

# THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

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RAYS FROM THE ROSE CROSS



## FEATURES

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*The Early Christian Relics*

*Ways of Using the Mind*

*Sight in the Skin?*

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# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

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## "And He . . . Gave Thanks"

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.—*Matt.* 26:27.

And he took the cup, and gave thanks, and said, Take this and divide it among yourselves.—*Luke* 22:17.

And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.—*Acts* 11:24.

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.—*Acts* 27:35.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.—*Mark* 8:6.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise as much of the fishes as they would.—*John* 6:11.

Be filled with the Spirit . . . giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—*Ephesians* 5:18, 20.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.—*Hebrews* 13:15

And . . . those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.—*Revelation* 4:9.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.—*Revelation* 7:11, 12.

# THE Mystic LIGHT

## The Early Christian Relics

ANNE PHILLIPS

JOSEPH OF ARIMATHEA IN GAUL AND BRITAIN

**J**OSEPH OF ARIMATHEA is credited with having taken first to Gaul and then to Britain the Cup out of which Christ drank at the Last Supper, and also the Spear of Longinus with which Christ's side was pierced as He hung on the cross, and certain other relics—together with a company of seventy-five followers. Among these were Lazarus, Mary Magdalene, Martha, and Joseph's son, Joseph or Josephus, who was captain (decurion) of the ten Roman soldiers detailed to carry out the sentence of crucifixion.

What relics were these which legend says Joseph and his band took to the West? First, a chest in which the Cup was kept, and doubtless also the spear-head, if that was taken. A blood-stained gauntlet is mentioned, which Joseph wore, the story says, when taking the body down from the cross and into which he scraped portions of dried blood from the wounds. When the chest was opened, the *High History of the Holy Grail* says further, the entire picture of the Crucifixion unfolded before the eyes. A magic picture? Possibly some paintings were there, perhaps some carvings, including a beautifully sculptured head. The legend says this was the head of John the Baptist. If it was not the head of Jesus, that may indicate that they had the entire body,

or thought they had it, of the crucified one; perhaps allegorically, the Body of the Resurrection — that is, the Risen Christ. Frequently the Grail is personified, and is called "He," as referring to the Christ Himself. Or the casket might even have been one of those "anthropoid sarcophagi" with beautiful "Hellenistic faces" which archeologists have found in Palestine.

The "beautiful head" was not a skull, for it would not be called beautiful in that case; so it must have been a sculpture of some kind, or a metal likeness, a death-mask, or other copy.

Now supposing that the casket contained a body (though the legend says not), how would it have been preserved for the journey to the West? It could have been mummified in the Egyptian manner, which was still current in that day, or if meant to be put on display it could have been preserved in honey, as Indian Rajahs were preserved even up to quite modern times, and as history says Herod preserved the body of his lovely wife, Mariamne, whom he had had executed for plotting against his throne; when tortured with remorse and doubt of her guilt, he used often to go to weep over her body, still visible through the transparence of the honey in which it was immersed. So also the body of Alexander the Great

rested in a honey-filled casket at Alexandria in Egypt, where Octavian viewed it, and—the story goes—put in his hand to touch the nose . . . which came off in his hand, and of course he dropped it. For three hundred years Alexander's body had lain in its mantle of honey defying time; and in the Grail legends the founder of the Grail dynasty proper—Titurel in the Wagner cycle—was thought to be living still some three centuries later, when Amfortas became the Sinner-King, and Parsifal and his son Lohengrin appeared as the last Kings of the Grail in Europe. (Or Galahad, in the English cycle.)

#### RELICS AND THE ISLE OF THE DEAD

Honey and other products of the beehive have long been known as wonderfoods. The ambrosia of the gods was thought by some to be honey; or something similar to it. Today honey is being rediscovered for its potency in destroying even virulent germs, and in promoting the health of the body, healing burns and wounds; while the apple, fruit of the biblical Tree of Life (or knowledge)—the two may be one—is coming into favor again in the form of apple cider vinegar, which is now known to have important health-giving properties. Just as the Kings of Judah were buried in a sacred place, so the Kings of the West were buried on a sacred isle, planted to fruit trees; and men observed at an early time how the fruit trees flourished there. The Isle of Avalon, where Joseph built his church was such an Isle of the Dead, its name meaning Apple Orchard; and we are reminded of Deborah lying under the oak tree. Many European fairy tales center around a tree under which a loved one is buried, and a white bird, or perhaps a beautifully colored bird, who sits in the branches and gives oracles and magical help to the family who call upon it. Obviously, the bird is the winged spirit of the beloved dead.

But let us accept for the moment the story that the casket of relics brought by Joseph of Arimathea from the Holy Land contained only the Cup or Cups, a Head, and pictures, but not a body. Other relics—the Platter, the Lance held by the Roman soldier, the Red Mantle, the Seamless Robe for which the soldiers cast lots—were preserved by the Church at Jerusalem. If as the legends say the son of Joseph was captain in charge of the Crucifixion there was a good chance for the various relics to be saved, provided anyone really wanted to save them. It is said that the Head was the Head of John the Baptist, and so, perhaps, the Platter was the dish in which the Head was borne by Salome. Those who say that Jesus was a strict Essene, even while still the Messiah of Israel, would question that he ate of the paschal lamb on this or any other dish. The sword which severed John's head from his body is also mentioned as among the original relics.

Even the Table of the Last Supper was supposedly taken from Jerusalem to Europe; sometimes it is said by Joseph or by someone else. It was described as a round table, and it was the archetype of the Round Table of King Arthur's Court. It was not the oblong table familiar to us in the painting by Leonardo da Vinci, according to these legends. One story has it that Guinevere's father had the table made as a dowry for his daughter upon her marriage to Arthur, in imitation of the original Round Table of the Last Supper.

This raises the interesting possibility that Guinevere's family were associated with the Grail dynasty; but as to the story that there were "three Guineveres," this means no more than that the same woman is Guinevere the Maid, Guinevere the Wife, and Guinevere the Mother or Widow, in the same way that Christians distinguish between the Virgin and the Madonna, who was also a widow.

The cross was not taken. It was too large, and besides it was the instrument of execution. There is no sign that the early Christians wanted to save this particular relic. That comes later.

THE CASTLE OF THE GRAIL  
AND ITS TREASURES

The sacred relics, or Hallows, were taken first to Gaul and afterwards—Joseph being instructed in a vision—to Britain. Since Joseph's band had first landed in Marseille, it would have been possible to cross France from east to west by the river systems. Certain towns on the rivers have always been centers of cosmopolitan cults; like Lyons where the "Poor Men" were an early Protestant — protest — movement against the dominant Church; and Brabant, where the Swan Knight could be seen approaching in his Swan Boat from far up the river. A river is always mentioned in connection with the Grail Castle.

One theory has it that the Grail party came by way of Spain, crossing the Pyrenees, or sailing around the eastern end of the mountain range, which is a very short sail, from Spain to France or vice versa. It is also possible that a party could have sailed direct to Spain from Africa, and certain of the legends point to Egypt as lying in the path of migration; for in Sarras, we are told, Evelake fought for Tholomer, which certainly suggests the name Ptolemy—taken simply as the title meaning King. But Sarras may also be Syria, including Palestine, as other apocryphal texts show. By whatever route the party reached Britain, they finally found their way to the west of Britain, where King Arviragus granted to them a piece of marshy land—or an island—where they built the first Christian Church in Britain, in the form of a wattled hut: Glastonbury and the Isle of Avalon.

In the *High History of the Holy Grail* the statement is definitely and

clearly made that Tintagil was the place where "King Fisherman" had once ruled; that this was the reputed birth place of King Arthur; and that Perceval had trouble finding it the second time because in the meanwhile the land had changed: "Josephus tells us that the semblances of the islands changed themselves by . . . the pleasure of God . . . for when they (the knights) entered into a forest or an island where they had found adventure and they came there another time, they found holds and castles and adventures of another kind, so that their toils and travails might not weary them, and also for that God would that the land should be conformed to the New Law."

Therefore Lancelot and Messire Gawain "that thought they knew the forest, found the land so changed and different that they knew not whither they were become, and such an one as should come into the land that had been King Fisherman's, and he should come again another time within forty days, should not find the castle within a year." Thus the knights of Arthur's Court were gone for a year and a day in search of the Grail, returning to the Court upon the day.

Throughout the *High History*, the Grail Castle is the treasure house of holy relics. As when Lancelot came to a certain place and asked, "What castle is this?" And they told him, "Sir, it is the Castle of the Golden Circle." "What is the Golden Circle?" "Sir, it is the Crown of Thorns, that the Saviour of the World had on His head when He hung upon the rood. Wherefore the Queen of this Castle hath set it in gold and precious stones . . . and the knights and dames of this kingdom come to behold it once in the year.

"But it is said that the Knight that was first at the Grail shall conquer it (the Castle of the Golden Circle) and therefore is no strange knight allowed to enter." The Knight referred to is of course Perceval.

Wolfram von Eschenbach follows the

tradition which places the Grail Castle in the Pyrenees, high on a mountain, on the border between Spain and France. Richard Wagner follows Eschenbach.

Now when any of the original sacred band died, naturally the body would be kept, not merely as a memorial but as a talisman, and so the guardians of relics became relics in their turn.

Since Joseph died in Britain, his body would have been preserved there. The monks of the Abbey of Moienmoutier in the Vosges say, however, that the Glastonbury monks stole Joseph's body from them; but others say the body was originally in the care of Glastonbury and stolen by the monks of Moienmoutier.

Thus also the bones of Mary Magdalen are supposed to be still safely preserved at Vezelay, in France; and the skulls of the Magi are preserved in the Cologne Cathedral (sent there by Helena). The head of St. Denis, Bishop of Paris and patron saint of France, was also preserved in like manner. Christians do not, perhaps, realize the gory tradition which these relics represent.

#### VENERATION OF THE HEAD

Throughout the *High History* the practice of taking heads in battle and preserving them is mentioned, a custom of great antiquity, also commented upon by one Roman writer, who was horrified to see the Gallic and British warriors riding off the battlefield with severed and bleeding heads tied to their saddles. Romans did the same thing, however, from time to time. It was not merely a question of taking trophies for the Europeans. The heads of their own heroes, slain in battle, were taken and preserved by encasing them in metal, bronze, copper, lead, or sculptured stone—and one assumes the casket containing the head bore a recognizable likeness to the head of the once living man. Hence the beautiful head in or

perhaps "of" the casket of relics brought from the Holy Land; which also, however, may have overtones in the Constantine story. Constantine, when he established his capital at Byzantium, had a statue of Apollo raised on the top of a high monument, and this statue had Constantine's own sculptured head, Apollo having been decapitated; and we recall the report that prior to his vision of the cross—of which more anon—Constantine had seen a vision of Apollo. Julian, "the Apostate," like his ancestor, saw a vision of the god in the sun, and was turned to Mithraism, from Christianity.

The head of the hero was a sacred talisman, often placed in strategic points, looking toward the enemy, as a protection to the people and the land.

A story in the *High History* illustrates the veneration of the Sacred Head:

Sir Gawain was riding in quest of the Grail when he came to a castle, deep in a forest, called the Castle of the Proud Maiden. This noble damsel, who apparently was entirely equal to running her Castle alone, had the strange desire to possess three sacred relics, namely, three heads, for which she had already built a triple shrine, decked in gold and glittering with jewels. She showed this to Gawain, without asking him his name, for this was her unusual custom: "And on the right hand side of the chapel were three narrow openings in the wall that were wrought all about with gold and precious stones, and beyond the three openings he seeth great circlets of lighted candles that were before three coffers of hallows that were there, and the smell thereof was sweeter than balm."

"Sir knight," said the damsel, "see you these tombs?"

"Yea, damsel," said Gawain.

She said: "These three are made for the three best knights in the world and the fourth for me. The one hath for name Messire Gawain, and the second

(Continued on page 490)



# Speculation on How the Breath Record Is Recorded

J. DARWIN MAGEE, D. O.

**T**HAT there is a breath record is evidenced in a number of ways. One of the most factual indications is a manifestation in hypnotism. A very responsive hypnotic victim is led into a room blindfolded. The room may be one which neither he nor the hypnotist has ever seen. The subject takes one or more breaths and is returned to the hypnotist, who then asks him to describe walls, furniture, and other objects therein. This he does, sometimes giving details of minor articles that would have been excluded from view of the casual observer.

The Rosicrucians teach that this breath record is permanently registered in the seed atom in the left ventricle of the heart. (The Bible refers to it as the book of life—*Revelation* 20:12). It is interesting to theorize on how this recording is accomplished. To do this the writer must first describe some facts and theories in regard to a simple cell. What follows in the next couple of paragraphs are indirect quotations from *Protomorphology* by Lee and Hanson.\*

The chromosome assembly in the nucleus of the cell carries the determinants for characteristics of the species. This assemblage is composed of genes which, in turn are the determinants of the separate characteristics of the individual. (The Rosicrucians teach that these gene-engendered characteristics are never the result of blind chance.)

From here the authors hypothesize that the genes contain an organized assemblage of smaller units which are the determinants for the individual cell

form. They call these units cytomorphogens; and they have, incidentally, many characteristics of a virus. A further hypothesis is that the cytomorphogen is composed of a still smaller and extremely complicated assemblage of units having a mineral framework and a living protein, which is composed for the most part of deoxyribonucleic acid. These units are the blueprints for mitotic activity, cell morphology, gene activity, and species characteristics. The authors label these micromineral blueprints *protomorphogens*. Older writers have used such terms as biphore, protogen, microzoma, and plasmagene for these smallest units of a cell

The male and female reproductive cells have only twenty-three chromosomes, just one-half the number found in other cells. (Until recently the number of chromosomes in a cell were thought to be forty-eight; but Dr. Joe Hin Tjio, cytologist of Zaragoza, Spain, has established the number as being forty-six.) Every reproductive germ cell, both male and female, is considered as having determinants for every organ and structure of the physical body.

In 1855 Lehman demonstrated that the ash of a human male germ retains its identical microscopic form after the organic constituents are driven off by a temperature of 700 degrees centigrade. It is in line with the theory of Lee and Hanson that this mineral structure is composed of smaller and smaller mineral structures down to the protomorphogen. But it staggers the imagination in attempting to conceive of this particular sub-microscopical protomorphogen having even more minute mineral structures, each having its protein mo-

\*Lee Foundation for Nutritional Research. Milwaukee 3, Wisconsin.

ity, which are the blueprints for various organs and tissues for a future offspring. But such an hypothesis the writer believes to be tenable.

In any event it has been claimed by some that all organs and tissues of which the body is composed are continually sending blueprints in some manner to the male germ cells; and thus it may be understood how dietary errors—nicotine, poisonous drugs, etc.—whether deliberately or ignorantly indulged in, can have an effect on the body economy of an offspring. It is beside the point in this article to elucidate on the manner in which these same factors affect the ova of the female, but they do.

