—able to use it under our own direction and choice.

Man at present is too much the captive of his driving greed, intolerance, and selfishness. As he strives to liberate himself from these forces, he should realize that his strength comes from God—the one Power in the universe. God sent His Son, a Ray of the Cosmic Christ, to show man the Way. Without this help he would have been lost. Christ Jesus said: “In the world ye shall have tribulations, but be of good cheer, I have overcome the world.”

Access to initiation, to limitless spiritual progress, is now open to all. There are no exceptions, but each one must seek for himself and “live the life.” The opportunities are ever present, but each individual must exert his own divinity by learning to recognize them and take advantage of them. Each must live in the world, but learn not to be of it.

Prayer is the most effective means of overcoming the lower nature, but it must be confident, believing prayer. As one reads from the prayers of David, he is impressed by the fact that here was a man who was natural, reverent, and—most important—he was grateful. He knew that his God was real and active. Like him, we must have trust in God—this is belief. Like Him, we must be righteous—this is behavior. We must learn to be righteous for righteousness sake, without any thought of reward or praise.

In our journey through many lives,

we have learned that God has given us many talents. Some day all of us will have to account to the Lord for our stewardship of these talents. If we have used them in the service of others, lovingly and understandingly, then we will be found worthy stewards. Eventually we will, as we have been promised, go forth no more. That is, we will no longer be subject to the Law of Rebirth and thus have to come to earth in a physical body. We will be free to continue our work in the spiritual worlds.

Christ Jesus said: “For the gate is narrow and the way hard, that leads to life and those who find it are few.” It is also a lonely road, but the inner reward well merits the effort, as we know from even the small victories that we win in mastering the lower self. Wonderful is the satisfaction and joy that come from knowing, in our search for the “pearl of great price,” that we have conquered; that “His will be done” has prevailed.

Say little, serve much.

Escape restraint by mastering self.

It is a man's destiny to become a Creative Intelligence.

The bond of concord is discovered only by the open mind.

The love for which man must long is only that which is of the soul.

Each of us though bound by his yesterdays is free respecting his tomorrows.

The value of any particular teaching depends upon its power to make men better here and now.

Though we have all knowledge and can solve all mysteries, we are but as tinkling cymbals unless we have love and use it to help our fellow man.

—Max Heindel

Wind in the Mountains

*Wind in the mountains, you are so near a thing,
 So constant, days on end, singing through this upper air,
 You have become an entity to me, a brother element.
 How useless to contend, tilt my mortal will with yours!
 Far-ranging 'round the earth-globe, you bring air of other lands,
 Cloud-laden or cloud-driving, scattering the mists;
 O Wind, cooling the summer, freezing the winter adamant,
 Cleanly winnowing the mountain ledges, the valleys,
 How can I stand long beneath such cleansing force,
 Clothed in tattered shreds, gathered from earth's ephemerals?
 Here I must wear the eternal virtues of the ageless air,
 That is not changing force roaming a little globe,
 But atmosphere that follows old saints or those young babes,
 More pure, O Wind, than you can be; then I may stand,
 Cleansed yet again and again from earth slime—
 Wearing the garments of His way-faring children—
 Given by the God of Mountains on all worlds,
 To wear forever as I walk the steeper heights,
 Fearless of wind and rock, cold and heat or where or when.*

—Iris Bartolot

Summary and Modern Survivals

ANNE PHILLIPS

THE RELICS (*Continued*)

THE GRAIL rituals and processions, which resemble the Festival of Corpus Christi, also established by the Church in the same era, perhaps to counter the Grail processional, is an example of Church policy of long standing by which pagan and non-Catholic practices were turned to Catholic use. The Grail processions were of a sort known in Egypt two or three millennia before Christ, which celebrated the death and resurrection of Osiris. Is it far-fetched to suppose that Egyptian rituals could have been known in Britain in the first and second centuries? As a matter of fact, no.

The Roman legions had been in Egypt, many of them. And there was, actually, an Egyptian officer serving Rome in Britain in these early centuries, whose name is on record. Mithraic Mysteries were also known wherever the legions went; and we have shown that the Christian Emperors began to persecute the pagan Mysteries, religions, and cults. Constantine's father, the Caesar Constantius Chlorus, is said to have been an initiate of the Mithraic Mysteries.

The Unitarian bishop Arius, exiled to Gaul, came from Egypt, whether or not he was Egyptian in blood. The role played in the Egyptian Mysteries by Isis is given to Sophia, or Shekinah, symbolized in Mary (both the Virgin and Magdalen) in the Christian Mysteries. It is Isis who knows the Secret Words of Ra, the Sun God, by which she brings Osiris back to life. And it is Sophia, the Holy Ghost, who gives Christ to His loved ones for their salvation—Wisdom or Truth, feminine in

the Hebrew as Sophia (Ruah), masculine as the Paraclete.

The Grail stories grew with the success of the Templars in Palestine, for it was their duty to guard the Holy Land, and especially the Temple. Chretien de Troyes somewhere near 1170 wrote the first Grail poem at the city of Troyes, where Hugh de Payen with nine knights first founded the Order of Templars. (This poet died about 1195.)

About 1210, Wolfram von Eschenbach, following a Spanish tradition (he said Chretien's account was not right), had written his *parsifal*, in which the Grail, "chooses" its own. Those chosen remain at whatever age they are chosen, growing no older, but no younger either. Eschenbach's master, Kyot, he says, wrote at Toulouse in the south of France.

Writing about the same time was Robert de Borron, who wrote of Joseph of Arimathea, Merlin and Perceval. The Perceval dates to the early thirteenth century. Dante, we note, comes along somewhat later, being born in 1265, and living to see the downfall of the Order of the Temple in 1312 and the closing down of the Grail canon of literature. He himself carries the tradition forward in his *Vita Nuova* and the *Divine Commedia*, though under many veils. For example, he hails Virgil as his Master, but carefully says nothing about reincarnation, although in the *Aeneid*, Virgil's ancestor tells him that souls are reborn every thousand years. Dante must have known this, and he must have known that the Manicheans of the South of France, ruthlessly exterminated about fifty years before he was born, had accepted and taught rein-

carnation along with other doctrines condemned by the orthodox Church.

Robert de Borron, like Walter Map, attached the Arthurian cycle to the Grail legends.

It is precisely during the time of the massacre of the Albigensians—natives of the city of Albi where the teachings of Mani flourished under the liberal patronage of the Counts of Toulouse—that in the *Queste del Saant Graal*, c. 1210 A. D., Galahad displaces Perceval in certain Grail epics. The *Grand Saant Graal* of 1230 A. D. was a prose work, not poetry like the earlier versions; and about 1225 we have *Perceval de Galois*. In the next century, which is the fourteenth, in which tradition has it that CRC founded the Temple of the Rose Cross in Germany, we have the Welsh prose romance *Mabinogi of Peredur*; while Mallory's *Morte d'Arthur* arrives in the fifteenth century (1485), with anything even vaguely heretical hidden almost from view. The closing down of the Grail literature after the fall of the Templars and the death of the last King of Jerusalem was also followed by the rise of Cabbalism in Europe; for the Jews were persecuted along with the European pagans and non-conformists, and actually took shelter among the Christian heretics and heathen witches and wizards; and these were in turn protected by the Jews. Under such conditions, books and ideas, as well as fellowship, are freely exchanged.

Scholars have assumed that the Grail legends are largely Druidic in origin, without inquiring further; and to a great extent they are right. But as Robert Graves has shown, Taliesin, one of the four great Welsh poets of the century which saw the rise of a new Welsh Druidic Christianity and the appearance of St. David, was in fact a Druid Christian. Mr. Graves has succeeded in deciphering one of Taliesin's poems which shows that this is true. (*The White Goddess*, Robert Graves.)

But when we realize that Greek influence in the early centuries was so strong that even before the time of Christ the Druids had begun to use the Greek letters in which to write down their teachings (just as we use Roman or Latin letters with which to write English), we must be prepared to discover that the strong Celtic Church was in part of Eastern derivation, largely by way of Greece and Egypt, but in any case, embodying facets of Christianity more harmonious with the Greek Orthodox than with the Roman Church; and, more significant still, with the pre-Nicean Christianity which included so many doctrines now called "oriental"—reincarnation, for instance—though in fact ancient Europeans also held to such doctrines.

Historians have perhaps underestimated the power of the Greek universities in Gaul, where, in fact, Greek learning was still flourishing at a time when Athens was in decline. The first missionaries to Europe were more likely to speak Greek than Latin, where matters of religion were concerned, and we have quoted Tertullian who said that Christ had conquered Europe where Rome had never been.

There is moreover, the mute testimony of the catacombs: where, up to the middle of the third century, the inscriptions on Christian tombs were in Greek, showing the persistence of the hellenistic influence in Christianity even in Rome itself.

A MODERN GRAIL RELIC: SONG OF THE GRAIL CEREMONIAL

We were astonished to discover, not long ago, that there is in existence a ballad of the Holy Grail, still being sung as a Christmas carol, and apparently not recognized for what it is. The music is strangely haunting and beautiful. Ballad historians say that this song seems to be pre-Christian, and relates to ancient sacrifices, to which a

Christian interpretation has been added. But while this is of course true of all Celtic Christianity—that it is a close interworking of Druid and Christian concepts—it is perfectly plain that the ballad is a song of the Holy Grail. All of the elements are here: the palace or castle in the forest, the Bell, the dying or suffering King upon his couch (probably Solomon's Bed), the Blood Spring (River or Fountain), the Staff of Arimathea, the Full Moon, and even a hint of the nightingale which sings at Full Moon in the blossoming branches of Joseph's Tree, if only in the voice of the singer. The ballad* is entitled *Down in Yon Forest*, and it is sung by Jean Ritchie, of the Ritchie family of Kentucky. Many English songs have survived in archaic form among the mountain singers of Kentucky, who are of pure English descent; and none is more precious than this one, which is perhaps the sole survivor of the songs of the Holy Grail.

DOWN IN YON FOREST

Down in yon forest there stands a hall
(The bells of Paradise I heard them
ring)
 'Tis gilded all over, with purple and pall,
(And I love my Lord Jesus above
everything.)

Down in that hall there is a bed
(The bells of Paradise I heard them ring)
 All scarlet the cover that's over it spread
(And I love my Lord Jesus above everything.)

Down under that bed there runs a flood
(The bells of Paradise I heard them
ring)
A-half it runs water, a-half it runs blood
(And I love my Lord Jesus above
everything.)

Down at the bed feet there springs a thorn
(The bells of Paradise I heard them ring)
 It blooms with white blooms the day he
 was born
(And I love my Lord Jesus above everything.)

*The record with this ballad may be obtained from Tradition Records, Box 72, Village Station, New York, N. Y. Another version is found in the Oxford Book of Christmas Carols.

Over that place the moon shines bright
(The bells of Paradise I heard them ring.)
 To show that our Saviour was born this
 night
(And I love my Lord Jesus above everything.)

Altars where blood sacrifices were offered up by pagans to their gods, and also to the One God by the Hebrews, generally had a spring nearby, to wash away the blood of the slain creature, whether animal or man. One assumes that when the ballad says of the stream, "A-half it runs water, a-half it runs blood" it means that the stream was pure clean water above the altar of sacrifice, and bloody below it.

We are also reminded here of the Suffering King of the Grail (Amfortas or Pellès) and his unhealed wound, which perhaps was thought to be forever bleeding; or perhaps Titurél is meant; and it is interesting to speculate whether these early Christians, accustomed as they were to blood sacrifices, did not, perhaps, enact the Crucifixion all too literally—like the rite of the Penitentes of New Mexico, in which the Indians realistically scourged and crucified one who stood in the place of Christ. Deaths were not uncommon, and in all likelihood some men must have been maimed for life. The cult has been outlawed.

If—as is possible—the Kingship of the Grail depended on the hero's passing through some such trial as this, and if it was believed that if he was truly pure and sanctified he would survive but if sinful would be maimed or killed, then many obscurities of Grail legend become understandable, and we see why only great heroes could, or would, essay the Seige Perilous.

Even in our own times cults still exist in which the members, after due preparation, are given a "Secret Word," or Formula, and then bade to walk over beds of coals or white-hot ashes; or to allow themselves to be buried alive, in a cataleptic state; or perform other

perilous rites, which, if they are ritually pure they will successfully sustain, and if not, will suffer injury or death.

Nor is the practice of ritual suffering confined to primitive cults only briefly up from comparative savagery; many Catholics inflict suffering upon themselves in one way or another, as a means of disciplining the animal nature and as a sacrifice, or oblation, to God in memory of the sufferings of Christ. The wearing of hair shirts and small instruments of torture next the skin, the use of little chains with attached small barbs for self-flagellation—though the chains are light and small, damage can be done with them—and other things of this sort are not unknown in modern Catholic convents and monasteries.

