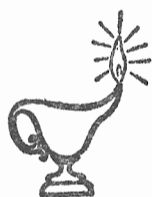


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Our Annual Easter Symphony

Nature and Effect of Jazz

*The Point, the Line, and
the Circle*

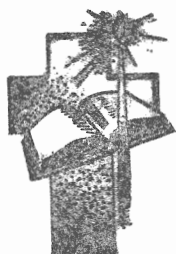
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Oceanside, California, U.S.A.

The Rosicrucian Fellowship Magazine Rays from the Rose Cross

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Biography of Max Heindel

Part III

The next problem which faced Max Heindel was how to get the *Cosmo-Conception* published and where he was to procure the means for its publication. On account of the heat of that season of the year, his classes and lectures were not as successful as he had hoped. Later he found a good field for his work in Columbus, Ohio, where Mrs. Rath-Merrill and her daughter assisted him in the drawing of the diagrams for the *Cosmo-Conception*.

In this city he spent a number of successful months in lecturing and teaching, and then formed the first Rosicrucian Center in November of 1908. After each lecture he distributed free mimeographed copies of the twenty lectures of the Christianity Series. He walked miles each day to place advertising cards where they would reach the eye of the public, and he wrote newspaper articles and placed them in the hands of editors—some of whom were quite prejudiced against the new teachings. However, with his pleasing personality, Max Heindel could usually win them over, sometimes getting a full column write-up which brought a goodly crowd.

After delivering twenty lectures in Columbus, he went to Seattle, Washington, where he had made many friends in 1906. One of these friends, William M. Patterson, not only assisted him in getting the *Cosmo-Conception* into the hands of the publisher, but, being a printer and editor himself, was able to give him much valuable advice in regard to publishing. Mrs. Jessie Brewster and Kingsmill Commander were also most helpful in assisting him in the editing of the manuscript. Here in a meeting of students on Aug. 10, 1909, the suggestion was made that an organization be formed. Max Heindel followed the suggestion and The Rosicrucian Fellowship came into being.

Accompanied by Mr. Patterson, Max Heindel took the *Cosmo-Conception* and twenty lectures to Chicago, where they were later published. He described his work in Chicago as follows: "*The Rosicrucian Cosmo-Conception* was published in November, 1909. Friends had edited the original manuscript and had done splendid work, but of course I had to revise it before giving it to the printer. Then I read the printer's proof, corrected and returned it, and re-read it after mistakes had been rectified. I read it again after the type had been divided into pages, and gave instructions to engravers about the drawings, and to the printer about placing them in the book, etc. I was up at 6 A.M. and toiled until late at night during all these weeks, amid endless confusion with tradesmen and the roar of Chicago about my ears, sometimes almost to the limit of nervous endurance. Still I kept my faculties together, and wrote many new points into the *Cosmo*. Had it not been for the support of the Elder Brothers, I must have gone under. However, it was their work, and they saw me through."

(Continued)

THE Mystic



... LIGHT

Our Annual Easter Symphony

K. S. C.

CAN YOU imagine silent music? Yes, that is probably the best way to describe it, if one tries to compare it with ordinary sounds pertaining to the physical world and the physical senses; for this music can never be heard by ears attuned to the physical plane. Yet it certainly is a reality, and it is possible to contact it if one has developed the higher sensibilities to some slight degree, for it is everywhere about us. There is no created thing that is not continuously sounding its own particular keynote which holds its particles together; and that keynote is a musical tone which owes its origin to the Spoken Word of God.

This silent music—so very faint you sense it, like the strain of far off melody slowly coming into being! Surely it would startle one were it not for the indescribable beauty and the unsurpassed consonance of the tones. Then, too, it appears to come from nowhere—yet it is everywhere about, for its source is the revivifying life force annually released by the great Christ Spirit from Himself at the dying of the old year and the joyous birth of the new.

Its undertones are the sighs of the passing year as it gives place to the new. Its overtones express the freedom of the revivifying life force so freely given to all created beings. The melody intones the sustaining power of the Father who gives purpose to all

existing creations, and supplies the will to bring them to fruition. The impelling pulsations of this silent music sound the harmonious love call of the Christ who enfolds all that is within His loving care, from the highest to the lowest, bidding all alike: "Come unto me, all ye that labour and are heavy laden, and I will give you rest . . . For my yoke is easy, and my burden is light."

Too, there is a rhythmic onward movement that calls for action everywhere, and that is to be expressed in orderly manifestation. Creation everywhere, newer and improved creations replacing that which is old and no longer of value in the economy of nature—rhythmic, ceaseless vibration, ever moving onward, ever building on that which is.

But hark! Gradually the symphonic theme changes; the tone is louder, more compelling; it sweeps and swirls; suddenly the awakened life force within billions of slumbering creations bursts forth into a glorious panorama of color, life and beauty as the dark portals of earth's prison house open wide, and a radiant, risen Christ comes forth to greet the rising orb of day. Easter morn, and the prelude to renewed life sounded by the nature spirits changes as the living Christ begins slowly to ascend.

The music, soft and slow, gains in volume and tempo as the angelic hosts which literally fill the ether-permeated air take over. A higher octave comes into

execution and the power, beauty, and action of the music are intensified, yet lose none of the delicacy of rendition. The theme, floating onward and upward, suggests a feeling of gentleness, adaptability, innocence, kindness, peace, affectionate guidance, all of which are innate qualities of the angelic hosts that flow from them in musical, vibratory tones which weave themselves into innumerable patterns formed by the blending of harmonious sounds.

One would love to linger here and feel himself a part of all this exquisite harmony, but already a change is taking place in the symphonic theme. The Christ Spirit has reached the Heaven World and the archangelic hosts surround Him with soul-stirring, harmonious vibratory power which expresses itself in innumerable colors that coruscate and scintillate in bewildering rapidity, forming, indescribable patterns of heaven world design. Here, sound becomes color, and color becomes sound, interpenetrating and interchanging in one vast, vibrating whole, which glorifies and vivifies all things contacted by its never ceasing motion. The on-sweeping symphony now expresses itself in forms depicting art, altruism, and philanthropy in such exquisite colors and tones as only this higher region is able to produce. This is the music that develops artistic ability in the individual while sojourning in this First Heaven World between incarnations on the physical plane, and that awakens altruism which expresses itself in philanthropy that manifests as charity toward all who are in need of help. Sound expressed in scintillating color, arousing into activity the potential powers of the evolving Spirit—miracle of miracles.

Even as we marvel, the great Christ Spirit mounts higher, and reaches the region of pure music, the Second Heaven World, where archetypal patterns of all that exists below are formed by means of the power and harmony incorporated in the Spoken Word of God. Here the vibratory tones of the

Music of the Spheres introduce their building power and harmonizing vibrations into the grand symphony, and the scope of the theme increases and reaches out of boundless space—glorious, supernal, godlike, marshaling ideas into forms, and placing keynotes of the great archetypal scale in accordance with their destined accomplishments. Here, by means of the power incorporated in the Spoken Word, living, vibrating patterns not only build but sustain all materialized forms in the physical world.

As we breathlessly listen and ponder on the stupendous scope of the divine plan, the great Christ Spirit mounts still higher, and the powerful symphonic strains merge into one grand, glorious oneness in the home world of the Christ, the Region of Life Spirit, and in one overwhelming, supernal chord, we hear the voice of the ascended Christ, the embodiment of love, utter in tones of sweetest celestial music, "Consummation est (It has been accomplished)." And as the last enraptured notes drift off into the apparent space, a vision seen only by the god men appears. It is the glorified, compassionate Christ, entering the Region of Divine Spirit, the true home of the Father. Who, seeing Him a long way off goes out to meet Him; and surely we hear the enchanted words, "Thou art my beloved Son, in whom I am well pleased."

Unsuspected by many, in the high home of the Father, a grander score is sounding forth, in preparation for the Christ to bring to earth on His next momentous return at Christmas time, here to release again its tremendous sustaining building power for the benefit of all created things. Should this celestial harmony fail to sound for one moment, our entire solar system would be destroyed. But this cannot be, for the celestial symphony is as enduring as God Himself. It is the creative, musical Word and the harmonious enunciation of each consecutive syllable marks the successive stages

(Continued on page 156)

The Peace of God

(A Talk Given in Our Chapel)

JACK L. BURTT

FROM time to time we hear a great deal about peace, yet if we ask for a definition of peace we are apt to get a very uncertain and vague reply. In general we think of peace as being the absence of war, or the absence of quarreling, the absence of noise, or some such idea.

These things are, of course, aspects of peace, but they are all negative. So we are constrained to ask, is there not a positive aspect, too? A thing that is entirely negative, if anything can be such, is definitely unsatisfying and incomplete. Let us therefore, see if there is not a positive side also.

In one of the great art galleries, there is a picture portraying a rushing waterfall, alongside of which stands a growing tree. On a branch of this tree, actually overhanging the fall, is a little bird singing his heart out in praise to God. The picture is entitled "Peace." Think of it for a moment or two and you will readily see what was in the mind of the artist. He saw clearly, and portrayed very successfully, the idea of the positive aspect of peace.

During World War 1, it was a notable thing that right in "no-man's land" amid the flying shells and bullets the birds went about their normal business, not even knowing that man, who thinks himself so much superior, was at death grips with his own species. On one occasion, in a ruined chateau up the line, my companions and I watched a pair of swallows. From dawn to dusk these two birds came back and forth to their nest on an average of once every two minutes, each carrying a mouthful of flies to their hungry young ones. They again were actively at peace.

Another illustration. Listen to some of the music of the masters — Handel's *Largo, the Hallelujah Chorus*, Beeth-

oven's *Sonata Pathetique*, Schumann's *Nachstück*—all these are active, some of them displaying very great activity, yet when playing or listening to them we experience a definite vibration of peace and comfort which carries with it a great deal of healing power.

In our every day life we find the same thing. Let us stand in a great power house before a huge generator supplying power for a city; listen to its steady, quiet hum, and feel peace. Or think of the driver of a car traveling on the highway listening to the steady hum of a well-tuned motor. He is quite alert, yet relaxed in the presence of active, concentrated, but controlled power.

No, peace is not negative, it is not a state of inaction, but rather a sense of harmonious activity whereby we attune ourselves to God.

Take the clack of a typewriter. It may soothe, or it may irritate. Why? Simply on account of the way our emotions and stresses react to it. And surely here is the key to the mystery. It is not the activity nor the lack of it that constitutes peace. It is rather that inner feeling of harmony and restfulness.

But so far we have been talking merely of peace in relation to our human selves. To realise the Peace of God, must we not look still further within?

In our daily life we are constantly meeting conditions that tend to roil and becloud our desire bodies. Whenever we allow this condition to occur we immediately lose the sense of peace, don't we? So it is up to us to guard ourselves, to refrain from irritation at, or criticism of, the actions of others; to learn to say "not my will, but thine;" to learn to see the other fellow's point of view and, if it be necessary for us to make known our disagreement, to

do it in the proper spirit of love and kindness. To the extent that we do this—and we admit that it is a tremendously hard thing to do when meeting the clash of other human thoughts and desires—then we at last begin to feel that deeper, inner peace which is a foreshadowing of the true Peace of God. Let us note that we do not have to retire from contact with the world. Most certainly not, for in that way we can never hope to find more than the most negative aspects of peace—the inertia that is really not peace at all.

No, we do not need to search for peace, we need to attune our hearts right wherever we are placed. So often we hear it said, “Oh, if I were only in some different environment!” To what end, since we are placed in the very environment that is best for us, the very conditions that we chose for ourselves, before birth! So often do we hear, yes, and perhaps say it ourselves, “Oh, if only I could come and work here at Headquarters, how easy it would be for me!” I can see a little smile on the faces of some of our workers. They know just how easy it is not.

Here, as perhaps nowhere else in the world, where high and lofty teachings are being sent out, where forces for upliftment are strong, right here do we find the dark forces of evil concentrating to try to nullify that good. No, while it may be a joyous and satisfying thing to work at Headquarters, it is in some ways the hardest. Those dear ones need all the support we can give them. They are only human like the rest of us; they make their mistakes; they meet their problems; they succeed in accomplishing a great deal of good. They need the loving thoughts that sustain, even when we may think we could do better.

We should always remember that the Fellowship is not only Headquarters, but is the sum total of every student and probationer wherever situated throughout the world.

Therefore it becomes very obvious that, as we endeavor to keep our bodies

under control, as we endeavor to learn the faith that refuses to become disturbed or worried or doubting, then we shall begin not only to experience that wonderful inner peace that is the Peace of God, but we shall begin to radiate it out into the world.

In all this we have not really succeeded in defining the Peace of God, have we? No, for it is something that cannot well be put into spoken language. It is something that we may only feel as we bring ourselves into harmony with that spiritual Word of harmonious creation. Even so, we glimpse only a fragment of its divine glory, for it is greater than anything we can imagine.

There we have the positive or active aspect of peace, and that again is incomplete. In order to find, and benefit from, the true peace we must of necessity balance the two poles. While we strive for that inner sense of peace, which is the presence of God, in our multifarious duties and activities, we still must not neglect our periods of quiet meditation, the silences of the concentrations in our services, the relaxation and restfulness of our times alone with our own thoughts. Yes, both are very necessary, and to the extent that we succeed in opening our hearts to these two aspects of peace shall we experience that divine peace we all need so urgently in these troublous days.

In some orthodox churches it is customary for the officiating priest to bless the congregation at the close of the services. We have no quarrel with this, for we know that many people benefit greatly therefrom. However, it does not conform to our ideas to have one who is thus set apart pronouncing a blessing upon those who are thereby placed on a lesser standing. In our Fellowship all are equal. According to Max Heindel's analogy all probationers, at least, should be regarded as of the same standing as the priests of the ancient tabernacle. So, when we stand up on the platform either to read or to speak, we do so as

(Continued on page 172)

Goethe the Alchemist

ANN BARKHURST

Part II

THE ALCHEMISTS were naturally divided into two classes, as most scientists are in our own time. We all know that some of our greatest scientists are, and always have been, devout worshippers of a supreme spiritual Power, while others are agnostic and atheistic, and many in both classes are the mercenaries of commerce.

But although the alchemists were eminent scientists, like our physicists, they could not easily, in an age of mysticism, avoid being mystics also, and most of them undoubtedly were both mystics and occultists, visionaries and cabbalists.

Similar developments had been noticed in the ancient Greek world, where the sophists had for several centuries been questioning the established order both of state and religion, and therefore Plotinus, following Ammonius Saccus, used the word "Theosophy"—God Wisdom—instead of "Philosophy"—"the love of wisdom" or knowledge; for the word *Philosophy* was not limited to the knowledge or love of spiritual wisdom, including as it did all branches of knowledge, both spiritual and material. "Natural Philosophy" was one branch of philosophy, and referred to material or natural science as we know it today, divorced from spiritual revelations.

At any rate, there was an involved and complicated theosophy which attended upon alchemy, and this theosophy secretly included such teachings as reincarnation and visions of the Risen Christ and other great mystic Teachers—Mani and Elijah, for example.

