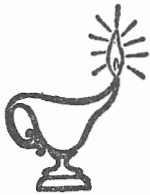


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



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OCEANSIDE, CALIFORNIA, U.S.A.

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Biography of Max Heindel

Part IV

While Max Heindel was in Chicago the entire edition of the *Cosmo-Conception*, with the exception of a few hundred copies which were taken to Seattle, was stored with the conductor of a publishing house. Being in debt, this person used the stored copies of the *Cosmo-Conception* to pay an indebtedness to other publishers. When the request was later made from Seattle for more books, it was found that the first edition of two thousand copies was exhausted. This necessitated the ordering of the second edition. A sixty page index was then added.

While it might seem that the loss of two-thirds of the copies of the *Cosmo-Conception* was a calamity to one of limited means, it was really far from it. It proved to be a godsend, for the publisher, having been associated with New Thought, Theosophy, and various other advanced thought movements for a number of years, and having furnished them with books procured from large publishing houses, induced them to accept the *Cosmo-Conception*, which up to that time had been comparatively unknown. Thereby was created a demand which was one means of spreading the Rosicrucian Teachings to many parts of the world. It was a cloud which truly had a silver lining.

After having established Fellowship Centers in Columbus, Seattle, North Yakima, and Portland, Mr. Heindel returned to Los Angeles in November, 1909, to start work in that city.

Between November 29, 1909, and March 17, 1910, he conducted classes and gave lectures in Los Angeles. Giving three public lectures a week, he filled a hall holding one thousand full to the door each night. By March his health would not permit him to go on. He was taken very ill with heart trouble, and while in the hospital at the point of death, he had a most remarkable experience, which he described as follows:

“On the night of the 9th of April, 1910, when the New Moon was in Aries, my Teacher appeared in my room and told me that a new decade had commenced that night, and that in the coming ten years it would be my privilege to give to the world a science of healing such as later described. The Fellowship would furnish helpers in the great work.

“This was the first intimation I had had that such work was contemplated. The night before, my work with the newly-formed Los Angeles Fellowship Center had terminated. I had traveled and lectured six out of seven nights and several afternoons a week besides since my Chicago publishing experience. I was sick and withdrawing from public work to recuperate. I knew it was very dangerous to leave the body consciously when ill, for the etheric body is then unusually attenuated, and the silver cord breaks easily. Death under such conditions would cause the same sufferings as suicide, so the Invisible Helper is always cautioned to stay in his body when it is suffering. But at my Teacher’s request I was ready for the soul flight to the Temple, and a guard was left to watch the sick body.”

(Continued)

THE Mystic ... LIGHT

Seek Ye the Light!

EDNA BACHMAN

(A Talk Given in Our Chapel)

A RECENT visitor at Mt. Ecclesia attended a Chapel service for the first time. She was greatly impressed by the motto on the wall: *God is Light*, and the meditation period that followed. She remarked that the light literally permeated the Chapel and that this feeling of *being* in the light remained with her for a long time.

And is it not true? This is a Chapel of light. It has been hallowed over the years by prayer, love, thoughts of healing, peace, adoration, and the longings and strivings of those who have worshipped in it. Truly, the place where we worship is *holy* ground, and to it we come as "*seekers of light*."

Max Heindel mentions in his writings that the inspired apostle John gave an illuminating description of *light* when he wrote: "God is Light." And Mr. Heindel goes on to say: "Anyone who takes this passage for meditation will find a rich reward waiting, for no matter how many times we take up this subject, our own development during the passing years assures us of a fuller and better understanding. Each time we sink ourselves in these three words we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven."

When we begin to study this subject,

the question naturally arises: "Whence cometh the Light?" In the first chapter of the Book of Genesis we are told that: "The Spirit of God moved upon the face of the waters. And God said, 'Let there be light,' and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called night . . . So God created man in his own image, in the image of God created he him; male and female created he them."

We are taught in the Western Wisdom Teachings that light came into existence in our septenary scheme of evolution in the Second or Sun Period, when the nebula containing our Sun and planets had reached a state of glowing heat. This Period is described in the third verse of Chapter 1 Genesis: "Let there be light."

But man was not yet a fully individualized, indwelling Spirit or Ego, and to find when he, as an Ego, first contacted the light, we turn to Max Heindel's statement: "The first time our consciousness was directed toward the Light was shortly after we had become endowed with mind and had entered definitely upon our evolution as human beings in Atlantis, the land of the mist, deep down in the basins of the earth, where the warm mist emitted from the

cooling earth hung like a dense fog over the land. Then the starry heights of the universe were never seen, nor could the silvery light of the moon penetrate the dense, foggy atmosphere which hung over that ancient land. Even the fiery splendor of the Sun was almost wholly extinguished, for when we look in the Memory of Nature pertaining to that time, it appears very much as an arc lamp on a high pole looks to us when it is foggy. It was exceedingly dim, and had an aura of various colors, very similar to those we observe around an arc light.

"But this light had a fascination. The ancient Atlanteans were taught by the divine Hierarchs who walked among them, to aspire to the light, and as the spiritual sight was then already on the wane, they aspired all the more ardently to the new light, for they feared the darkness of which they had become conscious through the gift of mind.

"Then came the inevitable flood when the mist cooled and condensed." The increased quantity of water inundated the continent, destroying a large part of the population, but many of the chosen people were saved—those who had worked *within* themselves to build the necessary organs required to breathe in the new atmosphere. During these Old Testament times all mankind were under the guidance of the Race Spirits, whose leader was Jehovah. It was a regime of *law*, given in the Ten Commandments, and obedience to these laws was sought through fear of punishment for trespasses and rewards for well-doing.

During all this period man had been looking for a light extraneous to himself, but at last came the time when he must look for the light *within*. To render permanent this condition of being in the Light was God's next step in the evolution of mankind.

We find throughout the Old Testament that man was admonished to fear God. Under Jehovah's regime crystallization was inevitable, but the coming

of the Christ ushered in a New Dispensation wherein man would learn to awaken the Christ within himself.