We must bear in mind that both the Greeks and Romans, even in the centuries following Christ, were still offering up animal sacrifices to their gods. Gore Vidal in his novel *Julian* portrays the so-called Apostate Emperor as ordering the sacrifice of a thousand white birds to Apollo.* Blood sacrifice was slow in yielding place to the Christ Sacrifice, which was the last, the ultimate, Sacrifice, and made all lesser sacrifices unnecessary. But throughout the Roman world, as among the Druids where criminals condemned to death were used as sacrifices, human sacrifice was fast disappearing, and only substitutes allowed; such as gladiatorial combats and other dangerous "blood" sports—which is still true today.

One obscure and little-known apocryphal prophecy of the Messiah says that when he shall appear, he shall make the sacrifices to cease: a strange echo in reverse of the lament of the Book of Daniel and of Maccabees against the oppressor who does just that. However, the oppressor did not make *all* sacrifices to cease. He merely substituted the sacrifices of the pagan gods for those of the Hebrew Jaweh. This was not mak-

ing sacrifice to cease, but only persecuting Jaweh's sacrifices.

The prophets of Israel had already, centuries before, declared that what God wanted from mankind was justice and mercy, the pursuit of wisdom, and the sacrifice of a humble and a contrite heart. In the Gospel of Philip (Nag Hammadi, 1945) we read that the True God does not ask for bloody sacrifices. Such sacrifices are demanded only by demons and false gods.

In view of the fact that Christianity did set its face against blood sacrifice and said of the Messiah that he would make such sacrifices to cease (contrary to Judaic usage), we are led to ask: Is this what Jesus really was doing that day when he scourged the money-changers out of the Temple area, —money-changers for the sale of sacrifices; there on that Mount which had belonged, and still did belong morally and legally, to the Heir of the House of David, to him who was the Sacred King of Israel and the world?

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

ART TAYLOR

Chapter IX—THE SPIRITUAL CONCEPTION OF THE NEBULAR HYPOTHESIS (*Cont.*)

CORRECTION: We regret that in the above chapter heading the word "nebular" was erroneously printed "nebulae" in the September and October issues of the Rays.

FROM THE foregoing it must be apparent as a logical conclusion that motion is more natural than rest, and that the gaseous state and centrifugal force are not alone essential, but control the animative processes. The relation of heat to this principle and its measure of all accomplishments in work, in vital processes, and in action have already been discussed.

The wonderful properties of gas were reverently considered by the Alchemists, who realized the fundamental elements of creation hidden therein, and how the gaseous state was but the essence of a mighty force beyond all control except through understanding and application and careful direction.

Reverting to the finely physical manifestation of gas, the paradoxical truths of the kinetic theory reveal that gas molecules move in a straight line unless acted upon, that they possess perfect elasticity, and that any number of gases of different origin can occupy the same field at the same time. The interesting feature, however, from the standpoint of phenomenal creation, comes when it is cognized that as manifestation increases the gaseous occupancy of the field becomes more and more crowded, with the imminent result of more frequent collisions, thus hastening the numberless generatives of heat through the arrested motion of gas molecules, as all the energy of motion is translated into heat. Part of this heat is radiated, part retained, and as the nucleus rises

in temperature the expelled gases are liberated, the increase of temperature being contained through the contraction of the sphere, according to the remarkable and paradoxical Lane's Law, which holds true until liquefaction of the mass.

No mineral substances burn in combustion, but the consummation of the organic matters leaves them as ash. Therefore condensation had to ensue before there could be any glow to the nebula, for condensation is ruled by Cancer, the vital ether and water being the products of the life principle therein. The luminosity of the Sun, the Welshback burner, the electric arc, and the candle is in each alike due to the burning carbon, the organic element.

With increased vibration at the nucleus, the repelled gas molecules reaching the cool of space, under the lowered pressure, the product of the forces at work create the bland etheric condensation, which is to envelop the cosmic atom. Each process is the cause of a lowered state of vibration which will set up a new twelve-fold play of fire, earth, air, and water upon a lower plane, and as compression, condensation, and crystallization continue to differentiate, the spiritual forces retain touch by the emanation of the characteristic element of the four-fold forces manifesting.

All through the scheme, the watery element is condensed through the process of combustion, and the purpose is the further concentration of the cosmic substances in increase of density. Man's cognition of combustion is usually limited to the phenomenal display, but there is hidden herein an indication of its processes being of highest spiritual

origin, the principle being carried out upon all higher planes even before finally coming to recognition in physics as a result of greater intensity of forces and inertias.

In the septenary clockwise manifestations of each day of creation a certain density is reached, followed by attenuation of the five-fold, counter-clockwise re-action extracts the essence for the soul body to envelop the Spirit. Each day commences, therefore, with a density less than previously attained, but greater than the initial density of the previous day.

There is a constant overlapping, a certain state of density followed by dissipation, a reaction to greater density, then lesser dissolution as the Spirit bores into matter until the placement of the chemical elements within the matrices of the cores, at the nadir of materialization.

In the first day the thought-forms were the greatest density, but far denser than they are to-day, for with the attainment of self-consciousness, in that material, the life-wave therein commenced the evolution of that material. the density of the system reached that day was about as oxygen, nitrogen, hydrogen, and carbon are today.

In the second day the greatest density was in the animative strata, but far denser than the color waves of sentiment are today, for the same reason. The vital element was brought out in a density about like cork but more viscous. The differentiations were limited then because, as is still the case today, the plant kingdom requires fewer of them, performing all its wonderful works with the four fundamental elements and a scattering of the twelve elements, soils, and metals, therein.

In the third day the organized vital substances constituted the greatest density, with the animal kingdom predominating, and the greatest density reached was as wood and gum.

Remembering that each day begins

with a complete recapitulation of all that has gone before, with the introduction of the newer elements which will carry on the increased density and consequent evolution of form, the progress of the third day becomes quite interesting. The first differentiation as decreed by the thought-form and associate sentiment will be of a proteid character, fibrinaceous in texture, followed by gelatinous preservation, in turn followed by the properties of syntonin with the work dictated by the fiery albumen. This would constitute a set of material recapitulation in vital substances.

A vital recapitulation begins with the fats, glycerin at the foundation, organized by palmetin, animated through olein with the fiery stearin in control.

The very active work of the third day begins with the carbohydrates, yet all previous formative and organized processes must first be gone through. The foundation in form is laid with wood and gum, while the vital cellulin organized these for the plant recapitulation. Sugar, the truly animative carbohydrate commences the real active work of the third day with the fiery starch controlling the entire cycle. The consistency of the nebula, as aforementioned, is now "woody."

The significant position of the fire cannot be too often reiterated. It presides over each and every minute process in some form or other, as well as the macrocosmic supremacy in the meeting ground between spirit and matter. Its potency is none the less in effect because interpreted in vital transformations as heat, in animal transformations as flame, and in human by light. The human transformations involve the evolution and ultimate spiritualization of the densest matters prevailing at the time of self-conscious awakening.

In the first day, the hierarchy of thought became conscious in thought formations and there began the gradual attenuation of those forms. In the

second day, the hierarchy of sentiment, likened to the Archangels in all occult philosophies, became conscious in animative substances, and thus began the attenuation of those materials, until their present high impulses were attained. In the third day the hierarchy of life, correlated to the Angels in all occult work, became self-conscious in the preservative etheric and basic atomic substances and thereby began the attenuation of those matters.

In the fourth day, following a bewildering array of cycles, epochs, and periods of recapitulation, man becomes self-conscious in the elements, soils, and metals, the acme of the crystallizing differentiations.

The correlation to Genesis will now be treated, and the conceptions formed may either involve the whole process from the first day, minus all recapitulations, and with abstract application, as they may be concretely applied to the state of affairs as they existed the fourth day, to first recapitulate, then perfect the works of this day.

With the first differentiation of the spirit and matter within the archetypal forces, the spiritual essence is rarefied while a definite formation is established. The oneness has separated into duality. "In the beginning God created heaven and earth." Thus far the work has been only the most rudimentary differentiation, no organization, no constitution, just the vague primordial duality of expression of positive and negative capacities. "And the earth was waste and darkness was upon the face of the deep." There is as yet no light, but the incipient nebulous formations later to become luminous, the forces being in impulse only. Following the orderly progression of the various hierarchial motifs the state of coma is developed under the Leo influences. "And God divided the light from the darkness." As the light contains the seven-fold spectrum, the system's manifestation is to be seven-fold, the ultimate expression

being concealed within this simplified state then prevailing, and "The Spirit of God moved on the face of the waters." After the nadir of the materialization is reached, the spiritualization into soul-essence commences. "And God said let there be a firmament and let the firmament divide the waters above the firmament from the waters beneath the firmament." Thus is the first heavenly realm the outcome of the spiritualization of the first formative creations. "And God called the firmament, Heaven."

Heaven (the soul essences) links spirit and form, the soul forces being always allied to the watery element, as water links earth to air, the vitality links the form to animation, and spiritually the wisdom links comprehension to the will.

In the second stage the formative will be organized into life, with the vivification of the "font of Cosmic Wisdom." The nebula possessed coma in the first stage, but with the second cycle will attain the glow of a translucent, warm ball. But the vital processes can achieve nothing in themselves without the provision of a denser base in form. The plant kingdom can only arrest and store heat by this possession, the giving out of the stored heat resulting as the inert form is wrested from the vital in either oxidation or combustion. "And let the waters of the Heaven be gathered to one place and let the land appear." And God called the land, earth." The close of the second cycle has now resulted in the formation of nuclei under Scorpio.

The vital element can now commence its organizations. "And God said let the earth bring forth grass, the seed in itself," etc. The significance of the necessity of soil for the sprouting seeds might be remembered, also the storing of the heat in the thriving form results from its specialization from the external source. In the second cycle, furthermore, the glow of the nebula will neces-

sitate the culmination of nuclei within it for those less responsive substances. Consequently in the spiritual portion of the second stage, "God said let there be lights in the Firmament."

The separation of the annular rings of the nebula did not ensue until the combustions of the third cycle had resulted in the bursting into spontaneous emanation of light and simultaneous divisibility of the system under the Leo influence and Scorpio culmination, respectively. Therein was the birth of the planets, the fundamental inauguration of separative incentives, the centrifugal force, dissipation of stored vitality in animative pursuit. "And God set them in the Firmament of Heaven." The Sun now shines in fiery splendor, while the planetary formations are adaptable for the propagation of species, which could never result in the unified, organized, state of the second, the vital cycle. "And let the waters bring forth the moving creature." "And the waters brought forth after their kind." The composite spiritual forces commence the classifications of energies. "Be fruitful, multiply, and replenish the earth."

As the first cycle was incipient fire, the second air, the third was watery, the liquid state required to distinguish luminosity from conflagration. Also as the first cycle promoted thought, the second animative action, the third organizes the vital constitutions. This truth correlates with the fact that the constitution, the organization, the moulding of form depends upon the watery element.

The fourth stage introduces the mammal, containing the attributes essentially preceding the self-conscious state. "And let the earth bring forth the mammal, the beast, cattle, etc."

The preparations for the developments to awaken self-consciousness are carried to a conclusion in the mammal form, which attains dynamic control over the warm blood, crystallizes the bony frame into the skeleton, absolutely

essential to self-control, and nourishes its young. The seeds are sown for the individualization. "And let us make man in Our Image." "Let man have dominion over all the earth," signifying the peculiar way man governs over not alone the works in form, but the intelligent control over life forces through planting, cultivation, grafting etc., and over the animal form through discipline and direction, and finally the propagation and enlightenment of his own species.

The creative hierarchies can withdraw and leave man to work out his own salvation. It lies outside the scope of the present chapter to deal with the intricacies of the involutory and evolutionary scheme to be discussed next, but those general factors which apply to either this or the scientific nebular hypothesis must be brought out and added correlation only serves to enhance the conception.

It should again be emphasized that each day, each period, epoch, or cycle contains the poled involutory clockwise motion and the subsequent clockwise evolution which withdraws the essence of the experiences, the fruits of the labors.

Now if the whole evolution of the system is considered as of seven days, to reach the nadir of materiality in three and one-half, and spiritualize in entirety in the balance, it will be seen that final spiritual absorption will be in the entire recapitulative work of the seventh day.

Or, if the conception is of three involutory days of a materializing half and a spiritualizing half each, to culminate recapitulatively in the nadir of materiality, from whence self-conscious application begins, the same truth applies, that six steps are required to result in the culmination of the whole in the seventh.

In other words, regardless of methods of conception, the summing up of the whole scheme implies the application of

three forces to three inertias, the fruits arising from the conscious coordination in the seventh and the consequent withdrawal of outside influence and the dynamic utilization of powers individually.

"In six days the Lord created the Heavens and Earth, and rested the seventh day." That the divine thread be not over-strained in the myriad of differentiations ensuing in the physical world, the intricate labors of the hierarchies in interpenetrations had as their one aim, their only concern, the creation of the forms in elements, soils, and metals in counterpart of all processes gone before. "Let Us make man in Our Own Image."