Alchemy, as a science, was well nigh universal. It was practiced in Orient and Occident alike, because it originated in the Orient; and its symbolism lent itself readily to spiritual secrets.

Alchemical processes and their symbols easily became an esoteric initiate-code by which secrets could be transmitted from "adept" to "adept," so-called.

Although Luther had adopted the Rose and Cross as his personal emblem, yet he too repudiated the esoteric teachings of Christendom; his Catholic training was too strong to be easily shaken off. Thus Protestantism, like Catholicism, began to persecute all who did not hold to the official creed. And this is why the various Rosicrucian documents began to appear in Europe: the first of them being the "Fama Fraternitatis" attributed to Valentin Andreas, a Lutheran, which was originally published as an appendix to Boccacini's satiric work, "The Universal Reformation of Mankind," in 1614. (It was fifty years after this that John Heydon published his supposed translation of CRC's Book M into English.)

So Rosicrucianism continued to be an undercover cult, and found its way into Freemasonry as the Rose Croix Degree, created—or so it is believed—by the Count de St. Germain, Europe's Wonder Man. This was the time which saw the emergence of Freemasonry as distinguished from the old Builders' Guilds of (operative) Masonry, inherited from the Middle Ages; specifically, the guilds of cathedral and castle builders, which were now disappearing. We may perhaps suggest that Rosicrucianism is to Alchemy what Freemasonry is to Masonry. Alchemy went hand in hand with the building crafts, as it also went hand in hand with medicine and healing, though its connection with medicine and healing was eventually the closer.

Alchemy was far more than the changing of base metals into gold—which would imperil the economy of the State if the experiments ever succeeded on a

large scale, and was therefore closely watched by the authorities. Alchemy touched, however, upon all the fronts of science and art in the Middle Ages, and beyond.

The making of glass and the working of metals which were part of all church, cathedral, and palace building, made it inevitable that alchemists, architects, and masons would join forces. As for the physicians, Chaucer draws a picture which shows us that the doctors were always inclined to be freethinkers, then as now.

The chief aim of the alchemists was to discover a Cure-All—a medicine—one medicine — that would cure ALL diseases of whatever sort. Hence the name Panacea, the Universal Medicine. Spiritually, the Universal Medicine is the Christ, or "Christ Within," but doctors naturally sought for something solid and tangible, and they actually were creating and using a medicine compounded of arsenic and mercury. No wonder they cautioned seekers that the Medicine might be a poison and should be handled with care! Modern doctors were still using these same chemicals to cure certain diseases until penicillin was discovered; and then the penicillin took their place, though not with complete success. Moreover, these drugs cannot cure all sicknesses, as used in modern science. The alchemists of the late Middle Ages may have tried to use them, however, as a Cure-All or Panacea—ignorantly or not, we cannot tell.

The alchemists also sought to produce or reproduce life in the laboratory; which meant that they tried to breed a living human embryo in a test tube or its equivalent. It has been thought that they failed because they did not understand the role of the ovum; they believed that the male germ alone was necessary. The "homunculus" of alchemical literature harks back to such experimentation, in which the medieval scientists tried to reproduce human life. Goethe's *homunculus* in *Faust* flits around in a glass vial until a day when he breaks the vial against a rock and is

free. This is an instance of an experiment of the laboratory being taken as the figure in an allegory; such figures characterized "spiritual alchemy."

We must add, however, that the alchemists were not so far off in this experiment of reproducing life in the laboratory as was believed until our own mid-twentieth century.

In 1962 an Italian scientist, Dr. Daniele Petrucci, announced that he had succeeded in breeding a human embryo in the laboratory. The development of the embryo, says the report, was normal in every way but one: "From the moment the egg was fertilized to the time the photograph of it was taken at the age of fifty-eight days, it had been growing in a plastic jar on a laboratory shelf. It was the forty-second attempt—not to *create* life, Dr. Petrucci pointed out, but to preserve it." Obviously, to *create* life would seem to mean to *create* the seeds of life in the first place, with all their potentials.

As early as 1955 or 1956 virgin eggs of female turkeys developed embryos under conditions closely supervised by scientists, so that no errors were possible; and, also in 1955, scientists had succeeded in turning normal male toads into mothers," whose offspring were all male. The female turkeys produced all female offspring. For the first time in modern science, the doctrine of "virgin birth" had received corroboration under impeccably controlled laboratory conditions.

The fatherless turkey or "poult" was produced at the Research Center at Beltsville, Maryland, under the aegis of the U. S. Department of Agriculture. Dr. Marlow W. Olson and S. J. Marsden, poultry husbandman, announced the discovery of accidental or spontaneous parthenogenesis in turkeys and described experiments conducted under scientific control to repeat the remarkable accident. Vaccination of turkeys has been found to increase the chances of parthenogenesis.

The male "mother" toads which produced males were the result of work

done by Drs. Emil Witschi and C. Y. Chang of the Iowan State University. The male toads remained male except for becoming able to produce offspring, which were also male. "Thus the true genetic females can now be dispensed with," the scientists remarked.

The control of sex in human offspring is also a subject of experimentation in modern biology. This has been attempted by means of placing living sperm of rabbits in an electric field, where they were found to separate into two groups, one migrating to the north and the other to the south pole. When used to inseminate female rabbits, the report says that "Anode sperm produced six offspring, all females; cathode sperm produced four males and one female; central sperm gave a litter of two males and two females." Here is a suggestion to corroborate the occult finding that the physical body of the male is "positive" whereas that of the female is "negative," or largely so; the reverse being true of the vital body. The "central sperm" were also positive and negative, but had not migrated to the poles, for some unknown reason.

Note that the sperm stands in the place of the physical body in these experiments, for the "seed atom" of the body is placed in the head of the spermatozoon according to occult science. The negative sperm will of course travel to the positive pole, and the positive sperm to the negative pole. Therefore the Anode sperm—positive pole sperm—produced females while the Cathode sperm produced males. Similarly, physicists point out that since the positive point of the compass needle is attracted to the North Pole this indicates that the geomagnetic North Pole is in reality the negative pole, while contrariwise the South Pole is the positive. Two positives or two negatives repel, they do not attract, one another. Unlike poles attract.

Observe that the births resulting from this experiment with rabbits were not "virgin" births or parthenogenesis. The sperm collected from the poles of the electric field were used to inseminate

female rabbits at ovulation, and thus the resulting birth was normal. But the sperm were shown to possess responsiveness to polarity. Not every experiment was a success; but there were enough successes to justify the publication of results.

If Goethe ever tried to perform the "homunculus" experiment, however, there is no record of it. He would have been careful not to leave such a record. Religious prejudice against science was even stronger in his time than it is today; and we recall the case, a few years ago, of a headless chicken kept alive—that is, its heart beating—for about nine months; at which time Congress intervened and, if news reports are to be trusted, ordered that the chicken be allowed to die. After this experience, any scientist who wants to repeat this or similar experiments will undoubtedly keep it a strict secret from all but trusted collaborators.

We do not know what happened to Dr. Petrucci's human embryo; it probably did not live . . . and if it had? . . . Scientists would surely have kept the living child's identity a profound secret from the world while they studied its growth; and announcements would not be made, one supposes, until the child was either grown up, or dead.

Medicine, and the discovery of a panacea, were the dominant pursuit of the later alchemists, led by Paracelsus, (as mentioned earlier), and this Universal Medicine is associated with the Rosicrucians.

(Continued)

We remain blind to the presence of Christ and deaf to His voice until we arouse our dormant spiritual natures within . . . Christ said that His sheep knew the *sound* of His voice and responded, but the voice of the stranger they heard not (John 10:5) . . . The Lord has risen! Let us seek Him and forget our creeds and other lesser differences.—*Max Heindel.*

The Shroud of Turin and the Grave-Yard Perilous

ANNE PHILLIPS

THE CHARLEMAGNE LEGENDS

THE LEGEND of St. David and the Altar-Tomb, in view of the developments in the Garden Tomb, begins to present some appearance of reason—though how the Saint could have transported such an object belongs to the realm of magic. A cognate legend is that of the Shroud of Turin.

The official brochure of the Roman Catholic Church tells of the story of the Shroud of Turin, which holds the blurred image of the Christ. This Shroud is supposed to have been that in which He lay wrapped in the tomb, and the imprint of His body left upon it.

“It is Jubilee in the year 1933 . . . from all parts of Italy and from many lands beyond the Alps and the seas throngs of pilgrims flock to Turin, the ancient capital of Piedmont. They wend their way to the cathedral, and there they gaze upon a long linen sheet displayed over the high altar. Their eyes are drawn as by magnet to two life-size figures traced upon the cloth in delicate brown stain, mottled and striped in darker red.”

Some believe, others disbelieve. It is a fraud, some say, of the credulous fourteenth century, and they protest its revival in the enlightened twentieth century. But the Shroud is guarded by a phalanx of scholars and scientists. In 1898 photography made a startling revelation, which could not have been made in earlier times; the imprints on the cloths are a photographic **NEGATIVE!** Only when they are “developed,” and thus turned into a positive, is it possible to see that they do, indeed, picture a real human being, the Christ or some

other. It is not a fraud, it is genuine. Photography has proved it.

The imprint is that of a man over six feet tall, strongly built, and the mark of bruises are visible on the face. Blood from wounded hands, head, feet and side are all shown, beyond question. It seems incredible that this should not be the shroud of the Crucified Christ; yet others besides the Christ have been crucified, and the shroud may not after all be His.

The shroud is no longer on display; but that does not matter. Photographs reveal more than the eye could see, and the photographs are available.

Where had the Shroud been during the centuries since the Crucifixion?

One story has it that when Charlemagne (died 814 A. D.) made his pilgrimage to the Holy Land, he visited the Church on Mount Olivet in which some think Jesus and the Apostles first said The Lord's Prayer. The patriarch of Jerusalem then gave him a number of relics, which included the Shroud, Christ's Knife and Cup, and one of the Nails from the Crucifixion. Helena and Constantine had not taken all of the relics; and some that were taken may have found their way back again. Constantine was as avid a relic hunter as his mother, and kept a number of relics at Constantinople, the former Byzantium; and Charlemagne married Irene of Byzantium, in order to establish an Empire both of the East and West. Irene lost her kingdom, and his ambitions in this direction were never realized. But echoes of the Charlemagne dream continue to appear in later legends. Eventually, however, it is Jerusalem, and not Byzantium, which be-

comes the dream-center of a World Christian Empire, in which every knee shall bow to Him who is King of all Kings. Thus both Rome and Byzantium are to be bypassed. In the legends of Saint David of Wales this concept is already in force, and would be natural to a line of kings claiming descent from King David. David's disappearance with the Tomb into "the East" might possibly also have something to do with the line of Jewish Christian Kings in the Caucasus, who claim descent from Solomon, and who ruled as kings over tribes in the Caucasus up until modern times. These were Christian Kings, almost suggestive of the Grail tradition; and their strongholds in the Caucasus Mountains would repay investigation. These tribes have probably been Sovietized.

THE GRAVE-YARD PERILOUS

Another story of the Shroud is found in the High History of the Holy Grail, a document dating back to the thirteenth century, but it is known that there were earlier versions. In this Book, Perceval has at last found his way back to his mother and sisters, who are caretakers of the Grail relics, but live in a poverty-stricken castle which they can no longer defend from their mortal foes. In despair they await Perceval's return. One of the Damsels of the Grail, Percival's sister, tells him that no one can successfully champion their mother unless she herself; the Damsel of the Grail, brings to him some of the cloth which covers the Altar in the Grave-yard Perilous.

She says: "The cloth is of the most holiest, for our Lord God was covered therewith in the Holy Sepulcher, on the third day when He came back from death to life. Nor none may enter the holy grave-yard that bringeth another with him, wherefore behoveth me to go by myself, and may God save my life this night, for the place is sore perilous . . ."

First she pauses to offer prayer be-

fore an image of the Madonna, then looks for the Shroud, and "she seeth above the altar the most holy cloth for the which she was come hither, that was right ancient, and a smell came thereof so sweet and glorious that no sweetness of the world might equal it. The damsel cometh toward the altar thinking to take the cloth, but it goeth up into the air as if the wind had lifted it, and was so high that she might not reach it above an ancient crucifix that was there within." Fervently then she prays for help, reminding her Lord that her mother's own uncle was that Joseph of Abarimacie (Arimathea) who had taken his body down from the cross. At once the cloth came down from above the altar, and a small piece of it seemed as if torn from the cloth for her to take. Obviously a caretaker was there, but the teller of this tale, "Josephus," says carefully that no one but this one damsel ever touched the holy cloth. The bit of cloth she took to Perceval, and they hear a voice saying that, as a result of Perceval's having failed to ask the Question, at his visit to the Castle Perilous, "the Good King Fisherman is dead." But Perceval now proceeds to carry out all the duties which belong to the heritage of his Mother, who is called "the Lady of Camelot" — strangely and significantly so called.

Elsewhere in the High History we read that King Fisherman's domain was at Tintagil—where also Arthur was born, son of Uther Pendragon and the Queen of Tintagil — who would be Maiden or Guardian of the Grail. Uther, the story says, went in to her *in the likeness of her husband*. (Here is another echo of the legend that one of the Grail Maidens was seduced or attacked by a pilgrim to the shrine where the holy relics were kept.) The incident is reminiscent of the story of David and Bathsheba in the Old Testament.

Note that the translator first says that the Shroud covered the Altar in the Chapel of the Grave-yard Perilous;

and then, that it rose up, as by a wind, and was above the Altar where the Damsel of the Grail could not reach it. This reminds us of the way in which the Shroud was displayed above the Altar in the Church at Turin, where crowds could not touch it. Nothing is said here of imprints upon the cloth, however.

The original story, we might add, dates about a century after the time of Saint David of Wales, who, as we recall, had supposedly carried Christ's Tomb to Wales in the sixth century.

The Shroud, after being seen in the Grave-yard Perilous, next appears somewhere in the East in 1333. In the mid-fifteenth century it comes into the hands of the House of Savoy in Italy, where it remained for a time, before being put in care of the church at Turin.

It was common in early Christian centuries in Europe to use a rectangular stone for altars, upon which Mass was celebrated, especially in out-of-the-way places, in forests and remote hamlets. These stone altars obviously represent the Tomb of Christ, and relics were kept in and under them; reminiscent of the times when Mass was celebrated in catacombs, or as it is still in the Church of Saint Lazarus. Of recent years, Vatican archeologists have discovered what they hope is the Tomb of Saint Peter.

Obviously the Graveyard Perilous contains the tombs of the Grail Dynasty, and perhaps the tomb of Arimathea was in a wall of the ancient chapel—like that of Teresa of Avila; but one must say that the text indicates that the relics were really within or under the Altar. Even so, the Altar may have been high up, and this could be why the cloth was out of the Damsel's reach and the priest in charge had to help her, taking the Shroud down and cutting a piece of it for her to keep. For in the catacombs the vaults containing the tombs of saints and martyrs were larger than the others, so that the Mass and attendant Mysteries could be celebrated in them, the tomb

itself constituting the Altar. As bodies accumulated in the catacombs, naturally some would be set high up upon the walls.