With the foregoing facts and suppositions in mind, the writer hopes he may better explain his theory as to how the breath record, covering an entire lifetime, can be recorded in one small atom.



Science teaches that everything is in a state of constant vibration. The Rosicrucian Fellowship teaches that these vibrations make images in the reflecting ether contained in the atmosphere. They teach that a trained psychometrist can take in hand a piece of plaster or any other object from a room, such as referred to in the hypnotic experiment, and describe events that have transpired therein. The writer holds that it is tenable to assume that the various vibrations in the ethers clothe themselves in a framework of minerals from the chemical ether—minerals that are far more rarified than any known in inorganic chemistry. And Max Heindel claims that were it not for the chemical ether there could be no reactions such as we know in the chemical laboratories, or elsewhere.

Since it is a quality of the ethers to penetrate almost all material objects, these objects would become impregnated with the continuous, and often ever-changing, micro-mineral records peculiar at any moment. It is also taught by Max Heindel that our every thought and emotion creates in the ethers surrounding us vibrations characteristic of their natures and that with every breath we draw, those ethers enter into the blood via the lungs and then to the seed atom where a permanent recording is made to be a part of the life record.

Summary: The writer has endeavored to show the minuteness of the factors making up a simple cell, both the known and the hypothesized factors. He lays especial stress on the hypothesized smallest unit, the protomorphogen, the blueprint for all the increasingly complex units of the cell. It must be remembered that this basic unit is composed of a mineral framework with a living protein moiety. Then the writer carries the hypothesis further to suggest that the protomorphogen of a reproductive germ cell probably carries even more ultrafine units of a similar composition for every organ and tissue of the body to produce like organs and tissues in the off-spring.

In using the cell structure as a basis, he has presumed to speculate that the breath records may be composed of a mineral structure from the chemical ether and clothed in a living moiety from the life ether.

Max Heindel tells us that at the time of death this record is transferred to the desire body; not the material record itself, but the forces that played through it.

Addendum: Manly P. Hall once said: Those with a superiority complex should contemplate the macrocosm, and those with an inferiority complex should contemplate the microcosm. The student of the recondite sciences might well profit from meditating on both.

# Ways of Using the Mind

ARTHUR P. MOOR

## GERMINATIVE LOGIC

"I THINK we should introduce meditation as a regular feature of education in college, high school, or possibly earlier," said Miss Ranger. "Don't you think so?"

"Certainly not," replied the experienced teacher. "We have enough loose thinking as it is. I wouldn't recommend any procedure that might encourage more daydreaming or pious woolgathering. I'd rather see a stiff course in logic."

"If logic means orderly use of the mind I'm all for it," said Miss Ranger. "But what kinds of logic would you suggest?"

"Anything to sharpen critical thinking," said the teacher. "Students should understand the steps of a syllogism—the deductive logic of Euclid, but applied to other fields beside mathematics; and they should learn to use inductive reasoning, the kind that enables a scientist to study many examples and from them derive a general principle."

"Yes," said Miss Ranger. "In deductive reasoning one works from the One toward the many; and with inductive reasoning we work back from the many to discover the One. But is that all?"

"What else have you in mind?" asked the teacher.

"There is something else," said Miss Ranger, "which I think includes these but goes beyond. It is the kind of thinking which enables designers, inventors, engineers, and artists to produce new works which have never existed before. It is an orderly development of thought in which a seed idea seems to germinate

and produce new forms through unfoldment much as a seed grows into a plant. This is the logic by which an oak is derived from an acorn. Its pattern may to some degree be contained in the acorn, as the conclusion of a syllogism is implied in the premise, but the oak is never discovered by cutting open an acorn to examine its contents—by dissection, analysis, and deduction. Nor can it be 'inferred' from collecting and examining thousands of acorns and noting their most common characteristics. It is not arrived at by induction and generalization.

"The truth contained in a seed is made manifest only through conditions and energies of unfoldment and growth. The acorn must be planted, nourished, and given time. The shape and substance of the resulting oak are then determined not only by the pattern in the seed, but also by soil, sun, rain, and wind, all working together, and by neighboring trees or objects to which it must adapt. A growing tree, putting forth fresh buds and leaves, and changing colors every season, is not a 'thing.' It is a performance!

"In like fashion, an idea may be planted in the mind of a designer, inventor, or student. If given the light and warmth of his sustained, interest, it may draw substance from the subsoil of his previously accumulated experience and insights. Something may also come in from above—like sun and rain. We may call it the supraconscious or inspiration. Eventually a new form appears, a new theory, or a program, a piece of music, or a new institution. The logic of this development we can hardly call merely 'inductive' or 'deductive.' We may call it organic, or generative, or germinative. Till we get a better

term, let us call it *germinative logic*.

"Tchaikovsky may have had something like this in mind when he said that is his own experience 'usually the seed of a future musical creation germinates instantaneously and most unexpectedly. If the soil is eager, if there is a disposition to work, that seed takes root with amazing power and speed, appears above ground as a little stalk which puts forth leaves and branches, and finally, flowers.'

"With Beethoven the process was slower. He revised and refined his work relentlessly until it was forceful, concise, and 'logical.' One critic remarks how wonderfully in Beethoven's work 'two or three motifs are made to flower out into the most luxuriant forms, and how a page can be educed from a measure.' I suppose we might call this not *deductive* but *eductive*.

"All these words are horrible, and I don't like any of them! I'm not sure that I like the term 'meditation' either.



But when I suggested that meditation be taught in schools I did not mean anything loose or undisciplined. I had in mind a versatile method which includes all recognized forms of reasoning and many ways of using the mind. It requires some quietness, depth, and time. It requires an adventurous spirit toward exploring new ideas, and much practice in constructive imagination. Most of all it requires that in utmost sincerity a person offer himself whole to an idea he is willing to nourish, and let it feed on him, drawing from his heart and mind and will."

"If *that* is what you mean," said the teacher, "we ought to begin. But is that all?"

"No. It is just the beginning."

## EARLY CHRISTIAN RELICS

(Continued from page 496)

Lancelot of the Lake. Each of them do I love for love's sake, by my faith! And the third hath for name Perceval. Him love I better than the other two."

Then she showed him how she planned to acquire the three relics. She drew forth a pin that was fastened into the wall, and a cutting blade of steel dropped down, of steel sharper than any razor, so long that it closed up all three openings.

"Even thus," she says, "will I cut off their heads when they shall set them into those three openings thinking to adore the hallows that are beyond. Afterward will I take the bodies and set them in the three coffins, and do them be honoured and enshrouded right richly, for joy of them in their life may I never have. And when the end of my life shall be come as God will, even so will I make set me in the fourth coffin, and so shall I have company of the three good knights."

As may be imagined, Gawain took himself off from the Castle and its doting maiden with high speed, without disclosing his identity until he was safely away.

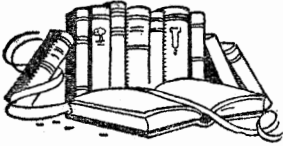
Do we have here an echo of the story of Salome and the head of John the Baptist? From the old documents it seems that the taking of heads was a savage custom of the times; but perhaps the story of the Baptist contributed, just as crucifixion was brought to Rome by the Carthaginians, the Romans not having used that method of execution previously. Yet the maiden may simply have been cherishing, as she said, a love for the three holy knights with no hope of its satisfaction except in the community of death; or she may have been sincere in wanting them for relics. There is, at any rate, a touch of grisly humor in this tale of the Proud Maiden.

## APART TO PRAY

*We read that Jesus went apart  
To meditate and pray;  
Alone with God He found the strength  
He needed for His day.  
And if the Master needed aid  
To lift and help Him bear  
The daily cross He bids us take,  
How much do we need prayer!*

*Prayer that we may learn and know  
The power of love divine,  
God's presence with us on our way,  
His purpose and design;  
That we may leave our grief with Him,  
His peace and wisdom share,  
Like Christ Himself when He returned  
From quiet hours in prayer.*

—Della A. Leitner



## COMMENTS FROM READERS

The article on glossolalia in the August *Rays* interested me because I experienced the negative form of it several years ago before I discovered the *Cosmo* and the Fellowship—way back in 1925. Yes, the negative practices which bring on glossolalia can and do lead to obsession. My grandmother attended a revival meeting in which speaking in other tongues was supposedly a sign of the baptism of the Holy Ghost. Many people were speaking in unknown tongues. Two young ladies arose and began to speak. A man, well known to Gran'ma, covered his ears with his hands and ran out of the place. Later Gran'ma asked him why. He said those

girls were speaking in German, and saying the foulest and most blasphemous things he'd ever heard or wanted to hear. Still later Gran'ma found that these girls were not only unaware of what they had said, they knew no German, and didn't know they were speaking that language.

Glossolalia is a psychological term implying that the speaker does not know what he says. This is true. I experienced glossolalia in the years before I became a Rosicrucian student. In one kind of state one has no idea of what the words mean that one speaks. You feel and hear your body talking a gibberish beyond control. In another state, giving rise to glossolalia, one enters a state of ecstasy, in which one speaks a language and actually *knows* what he is saying, though it is really an unknown tongue. Sometimes an interpreter will stand, under the same strange influence, and read the words into English. I've seen and heard this done. And later testimony showed that the interpreter had actually said what the first speaker, in the unknown tongue, thought he was saying.

I was in a prayer meeting once when the ten or twelve of those present (including myself) sang a beautiful hymn together, all speaking the same words, all in an unknown (to any of us) tongue. I say beautiful musically—some sang soprano, some alto, tenor, or bass. It was out of this world, believe me. The words were soft and euphonious. The whole atmosphere of the place was tense with a sense of adoration. It is an experience I can never forget.

On the other hand, I do not believe glossolalia can be applied to the case of those high Initiates who are able to speak any language. They not only speak them, they are able to read and write them. All the languages of the earth are in some way related to each other. And there seem to be rather basic similarities in them, even though the grammatical structure is quite different.

—J. H.

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

ART TAYLOR

## Chapter VI—THE TWELVE-FOLD CONSTITUTION AND VIBRATION OF THE UNIVERSE

THE WORLD of material science **T** has felt that the breaking down of Bode's Law at Neptune indicates that the system terminates there. More exactly, it should be conceived that the law actually does terminate at Uranus, which commences the mysterious cycle beyond the seven-fold manifestation.

It has been revealed to what minute detail the workings of the seven-fold states of composite being express in all realms of nature. It must be understood that while all actual manifestation is outwardly seven-fold, this expression is outward only; inwardly there exists a potentiality of some sort leading to the externalization.

The most important elements of fundamental numerology should first be understood. Number one signifies the ALL, the completeness without differentiation. When the inward commences the outward expression, the polarity of two is developed, signifying the play of Force on Inertia.

The result is the three, signifying the completion of that cycle, or the third side of the triangle, the three angles of which equal the same 180 degrees of the polarity expressed by the straight line.

If the first position of one is conceived as a force, and the second position of one as the induced inertia, and further, that each is developing its cycle while in relation to the other, then the connecting link of the two completed cycles provides the seven of manifestation. It is not arbitrary that the four are always associated with the four sides, for the inter-blend of three forces always creates three inertias,

while the seventh is set up by the completion of the inter-blended six. Therefore, seven denotes outward completeness of expression, or manifestation.

While three plus four equals seven, three times four equals twelve. An abstract conception is here necessary, which is illuminated by the visualization of superimposed strata of substance.

There have been found to exist in organized life, four metals, four soils, and four elements, performing the definite functions of Fire, Air, Water, and Earth; these make twelve in three grand strata of four ranges of penetration. The same is true of the proteids, fats, and carbohydrates, as well as the region of rare elements, cosmic atoms, ethers, and electrons.

To sum up, the outward considers the manifestation of three plus four, or seven, while the inward together with the outward is composed of the three times four, or twelve. Twelve minus seven leaves five, the inward.

A Hermetic master-key is here provided; In every manifestation (which is seven-fold) there is contained a hidden potential quintessence of five.

The world of color contains seven visible colors and five more revealed only by the awakened faculties of the Seer, but which are present, yet dormant, in every one until the right to see has been earned.

The world of tone, likewise, contains seven octaves tangible as music, and five more intangible, only existent as sounds of impact, while each octave contains seven melodious tones, interspersed by the five which elevates mel-

ody to sublimity, and make possible a foundation upon any keynote, and introducing the beauties of equal temperament.

The human body possesses twelve orifices, seven of which are active at all times, and five of which are either periodically or entirely closed to function. Likewise there are 12 pairs of ribs.

Materially substantial as the seven phenomenal divisions seem, and essential as they are in the direct applications of physical existence, they are really always subsidiary to the concealed quintessence controlling them, the twelve comprising a plane, or sub-plane of unity.

Many things have transpired throughout historical times to thwart the logical trend of cosmic laws, some of an evanescent nature, while some are permanent evils, if they could be considered as such.

Chief among these lies the abuse of the calendar, which never should have become divided as it has. The confusion was just great enough to be ideal, prior to the understanding of difference between Equinoctial year and Sidereal year due to the precessional motion. With the awakening of the scholarly mind and the invention of precise instruments came also the selfish desires for personal aggrandizement.

The motive was commenced when Augustus Caesar desired a full thirty one days in August, and Julius, jealous of his predecessor, robbed February of another day to give July its equivalent.

It is a cause for wonder that February contains as many days as it does. At any rate, the arrangement of twenty eight—thirty—thirty-one arose from the conglomeration of personal motive and vague mathematical understanding.

Occultly, the calendar should (and in fact does) consist of seven months of thirty days, and five of thirty one. Of the five zones of latitudinal division of the earth, the torrid and the two frigid zones express extremes of material and spiritual vibration. The temperate zones

blend the forces, in various climatic qualifications, and practically all progress of the human race has been achieved in them.

The temperate zones provide inclination to the diurnal circles such that there are seven summer months of outward expression and five winter months of inward illumination and serious propensities.

Were the calendar properly divided, the five winter months would contain thirty one days each, for the thirty one vertebrae of the human spine would then be properly attuned to the synodic month as well as to the sidereal of twenty eight days; the over-lapping being exactly three days, as it should be. This would leave the seven summer months to contain thirty days each and the sidereal month would fall back exactly the same number of days in each division, or in other words, dividing the additional sidereal revolution of the moon equally between, i. e., at new and full moon, or first and last quarter. As emphasized occultly, it is so, but the scheme would be more logical, more convenient, and also more harmonious, if the social and commercial realms were in step with it.

The seven summer months of the temperate zone are the growing months, in which the form side of manifestation in all kingdoms, plant, animal and human, is furthered. It is the period when the vital force which builds the physical is most dynamic, and with the physical pursuits, recreation, sports, athletics, and commercial harvest naturally comes a suppression of the spiritual light. At this period external light and heat are so pronounced that man is contented to steep in their strength and further external expression.