The twelve zodiacal signs reveal the liberated, macrocosmic essence of the twelve hierarchies, the rarest attenuation of the spiritual pole of the archetypal forces. The twelve chemical elements at the nadir of form represent the acme of the crystallizations of the other pole of the same forces.

There is only one object in view in all revelations, the enjoyment of self-consciousness, and the unlimited expansion of its powers, for there is always something lower in the cosmos to work upon and always something higher to aspire to.

In the endeavor to rationalize cosmogony, the world of science inspires the rather abrupt termination of things, possibly the "creation of new heavens and earths," but from the occult standpoint, the same slow, orderly methodical processes which have developed the present phenomenal existence will continue through the gradual re-spiritualization of the forms. True, there are scientific proofs of celestial calamities, but rarely, and in no wise affecting the living entities which ceased occupancy long since. As cinders which can neither be consumed nor expelled develop sometimes in physiological function, it might be reasonable to infer the proportion of celestial bodies which would

continue in unlimited crystallization, and the major operations in celestial mechanics consist of the destruction of these clinkers through collision, converting the misdirected inertias into the energy of position, the product of arrested motion being enormous availability of heat, which is utilized in the recreation of another nucleus.

But the spiritual conception of the progress of the system merely acknowledges this contingency, as it is an existent one, and cannot be ignored. However, the preponderating beauties of the whole scheme convey the deeper solutions to the final outcome of the present array of planets and the magnificent central orb of absolute monarchical supremacy.

Each stratum of the phenomenal formations of all the worlds has been crystallized as an instrumentality only, with no thought as to its permanence, only throughout the life of its usefulness. When the soul-essences of its labors have been absorbed into enhanced consciousness, it ceases to serve. The purposes of all states of being not yet individualized are to increase the density of materials worked in, for greater stability in finding their bearings, while the purposes of every hierarchy on each plane of the five worlds are to spiritualize that material, elevate, increase its vibrations and consequent intensity of expression.

The splendor upon the solar orb is the result of assemblage there of the highest evolved beings in the cosmos, which have so intensified their applications self-consciously as to circumvent incrustation, through spiritual aspiration, concertedly. The materializing elements tending toward imitation were carefully segregated in early stages so that these specializations could go on un-hampered in both realms. In the Sun, the spiritual application is at a maximum, the materializing incrustation at a minimum, while on the planets the material applications have become

(Continued on page 523)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE VITAL BODY

FIRST INSTALLMENT

Past Evolution of Man's Vital Body

During Periods and Revolutions



THE EVOLUTION of the vital body and the Life Spirit of which it is a counterpart was started in the second or Sun Period of the Seven Great Days of manifestation. It has since been reconstructed and will reach perfection in the Jupiter Period. In a future stage mankind will no longer need this vehicle, but nevertheless, its quintessence will be retained.

The Life Spirit and the vital body started their evolution in the Sun Period and are consequently the particular charges of the Son.

They (the Lords of Flame) had previously given the germ of the dense body and, in the first half of the Saturn Revolution of the Sun Period, were concerned with certain improvements to be made upon it.

In the Sun Period the formation of the vital body was to be commenced, with all thereby implied of capability for assimilation, growth, propagation, glands, etc.

The Lords of Flame incorporated in the germ of the dense body only the capability of evolving sense organs. At the time now under consideration it became necessary to change the germ in such a way as to allow of interpenetration by a vital body, also capability of evolving glands and an alimentary canal. This was done by the joint action of the Lords of Flame, who gave

the original germ, and the Lords of Wisdom, who took charge of material evolution in the Sun Period.

When the Lords of Flame and the Lords of Wisdom had, in the Saturn Revolution of the Sun Period, conjointly reconstructed the germinal dense body, the Lords of Wisdom, in the Second Revolution, started the proper work of the Sun Period by radiating from their own bodies the germ of the vital body, making it capable of interpenetrating the dense body and giving to the germ the capability of furthering growth and propagation and of exciting the sense centers of the dense body and causing it to move. In short, they gave, germinally, to the vital body all the faculties which it is now unfolding to become a perfect and pliable instrument for the use of the Spirit.

We also note that, as the first, or Saturn Revolution, of any period is concerned with work in the dense body (because that was started in a first Revolution), so the second, or Sun Revolution, of any period is concerned with improvements on the vital body, because it was started in a second Revolution.

It may be said that in the Sun Period man went through the plant existence. He had a dense body and a vital body, as plants have, and his consciousness, like theirs, was that of dreamless sleep.

Thus there were two classes, or kingdoms, in the Sun Period, i. e., the stragglers of the Saturn Period, who were still mineral, and the pioneers of the Saturn Period, who were capable of receiving the germ of a vital body and becoming plant-like.

In the middle of the seventh Revolution of the Sun Period, the Lords of Wisdom took charge of the germinal Life Spirit given by the Cherubim in the sixth Revolution of the Sun Period. They did this for the purpose of linking it to the Divine Spirit. Their greatest activity in this work was reached in the Cosmic Night intervening between the Sun and the Moon Periods. In the first dawn of the Moon Period, as the life wave started upon its new pilgrimage, the Lords of Wisdom reappeared, bearing with them the germinal vehicles of the evolving man. In the first or Saturn Revolution of the Moon Period, they cooperated with the "Lords of Individuality," who had special charge of the material evolution of the Moon Period. Together they reconstructed the germ of the dense body, brought over from the Sun Period. This germ had unfolded embryonic sense organs, digestive organs, glands, etc., and was interpenetrated by a budding vital body which diffused a certain degree of life into the embryonic dense body. Of course, it was not solid and visible as it is now, yet in a crude sort of way it was somewhat organized and is perfectly distinguishable to the trained clairvoyant sight of the competent investigator who searches the memory of nature for scenes in that far-off past.

In the second, or Sun Revolution of the Moon Period, the vital body was modified to render it capable of being interpenetrated by the desire body, also of accommodating itself to the nervous system, muscle, skeleton, etc. The Lords of Wisdom, who were the originators of the vital body, also helped the Lords of Individuality with this work.

In the Sixth Revolution of the Moon

Period the Cherubim reappeared and vivified the Life Spirit of those who had been left behind in the Sun Period but had since reached the necessary stage of development, and also in those stragglers of the Sun Period who had now evolved a vital body during their plant existence in the Moon Period.

The pioneers of the new Life Wave had been going through a low stage of plant existence; nevertheless the majority of them had evolved the vital body sufficiently to allow of the awakening of the Life Spirit.

Thus, the three last named all possessed the same vehicles at the beginning of the Earth Period, although only the two first named belong to our life wave, and have a chance of even yet overtaking us if they pass the critical point which will come in the next Revolution of the Earth Period. Those who cannot pass that point will be held over until some future evolution reaches a stage where they can drop in and proceed with their development in a new human period. They will be debarred from going forward with our humanity because it will be advanced so far beyond their status that it would prove a serious clog to our progress to drag them along. They will not be destroyed, but simply held in waiting for another period of evolution.

At the end of the Moon Period these classes possessed the vehicles as they are classified in Diagram 10 (see page 230 of the *Cosmo-Conception*), and started with them in the beginning of the Earth Period. During the time which has elapsed since then, the human kingdom has been evolving the link of mind, and has thereby attained full waking consciousness. The animals have obtained a desire body; the plants a vital body; the stragglers of the life wave which entered evolution in the Moon Period have escaped the hard and fast conditions of rock formation and now their dense bodies compose our

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Studies in the Cosmo-Conception

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

The Christian Religion

Q. How has man responded to the Christian religion?

A. Its ideals are yet too high for man. The intellect can see some of the beauties and readily admits that we should love our enemies but the passions of the desire body are still too strong.

Q. How do these manifest?

A. The law of the Race Spirit being "An eye for an eye," the feeling is "I'll get even!" The heart prays for Love; the desire body hopes for Revenge. The intellect sees, *in the abstract*, the beauty of loving one's enemies, but in concrete cases it allies itself with the vengeful feeling of the desire body.

Q. Is there evidence of a trend toward the Christian ideal?

A. Yes, corrective methods and mercy are becoming more and more prominent in the administration of our laws, as is shown in the increasing frequency with which convicted prisoners are released on probation, under suspended sentence, also in the greater humanity with which prisoners of war are treated of late years.

Q. How may these tendencies be classified?

A. These are the vanguards of the sentiment of Universal Brotherhood which is slowly—but surely—making its influence felt.

Q. How general is progress?

A. Though there is encouraging evidence of advancement, the world in general is very unwilling to consider anything that is, as it thinks, "too" unselfish. There must be "something in it." Nothing is regarded as an en-

tirely natural line of conduct if it offers no opportunity for "getting the best of" one's fellowmen.

Q. Where can this practice be observed?

A. Commercial undertakings are planned and conducted on that principle and before the minds of those who are enslaved by the desire to accumulate useless wealth the idea of Universal Brotherhood conjures up frightful visions of the abolition of capitalism and its inevitable concomitant, the exploitation of others, with the wreck of "business interests" implied thereby.

Q. According to the Bible was not man to have dominion over the world?

A. Yes, but in the vast majority of cases the reverse is true—it is the world which has dominion over man. Every man who has property interests will, in his saner moments, admit that they are a never-failing source of worry to him; that he is constantly scheming to hold his possessions. The man is the slave of what, with unconscious irony, he calls "my possessions," when in reality they possess him.

Q. What produces such human traits?

A. This state of affairs is the result of Race Religions with their system of law; therefore do they all look for "One Who is to Come."

Q. How does this expectation differ from the Christian religion?

A. The Christian religion ALONE is *not* looking for One who *is* to come but for One who *is* to come *again*.

Ref: *Cosmo-Conception*, 384-386

WESTERN WISDOM BIBLE STUDY

The Gospels

CORINNE HELINE

THE VISITATION (Cont.)

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course,

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

And the whole multitude of the people were praying without, at the time of incense.

And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

—Luke 1:5-14

The birth of John the Baptist, like that of Jesus, was preceded by an angelic Annunciation and an Immaculate Conception. Zacharias means "God's remembrance," and Elisabeth, "God's oath." Only the highest spiritual attainment permitted the priest of Zacharias' time to present the offering of incense on the golden altar in the Holy Place during the time of prayer. It was when Zacharias was engaged in the performance of this sacred rite that the Angel of the Annunciation appeared before him. The ceremony of presenting the incense on a special golden altar within the Holy Place is a veiled description of the building of the soul body, the Golden Wedding Garment, which is woven of the sublimated essence of deeds of love and service per-

formed by the aspirant, hence symbolized by the presentation of incense upon a special golden altar.

Zacharias, through great spiritual illumination, was enabled to look into the future. In the superphysical worlds time and space are nonexistent; all is an eternal here and now. In these high realms Zacharias saw the prophet Elias returning to earth, and he prophesied thus:

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17)

Zacharias saw furthermore that it was to be his great privilege to prepare a physical body for the use of this great Spirit during its mission upon earth.

And the angel, answering, said unto him, I am Gabriel, that stands in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed unto his own house.

—Luke 1-19-23

These high experiences are impossible of literal translation in the language of men. For this reason the secrets of Initiation must always remain veiled to many. They are revealed only to those who are able to receive them. One to whom this revelation comes must al-

(Continued on page 527)



Astro-Philosophy Discusses the Dance

E. B.

TO DANCE is to signify, by rhythmic bodily movements, one's consciousness of participating in the world of Nature. To dance is to make the physical body an instrument for the manifestation of archetypes as expressions of emotional states and of spiritual concepts. These emotional states are focused points of spiritual awareness of such intensity that they "must out" through the instrumentality of the physical body.

As man applied himself to manipulate material substances to express, by building, his octave of "enclosing protectiveness" to house that which he loved and worshipped, so did he dance to express the inner life of that which his physical body enclosed—his consciousness and heart with their dreams, fears, loves, challenges, aspirations, and understandings. "Living" is not just moving through time from place to place in space. It is moving through evolution from point to point in consciousness. To dance means to identify one's self with cosmic movement, which is the alchemical action of life, by rhythmic sequences of archetypal bodily postures. To dance does not mean, as some think, to "out-picture music." Man moved his physical body on this plane long before he ever invented a musical instrument; music and costume are vibratory accompaniments which serve to intensify

and clarify the dance-artist's expressions which are, by their very nature, extremely personal. However, dance essentially expresses through its own merits—it does not need other adjuncts to fulfill its basic purpose. Dance is everywhere seen in the natural world; let us personalize a little to study a few examples:

The natural dance of life-expressions is the sequence of unfoldments that follows upon birth and which is concluded at transition. Every manifested factor in the natural world has its timing for unfoldment of potentials and when that unfolding is made without unnatural interference, the plant or animal alchemicalizes its physical form through all the stages of experience according to the rhythm of its basic pattern. So with human beings; we have a "timing pattern" for the unfoldment of our potentials in the stages of growth, but individual qualifications vary the timing for fulfilling experience-patterns. However, human or sub-human, we all dance through these unfoldment-phases of natural growth.