However, we must remember that when leaving Atlantis the Great Initiate teachers carried with them the esoteric teachings of the ancient Mystery Schools. These were perpetuated in other lands by the leaders and priests: in Egypt, China, India, and Tibet. The ancient wisdom has never been completely obliterated from the world. While it has not always been alive in the consciousness of the races as a whole, it has always existed among the few and has been available in secure retreats where the qualified could find "the Light" needful in his path. Therefore the Tabernacle in the Wilderness was given to the ancient Atlanteans by the priests and the "light of God descended upon the altar of Sacrifice." This was of great significance, for it indicated that the Ego had descended into its own Tabernacle, the body.

At this point perhaps it would be well to recall that the century before the birth of Jesus saw the civilized world plunged into an orgy of immorality, treachery, and wickedness. Rome, the greatest power of this time, was the center of debauchery and evil intrigue. Rome had conquered Palestine in 63 B. C. In the next decade came the rapid rise to power of Julius Caesar, and the evil and corruption of the court and government were veiled under the most magnificent display of wealth and luxury the world had ever seen. At this time Herod was appointed governor of Galilee and Jerusalem. He was succeeded by his son, who continued his persecution of the people and exterminated all things that were virtuous and holy. Human evolution had come almost to a standstill. The spiritual life of the world was at a low ebb. It was this reign of wickedness that preceded the coming of Christ.

Therefore the coming of the Christ marks the most momentous and important event in the entire evolution of the

human race. Its true meaning and purpose form the very crux of the Christian Mysteries, because this incarnation of a Ray of the Cosmic Christ in the Earth made it possible for man to go forward on the spiritual Path. The desire body of the Earth was cleansed, and the Christ Principle within every human being was impinged upon and thus urged to unfold.

The Cosmic Christ is represented in the Gospel of John as the Word, without which was not anything made that was made. This is the Second Principle of the triune God of our solar system, and since man was made in the spiritual image of his Creator, he too, is triune, and has latent the Christ Power within him. We are all Christs-in-the-making, and we can fulfill our high destiny only through Christ's new teachings: the Gospel of Love.

As seekers of Light in the Western Wisdom School we know that Love and Service, as exemplified by Christ Jesus, must be our motto. By loving and serving others, we attract to us the two higher ethers which form the soul body, the radiant garment of light which every truly spiritual person wears. We have learned something of what the power of spiritual light and love can mean in our lives. Some have cherished glimpses of it, momentary flashes of something within that leaves a glow in their consciousness. Once we are blessed with such an awareness we know that we have touched the outer fringes of something that is not physical, emotional, or even mental, but something deep, real, and truly spiritual. We become aware of a dawning sense of companionship, perhaps the reason why some people are never lonely, never require outside pleasures to make them happy.

What should we do to permit the light to manifest through us in all its glory? Love and serve, yes — after having thrown out of our minds all thoughts of fear, selfishness, hate, and greed. If we use our will power to do this over and over again, an alchemical change

gradually takes place. Certain atoms of our bodies are transmuted so that we are able to respond to higher vibrations of unselfishness, patience, tolerance, and love. We die to the old life because we are "walking in the Light."

Why is this Christ Light and Power so practical? Because we may, on both the visible and the invisible planes, learn to use it to feed the hungry, make the blind to see, cast out devils, control the elements, just as Christ Jesus did during His ministry on our Earth. We are told that this mightiest of the Archangels could permeate all crystallized atoms with the power of His own emanations, from His home world of the Life Spirit. These emanations were so powerful that even those who touched His garments were healed.

As students of the Western Wisdom Teachings and seekers of Light, we should focus our attention upon manifesting the Light, spiritualizing the raiment we now wear, which will determine what we shall wear in our next sojourn on Earth. Why not be wise? Why not strive to purify and build our bodies so that they can enable us to serve better "from day to day?" In the past we no doubt erred ignorantly because we did not understand the inexorable law of sowing and reaping, did not realize the far-reaching consequence of our ways, but we do understand now. We know *how* to live aright; our task is to master the lower self and be guided by the Inner Light of the Christ Presence within.

We are taught that the nucleus of the new race will be drawn from people of every land—those who have acquired the golden soul body and thus have learned to manifest the Christ Light within. This Light is the unifying Principle that lifts us above the differences of creed, race, caste, or color.

The Rosicrucian Fellowship is the Preparatory School for the Western Mystery School of the Rosicrucians. Its teachings are specifically to prepare

(Continued on page 211)

TRIBUTES TO MAX HEINDEL

How did the great humanitarian and teacher, Max Heindel, communicate with mankind while he lived among us in the physical world? The list of his books by which he communicated his high purpose is an impressive one, their contribution to man's advancement equally great. Remaining students, failing in action as *apostles*, would be meager response for the benefits in understanding, true security and peace so generally sought by all, were we content to stop at this point. How do recipients of Max Heindel's comforting message pay him suitable tribute?

Steps forward along the path of Truth have been achieved, true; and we have massed our coals of prayer-power for use of the Elder Brothers in their tremendous task of transmuting to good all of the distressing errors in the world caused by willfulness and lack of understanding. Painfully, too, we have begun to learn how to take dominion over circumstance by taking dominion over our thoughts and emotions, giving love in reaction to all action of others. These highly important and fundamental lessons are being learned because Max Heindel lived and loved so compassionately. We honor the soul we call Max Heindel for the love, the self-denial and courage required to produce a life-offering so rich in inspiration and faith-building strength for all aspiring souls. As appreciative tribute, this admittedly is an admirable start—but still only a beginning. What next step is indicated for those who would do more?

Development and true use of every man's gift as applied to communication becomes at once an obligation and a privilege as our love for God and His creatures increases. Developing skill in expression of each individual's gift for inspiring onward effort on the part of our brothers becomes the divine employment of every earnest student—his true work, regardless of the title attributed to the work of his mind and

hands. To deny cultivation of this work is to become a "dead sea" without inlet and outlet. With a sea of knowledge, the life-adventure of amalgamating and refining it into wisdom starts with sharing—communicating it to others in some acceptable way. This is the activity of loving, grateful hearts, minds, and hands. It shall continue so long as these loving hearts, minds, and hands find a need for sharing goodwill brother-to-brother.