It is noteworthy that Veronica's Veil, or Kerchief, which bore the impress of the Face of Christ, was also one of the early relics of Christendom; but this may have been really a painted portrait, since legend has it that Veronica, like St. Luke, was an artist. Veronica is also credited with having brought a full-length picture of Christ to Europe, which again suggests either the Shroud of Turin or a portrait which she had painted.

EASTER SYMPHONY

(Continued from page 148)

in the evolution of the world and man.

Moreover, when the last syllable has been uttered and the complete Word sounded, we shall have reached perfection as human beings and an enduring union with the Creator of the divine plan, there to become permanent members of the great orchestral choir whose Director and Leader is God. Then we shall not only hear the divine, melodic, never ending score, but we shall be one in truth with the great creative, harmonious power of God.

Few people are aware of the fact that the power and harmony of the Music of the Spheres is the basis of all evolution, and that without this music there would be no progress; and even fewer are they who realize as yet that when once man's ears have become attuned to this great celestial symphony he will have the "key" to all advancement, and the annual Easter symphony will be to him an anticipated joy too great for mortal tongue to express. Then truly will his Spirit self proclaim, "Glory be to God in the highest."

—Rays, Apr., 1949.

The Nature and Effect of Jazz

The Correct Interpretation of Music

HERE and there, in discussing the subject of music in general, various writers may lean a little more heavily to certain phases and inadvertently emphasize one trend and possibly be quite opposed to another. This is only human, but may be carried to quite an extreme.

There is, in reality, a deep significance to the apparent irreconcilability to the wide divergence, but to comprehend why, those scholars dedicated to pursue music must first comprehend, in some measure, the esoteric wisdom as so clearly revealed in the *Cosmo-Conception*.

Music of some kind has always been, and always will be, a very powerful influence in every human breast. But it must be adapted to, and assist in the unfoldment of, the inner nature of everything from the most primitive to the most illuminated, strictly according to the state of soul growth which that being has attained, and in no other way.

When we speak of soul growth, we mean the range of past attainments of anyone in the exact proportion in which the communions of the inner nature have unfolded cultural appreciation, chief of which is music, "the language of the soul."

In various phases of life and being, there may be some perplexity as to whether or not a certain being is what occult parlance describes as a "young soul" or an "old soul," more explicitly, as to whether or not this being has attained a great deal in the finer consciousness, or very little. But in one phase of existence there is not the slightest doubt. Music, the language of the soul, will reveal, unmistakably, the status of the evolution of every being.

Therefore, primitive man had some comprehension of form and rhythm, later unfolding melody. Still later, as he unfolded was added an appreciation of counterpoint, various abstract embel-

ishments to be followed by the melodies and harmonies of song and dance, and then the hymns and semi-classics, rather perfected by Palestrina and Montverde. Then came the monumental Bach, with an inexhaustible supply of immortal music. Beethoven with richest tone-color and thematic treatment; Mendelssohn, the greatest master of melody; Chopin, rarest tone-poetry, and lastly the celestial music of Mozart, some of which is so deep and soul-stirring as to reveal itself only when hearing the same composition between 50 and 100 times, or more.

So, finally, the various masters of immortal music gave out more and more to advanced souls, those capable of appreciating the deeper side of the fundamentals of form, melody, and rhythm, phrasing, counter-point, tone color, architecture, exquisite dissonance to embellish harmony and theme.

The many forms of popular music developed from time to time, such as jazz, have stimulated and awakened interest in the young souls, but have given very little of soul growth, if any at all. With the reactions resulting from wars, exploding population, hurry, worry, harassment, luxury, dissipation, hysteria, it is but natural that a craving should come among the masses for this kind of music, but mankind will finally weary of all this and return to that immortal music of the masters, by which soul growth will be great.

Epigenesis is the expression of the sum-total of soul-growth of all past lives and attainments, as evidenced by the freedom to inaugurate something entirely new.

From time to time I have consulted with lovers of ordinary pop music, and those who said they exalted these pop trends above the immortal classics in every case admitted they knew nothing of the classics.

—ART TAYLOR

TRIBUTES TO MAX HEINDEL

Dear Editors of *Rays from the Rose Cross*: I will be seventy-six years old on January 21, and in all my life no one has had the influence over my thoughts as Max Heindel through his book, *The Rosicrucian Cosmo-Conception*. I have read it over at least five times from cover to cover, and each time I hope I have gleaned something from it and understood better what takes place after death.

I was born and brought up in the firm belief that if you die suddenly, having had no opportunity to pray for forgiveness, you would be thrown into hell and burn forever after. I don't think I ever quite believed it, as I figured if I could forgive another for what they might do to me, and I being just a human being on this planet, how could a just and loving and merciful God do any less?

I was fascinated beyond imagination when I started reading the *Cosmo*. It opened an entirely new line of thought, and I believe every single word Max Heindel has written. Secretly, I have often thanked God that this book was to make such an impression at the proper time in my life and I only wish it had come fifty years earlier. My life would have been different I am sure.

All who have read this wonderful book should start early to impart to their offspring the real reason we have to live with our troubles, or illnesses, and perhaps our enemies. Only after I read the *Cosmo* did I realize how often in my other incarnations I must have stepped out of line, and in this present life I have nobody to blame but myself. I am trying to build a better life for my future re-incarnation by taking care of a mentally and physically sick man I married forty years ago. Once again, I thank God for having come in contact with the book written by such a wonderfully good man as Max Heindel.

—A.E.B.

For many months an astrologer friend had sent me a New Moon chart, accompanied with advice to take advantage of favorable aspects and to avoid those adverse. Then came the month when the New Moon aspects posed a serious problem for interpretation. Should he warn me and chance the danger of false alarm? He decided to chance it

Could it be, I thought, that the hour had come to end the years of deep and secret longing to commit suicide? For life had long since lost its purpose; I waited solely for the announcement of my daughter's engagement when the responsibilities on her behalf would cease.

After some correspondence of deep concern, my friend advised that I consult with the astrology teacher at the local Rosicrucian Fellowship Center. He, not wanting to make snap judgments, asked if he might take the chart home to study it before seeing me again at the Center a week later. However, he suggested that in the meantime I might find it profitable to read *The Rosicrucian Cosmo-Conception* by Max Heindel. Reluctantly I purchased it, and lo, all through the night I was unwilling to set it aside!

The long years of pent-up emotions knew no bounds. I wept for joy at finding the God I had so long denied existence. Once more I learned to pray, and in my prayers even yet I repeatedly send thoughts of gratitude to Max Heindel for being chosen the Messenger of these beautiful Rosicrucian Teachings.

I always had a passion for books, and have read the works of most of our great writers, but no one has ever impressed me to the extent that Max Heindel has. Every piece of literature of his seems to be the work of a true master.

—H. M.

Although I did not know Max Heindel in the flesh, my "acquaintance"
(Continued on page 174)

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

ART TAYLOR

Chapter VII—OCCULT AND SCIENTIFIC ASTROLOGY (*Continued*)

HAVING understood this twelve-fold creation of the World of Form by twelve zodiacal forces, it is still more beautiful to conceive of the scientific utilization of these twelve in functions which will re-spiritualize the concrete forms into soul essence in which to clothe the enhanced spirit.

As the spiritual forces enter into phenomenal regions they concentrate the elements into increased density to the Nadir. The reactionary influence of the plant in rescuing them from this burial, directs the spiritual forces upward and the plant goes toward the zenith. The animal utilizes the force and life for action and re-action and the spiritual forces, consequently, further these incentives by running around the earth in slow moving, whirling vortices, while the animal spine is horizontal for their conduction. Man is placed in material environment to master the World of Form through reason and application and receives the spiritual forces in the head, whence they traverse downward, vertically. The appropriation of those forces which develop reason and logical application mark the real turning point from the downward involutory formation to the upward evolutionary spiritualization. In the former the zodiacal forces are focusing, in the latter diffusing, but their works are methodically carried on always the same, in octaves and in groups of twelve octaves each.

It is non-essential to consume much space with a detailed discussion of the planetary controlling influences, for these are clearly indicated in all astrological works. Their general characteristics should here be noted, however. The

sun is the visible symbol of God, the physical form of the Father, from which emanates the highest influence interpreting in manifestation. The Solar Rays do in fact contain every force and influence found incarnate, all life, all action, all existence depending upon their direct or indirect appropriation. In the mineral kingdom the segregation of the elements, in the plant their vital utilization, in the animal, the magnetism and dissipation of them all depend upon the Solar emanation, while in the human their strength is shown in character and will power.

As the Planetary Spheres were set aside to further special un-foldments, at proper distances, with just the right absorption of rays at certain angles, inclinations, periods, etc., the Solar Spectrum is refracted and dispersed, such that each will absorb its own ray dynamically with secondary diffusion of the balance and the dispersion of the complete spectrum over the whole system, therefore providing fundamentally a special planetary environment for each one-seventh of the life-wave; secondly, the primary development of those beings under that ray; finally, secondary development under the "aspects" of all the other rays, each other planetary ray being a composite of the six rays dispersed after the absorption of its own.

Those Solar Rays not appropriated directly come through the satellites by their triune refraction of light, and in lesser degree from the planetary aspects to the satellite and to each other.

The vocational influence of the Sun is toward the social side of life, in fact

tending to make the native the center of society. In bodily function it controls the heart, the vital fluid of the spleen, organic and hereditary conditions, the structure of the eye and the medulla-oblongata. The ductless gland controlled is the spleen, through which the vital ether is absorbed. The afflictions indicated are heart trouble, organic eye diseases and lowered vitality.

The Lunar aspects control all fecundation, impressionability, reflex action, harmony, changeability, receptiveness and imagination, and in general, the triune refraction of light. Its vocational influence and bodily function lie in the control of the lower, instinctual mind, the cerebellum, all fluids of the body, stomach, sympathetic nerves, lymph, and tear ducts. Its afflictions are accidental, functional, and acquired.

Mercury is the "Messenger of the Gods," the "Light Bearer" of the physical sun, the instigator of reason, mental application, and focuses the other aspects accordingly. The vocational influence is in literary capacity and teaching. In bodily function, it controls the right side of the brain, the cerebrospinal system and the invisible rose-colored fluid of the nerve sheath. The ductless gland controlled is the thyroid, that which possesses the secretions necessary to a balanced state of mind. Its afflictions are mental and of the nerves.

Venus is the planet of love, art, harmony, beauty, coalition, and the aesthetic sensibilities of the song, ballad, and consonance in general. Its vocational influences are in art and capacities of entertainment. In bodily function it controls the dermis, throat, venous circulation, secretive portion of kidneys, ovaries and a certain strong influence over all ductless glands. The ductless gland controlled is the thymus, the link between parent and child until puberty. The afflictions are diphtheria, small pox, cysts, eczema, and enlarged tonsils.

Mars is the planet of energy, incentive, impulse. The vocational influence

is exerted in machinists, surgeons, butchers, soldiers, etc. In bodily function it controls the left side of the brain, muscles, and active states. Its afflictions are marked in cuts and bruises, fever, impulsiveness, etc.

Jupiter promotes idealism, religious indulgence, philanthropy and expansive interest. Its vocational influence produces the preacher and clergyman, the judge and jurist, and philanthropist. The bodily function it controls is the arterial circulation, while the ductless gland control is over the adrenals, releasing the glycogen from the liver to give cheering stimulus to the heart. Its affliction is chiefly lumbago.

Saturn is the planet of obstruction, patience, melancholy, limitation, concentration, and justice. Its vocational influence is in secret occupations and also of a scientific trend. In bodily function it rules the epidermis, the bones and chemical affinities. Its afflictions are crystallizations, rheumatism, gout and joint troubles.

Uranus is the planet of intuition, originality, eccentricity and mysticism. Its vocational influence is marked in original thought, pioneer instinct and mystical research. It controls the ether, gases and celestial manifestations. The ductless gland controlled is the pituitary body converting the spiritual essence of foods for the maintenance of a balanced form. Its afflictions are of spasmodic order, explosions, nervousness.

Neptune is the planet of genius, the "light bearer of the spiritual Sun," controlling the soul-stirring expression of the language of the soul, the profound music, dissonance, stringed interpretation, etc. It is the instrumentality through which all spiritual workers manifest, the astrologers, occult scientists, adepts, and rules the unseen forces. The ductless gland controlled is the pineal, through which all ingress and egress of the spirit take place, whether in coma, sleep, or life and death. Its afflictions are in growths

within the body in which, with the manifestation of tumor or cancer, the presence of another entity is always revealed, and in complete or partial obsession.

As to the general acceptance of so-called ruler-ship, of certain signs by certain planets, it may be said that the same is evanescent, transitory over the lapse of time, and that while it is but natural to classify a harmonic interaction of certain planetary tendencies with their placement in those signs which accentuate the influence, it is nevertheless inconsistent to assign them a control over the impulses of that sign. The whole scheme should be broadly considered—the macrocosmic zodiacal mold as containing the essences of the twelve-fold constitution of the universe as applied to the activities of this cosmic plane, while the planets are the seven organisms of the Divine Being manifesting herein, and appropriating the zodiacal essences, in mutual aspects as the progressions of involutory and evolutionary phases are furthered and that in any event rulerships of signs would be triune in expression according to inertia, preservation and activity.

A multitude of profound testimonies are offered to the devout seeker who wishes something upon which to pin his or her faith, prior to the personal application in study which invariably confines the statements of astrologers most convincingly, that there is nothing intellectual of more scientific exactions than astrology, properly studied and elucidated.

In the review of the principle of polarity, and the study of the seven-fold and twelve-fold principles of manifestation in all phenomena, are noted the number of the planets, the number of the zodiacal signs, the twelve sidereal revolutions of the moon in the solar year and the thirteen synodic revolutions. The significance of the ascending of plant juices and the flowering out of the plant kingdom in Aries, and the

diametric withering of the same when the solar orb enters Libra, is unmistakable regardless of relative temperatures or the favor of latitudes. The complete scientific establishment of sun spot manifestations in relation to the auroral and magnetic disturbances on earth are irrefutable, as are also the lunar control of the weather, the tides and general agriculture. The lunar control of feminine organizations and mental emotions and the periods of animal and human pregnancy, the lunar and solar vertebra correlated to sidereal and synodic revolutions and various kinds of lunacy as periodically treated in asylums may be cited.

The spectrum and the spectroscope offer their testimony, and spectrum analysis reveals beautifully the presence, the prevalence, and the distribution of chemical elements.

The universal transmission of light and heat and the realization that life and existence depend upon this, should conclude the spiritual inference that one purpose is clearly indicated in these phenomena.