If we think of "dance" as the movements of a physical organism we see its evidence everywhere in the world of Nature. The branches of a tree move to and fro, responding to the wind-forces which play through them—we say that the tree is making beautiful movements

with its arms. The waves of the ocean give the impression of dancing by their endlessly busy running up the beach and withdrawing in pulsating sequences of movement, each wave resembles a line of dancers rushing across a stage and back again. The Moon performs a long "bouree" (serene and legato) across the sky at night. The sportive dolphin leaps from the water in beautiful arcs; who is to say that he doesn't feel the same "joie-de-vivre" that boys and girls feel who "dance" by skipping down the street? Skipping and leaping are archetypal movements which symbolize the challenge to gravity and, as movement-symbols, they represent aspirational urges. The whirlings and spiralings of autumn leaves are fine illustrations of dance-movements — sweeping, gliding, up-soaring, fluttering down to momentary rest, then away again in new spirals and arcs. Billowing clouds dance in an eternal dissolving and remolding of shapes as the wind drives them across the stage of the sky; clouds are a perfect out-picturing of alchemical changes — silent and smooth, they melt from one aspect to another in an incomparable beauty of motion. A galaxy of colorful garden flowers, bending and swaying on their stems, is a natural "corps-de-ballet." Think of the many kinds of movements of animals and birds; the haughty parade of the peacock; the circular gliding through the water of fish and seal; the staccato flights of the butterfly; the fluid paces of cats, and the virile prancings of horses.

How do human beings dance? We all dance according to cosmic plan in our unfoldments of physical and psychic potentialities through the various phases of our growth as organisms. But every individual dances according to the quality of his consciousness. Some people, harmoniously integrated, dance through life in an extraordinary beauty of rhythm. They accept experience as it comes, deal with it, and learn from it to the best of their ability; then, being

forward-looking by nature, they pass on to new experiences rhythmically. They exercise a minimum of inner congestion and a maximum of dynamic expression; the entire span of their incarnation is a beautiful arc of evolutionary progress. They work with integrity and idealism—their work-contribution is a true service, a radiation of goodness and true value to all who are affected by it. They love with intensity, amplitude, and joy; they are open-minded, receptive to the values of new ideas. Kahlil Gibran, inspired artist and poet, had the soul of a "true dancer;" he said: "Dance with freedom and joy, but tread not on another's toes."

In the metaphorical sense, "poor dancing" is the result of inner congestions. In the physical sense, a person who is afflicted with excessive shyness, self-consciousness, or physical defect does not—and cannot—dance beautifully, with spontaneity and joy. "Spiritual awkwardnesses" are caused by such emotional and psychological congestions as ignorance, negative selfishness, fear, hatred, greed, envy, materialism, possessiveness, frustration and its attendant cruelties, disappointment-patterns, inertia, cynicism, and congestion on form-identity. This latter is one of the deepest-reaching sources of "un-rhythmic life-dancing" there is. Its essence is a congestion on appearance as reality; it makes the consciousness focus on form rather than on essence and it serves to throw evaluation completely out of line. People who "dance according to form" rather than "according to Spirit" are those who accept the imposition of standards and evaluations by others, rather than by the establishment of standards from the exercise of individuality. They are the people to whom that which has been established is the symbol of security and rightness; they are crucified by caste-consciousness; they tend to evaluate human personality, character, and expe-

rience by a materialistic philosophy which congests them on the outer at the expense of awareness and appreciation of inner truths. The corrupt social and religious standards of past centuries picture this kind of congestion. Hereditary value rather than personal value; family, tradition, and social position represented the focus of appreciation rather than did individual worth. Look almost anywhere and at any epoch and you will see congestion on form as the source of perverting and deflecting the natural rhythmic flow of human development and fulfillment. One perfectly superb example is seen in the misinterpretation of a certain spiritual allegory which had the effect of subjugating women for ages—a karmic device by which man's congestion on form reacted upon himself during his female incarnations.

This congestion on form is symbolized astrologically by the planetary scope of "Moon-to-Saturn." Persons who are karmically or evolutionarily conditioned to live within the confines of this "scope" are those to whom individuality is practically an unopened book. The patterning of the standards by which they live is, for the most part, according to that which was established by others in the past. Education, work, religious thought and ceremony, marriage, training of children, relationship-factors, etc., are prescribed for all, generation after generation. The feudal system of Europe and the effect of Confucian philosophy on the Chinese nation are good examples of this formalization of human experience. Esthetic expressions (and all peoples have them to some degree because the esthetic urge is too basically instinctive to be completely denied by anyone) are, for the most part, highly formalized and traditionalized. The esoteric essences of religion are submerged in accretions of rituals and ceremonies which are performed or participated in with feelings of awe and

fear rather than as exercises of spiritualized intelligence. Marriage—which in essence should be the most intensely individualized expression of human life—is for the most part for the perpetuation of estate and name.

We recognize, of course, that there is no "injustice" in people incarnating under such a regime; their consciousness is aligned to the structuralizing of Moon-and-Saturn or they could not be attracted into incarnation through it. But, karmic justice aside, such strict formalizations do inhibit the free flow of expression and unfoldment because fear is such a strong factor inherent in them. For a time on every evolutionary cycle "Moon-and-Saturn" hold the reins; they, together, symbolize the "formal backbone" of all cyclic experience; but, eventually the individual potentials must be released by transcendence on "that which was;" the planets Uranus and Neptune are the vibrations which represent the "decrySTALLizing of out-moded form" and the "revelation of the inherent spiritual essence," respectively.

Our subject at hand is *dance*, but let us remember that all participants in a particular art-expression are members of a spiritual family—a "fraternity" of kindred artistic endeavor. Like any other human group, the artistic family (of whatever kind) is just as subject to the tendency to formalization (and crystallization) as is any other family-group. When form, structure, rule, and traditional standard are emphasized at the expense of inspiration and spontaneous manifestivity, congestion of artistic value sets in. Look anywhere in the recorded history of artistic endeavor of the human family and you will find many periodic points of congestion on form and tradition, at which times a dearth of inspirational power was evident. Folk-dancing originated in the attempt to perpetuate tribal history and religious belief and

tradition in a sort of dramatic representation. These "dramas" subsequently became formalized by inculcating the factors of rhythmic movement and vocal or instrumental accompaniment into what we call "traditional dance" and some of these dance-forms in various parts of the world, particularly in the Oriental countries, are ages old. The ballet is a more cultivated and intricately stylized expression of European "rhythimized drama." Originating in Italy as a factor in operatic representation, it was carried to France, developed into an exquisite formal technique as an indispensable part of representations of music-drama. The plots of these "danced-dramas" were, for the most part, centered on fantasies of an "out-of-this-world" romanticism depicting allegorical or mythical subjects. In the later years of the last century the ballet, as a cultivated art-expression, was adopted by Russia and through the inspirational and dramatic powers of artists of that country it was amplified tremendously by the exploitation of its own resources as a dance-art, divorced from dependence on the opera. We still speak of the best of this art-form as the "Russian Ballet;" the manifestive and interpretative artists of that country stamped it with the brand of their particular quality of genius. The ballet companies of the principal Russian cities were recognized as the supreme exponents of this art and their great soloists, such as Anna Pavlova, Tamar Karsavina, Vaslav Nijinsky, Michel Kokine, and others occupy conspicuous niches in the hall of those immortally renowned by art-lovers throughout the world. Then, toward the last years of the last century, a meteor blazed across the sky of European and American culture and artistic endeavor that shed a radiance of intensified inspiration on the world of dance that was to decrystallize the hyper-formality of ballet tradition into a new octave of dance-consciousness. This "meteor" was Isa-

dora Duncan—and we take this opportunity to pay tribute to this inspired, inspiring, and intrepid artiste as being through her dance-service, one of the foremost "decrystallizers" of the past century.

Astrological students will be interested in her horoscope; it is well worth studying. Data: May 27, 1878, approximately 1:00 A.M., 38 degrees N., 122 $\frac{1}{2}$ degrees W. Jupiter should be in the twelfth house, Sun in third; Pisces, ruled by Neptune, is the Ascendant-sign, and Sagittarius is on the Mid-heaven. Suggested reading for information concerning her life-experience and artistic ideals: her auto-biography, *My Life*, and her *Art of the Dance*; also many books and brochures by other writers, which are available in most libraries and book stores.

Note that the ruler of the chart, Neptune, is the principle of instrumentation, and one of Isadora's basic artistic tenets was to regard the physical body as a vehicle for inspirational powers.

Horoscope for Subscribers' Children

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

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

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

NOTE: We give horoscope reading ONLY in this magazine.

She was intensely sensitive to music but it has been said of her that she could dance without music because her movements were so harmonious and "right" that she "made music visible." Two factors in her chart picture the universality of her influence: Jupiter, ruler of Midheaven, in the twelfth House in the sign Aquarius is trine to her uncongested Gemini Sun. Her spiritual power was enormous—both as a performer and as a teacher; this aspect pictures the basic religious purpose of her incarnation. You will recognize this when you read testimonials written by people who saw her dance. She incarnated to re-stimulate, through art and beauty (and she was in her person, one of the most beautiful of women), the pure religious aspirational urge through contemplation of the human body as an "instrument of the Divine" and as the vehicle for purely inspired gesture and movement. She brought to the social and esthetic congestions of her age the refreshment of a consciousness which had its abiding place in beauty, truth, and love. She reminded men and women of the essential purity and goodness of their spiritual being and she sought in many ways to encourage people to recover the naturalness of their own inner truths, by living in terms of sincerity, friendliness, and inspiration.

On the world of concert-dance, her influence was almost cataclysmic in its regenerative effect. Her artistic truth was that of sincere inspiration, not that of accrued tradition. Many other manifestive dancers had their part to play in the regeneration of dance-concepts, but Isadora blazed the trail by the exercise of her individualized inspirational powers (Venus-trine-Uranus, in fire signs).

She said, in effect: "Live fully and courageously; free yourselves from the fears of out-worn traditions; love from the center of your consciousness with joy, respect, and generosity; live with courtesy and grace; champion the poor,

and the oppressed, and heal the wounds of the spirit; lead children to an awareness of their innate beauties of body and soul and help them to know respect for their individual powers and abilities; let women perceive as never before their powers to inspire by the exercise of beauties of heart and mind; let men open their hearts to a renewed adoration of the Beautiful in Nature and in Humanity; let the fraternity of artists work a consecration on human life through fellowship and sincere efforts."

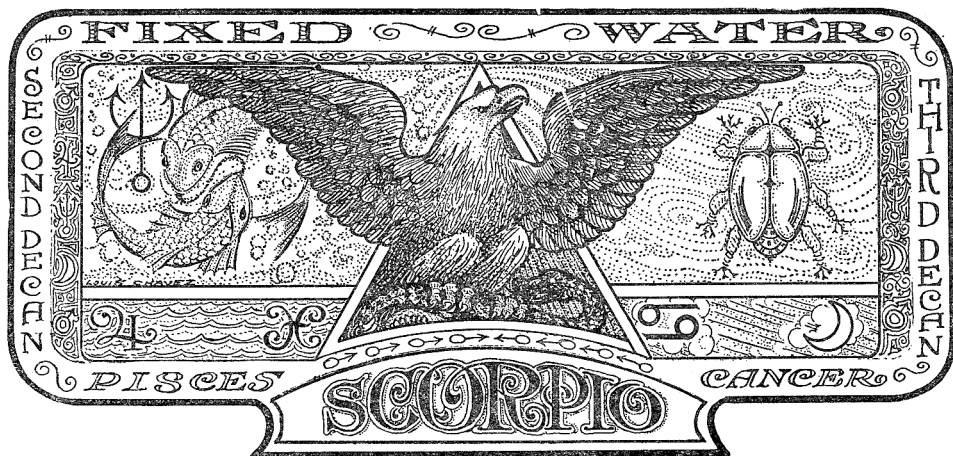
This great Ego would have us all "dance" with joy, grace, health, and inspiration. We perceive, in our charts, the rhythmic movements of the planets from the time of birth through the cycles of unfoldment and maturity, the patterns of our relationship-life, the challenges which we have created for ourselves and the powers which we have developed to transmute those challenges into triumphs. The fulfillings of these patterns comprise our "dance of life;" let us move with the cosmic forces rhythmically, with joy, with courage, and with the inspiration of faith and understanding. This is the dance on the ever-upward spiral of evolutionary progress.

WESTERN WISDOM BIBLE STUDY

(Continued from page 503)

ways remain silent to those waiting without that Holy Place, even though they know that he has received a vision in the temple. It is an experience that will always cause the recipient to be "dissimilar" from the average individual. A strange radiance suffuses his aura; his words, both spoken and written possess a vibrancy of life that eludes adequate description; and his creations, whether they be expressed in the written word or through some art form will be charged with inner meanings recognizable to those who are treading this same path of inner illumination.

(Continued)



The Children of Scorpio, 1965

Birthdays: October 24 to November 23

THE SIGN Scorpio has two distinctly different symbols: the scorpion, signifying its lower aspects, and the eagle its ability to attain great heights. People having the Sun in this part of the zodiac usually possess tremendous latent power with which they may become a force for either good or evil. They are capable of strong, unrelenting desire, and are of an intense, inscrutable nature, given to deep, inflexible convictions. The mentality is usually shrewd, determined, and piercing, fond of penetrating the unknown.