The five winter months have the opposite effect. The vital forces ebb, the external light and heat diminish, the physical gives way before the somber and serious thoughts and the animative and intellectual faculties turn toward internal communion.

Of the twelve signs in the zodiac, five transmit a profound influence over the deeper side of life, and seven convey the generally recognizable functions of organization.

In the temperate zones, where practically all progress is furthered, the signs overhead from Aries to Libra have a higher angle of incidence than the Equatorial Circle, in the northern hemisphere, while those from Libra to Aries have the highest angle in the Southern Hemisphere.

It is noteworthy that at any one point on the Earth's surface in torrid or temperate zones only seven zodiacal signs can be at one time playing into any living form. Inside the Arctic and Antarctic circles from seven to twelve become influential, depending upon the proximity to the poles.

At the poles, where the diurnal circles are parallel with the horizon there is no horoscope at all, and any form of propagation would be impossible either plant, animal, or human.

In considering the phenomenal manifestations in the worlds of form, tone, and color, the seven-fold states of expression should be thought of as the visible symbol only, not as the whole, for the whole of anything is twelve-fold, the hidden potentialities of the five being none the less dynamic for their obscurity.

Indeed, the five are the quintessence through which the seven express, the fulcrum around which they are pivoted.

In the world of color, there are seven recognizable shades to each of the seven colors, but these do not provide the inspiration of the artist. There is a mysterious influence which makes him strive to place upon the canvas something for which he gropes in vain to perfect, but which leads him closer and closer to the goal, proportionate to his unselfish devotion to his art, and that is the abstract impression upon his concrete faculties of five indescribable, invisible colors of the spectrum.

In the world of tone are seven octaves

of seven tones each, but the construction of any degree of either architecture or tone-color is equally as impossible.

The inspiration of the master comes from the same profound source and finds outward expression through the five interspersed tones which bear ardent messages in the one universal language of the soul to the mortal sphere.

But that is not all. The master draws his inspiration, fundamentally, from the cosmic sounds of nature that lie in the first five octaves below the keyboard and which are made concrete and elaborated among the seven and finally interpreted through the five fingers of the human hand, which alone is a fit instrument for this high office.

Not alone in its artistic achievements does the five fingered hand excel, but in all every day services it is found to contain the most useful number of divisions, four being inadequate and six or seven too clumsy or unnecessary. These five fingers are ruled by the same five zodiacal signs which control the five invisible colors and the five intangible octaves, the five interspersed tones, the five petals in nature, the five symmetrical solids, in fact the quintessence of all that is.

Throughout the ages, the five pointed star has been the symbol of spiritual understanding, whether purely mystical or truly occult. It has a holy significance with the apex pointing Godward to Aries, the two adjacent points also upward to Taurus and Gemini, while the lower two, the closest still influential, to the manifesting seven representing Cancer-Leo, the whole the quintessence from the highest to the lowest; from spiritual liberation to material crystallization, throughout every stratum of every plane, always veiled, concealed, mysterious, but potent in the interpretations of the chaos into cosmos. When any one plane of manifestation is considered, three-fold action, preservation, and inert forces are found to play into Fiery, Airy, Watery, and Earthy



materialization, such as metallic, soily, elemental proteid, fat, carbohydrate, and so forth. Similarly, three primary colors emanate combinations of four more, as also do three primary octaves call forth four more, and three primary tones introduce four successive ones to complete the scale to the next octave.

However, it should be carefully noted that, while the resulting seven-fold expression is complete on any one plane it is insufficient in itself for that interblend, which binds such a myriad of separate factors into the Oneness of all which exists. There is no demarcation where one stratum ceases and another begins, and none where one plane terminates and another commences.

From the seventy-seven elements, the polarized elements, the metals, soils, elements, proteids, fats, carbohydrates, the essential elements, atoms, electrons, ethers, color units, and tones to God is interwoven a quintessence which blends the whole cosmos into the chaos.

The conception of the seven-five-twelve is purely spiritual and impossible of concrete analysis, for each world of form, color, and tone covers its own symbols, yet each substantiates the rest in the unmistakable presentation of the truth.

In the world of form the quintessence is the most complex, for the differentiations are here at the maximum of materialization, revealing the presence of the five-fold state only through abstract processes of deduction, wherein the ever-present three-fold forces and four-fold expressions reach the invariable element of twelve-fold constitution.

In the world of color, the mystical aspect is enhanced by the fact that all concrete testimony is limited to the few who have earned the right to see, and to the slight scientific substantiation through known influences outside the spectrum in the form of the heating, infra-red, and the actinic ultra-violet rays.

In the world of tone, however, the

sublime Truth of the five is most beautifully portrayed in the keyboard and the ecstasies of heavenly themes made possible through their interspersion, a revelation. The beauty of the whole would be effaced, were the twelve octaves semi-tones produced through any but the key-board arrangement.

The master in technique knows full well that wonderful advantages of the adaptation of the five-fingered hand to the seven white and five interspersed black keys, and the importance of the three and four crossings as they are in all keys, as well as the abstract visualization of all chord combinations from the staff, but how often is it realized or granted that the outcome was no accident?

Where the great genius of Pythagoras commenced the calculation of the octave, the third, fifth, and all string divisions, and the keyboard was constructed by subsequent developments to contain its ideal arrangement, it was the abstract dictation of occult truth which carried the invention into concrete reality, as has been the case in all expression of inventive genius.

Therefore, the correlations should not be hard to find, if sought earnestly with reverent motive, for all spring from the same font of Cosmic Wisdom, so beautifully portrayed on the instrument which interprets the language of the soul.

The investigations of the worlds of form and color in the effort to present a picture of the inter-workings of the seven and five, even with thoughtful application, fall far short of providing the beautiful and profound conception which the study of the twelve semi-tones of the seven octaves reveals. As emphasized before, each one of the three worlds tells its own story from its own angle, and all are necessary to a more complete understanding, yet it cannot be denied that the elements of mystery in form and color seem to be supplanted by a profound and exalted yet clarified abstraction in the world of tone.

The differentiation of the various life streams, their progress, the supernal influences brought to bear, the steps of involution, the nadir of materiality, evolutionary succession, are accurately symbolized by the trend from Virgin C through the flat keys to seven which coincides with five sharps on G flat and F sharp, and thence back to the Virgin C, through the sharp keys, but the elucidation of these phases properly belongs to the occult and astrological chapters dealing with the scheme of evolution.

The concern here is to grasp the fact that on any definite stratum or plane a seven-fold manifestation is phenomenally present, complete only as regards itself, yet lacking any relationship in harmonious inter-blend with adjacent realms which is established by the remaining quintessence which obliterates the void of distinction and conducts the whole twelve-fold expression into unity with the next.

Six spheres will group themselves symmetrically around a seventh, within one plane, while an even twelve are required to conceal the central thirteenth, and true to this occult principle the twelve amalgamated wave lengths of each stratum and each plane commune in their entirety with the fundamental vibration of that above, blending all successively into the Oneness of the Deity.

The Hermetic Philosophy teaches that "everything vibrates," while the highest spiritual conception must even transcend that. Not alone does everything vibrate, but there are in reality just twelve vibrations to the Universe. The verity of this realization carries the human mind to the pinnacle of understanding, and what appeared to be a bewildering maze of complexities in densities, masses, inertias, and forces, resolves itself into twelve fundamental, mathematically related, and proportioned units with unlimited octaves of differentiation.

A variety of puzzling facts is clari-

fied with the comprehension of this master key, chief among which might be cited the scientific divisions of atoms, ions, corpuscles, electrons, and so forth; but most beautifully illustrated in the allotropism of chemical elements and compounds; also the ascendancy of elemental stratum over soil and metal while still conforming radically to Fiery, Airy, Watery, Earthy, classification.

If the universe of spirit and matter is likened to the duality of image and reflection, it can be conceded that the differentiations within the focus of the archetypal force-matter calls forth an identical counterpart; the closer the force is to the mirror, the closer also is the emanated material form, the proximity determining the evanescence. Likewise the greater the projection of the spiritual force, the more bold and lasting the countenance of the form, as illustrated in the contrast, relief, and depth given to the reflection of high foliage, cliffs, precipices, and so forth, into a body of water, while those portions near to the reflective medium appear relatively insignificant.

This truth has been treated in the discussion of the Principle of Polarity, but it is here reiterated for a definite purpose. The mere acknowledgment that a highest force is necessary of application for the control of a greater inertia, would not in itself shed much light upon the various scales of vibration nor correlate them with the established occult truths and beliefs upon the involution and evolution of form and spirit. It must be conceived that not only does the highest spiritual force mold and maintain the densest physical substance, but also, that the physical world viewpoint is in consequence controversial to the true status of those forces which create their counterpart in phenomenal formation. In other words, the induction of these forces into physical expression, through raising chemical instrumentalities to the required vibration for their interpretation into the

five senses, inverts the order and the direction of the spiritual impulses themselves.

Therefore tonal vibration lies at the base of the physical world with a vibration of one negative minimum-positive maximum cycle to the arbitrary one second of time.

Above this basic vibration of one to the second, lie five octaves of tone which interpret solely through the cosmic cries of nature and the sounds of impact. The remaining seven octaves of sound form the musical scale, terminating with the 4096 vibrations to the second and the 12th octave, which completes the physical world counterpart of the world of tone.

As the twelve units of the first octave, in accordant vibration, equal the base of the next, so does that of the tonal range of twelve octaves in their entirety equal the base of the thirteenth octave, which inaugurates the realm of five invisible, intangible, yet potent, colors, the visible spectrum commencing appropriately at the 17th octave, in the second grand division, and continuing to the 24th.

The inversion of the physical world viewpoint, as the chemical substances are raised in vibrational counterpart, is again illustrated in the production of the spectrum for it should be carefully noted, as the spectrum ascends from the 17th to the 24th octave comprising the second group of 12 octaves each, that the red vibration commences the cycle, terminating in the violet at the highest, for these vibrations are inductive.

Electrical forces manifest from the 25th octave to the 29th, while electrical expression covers the remaining seven of these, the third grand division of twelve octaves terminating at the 36th.

The Hermetic Teachings illustrate the vibrational range of the phenomenal inductions most beautifully by the spinning disc, which method further offers profound insight into the blend of the material into the spiritual, both states together being contained within

the quintessence of tone, color, electricity, heat, and light.

The spinning disc commences first to manifest the cosmic cries of the first five octaves of sound, a melodious hum being introduced at the 6th octave, from whence the seven octaves of the musical scale are traversed with beautiful chromatic blend, the music ceasing at the 12th octave, but found over-lapping again at the extremity for three octaves, owing to the evolutionary development of the human ear. Above, no sound is heard but when the 17th octave is reached the disc manifests a red hue blending into orange, yellow, green, blue, indigo, and violet, the last state reached with the vibration at the 24th octave.

As the rate is increased electricity is manifested, after which, the disc disintegrates, somewhere near the thirty first and thirty second octaves, which determines the resolution of form into cosmic substance. It would be impossible for any substance of material formation to retain its composition beyond this point, for electricity is the basis of the form side of manifestation, the impulses above which are spiritual and vague of interpretation.

Nevertheless, to the seer, they are tangible, for the 37th to the 42nd octaves transmit the abstract forces which symbolize all mathematical abstraction, fundamentally conceived in the five symmetrical solids and the conic sections and visible throughout nature, and as frost upon the window pane, while heat compresses the remainder, the 46th, 47th, 48th, octaves, completing the fourth grand division of 12 octaves.

Light manifests upon the 49th octave at the lowest stratum of the fifth grand division. The chemical rays commence at the 50th octave, while the X rays, Y rays, and radium complete the fifth grand division with the 58th, 59th, and 60th.

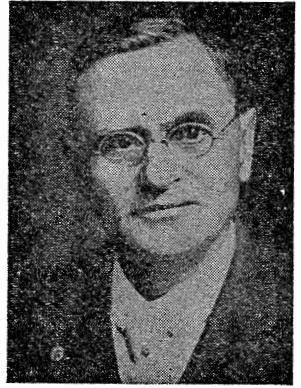
The tabulations of the divisions and rates of vibration, above, have been  
(Continued on page 506)

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## ANCIENT AND MODERN INITIATION

TWELFTH INSTALLMENT



### Christian Mystic Initiation

*The Annunciation;  
Immaculate Conception*

**T**HE CHRISTIAN Mystic form of Initiation differs radically from the Rosierucian method, which aims to bring the candidate to compassion through knowledge, and therefore seeks to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the higher life. It teaches him to know the hidden mysteries of being and to perceive intellectually the unity of each with all, so that at last through this knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves, which puts him in full and perfect tune with the Infinite, making him a true helper and worker in the divine kingdom of evolution.

The goal attained through the Christian Mystic Initiation is the same, but the method, as said, is entirely different. In the first place, the candidate is usually unconscious of trying to attain any definite object, at least during the first stages of his endeavors, and there is in this noble School of Initiation but one Teacher, the Christ, who is ever before the spiritual vision of the candidate as the Ideal and the Goal of all his striving.

The Western World, alas! has become so enmeshed in intellectuality that its aspirants can only enter the Path when their reason has been satisfied; and unfortunately it is a desire for more knowledge which brings most of the pupils to the Rosierucian School. It is an arduous task to cultivate in them the compassion which must blend with their knowledge and be the guiding factor in the use of it before they are fitted to enter the Kingdom of Christ.

But those who are drawn to the Christian Mystic Path feel no difficulty of that nature. They have within themselves an all-embracing love, which urges them onward and eventually generates in them a knowledge which the writer believes to be far superior to that attained by any other method. One who follows the intellectual Path of development is apt to sneer superciliously at another whose temperament impels him along the Mystic Path. Such an attitude of mind is not only detrimental to the spiritual development of whoever entertains it, but it is entirely gratuitous, as the works of Jacob Boehme, Thomas A. Kempis, and many others who have followed the Mystic Path will show.

The more knowledge we possess the greater condemnation also shall we merit if we do not use it right. But love, which is the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the

purpose of God. It is infinitely better to be able to *feel* any noble emotion than to have the keenest intellect and one which is able to define all emotions. Hair-splitting over the constitution and evolution of the atom surely will not promote soul growth as much as humble helpfulness toward our neighbor.

There are nine definite steps in the Christian Mystic Initiation, commencing with the Baptism, which is dedicatory. The Annunciation and Immaculate Conception precede as matters of course for reasons given later. Having prepared our minds by the foregoing considerations, we are now ready to consider each stage separately in this glorious process of spiritual unfoldment.

The Christian Mystic is emphatically not the product of one life, but the flower of many preparatory existences, during which he has cultivated that sublime compassion which makes him feel the whole world's woe, and conjures up before his spiritual vision the Christ Ideal as the true balm of Gilead, its practice the only palladium against all human grief and sorrow. Such a soul is watched over with special care by the Divine Hierarchies who have charge of our progression along the path of evolution, and when the time is ripe for him to enter that life in which he is to run the final race to reach the goal and become a Saviour of his kind, angels are indeed watching, waiting, and singing hosannas in joyful anticipation of the great event.