Speaking "concerning spiritual gifts," in I Corinthians 12, Christ Jesus indicated "wide diversities of ministrations and the same Lord . . . the same God, who worketh all things in all." In I Corinthians 13, we find that the greatest of these gifts is love. It is in I Corinthians 14, however, that Jesus points to the answer for us with right use of our gifts: "Follow after love; yet desire earnestly spiritual gifts but rather that ye may prophesy . . . he that prophesieth speaketh unto men edification and exhortation and consolation."

Feeling like newborn babes, we discount our gifts. Certainly, we say, we have nothing with which to edify, to exhort or console mankind. But "Wait on the Lord" in meditation for the sweeping refutation that surely follows. What unspeakable joy a newborn infant inspires when he clutches firmly his parent's finger for the first time, and soon learns to flash happy smiles in trusting recognition! What loving parent can deny that this is most eloquent consolation, edification—even exhortation!

With praise to our Father, therefore, we humbly accept the divine responsibility in the field of *Communication*. There is a gift within each God-man and, by emulating the patience and love of the great teacher-friend, Max Heindel, we find that the Master-Teacher's words apply directly to us.

Indeed, Max Heindel developed his
(Continued on page 205)

The Grail and the Crusader King of Jerusalem

ANNE PHILLIPS

WHO IS THE FISHER KING?

HOW do these Grail stories fit in with the Jerusalem Saga of the Crusaders? First of all we learn that the Fisher King, Amfortas, descendant of Joseph of Arimathea, who had finally inherited the throne of the Grail, had become guilty of sin, so much so that the whole world was helpless before the attacks of the Evil One.

Who is the Fisher King? The title would evidently go back to the incident in the Gospels where the Christ spoke to Peter and Andrew saying, "Come with me, and I will make you fishers of men." But the term Fisher King, or Fisherman, would apply either to Pope or King, as well as to the hypothetical head of the non-Catholic, Gnostic Christian groups. Both Peter and Andrew were crucified. St. Andrew's Cross is the X, symbolic of the kind of cross upon which he was crucified and met death; symbolic also of the cross drawn in blood upon the foreheads of the Israelites in Egypt, so that the Angel of Death would pass them by when he came to take the first-born of Egypt; and it is part of Constantine's XP (Chi Rho). Again, Ezekiel tells of the sign drawn on the foreheads of those who were to be saved.

The Cross—in any form—is a symbol not of death but of immortality, the putting on of Christ, Transfiguration and Resurrection. It is signified in the heavens by the constellation Cygnus, the Swan, which has the appearance of a Latin cross when it sets on the western horizon. The same constellation reminds us of the Pelican, a famous symbol of the Christ, shown in the Morte

d'Arthur as sitting in a dead tree tearing her breast with her beak to feed her nestlings from her own heart's blood. It was Sir Bors, who alone of the three who found the Grail returned to take up his work in the world, who saw the Pelican, and it became the symbol of his house. The Rosicrucians are not a monastic Order. Their work is in the world, and their motto is, today as it has always been, that the path of loving service is the shortest, the safest, and the most joyful road to God.

Who is the Fisher King? It is he who has put on the Christ and who is capable of sacrifice to the death for all souls who nest in the dead tree of the world. The Mount of the Grail is on a summit between heaven and earth. For Jesus of Nazareth it was on Golgotha. Its physical geography is indeterminate, for it is everywhere.

The Fisher Kings of the Grail dynasty were at first able to bring down the healing Christ Power for humanity, but now they are too sinful to act in this capacity. A new Fisher King, and a completely new Order, must therefore supplant him. PARSIFAL must come forth and abolish the hold of Satan upon men. Parsifal, the Pure One, the true Innocent, not one such as certain Popes falsely so-called; not one such as Innocent III, the bloody father who slays his children; but a true INNOCENT, a PURE FOOL, one who is like a little child and fit therefore to inherit heaven. Parsifal is the truly innocent one, who is to be the head of the new—old spiritual Church. He comes in the end of the age.

Scholars do not agree concerning Von Eschenbach, whether his Parsifal is or-

thodox or heterodox. Von Eschenbach's Grail is not the Communion Cup at all. It is a stone, commonly said to be an emerald. The Maidens who attend upon the Grail are clad in green. The whole picture here is non-orthodox. In the orthodox Church men and boys only take part in the rituals. Eschenbach's Stone is a table upon which the "food from heaven" miraculously appears, and all are served.

THE END OF THE GRAIL MYSTERIES

Kyot or Guyot, who Von Eschenbach says is the author of the original Grail story, lived at the luxurious and civilized court of Raymond of Toulouse in the south of France, where Manichaeism was stronger than the Catholic Church, and where religious tolerance was the order of the state; although Count Raymond was nominally a Catholic.

It was not until after the Albigensian Crusade — roughly 1200-1250 — when this Southern civilization was destroyed by the armies of the King of France and the Pope of Rome, spear-headed by the Northern Templars (amazing development), that the Grail stories were given strong Catholic coloration by orthodox troubadours. We note that the canon of the Grail literature began to close about the end of the thirteenth century — soon after the death of the last of the Jerusalem dynasty of Crusader Kings, Guy of Lusignan (1268-84), who was living then on the Island of Cyprus; and was completely closed with the downfall of the Templars a century later, 1312 to 1313 A. D. Anything that suggested Manichaeism had to be deleted from the Grail literature in the course of the thirteenth century; and anything that seemed to glorify the Order of the Temple had to be deleted after the destruction of the Templars in the fourteenth century. In England the Order of the Garter (dedicated to St. George) offered haven to certain "poor

knights;" and in Germany the Teutonic Knights managed to survive the purge, while in Spain also they were not entirely stamped out. It is significant that whereas the emblem of the Templars proper was a red cross, that of the Teutonic Order was black. The south of France also had its Templars, of course, who fought in its defense.