Scorpio natives, ruled by Mars, are usually efficient and practical to a degree, but may show a lack of idealism and vision. Resolute, implacable, they are always ready to contend with oppression, obstruction, injustice, and disagreeable conditions. They may excel as business men, chemists, law enforcers, surgeons, soldiers, researchers, or seamen. Stressful activities are enjoyed, there being stamina and recuperative power to withstand much strenuous effort and strain.

The forceful, insatiable desires of Scorpio tolerate no half measures; its natives stand definitely for one thing or

the other. "Victory or death" is for them a fitting motto. To become less demanding, less ready to criticize or condemn, and more generous and agreeable, more willing to forgive are goals they should strive for.

When lacking in self-restraint, perhaps due to lack of early training, the emotional power of the Scorpio may manifest as envy, bitterness, sarcasm, passion, and other destructive traits. The blunt, skeptical martian influence becomes a potent force for good when tempered with gentleness, sympathy, courtesy, and clean, upright living.

Continuing on through this solar month, Neptune in Scorpio is in sextile aspect to Uranus and Pluto in Virgo, indicating for all those born during this period an inclination toward the occult or mystical side of life. There is probability of dreams and visions of a prophetic nature, and the healing powers are strengthened. The intuition is so highly developed as to amount almost to mind reading, and there is a love for exploration of the physical world as well as of Nature's finer realms. Executive ability and organizing power are also present.

The Sun trines Jupiter from October 24 to November 1, strongly favoring health, wealth, and happiness. An abundance of vitality insures quick recuperation and recovery from illness, and the nature is jovial, optimistic, generous, and trustworthy. The judgment is accurate, executive ability is present, and there is an innate flair for government or religious work.

Also beginning October 24, and lasting until the 30th, Venus and Mars are in conjunction. These two opposite forces, blended, operate favorably or unfavorably according to aspects to other planets and the signs in which placed. It so occurs that Venus squares Uranus and Pluto during this same period, so that children born during this period should be given special training in moral purity and conduct.

Mercury conjuncts Neptune from October 24 to 29, indicating a mind peculiarly adapted to the occult arts. During this same period Mercury sextiles Uranus and Pluto, adding originality, independence, and inventiveness to the mentality. The ideals are exceedingly lofty and progressive, and accomplishment in the fields of literature and science is favored.

Saturn in Pisces squares Mars in Sagittarius from October 24 to 27, a stellar vibration that will require persistence in practising unselfishness, kindness, truthfulness, and self-control for its transmutation.

From October 24 to November 6, Mars also squares—Uranus and Pluto, emphasizing the need for special training to be given these children in self-control, tolerance, sympathy, and amenability to proper guidance.

The Sun trines Saturn from October 26 to November 11, indicating method, foresight, and organizing executive, and diplomatic ability. There is a high sense of honor, kindness, and much persistence. Success in political, judicial, and agricultural positions is favored.

From November 1 to 12, Venus op-

poses Jupiter, giving luxurious likings but limiting the ability to satisfy them. Sincerity, honesty, and faithfulness in personal relations should be stressed in training these children.

The Sun sextiles Uranus and Pluto from November 3 to 19, making the native original, inventive, and independent. Idealistic, high-strung, and intuitive, these people attract many helpful friends and are apt to reach high goals in invention and occultism.

From November 4 to 20, the Sun conjuncts Neptune, raising the vibrations and bringing the native in touch with the undesirable denizens of the invisible worlds. Clean, positive thinking and living will help to transmute this stellar pattern.

Mercury squares Saturn from November 5 to 17, indicating the need for emphasizing unselfishness and truthfulness, in training these children.

From November 7 to 21, Jupiter and Mars are in opposition, a vibration that sounds a strong warning against gambling and drinking. Honesty, trustworthiness, and simplicity in diet should be stressed in bringing up these children.

Venus sextiles Saturn from November 10 to 28, making these natives faithful and true, methodical and just, honest and trustworthy. The tastes are simple and the morals unimpeachable.

From November 12 to 23, Mercury squares Uranus and Pluto, warning the parents of these children to stress tolerance, kindness, and constructiveness in their training.

Venus and Jupiter are in trine from November 17 to 23, one of the best signs of success and general good fortune. The native is jovial, optimistic, sociable, and generous, has a liberal mind and is active in philanthropic measures. There is a fondness for traveling and probably musical talent. During this same period Venus sextiles Neptune, pointing toward the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Readings for Subscribers' Children

SUZANNE R.

Born June 2, 1955, 10:50 A. M.

Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Virgo 1.22; 2nd, Virgo 25; 3rd, Libra 23; 4th, Scorpio 26; Sagittarius intercepted; 5th, Capricorn 1; 6th, Aquarius 3.

Positions of the planets: Neptune, 25.47 R. Virgo in 2nd; Moon, 9.27 Scorpio in 3rd; Saturn 16.09 R. Scorpio in 3rd; Dragon's Head 27.20 intercepted in Sagittarius in 4th; Part of Fortune, 29.29 Capricorn in 5th; Venus, 17.03 Taurus in 9th; Sun, 11.19 Gemini in 10th; Mercury, 28.45 Gemini in 10th; Mars, 5 Cancer in 11th; Uranus 25.12 Cancer in 11th; Jupiter, 28.01 Cancer in 11th; Pluto, 24.24 Leo in 12th.

The outstanding feature of this chart is seen immediately: the position of the Sun and five planets in the 9th, 10th, and 11th houses, thus indicating an emphasis on the outer, objective life rather than on the subjective.

The Sun is in the common-air sign Gemini in the 10th house, but intercepted and unaspected save for parallels to Mercury, Jupiter, Uranus, and Pluto. Although the 10th house position gives strength, the solar orb will not express its will power, vitality, and courage as fully as it would if aspected to other planets. Basically, Suzanne is quick-witted and bright, friendly and versatile, but should strive to exert her will and persistence in accomplishment.

With the mental sign Virgo on the ASC, and the ruler of the Sun sign, Mercury, in Gemini in the 10th, the mercurial side of this child's nature is emphasized. Though intercepted, Mercury is strong by both house and sign position, and since it sextiles Pluto and

the ASC, and trines Neptune, the mentality will be pointed basically toward the literary, clerical, communication, and occult fields.

The Moon in Scorpio in the 3rd, conjunct Saturn (7 degrees), sextile the ASC, trine Mars, and opposing Venus, shows a quite different side to this child's nature. The emotions are strong, and there is considerable vitality and recuperative power. However, the opposition to Venus in Taurus (where it is strong) suggests that Suzanne should be given careful training in the wisdom of constancy and faithfulness in the affections. The circulation is poor, so that daily exercise in the outdoors, as well as bodily massage, should be included in her daily routine. Additional traits to be cultivated are generosity, dependability, and trustfulness.

The conjunction of Uranus and Jupiter in Cancer in the 11th sextiles the MC but squares Neptune, indicating a liking for travel and an interest in the occult. However, Suzanne needs careful guidance in her study of the occult, for there is a tendency toward mediumship which can lead into very undesirable results. Clean, pure living, as well as constructive activity in serving others will help to transmute this stellar pattern. She should be encouraged to make her own decisions, to use her will in persisting toward achievement of set goals. She should also be encouraged to form friendships among those with high ideals and principles.

The exercises of concentration and retrospection, if started now, can be the means of much needed help in strengthening the character of this little girl. An awareness of the Invisible Helpers, the practice of prayer (but never a passive attitude), and continual aspiration will help to make the present life a rewarding day for this Ego in God's great School.

GLYN J.

Born September 14, 1956, 3:17 P. M.

Latitude 40 S., Longitude 174 E.

Signs on the cusps of the houses: ASC, Aquarius 17.40; 2nd, Pisces 10; 3rd, Aries 7; 4th, Taurus 9; 5th, Gemini 15; 6th, Cancer 19.

Positions of the planets: Mars, 17.16 R. Pisces in 2nd; Dragon's Tail, 2.27 Gemini in 4th; Part of Fortune, 11 Gemini in 5th; Uranus, 5.31 Leo in 6th; Venus, 5.54 Leo in 6th; Pluto, 28.52 Leo in 7th; Jupiter, 14.14 Virgo in 8th; Sun, 21.17 Virgo in 8th; Mercury, 12.09 R. Libra in 9th; Neptune, 28.47 Libra in 9th; Saturn, 27.49 Scorpio in 10th; Moon, 14.37 Capricorn in 11th.

This boy has some very fine traits of character, as shown by Sun in conjunction with Jupiter in Virgo, trine the Moon in Capricorn, and sextile Saturn in Scorpio. Such configurations indicate self-reliance, patience, dependability, and systematic application to any endeavor that interests him, with an occasional assist from older women friends who will provide ways and means to be of use to him. Saturn in the 10th sextile the Sun, suggests that Glyn may be rather conservative in his profession when he grows older, in which he is likely to attain prominence through his own innate ability to forge ahead.

On the other hand, the Sun in Virgo conjunction Jupiter opposes Mars, showing a tendency to dissipate energy. Since Jupiter, and Mars both square the Part of Fortune in Gemini in the 5th, the avenue for dissipation is thus shown. To achieve his professional ambitions he will have to learn to study (educate himself) instead of wasting time and energy in pleasures. He will need to learn the value of carefulness in spending, too, for no matter how

much one may earn, he will be poor if he spends more than he earns.

The Moon sextile Mars gives both physical and mental vitality, good recuperative power and a mentality that is energetic ambitious, and able to make quick decisions. However, the Moon squares Mercury, giving a tendency toward indecision and a poor memory. Although Mercury is retrograde (in Libra in the 9th), and therefore not expressing its fullest power, it sextiles the Venus-Uranus conjunction in Leo, which indicates a strong intuitive, artistic, and inventive facet to the mind. The trine of Moon (imagination) to Jupiter (higher mind) offers refuge from possible nagging habits.

The humanitarian, intellectual sign Aquarius on the ASC, trine Mercury, points toward a rather reserved and deliberate personality, though friendly, sympathetic, and progressive. The love nature is strong but not demonstrative, except when the Venus in Leo influence is allowed to manifest.

From the standpoint of health, Glyn seems very well fortified, but the opposition of Mars to Sun and Jupiter in Virgo suggests that proper eating habits will have much to do with keeping him well. A wholesome diet of foods easily assimilated is what he needs if he is to avoid possible intestinal difficulty of an inflammatory nature. Also, a tendency toward rebellion against restraint (Sun and Mars in opposition) may at times cause not only digestive upsets but palpitation of the heart (Uranus and Venus in Leo square Neptune).

Since Saturn is in the 10th house sextile Sun, the father could embody the ideals of this boy, but if the child is pressed too hard to conform, he might become resentful and rebellious. If he is taught the value of service to others because it is *right to serve*, he will be shown the first stepping stone toward responsible behavior toward 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.

Dental Assistant, Bookbinder

SALLY A.—Born August 6, 1935, 2:45 A. M. Longitude 72 W., Latitude 44 N. The Sun and Mercury are in conjunction (but not combust) in the fixed-fire sign Leo in this chart, showing basic stability and aspiration, but since they square Mars, Jupiter, and Uranus, this native needs to strive constantly to keep her aspirations high and her activities of a constructive nature. Cancer on the ASC, sextile Venus and Neptune, and trine Jupiter, indicates a sensitive, sympathetic, and changeable personality, with a liking for children and domesticity. Since the 28th degree of Pisces is on the MC, Aries is intercepted in the 10th, and no planets are posited in the 10th, we look to the rulers of Pisces and Aries, Jupiter, Neptune, and Mars as chief indicators of vocational interests, and see a rather wide range of possibilities. There is an attraction toward dentistry (particularly for children), restaurant work, and repairing, as well as bookbinding, photography, and nutrition. There is also teaching ability, with direction toward the spiritual side of life. This native could give satisfactory service as a dental assistant (in a child's clinic), a bookbinder, or a repairer (and dyer) of clothing, household furnishings, etc.

Builder, Accountant

CAROLYN J.—Born November 5, 1941, 4:47 P. M., Longitude 122 W., Latitude 38 N. Here the solar orb is posited in the powerful Mars-ruled sign Scorpio, but since it makes no aspects save the square to Pluto and opposition to ASC, the individuality will have dif-

ficulty in manifesting in all its fullness. The Moon is in the literary sign Gemini in the first house, conjunct Uranus, sextile Mars and Pluto, and trine Neptune. The mentality is quick, penetrating, and practical, but at the same time peculiarly adapted to the occult art. Saturn, ruler of the Capricorn MC, is posited in Taurus in the 1st house, conjunct Uranus, trine Neptune and MC. Building, manufacturing (candy, chemicals, etc.), insurance work, and accounting should all have an attraction for this native. She could serve well as an adviser in construction of homes, as an assistant in providing supplies for candy shops, or as an accountant.