Like always seeks like, and naturally the parents are carefully selected for (and by) such a noble soul from among the "*sons and daughters of the King.*" They may be in the poorest circumstances from a worldly point of view; it may be necessary to cradle the babe in a manger, but no richer gift ever came to parents than such a noble soul. Among the qualifications necessary to be the parents of such an Ego is that the mother be a "virgin" and the father a "builder."

It is stated in the Bible that Joseph

was a *carpenter*, but the Greek word is "tekton" which means "builder." In Mystic Masonry God is called the Grand Architect. *Arche* is the Greek word signifying primordial substance, and a *tekton* is a builder. Thus God is the great Master Builder, who out of primordial substance fashioned the world as an evolutionary field for various grades of beings. He uses in His universe many *tektons*, or builders, of various grades. Everyone who follows the Path of spiritual attainment, endeavoring to work constructively with the laws of nature as a servant of humanity, is a *tekton* or builder in the sense that he has the qualifications necessary to aid in giving birth to a great soul. Thus when it is said that Jesus was a carpenter and the son of a carpenter, we understand that they were both *tektons* or builders along cosmic lines.

The Immaculate Conception, like all other sublime mysteries, has been dragged down into the gutter of materiality, and being so sublimely spiritual it has perhaps suffered more by this rude treatment than any of the other spiritual teachings. Perhaps it has suffered even more from the clumsy explanations of ignorant supporters than from the jeers and sneers of the cynic. The doctrine of the Immaculate Conception, as popularly understood, is that about two thousand years ago God in a miraculous manner fertilized a certain Mary who was a virgin, and as the result she gave birth to Jesus, an individual who in consequence was the Son of God in a sense different from all other men. There is also in the popular mind the idea that this incident is unique in the history of the world.

It is particularly the latter fallacy which has served to distort the beautiful spiritual truth concerning the Immaculate Conception. It is not unique in any sense. Every great soul who has been born into the world to live a life of sublime saintliness, such as required for the Christian Mystic Initiation, has

(Continued on page 506)

# 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 Beginning

Q. How do solar systems come into existence?

A. In harmony with the Hermetic axiom, "As above, so below" and vice versa, solar systems are born, die, and come to birth anew in cycles of activity and rest, as does man and every kingdom of nature.

Q. How and why is a solar system created?

A. In the beginning of a Day of Manifestation it is taught that a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the earth) limits Himself to a certain portion of space, in which he elects to create a solar system for the evolution of added consciousness.

Q. What do we know of the life within God?

A. God includes within His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor.

Q. When were they created?

A. They are the fruitage of past manifestations of this same Being and He also includes other Intelligences in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity; therefore these latter will not be able to finish their evolution in this system.

Q. What is the purpose of these varying grades of beings in our Solar System?

A. During the period of manifestation with which we are concerned, they are working to acquire more experience than they possessed at the beginning of this period.

Q. What specific work do they do?

A. Those who in previous manifestations have attained to the highest degree of development, work on those who have not yet evolved any consciousness. They induce in them a stage of self-consciousness from which they can take up further work themselves.

Q. When do these Beings begin their work?

A. All the different Beings do not take up their evolution in the early stages of a new manifestation. Some must wait until those who precede them have made the conditions which are necessary for their further development. There are no instantaneous processes in nature. All is an exceedingly slow unfolding, a development which, though so exceedingly slow, is yet absolutely certain to attain ultimate perfection.

Q. How does this compare with life as we know it?

A. Just as there are progressive stages in the human life—childhood, youth, manhood, and old age—so in the macrocosm there are different stages corresponding to these various periods of the microcosmic life.

Q. How long do these highest Beings work on those of lower consciousness?

A. At the beginning the Beings who are the farthest evolved work upon those who have the greatest degree of unconsciousness. Later, they turn them over to some of the less evolved entities, who are then able to carry the work a little farther. At last self-consciousness is awakened. The evolving life has become man.

(Ref: *Cosmo*, pps. 183-185)

# WESTERN WISDOM BIBLE STUDY

## The Revelation of Saint John the Divine

### A NEW HEAVEN AND A NEW EARTH

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountains of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

—Revelation 21:1-7

In this passage is given a description of the condition of our Earth and its inhabitants which will prevail at a future time designated in the Western Teachings as the New Galilee (the Sixth Epoch). The Earth at that time will be so etherealized that actually there will be "no more sea." Further information concerning conditions at that time is given by Max Heindel as follows:

"Lemuria perished by fire and terrible volcanic cataclysms. In its stead rose Atlantis. In time that was buried beneath the waves and gave way to Aryana, the Earth as we see it at present in the Aryan Epoch, but that is soon past. The salamanders are beginning to stir the fires in the forge to make a "new

heaven and a new earth" which the Western School of Occultism calls the New Galilee.

"In the first two epochs man evolved a body and vitalized it; in the Lemurian Epoch he developed *desire*; the Atlantean Epoch produced *cunning*; and the fruitage of the Aryan Epoch is *reason*.

"In the New Galilee humanity will have a much finer and more ethereal body than now, the Earth will be transparent also, and as a result those bodies will be more easily responsive to the spiritual impacts of *intuition*. Such a body will not get tired either, hence *there is no night*, and the twelve cranial nerves which are the gates to the seat of consciousness, then as now, are consciously never closed. Besides, New Galilee will be formed of luminous ether and transmit sunlight. That land will be a land of peace (Jerusalem), for Universal Brotherhood will bind all beings of all the Earth together in Love. There can be no death, for the tree of life, the faculty for generating vital force, is made possible by means of the ethereal organ in the head (the new wine cup), which will be evolved in those who are even now being taken out as forebearers for the humanity of that coming Epoch.

"That Race is spoken of as Christ's Race . . . because they will evolve the Christ-principle *within*. They will act as dictated by the Spirit through *intuition*, and all they do will be done in Love."

"The new wine cup . . . is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk."



## Astro-Philosophy Discusses Government

E. B.

### Part 2

**I**N consideration of the Great Mandala we see that the Cancer-Capricorn diameter — as the “parentage-line”—exemplifies the pattern of “government of people by people:” the two types of government represented are communal (Cancer) and aristocratic (Capricorn). Now to consider the significance of Aries as individual rulership-expression:

The “I Am” quality of this sign symbolizes the sense of individualized beingness. Since it is that from which all expression, as personal individualization, is made possible, it is also that by which all octaves of human-rulership are made possible. A ruler—of whatever kind—cannot at any time be any more than he is as an individual human—his rulership-expression is projected through his consciousness of himself as a person. Keep in mind that rulership, in the political sense, is an extension of parentage. The same keywords that apply to different types of rulers apply also, in a more localized sense, to different types of parents. This is so because the matrix-quality of the Cancer-Capricorn diameter designates our citizenship in the family-group and the nation-group into which we incarnate by karmic law and vibratory attraction.

The lowest vibratory octave of Mars

is seen to be in his office as releaser of Pluto-Scorpio compressions. This is the ruler as autocratic dictator. His “I Am” is “I Am a personalized symbol of all the congested ignorances, hates, and greeds of my subjects.” The Russian czar, Ivan the Terrible, was a perfect example of this type of ruler; his people were barbaric, ignorant, and a brutish lot and their subservience to his infamously despotic rule was the epitome of slavishness. The next octave —synchronizing with the evolutionary needs of the Russian People—was exemplified in Peter the Great. Every bit as despotic as was “the terrible one,” this man functioned on a higher octave of perception and purpose. His will, enormously focussed, served to co-ordinate his people, and he worked for years to develop and expand the economic power of his nation and to bring to it at least the vestiges of western European culture. In this type of ruler the characteristics of insensitiveness, forceful brutality, egotism, and lack of compassion are strongly pronounced. Their egotism does serve, however, a most important purpose—that of welding the nation into a coherent identity and unity. The dormant “I Am” of the national group-vibration is ignited by the personal “I Am” power of the autocratic ruler. The “I Am” of a degenerate aristocratic ruler is exemplified in the character



and personality of France's King Louis XV. The vacuity and cynicism of this man, ruler-symbol of one of the most degenerate and corrupt periods in the history of this nation, perfectly out-pictured the crystallized negatives of this type of government—that of hierarchy, the form that provides points of concentration of power within the national edifice. A regenerate example of this type of government—and a remarkable example she was—was the great Queen Elizabeth of England. Cultured, enormously learned, devoted to her country's progress and welfare with every fiber of her being, this brilliant and intrepid woman symbolized the cultural and economic aspirations of her vigorous and enterprising people. She was definitely a cut above many such rulers of class-conscious societies in that her intense patriotic love made warfare and destruction abhorrent to her; she has been considered to be the most humanly motivated and enlightened ruler of her age and one of the outstanding rulers in human history. Her unifying of her country as a world power, under a motivation of intense national pride, emphasized the Capricorn quality of superiority that characterizes this nation—an interesting example of national personality-trait. Further degeneracies of hierarchical concept—and this is a most crystallized form—are seen in the age-old, only recently decrystallized concept of caste in India. This concept (derived from human imagining of Cosmic Hierarchy) provided karmic bondage for millions of humans for many ages.

There have been several remarkable examples of Cancer-government. This is the type of government that is focussed on the perpetuity of welfare, material or spiritual. Corruption of this pattern is seen in the giving of money, food, entertainment, etc., to the populace by such individuals as the Roman rulers Nero and Caligula. An outer gesture of concern for the public masked, in these cases, a hideous fear

and greed. They exemplified, in their policy of giving, the very worst aspects of this governmental pattern. Regenerate, we see in the government of the humane Quaker religion one of the finest examples of this type in modern times. Their policy of universal pacifism is, of course, a spiritual motivation of tremendous power for good in the world. Their contribution to human welfare has been outstanding. The administration of the Salvation Army is another example. The teaching and healing service performed by certain religious orders represents a fine aspect of this concept of government. Even those who function entirely in what is called "contemplative orders" make, if they are sufficiently evolved, a remarkable redemptive contribution through their work on the inner planes; this service is not perceived or observed by the outer world—it is a vibratory nurture based on renunciation of personality-consciousness. In fact, we may consider that the Jupiter vibration, as significator of the abstract ninth house, is mixed with the Moon-Cancer vibration to designate the essence of rulership by organization of religious authority. You might enjoy a study of biographies of rulers—from the illumined Pharaoh, A k a h n a t o n, down through the ages and come into a clearer understanding of how rulers, as individual humans, personify the collective unconscious, the collective ignorance and congestion, and the collective evolutionary needs of the populace. It is a fascinating study and one to which every occult and philosophical student should give some time and thought.

Now we will undertake to study the principles of government as they are symbolically designated by the exaltation of planets. These represent government by relative mastership—the expression, as rulership, of solar power by highly evolved (kingly) humans which has, as its purpose, the illumination of the consciousness of mankind. This approach to rulership reveals the spiritual

attributes inherent in each type as well as the spiritual obligations attendant upon this form of service.

The first of these is the exaltation of the Sun itself in the sign Aries. The identity is "I Am a Begotten Son, or Daughter, of Father-Mother God." This is the identity of spiritual birth and the consciousness of possessing divine attributes. The rulership implied by this vibration is self-mastery which is the source from which all other spiritual government is derived, and from which all expressions of transcendent love and wisdom are emanated. The priest-kings of ancient Egypt beautifully described by Joan Grant in her lovely book, *The Winged Pharaoh*, exemplify this type. These great rulers were spiritually tested for their qualifications to serve as rulers of their people in what was one of the outstanding spiritual epochs in human history. Since specializations are emanated from the One, this exaltation-point of the Sun resources every other type of spiritual government. The ruler of Aries, Mars, is exalted in Capricorn. In this study, Capricorn is seen to symbolize the hierarchical concept of aristocratic government, the specialization of "class" reflects (what should be) the gradations of spiritual evolution. Originally the Brahmanic religion of India was based on this concept; Plato spoke of "the rule by the philosophical elect." The exaltation of Mars in Capricorn, in genetic terms, is the maturity of the male principle in responsibility-fulfillment. Therein is seen the spiritual qualification that designates true rulers in a hierarchical government: the responsibility to keep the spiritual "I Am" alive so that the offices of governing the less evolved may be carried on with positiveness, courage, and a sense of father-love as the protective love-motivation. To give life is the attribute of parentage; to maintain principles of government that contribute to the general welfare and progress (materially, intellectually, and culturally) is that life which the true aristocratic

ruler contributes to his people. His Mars-attribute makes it possible for him to defend himself, and consequently his people, from the crystallizations of prejudice, caste-congestion, and superficial evaluations. It keeps alive in his consciousness—because Mars is the arch-masculine vibration, as a derivative of the Sun—the sense of valuing and appreciating himself as a worker in the world, The vigor, virility, and positiveness of regenerate Mars is health-giving in its effect; exercise of this attribute neutralizes the dangers of congestion on indolence, luxury, and parasitism which seep into a society that is founded on the principle of inherited money, place, and value. Mars in Capricorn is vitalization of the sense of father-love; its exercise demands self-discipline and work.

The Moon's exaltation in Taurus, second earth-sign, raises the instinct to feed and protect the immature into the consciousness of stewardship. The weak are to become strong, the immature are to become mature. The negative of the Cancer-vibration is to over-protect and to over-nurture those who are, at a given point, dependent. The stewardship of the development of the weak and immature is the exalted octave of the Moon's power. To protect the development is a contribution to evolutionary progress; to foster the weakness is to contribute to retardation. England's great Elizabeth had Moon in Taurus, fourth house, and certainly no ruler at any time has ever been more respectfully alert and sensitive to the vigorous evolutionary potential of the ruled nation. A most significant psychological factor is seen in this position: Taurus is the Moon's eleventh house-sign; as such, it relates to Moon's Cancer as Aquarius-Uranus relates to Aries. This position of the Moon (an eleventh house-sign relationship to its dignity) imposes on the spiritually mature the necessity to decrystallize the sense of possessing the immature or weak ones. To seek maternally (Moonishly) to possess another is to identify Taurus as the polarization of Scorpio;

the two together form the diameter of desire-power. Any individual or any ruler who has the responsibility to nurture through the Moon's position in Taurus is warned to abstain from regarding the weaker, more immature person as a personal possession. The nation and the wealth of the nation are not possessions of the ruling agency. A ruler receives recompense for his work as any other worker does; that recompense should be an expression of exchange from the nation's people in return for his service as a coordinative guardian. The "overshadowing influence" of Uranus to be found in this pattern is the decrystallization of congestion-by-desire-and-possessiveness into stewardship of growth and development by respect for the individual's potentials for growth and fulfillment. Apply this instruction personally or nationally—the pattern is archetypal. The evolutionary aspiration of the Solar Logos Itself makes possible epigenetic action on the part of microcosms—thus the respect of Father-Mother God for Its children is pictured. Solar power released through the Moon principle says: "Let the begotten microcosm grow, develop, express, and fulfill its potentials; help it, guide it, instruct it, feed it, nurture it, protect it, but let my power flow through it in ever-increasing strength; do not over-protect it from access to my Creative Stimulus. Encourage always the ever-extending radiation of love by the microcosm; set no barriers to this expression by congestive possessiveness.