It was after all this that Walter Map, in the train of Henry II of England (*the High History of the Grail*, incidentally in the original may go back as far as Henry I) introduced the Arthurian Cycles into the Grail legends. Whereas the *High History* shows some non-orthodox elements, Walter Map is orthodox. This same Walter Map had appeared at Toulouse to advise concerning the punishment of the heretics there, during the Inquisition which followed the Albigensian crusade. Walter Map everywhere substitutes Chalice for Stone in the Grail Cycles; but we recognize a means of harmonizing the two approaches in the Tomb-Altar, which is a Stone, on which the Bread and Wine of the Christian Eucharist were served in the catacombs and ancient chapels.

The scarlet of Sir Galahad's costumes refers rather to his royalty than to anything else; but we have shown how the scarlet cloak of the Christ, worn at the Crucifixion, came also to be the sacred color of the Grail dynasty, and how it is again evident in the scarlet cross on the white shield of Sir Galahad. It is still in our times the color of royalty, called "the royal purple;" and historians have often pointed out that "royal purple" is really the Tyrian purple, which is red or scarlet.

In the Grail dynasty, the reference is to the "Red Cross" of the Knights of the Holy Grail; to the royal red of Solomon, and of Jesus, as Messiah-King and Savior. Again, the Sacred Stone of Solomon was the ruby, since Palestine did not have the diamond, and the ruby was the hardest stone known. Hence also the Red Cross of the Knights Templar.

The earliest Grail poet was Chretien de Troyes—he wrote at Troyes, where the Nine Knights and Hugh de Payen first organized the Order of the Templars. We believe that his poetry may indeed be the literary accompaniment to the organization of this brotherhood.

Robert de Borron shows the Grail as a dish in which the paschal lamb is served. The Fisher King, or Grail King, *drank the Saving Blood through a golden reed* (or pipe). Into the Cup or Chalice, we read again, blood drips from the point of the Sacred Lance. The wine of the Eucharist is doubtless referred to under the likeness of blood, for wine is the blood of the grapes, and the vine is the symbol of the House of David specifically and of Israel generally. The "golden reed," however, may also refer to the Mystery tradition, written or chanted by bards.

The Grail poets who wrote after the downfall of the Templars made their accounts more and more conventional, so that the Eastern and Manichean elements of the German School are largely lost in these later French and English Cycles. Chalices of one sort or another wholly supplant the Stone. But there is good history for this development.

As early as the first and second centuries of our era, Irish pilgrims had travelled to the East and to Egypt, and brought back glass chalices to Ireland. Thus it is said that St. Patrick later found no less than four such chalices in a cave. It is thought that it was St. Urban who prescribed the use of metal chalices instead of glass in 226 A.D., over two hundred years before St. Patrick's time. In Egypt, however, glass chalices continued in use—there was no prejudice there against the use of glass. Egyptian Christians attributed their School to St. Mark, and were called Christians of St. Mark.

The chivalric or military side of the Grail Legends, however, centered in Northern France and in Germany. Cologne was famous for its chain mail

and its swords, and it was there, legend has it, that Arthur's famous sword was made.

The monks of Fecamp, however, boasted that it was they who had in their possession the true Holy Grail, which had been discovered in the Holy Land—and they also had in their possession certain silver knives which they thought had a sacred meaning.

The use of the Chalice may easily go back to the earliest Greek missionaries to Europe, for it is known that the Essenes used such a Chalice in their mystical rites. In Judaic mysticism, the CUP symbolized the prophetic Mission, and when Jesus drank from the Cup which the Father gave him, this means he was determined to fulfill his prophetic mission at whatever cost to himself. It is said, in cabbalistic tradition, that Enoch possessed just such a chalice! In his case a Golden Chalice, and that this Chalice was passed down to Abraham, and from Abraham to the Patriarchs, until it came into the hands of Moses and was used in sacred ceremony by Moses and the Seventy Elders to whom he entrusted the Secret Teaching of Israel. The Cup contains the wine of the Lord's Vineyard—the Essence of Wisdom pressed from the spiritual universe.

Catholic reaction to the Manichean challenge is shown in the fact that it was not until 1215, just a few years after the Albigensian Crusades of 1200-1210 A. D., that the Eucharistic Decree was issued by Rome. This was the decree which made obligatory upon Catholics the belief in the actual transubstantiation of the Mass—the miraculous transformation of the holy wafer and wine of communion into the actual blood and body of Christ Jesus. This was done to counter the Manichean teaching, in which the Elect, or Initiated Ones, became in themselves the incarnated Word of Christ, by metaphysical means, not miracles. That is, through Initiation, the Elect becomes a Christed One, and therefore is, as it were, the

LIVING CRUCIFIX:—"not a Christian, but a Christ," in the old Gnostic tradition.

Moreover, the Apostolic succession of the Church of Rome depended on the Rite of Ordination, apostolic succession supposedly from St. Peter.

The Apostolic Succession of the Holy Grail rested on the transmission of a SECRET VERBAL FORMULA, which is, implicitly at least, the KNOWLEDGE OF THE NAME OF GOD AS INSCRIBED UPON THE SACRED STONE. What is the Stone? It is the LIVING SPIRIT of the Initiate, upon which stone a New Name is written, one which the world does not know.

The twelfth century had been the Golden Age of the Troubadours but by the end of that century the leaders in poetry were laymen, not ecclesiastics, knights not monks. Southern France dominated the whole field, even the German minnesingers bowed to it; and this literature flowed into Germany chiefly through the Netherlands, Flanders and Brabant, the country sacred to the Swan Legends. The Niebelungenlied was also given its final form in Austria in this century, supposedly by Tannhauser, who was a gay and courtly singer, dealing far more with the ancient pagan legends of his people than with the more pious Christian themes. (It is a different Tannhauser who figures as the hero of Wagner's opera of that name, historians say.)

We note repeatedly the persistence of legends which are divided between England and France: Veronica's Face Cloth, the burial of Mary Magdalen at Vezelay, and so on. Some accounts actually identify the coast of France as Avalon, and there a cave is still shown to tourists as the burial place of Arthur. For the whole of ancient Gaul and the British Isles are Druid country, the home and seat of Druidic Christianity, with its early Greek overtones.