Stenographer, Critic

PAMELA C.—Born June 2, 1950, 5:20 P. M., Longitude 97 W., Latitude 38 N. The Sun in Gemini in the 7th trine to Neptune indicates a basic leaning toward the literary and spiritual facets of life for this native. However, the solar orb squares Saturn and Jupiter, so that there is need for following persistently the inner urge toward unselfishness and self-control. Mercury in Taurus in the 7th, trines the Moon in Capricorn in the 2nd, insuring a receptive mind and a retentive memory, and favoring success in literary or clerical work. Venus in Taurus sextile Uranus and Jupiter points toward musical ability. Since Saturn is in the 10th in Virgo, we give it, as well as the Sun, consideration in vocational abilities. As a newspaper critic, stenographer, stationer, or dealer in office equipment, this native could use her talents well. With training she could also serve in artistic and musical fields.

Daily Thought and Guide

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

MONDAY—November 1

With Sun and Saturn in beneficent relation today, steady, persistent accomplishment should be in order. "There is no failure save in ceasing to try."

TUESDAY—November 2

Activity in philosophical studies, as well as in art and music, will be well rewarded today "Music is the poetry of the air."—*Richter*.

WEDNESDAY—November 3

"Emotion is the atmosphere in which thought is steeped, that which lends to thought its tone or temperature, that to which thought is often indebted for half its power."—*Haweis*.

THURSDAY—November 4

Today let us strive with the immortal Goethe: "I will be lord over myself."

FRIDAY—November 5

On this Venus-ruled day, we work with the stellar influences by endeavoring to establish harmony in our own lives and in the lives of others.

SATURDAY—November 6

With Sun, Moon, Mercury, and Mars all in fire signs today, both spiritual and physical accomplishment may be ours. "Press on! a better fate awaits thee!"

SUNDAY—November 7

Rededication to high ideals on this Sabbath Day will channel wisely the planetary forces being liberated. "Devotion, like fire, goeth upward."

MONDAY—November 8

Should obstacles appear on the scene today, remember that they are only

opportunities for overcoming — for strengthening our moral and spiritual fiber.

TUESDAY—November 9

Spend some time with Nature today, knowing with Shakespeare that: "One touch of Nature makes the whole world kin."

WEDNESDAY—November 10

Look beneath the surface of human relations this Mercury-ruled day; gold is often hidden in unsuspected places.

THURSDAY—November 11

Should the unexpected occur today, know that it is all in God's Plan. When we "rise to the occasion" only good can result.

FRIDAY—November 12

"The secret of language is the secret of sympathy, and its full charm is possible only to the gentle."—*Ruskin*.

SATURDAY—November 13

The intuitive voice should be strong today. Listen for it and let it guide your affairs. It comes from the home world of the Christ.

SUNDAY—November 14

Worship God from the heart today. "'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect."—*Emerson*.

MONDAY—November 15

A day to remember—that "Courage conquers all things; it even gives strength to the body."—*Ovid*.

TUESDAY—November 16

With the lunar orb bringing out the constructive powers of Mars and Jupiter, this is a day for attainment through active benevolence. May we all serve wisely and much.

WEDNESDAY—November 17

Another day in which the unexpected may happen, perhaps outwardly disconcerting, but with the possibility of a rich inner reward. Carefulness in attitude is the key to the door leading to spiritual treasures.

THURSDAY—November 18

On this Jupiter-ruled day take care that balance in emotion is maintained. Benevolence and generosity need to be dispensed with wisdom—helping others to help themselves.

FRIDAY—November 19

Use caution in personal relations during the early hours of this day; later the influences favor inspirational study. Through it all strive for poise and balance.

SATURDAY—November 20

Harmonious Moon-Jupiter forces are being shed today. There is no progress without change, but change is progressive only when directed by clear, unselfish thinking.

SUNDAY—November 21

Constructive influences from Venus, Saturn, and Uranus are being liberated on this "day of rest." They may be used rightly by praise and worship of the Creator of all things.

MONDAY—November 22

Today Moon, Neptune, and Sun join forces in the great healing sign, Scorpio. Let us take time to become a channel for liberation of this force, for the Higher Ones to use "where it is most needed."

TUESDAY—November 23

In artistic and musical pursuits we may direct our activities favorably to-

day, knowing we have the help of the venusian ray. "From harmony, from heavenly harmony, the universal frame began."—*Dryden*.

WEDNESDAY—November 24

On this Mercury-ruled day, we will profit by keeping our poise and self-control. Again the unexpected and sudden occurrences may provide opportunities for saying with Paul: "None of these things move me."

THURSDAY—November 25

The Lunar-Mars force is tempered today by the stabilizing Saturnian ray. Much accomplishment through active persistence is possible.

FRIDAY—November 26

Inventive genius may flower today. The intuitive voice should be strong; it speaks to man in moments when decisions must be made.

SATURDAY—November 27

On this Saturn-ruled day let us think with Schiller:

Joy is the mainspring in the whole
Of endless Nature's calm rotation.
Joy moves the dazzling wheels that
roll

In the great Time-piece of Creation."

SUNDAY—November 28

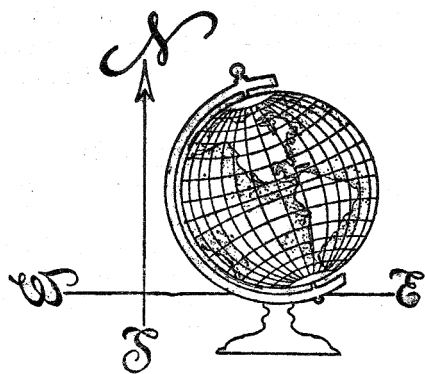
With solar and lunar forces in favorable relation today, may we reap the reward of a day devoted to worship of God. "I will bless thee Lord at all times: his praise shall continually be in my mouth."

MONDAY—November 29

"The best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love."—*Wordsworth*.

TUESDAY—November 30

Use of the will in directing our energies constructively is our task for today. "A tender heart, a will inflexible."—*Longfellow*.



MONTHLY

News

INTERPRETED

Earth's Oldest Man Now Two Million Years Old

By a new method of dating ancient rocks, scientists now find that the volcanic beds surrounding the remains of the world's oldest known human being are more than two million years old.

Scientists formerly believed the human remains of *Zinjanthropus* and *Homo habilis* discovered in the Olduvai Gorge, Tanganyika, by Dr. Leakey, were 1.75 million years old, as determined by the radioactive decay of potassium and argon.

The new more accurate method of determining age is called fission-track dating, by which scientists count the number of tracks caused by spontaneous fission of Uranium 238 during the lifetime of the sample. By studying the density of these tracks and the number of uranium atoms, scientists can determine the age. This method has proved successful in dating glass samples and various minerals from 20 to 1.3 billion years old.

—*Science News Letter*, April 17, 1965

For a long time anthropologists looked with contempt on the claims of occult scientists of an antiquity of mankind dating back not less than a million years. It is within the memory of all of us when anthropology first found a million-year-old man, and now we are told that the oldest man is more likely two million years old.

According to occult science, the Atlantean Epoch ended about a million years ago. There was already a human race on the Earth in the Atlantean Epoch, but the eye structure was somewhat different in the earlier part of the epoch than in the later, due to the hazy

water-logged atmosphere. This oldest man now known therefore dates back into the Atlantean Epoch.

Garden Hose Clarinet Blows Just as Sweet

A woodwind of any other stuff would blow just as sweet, judging by a study by a California physicist.

Dr. John Backus, of the University of Southern California, says that the tone of a woodwind instrument, such as a clarinet or flute, is not affected by the material from which the instrument is made. To prove his point, Dr. Backus tested instruments made of brass, plastic, and even a length of garden hose.

Most musicians, he said, are convinced that the material determines the tone quality of the instrument. Metal clarinets are thought to have a dull, flat tone; on the other hand, wooden flutes have lost their popularity and have been replaced by instruments of silver alloys, or even pure silver, gold or platinum.

... Dr. Backus made a clarinet out of a length of plastic tubing, like that in a garden hose, into which he bored holes. Although too pliable to be played well, its tone sounded surprisingly like that of a normal clarinet. ... Dr. Backus used electronic equipment to measure the harmonics generated by brass and plastic tubes of approximately the same length. Although the equipment showed slight differences, he said, his ear could not detect them. In general, the sound made by the body vibrations of woodwinds was 40 decibels softer than that made in the air columns inside the instruments, much too faint to have any effect on the tone.

—*Science News Letter*, Jan. 21, 1965

We question the finality of the experiments described above. Gone indeed are the rustic Pipes of Pan of the ancients!

Now they are gold, silver, and platinum! But we suspect that even though in one set of experiments, the physicist was unable to hear any difference between the music made by the plastic tubing and the brass, some musicians' ears could detect something "different," even if they might not be able to say just what it was they sensed.

We are reminded of Meredith Wilson's account ("And there I stood with my Piccolo") of how when he wanted a larger string section for his radio orchestra, he was told they would turn up the volume of sound to make it louder, wouldn't that do? — He assured his tormentors that it would not do at all, and explained something to this effect: that in every orchestra, even though the musicians are playing from the same score, and the first violins for example are all presumably playing the same music, still, human differences of muscular and mental equipment cause a variation of tone so faint that it would be scarcely recognizable if each musician played alone, yet taken together an ethereal aura of sound is produced which adds color and beauty to the instrumentation. From which we deduce that those faint differences commented upon by Dr. Backus could make a very substantial difference indeed to the ears of expert musicians.

And who was it who called the bassoon "an ill woodwind that nobody plays good? We think that the garden hose would fall into the company of the ill woodwind that nobody could play good, no matter how scientifically satisfying it might be to the physicist!

Personality Traits Linked with Cancer

A definite link exists between cancer and personality, a group of scientists from this country and abroad report.

Certain events seem to have occurred in the lives of people who later develop cancer, researchers told the Conference on the Psychological Aspects of Cancer sponsored

by the New York Academy of Sciences in New York.

In a study of 32 women with leukemia or lymphoma, Dr. William A. Greene, of the University of Rochester, New York, found that "the illness developed while these women were manifesting effects of sadness or hopelessness in response to threats of separation from a key person, such as parent, spouse or child," or making other adjustments.

A similar study of 61 men revealed that in most of them the leukemia or lymphoma was preceded by "anxiety, depressive symptoms, and feelings of hopelessness," . . . "in relation to experience of separation from a parental figure, a spouse or child as well as changes in long-time work or some threatening disabling operative procedure."

In another psychological study of about 700 patients, 72 per cent with cancer had a certain life history found in only 10 per cent of other patients, reported Dr. L. LeShan of the Institute of Biology, New York.

"The cancer victims' childhood and early adolescence were marked by feelings of inadequacy and a sense that emotional relationships were dangerous and should only be invested in cautiously." In later adolescence or adulthood, Dr. LeShan said, the person developed an intense relationship which became the focus of his life. Some time later this was lost, and no acceptable substitute could be found. In the cases studied the loss of this crucial relationship occurred from 6 months to 8 years before the first symptoms were noted.

Feelings of despair were typical of the cancer patients and were evident before the cancer appeared, he said.

—*Science News Letter*, April 17, 1965

The paralleling of physical conditions and symptoms with personality traits reveals a situation long familiar to the science of astrology. Why should certain aspects in the horoscope be read both as delineating personality and character and also physical disabilities? Because ancient scientists observed that they usually appeared together.

Does the astronomical aspect cause the disease, or does it cause the personality trait which then causes the disease? From the standpoint of everyday life, it must be assumed that the personality trait causes the disease; but the astrological cause of the personality trait is a mystery unique to itself. The planets are the outward symbol of a divinely wise Spirit or Archangel; does

this Archangel "cause" afflictions? Are afflictions "punishments" from the hand of a god?

Modern astrologers incline to see in astrological aspects simply lines of cosmic force which to advanced spiritual beings can never cause any evil at all, but to the less evolved they are sometimes experienced in a way that seems painful.

The situation may be compared to that known to modern medicine, in which damaged brain areas will respond to the tranquillizing drugs whereas normal brain areas are not affected.

Or again, the principle of response may be similar to that of the response of similarly tuned tuning forks, of which one is set vibrating and the other responds.

In the case of the "bad" aspects, the response of the human Ego is not one of perfect attunement, but rather partial attunement, or interrupted attunement. The planetary influence is, in reality, always good.

The subjective or spiritual side of the celestial sciences still remains a mystery, which will require centuries to solve.

What Kind of War Is Good?