Saturn's exaltation in Venus' Libra is the spiritual alchemical fusion of justice with mercy. It is the dissolving of over-strictness and crystallization-of-concept by the exercise of humane impulses. It is also (because Libra in this mandala symbolizes the democratic government concept) the balancing of self-expression in government by the consciousness of responsibility of citizens to each other through their fraternal identity as co-nationalities. The exaltation of Saturn in this sign is the astro-

logical symbol of the concept of justice for all—a law applies to poor and rich, learned and ignorant, and it means that true laws are those which counterpart divine laws in the sense that no one is an exception to them. Laws which protect one at the expense of another represent the degeneracies characteristic of corrupted Saturn-aristocracy—the illusion of caste-superiority and injustices by adherence to evaluations by wealth-possession. In this sense, the administration of a certain world-wide religious government is seen to be, at its best, a devotee of this law of justice for all. Its doors are open to all, its corrective measures apply to all, regardless of worldly placement or possession. At its worst, the Saturn in Libra symbol balances wrongs by material payment. In societies where financial possession is considered to be the standard of evaluation, a spiritual transgression against an individual or a group or the nation itself is considered redeemed if a certain financial transaction is made. This congestion-in-ignorance has played an in-

## Horoscopes for Subscribers' Children

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

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NOTE: We give horoscope reading ONLY in this magazine.

famous part in human history—it is one of the most blasphemous actions of which man is capable. It is a congestion in such darkness that life-long karma of the ruler may be required to decrytallize and adjust the unbalance. In human consciousness—that is, in the consciousness of individuals who are rulers—this position of Saturn in the mandala displays the White Light of Saturn when the ruler recognizes his fraternity—as a fellow-citizen—with his subjects. This is the balanced justice and equilibrium of the ruler-citizen relationship. Let no ruler forget this principle; upon it depends the resource of spiritual value of governmental service.

Libra, as a significator of the democratic governmental principle, is the fusion of the principles of marriage with the principles of contributive self-government. In a democracy males and females are privileged to express and this governmental concept is one which probably more than any other group-pattern, has most served to decrytallize the illusion of superiority and inferiority of the sexes, relative to each other. Marriage is a two-pointed citizenship of mutual exchange, mutual development, and mutual fulfillment. Democracy is a multi-pointed citizenship of mutual exchange, mutual development, and mutual fulfillment. One married couple is microcosm of all males and females in a particular nation; the polarity of the nation is the extension of the polarity of the couple. To incarnate in a democratic government is to realize a result from many incarnations of regenerative effort as an individual; as with the trine-aspect, such realization imposes the responsibility (Saturn) to contribute for mutual good and justice of all.

The exaltation of Venus in Pisces (as ruler of Libra) is the consciousness of spiritual powers as the governing agencies of the affairs of mankind. To perceive the truths that are behind the placement of rulers, the experiences of nations, and the spiritual alchemy which

is continually at work to realize the ideal of Humanity makes possible the realization of inter-fraternity between mankind and other earth-life.

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## CORRELATIONS

*(Continued from page 497)*

known to the investigations of the scientific world for many past decades. They have been proven and substantiated by many ingenious and patient experimentations, and it is beautiful to note their complete correlation with occult principles upon the status of evolution and the planes of manifestation.

*(Continued)*

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## MAX HEINDEL'S MESSAGE

*(Continued from page 499)*

also found entrance through parents of immaculate virginity who were not besmirched by passion in the performance of the generative act. Men do not gather grapes of thorns. It is an axiomatic truth that like begets like, and before anyone can become a Saviour, he must himself be pure and sinless. He, being pure, cannot take birth from one who is vile; *he must be born of virgin parents.*

*(Continued)*

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## Occult Principles of Health and Healing

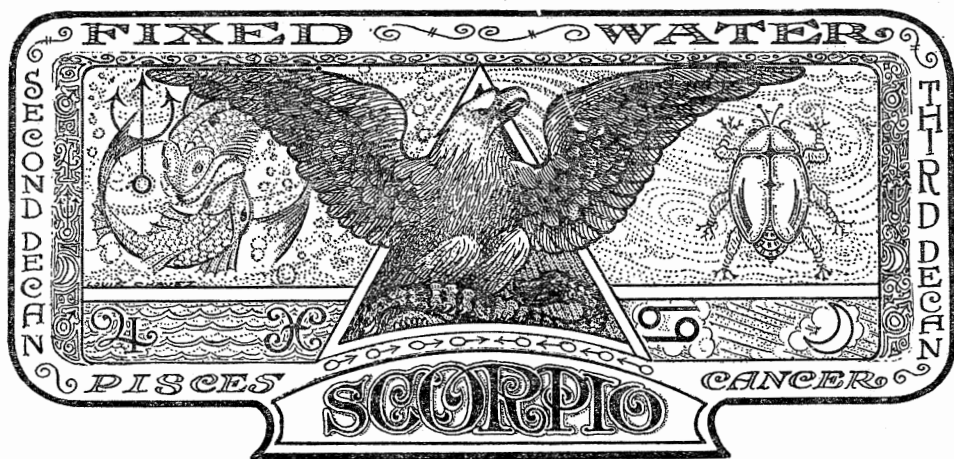
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## The Children of Scorpio, 1964

BIRTHDAYS: OCTOBER 23 TO NOVEMBER 22

**S**ECOND of the watery triplicity, the sign Scorpio represents fixed water, or powerful stable emotions. The higher side of this sign is represented by the eagle, which lives in the heights above the material world, while the lower side is symbolized by the scorpion with the sting of death. Generation, regeneration, and degeneration constitute the triad of possibilities for the Scorpions.

Mars, the Lucifer-ruled planet of dynamic energy, governs this eighth sign of the zodiac, and we therefore find those with the Sun in Scorpio possessed of tremendous energy—both physical and mental—, the proper direction of which is the most vital problem of parents and teachers of Scorpio children. They are usually strongly imbued with the martial qualities, positive or negative, according to aspects to the Sun and other planets in Scorpio. They revel in intense activity, and are usually ready to take sides and enter into any argument or dissension that occurs about them. Strongly sexed, these children should be taught from the earliest years to expend their energies constructively on all planes.

Egos who have evolved the higher traits of Scorpio manifest them in overcoming obstacles and forging ahead, materially and spiritually. Often brusque to the point of rudeness, they are withal honest and just, ready to assist with all their power the down-trodden and oppressed. Those who respond to the lower vibrations of Scorpio are to be found stirring up strife and dissension, encouraging others in lawlessness.

A strong will, a sharp and penetrating mind, and a vivid imagination aid the Scorpio native in achieving success in whatever line of endeavor he pursues. His strong personal magnetism attracts many people, whom he may influence for good or ill. Healing power is his to a marked degree.

All during this solar month the planet Uranus is in conjunction with Pluto and sextiles Neptune. This is a powerful spiritual influence, tending to bring direct touch with the higher worlds and success in dealing with the inhabitants of that plane. It produces dreams and visions of a prophetic and inspirational nature, strengthens the healing powers,

and gives a highly developed intuition. These natives also have a strong will and excellent executive and organizing powers, which will aid them in realizing their hopes, wishes, and aspirations.

The Sun trines Saturn from October 23 to 29, endowing the native with such fine faculties as method, foresight, and organizing, executive, and diplomatic ability. Along with determination and stamina, there is a high sense of honor, kindness, and justice. Success in political, judicial, mining, and agricultural pursuits is favored.

Also beginning October 23, and lasting until the 27th, the Sun is in conjunction with Mercury, favoring the memory and mentality on the days the conjunction is three degrees or more.

Venus and Jupiter, in Virgo and Taurus, are in trine aspect from October 23 to 29. This is one of the best signs of success and general good fortune. Accumulation of wealth, a happy marriage, and social prestige are all indicated. The nature is jovial, optimistic, generous, hospitable, and fond of travel.

Venus also sextiles Neptune from October 23 to 25, so that one born on those days is apt to be an inspirational musician. The imagination is fertile, the emotions deep, the nature chaste.

Beginning October 23 and lasting until November 6, Saturn squares Jupiter, a vibration which will require the use of the will in overcoming a tendency toward distrustfulness and diffidence. Positive, decisive thinking and action should be taught these children.

Another less desirable aspect to Saturn, the opposition from Mars, lasts from October 23 to November 14. This planetary pattern suggests a tendency toward selfishness, harshness, and vindictiveness, so that these children should have kindness and consideration for others stressed in their training.

From October 25 to November 1, Mercury sextiles Uranus, a fine mental aspect giving an original, independent, and inventive mind. This is the hallmark of the pioneer in thought and invention.

Mercury also conjuncts Neptune from October 27 to November 4, bestowing a mind that is peculiarly adapted to the occult art. Magnetic healing ability is probable.

From October 28 to November 14, the Sun sextiles Uranus, indicating one who is intuitive, original, independent, and inventive. The ideals are lofty, and the temperament highstrung, but there is considerable self-control.

Mercury opposes Jupiter from October 30 to November 7, tending toward indecision and wavering of the mind. Seizing of opportunity and decisive thinking should be emphasized in bringing up these children.

From November 1 to 17 the Sun conjuncts Neptune, making the native more sensitive to the influence of superphysical vibrations. However, care should be taken to keep the mind and attitude positive.

Mercury squares Mars from November 4 to 15, giving quick-wittedness and alertness of mind. But these children should be taught control of temper and tongue, truthfulness, and kindly consideration for others.

From November 6 to 20 the Sun opposes Jupiter. These children should be given special training in self-restraint, thrift, and honesty.

The Sun squares Saturn from November 12 to 22, tending to lower the resistance. Unselfishness, kindness, and joyfulness should all be stressed in bringing up these children.

From November 13 to 22 Mercury squares Uranus, a stellar vibration calling for exercise of the will in attaining moderation, poise, and tolerance.

Venus trines Saturn from November 19 to 22, indicating such fine traits as faithfulness, method, honesty, and trustworthiness. The native has simple tastes and much moral stamina.

On November 21 Mars and Uranus come into conjunction, warning parents of children born on that day to give them special training in self-control, kindness, and tolerance.

# Readings for Subscribers' Children

GLEN M. S.

Born Oct. 9, 1957, 8:00 P.M.

Latitude 53 N., Longitude 113 W.

Signs on the cusps of the houses: ASC, Gemini 15.17; 2nd, Cancer 3; 3rd, Cancer 20; 4th, Leo 8; 5th, Virgo 4; 6th, Libra 19; Scorpio intercepted in 6th.

Positions of the planets: Uranus, 11 Leo in 4th; Pluto, 1.18 Virgo in 4th; Mercury, 6.22 Libra in 5th; Mars, 10.22 Libra in 5th; Jupiter, 13.12 Libra in 5th; Sun, 16.33 Libra in 6th; Neptune, 1.46 Scorpio in 6th; Dragon's Head, 11.45 Scorpio in 6th; Venus, 0.05 Sagittarius in 6th; Saturn, 10.24 Sagittarius in 6th; Part of Fortune, 28.51 Sagittarius in 7th; Moon, 0.07 Taurus in 12th.

With Mercury, Mars, Jupiter, and the Sun all in the Venus-ruled, cardinal-air sign Libra, this child has his individuality rooted in the active-mental sphere of life. Ardent in all they do, the Librans tend to take up any new project with enthusiasm and zeal, which for the time excludes everything else. However, they may drop it just as suddenly and take up something else new. Gemini on the ASC adds to the changeability and versatility of Glen's nature.

The Sun is in conjunction with Mars, and sextiles Uranus in Leo and Saturn in Sagittarius, an unusually fine configuration indicating such desirable traits as benevolence, generosity, and trustworthiness, as well as much energy, determination, and resourcefulness. This boy is original, intuitive, independent, and inventive, and possesses innate organizing, executive, and diplomatic ability along with the moral stamina to carry projects determined upon to a successful conclusion. Sincerity and a high sense of justice are a part of his

nature, too, so that he could acquit himself admirably in political or judicial positions.

Saturn trine Uranus indicates a mechanical, ingenious mind, with the ability to concentrate upon large problems and exercise authority, so that a public career would be favored.

Mercury in Libra sextiles Venus in Sagittarius, adding to the naturally sociable, good-natured disposition of the Libran, and giving musical and artistic ability. Mercury conjuncts Mars, and sextiles Venus and Saturn, pointing up to a fine intellect—one both keen and pleasant, as well as capable of profound thought and concentration.

The Moon in Taurus accentuates the Venusian influence in the life: music, art, etc. However, the lunar orb is in the 12th house and opposes Neptune, so that this child should be given definite training in positive spiritual unfoldment. A positive attitude at all times, constant constructive use of the will, in service to humanity, and the avoidance of all negative psychism will enable him to transmute this stellar influence into a more desirable one.

Gemini rising adds to the mental interests of this boy, and suggests that he be taught to concentrate on a few projects to their successful accomplishment rather than on many unfinished ones. Fixed signs on the 4th and 10th houses aid in strengthening the will power.

Since Uranus rules the sign on the 10th house, Aquarius, is posited in Leo, and is very powerfully aspected, this child will be capable of unusual accomplishments in invention, education, entertainment, and publication. With the well aspected Mercury, Mars, and Jupiter in the 5th, all this is emphasized. He will no doubt receive an excellent education and will be able to use it to great advantage—for himself and humanity.

## ALICIA M. G.

Born March 30, 1961, 7:15 A.M.

Latitude 45 N., Longitude 88 W.

Signs on the cusps of the houses: ASC, Taurus 18.43; 2nd, Gemini 16; 3rd, Cancer 6; 4th, Cancer 26; 5th, Leo 20; 6th, Virgo 27; Libra intercepted in 6th.

Positions of the planets: Mars, 12.48 Cancer in 3rd; Uranus, 22.07 R. Leo in 5th; Dragon's Head, 4.39 Virgo in 5th; Pluto, 6.45 R. Virgo in 5th; Moon, 19.58 Virgo in 5th; Part of Fortune, 29.05 Libra in 6th; Neptune, 10.46 R. Scorpio in 7th; Saturn, 28.34 Capricorn in 10th; Jupiter, 2.32 Aquarius in 10th; Mercury, 13.49 Pisces in 11th; Sun, 9.36 Aries in 12th; Venus, 27.09 R. Aries in 12th.