In ancient times the horoscope was always set up at each birth. The wisdom of these people precluded the necessity of an exact configuration, and with the close following of planetary motions a mental calculation or, if night time prevailed, a brief survey of the heavens sufficient to give the general implications, and the trend of the native, considering the extremely simplified pursuits of life prevailing.

However, with the more complicated advance of civilization and more and more comprehensive scientific and artistic unfoldment, the horoscopic aspects, it became more and more paramount to attain a high degree of accuracy in which the process of mathematical astronomy and the invention of scientific instruments played a strong part.

So, therefore, today, with a complicated civilization and comprehensive intellectual enlightenment, have come the

state of horoscopic divulgence, but throughout the whole diagnosis runs the simple thread of correlation to basic principles as already explained.

The Dark Ages, the dogmatic orthodoxy and the subsequent intense rise of the commercial era of achievement have obliterated this sublime revelation of stellar control over all affairs of the world from the masses. The retention and piecing together of the scattered threads of understanding have been left to the few scholarly and spiritual mystics who have incarnated connectedly over these critical centuries. As scientific progress has penetrated into unseen realms, utilized unseen forces, accomplished undreamed of realities, mystic truths have come closer to substantiation and we are now found upon the threshold of scientific, artistic and religious correlation, the shattering of these barriers of doubt and incredulity being but a question of time.

Chapter VIII

THE FUNDAMENTAL PRINCIPLES OF A RATIONAL OCCULT PHILOSOPHY

The scholar should now be in a position to realize that a distinct set of spiritual forces has emanated a myriad of vehicles of expression upon many planes comprising cycles of form, life, animation, thought and consequent bewildering degrees of operative phenomena. But if the thought is steadfastly held, that throughout all runs a simple thread of Divine purpose instead of a conglomeration of puzzling, and confusing realities, the reward will be a profound understanding of Truth.

It is but necessary to comprehend that from the twelve zodiacal forces, all other realms and degrees of manifestation have resulted. From the dawn of manifestation there proceeded from the Absolute a definite inertia, a state of preservation and a force of action. Then interblended activities differentiated through manifested counterparts, sec-

ondary expression, and the combined six focused a seventh, throughout long periods and cycles of endeavor; that these operations represented the manifestation of the Triune God for added self-consciousness, and evolving within Him are a host of differentiated beings in varying stages of un-folding consciousness and under the domination of the forces of the zodiacal macrocosm. The zodiacal macrocosm consists of the liberated spiritual essence of past manifestations and the seed ground from which the present and future manifestations will draw their nourishment. The principles of the emanation of the 1—3—5—7—12 aspects should be borne closely in mind and the cardinal, fixed, and common crosses together with the fiery, earthy, airy, and watery triplicities.

Combining the various factors, it may be apparent that the twelve zodiacal forces have become focused through the Divine Planetary Organisms of this manifestation and have gradually sifted down into the lowest strata of the lowest plane and are appropriated upon every stratum of every plane by the states of consciousness and development of the beings found there. One thing more must be realized, and that is the fact that as the spiritual forces of the zodiac have become concentrated upon the forming nebula, and the system has gradually materialized into the present complex existence of concrete substances and the nuclei of chemical elements, that all these processes were involutory and for the purpose of awakening a state of self-consciousness within every being at the nadir of its particular involutory concretion.

Man's self-consciousness has been attained at the present general expression of density and complexity, and he has attained his wisdom through observation and experimentation with the forces as found around him in natural phenomena. With the elevation of ideals and aspirations together with unified living, the spiritual insight and illuminative faculties of perception are developed in

occult science, which places these beings in a peculiar position of advantage in the study of phenomena, for they can then see the invisible causes of effects in the phenomenal world, and vice versa, the invisible effects of phenomenal causes.

Nevertheless, it must never be conceived for an instant that the comprehensive understanding of the occult scientist is attained in bringing higher phenomena down into physical interpretation. Quite the contrary; as the involutory phase crystallizes the concrete worlds and the self-consciousness awakened at the nadir of materiality, so is all of man's knowledge attained through his unfoldment from the bottom up. The higher the incentives and aspirations the greater the knowledge attained, but usually in some specialized form, while the devout seeker labors toward genuine illuminative research, and occult science broadens into that field which studies all effects of causes, all causes of effects, all actions and reactions, both visible and invisible. But let it be emphasized again that all human understanding comes through the application of reason to the many wonderful and mysterious natural phenomena revealing themselves to the senses, and that a scientific foundation lies at the base of all esthetic unfoldment.

As the physical world lies at the nadir of materiality, insofar as the human life wave is concerned, and as the differentiations are here at their maximum, so are the natural phenomena more intricately, more beautifully, more logically presented, and therefore their accurate interpretation and correlation are possible of much greater consistency, as weighed with supernatural phenomena, which latter do not establish facts, but do clarify many puzzling conclusions. The point it is especially desired to emphasize here is that an occult philosophy of extreme accuracy which would stand every test of revelation must have its inception in the application of the Hermetic Axiom to the natural phenomena, in order to be grounded scientifi-

cally. It can then be carried to the most amazing heights of profundity without the danger of being beset by the many illusory appearances on the other side of the veil. With this first stabilization in phenomena, the miraculous interworking of the forces in the invisible world can be logically appropriated as correlative substantiation and enhancement of illuminative understanding.

A detailed discussion has ensued of the correlations of the properties various matters in the phenomenal world have to each other and also the comprehensive correlation of the macrocosm to the microcosm. It is time now to apply the fundamental principles to the consideration of the whole scheme, to include, in broad scopes, every faculty which human consciousness recognizes, both visible and invisible, tangible and intangible; every element which has a part to play in spiritual, mental, moral, and physical existence.

To achieve this, the spirit matters composing the seven regions of five worlds in which manifestation is furthered will first be described, and should each be thought of as a macrocosmic essence from which the differentiations within that realm draw their sustenance.

(Continued)

THE LORD OF HOSTS

*My Spanish broom stands tall
And blends her yellow Easter frock
With turquoise sky.*

*The Lily of the Nile
Wears orchid gown of fragile tulle,
Her queenly head held high.*

*Lo, from a slender reed
A meadowlark sings poignant hymns
. . . Because the Lord of Hosts
passed by.*

—Grace Shattuck Bail

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

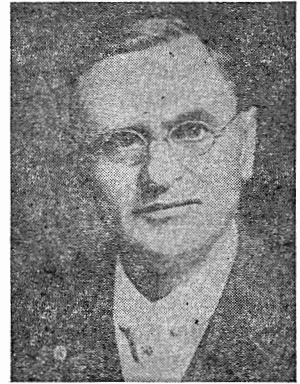
EIGHTEENTH INSTALLATION

The Christian Mystic Initiation

The Transfiguration

WE REMEMBER that by the mystic processes of the true Spiritual Baptism the aspirant becomes so thoroughly saturated with the Universal Spirit that as a matter of actual fact, feeling, and experience he becomes one with all that lives, moves, and has its being, one with the pulsating divine Life which surges in rhythmic cadence through the least and the greatest alike. Having caught the keynote of the celestial song he is then endued with a power of tremendous magnitude, which he may use either for good or ill.

It should be understood and remembered that though gunpowder and dynamite facilitate farming when used for blowing up tree stumps which would otherwise require a great deal of manual labor to extract, they may also be used for destructive purposes as in the great European war. Spiritual powers also may be used for good or ill depending upon the motive and character of the one who wields them. Therefore, whoever has successfully undergone the rite of Baptism and thereby acquired spiritual power is forthwith tempted that it may be definitely decided whether he will range himself upon the side of good or evil. At this point he becomes either a future "Parsifal," a "Christ," a "Herod," or a "Klingsor" who fights the knights of the Holy Grail with all the powers and resources of the Black Brotherhood.



There is a tendency in modern materialistic science to repudiate as fable, worthy of attention only among superstitious servant girls and foolish old women, the ideas commonly believed in as late as the Middle Ages, that such spiritual communities as the Knights of the Grail at one time existed, or that there are such beings as the "Black Brothers." Occult societies in the last half century have educated thousands to the fact that the Good Brothers are still in evidence and may be found by those who seek them in the proper way.

Now unfortunately the tendency among this class of people is to accept anyone on his unsupported claims as a Master or an Adept. But even among this class there are few who take the existence of the Black Brothers seriously, or realize what an enormous amount of damage they are doing in the world, and how they are aided and abetted by the general tendency of humanity to cater to the lusts of the flesh. As the good forces, which are symbolized as the servants of the Holy Grail, live and grow by unselfish service, which enhances the luster of the glowing Grail Cup, so the Powers of Evil, known as the Black Grail and represented in the Bible as the court of Herod, feed on pride and sensuality, voluptuousness and passion, embodied in the figure of Salome, who glories in the murder of John the Baptist and the Innocents. It was shown in the legend of the Grail as embodied in Wagner's "Parsifal"

that when the Knights were denied the inspiration from the Grail Cup, on which they fed and which spurred them on to deeds of greater love and service, their courage flagged and they became inert. Similarly with the Brothers of the Black Grail. Unless they are provided with works of wickedness they will die from starvation. Therefore they are ever active in the world stirring up strife and inciting others to evil.

Were not this pernicious activity counteracted in a great measure by the Elder Brothers at their midnight services at which they make themselves magnets for all the evil thoughts in the Western World and then by the alchemy of sublime love transmute them to good, a cataclysm of still greater magnitude than the recent World War would have occurred long ago. As it is, the Genius of Evil has been held within bounds in some measure at least. Were humanity not so ready to range itself on the side of evil, success would have been greater. But it is hoped that the spiritual awakening started by the war will result in turning the scale and give the constructive agencies in evolution the upper hand.

It is a wonderful power which is centered in the Christian Mystic at the time of his Baptism by the descent and concentration within him of the Universal Spirit; and when he has refused during the period of temptation to desecrate it for personal profit or power, he must of necessity give it vent in another direction, for he is impelled by an irresistible inner urge which will not allow him to settle down to an inert, inactive life of prayer and meditation. The power of God is upon him to preach the glad tidings to humanity, to help and heal.

We know that a stove which is filled with burning fuel cannot help heating the surrounding atmosphere; neither can the Christian Mystic help radiating the divine compassion which fills his heart to overflowing, nor is he in doubt whom to love or whom to serve or where

to find his opportunity. As the stove filled with burning fuel radiates heat to all who are within its sphere of radiation, so the Christian Mystic feels the love of God burning within his heart and is continually radiating it to all with whom he comes in contact. As the heated stove draws to itself by its genial warmth those who are suffering with physical cold, so the warm love rays of the Christian Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the world, by man's inhumanity to man.

If the stove were empty but endowed with the faculty of speech, it might preach forever the gospel of warmth to those who are physically cold, but even the finest oratory would fail to satisfy its audience. When it has been filled with fuel and radiates warmth, there will be no need of preaching. Men will come to it and be satisfied. Similarly a sermon on brotherhood by one who has not laved in the "Fountain of Life" will sound hollow. The true Mystic need not preach. His every act, even his silent presence, is more powerful than all the most deeply thought-out discourses of learned doctors of philosophy.

There is a story of St. Assisi which particularly illustrates this fact, and which we trust may serve to drive it home, for it is exceedingly important. It is said that one day St. Francis went to a young brother in the monastery with which he was then connected and said to him: "Brother, let us go down to the village and preach to them." The young brother was naturally overjoyed at the honor and opportunity of accompanying so holy a man as St. Francis, and together the two started toward the village, talking all the while about spiritual things and the life that leads to God.

Engrossed in this conversation they passed through the village, walking along its various streets, now and then stopping to speak a kindly word to one another of the villagers. After hav-

Continued on page 172)

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 Earth Period

Q. Which, numerically is the Earth Period?

A. The fourth, and so we have at present four elements.

Q. How do these relate to the respective Periods?

A. In the Saturn Period there was but one element, Fire, i.e. there was warmth, or heat, which is incipient fire. In the second, or Sun Period, there were two elements, Fire and Air. In the third, or Moon Period, there were three elements, Water being added; and in the Earth Period was added the fourth element, Earth.

Q. What will be the fifth element to be added?

A. In the Jupiter Period an element of a spiritual nature will be added, which will unite with the speech so that words will invariably carry with them understanding — not misunderstanding, as is frequently the case now.

Q. How did the addition of an element affect evolving life?

A. Each additional element represented increasing density. As late as the third, or Moon Period, the environment was still attenuated enough, however, to permit combined kingdoms, such as — animal, animal-plant, and plant-mineral.

Q. How did the addition of the Earth element affect this?

A. Here on Earth the conditions are such that there can be no halfway classes. There must be four distinctly different kingdoms. In this crystallized phase of existence the lines between them must be more sharply drawn than was the case in former Periods, where one kingdom gradually merged into the next.

Q. When this division took place to which kingdom did the combined class belong?

A. Some advanced one-half step, while others went back half a step. Some of the mineral-plants advanced completely into the plant kingdom and became the verdure of the fields. Others went down and became the purely mineral soil in which the plants grew.

Q. What happened to the plant-animals?

A. Some advanced into the animal kingdom, ahead of time, and those species have yet the colorless plant blood, and some, like the starfishes, have even the five points like the petals of flowers.

Q. Did the animal class step into the human kingdom?

A. Those whose desire bodies could be divided into higher and lower parts were advanced into the human group. Some of these, however, the most backward, though raised to the human kingdom, were given the indwelling spirit at a point in time later than the more advanced class. Hence they are not now so far evolved and are therefore the lower races of mankind.

Q. What was the fate of those whose desire bodies were incapable of division?

A. In such cases, where the desire body was given over to the desires and passions without check, it could not be used as a vehicle WITHIN which the Spirit could dwell. So it was put under the control of a Group-Spirit which ruled it from WITHOUT. It became an animal body, and that kind has now degenerated into the body of the anthropoid.

—Reference: *Cosmo*, pages 233-236

WESTERN WISDOM BIBLE STUDY

The Gift of Grace

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works.

—*Ephesians, 2:4-10*

The transcendent beauty and power of the Christian religion is based upon the fact that it offers those who embrace it an opportunity to forsake the circumscribed life of law and enter into the more abundant and soul-satisfying life of love, mercy, and grace. These attributes come particularly under the influence of the Christ, the second Aspect of the triune God—our Creator.

Occult philosophy teaches that at the beginning of our septenary period of manifestation God differentiated *within* Himself a host of Virgin Spirits, each possessing potentially the powers of its Creator, and sent them forth to unfold their inherent powers into dynamic faculties. This original plan made no provisions for sin and death.

However, during the Lemurian Epoch of our present Earth Period there came a time when: "A brain was needed for the evolution of thought, and a larynx for verbal expression of the same. Therefore, half of the creative force was turned upward and used by man to form these organs. Thus man became single sexed and was forced to seek a complement when it was necessary to create a new body to serve as an

instrument in a higher phase of evolution."