Vietnam has offered an extraordinary opportunity to use constructive forces to curb and defeat communism, which would have been so much more in keeping with our Judaic-Christian heritage. The \$4 billion we have spent on military operations in Vietnam—which only carried us deeper into a pit of futility, blood and sorrow—could have provided every Vietnamese village and peasant with the highest standard of living in all Asia, Africa, and Latin America. The influence of this achievement would have fallen on the blundering, barren Communist areas with blows more devastating than any bombs we could design. After 18 months President Johnson at least recognized that *the great Mekong development Project for Southeast Asia* does exist and is worthy of our support. But we should bear in mind that this project has been under way for five years and *has been spurned by our military power bloc as "impractical and unrealistic."*

—Between the Lines, May 15, 1965

We have said little in these pages of the wars going on here and there on the earth. The white race has already come near destroying itself, and is, through sheer necessity, beginning to understand the value of peace and world-wide friendship and cooperation. Now some of the oriental peoples, with a civilization and culture far older than our own, but politically less responsive to New Age idealism, are treading the same old bloody path which the imperialistic white races have been trying to eschew.

How can we conquer evil with good? This is the problem. Shall we hand over military power and might, for example, to our own criminals at home? And if not to criminals at home, then to criminals in foreign nations?

Communism expands in those areas where it offers a life richer than that previously known. It is the germ of good in communism which enables it to survive and grow. But unfortunately, there is much chaff which will have to be discarded if it is to reach its zenith in glory. The same is true of all other nations and their economic systems.

We all realize, as members of an ostensibly Christian nation, that it is not the Christ way to drop bombs; we prefer the way of love and kindness. Many of our soldiers, even in the very hell of war, manage to practice a Christian ethic. There is no easy solution. But we do know that we should not turn to war FIRST in an emergency. Let us turn FIRST to friendship and love. Who knows? They might work.

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THE ROSICRUCIAN FELLOWSHIP
 Oceanside, California

Readers' QUESTIONS

The Ethers and the Second Death

Question:

In our work we refer to the "Four Ethers." To me they always mean an electric field. The dissolution of the physical body seems to be a function of the Ethers after death, for "electricity is to me the last phase of so called "matter," where the physical ends and the metaphysical begins, but electricity is to me strictly physical, and the process mentioned in the Bible as the "Second Death" is comprehended much easier from this viewpoint. It seems to me that all are based on electricity, with simply an increase of vibration from the lowest ether to the highest.

Answer:

In the nineteenth century virtually all physicists believed that there was an ether in space which carried the light in wave forms, and some seem to have thought that there was also a kind of ether that carried electromagnetic forces as waves. Today electricity, magnetism, and light are all included in the term "the electromagnetic spectrum." Scientists also do not consider that there is any real line of demarcation between living, organic matter and inorganic matter, though at this point the occultist still maintains that there is a difference, and he places that difference in the Life Ether. To the biophysicist, however, life also belongs to electromagnetic phenomena, and while it is true that the occultist's Life Ether includes electromagnetic forces, there is a residue

which cannot be fitted into the scheme. But it is not incorrect to correlate electricity with life. Many occultists have done so.

The casting off of the etheric "shell" after death might possibly be looked upon as a kind of "second death," but the Ego is scarcely aware of this process, its attention being centered in the after-death panorama, or in his first experiences on the inner planes.

It is primarily the Life Ether which holds the body together during life; after death, when the Life and Chemical Ethers withdraw from the physical body, there is nothing to hold the molecules and their constituent atoms in place in the organism, and so the entire body dissolves, under the action, primarily, of chemical forces belonging to the earth sphere.

Another interpretation of the "second death," however, is that which takes place when the Ego rises out of the lower Desire World when, as Max Heindel says, the appearance of the old body is sloughed off until only the head remains. By this time the Ego is ready to enter the First Heaven. We know that the bliss of the First Heaven is a personal bliss, consisting of the satisfying of all innocent and good desires, dreams, and wishes; and so naturally we take on whatever kind of bodily appearance pleases us most. Hence, even the "head" of the old self quickly disappears.

The Ego next rises into the Second Heaven, and this, too, is a kind of death, but not in any way comparable to a change of body as was the case when rising into the First Heaven. In the Second Heaven the Egos are cooper-

ating with the Nature forces in creating the archetypes of the world, and the body, in which they will function in their next rebirth.

It is possible for the Egos in the First Heaven to appear on earth for special purposes, and to don once more the appearance of the body which they last inhabited on earth; but this seldom happens after the Ego rises into the Second Heaven.

Dangers of Involuntary Clairvoyance

Question:

How and why does it come about that one is an involuntary clairvoyant, and why do you call it improper development since it is not under the control of the will?

Answer:

The desire body is directly connected with the cerebro-spinal nervous system which is under the control of the will of the individual. When the sense centers of the desire body spin in a clockwise direction with sufficient intensity the person becomes a voluntary clairvoyant and his clairvoyant sight is under his own control. When the sense centers of the desire body spin in a counter-clockwise direction the person is an involuntary clairvoyant because these sense centers are connected with the involuntary sympathetic nervous system which includes the solar plexus, and the solar plexus reflects in a mirror-like way some of the scenes of the Desire World.

Involuntary clairvoyance is an improper development because through it the individual contacts the lower Desire World which puts him in touch with the denizens of that region who are inimical to his welfare. This negative form of clairvoyance being connected with the involuntary nervous system is

not under control of the will and therefore these entities when once admitted, no matter how disagreeable, are extremely difficult to remove from the consciousness of the individual and thus they are free to torment him whenever they so desire.

Progress in evolution depends primarily on the development of the will. Involuntary clairvoyance undermines the will and renders the individual subject to the domination of outside entities.

Animals After Death

Question:

When dogs or other animals pass away with a painful sickness, do they regain their health at once? Does it take three days for the silver cord to break? How can they be reborn soon if they pass back into the Group Spirit? Or can they leave it after entering?

Answer:

As soon as the dense body is left behind the animal is in its higher vehicles and, under the direction of the Group Spirit, is no longer subject to sickness or disfigurement. The Group Spirit is able to change the higher vehicles of its charges by thought, much as human beings may do for themselves when they have passed over.

No, we do not think it takes three days for the individual silver cord of the animal to break in most cases. The time would depend to a large extent upon the evolutionary stage of the animal. In the case of a beetle it is only a few minutes; for a dog "or any of the higher animals, there is a correspondingly longer time and more consciousness in the Desire World than in the case of the lower forms."

"As a man has a body composed of many cells, each with an individual con-

(Continued on page 523)



Vegetarian Recipes

RICE LOAF

Steam three-quarters cup brown rice with $\frac{1}{2}$ cup green peas and 3 stalks celery, chopped, in $1\frac{1}{2}$ cups water for 20 minutes. Add 1 large carrot, grated; 1 onion, chopped; 4 diced mushrooms; 1 tsp. vegetable flavoring; 1 tbsp. vegetable oil; and 1 cup water. Mix well and pour into greased baking dish. Pour 1 tbsp. vegetable oil over top of loaf and bake 30 to 40 minutes in moderate oven, or until brown. Serves five.

NUT LOAF

Grind one quart of bread crumbs (whole wheat or other whole grain) and brown in oven. Add one cup of ground cold boiled beans, one cup nut meats, and two grated onions, and grind all together twice. Add two tsp. vegetable salt, and season with celery salt, sage, savory, and paprika. Add two eggs and enough milk to make a loaf. Bake in greased pan until well browned. Serve with tomato sauce or brown gravy. This is delicious when sliced cold and served between thinly sliced and buttered bread in the form of a sandwich.

BAKED SOY BEANS

Two cups cooked soy beans, 1 cup tomato pulp or fresh tomato; $\frac{1}{2}$ small onion; 1 tsp. unsulphured molasses; 1 sliced green pepper; 2 stalks celery; 1

tsp. vegetable oil. Dice onion, pepper, and celery very fine and saute for five or six minutes. Add beans, molasses (or honey), and oil, and bake until brown. Serves four.

NUT ROAST

Mix thoroughly 1 cup ground nuts; $1\frac{1}{2}$ cups mashed potatoes; 1 cup grated raw carrots; 1 large Spanish onion, chopped fine; sage or mixed herbs to taste; 2 oz. brown bread crumbs. Bind with 1 well beaten egg. Roll in crumbs or oatmeal and bake in moderate oven until brown.

COTTAGE CHEESE NUT LOAF

Combine 1 cup wheat germ, 1 cup ground nut meats, 1 cup cottage cheese, and 1 medium size onion, chopped fine. Add 1 tsp. salt, dash of cayenne, $\frac{1}{4}$ tsp. pepper, dash of dry mustard. Beat two eggs well, add $\frac{1}{2}$ cup milk, and blend into mixture of other ingredients. Pack in small loaf pan and bake at 350 F. from 35 to 40 minutes, or until firm. Slice, and serve hot with creamed asparagus, carrots, peas, or mushrooms. Serves eight.

PUMPKIN PIE

Beat yolks of 3 eggs and blend with $\frac{1}{2}$ cup sugar. Add $1\frac{1}{4}$ cups cooked or canned pumpkin, $\frac{1}{2}$ cup milk, $\frac{1}{2}$ tsp.

salt; $\frac{1}{2}$ tsp. ginger; $\frac{1}{2}$ tsp. cinnamon; $\frac{1}{2}$ tsp. nutmeg. Cook in double boiler, stirring constantly, for about six minutes, or until thick. Soften agar (about same amount as one envelope of gelatin) in $\frac{1}{4}$ cup cold water, and then stir into the hot mixture until the agar dissolves. Cool to room temperature. Beat egg whites until stiff and add $\frac{1}{2}$ cup sugar. Fold into filling. Pour into graham cracker crust and chill. Serve with whipped cream.

GRAHAM CRACKER CRUST

Combine $1\frac{1}{2}$ cups (about 18 crackers) fine graham cracker crumbs, $\frac{1}{4}$ cup sugar, and $\frac{1}{2}$ cup melted butter or margarine. Mix until crumbs are moist. Press crumb mixture firmly in 9 inch pie plate. Chill for about 45 minutes.

VEGETABLE TAMALES

Cut 1 cup ripe olives in large wedges (or use whole pitted olives). Cook 1 onion, chopped or sliced, in 3 tbsp. vegetable shortening until soft. Stir in 1 1-lb. can stewed tomatoes, 1 12-oz. can vacuum pack whole kernel corn, undrained, 1 1-lb. can cut green beans, drained, 1 tbsp. chili powder, 1 tsp. salt, $\frac{1}{4}$ cup uncooked yellow corn meal. Cook over low heat about 10 minutes. Add olives and turn into a baking pan or casserole. Spoon corn bread topping evenly over hot filling. Bake in a hot oven, 425° F., until crust is lightly browned, about 25 or 30 minutes.

CORN BREAD TOPPING

Sift $\frac{1}{2}$ cup all-purpose flour, $\frac{1}{2}$ cup uncooked yellow corn meal, $1\frac{1}{4}$ tsp. baking powder, and $\frac{1}{2}$ tsp. salt together in a mixing bowl. Add $\frac{1}{2}$ cup milk, 1 beaten egg, and 3 tbsp. melted butter or other shortening, and stir to a smooth batter. This amount of batter covers filling in a *thin* layer, but is sufficient topping when baked. Will serve six to eight.

UNFIRED FRUIT CAKE

Grind in a food grinder the following dried fruits, using a small amount of each as you grind so the mixing will be easier: 1 package seeded muscat raisins, 2 packages black mission figs, $\frac{1}{2}$ package of currants, $\frac{1}{2}$ package of apricots, 2 cups of almonds.

Add grated rind, juice, and inside fibers of 3 oranges, $\frac{1}{2}$ of a lemon, 2 or 3 tbsp. natural honey, and 2 tbsp. unrefined wheat germ oil.

Mix well with wooden spoon.

Fortify with the following vitamins and minerals, mixing in a bowl: 1 cup raw wheat germ, 3 tbsp. powdered brewers yeast, 3 tbsp. soy lecithin granules, 3 tsp. rose hips powder, $\frac{1}{2}$ cup ground psyllium seeds, $\frac{1}{2}$ cup ground flaxseed.

Add this dry mixture to the above dried fruits and mix well. Now add $\frac{1}{2}$ pound ground sunflower seeds, $\frac{1}{2}$ pound sesame meal, and enough unsweetened ground coconut to make a stiff mass that you can knead with your hands. Line an 8x8x2 $\frac{1}{2}$ pan with waxed paper. Sprinkle with coconut. Pack fruit mixture in pan and cover with waxed paper; place in cellophane bag and refrigerate.

CORN MEAL GRIDDLE CAKES

Mix 1 cup yellow corn meal, $\frac{1}{2}$ cup wheat germ, $\frac{3}{4}$ tsp. soda, $\frac{1}{2}$ tsp. salt, two tbsp. raw or dark brown sugar. Beat 1 egg well, add $1\frac{1}{2}$ cups buttermilk and 2 tbsp. soy or safflower oil. Add dry ingredients and stir thoroughly. Cook on hot griddle and serve with syrup or honey. Makes 4 cakes.

MACARONI AND CHEESE

Cook 5 cups whole wheat macaroni as directed on package and drain. Place a layer of macaroni in a buttered baking dish and salt to taste. Spread with a layer of sour cream, and sprinkle with grated cheese and sliced stuffed olives.