Robert de Borron wrote for his patron Chevalier Walter Montbeliard, a Crusader when the Temple was in its

glory. His poem opens with an account of the times of Christ; he tells how all were in Hades and hell, in the power of the evil hierarchy. He tells the story of Joseph of Arimathea. His work dates about 1170 and later. In his story Joseph does not reach Britain, an item supplied by later poets, principally the English troubadours; but A. E. Waite adduces evidence to show that the British legends are, in reality, older than the French, and that contrary to what many believe the French accounts were actually translated from the early English, and then later translated from the French back into English again. The four Hallows of Chretien de Troyes—Grail, Lance, Sword, Dish—are basic; the lance flowing with blood is his special contribution. But it is the Cup which is of primary importance in all of the legends.

The Grails are usually of metal, glass or precious stone. Although St. Urban forbade glass chalices in 226 A.D., it was not until the time of Charlemagne that the Council of Rheims outlawed them. After Charlemagne, the use of precious metals increased.

The twelfth century, so important to the rise of the Grail cycle and to troubadourism, was the time when "the lure of Spain" began to work upon European minds; which resulted, as we have mentioned before, in the "revival of learning;" just as at a later time the Renaissance arose out of the downfall of Constantinople when sages from that city, learned in the Greek classics, fled to Italy for refuge.

Among the books of the library of Toledo in Spain was "The Lost Book of the Grail," if the Grail legends have any historicity at all: a translation of which Kyot brought to the court of Raymond of Toulouse, where it was seen by Wolfram von Eschenbach, who incorporated some of it in his poem, *Parzival*. But other poets also must have had access to the Toledo books, and so there were other sources and other de-

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Goethe the Alchemist

ANN BARKHURST

(Conclusion)

FOR A LONG time young Goethe tried to make a Panacea, called "the Liquor Silicum, a kind of transparent glass which melted on exposure to the air and assumed a clear liquid form," says Dr. Grey. "With this he hoped to acquire a substance known as Virgin Earth, which would give birth to other substances from its own womb. But although in old age he was still struck by the beauty of the experiment, he was disappointed in all his efforts." He also tried to create an *Airy Salt*, which, like the Liquor Silicum would melt away in the air, combining with "the superterrestrial things" to produce another miraculous substance.

The alchemists were trying, beyond doubt, to produce food from the basic chemical elements, which in their natural state cannot be digested by the human system, and must be obtained predigested from plants. But since the alchemists realized that mankind is in some respects a plant, that is, has vegetative powers, they reasoned that it should be possible to find a way to use the poisonous minerals just as plants do.

Dr. Mesmer tried to show that the magnetism from the Sun was the true potency of the universal medicine; and that life could not be produced without it. Galvani was working with magnetism at this time, and Mesmer differentiated between the common "mineral" magnetism and "animal" magnetism such as Galvani described; and also between these and geomagnetism, which, however, he felt had something to do with magnetism in the human being as a life-force. Nor was he entirely wrong. Experiments at Canada's Lethbridge Station have shown that some seed kernels aligned with their long axis and embryo ends pointed to

the North Pole grew better than others not so aligned. Note that although Galvani, Mesmer's contemporary, is credited with the original discovery of "galvanism" and "animal magnetism," Mesmer, as a practicing physician, popularized the idea of its use in medicine and healing. Galvani (1737-1798), Mesmer (1734-1815), and St. Germain were all contemporaries of Goethe (1749-1832), and one may imagine with what interest he watched their very strange activities.

The Red Stone of alchemy always held a high place in Goethe's thought. He tried and succeeded in producing a pure ruby flame in his laboratory—not merely a fire-color, but a true ruby-colored flame. He was also interested in the natural red rock, granite; and it is interesting to know that roses grow well in granite soil. A certain successful gardener said that he would put granite in rose beds if it was not already there, and he had had to stop misguided patrons from having granite moved away from the roots of roses.

Goethe calls red the "highest color" in his color theory, but, actually, it is a purple-red, sometimes called magenta, and in its palest aspects it is peach-color. The alchemists sometimes spoke of the Stone as combined Red and White.

These various colors, one may say in passing, symbolized in alchemy definite metallic elements and chemicals, as observed under specific conditions in the laboratory.

In glass work the colors were known to represent metals. Gold powder put in the glass mixture produced the most beautiful ruby glass. Hence Gold and Red were allies in the alchemical processes. Silver put in the glass mixture produced yellow glass. Iron produced

a beautiful green glass; in fact, it is one of the problems of the glass-maker to get iron out of the glass, because there is so much of it, and it always spoils the other colors, unless green alone is wanted. That is why cheap bottle glass has a greenish tint. There is a "glass-maker's soap" used to "wash" the iron out of the glass mixture, to neutralize it, so that white glass is produced, and other colors may be added.

When the elements, or minerals, were heated in the alchemical vessel, some of the currents evaporated in the form of vapor. This was the spirit of the metal, which rose up like a bird, while a residue of "earth" or "salt" was left on the inner sides of the vessel in the form of crystal flowers. We know how snowflakes crystallize in the air. In a similar way these chemical flowers crystallized in the alchemist's vessel. Goethe performed these experiments, also. The flowers were said to have been born of the death of the metal. The gases and vapors were called "clouds," as well as birds; white doves, or swans, were favorites, and white pelicans and eagles.

White glass is important in these experiments, because it was not generally known in the Middle Ages how to produce white transparent glass; although historians say this was undoubtedly known in Egypt and the Roman Empire at one time. But the secret was lost until after the Middle Ages had run their course. It was on the verge of our own modern era that white transparent glass was made in the glass houses of Bavaria. Bavarian cut glass dates from this time. Alchemists now were trying to create diamonds in the laboratory, and new methods of diamond-cutting were discovered which brought out the full glory of the gem.