"While the act of love was consummated under the wise guardianship of the angels, man's existence was free from sorrow, pain, and death. But when, under the tutelage of the Lucifer Spirits, he ate of the Tree of Knowledge and perpetuated the race without regard for interplanetary lines of force, he transgressed the law, and the bodies thus formed crystallized unduly, and became subject to death in a much more perceptible manner than had hitherto been the case. Thus he was forced to create new bodies more frequently as the span of life in them shortened. Celestial warders of the creative force drove him from the garden of *love* into the wilderness of the world, and he was made responsible for his actions under the cosmic *law* which governs the universe."

At the time of the coming of Christ the majority of humanity had become so crystallized that they were at the point of retrogression. Help had to be given, and the Christ, Highest Initiate of the Sun Period, voluntarily came to the Earth and entered into it at the Crucifixion, thenceforth radiating from its center tremendous vibrations of the unifying Love-Wisdom Power. The etheric and desire worlds about the Earth were thus cleansed and purer desire stuff made available for the desire bodies of humanity.

This great sacrifice (still in effect) made it possible for human beings to become so imbued with the power of the Christ love that they could transcend the law, or temper law with love, and enter into the sphere of life blessed by "the exceeding riches of His *grace*." This beneficent "gift of God" thus beckons to all to embrace the life of purity and service and be "saved."



The Point, the Line, and the Circle

E. B.

FOR A long time it has been one of the author's most deeply-rooted personal convictions that astrology is humanity's supreme interpretative art, "supreme" because its elements of structure and symbolism composite the structural and symbolic elements of the other arts. It is the symbolic picturing of cosmic principles "expressing humanly;" as such, it pictures everything which humanity itself seeks to express in the fine arts. It is the patterning of actions and reactions and these two words together are the macrocosm of what we call "human experience" which, in turn, is the distillation of spiritual consciousness." Art, in whatever form, serves to intensify and vivify Man's awareness of himself, other people, and the world around him.

The fundamental simplicity of astrological symbolism has the deep-reaching effect on our consciousness that it does have because of its archetypal quality; hence its messages — through planets, signs, houses, and aspects—reach us continually as we ourselves unfold our resources of wisdom and perception. All artists, universally considered great, are considered so because of an unusually high development in at least one branch of their particular art; the great astrologer is one who has effected a harmonious integration of intellect with love and intuition. He is, by nature of

his talent, an intellect and an instrument, a stimulator and a reflector, a parent and a brother. He knows darkness but his awareness is centered in Light; he serves to illuminate the consciousness of others regarding their real identity as expressions of the Law of Cause and Effect, which is cosmic polarity in action through the human archetype.

This introductory discourse on the "point, line, and circle" is for the purpose of mental preparation for consideration of the analogies between the fine arts and astrology. Any work of art is a chemicalized organization of elements, abstract and concrete, which serves to embody an archetypal idea. The conception of the idea is the action of the artist's feminine polarity; it represents his functioning as a "focus-er" of inspirational powers and as a perceptor of the archetype, by intuition. By exercise of will-power and technical skill (the masculine polarity) a vibratory fusion takes place which makes possible the gestation of the embodiment—the archetype is condensed and objectified through the particular artistic medium—the inherent perfection of the archetype is relatively manifested in tone, color, designs, movement, gesture, words, etc. The fusion of intuition with will is the exercise of bi-polarity—the artist is, at one and the same time, the "father-

mother" of his work. Human beings do not—and cannot—CREATE tones, colors, designs, movements, gestures, etc. We do, however have the faculty of becoming aware of the existence and nature of archetypes, and our talents permit us to manifest our concepts of the archetypes, which are, and always have been, resident in Divine Mind. We, as individuals, simply give individualized expressions of them. The transcendent quality of the work of a truly great artistic genius has its resource in the clarity with which he perceives the archetype and the efficiency with which he gives it expression. Think about this in connection with those works of art which you love most deeply and which have inspired you the most intensely. They live always in your consciousness and they serve to symbolize inner realities to you. Your response to them is part and parcel of your soul body; their essence will live in it as long as you exist. They are, in whatever form, vibratory statements of truth. The "creativity" of the artistic manifestor is the originality with which he embodies the archetype.

A few examples — to illustrate the archetypal quality of great art; the music of Johann Sebastian Bach; the singing of Marian Anderson; the landscape-painting of the great Chinese artists; the dance-arts of Isadora Duncan, Vaslav Nijinsky, and Mary Wigman; the acting of Eleanora Duse and John Barrymore; the dramas of Shakespeare; the sculpture of Rodin; the novels of Pearl Buck; the architecture of ancient Egypt; the poetry of Verlaine, etc.

Without the "point, line and circle" there can be no astrological picturing. Without understanding the archetypal significance of these three, we cannot understand the archetypal significance of either a work of art or a horoscope. In the composite of "point, line and circle," as a sequence, is seen the symbol of emanation—macrocosmic and microcosmic, divine and human. Have you ever wondered what to do to create a

symbol of "nothing"? Simple enough. You abide by the meaning of the word and do nothing. You leave the paper blank. The instant you have indicated anything on the paper, you have given embodiment to a "something." The most fascinating factor in symbology is the study of the point—because the point is the start of all out-picturing. Can you draw a line "all-at-once"? No—you have to start with a point. To counter with "but I can use a stamp and draw the line all at once" is equivocation; the stamp (made to draw a line) was itself made by process.

People—most people—are inclined to think that a zero (circle) is the symbol for "nothing." The mere fact that a zero is a "drawn thing" automatically invalidates such an interpretation. ("One and zero"—as a drawing—is not "one" but "ten.") Let us consider the nature of a "zero-circle" from the standpoint of how it is essentially made; from that, perhaps, we can attain a clearer perception of what it essentially symbolizes. (Note that, in addition and multiplication, our "numerical results" emanate to the left—just as the Ascendant-line "emanates" from the center of the Great Mandala in specific time-space. The number farthest to the left in the arithmetical result is analogous to the Ascendant-point. Think about this—it's important.)

The instant your pencil-point touches the paper you have established the point. By sequence of movement in time-space, you draw the line from that point. The point, then, is the source of the line, as far as representation is concerned. Polarity is represented here: your will and mind impose themselves on the material substances of the pencil and paper; the thought of drawing the line is your subjective action; the drawing is the objective action which results in the manifestation of the line. Of the two instruments, the pencil is masculine because its substance is qualified to make the mark; the paper is feminine because its nature is to "receive" the impress of the pencil-point and reflect

back the picturing of your idea. By correspondence, you are (in this action) God; the pencil and paper are matter and the line is the specific result of the action of your will on the material substance; by correspondence again—just as Father-Mother God (creative Will and Imagination) utilizes the material universe to manifest archetypes—and those archetypes might be “humanity,” “cat,” “oak tree,” or “humming bird” (human, quadruped, vegetable, or bird). The action of the pencil-point on the paper is analogous to the action of cosmic polarity on and through the material universe, resulting in a specialized manifestation.

Just as you, as an “emanation” of Father-Mother God, are the source of your expressions, so the point you have drawn is the source of all lines, planes and (theoretically) solids which can, or might, emanate from it. As such, it is the abstract symbol of infinite subjectivity; from that point lines can be drawn in infinite space and infinite time. Because the line “lives” is evidence that the point exists; because we are sustained in manifestation is evidence that our source exists. The line, then, is specific effect from a specific cause; the drawing of it is chemicalizing process; the measurement of it is the exercise of your will perfectly to manifest the archetype in your mind. (An indefinite line is unfulfilled manifestation of the archetype; a measured line is specifically, definitely qualified as an archetypal outpicturing.) Actually the point is a “filled-in dot;” abstractly, and we are now dealing with abstractions, it symbolizes the pure composite of all dimensions. Give the word “archetype” a great deal of thought—it could be made the subject of a life-time study for it is one of the most fascinating and illuminating of words.

The point is now seen to be — as an abstract symbol — the archetype of source: God, cause, subjective essence, nucleus, seed, etc. The line, correspondingly, is the first emanation of the potential-source because no other line

was, as yet, drawn from the point. When the line is completed by specific measurement it is fully “chemicalized” and it is qualified, by its attributes of “line-ness,” to emanate planes and solids. (Just as a child, “emanated” by his parents, possesses the attributes of becoming a parent himself when he matures; his maturity, especially of body and emotion, qualifies him for a specific identity—parenthood—as the measurement of the line specifically qualifies it.)

Applying to the subject of this discourse, the point is the archetypal idea of the artist. The drawing of the line is the action of manifesting the archetype. The measured line complete is the finished work now qualified by its attributes to be seen, heard, and enjoyed—responded to. In the Great Astrological Mandala the center-point is the inherent Divinity of the archetype humanity; the line drawn to the left is the abstract ascendant, Aries, the “I AM” of all human-beings. In the horoscope of the individual human, the central point in his “God-spark,” his individualized “portion” of Divinity, the chemicalization of which is the line drawn horizontally to the left from the point; its contact with the circumference of the circle is his physical birth—the objectification of his “I AM.” Since there is only one radius of any circle, this “Ascendant-line” is the composite of the human’s four basic identities: male and/or female; complementation (and these two comprise the sexual identity); masculine and feminine gender (these two comprise the identities of being “Causers” and “Effects of Causes” or “Expressors” and “Reactors”).

The word “Art” corresponds to the word “Artist.” as the word “Humanity” corresponds to the composite word “Man-Woman.” There are many forms of Art-expression just as there are variable types of human beings. Art, as an archetypal word, means: the manifestation of archetypes through the media of tone, color, substance, word,

and movement and the abstract elements of design and rhythm. "Humanity" means: manifestation, on this planet, of an archetypal idea of Father-Mother God; it is expressed through the two media of male and female sex appearing in the "evolutionary dimensions" of unfulfillment and relative fulfillment of Divine potentials. Now, the emanations of the line—as, in itself, a "source:"

Just as the Archetypal number is "one," so there is only one center to any horoscope and one radius—though, consequently, two diameters. The artist possesses—manifestively and/or interpretatively—one artistic endowment and that is his ability to perceive archetypes and to manifest them. But there may be many ways by which he can exercise his artistic "I AM"—both by participation in different art-forms or in different phases of one particular form. There are in astrology three expressions of the four basic identities which were previously mentioned. In each of these twelve identities, the human expresses his specialized potentials; in each of the phases of the artist's endowment (the genders of which, masculine and feminine, are manifestor and interpreter, respectively) he expresses his specialized artistic potentials; the playwright expresses through various dramatic forms and the actress learns to interpret various types of roles; the musician deals, or can deal, with different instruments and musical forms; the architect and the sculptor learn to adapt different substances to give embodiment to their ideas. The artist fulfills the "radii of the wheel" with each satisfactory demonstration of his manifestive and/or interpretative endowment; the human individual fulfills "his radii" when he becomes aware of the spiritual principles involved in his experience-patterns and expresses that realization in his daily living. How is the "end" of all this symbolized? Let us consider the fulfillment of the point—the circle:

The ineffable beauty of a perfect circle is mankind's supreme symbol of spiritual realization and perfect fulfill-

ment of potentials. Subsequent to realization and potential-fulfillment comes perfect release, in perfect timing, from bondage to form; "form" can mean a specific relationship, a specific experience-pattern on a particular octave, a specific state of manifestation, or a specific evolutionary cycle. To illustrate:

On a paper draw the next simplest geometric form—an equilateral triangle. The mid-points of the sides are the three points that are closest to the center (of the figure). As you move along the triangle from any one of these three points, you recede from the center until you come to the next angle-point. Do the same with the square—the mid-points of its sides are the four points closest to the center and the angle-points are most removed from the center. All three-or-more-sided enclosed figures are crystal symbols—they represent static states. Movement around them, though rhythmic in equilateral figures, is not this respect, the circle differs from all constant in relationship to the center. In

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

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

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

this respect, the circle differs from all other enclosed figures. Trace your pencil-point from any place on the circumference of a perfect circle around the wheel and back to the starting-place: your pencil-point was the same distance from the center at all times. Hence, the "spiritual perfection" of the circle and its esthetic perfection (a continuous, perfectly controlled, "flow" from a given point) represents the ideal of rhythmic, harmonious expression of potentials and their perfect fulfillments in Love-Wisdom.

Since the equilateral triangle—the "Grand Trine"—is the next most significant as a spiritual symbol (because of the "closeness" of its mid-points to the center) we have, in it, the picture of the relative perfection of the human being exercising, from time to time, the highest and best of his attributes. He doesn't—being human—stay at those high points (those closest to the center—and they have an analogy to the mid-points of a horoscological diameter); he tends to recede from his Center toward the next angle-point—which symbolizes a new identity for further releasements of Love-Wisdom powers. Study the four generic trines, each one enclosed in a circle, with the mid-points of the sides connected to the center—to picture the "closeness." The angle-points, being furthest from the center, are in each of the four symbols, the triune power of identity (cardinal) to be expressed and fulfilled through *love* (fixed) and *wisdom* (mutable). The enclosing of a smaller circle by the three mid-points represents the "returning" of individualization (Adam-and-Eve) to unity (Paradise) by redemption through Love-Wisdom (the Christos). Continuing this process of creating smaller circles in the same way would eventually, from an abstract symbolic standpoint, reduce the original circle to its original Center-point, the conclusions of the experience of a manifested archetype: "from Subjectivity through Objectivity and back to Subjectivity." To conclude:

The circle is not a "chemical sym-

bol;" it is manifestation of the inherent perfection of a chemicalized expression. It is the ideal of perfect objectification and of perfect realization. It is the infinity of perfect effect as the center-point is the infinite perfection of the archetype.

The circle of the horoscological wheel is the human archetype to be manifested (Mastership); it is the truth, the goodness, and the BEAUTY—the inspirational power—of the fulfilled work of art. It is the refined and sensitized consciousness of the artist as manifestor-interpretor—and "interpreter" means "teacher" as well as "performer"—and the fulfillment of his sacred endowment as a spiritual instrument. The circle's center-point is the divine source of manifestation—on all planes, octaves, and cycles.

MAX HEINDEL'S MESSAGE

(Continued from page 165)

ing made a circuit of the village of St. Francis was heading toward the road which led to the monastery when of a sudden the younger brother reminded him of his intention to preach in the village and asked him if he had forgotten it.

(Continued)

THE PEACE OF GOD

(Continued from page 150)

equals among equals. We endeavor to lay aside, so far as we are able, our personal selves and ideas and to that extent become simply "channels for the beneficial workings of our Elder Brothers," as our parting admonition says.

In this spirit, let us ask in our hearts that we may become worthy to receive His blessing. Let us ask this for all our friends and students, for all the many thousands who need a blessing.

"May the peace of God which passeth all understanding keep our hearts and minds in the knowledge and love of God, and of His Son, Christ Jesus our Lord, and may the blessing of Almighty God, of the Father, of the Son, and of the Holy Spirit, be among us and remain with us always."



The Children of Aries, 1965

Birthdays: March 21 to April 20

BORN with the Sun in the sign Aries, the Ram, people are usually of a positive, fiery temperament, and have great enthusiasm and energy. Brimming with forces similar to those released by Nature in the spring, they have a zest for living, a fondness for dynamic activity, and a youthful vigor often retained throughout life. Vigorous action is their delight—their great necessity. Without intense experiences, obstacles to overcome, endless things to do, life for them is apt to be meaningless.