Repeat, using about $\frac{1}{2}$ pound of cheese and $\frac{1}{2}$ cup of olives for all. Pour 1 cup milk over layers and bake for about 30 minutes in an oven at 350° F.

MILLET AND SUNFLOWER SEED LOAF

Combine 1 cup cooked millet, $\frac{1}{4}$ cup finely chopped green pepper, 3 tbsp. finely chopped onion, $1\frac{1}{2}$ tsp. salt, 2 tsp. lemon juice, $\frac{3}{4}$ cup sunflower seed meal, $\frac{1}{2}$ tsp. soy sauce, 1 cup grated cheese, $\frac{1}{2}$ cup powdered milk, 1 egg, $\frac{1}{2}$ cup fresh milk, 1 cup whole wheat bread crumbs. When thoroughly mixed place in oiled loaf pan and bake about an hour in moderate oven (350° F.). Serve hot with tomato or mushroom sauce.

VITAMIN SALAD

Mix 1 cup apples chopped finely, $\frac{1}{2}$ cup chopped celery, 1 cup fresh grated cocoanut, about 3 tbsp. natural raisins, and a few chopped almonds. Top with dates. Honey and sour cream or honey and yogurt may be used as dressing.

HEALTH POINTERS

MASSAGE is one of the oldest forms of healing arts. It acts as a mechanical cleanser, pushing along the lymph and hastening the elimination. Your feet, especially, need massage. In them are very sensitive reflexes which are related to the organs and glands of the body.

OLIVE OIL is the best of all oils for its nutritional value. It aids a healthy gall bladder to keep that way. Other good oils are from the soy bean, safflower, and wheat germ.

THE SUN is important to the health of your body because: (1) Its Vitamin D is most important to help in assimilating the Vitamin A in your food; (2) Of the three primary colors in the Sun, blue red, and yellow, the blue ray is conducive to imparting the Vitamin D which relaxes nerve tensions and is productive of sleep; (3) The vital life-

giving force of the Sun is a destroyer of germs and productive of health.

HARMONY is Life, Peace, and Health; discord is death, war, and disease.

—Lillian Benson

CORRELATIONS

(Continued from page 499)

a maximum and the spiritual are in abeyance, only asserted through conscious awakening, the result of experiment in strife, gradually appropriated in stronger measures through favorable planetary, lunar, and solar aspects.

But the outcome to life waves imprisoned upon the planets, while culminating more slowly, is identical with and just as certain as for the apparently little-hampered beings upon the Sun. All alike left the Father as unconscious differentiated Virgin Spirits, all alike will return to Him with self-conscious appreciation to help as His ministers upon the paths of greater attainment, while the forms were for stepping stones only, the instrumentalities of temporary usefulness passing to oblivion from the consciousness at the expiration of their term of service. CORRECTION: On page 450 of the October issue of the *Rays*, right hand column, 14th line from bottom, the word "magnetism" should be *magnesium*.

READERS' QUESTIONS

(Continued from page 520)

sciousness, so is a Group Spirit an entity functioning in the spiritual worlds possessing a spiritual body composed of many separate animal spirits. The Group Spirit itself cannot function in the Physical World, but it evolves by sending the different animal spirits into a body which it creates, and which then forms a species or tribe of animals, and the Group Spirit guides all these animal bodies by means of suggestions which we call instinct." It can send the animal spirit back into earth life whenever it sees fit.

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

HEALING TESTIMONIALS

Pennsylvania—I'm most happy to report that I have improved greatly since writing you for help. I believe you can take me off your healing list as I think I can make it alone now. Thank you very much for your most kind, sympathetic help.

New Zealand—My health is excellent—in fact, radiant. When mountaineering, etc., I find myself fitter and stronger than ever before — strong enough to carry fresh foods instead of dehydrated food. On long trips, when vegetables perish, I presume freeze-dried, uncooked vegetables and fruits, soaked, and eaten raw are the next best thing. One of my mountaineering friends, a life-long scoffer at vegetarianism, has been so impressed he has become a vegetarian himself. My other friends, at first scoffers, must now remain silent until they can match my fitness. On one occasion, I had bananas for breakfast after taking olive oil and lemon juice the previous night. My stomach became upset until it had completely jettisoned breakfast. I can only assume that olive oil and bananas don't mix, for I am not game to try it again. Your previous letters have tried to give encouragement in following diet during winter, now here. However, your diet, prepared as instructed, is so palatable no encouragement is needed. I am still taking vitamin tablets, fasts, and powdered whey, etc., until you advise otherwise. Thank you again.

Sweden—Many thanks for your letter and help in the past. My left eye is much better now, and I think it should be time to take my name off the healing list. The eye condition is now so improved that I don't use my spectacles any more. I give thanks from the bottom of my heart for your prayers and work you have done for me, and also for the help of the Invisible Helpers. May the Lord bless you for your help and the encouraging letters I get.



What Is Spiritual Healing?

SPIRITUAL healing is harmony established in all the vehicles. How is it accomplished? It is done by the transmutation of our own destructive qualities. This is rarely fully accomplished because we are imperfect, we are gods-in-the-making. But we can begin transmuting the principle cause of the present existing illness, and we can receive tremendous aid from a host of Invisible Helpers under the guidance of Great Spiritual Beings.

Let us consider the healing done on the inner plane. A person prays for, or writes for, help. This plea is heard, and devoted servers, under the direction of Spiritual Beings, and supervised by doctors and people of similar skills, whose compassionate hearts ache for the suffering ones, adjust the etheric obstruction to health.

Why then are we not well immediately? Usually because we go on generating the same condition within ourselves, expecting the Spiritual Helpers to do all the work while we sit back and *accept* their ministrations. In fact, there are many who resent the fact that the "magic" failed, that they are not endowed with perfect health, free to go on living exactly as they had before asking for help. This attitude in itself is a deterrent against harmonizing all our vehicles. To rely *solely* on any power outside of ourselves saps the core of our

inner strength and deprives us of stamina needed at times of spiritual stress.

Belief in fairy tales belongs to our childhood. It was pleasant to ask for the impossible and get it. Now we are physically grown and we are expected to be mature, to have put away childish things. Spiritual healing is not a childish thing. It is the result of complete maturity.

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

HEALING DATES

November	5—12—18—25
December	3—9—16—22—30

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

TRIBUTES TO MAX HEINDEL

Fifty years ago I came to California from Ohio. I had already read from the first edition of the *Cosmo-Conception* the wonderful words of Max Heindel. In that first edition the address was given as Ocean Park. I went down to the village of that name, but I could find no one who knew of Mr. and Mrs. Heindel. My husband was a lapidary in Los Angeles at the time. In 1927 I went to San Diego, "looking around." I met a realtor there who asked me to look at a hotel in Oceanside, which I did. My husband and I came to look at the town of Oceanside and decided we would like to live there. We rented from a woman teaching in the Oceanside grammar school. After talking about the fine things to be seen here, she said, "I think you would be interested in The Rosicrucian Fellowship." I took the only taxi in town and went to Mt. Ecclesia, where I met Mrs. Max Heindel, whom I came to know so well. So here I am still a member of the Rosicrucian Fellowship. I send greetings to you all who are here for the banquet in memory of Max Heindel's 100th birthday. I never met him, but his words will always be a glad sound ringing in my heart and mind. So here's to Max Heindel and all those past and present workers and members. May the roses bloom upon your cross so that the Rosicrucian words of joy and wisdom will be carried to many others—A.M.

In 1953 I had occasion to go to Anchorage, Alaska, to visit my son. I found this city and its environs most interesting, so I sought and found employment. A great many people in this area were interested in metaphysics and mysticism. Every now and then ads would appear in the newspaper inviting anyone interested to attend a meeting of some sort. At one of these I met a lady who became a very good friend. She belonged to The Rosicrucian Fellowship and she loaned me a *Cosmo* to read, but

most of it was beyond my understanding at that time.

After returning to Washington State, I received a letter from my friend telling me that they had moved to Oceanside, California. Her husband had had a heart attack and she asked if I could come down to help her. Of course I went immediately, but upon arrival at her home, I was somewhat nonplused to find that her husband did not seem particularly ill. Furthermore, her quarters for me were rather uncomfortable. One day she said quite casually, "Why don't you go over to the Fellowship and stay for awhile?" This was just the proper solution for me, I thought, so acted on the suggestion at once.

At Rose Cross Lodge where guests were housed at that time, I found wonderful, congenial friends and we sat up till well after midnight that first night, talking about the Rosicrucian Fellowship and its Teachings.

I applied for work and was duly interviewed. Among the questions which the interviewers asked was, "How did you happen to come here; why are you here?" To which I answered, "You've got me, I don't know *why* I'm here." For some strange reason, this reply brought knowing smiles to their faces and I was accepted.

That was nearly eight years ago. At Mt. Ecclesia I have gathered "much treasure which neither moth nor rust can corrupt nor can thieves break in and steal." I have developed talents and abilities that I never dreamed of being able to express in this life.*

The opportunity to study the wonderful philosophy which it was Max Heindel's mission to bring to the Western Hemisphere and to serve in its dissemination to some extent, I deem a rare privilege. I shall be forever grateful to Max Heindel and the Higher Ones who delegated him to give out the New Age Teachings.

Comments from Readers

I would agree with you that understanding such things as nuclear physics and elementary particle physics are quite useful to the occult student. I may be prejudiced—I am a graduate student in theoretical physics at Purdue University. The reasons I would give are as follows:

1. It helps to understand the relation between matter and Spirit. (a) We learn that matter and energy are equivalent, and is energy very different from Spirit? (b) We find that each time we study a new particle this particle appears to have an inner structure—and hence is composed of something more minute. This seems to tend toward the infinite divisibility of matter—which leaves the materialist with nothing left to work with. (An older version of this reason is given in H. P. Blavatsky's *The Secret Doctrine*, Vol. I., p. 519.)

2. The physicist has found that certain laws govern the physical objects that can be seen (e. g. balls, rockets, etc.), but the small things like electrons and protons behave altogether differently. By extended analogy we can get a slight understanding as to how things can be different yet in the even smaller particles of the desire world.

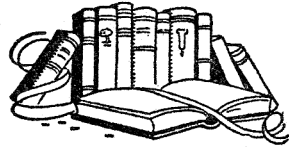
3. In quantum mechanics (the laws which govern such things as electrons and protons) we find a principle called the uncertainty principle. According to it, it is possible to predict how a great many electrons (or protons etc.) will move—on the average—but it is not possible to accurately predict how any *single* electron will move. This has the interesting consequence that 'spirit' could determine how things behave on the microscopic level and still stay in harmony with the laws of physics. And are not the physical expressions of the human thoughts and feelings started in the human body on the microscopic level?

There are of course more reasons—some of which you presented in the Lesson. I only thought you might be interested in a few more reasons from a physicist's point of view.—E. M. G.

COMMENTS: Your summing up of your points is extremely helpful, clear and understandable, and requires little comment from us. We might add, however, that "energy" and "Spirit" are not less synonymous than analogous. For the sake of other students we may add that science defines four kinds of force: Gravitational, Electromagnetic, Nuclear Strong Force (which binds nucleus), and Force of Weak Interactions (which is also found to a small degree within the nucleus). Each of these four forces is supposed to have some kind of "carrier," or "unit," or whatever. The photon is the unit of the Electromagnetic Spectrum but which some physicists

say is a false metaphor; some physicists have hoped that they found in the neutral Pi-meson (the Pkon) the carrier for the "strong force" of the nucleus; and again some hope they have found in the W particle the carrier for the "weak" force; while they look to the Neutrino—the "ghost particle," not more than one-tenth the mass of an electron—as the possible unit of force of momentum, or of gravity, or anything else that still wants explaining!

All of these forces relate to the material world; and yet we know that they act and react with LIFE FORCES, and the occult science of antiquity would unquestionably



relate these forces to the Macrocosmic Prana, which, however, has a LIFE as well as a MATTER aspect. The Macrocosmic Root Substance has been termed Anasa by ancient sages.

It is true, however, that Energy is the analog of Spirit, in philosophical thinking.

The occultist tends to look to the Reflecting Ether for the explanation of the most abstruse mysteries of Science; Time, Space, Anti-Matter, Life etc. Occultists call this Ether a two-way mirror, which reflects both the inner space of Mind and Spirit and the outer space pertaining to matter. The "forces" which play through this ether are primarily those of Spirit; "Soul," and Mind.

MAX HEINDEL'S MESSAGE

(Continued from page 501)

softer soils; while the life wave that entered evolution here in the Earth Period forms the hard rocks and stones.

Thus we see that at the close of the Moon Period man possessed a threefold body in varying stages of development; and also the germ of the threefold Spirit. He had dense, vital, and desire bodies, and divine, life, and human Spirit. All he lacked was the link to connect them.

(Continued)

HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

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Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student receives a monthly Letter and Lesson. These are to be studied, though no written answers are required. The postal card sent with the Student Lesson is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practising self-control and "loving, self-forgetting service to others," he may take the next step: Probationership. Full membership and voting privileges are accorded only to Probationers.

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