The fixed-earth, Venus-ruled sign Taurus is rising in this little girl's chart, and the ascending degree sextiles Mercury and Mars, trines the Moon, and squares Uranus. The personality is pleasant and winning, though determined and probably materially oriented and stubborn at times, the body well-formed and strong.

The Sun in the fiery, cardinal Aries, brings much energy, aggressiveness, and initiative to the nature, and its sextile to Jupiter in Aquarius in the 10th adds generosity, optimism, and benevolence, as well as interest in mysticism, literature, and music. The professional activities are also strongly favored, as well as the health. However, the Sun squares Mars in Cancer in the 4th, indicating that Alicia's zestfulness should be carefully guided into constructive channels and her natural Taurian poise be cultivated. The 12th house position of the Sun suggests that she also be taught the importance of sharing one's life with others, in harmony and cooperation.

The Moon in Virgo in the 5th, sextil-

ing Mars and trining Saturn, strengthens the mental abilities, gives a love for occult and scientific subjects, and an ambition to excel. Chemistry and dietetics elicit interest. However, the Moon opposes Mercury, so training in memory should be given attention. Practice in memorizing fine literary passages not only spiritualizes the vital body, but also aids in the ability to recollect easily and correctly.

Mercury in Pisces seems to endow the mind with a certain psychic faculty which is not so much intuition as imagination. Alicia is apt to think or imagine something is so without having material evidence or logic to support her belief, and yet be correct most of the time. Mercury's trine to Mars and Neptune gives a keen, practical mentality as well as a natural understanding of the occult. Positive thinking and persistent use of the will can be used to great advantage.

Venus in Aries gives ardor to the affections, and its trine to Uranus adds personal attractiveness and magnetism. But Venus squares Saturn and Jupiter in the 10th, suggesting that Alicia will need to be very careful in her personal life to avoid complications that might cause her to appear unfavorably in her professional or public life.

Saturn is in the 29th degree of Capricorn (carrying its influence into Aquarius) in the 10th, conjuncts Jupiter in Aquarius, and distantly trines (8.36 degrees the Moon, pointing toward self-reliance, thriftiness, and tact, all of which should be cultivated assiduously in order to transmute the square of Saturn and Jupiter to Venus.

This child could give fine service in government or political work. As an executive in some business concern (building, contracting, business counselling, real estate, etc.) she could rise to a position of prominence and responsibility. With a well-aspected Neptune in the 7th, her partnership relations will be strongly oriented toward the spiritual side of life.



# 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.*

## Librarian, Law Secretary

SUSAN H.—Born July 16, 1946, 9:30 P.M., Latitude 34 N., Longitude 118 W. With the Sun and Saturn in conjunction in Cancer (in the 5th), square Jupiter, and Pisces on the ASC, this native is quite emotional and inclined to be introspective at times. She needs above all else to learn to guide her emotions constructively, to become more outgoing and selfless. The Moon in Aquarius, though somewhat limited in the 12th house, trines Jupiter and Uranus, and sextiles the MC, so that she has a strong intuition, a fertile imagination, good reasoning ability, and can be sociable and friendly, magnetic and idealistic. But the lunar orb opposes Venus, which suggests the need to cultivate loyalty in the affections, neatness and order in the personal habits. Mercury in Leo in the 6th conjuncts Pluto, sextiles Jupiter, Uranus, and Part of Fortune, and trines the MC, indicating a strong persevering intellect, a broad and versatile mind capable of reasoning correctly. There is also a kindly, cheerful, optimistic trend to the nature, which should be cultivated. Mars in Virgo in the 7th squares Uranus and the MC, and opposes the ASC, pointing toward the necessity of cultivating control of temper and carefulness of conduct if unpleasant experiences are to be avoided and success attained. Uranus in Gemini, conjunct the Dragon's Head, sextiling Mercury, and trining Jupiter, Moon, and Part of Fortune, gives a great deal of independence, originality, and intuitiveness to the nature, which could work out to advantage in secretarial and library work, particularly in a law office.

## Obstetrician, Stewardess

COLLEEN M. B.—Born July 23, 1949, 4:32 A.M. Latitude 42 N., Longitude 71 W. This chart shows Cancer on the ASC, Mars, Uranus, and Mercury in Cancer (in the 12th), the Sun in the first degree of Leo (in the 1st), and the Moon in the last degree of Gemini, both the Lights, as well as three planets and ASC, thus carrying some of the Cancer influence. This native's nature is therefore strongly focused in the domestic, home-loving, nurturing instincts. The Sun conjuncts Mercury and the ASC but opposes Jupiter in Capricorn in the 6th, warning Colleen to cultivate self-discipline, self-control, thrift, and honesty, if she wishes to make the most of this incarnation. The conjunction of Moon, Mars, and Uranus suggests impulsiveness and quick temper, but since they sextile Saturn and Venus, there is stability and a sense of order to be called upon and used to advantage in transmuting the negative impulses. Venus in Leo gives a very loving heart, strengthened by its sextile to Mars, Moon, and Uranus. Saturn in Virgo, also sextiles Moon, Mars, Uranus, and Part of Fortune, giving such fine qualities as dependability, persistence, honesty, and trustworthiness. The Dragon's Head in the 10th favors happiness in vocational endeavors, but as there is no planet in the 10th, we look to Mars, ruler of the Aries MC, for chief vocational indications. In the 1st degree of Cancer in the 12th, conjunct Moon and Uranus, Mars suggests such work as obstetrics, real estate, building, archeology, home planning and decorating, and food dispensation. Colleen could do well in any of these fields.

# Daily Thought and Guide

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

## SUNDAY—November 1

“Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.”—*Emerson*.

## MONDAY—November 2

Excellent vibrations today for profound thought and constructive accomplishment. May we make the most of it.

## TUESDAY—November 3

Search for truth and apply it well on this Mars day. “Truth is mighty and it will prevail.”—*Esdras*.

## WEDNESDAY—November 4

A strong spiritual thrust through the mentality will have support on this, Mercury’s day. The secrets of Nature may be probed with enlightening results.

## THURSDAY—November 5

Early hours may bring opportunities to exercise patience, but later hours of the day will offer more harmony and peace. Avoid over-taxing labor.

## FRIDAY—November 6

Try to see the good in unexpected happenings today, knowing that they are a part of the Divine Plan. All that occurs moves toward man’s spiritual fulfillment.

## SATURDAY—November 7

Steady saturnian vibrations today help toward persistence in accomplishment. “The virtue lies in the struggle, not the prize.”—*Milnes*.

## SUNDAY—November 8

“First worship God; he that forgets to pray

Bids not himself good morrow, nor good day.”—*Randolph*.

## MONDAY—November 9

Splendid solar, uranian, jupiterian, and neptunian vibrations make this a Monday for exceptional humanitarian accomplishments. The intuitive impulse comes to guide; listen well.

## TUESDAY—November 10

Hope and joy are in order today. “Joy is a flame which association alone can keep alive, and which goes out unless communicated.”—*Lamartine*.

## WEDNESDAY—November 11

Direct the mentality toward art and music today. The vital body will be refined and the intellectual soul fed as we listen to “music’s golden tongue” and discover art in Nature.

## THURSDAY—November 12

Jupiter’s benevolent vibrations urge the aspirations higher, but moderation in all things pays well. Guard against a tendency toward imbalanced judgment today. Seek perfect equilibrium in all activities.

## FRIDAY—November 13

Avoid hasty words and actions today. Seek that inner poise which enables us to use wisdom and understanding in all we do.

## SATURDAY—November 14

Powerful emotional vibrations may be tapped today and used to color and project constructive thought to rare accomplishment. A day to express one’s tenderest feelings and considerations for others.

## SUNDAY—November 15

A day for praise and worship. As Milton put it: “So sang they, and the empyrean rung with Hallelujahs. Thus was Sabbath kept.”

## MONDAY—November 16

Early hours favor mental endeavor this lunar day; but later ones may provide opportunities for careful judgment in regard to the feelings. Balance and moderation in all things!

## TUESDAY—November 17

The saturnian qualities of persistence, dependability, and trustworthiness are invited today. To work *with* them results in true soul unfoldment.

## WEDNESDAY—November 18

Favorable lunar aspects to Uranus and Jupiter today make it a time for the voice of intuition and high aspirations to be heard and heeded — a time to follow the “immortal longings” Shakespeare mentions.

## THURSDAY—November 19

Patience and poise in the face of possible frustrations during the earlier hours today will pay rich dividends. Golden opportunities for inner progress may be found in every difficult situation.

## FRIDAY—November 20

A day to avoid annoyance from petty details. Cultivate the broader vision that pictures the real purpose of life.

## SATURDAY—November 21

Constructive lunar aspects to Venus and Saturn help to make this a propitious day to pursue studies in art, music, and literature. Later hours bring martial energy.

## SUNDAY—November 22

Harmonious vibrations between the Moon, Jupiter, Mars, Uranus, Neptune, and Pluto, make this a truly wonderful day for worship and inner communion—for seeking that “inmost center where truth abides in all its fullness.”

## MONDAY—November 23

Perfect control of the emotions should be sought today. Cicero well said: “We

should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.”

## TUESDAY—November 24

“Love thyself last: cherish those hearts that hate thee;

Corruption wins not more than honesty.

Still in thy right hand carry gentle peace,

To silence envious tongues.”

—*Shakespeare*

## WEDNESDAY—November 25

Early morning hours are propitious for study, learning, and realization of aspirations. Later hours may bring opportunities for acquiring patience and tolerance.

## THURSDAY—November 26

The Moon conjuncts Mars, Uranus, and Pluto today; energy in following the voice of intuition will be in order. Service of a high type may be rendered.

## FRIDAY—November 27

Avoid too-hasty thought and action today. Moderation in all things, tolerance toward all people is an excellent motto to stress.

## SATURDAY—November 28

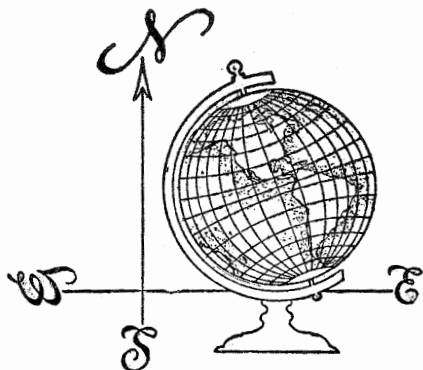
With Sun and Moon in harmonious relation today, the vibrations favor realization and accomplishment of high ideals. “I will lift up mine eyes unto the hills,” sang David of old.

## SUNDAY—November 29

“The Sabbath was made for man, and not man for the Sabbath.”—Mark 2:27. May we use it well today, for worship and praise.

## MONDAY—November 30

November closes with excellent mental and emotional vibrations. The later hours bring intensity to the feelings; guide them into constructive channels.



# MONTHLY News INTERPRETED

## A Drink for Today

A fear of the beer industry is that teenagers will become too accustomed to and too fond of soft drinks. The result could be that they would not "graduate" to beer when they become old enough to purchase beer legally.

An article in the *American Brewer* of March, 1964, speaks of the need to pre-sell the youth market so that the nation's teenagers are prepared to like beer when it becomes available to them. In their own words, "The industry should consider the possibility of producing a 'transition' drink to prepare youth for the delightful taste of our favorite beverage."

The suggestion is then made that a new drink be marketed "highly palatable, of no or very low alcohol content—a 'gentle' beer. Women might react well to this, also."

The last paragraph of the article says only this—"Youth is this industry's tomorrow . . . we cannot afford NOT to invest in it!"

—*West Virginia Issue*, July, 1964

Those who can read in the Memory of Nature say that alcohol was given to man to help dull his senses to the higher spiritual existence so that he would appreciate and utilize the opportunities offered him in a concrete physical existence.

Max Heindel writes in *The Cosmo-Conception* (p. 168): "As some new addition to or change in the food of man had been made in every Epoch to meet its conditions and accomplish its purposes, we now find added to the food of the previous Epochs a new article—WINE . . . Hitherto only water had been used as a drink and in the

ceremonies of the Temple service, but after the submergence of Atlantis—a continent which once existed between Europe and America, where the Atlantic Ocean now lies—those who escaped destruction began to cultivate the vine and make wine, as we find narrated in the Bible story of Noah. Noah symbolizes the remnant of the Atlantean Epoch, which became the nucleus of the Fifth Race, therefore our progenitors.

"The active principle of alcohol is a 'spirit' and as the humanity of the earlier Epochs used the articles of food best suited to their vehicles, so this spirit was, in the Fifth Epoch, added to the foods previously used by evolving humanity. It acts upon the spirit of the Fifth Epoch man, temporarily paralyzing it, that it may know, esteem, and conquer the physical world and value it at its proper worth. Thus man forgets, for the time being, his spiritual home, clinging to this form of existence, which he has previously despised, with all the tenacity born of a feeling that this is all there is—or at least, preferring the certainty of this world to taking chances on a heaven which, in his present muddled state, he does not understand."

All of this was preparatory to the coming of Christ, and in the Sixth Epoch when we shall really practice Christianity as the Christ taught, there will be a new food given to mankind. From the mixture of the different nations now taking place in the United

States will come the "seed" for the last Race, in the beginning of the Sixth Epoch. Thus we see that it behooves us to help all of our contemporaries to purify their dense bodies of the foreign "spirit" of alcohol so that the real individual Ego may shine forth. We have now passed the nadir of materiality, and henceforth our consciousness is to become more and more focussed in the higher worlds. Thus we can see that, as Max Heindel states: "Alcohol is a great danger to mankind and one from which we must be emancipated ere we can realize our divine nature." We have many mechanical means of preserving the fresh, ripe fruits and vegetables so that we may enjoy them all the year. Chemists are extracting the concentrated vitamins and enzymes from foods also.

There is one other point to be made from the quoted article on the beer industry. They are consciously using cunning and psychology to enslave the human being for their own selfish ends. But are not we all painted with that same brush in certain respects? We sincerely pray that all the thoughts and actions of our students may be as free from cupidity as far as possible while we are living in this imperfect world.

## Functions of the Brain

Sitting in the study of his home one recent evening, Dr. George W. Beadle, Nobel Prize winner and president of the University of Chicago, tapped his head with his right forefinger.

"Probably the greatest challenge in science is to discover how the brain works, how it codes information, recalls it, and what consciousness it."

In 1927, he was a college student from Wahoo, Nebr, planning to specialize in scientific farming. To help make expenses, he jumped at the offer of 30 cents an hour to assist a professor in an experiment with hybrid wheat.

On lunch hours, the nearest thing at hand to read was a book on genetics, the still-young science of heredity. The tall young man read with growing fascination,

and decided to become a biologist and geneticist.

Pursuit of this question brought Dr. Beadle and Dr. Edward Tatum a Nobel Prize in 1958 for having shown that a single gene controls a single enzyme, or chemical governor, in a cell. Enzymes play a major role in the machinery of cell life.