In general the Arians have all the forcefulness and self-assurance required for self-assertion and can be very aggressive, eager to contend with others or circumstances, often merely for the joy of victory. Being impatient of restraint, interference or routine, and having initiative and strong impulses, they like to have their own way—to lead.

As pioneers in various fields, the natives of Aries can be self-sacrificing, unresting, tireless in action, stimulating the less adventurous to follow them into a richer existence. However, impulse and lack of persistence can often impel

them unwisely to forsake one enterprise after another, as a new interest replaces the preceding one. And, unless self-disciplined, they may rush about like a brush fire throughout life—impressive, perhaps, but unlikely to do either themselves or others much good.

Craving to be always doing something, the less evolved may blindly follow their impulses, seemingly indifferent to either the reason for or result of their actions. Although Arian insistence, egotism, and impatience can be trying at times, these natives are usually well liked, for they are capable, generous, and protective toward those they like. But should the inner pressure that requires self-satisfying release be frustrated or fail to find a constructive outlet, offensive and objectionable traits may manifest.

During all of this solar month the Sun and Venus are in conjunction, Mars, Uranus, and Pluto are in conjunction, Saturn opposes Mars, Uranus, and Pluto. and Neptune and Pluto are sextile to each other. The venusian influence will tend to soften the strong martial vibrations, but all of these natives will need special training in self-control, moderation, deliberation, and

kindly tolerance toward others. It will not be easy for them to handle the frustration that may come from Saturn in endeavoring to express the tremendous power of Mars and Uranus, but every effort in that direction will pay rich dividends in character building.

From Mars 21 to 25, Venus sextiles Jupiter, one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of the luxuries of life, as well as a happy and successful marriage. This vibration also indicates an optimistic, generous, and tolerant nature, fond of travel and pleasure in general. There is also apt to be talent for music.

Mars sextiles Neptune from March 21 to 24, which intensifies the emotional nature and gives a leaning toward the study and practice of occultism. This vibration also aids the aspirant in his aim to penetrate the invisible worlds in a conscious manner.

From March 21 to April 5, Jupiter opposes Neptune, accentuating the need for control of the emotions. These natives are sensitive to the influences of the borderland between the seen and the unseen worlds, but they are often of an awe-inspiring and disgusting type, hence apt to cause hysterical conditions, involuntary trance, and kindred disorders attendant upon negative psychism. From a material standpoint this vibratory pattern suggests danger of fraud through speculation or large companies. The strictest honesty in all such dealings should be persistently cultivated.

The Sun conjuncts Mercury from April 3 to 20, favoring the mentality and memory on the days when the orb is three degrees or more.

From April 5 to 11, Venus conjuncts Mercury, making the native cheerful, companionable, good natured, and fond of society. There is also ability in music and poetry, especially if in the Ascendant, and the affable, suave personality

points toward success in salesmanship.

Saturn and Neptune are in trine aspect from April 13 to 20, favoring worldly success for it brings out the saturnine virtues: honor, self-reliance, determination, etc., by which the native gains the confidence and esteem of others. However, the principal effect is spiritual, and is therefore felt only by those who are able to respond because of other aspects in the chart. To them it gives the ability to delve deeply into occult and mystical subjects, and to become proficient in the art and practice of them.

TRIBUTES TO MAX HEINDEL

(Continued from page 158)

with him through his writings has made him the strongest influence in my life, so far as human beings are concerned. My gratitude to him for having trod the Path of *self-mastery* to the point where he could be used as a channel by the Elder Brothers of the Rose Cross to give out the Western Wisdom Teachings and do the strenuous pioneer work of establishing The Rosicrucian Fellowship is too great to be measured in words. It is a heart-felt glow that springs into new life every time he comes to mind. Life is so different, so much more satisfying and purposeful, so much more beautiful in every way when one has an understanding of the Western Wisdom Teachings. God bless Mr. Heindel for all the effort and self-sacrifice he so wholeheartedly put into making them available to all who are seeking truth. He sought no personal glory, but he gave heed to the inner call and came to *live the life*. It is a privilege to use the occasion of the hundredth anniversary of his birth to offer him homage, honor, and loving appreciation.—A.W.

Readings for Subscribers' Children

WILLIAM K. H.

Born March 25, 1957, 3:12 P.M.

Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Virgo 0.34; 2nd, Virgo 24; 3rd, Libra 22; 4th, Scorpio 25; Sagittarius intercepted in 4th; 5th, Capricorn 0; 6th, Aquarius 2.

Positions of the planets: Jupiter, 25.54 R. Virgo in 2nd; Neptune, 1.57 R. Scorpio in 3rd; Dragon's Head, 22.16 Scorpio in 3rd; Saturn, 14.18 R. Sagittarius in 4th; Moon, 3.55 Aquarius in 6th; Venus, 29.53 Pisces in 8th; Sun 4.54 Aries in 8th; Mercury, 10.08 Aries in 8th; Mars, 5 Gemini in 10th; Part of Fortune, 29.23 Gemini in 10th; Uranus, 2.59 R. Leo in 12th; Pluto, 28.24 R. Leo in 12th.

This child's chart shows the planets widely scattered in the houses and the signs, so that there is considerable versatility in his nature, as well as a fair balance of the stable, active, and changeable influences.

The Sun is in the fiery, cardinal, pioneering sign Aries, in the 8th house, conjunct Venus in the last degree of Pisces and Mercury in Aries, sextiles Mars in Gemini in the 10th and the Moon in Aquarius in the 6th, trine Uranus in Leo in the 12th, but opposing Jupiter, showing that William has a tremendous amount of physical and mental energy, much courage and resourcefulness, and an indomitable will which knows no defeat. The mentality is keen and penetrating, ready to cope with practically any problem, and the memory is retentive. There is also a liking for art, music, and poetry, and the ability to perform in these fields. This child is also quite intuitive, very imaginative, original, and inventive. His ideals are high, and it should be easy to lead him into constructive endeavors.

However, the Sun and Venus oppose Jupiter, which is retrograde in Virgo in the 2nd House, a configuration which will require special training in unselfishness, simplicity, and sincerity for its transmutation into the opposite traits. There is also apt to be an inclination to spend too generously and unwisely. Fortunately, Jupiter trines the Moon and MC, which gives honesty, friendliness, and good reasoning ability, as well as a fruitful imagination and lofty ideals.

The Moon, although it fructifies some very fine traits through the sextile to Sun, Venus, and Mercury, and its trine to Mars and Jupiter, squares Neptune and opposes Uranus. Here is a strong warning to the parents of this child to emphasize the positive way of living in his training—the use of the will in mastering self in the service of others. All psychic phenomena and activity should be carefully avoided.

Virgo on the ASC accentuates the mental inclinations of William's nature, and adds diet, chemistry, and health to his fields of interest. The Moon in the 6th house also points toward the same interests.

Saturn in Sagittarius in the 4th, though intercepted and retrograde, increases the inclination toward charitable and philanthropic endeavor, and its trine to Mercury gives depth and power of concentration to the mind. The latter part of the life should be rewarded with considerable honor, trust, and respect.

Although Venus rules Taurus, the sign on the MC, and therefore has some bearing on the vocation, the presence of Mars in Gemini in the 10th is the strongest vocational indication. This boy could give fine service in practically any mental or literary endeavor: as a reporter or news correspondent, teacher, lecturer, translator, secretary, or postoffice official.

JAMES A. P.

Born October 4, 1957, 9:24 P. M.

Latitude 42 N., Longitude 88 W.

Signs on cusps of houses: ASC, Gemini 29.51; 2nd, Cancer 19; 3rd, Leo 10; 4th, Virgo 5; 5th, Libra 9; 6th, Scorpio 21.

Positions of the planets: Uranus, 10.50 Leo in 3rd; Pluto, 1.18 Virgo in 3rd; Mercury, 27.47 Virgo in 4th; Mars, 7.08 Libra in 4th; Sun, 11.37 Libra in 5th; Jupiter, 12.07 Libra in 5th; Neptune, 1.35 Scorpio in 5th; Dragon's Head, 12 Scorpio in 5th; Part of Fortune, 18.46 Scorpio in 5th; Venus, 24.22 Scorpio in 6th; Saturn, 9.59 Sagittarius in 6th; Moon, 0.33 Pisces in 9th.

With Mars, Sun, and Jupiter all in conjunction in the Venus-ruled sign Libra, sextile to Uranus in Leo in the 3rd and Saturn in Sagittarius in the 6th, this boy is strongly Libran in his nature. These natives are usually quite ardent in whatever they do, taking up an activity with a zeal that for the time being excludes all else, but after a while they may drop it just as suddenly and take up something else. James will show this trait, but the sextile of Saturn to the Libran planets will give him considerable stability and persistence in his efforts. He will have a very strong intuitive faculty, much originality, and a vivid imagination, all of which can be used to great advantage in "bringing through" into material manifestations New Age ideas through inventions. He has courage and resourcefulness, as well as a broad, humane disposition, which should help to lead him into activities beneficial to all mankind.

Mercury is strong in the sign Virgo, indicating a clear, logical, and scientific mind, with the ability to express oneself fluently in a number of languages. James will have a discriminating outlook on life so that his conclusions will usually be practical. The sextile of Mer-

cury to Venus is fortunate in that it tends to soften the purely mental influence of Virgo, giving an interest in music, poetry, and society, along with persuasiveness and a pleasing suavity of manner.

The mental sign Gemini on the ASC adds versatility to the nature, and suggests that James should practice concentration and persistence in accomplishing his goals. He can be a charming conversationalist, able to converse on many subjects, and will find it easy to mix and get along harmoniously with people.

However, Venus does not show her highest qualities through the sign Scorpio, and here it squares the Moon and Pluto. There will be opportunities for James to learn better control of his emotions, stability and loyalty in his affections, and a stronger refinement of his feelings in general.

The position of the Moon in Pisces gives a receptive mind and a fertile imagination, fine if stabilized and used constructively, but there is also a tendency toward indolence and self-pity, which James should be encouraged to overcome by positive, unselfish activity. Since the Moon is in the 9th, but conjunct the MC, and trine Neptune in Scorpio, there will probably be much travel for this native, largely by water. He has a philosophic turn of mind, a very strong imagination, and there are apt to be prophetic dreams and visions which will bring him in contact with the invisible worlds. There is a strong inspirational side to his nature and a natural interest in the occult arts.

Since Jupiter and Saturn rule the 7th house, and are both well aspected, partnerships are favored for James, and he is apt to be attracted to older people.

For a vocation this native will most likely be drawn to literary work, probably in connection with TV or the movies. He could also give excellent service as a teacher or editor, in the fields of the occult, philanthropy, etc., for he will have considerable interest in uplifting humanity.

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.

Surgeon, Military Officer

JAMES C. E.—Born December 7, 1942, 9:64 A.M. Longitude 93 W., Latitude 45 N. With the Moon, Sun, Mercury, and Venus all in Sagittarius, this native should manifest the traits of friendliness, helpfulness, generosity, and aspiration to a considerable degree. However, the opposition of Saturn to Sun and Moon tends to obstruct full expression of the Jupiter-Sagittarian traits, and the Capricorn ASC with the Dragon's Tail in the 1st house, adds a further Saturnian note to the personality. Nevertheless, there is great forcefulness in the nature, as indicated by Mars in Scorpio in the 10th house, trine to Jupiter in Cancer in the 7th. This configuration gives nobility, sincerity, and honesty to the nature and strongly favors financial affluence. The blending of the fire of Mars with the benevolence of Jupiter tends toward an ideal, generous nature, possessing ingenuity, enthusiasm, and much constructive ability. Since Jupiter is in the 7th house, partnerships are highly favored. Much vitality and endurance are also indicated. Neptune in Libra in the 8th sextiles the Moon and trines Uranus, emphasizing the power of imagination and inclining one toward prophetic dreams. This native will be strongly attracted to the mystical side of life, will have innate healing powers, and possess an intuition which amounts almost to mind reading. He will undoubtedly rise to a position of eminence in his profession and can wield a great power for good in the world. Military life may attract him, but as a surgeon, engineer, or trouble shooter he could find a better and higher outlet for his considerable constructive talents.

Teacher, Dentist

LOU ELLA V.—Born June 10, 1947, 11:42 P. M. Longitude 83 W., Latitude 28 N. This young woman has Sun and Uranus in conjunction in Gemini, indicating a rather highstrung, impulsive nature, quick at repartee of a pungent type. This configuration sextiles Pluto in Leo in the 6th, trines the Aquarian ASC, and squares the Moon intercepted in Pisces in the 1st. She will need to strive for an inner harmony, an adjustment between the personality and the individuality, as well as for poise and self-control. Fortunately the Moon sextiles Mars (in Taurus in the 3rd), and trines Mercury (in Cancer in the 5th), giving considerable recuperative power as well as an excellent memory. Energy, courage, ambition, and resourcefulness, too, are indicated by this configuration. Mercury also sextiles Mars, trines Jupiter, but squares Neptune. An excellent mentality is here indicated, so that Lou Ella can cope with practically any intellectual challenge. However, the square of Mercury to Neptune suggests that she should never give in to an inclination to indolence and daydreaming. A positive, active mind, full of faith and desire to accomplish worthwhile objectives, will protect her from undesirable influences from the invisible worlds. The sextile of Neptune to Saturn, Pluto, and the MC will be of help to her in this, and Jupiter in Scorpio, trine Mercury, will increase her interest in the occult and mystical side of life. The fixed sign Aquarius on the ASC will add needed stability to the nature. As a teacher, insurance saleswoman, credit manager, or dentist, this native could use her talents to serve advantageously.

Daily Thought and Guide

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

THURSDAY—April 1

We will find today that self control is learned through self discipline. In the words of Pythagoras, the Greek philosopher: "No man is free who cannot command himself."

FRIDAY—April 2

On this day of mixed rays we may feel unduly depressed, but let us not forget that the stars incline but do not compel. "There can be no rainbow without a cloud and a storm."—*Vincent*.

SATURDAY—April 3

Today, if we quietly perform our regular duties, the outcome will be good, but plan also for rest and recreation after the work is done. Then we can "invite our soul."

SUNDAY—April 4

This day of the Sun will be lively. May we keep our mind in Him who made us all. We know that He watches over His children.

MONDAY—April 5

"Build a little fence of trust around today; fill the space with loving words and therein stay. Look not through the sheltering bars upon tomorrow. God will help thee bear what comes of joy and sorrow."—*M. Butts*.

TUESDAY—April 6

Mixed planetary rays again bring much action and thoughtful work may be accomplished on this Mars day. Mars, however, is not helping and self control in thought, speech, and action is advisable.

WEDNESDAY—April 7

Mercury smiles on us today and in the words of Shakespeare: "It is the mind that makes the body rich." How-

ever, our emotional life will also be enriched today and all is well.