Now concerning the "white glass" or powder, the Liquor Silicum, and the Airy Salt which Goethe tried to create in his laboratory, he speaks of "small white particles," dazzling, which disap-

pear into infinite space. He associates these with cirrus clouds, water vapor in the air, and so forth. It is perhaps in line with our inquiry to suggest that the white particles of the alchemist, quite apart from any meteorological significance they may have had, would seem to relate to the etheric particles which have been described by modern occultists. Goethe speaks of them as joining the "superterrestrial things," and we know that in folklore these glittering particles were associated with the fairy kingdom of nature; and, since the fairies really are "elemental spirits"—spirits of the elements—folklore may be right.

Goethe, incidentally, never welcomed trance conditions, such as were popular in the occult experimentation of his century. The mesmeric trance, for instance, was not one of his developments. His clairvoyance was the product of the fully wide-awake intellect. It was not merely an intellectual clairvoyance, however, such as characterizes the scientific mind. He had developed color or astral vision to some degree, and like other European mystics before him may have compared the various soul-colors to gem stones. Similarly, in his plant studies he compares human spiritual unfoldment to the growth and unfoldment of the archetypal plant; and he compares initiation to the release of the butterfly from its chrysalis, just as the ancient Greeks did. Again, he compares spiritual unfoldment to the water lily, which is sometimes referable to the Philosopher's Stone in its feminine aspect. The Indian allegory of the water lily is of course well known in all spiritual literature. It refers to the "Virgin Spirit," which finds its way out of the soil and the waters of illusion into the light of Truth, which is its eternal home. In his fairy tales, Goethe speaks of the Lily Maiden.

Now, as the lily must strive upward to the sun, so too the butterfly must struggle to emerge from its chrysalis. We know that if the butterfly is helped

out of the chrysalis it will emerge with dull wings—at least so the naturalists say. But if allowed to struggle alone it comes forth on beautifully colored wings, the wings of the rainbow. So also the human soul must go through the process of “putrefaction,” dying to the old—“purification,” preparing for the new—and “sublimation,” putting on the new—until it emerges in the Universal Aether on butterfly wings of spirit. As Dante says in the *Divine Comedy*: “Man’s destiny is to be a celestial butterfly.”

Thus also Homunculus, from the spiritual viewpoint (not the biological) breaks his glass shell and emerges with the infinite. From the standpoint of occult experiment it signifies that a fairy or nature spirit—an elemental—has been given embodiment in the vial, and when it matures the vial breaks and the fairy creature is free in the outer physical world of humankind. Medieval folklore has many tales of fairies or sprites of one sort or another taking on human form and living among people. Surely this is no insignificant dream? Why should not mankind create substances in the laboratory in which tiny fairy creatures could materialize before our eyes? Surely, a fascinating idea, and one quite in line with the fairy photographs of Sir Arthur Conan Doyle’s book *The Coming of the Fairies*, in which fairies had condensed to the point where they could be photographed.

A great deal of alchemical literature comes under the heading of what we would call science fiction; and truly one sees here a fruitful field for the modern writer in that genre!

One can scarcely doubt that the medieval alchemist was in some instances trying to give embodiment to fairy creatures, rather than to “create” life; though it is equally evident that they were trying to produce human embryos in the laboratory. It has been thought, as we have said previously, that they could not have had any successes be-

cause they worked with the male sperm alone; but the modern discoveries in the field of animal parthenogenesis indicates that even so they might have had an occasional miraculous success. And in some instances it seems that the elements of both sexes were used in the experiments so that the chances of success were greater than in parthenogenesis, which is exceedingly rare.

So it is plain that modern science is at last coming to terms with the ancient alchemy, and if Goethe were living amongst us today he would probably not apologize for his youthful ardor in the pursuit of alchemy and magic.

ARCHEOLOGICAL LEGENDS

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velopments. But the British legends were there all the time, and although the translations of French cycles are the sources of most of the English Grail cycles, there is good reason to believe that a Celtic Christian tradition was, really, native to the Isles.

But behind all developments, or powering them perhaps we should say, lay the early Greek-speaking Christianity which took root in western Europe in the earliest centuries of our era, where it found a sympathetic reception among the Druids, and formed an “heretical” substratum of the Grail Mysteries of a later age.

TRIBUTE TO MAX HEINDEL

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gift for communicating love. He “followed after love,” and his example encourages each sincere student of Christianity so to develop his God-given gift in his own unique way. Truly a rich legacy you have bestowed upon us, Max Heindel! Your students honor you by letting love develop their powers of communication in order that, through its right use, the brotherhood of man and its attendant blessings of goodwill, security, justice, joy, and peace shall be established throughout this good earth. — H. L. P.

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

ART TAYLOR

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

THE PHYSICAL world is composed of three general states of matter, solid, liquid, and gas, in slow, moderate, and more rapid rates of vibration. The solid is that realm in which the force of inertia has come to rest, the liquid in which the force of preservation has come to rest, and the gaseous region that in which the active force has been checked.

These three substances are the secondary counterparts of three states of matter invisible and intangible except to the trained faculties of the seer, three so-called ethers, the chemical from which solid substances are crystallized, the vital from which liquids are congealed, and the animative ether from which the gases have sprung. They possess the same properties of inertia, preservation, and action, as arrested upon a higher plane of vibration. The inter-play of three ethers has formed solid, liquid and gaseous states, which the six-fold blend creates the focusing ether which reflects and conducts the phenomena of each region into the other. These seven states compose the two planes of the physical world, the physical plane and the etheric plane. While each plane possesses expressions of inertia, preservation, and activity, the physical plane macrocosmically expresses inertia, relatively, while the etheric plane expresses preservation, relatively. Moreover, the physical is the region of form, the etheric, that of life.

Ascending now into higher states of matter, another world of seven states will be revealed. It consists, as does the physical, of seven regions of two planes, corresponding to physical and etheric.