"Our work—though we didn't know it at the time—was really a re-discovery of what (Sir Archibald) Garrod had suggested way back in 1908. But few geneticists then paid much attention—they said it was too simple an idea."

Essentially, nature uses only four chemical "letters" to spell out all the millions of "words" of instruction contained in the genes. There are perhaps 100,000 or more genes in every body cell. Genes "tell" a cell what to be, what to produce.

Full understanding of the code could lead to methods of controlling it for human benefit, for example by suppressing or circumventing the effects of genes that are harmful or which cause defects.

—*L. A. Times*, 9-13-64

These four simple "letters" or building blocks of the human body are singularly reminiscent of the four elements, the four humours of the medieval alchemists, and the four different types of physical bodies (1. Mesomorph, 2. Endomorph, 3. Ectomorph, 4. Hypomorph and Hypomorph) that our scientists now use. In learning how to control them we are going to run into many difficulties, especially when the average person does not try to control even his physical appetites. And a mechanical control, by drugs or outside aids, would not actually help anyone.

But the man who uncovers these facts about how our body works is using concentration, meditation, observation, discrimination, and contemplation. The one who is sincerely moved by a desire to aid others is also using a form of adoration. Whether he is conscious or not of these separate steps as he is working is not too important: his vital body is being evolved and sooner or later he will "see." The Great Ones who are directing our development use many means to bring it about, suiting each task to the needs of each individual. Let us keep a tolerant attitude towards all; in time it will turn into a broad all-encompassing love.

## Sight in the Skin?

While blindfolded, a young Russian woman can read a newspaper, recognize pictures, and distinguish printed colors with her fingertips.

Rose Kuleshova, who has normal vision, works as a teacher in a school for blind children in the Ural Mountains.

Scientists in the Soviet Union report that she developed the fantastic ability to "see" clearly with her fingertips while she was quite young. They hold the opinion that Miss Kuleshova has some visual organism in her fingertips.

The lenses in human eyes can focus dots of only a certain size; hence, people can read only up to a certain distance. Beyond that, print appears to be a gray blur. To provide a clear image, each dot of a picture must hit a different light cone in the eye.

The young woman's fingertips apparently perform in similar fashion. Red scientists report that she has 6,450 sight cones on each square inch of her skin.

Each light cone has 3 receivers, each sensitive to blue, red, and green, respectively. Using complex electronic devices, the Soviet researchers report that they found that Miss Kuleshova's fingertip cones can distinguish the 3 primary colors and all color combinations exactly as the human eye does.

—Grit, 7-28-63

Miss Kuleshova is not an unique example of sight without eyes. In the book, *Strange People*, by Frank Edwards we have records of freaks with one eye, or four eyes, and of people who used other parts of their bodies than their eyes for seeing.

Dr. Romain, after the First World War, started investigations of people who claimed that they could see without eyes and he finally concluded that sight without eyes might be possible because of certain microscopic nerve ends in the skin. His work ended in 1924.

There are reports of doctors who are working with the blind, trying to train them to see through other parts of the body. Dr. Konig of Scotland tells of helping a little blind fellow of only four years. "According to Dr. Konig, the school had received this blind lad when he was only four years old, a pitiable youngster who was considered

uneducable, and who was able to talk only in harsh, rasping, parrot fashion.

"As an experiment the child was placed on a couch and surrounded by a screen of white sheets to exclude extraneous light. Then bright colored lights were played on him and on the sheets for varying periods of time.

"Soon, says the doctor's report, the child was beginning to react to certain colors. He learned to speak properly and to sing and recite poems. He became sturdy and healthy and even the texture of his skin changed noticeably as his general condition improved. It was quite apparent to the medics that this child could distinguish lights of different colors and intensities by some other than his sightless eyes."

These compensatory attributes of the blind are affecting a very few. Max Heindel writes in *Occult Principles of Health and Healing*: "Recent investigations have developed the further information that much of the eye trouble now prevalent among people is due to the fact that *our eyes are changing*; they are, in fact, becoming responsive to a higher octave of vision than before, because the ether surrounding the Earth is becoming more dense and the air is growing more rare . . . The etheric impulse which they (Christ currents) give will inaugurate a new era, and the sense organs now possessed by mankind must accommodate themselves to this change. Instead of the etheric rays which emanate from the object bringing a reflected image to the retina of our eyes, the so-called 'blind spot' will be sensitized and we shall look out through the eye and see directly the thing itself instead of the image upon our retina. Then we shall not only see the surface of the thing we observe, but we shall be able to see through it as those who have cultivated the etheric vision do now."



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# Readers' QUESTIONS

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## The Scope of Healing

### Question:

I have read in a book on occultism the following explanation given for the healing of a woman's cancer, where the doctors and nurses told her the operation was a success, though no operation was performed, as she was too far gone for an operation. The author says:

"So much is being done from the angle of vibration; and it has been demonstrated that disease and health are all a question of varying vibrations and rhythms. If one can shatter the rhythms at a given spot and impose a new tempo upon them, one apparently causes the protons and electrons to recollect in differing proportions, forming a different pattern, and a tissue or substance of a different kind takes place . . . This process proves that *within* man is a will or force which can act from behind the patterns and designs upon which his tissues are built, and changing their rhythm, can bring forth another design *in the same space!*"

Do you agree with this, and would you say that every case of cancer can be healed, especially if tissues have been destroyed, as by X-ray or radium?

### Answer:

We are assured by occult science that there is no limit to the power of the Spirit in healing, so we may safely say that any disease *can* be cured. This was demonstrated for us by Christ Jesus in His ministry. However, we should remember that the Laws of Rebirth and Consequence must be taken into con-

sideration; not every person is *entitled* to phenomenal or instantaneous healing. Cancer and leprosy are the results of the misuse of the creative force during past lives, and it therefore requires a greater spiritual power to readjust diseased parts of the body of a person suffering from these diseases than it would for a less serious difficulty.

The point of vital importance is the change that must come *within* the individual. If he has sincerely repented, made what restitution he could, and reformed, then he may so attune himself to the spiritual forces that a so-called miraculous healing will take place. The remarkable healings which have taken place at the Shrine of Lourdes are outstanding examples of what *can* be accomplished by spiritual means.

The late Dr. Alexis Carrel stated in his book, *Man, the Unknown*, that he saw tissue materialized and a limb lengthened in a case he observed at the Shrine. Even members of the medical profession are beginning to see convincing evidence of spiritual healing.

Regarding the matter of vibrations, Max Heindel states:

"The vital body emits a sound similar to the buzz of a bumblebee. During life these etheric sound waves attract and place the chemical elements of our food so that they are formed into organs and tissues. So long as the etheric sound waves in our vital body are in harmony with the *keynote of the archetype*, the chemical elements wherewith we nourish the dense body are properly disposed of and assimilated, and health prevails . . . But the moment the sound waves in the vital body vary from the archetypal keynote, this dissonance places the chem-

ical elements of our food in a manner incongruous with the lines of force in the archetype."

This seems to support the statement you mentioned, that the rhythms of a certain part of a (diseased) tissue *can* be shattered and a new tempo imposed upon them. However, it is essential that this new tempo be in harmony with the original keynote of the body, if permanent results are to be expected. And we may certainly agree, too, that man has *within* himself a potentially powerful "will or force," but he only initiates the spiritual healing process. The healing itself comes from a higher source—to which man is linked by the spiritual nature of his being.

As to how spiritual healing is accomplished, we have a vivid picture given us by Max Heindel in his description of the effect of the Spiritual Panacea:

"As the intrushing Christ Life on Golgotha commenced to dispel the shell of fear bred of inexorable law that hung like a pall about the earth; as it started the millions of human beings upon the path of peace and good will, so also when the Panacea is applied does the concentrated Christ Life therein contained rush through the patient's body and infuse each cell with a rhythm that awakens the imprisoned Ego from its lethargy and gives back life and health."



## Freedom the Basis of Progress

### Question:

What is the reason so many occult students want to gain conscious freedom from the physical body? Isn't there plenty of work to do while functioning in the body without trying to get out just to find more work to do and can't they work just as well as unconscious helpers under the direction of the Elder Brothers?

### Answer:

At the present time the greater part of humanity are confined in their physical bodies during waking hours for the reason that certain lessons can be learned there which can best be mastered only by practically shutting out every other place and condition from their consciousness.

There comes a time, however, in the life of each individual when he has grown sufficiently in knowledge and spiritual ability to make it necessary for him to have a wider scope for his activities. The body then becomes a fetter which it is expedient to leave at times in order that he may gain more knowledge and serve more widely under less hampering conditions. When this situation arises in the life of an individual, such a one comes to the attention of the Elder Brothers and is given instruction on the inner planes and taught how to help in the healing work while out of the body in sleep. (Provided, of course, he has evolved a soul body to function in.) Eventually, when the person is ready, he is taught how to extricate himself from the physical body at will in order that he may travel afar in his quest for added learning, all of which is only a means to an end, namely, to help and heal others. Therefore those who are capable of leaving the body are known as Invisible Helpers, whose work is to help both the living and the so-called dead wherever their assistance is needed and their ability adequate.

We might add that the greater the freedom the greater the responsibility. An unconscious Invisible Helper does not have as wide a scope for his activities as does a Helper who can leave his body consciously, but he is directed by the more evolved and experienced ones in his activities. One who can leave his body consciously, at will, and decide upon his own line of action, must take the consequences for his mistakes as well as for his right action.





## Meat Eating vs. Vegetarianism

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

### Part III

Dear Friends at Headquarters:

Thank you so much for the wonderful letter that has just arrived. My husband says no more rare meats for him: he wants his well cooked from now on! For my part I am now buying about half as large portions of meat as I used to do and am serving a second vegetable or fruit along with the regular meal. So far no one has even noticed.

But variety is becoming a problem and I find I am doing much more work in the kitchen with a consequent loss of time for study and for myself. However, if the family health is to be maintained then it is worth it.

The coca cola and soft drink problem is rearing its ugly head now that the summer is approaching. I am making fresh fruit juices and adding a little ginger ale, but my daughter says her friends think we can't afford cokes for everyone! But this time I shall stick to my guns. Any suggestions?

Dear Friends, this is such a big step, trying to make over a family! I do appreciate so very keenly all the encouragement that you can give.\*

Yours in loving service,

A Student

Dear Friend:

Your most recent letter has encouraged us in continuing to bring to light pertinent facts concerning the superiority of a balanced vegetarian diet over the carnivorous one.

The wife of a friend attended a banquet and ordered a vegetable plate, as also did the man who was seated next to her. He said, "Pardon me, but are you a vegetarian?" "Yes," she replied, and asked, "Are you?" "No," he answered. "I am a meat inspector." No one knows better than they how terribly prevalent is disease among animals slaughtered for food.

Since this is equally true of poultry today, your question regarding the eating of fish from a health standpoint is a timely one. In the leading Los Angeles paper recently was an article titled, "Disease Causes Halt of Some Trout Imports." The article gives the account of turning back six tank cars of rainbow trout fingerlings by the California Fish and Game Department. These fish were shipped into California to stock

\*Oh, I almost forgot to ask you if you feel that I could give my family fish occasionally. Will appreciate your comment on this.

our lakes and streams, but were found to be infected with liver cancer. The article went on to explain that "great numbers of trout are imported into the state by private interests who sell the fish to owners of private ponds. Fish and game experts are trying to find the cause of the disease." An acquaintance who was fishing in one of our great national parks was warned by a man passing by not to eat the fish, declaring that they had worms in the flesh. This proved to be true when the fish caught were cut open and examined. We have ourselves seen this very occurrence reenacted here on the shores of the Pacific Ocean.

Rabbits are all too often infected with tapeworm, and are also susceptible to disease of many kinds. These are all facts which cannot be disclaimed, and we feel that we would be remiss in our obligation to those of you who look to us for authentic information were we to refrain from pointing them out.

Since the incidence of heart trouble has reached truly disastrous proportions in our country, the medical world has discovered the close relationship between diet and diseases of the heart and blood vessels. We are now warned to avoid all saturated fatty acids, found largely in animal fats. However, recently it has been ascertained that trimming the fat from meat does little good, because even the lean meats are found to be 75% in the saturated-fatty-acid column. Autopsies performed upon our service men in Korean conflict showed that 75% of our young American soldiers already had hardening of the arteries. Yet Korean nationals, nourished upon a simple diet of vegetables, cereals, and practically no meat, showed essentially no hardening of the arteries.

Now we come to the question uppermost in the minds of many like you who are seeking to make the transition to a meatless dietary: "Without meat how can one obtain sufficient protein?" W. C. Rose of the University of Illinois, an authority in the field of protein, says

that "less than 25 grams a day is all one needs." If a man were to eat no meat, eggs, or milk he would still get on the average of 83 grams of protein a day, particularly if he avoided all refined, processed foods. A woman would receive about 61 grams daily. This fact was discovered in a research project made by Dr. Mervyn Hardinge of The College of Medical Evangelists, under Dr. Frederick J. Stare of Harvard, a well-known authority on nutrition.

A leading bio-chemist, Dr. U. D. Register, and Dr. Hardinge, both active in the field of human nutrition, have made the astounding declaration that fruit alone, if amply supplied in sufficient variety, would provide us with sufficient protein to meet the actual body demands. This does not mean that either scientists would recommend such a drastic program, but it does point up the truth that the American people have been over-sold on the idea of a high protein diet by the meat interests. It is a well known fact that one may go for a number of days without protein, yet suffer no ill effects whatsoever. Of course, a balanced diet should always be one's objective. However, the evidence proves that meat is absolutely not necessary to achieve an adequate diet at any age. Our present statistics point to the fact that meat, among other factors, introduces substances into the body which tend to increase the incidence of chronic diseases, the degenerative diseases, the acute diseases, and infections.

Dr. Hindehede of Denmark, notable in the field of nutrition, during the first world war when the whole nation was forced into a vegetarian way of life, was instrumental in the establishment of a world record, the results of which are still taught in our schools and colleges. There was a phenomenal 34% reduction in the death rate of the entire male population, and among the female population was almost as high. There was also a marked decrease in illness throughout the nation. When

meat-eating was again resumed, the death rate went back to its prewar level.

Mrs. Ellen G. White, a leading writer upon health and allied subjects, has written in her book, *Medical Ministry*, pps. 266, 267: "Meat is the greatest disease breeder that can be introduced into the human system." Many years spent in the field of nutrition have proven to us the truth of her words.

Dr. Stare of Harvard has written to a friend of ours that a diet which includes mixed whole grains, fruits, vegetables, and legumes (soybeans, lentils, peas, and beans) and nuts, such as the almond, was adequate, when meat was left out. Dr. E. V. McCullum of John Hopkins University has given it as his opinion that anyone who chooses to eliminate flesh foods from his diet is *better off*. To achieve a change-over to a nonflesh diet, protein dishes simulating meat can be used and have proven to be very satisfactory.