THURSDAY—April 8

Today brings opportunity for experience and soul growth. "Whatever is worth doing at all, is worth doing well."—*Chesterfield*.

FRIDAY—April 9

There may be much activity today but Saturn will have his say; we should not let sadness spoil the day. There is a silver lining, let us look for it.

SATURDAY—April 10

This should be a fine day for recreation. In our contact with our fellowmen we will show our best side. Let us use temperance in all things, as well as self control.

SUNDAY—April 11

Today we worship God in the house of prayer as well as in Nature. Quiet contemplation is in order, and let us make prayer an important part of this day.

MONDAY—April 12

Much soul growth can be made today if we maintain a harmonious unselfish attitude. We will have to guard against rash action. "Be still and know."

TUESDAY—April 13

On this Mars day we experience a continuation of yesterday's aspects. Let us try to see all sides of whatever problems may arise. This will help us to do what is right.

WEDNESDAY—April 14

There may be very little help from the planets' rays today. It is a time for retrospection and self-appraisal. If we follow the inner voice we may become wise indeed.

THURSDAY—April 15

Today again duty calls us and we should answer willingly. "Life is a quarry out of which we have to mold and chisel and complete a character."
—*Goethe*.

FRIDAY—April 16

On this Venus day we will have the opportunity to learn many lessons and thereby gain valuable knowledge. Let us remember that love casts out fear.

SATURDAY—April 17

Saturday is the day for shopping and replenishing the larder. But with all our getting let us get understanding and give loving self forgetting service to those who need it.

SUNDAY—April 18

A day for communion with our heavenly Father. Let us lift our hearts in praise and adoration for the Service His beloved Son has given to the world. "He is Risen."

MONDAY—April 19

Today heart and mind will work together and we will be able to give help to others, feeling deeply their needs with fine understanding.

TUESDAY—April 20

A rather quiet day with Sun and Moon smiling on us and nature beckoning. "Winter is past; the heart of nature warms—the southern slopes are fringed with tender green."
—*Holmes*.

WEDNESDAY—April 21

Today is a fine day enabling us to work harmoniously and constructively and much may be accomplished. Let us not forget to give thanks to the Giver of all Good for His care.

THURSDAY—April 22

Music and poetry reflect in today's doings, and those who are able to appreciate them will have a rich and interesting day.

FRIDAY—April 23

A day of many possibilities to reap the best of what we have formerly sown. The Law of Cause and Effect works, and action and reaction take place in the natural order of things.

SATURDAY—April 24

Mixed vibrations on this active day make for lessons learned and for new things started. "Every fact that is learned becomes a key to other facts."
—*E. L. Youmans*.

SUNDAY—April 25

Today we seek that inner meditation which brings us nearer to our Maker, and we feel that: "The Lord is my shepherd, I shall not want."

MONDAY—April 26

We start the new week with a wonderfully active day and all will be well if we can control the powerful Mars. There is an old saying we should heed: "Look before you leap."

TUESDAY—April 27

An active day with much help from the planets. "I never did anything worth doing by accident, nor did any of my inventions come by accident, they came by work."
—*Edition*.

WEDNESDAY—April 28

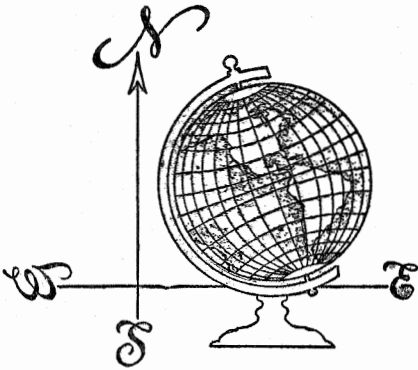
All artistic endeavors are favored by the planet's rays today. Also the benevolent Jupiter will help us to be generous and helpful to those who need help.

THURSDAY—April 29

Today again the rays of the planets are favorable. "How beautiful upon the mountains are the feet of him that bringeth good tidings."

FRIDAY—April 30

"This is the day the Lord hath made." God manifests the Good, the True, and the Beautiful and our thanks go out to Him.



MONTHLY
News
 INTERPRETED

Cheap Atomic Power

The arrival of economic nuclear energy was more or less officially recognized at the Third Geneva Conference on the Peaceful Uses of Atomic Energy, held last year. It had been signaled earlier in 1914 by General Electric's signing a fixed price contract with the Jersey Central Power and Light Company to build, at Oyster Creek, New Jersey, a 515 milliwatt boiling water reactor at a price of \$129 per kilowatt. At its "stretch" rating of 640 milliwatts, Oyster Creek will cost \$104 per kilowatt (though this price must be increased slightly to include usual extra costs); this is to be compared with the cost of the 900 milliwatt coal-fired Bull Run steam plant — \$148 per kilowatt. These prices are not flukes. Last October General Electric published a catalog listing guaranteed prices of boiling water reactors in sizes ranging from 50,000 to 1,000,000 kilowatts. Though the prices are about 10 per cent higher than Oyster Creek, they are still phenomenally low.

The main point is that we see emerging, in this idea of the very large and very cheap energy source, a means of providing many of the essentials for human life—such as water, fertilizer, and heat—at costs not very much higher than we now pay for them; and that, insofar as nuclear energy is a boundless source of energy, we may never be faced with a shortage of these other essentials.

—*Saturday Review*, Feb. 6, 1965

The total confusion reigning on our earth today stems from our lack of understanding of the fourfold body, and the various laws that control these bodies.

We are enormously intrigued by the

promises of material prosperity and the freedom from want that our scientists promise us. Let us examine them separately as they apply to the fourfold body. When we have wiped famine and want off the face of the earth through cheap atomic energy, then the egoic drives to satisfy these wants can be turned to other drives: pleasure, curiosity, service, self-indulgence?

The etheric body, which is also material, although of finer matter, will also be taken care of—the chemical ethers through more meat, more liquor, more quick-processed food, etc; the life ethers will be "controlled" by outside means such as birth control measures; we will have education for all to satisfy the light ethers and much more science based upon the reports of the physical senses; and for the reflecting ethers we have developed enormous computers and "thinking" machines. Is this a true, unbiased picture?

Are we archaic when we suggest that the disciplines learned through the physical and etheric problems to be solved by the Ego are a necessary basis for a certain intestinal fortitude? The dignity and wholeness of a man does not depend on a tranquilizer or a contraceptive—or even on a square meal. If certain men enslave their brothers wilfully—as has and is continually being done all over the world today—will more material

prosperity make them gentle and fore-bearing? Will they accept the rule of live and let live, forgetting their previous ways of living by the sword, "to kill or be killed?"

The desire body of man responds to an altogether different set of laws from those that the physical and etheric bodies do. The law of attraction and repulsion has full sway here. For instance, love attracts to itself love—the more of an outgoing "caritas" that we send out into the world, the greater our capacity becomes, and the more of it we possess. All of those intangible virtues of truth, honesty, integrity, faith, self-control, etc., are of the desire world. And that particular plane of being is the one in which the Great Archangelic Christ Spirit reached his "human" stage of evolution. Since the time of His crucifixion He has been the Regent of the planet Earth.

And what of the amorphous mental body through which our Ego struggles to keep our other three often-times unruly bodies under control? Our biological scientists use in their laboratories as one of their basic concepts, the theory that awareness is developed through stimulation—usually painful. Is the human animal exempt from this theory? Any one who has eaten his bread in humility, whose tears have been shed over the punishments and sorrows of others, knows first hand that this is not a theory but a fact—a mental fact not to be weighed, measured, or even expressed in words.

These future problems of egoic drives that are to be sublimated when the world has unlimited atomic power under control are already visible upon our horizon. We find them in automation and unemployment, in food and illness, in drugs and other gratified unhealthy desires, in advertising and subliminal ways of brain washing the individual. Are we really selling our birth right for a mess of pottage? We are assured by Max Heindel, that in 1909, America still had no Race Spirit directing its

destiny, nevertheless we must admit that we are bound up to a certain extent with its collective destiny. Have we a sufficiently well developed strength of soul to withstand the temptations inherent in today's accepted mores, and speak out for what we know is right? Can we be a voice of one crying in the wilderness?

A Common Heritage

What do these text decipherments and parallels between early Greek and early Hebrew literature suggest? In my opinion the conclusion is inescapable that both the Greek and the Hebrew heritage are rooted in a single cosmopolitan culture that flourished throughout the eastern Mediterranean during the second millennium B. C. with Crete as its major center. From this viewpoint the still unreconstructed history of the region before, during and somewhat after this era must in general have unfolded along the following lines . . .

We must not regard those ancient empires as separated from each other by rigid boundaries. Instead they were interpenetrating commercial empires. Mesopotamia and Egypt had common interests in Syria and Palestine; they learned to live with each other because it was good business. At the same time they were natural rivals because they were the only lands in the Near East with agricultural resources that could maintain an enduring high civilization.

Canaan (as Syria and Palestine together were then known) was a land bridge between Africa and Asia. Coastal shipping connected its shores with the rest of the Mediterranean region; its Red Sea ports on the Gulf of 'Aqaba joined it to East Africa and the Indian Ocean . . . Indo-Europeans—that is, those who spoke languages related to Sanskrit, Greek, Latin and many others including English—penetrated the eastern Mediterranean in increasing numbers from 2000 B. C. on. Even earlier a group of western Semites, speaking dialects closely related to Hebrew, came to control the ports and sea-lanes of the eastern Mediterranean. The Egyptians called them Keftiu; ancient Greek tradition refers to them as Phoenicians . . . Greek sources call these Semites correctly as thalassocrats, or "sea lords." Around 1800 B. C. the sea lords were in control of central and eastern Crete, and it was then that the great Minoan palaces were first built . . .

At some time after 1450 B. C. the Mycenaean Greeks seized Knossos, the urban

center of the Minoan thalassocracy . . . Thereafter Semites and Greeks diverged for a considerable time, each group creating its own distinctive way of life out of a common heritage . . . By 500 B. C. a sharp eye and ear would have been required to detect the ancient bonds between the Athens of Pericles and the Judah of Ezra. Yet the bonds had been there, as one further example will demonstrate.

The notion that sexual attraction is due to the fact that the two sexes were once one appears to have been current in the eastern Mediterranean before the emergence of either the Hebrews or the Greeks. When this concept is encountered in Greek literature—as in Plato's *Symposium*, in which Aristophanes says of the joining of man and woman that the action reunites "our original nature, making one of two" we ascribe it to philosophy. When woman is made from a part of Adam, however, and it is stated in Genesis 2:24 "Therefore man . . . clings to his wife, and they become one flesh," we consider it divine revelation. That we do not at once recognize the common source of both concepts is attributable to our ingrained habit of keeping the two cultures in separate compartments.

Now that the first decipherments of Linear A are demonstrating anew that no such separate compartments exist, there is much to be expected from a united front in eastern Mediterranean archaeological studies.

—*Scientific American*, February, 1965

Here, Dr. Gordon has presented a fine, well documented article from which the above quotes are taken. He is well qualified to draw the conclusions he has, since he is professor of Near Eastern studies and chairman of the department of Mediterranean studies at Brandeis University. These condensed quotes succeed in giving merely a quick summary of years of dedicated work.

We are interested in these studies as they throw light on the work of occultists, and of Max Heindel in particular. His remarks on the "sixteen paths of destruction" in which the separative nationalities are yet bound are still pertinent. We can use science as the best illustration in measuring the advances made in all discoveries, including those of archaeology, because the results of science are all about us. Reliable scientists have estimated that more progress has been made in the advance of science

in the past ten years than in all previous times. Equal advances have been made in other fields but we are continually being bombarded by science because in its applied form it can be sold for money.

Even if the occultists of the past, viewing the past, present, and future in the fourth dimension's ever present now, did see all of this progress, could they have put it into meaningful expressions for us? How could those writers of fifty years ago tell us the details of those old civilizations when we did not have ears educated to hear them? The time factor is always the most difficult in reporting from other planes and other dimensions.

The Commission on the Humanities presented a paper in 1964 from which we should like to extract a few words of wisdom, anent the importance of other discoveries that bear on life. "Through the humanities we may seek intellectual humility, sensitivity to beauty, and emotional discipline. By them we may come to know the excitement of ideas, the power of the imagination, and the unsuspected energies of the creative spirit.

Over the centuries the humanities have sustained mankind at the deepest level of being. They prospered in Greece and Rome, in the Middle Ages, in the Renaissance, and in the Enlightenment. Architecture, sculpture, poetry, and music flourished, and with the growth of colleges and universities the liberal arts took shape as a body of cumulative knowledge and wisdom. In the formative years of our own country it was a group of statesmen steeped in the humanities who fused their own experience with that of the past to create the enduring Constitution of the Republic."

Instead of being ashamed of having faith in God, the world will honor a man for his piety rather than for his prowess in a not very distant future.

—*Max Heindel*

Readers' QUESTIONS

Heaviside Layer Not Reflecting Ether

Question:

Is the Heaviside Layer which is used to reflect short radio waves the same as the Reflecting Ether? Which ether do radio waves travel through?

Answer:

No, the Heaviside Layer is not the Reflecting Ether. We believe it is definitely material.

Science now speaks of the *Electromagnetic Spectrum* which includes *all Radiant Energy*, of every sort. Radio waves and sunlight both belong to this electromagnetic spectrum, which would seem to indicate that the Light Ether of occult science is involved to some degree. The photon is the unit of energy of the entire electromagnetic spectrum, and it travels with the speed of light, no matter what the wave frequency may be. Photons are both absorbed by and emitted from atoms.

The true ethers of occult science begin where matter breaks down into its essential parts. That is, when the atom is split up into nucleus and electrons and other particles, such as mesons, neutrinos, etc., then, in the nucleus especially, it is found that energy and matter are interchangeable and sometimes indistinguishable.

Occult science differentiates between the ethers and the forces that play through them, but, as in physical science, the force and the ether are, under certain conditions, virtually indistinguishable.

It is therefore perhaps best to say that while the Light Ether of occult science,

strictly speaking, involves the section of the electro-magnetic spectrum where light operates, the two lower ethers—Light and Chemical—*have an affinity* for the lower reaches of the electro-magnetic spectrum, where the radio waves operate.

There is some evidence that radio waves can affect the human organism. A case was reported in the newspapers of a ray emanating from the antenna of a radio-television set in a downstairs apartment striking upward and penetrating the brain of a person in the apartment above, causing instantaneous death. There is the further fact that certain physical noises associated with electric equipment are similar to sounds heard etherically which emanate from the vital body of the human organism.

We cannot yet declare, however, on such evidence, that the radio waves do certainly move through the Life Ether, even though some occultists are of this opinion. The point requires further research, as shown, for example, by the fact that the etheric sound is also likened to the drone of a bumble bee—the bee is not an ether. Moreover, people have been stung to death by bees, but this does not prove that bees have a life relationship to the human organism.