The lower one, that of feeling consists of three states of matter, not formative or vital, as the other two, but of animative substances, not alone alive, but active, influencing all states of feeling shown by animal and man. These three regions of active animative matter are obedient to the same forces of inertia, preservation, and action as arrested upon a still higher plane. The lowest region specializes the form of inertia in causes, separative feelings and incentives, and the segregation of animal species. The second specializes the force of preservation, the vital principles, and promotes the impressionable states of animated beings. The third specializes the active force and provides the incentives and wishes of the animated beings.

These three animative substances are the secondary counterpart of three higher states in the same manner as the three others create the solids, liquids, and gases. The three higher states comprise the region of emotions and consist of inert faith, preservative love, and active hope. The interplay of these three creates the counterparts in the lower plane and the interblend of the six are focused in the seventh, the region of sentiment. As the two planes of forces and ethers comprised the physical world of form, so do the two planes of feelings, and emotions comprise the animated world.

The world of thought follows the same construction. The three lower regions comprise the thought forms of form, life, and animation; the three higher regions, the abstract ideas from whence they were conceived and the focusing medium of archetypal force matter.

Therefore, embracing the form side of manifestation there are three worlds, the physical of form and life, the animative of feeling and emotion, and the world of thought consisting of thought-forms and the ideas of abstraction. Each world consists of seven regions, three primary ones which dynamically express the three principles of inertia, preservation, and action, with three secondary regions in counterpart, in which the three forces are worked out and a focusing medium. Connecting the three focusing media, there is created a three-fold state of thought consciousness, the cognition of the physical world, the sentiment of the animative, and the comprehension of the world of thought.

Above the world of thought is the world of solar spirit, the dominant, in which the energies of the manifesting God are centralized, brought to definite nucleus. The highest spiritual force of this region transmutes the Divine forces into the solar glory which may be described as that state of fervor from which the plan of divine architecture is actually consummated.

The counterpart expression of these forces in the world of solar spirit which stabilize and carry out the designs are respectively the actual conception of the forces of transmutation, the fidelity which prevents exhaustion or dissipation of the intense fervor brought to bear, and the dedication of the works consumed. The reflecting medium between these wonderful attributes of the Deity is the Wisdom.

Above the realm of the solar spirit is the highest one of which there is any cognition, the world of divinity. The highest aspect of this region, the one which first proceeds from the Absolute, is zeal, the spiritual power to manifest, from which is selected a definite domain in which to build the system. The third attribute is the devotion essential to the culmination of the work.

The counterpart expressions of these three which lay the foundation for the

conception are respectively the actual communion with the essences of space which contain the cosmic root-substances to serve as the materials to be utilized, the contemplation of the glorious possibilities of the scheme, and the illuminative consciousness resulting therefrom. The reflecting medium of these divine energies is the Will of the Father.

This brevity of designation of the seven compositions of each of the five worlds in which all manifestation is carried on, has been for the purpose of demonstrating that, regardless of the plane of expression, the general attribute and processes are identical. Ascending upward from the physical plane they become more attenuated, then more refined, then glorified, but the lowest is but the outcome of the highest as copied and worked on down, by those degrees of consciousness prevailing upon the various strata of the planes.

In each world of septenary expression, the highest three states possess the dynamic forces, while their counterparts possess the general attributes of inertia upon which the forces play, and the reflecting media are linked by the threads of various states of consciousness, cognition, sentiment, comprehension, wisdom, and will.

In more detailed analysis the elements of each triplicity upon each plane of the worlds possess the attributes of inertia, preservation or organization, and animation respectively as developed toward the reflecting media, for this state precedes and develops into some form of consciousness.

In describing the planes and worlds as lying above each other, the term is used to infer "above in development and relative vibration," for all are interpenetrative, all forces and all inertias are ever present everywhere. They can only be cognized through response to their vibrations, as attained in orderly, patient, and persistent progress.

During involutory crystallization the processes work from the focusing media into the animative states, which

in turn are condensed into the preservative organizations and in dual function the inert state, the ultimate, is crystallized. During evolutionary processes the opposite is true, the inert, crystallized state is transmuted into the preservative and both in turn absorbed by the animative which is dissipated into the reflecting media, to enhance the consciousness of that essence.

The discussion of creation must here be limited to the general scope of occult analysis of the superphysical forces, their characteristics, etc., as applied to and correlated with the physical phenomena set up thereby, in order not to infringe upon the treatise of the nebular hypothesis which follows.

The foregoing discussions in their entirety, the elemental phases, the principle of polarity, the seven and twelve-fold constitutional states of matter, the vibration of the universe, and astronomical facts have all pointed out one unmistakable truth: that focusing media are everywhere conspicuous and that including within itself all of them, is one grand focusing medium, the archetypal force-matter of the world of thought.

Much devout attention has been paid to spiritual attributes of great beings and to the Deity in particular, and the conception is natural, popular, and even general in occult parlance, which last is very regrettable, that these powers were prevalent all the time and brought into play at the dawn of manifestation.

This is impossible, inconsistent, and entirely out of harmony with the many incontrovertible evidences around us.

There existed at the dawn of manifestation, one and only one qualification in duality, the archetypal forces un-differentiated, and this dawn of manifestation did but represent the nadir of the previous spiritualization into the absolute, the pivotal and turning point from one into the other, with no intermittent period of cessation. It brought into play the differentiation into abstraction and thought formation, and

at first did but concern definite form only, symbolically geometrical. Therein was symbolized the confines of the nebula, the materials for its composition and its general design, in abstract conception and thought-formation.

The next process, in the next cycle was the galvanizing into life of this thought formation brought about by the differentiation of vital essences contained within the archetypal region into abstract conception of life and the actual perpetuation of the thought forms through the necessary application of preservation elements.

The third process in the third cycle, involved the energizing of the vital formations into animative function, through the differentiation of essences of vivification within the archetypal region in abstract conception and animated thought-forms.

The fourth process, in the fourth cycle involved the focusing of the interchange between ideas of abstraction and thought-formations, the vigil entertained through the action and re-action, the causes and effects of thought phenomena in this vaguely evanescent though realistic realm as at that early time constituted. This focusing led to a state of consciousness in comprehension.