In our next letter we intend to present a group of vegetable proteins which we advocate and recommend to our patients here in the Healing Department, not alone for their wonderful protein content, but also for the valuable minerals and vitamins which they contain, and which are so potent in maintaining and restoring health in the body.

Now we close by answering your question regarding the drinking of "coke." It has been our experience that young folks respond eagerly to "facts," which give them an introduction to a better way of life; therefore, we are giving you some of these "facts" which can be relayed to the young folks.

An experiment conducted in some colleges in their nutrition courses consists of immersing a human tooth in a "coke" solution. In several days the tooth has been completely dissolved. The raw phosphoric acid, which a certain well-known "coke" product contains, has been proven to be most harmful to the two important organs of elimination—the liver and the kidneys. It is most alarming, also, to contemplate the

amount of caffeine which these "soft" drinks under discussion contain. Delicious and healthful drinks can be made by combining fruit juices; or root beer can be made with raw sugar, and is delicious. We feel sure that the young folks will gladly accept these innovations, once they are told the truth.

May the Light of the Christ continue to illumine your pathway, as you strive to help your beloved family.

In loving service,

THE HEALING DEPARTMENT

\* \* \*

### ROSICRUCIAN PRINCIPLES

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

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## FROM OUR PATIENTS

*Massachusetts*—I am in good health today, so I am writing you because it makes me feel up and up to know my letters are read. I have no big thoughts—only one: that I am grateful I found you. You write so many different people! How do you do it? Every letter I receive I know is for me. I would like to keep on writing, but I am afraid I would become boring.

*Nigeria*—I received your letter of April 14. I am very grateful for your intensive prayers, but before the letter came to hand, the boy had already fully recovered from the illness. I should therefore advise that you divert more of your praying powers to other people who are in immediate need of your help now, as my case has been solved by you.

*Ohio*—I am most grateful to be able to say that I feel much better, thanks to God, you folks, and the diet. Everything you claim has been verified. What I wonder is: Why didn't I "get with it" sooner? God bless you all!

*California*—Am writing to ask that you please remove my name from your Healing List. You have started me on the way to right eating. Now it is up to me to continue religiously on the diet. Have had no trouble with constipation since the first of December; my sinus troubles disappeared, and the hemorrhoids are nearly gone. I know that if I remain on the diet my eye trouble will surely clear up, too, and so will the rash. The few times I have gone off the diet since the first of the year left me feeling sick, so I know the consequences of wrong eating.

*South America*—I never before knew that there was such a healing power! I felt so ill I could hardly study, but now I feel so happy—just like a new person. I shall do my best to follow the diet as described, to have good health and to be in union with the Christ. God bless all of you who are doing this wonderful work.



## Therapeutic Basis of Light, Color, and Sound

### Part 4

UPON observing the auras of people, the trained clairvoyant notices the scarlet of anger, the gray and steel blue of fear, the darkish blue of worry, the red cloud of hate, the black veil of despair, etc. A tinge of soft sky-blue indicates hope, optimism, and a dawning religious feeling. Blue shows the highest type of spirituality, but the blue color does not appear outside the dense body save in the very greatest of saints—only yellow is usually observable there.

In the lower races the ground color of the aura is a dull red like the color of a slow burning fire, indicating their passionate, emotional nature. When we examine people upon a somewhat higher rung of the ladder of evolution, the basic color or vibration radiated by them is seen to be of an orange hue, the yellow of intellect mixed with the red of passion. The natural golden color is the Christ Ray finding its chemical expression in the oxygen, a solar element, and as we advance upon the path of evolution those who are not professedly religious acquire a tinge of gold in their auras due to the higher altruistic impulses common to the West.

There is an intimate connection between color and tone; when a certain note is struck, a certain color appears simultaneously. In the heaven world

color and sound are both present, but the tone is the originator of the color. Pythagoras spoke of the harmony of the spheres, and he did not use that expression simply as a poetical allusion. There is such a harmony.

—Max Heindel

(To be continued)

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

#### HEALING DATES

October .....	4—11—19—25
November .....	1—8—15—21—28
December .....	5—13—19—25

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



## Tom, the Water Baby

CHARLES KINGSLEY

### Part XVII

"I SUPPOSE she cuts up a great whale like you into a whole shoal of porpoises?"

The old whale laughed so violently that he coughed up all the creatures, who swam away again, very thankful at having escaped out of that terrible whalebone net of his. Tom went on to the iceberg, wondering. When he came near it, it took the form of the grandest old lady he had ever seen—a white marble lady, sitting on a white marble throne. From the foot of the throne there swam away, out and out into the sea, millions of newborn creatures, of more shapes and colors than man ever dreamed. They were Mother Carey's children whom she makes out of the sea water all day long.

She sat quite still with her chin upon her hand, looking down into the sea with two great, grand blue eyes, as blue as the sea itself. Her hair was as white as the snow, for she was very, very old—in fact, as old as anything which you are likely to come across except the difference between right and wrong.

When she saw Tom, she looked at him very kindly. "What do you want, my little man? It is long since I have seen a water baby here."

Tom told her his errand and asked the way to the Other-end-of-Nowhere.

"You ought to know yourself for you have been there already."

"Have I, ma'am? I'm sure I forgot all about it."

"Then look at me."

As Tom looked into her great blue eyes, he recollected the way perfectly.

Now, was not that strange?

"Thank you, ma'am" said Tom. "Then I won't trouble your ladyship any more. I hear you are very busy."

"And now, my pretty little man," said Mother Carey, "You are sure you know the way to the Other-end-of-Nowhere?"

Tom thought. Behold, he had forgotten it utterly.

"That is because you took your eyes off me."

Tom looked at her again and recollected. Then looked away and forgot in an instant.

"But what am I to do, ma'am? For I can't keep looking at you when I am somewhere else."

"You must do without me as most people have to do for nine hundred and ninety-nine thousandths of their lives. Look at the dog instead. He knows the

way well enough and will not forget it. Besides, you may meet some very queer-tempered people there who will not let you pass without this passport of mine which you must hang round your neck and take care of it. Of course as the dog will always go behind you, you must go the whole way backward."

"Backward!" cried Tom. "Then I shall not be able to see my way."

"On the contrary. If you look forward, you will not see a step before you and be certain to go wrong. If you look behind you and watch carefully whatever you have passed and especially keep your eye on the dog who goes by instinct, and therefore can't go wrong, then you will know what is coming next as plainly as if you saw it in a looking glass."

Tom was very much astonished. But he obeyed her, for he had learned always to believe what the fairies told him.

Tom was very sorely tried. By keeping the dog to heels (or rather to toes, for he had to walk backward), he could see pretty well which way the dog was hunting, yet it was much slower work to go backwards than to go forwards.

But I am proud to say that, though Tom had not been to Cambridge—for if he had he would have certainly been senior wrangler—he was such a little dogged, hard, gnarly, foursquare brick of an English boy that he never turned his head round once all the way from Peacepool to the Other-end-of-Nowhere. He kept his eye on the dog and let him pick out the scent, hot or cold, straight or crooked, wet or dry, up hill or down dale. By this means he never made a mistake or had to retrace a single step.

As soon as Tom had left Peacepool he came to the white lap of the great sea mother, ten thousand fathoms deep where she makes world-pap all day long for the steam giants to knead and the fire giants to bake till it has risen and hardened into mountain-loaves and island-cakes.

Tom was very near being kneaded up

in the world-pap and turned into a fossil water baby which would have astonished the Geological Society of New Zealand some hundreds of thousands of years hence.

As Tom walked along in the silence of the sea twilight, on the soft white ocean floor, he was aware of a hissing and a roaring and a thumping and a pumping as of all the steam engines in the world at once. When he came near, the water grew boiling hot. Not that that hurt him in the least, but it also grew as foul as gruel. Every moment he stumbled over dead shells and fish and sharks and seals and whales which had been killed by the hot water.

At last he came to the great sea serpent himself, lying dead at the bottom. As he was too thick to scramble over, Tom had to walk round him three quarters of a mile and more which put him out of his path sadly. When he had got round, he came to the place called Stop. There he stopped. And just in time.

He was on the edge of a vast hole in the bottom of the sea, up which was rushing and roaring clear steam enough to work all the engines in the world at once. So clear, indeed, that it was quite light at moments and Tom could see almost up to the top of the water above and down below into the pit for nobody knows how far.

As soon as he bent his head over the edge, he got such a rap on the nose from pebbles that he jumped back again. As the steam rushed up it rasped away the sides of the hole and hurled it up into the sea in a shower of mud, gravel, and ashes. Then it spread all around and sank again, covering the dead fish so fast that before Tom had stood there five minutes he was buried in silt up to his ankles and began to be afraid he should be buried alive.

Perhaps he would have been. But while he was thinking, the whole piece of ground on which he stood was torn up and blown upwards, and away flew Tom. A mile up through the sea, wondering what was coming next.

At last he stopped. Thump! And found himself tight in the legs of the most wonderful boggy which he had ever seen. It had I don't know how many wings, as big as the sails of a windmill, and spread out in a ring like them. With them it hovered over the steam which rushed up as a ball hovers over the top of a fountain. For every wing it had a leg below, with a claw like a comb at the tip and a nostril at the root. In the middle it had no stomach and one eye. As for its mouth, that was all on one side as the madreporiform tubercle in a starfish is. Well, it was a very strange beast. But no stranger than some dozens which you may see.

"What do you want here?" it cried peevishly. "Getting in my way!" It tried to drop Tom, but he held on tightly to its claws, thinking himself safer where he was.

So Tom told him who he was and what his errand was. The thing winked one eye and sneered, "I am too old to be taken in that way. You are come after gold. I know you are."

"Gold! What is gold?" And really Tom did not know, but the suspicious old boggy would not believe him.

After a while Tom began to understand a little. As the vapours came up out of the hole, the boggy smelled them with his nostrils and combed them and sorted them with his combs. Then, when they steamed up through them against his wings, they were changed into showers and streams of metal. From one wing fell gold dust and from another silver. From another copper and from another tin. From another lead, and so on, and they sank into the soft mud, into veins and cracks, hardening there. Whereby it comes to pass that the rocks are full of metal.

All of a sudden somebody shut off the steam below and the hole was left empty in an instant. Then down rushed the water into the hole in such a whirlpool that the boggy spun round and round as fast as a teetotum. But that was all in his day's work like a fair fall with the

hounds, so all he did was to say to Tom, "Now is your time, youngster, to get down if you are in earnest—which I don't believe."

"You'll soon see," said Tom and away he went as bold as Baron Munchausen, and shot down the rushing cataract like a salmon at Ballisodare.

When he got to the bottom he swam till he was washed on shore safe upon the Other-end-of-Nowhere. He found it, to his surprise, as most other people do—much more like This-end-of-Somewhere than he had been in the habit of expecting.

There Tom saw ploughs drawing horses, nails driving hammers, birds' nests taking boys, books making authors, bulls keeping china shops, monkeys shaving cats, dead dogs drilling live lions, and—in short, every one set to do something which he had not learned because in what he had learned, or pretended to learn, he had failed.

On the borders of that island he found Gotham, where the wise men live, the same who dragged the pond because the moon had fallen into it, and planted a hedge round the cuckoo to keep spring all the year. He found them bricking up the town gate because it was so wide that little folks could not get through.

He went on, for it was no business of his. Only he could not help saying that in his country if the kitten could not get in at the same hole as the cat she might stay outside and mew.

Then Tom came to a very famous island which was called, in the days of the great traveler Captain Gulliver, the Isle of Laputa. But Mrs. Bedonebyas-youidid has named it over again, the Isle of Tomtoddies, all heads and no bodies.

When Tom came near it, he heard such a grumbling and grunting and growling and wailing and weeping and whining that he thought people must be ringing little pigs or cropping puppies' ears or drowning kittens. When he was nearer, he began to hear words among the noise. It was the Tomtoddies'



song which they sing morning and evening, and all night too, to their great idol Examination—"I can't learn my lesson; the examiner's coming!"

That was the only song they knew.

When Tom got on shore the first thing he saw was a great pillar on one side of which was inscribed, "Playthings not allowed here." He was so shocked he would not stay to see what was on the other side. Then he looked round for the people of the island. Instead of men, women, and children, he found nothing but turnips, radishes, beets and mangold wurzel without a single green leaf among them. Half of them had burst and were decaying with toadstools growing out of them. Those which were left began crying to Tom in half a dozen different languages at once, all of them badly spoken. "I can't learn my lesson; do come and help me!"

"What good would it do if I did help you?" asked Tom.

Well, they didn't know; all they knew was the examiner was coming.

Then Tom stumbled on the hugest and softest nimblecomequick turnip you ever saw filling a hole in a crop of swedes. It cried to him, "Can you tell me anything at all about anything you like?"

"About what?" asked Tom.

"About anything you like. As fast as I learn things I forget them again. My mamma says that my intellect is not adapted for methodic science, and that I must go in for general information."

(Continued)

#### FROM OUR PATIENTS

*Canada*—Your wonderful letter filled me with joy and reassurance. How well you understand, and how wisely you guide! I have often thought that having a "grand cross" in fixed signs, I must have been quite difficult to help over the years, but you at Mt. Ecclesia have been so patient — really marvelous. Through all future time it is my desire to help others as you have helped me.

#### WHAT THE ROSICRUCIAN TEACHINGS HAVE MEANT TO ME

As a member of The Rosicrucian Fellowship, a school of character development, a school of training for the real Rosicrucian Mystery School, I have learned a scientific method of unfolding my mind and other powers. I have learned answers to many of my questions concerning life and being, so that I now have both faith and knowledge.

One of the greatest truths which the Rosicrucian Fellowship student appreciates from the start is that man is a composite being — an individualized Spirit (a spark of God) having not only a mind and a physical body, but a vital body and a desire or emotional body. Then he realizes that he must cooperate with the laws concerning these bodies and provide the opportunities for the Spirit—the true man—to learn and to evolve. When he does cooperate, the personality may be completely transmuted, and illumination bring the beginning of the true life.

The Rosicrucian student learns to live a harmless life, a life of good and kind actions. "Live and let live" is one of his mottoes.

Faith and fear, love and hate, are the emotional opposites, the ebb and flow which the aspirant finds it necessary to master. His esoteric training teaches: "Not more of love, but skill to turn a frown to a caress." This is not an easy matter. It requires endless repeated experiences in order to establish a basic quality of character. It is difficult to love those who may have outraged you, to smile when there seems so much reason to cry, to stand firm when the mind is full of fears and doubt. All these conditions the Rosicrucian student knows he must master before he is ready for higher service. The way is hard and severe at times but the aspirant knows when he is on the right path, and he will persist no matter how long the way.

—M. K.

## HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings are designed primarily for the western peoples, giving a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student and 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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