It is obvious that the Life Ether proper, as an expression of the principles of growth and evolution in Nature, USES the energies of the entire electro-magnetic spectrum, and comes into independent play only at that point where force and matter are interchangeable, namely, *within* the atom, and especially *within* the nucleus of the atom. This is really the borderline or threshold of the etheric region, and it may be that the various parts of the atom, plus the photon, constitute the units of the three

ethers of occult science, in a free state, and that in this free state they have been observed by clairvoyants and named "ethers."

Of both mesons and neutrinos it has been said that they are in no sense matter though they course through it.

The Reflecting Ether, however, is over and above the entire electromagnetic spectrum, and the atom, and its particles; it interpenetrates the other three ethers and all substance, and contains all forces, but science has no term which conveys its qualities and powers. For this reason it is termed a Hyperether.

Physical Health and Spiritual Growth

Question:

I have always spent a considerable amount of time in prayer, and I find that as the desire and vital bodies become finer and stronger, the dense body becomes weaker. I do not have the same physical energy that I once had. Is this a normal condition for an aspirant to the higher life? I do not have enough energy to study or work eight hours a day and then spend three or four hours in social activities in the evenings. If I were called upon to give service in some way in the evenings, to help my fellow men in some way, I wonder how long I could go on!

Answer:

Max Heindel has answered this question as follows:

"The rupture of physically robust health is necessary before it is possible to attain poise in the spiritual world, and the stronger and more vigorous the instrument, the more drastic must be the method of breaking it down. Then come years when there is a fluctuating condition of health, until finally we are

able to adjust ourselves so as to maintain health in the Physical World while we retain the ability to function also in the higher planes.

"When we understand the higher philosophies, when we live the life that is taught them, our body becomes extremely sensitive and must be given more care than hitherto. Those who are interested along the lines of spiritual development are particularly high-strung, and therefore as we progress it becomes necessary to take more and more care of this instrument. But we also learn the laws of Nature and how to conform to them. If we apply our knowledge it is possible for us to have a sensitive instrument and keep it in comparative health."

To this we might add that as we grow spiritually we are prone to be more careful in regard to the way we use our "spare" time. A certain amount of social activity may be wise to keep a balance in one's life, but at the same time we should strive to spend as much of our time as possible in a constructive, helpful way.

We cannot change the fact that the more spiritual one becomes the less robust in a physical sense he becomes. However, spirituality adds mental and spiritual stamina, so that one does not give in too easily to the demands of the physical body. It is largely a matter of using good judgment and balance in one's life. So long as we are living in the Physical World, we should keep our physical body in as good a condition as possible so that it can be used to advantage in the daily experiences of life. This also of course involves the proper care of the higher bodies, and each one influences and is influenced by the others.

It is well to remember, too, that when a special task appears before one, in the service of humanity, much help is given by the Higher Ones to accomplish the task.



You, Too, Can Relax

V. B.

IN THIS modern age tensions develop easily and, if allowed to progress, may result in conditions such as headaches, eyestrain, loss of appetite, insomnia, ulcers, etc., just to mention a few. However, a few minutes of proper relaxation, physical and mental, will do much to alleviate the already existing tension and prevent more from developing.

Let us for a moment discuss tension. What is tension and what is its cause? Tension is unreleased energy. It is the energy that we repress or bottle up within us. It may be caused by faulty physical habits such as overwork and hurrying to get things done, or by emotional mal-adjustments resulting from fears, worries, anxieties, or feelings of inferiority. We may say that tension is the result of our response to stimuli. In other words, it results from our response to environment, to the people with whom we come in contact, to colors, music, noises, voices, and many other things.

In order to know how to combat this tension, we first must decide whether it is one of physical, mental, or emotional origin. Physical tension is recognized by the inability of some muscle groups to relax, usually as the result of overexpenditure of energy such as may result from prolonged digging in the garden or faulty posture. Mental tension is the result of mental overwork and

working under pressure. However, some people suffer from mental tiredness because they have no interest in life. These people are bored and mentally exhausted, not because of too much mental activity but because their dissatisfaction in life has made it impossible for them to release their energies properly. As soon as they find something that interests them, something that will act as an avenue of expression, they will be more cheerful and interesting and more vital. These people may feel that they are too tired to tackle anything new. However, they will soon discover that it was lack of activity which made them tired, rather than activity itself, and through new interests they will find release for their tension.

There is yet another type of tension, the roots of which go much deeper than those of the physical or mental types—at times so deep into the subconscious that psychiatric treatment is necessary to bring about complete relief. This tension is the emotional type and is due to internal conflict, such as repression of natural feelings.

Tension can result from a combination of types. Muscle tensions are very often a part of the behavior patterns of emotional expression. These tensions may become habitual and persist even when outward signs of emotional feeling no longer exist. An overtaxed nervous system is similar to overloaded tele-

phone circuits. The operational functions become congested, the signals get mixed up, and we have short circuits. As a result tension is manifested in the body in any number of conditions.

Relaxation is the opposite of tension. It is "letting go." It is learning to overcome and forget one's emotional habits thereby breaking up muscular habit patterns. We all know the importance of relaxation. How many times we've heard it said: "There's nothing wrong with you. Just take it easy and relax." To a person who has been nervous and tense for a long period of time, this is not easy to do. However, with a few helpful suggestions, and persistent effort on your part, you can learn to relax.

To overcome emotional tension, you first must study yourself and your problem objectively. Arrive at some procedure to correct the problem and then act upon your decision. It is not too difficult to study a situation and arrive at its solution, but it does take effort for the action that will correct the situation. If, however, you cannot solve your problem alone, take it to a member of your family, your physician, your minister, or to a counselor, and discuss it with him. Talk it out. Get it off your chest. Many times this "talking it out" is half, and even more than half, the cure. Together with your adviser, arrive at a plan of action and then follow through. Holding on to problems, worries, fears, and indecisions creates tensions and allows them to persist.

If the tension is one of the mental type with symptoms such as headaches, eyestrain, lack of concentration, irritableness, etc., due to mental overwork, the rest remedy would be rest for the brain. Some people can be refreshed by a little nap or by just a few minutes away from their work. Others, however, may find it necessary to get away from the pressure of his or her work for a few days, and so a vacation with change of environment, people, and ac-

tivities would be advisable.

Physical tension is relieved by rest, hot baths, massage, or exercise. Progressive relaxation as taught by Dr. Edmund Jacobson of the University of Chicago has been of great help to many people. Briefly, it consists of alternately contracting and relaxing certain groups of muscles, then progressing on to another set of muscles, and so on. A few hints to help you to relax are as follows:

Stretch out on a comfortable surface, legs slightly apart, arms at sides of body, head pillowed, and eyes closed. Now just let go. Relax every muscle and let every muscle feel heavy. Relax the mind, too. Calmly recall an inspiring thought, such as "God is Love." Relax the forehead. With the eyes closed, focus the eyes on a point between the eyebrows. This exercise will relieve the tension in the eyes and is a great help in preventing headaches due to eyestrain. Next, relax the jaw and free the muscles around the mouth. Take a deep breath. Let the air sink down into the base of the lungs easily and naturally, establishing your own rhythm. After a few breathing exercises, lie quietly for a while. Sleep if possible, for sleep is nature's way of relaxing and rejuvenating the body and mind.

A pillow placed under each knee and each arm, and a small pillow under the head, will further relaxation. Another aid is music, which may be made use of either by listening to good music or by finding an avenue of expression through playing an instrument. The power of rhythmic vibration is well known and has been used in the halls of worship as well as in the home for thousands of years.

If you are the type of person who must be doing something all the time, it will be wise for you to find an outlet for your unused energies by way of a hobby. A hobby is an activity that you enjoy doing. Because it is not your regular work, it is a great means of

dispelling tension. It affords an opportunity to force both mind and physical activity into different channels. The businessman who, after a strenuous day of mental activity in his office, comes home, changes into working clothes, and spends an hour or two working on his home or in the garden, has learned the true art of relaxation. Some of the popular hobbies are stamp collecting, painting, woodcraft and the many other crafts, as well as hiking and nature study.

Actually, much tension can be prevented by budgeting your time and energy. Know how much you can do in a given time, and the rate at which you can comfortably work. Do not tackle more than is possible for you to do. Allow for interruptions. Release your tension not because you are exhausted but as a safety measure. To be relaxed, we must have harmony: harmony in work, play, love, and worship.

—*Rays*, July, 1954

VEGETARIAN RECIPES

Dressing (for 12)

Soak 24 slices of stale whole wheat bread for about one minute in hot water. Let drain while frying one onion chopped fine in a large spoonful of fat or $\frac{1}{2}$ cup of oil until golden brown. Add bread and let heat for about 15 minutes, stirring from time to time. Season with one tsp. salt, $\frac{1}{2}$ tsp. thyme, pinch of sage, 1 tbsp. chopped parsley, $\frac{1}{2}$ cup chopped nuts, 2 stalks celery cut fine. Mix well and bake in greased pan about 45 minutes. A few chopped mushrooms may be added if desired.

Nut Loaf

One cup English walnuts, ground; 2 cups whole wheat bread crumbs, 1 onion, 1 stalk celery, 1 small clove garlic, sprig of parsely.

Grind through a food grinder twice. Fry in a little oil, turning and frying

until nice and brown. Take from the fire and mix with two eggs and 1 cup of tomato sauce. Season with $\frac{1}{4}$ tsp. salt. Bake $\frac{3}{4}$ hour and serve with brown gravy made as follows:

Grind one slice of brown bread toast and fry with 1 tsp. butter or olive oil, a few minutes. Slowly add enough vegetable water (saved from boiled vegetables) to make the mixture the thickness of gravy. Season to taste.

Lima Bean Loaf

Put through a grinder 2 cups cooked lima beans, 1 tsp. salt, 1 cup eggplant, $\frac{1}{3}$ green pepper, 6 green onions and tops; mix in three beaten eggs, $\frac{1}{2}$ cup whole wheat pastry flour, 1 tbsp. paprika, dash of cayenne. Mold into loaf and place on well-oiled baking pan. Brush with beaten egg and cook at 350 degrees F. Serve with desired sauce.

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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

California—After I wrote you last time, we went camping and I was feeling pretty run down. I took my pills, all prepared for a battle against my allergy. Saturday I didn't need to take them and by Sunday I was feeling very good. Ever since, all the symptoms have disappeared. You mention that I am under the care of the Invisible Helpers. If this is the result, it was marvelous work (like Christ's). This is the time of year when I usually can't get away from sneezing, running nose, stuffed up air passages, etc., but now — just the opposite, I am completely free of them.

New York — Your letter was received with deep appreciation for your real help. I followed your advice after your first letter to me, and within a week or two I was back to my usual enjoyment and tolerance of the colder weather. I can say it would be all right to take my name off your blessed Healing List. With humble thanks to God and His Helpers.

California—Two months ago, when my son injured his hand, it was badly mangled, bone and muscle torn and ripped. This could be seen through the hole in the hand. He, himself, saw how bad it was and told the doctor to amputate part of the hand. The doctor, hoping to save all the hand, didn't amputate, and has been checking the hand every week. He had planned to operate and transplant bone and muscle in the latter part of December. But, to our joy, ten days ago the doctor told my son it would not be necessary to operate. He has regained 60 percent use of his hand, and the operation would possibly have given him about 75 percent, which the Doctor is sure will be accomplished by Nature. That's how well his hand is healing. He lost only 5 days from work, the days he was actually in the hospital. It seems a miracle! I am sure the doctor did a very good job and I am grateful, but I know

(Continued on page 191)



Healing by Laying on of Hands

(Continued)

THE WATER has a two-fold effect. In the first place, the effluvia leaving the patient's body has an affinity for water. In the second place, the moisture which stays upon your hands enables you to get the miasma from the patient in a larger measure than you otherwise would. This is on the same principle that if you take the electrodes of an electrical battery and put them into water, you will find the effect of the electricity is many times intensified if you try to touch the water.

So also with yourself: you are the electric battery in the case, and your hands, being moistened, will draw to yourself the miasma in a much greater measure than otherwise. If conditions are such that you cannot get water you may try to throw off the magnetism, but it is necessary to be very careful, because when the magnetism is thrown away from you it is attracted to the Earth, being subject to gravity.

To the spiritual vision it is a dark or rather a black jelly-like fluid. It lies shimmering and shivering on the floor. If now the patient gets up relieved from the couch where treatment has been given, and goes over the place where this magnetism has been thrown away, then the miasma will re-enter the body and he or she will be in a worse condition than before you started the treatment. Therefore it is the best policy always to throw such miasma into a fire.

It is evident that the laying on of hands is something that should not be done indiscriminately by any one who has not been trained, either in a properly equipped material school, or in the invisible world by the Elder Brothers.

(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

March	4—11—17—24
April	1—7—14—21—28

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

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FROM OUR READERS

I am sorry I neglected to send the enclosed M.O. and request for renewal of your wonderful magazine. I have read it for many years, and my husband and I always find much in it that is truly worthwhile. Some of it is beyond me because of the advanced astrology, but I love things that stretch my mind. Our boys of eight and eleven are still vegetarians—not an easy thing in this carnivorous world! Our oldest boy always shuns animal flesh; our youngest avoids it but his is a different nature. He has less of the mystic in his being than his brother. How lucky we are to have such lovely little boys in our care! They have learned real reverence for living things, a fact that delights me. The articles on food in your magazine are always of tremendous interest to me. My husband was raised in an English family of roast beef and Yorkshire pudding tradition. Now at 53 he eats less and less meat, and he out works and out thinks all his contemporaries. A delicious treat you could suggest for your readers with children who enjoy sweets is our favorite dry fruit mixture. I put through a food chopper varied amounts of dry black figs, prunes, raisins, currants, almonds, and sesame and sunflower seeds which have been previously reduced to a powder in our food blender. Form into small rolls an inch in diameter, roll in unsweetened coconut and slice to serve. In my refrigerator this keeps for months. How grateful I am for the way my life has been enriched by the Fellowship!

California—The Article *The Occult and Scientific Correlations of Religion, Art, and Science* is one of the finest I have ever read in that area. Would you please send me copies of the *Rays* containing the previous chapters and Preface, plus a one year's subscription to the *Rays*. Enclosed is \$5.00 which should cover the two years requested.

FROM OUR PATIENTS

(Continued from page 188)

the Invisible Helpers and the prayers are responsible for his healing. How true the words of our Lord when he told the sick man in the Bible, "Thy Faith hath made thee whole!" Thank you, dear friends. May God bless you for the faithful work you do in the Healing Department and may God bless our Fellowship and all its workers.

Brazil—Although I realize I am writing you a little late, I would like to let you know, however, that I am very grateful to you for the help and assistance that I got as a result of your prayers when my little baby girl was born, May 9, 1964. The delivery was not easy, but the results were wonderful, and both Susan Elizabeth and myself were quite well afterward. I know deep in my heart that your help and prayers were of great assistance to us. I have had a very easy time since the baby was born, and I am very thankful to you for your great help and care.

DEALERS

(Continued from page 192)

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