The next three cycles were productive of the enhancement of the three spiritual aspects of abstraction by the soul essence extracted from the thought formations, as they ceased to be useful in concrete assemblage. These three cycles closed the seven of that period, and the work of enhancing the spiritual attributes has the utmost bearing upon the gradual ascendancy and enlightenment of the spirit into higher states providing the impetus necessary.

This first period, the first dawn of manifestation, was therefore consumed in the formation, the architectural construction, the animation and conscious comprehension of the whole system in abstract and concrete thought only, but was the most fruitful in the bounteous

provision of every minute detail of design and intent, to be later elaborated and worked out into denser phenomena. Contained within these involutory and evolutionary epochs of the seven cycles were hosts of beings in mineral, plant, animal, and human states of consciousness as adapted to the substances generated, materials available, and consequent phenomena produced in that day, as also to the recapitulatory step to be taken, depending upon the state of consciousness reached in previous manifestation. All creation, material and spiritual, all phenomena, material, vital, and animative, all soul-powers developed, in fact, every manifestation in the universe had its first inception, its furtherance, its culmination, alteration or change, in thought, the spiritual and material differentiation of the dual archetypal force-matter of the mental plane.

With the focus of the essences extracted through the interplay of ideas of abstract and concrete thought formations into consciousness of comprehension, the latter is differentiated into the realm of solar spirit and the world of animation with the commencement of the second day of manifestation, penetrating one realm higher in attenuation of spirit and one lower in increasing density of the form.

As the forces are conducted into these realms, here are created secondary expressions of archetypal media in each, which after the processes of completing the works of this day, will become the conscious expressions of wisdom and sentiment, in spirit and matter.

The second period is therefore productive of perfection of animative functions and the glorification of the solar spirit. The archetypal comprehension will here have the benefit of the thought creations and phenomena of the first day in the perfection of animation. As the material of the first day, were thought-forms, those of the second consist of moving inertias, properties of fluctuation, motion, expansion and con-

traction, etc.

The first cycle will recapitulate and condense the thought formations into definite segregation by centrifugal force, while the abstract ideas will be clothed in faith, which brings the necessary force to bear which segregates the animative substances. The spiritual attributes which will vivify his operation from the world of solar spirit will be the power of transmutation and the counterpart of conception.

The second cycle of the second day recapitulates the second cycle of the first day, enhancing the abstract ideas of life and the thought-forms of life and differentiating them through the archetypal forces into the second attribute of both planes in the worlds of solar spirit and animation; the ideas of life will be clothed with love, while the thought-forms of life themselves will be clothed with impressionable states of animation, and molded accordingly, and the two will be vivified by the fervor and the fidelity of the world of solar spirit.

The third cycle of the second day will recapitulate the work of the third cycle of the first day in clothing the ideas of animation and the thought forms of animation with the active, aspirations of hope and the counterpart expressions of incentives, wishes, the higher differentiations of the same through the archetypal forces in the world of solar spirit will vivify them through the actual consummation of the spiritual longings and their dedication.

The fourth cycle of the second day focuses the interchange of emotions and feelings in the world of animation, and the spiritual glories of the world of solar spirit into the two secondary expressions of the archetypal forces: sentiment and wisdom, respectively, in the two worlds of animation and solar spirit.

The last three cycles of the second day are given over to the spiritualization of these processes into soul essence

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The Nature and Effect of Jazz

I DO NOT agree with our pro-jazz correspondent that jazz or any other form of art has, in itself, any world-shaping powers. It's the other way round. All art forms are the result of inner-world conditions. It is not jazz that creates the astral form; the form is created by the mental and emotional conditions of humanity as a whole, which in turn influence those artists (musicians, painters, *et al*) who are sensitive to such conditions. In some kinds of jazz music can be heard the unhappy crying of the human soul as it gropes its way in darkness and confusion. Jazz and similar forms of music are inspired from an astral source and portray the conditions prevailing there. The more the musical form approaches the classic, the higher is the level of its source. The very highest of the symphonic forms are from a mental level. This is one of the reasons "square" music is almost tabu among teen-agers; they don't have the mental development or experience as yet to appreciate the intellectual music of Bach, Wagner, Beethoven, and others.

On the other hand, let us not be fooled into thinking that the times when classic forms were produced were of a high spiritual nature. Far from it. These great symphonies survived for two reasons: their composers wrote their music and the high society of their day preserved them, while unwritten music was lost to posterity. High society preserved the symphonic music because they were caught in a trap of conceit; no one wanted to be a boor and be classed with peasants. The unwritten music of the peasantry was much more noisy, ribald, and sexy than anything allowed today, and being unwritten, was not preserved.

As man evolves his inner conditions change, becoming more precisely patterned. As a result both his creative arts and his religions change. Religion

is essentially an art-form. They have little effect of themselves upon the world but those conditions out of which they arise certainly do have their effect upon the Earth and man. Therefore as man becomes more spiritual and more mental his music and his religion will take on a new form. It will be difficult from the old classic compositions; even the jazz of that day will be quite different. Music and the other arts will not become all of one kind. The varieties of expression will be even greater than now. I believe there will be a new "scale" invented in music that will allow a range of expression impossible with the old system, or systems (in recognition of some Oriental scales that are quite different from the Western).

Our old seven or twelve note system makes a fine symbolism to explain certain concepts of the scheme of evolution. As we evolve in consciousness we may become aware of a far greater range of the process of evolution which the present musical scale would be inadequate to express.

I will agree with our pro-jazz friend that real jazz is about the most complex form of music. Also there is much noise on the "platters" that is passed off as music that is mis-called jazz. Jazz is a specific music form. Not all the racket we hear these days is jazz.

However, no form of music will retard one's spiritual growth, nor get one "shipped off to war." Spiritual growth depends upon how much Love is given expression in life. If the Kingdom and wisdom are first sought, then the taste in all the arts will change accordingly.

Music, whether we listen or produce it, is a syndrome of the conditions of our inner selves. What these conditions will do to us and our destiny is not in any way governed by music; it is just a shadow of Reality, so to speak.

—J. A. H.

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

NINETEENTH INSTALLMENT

The Christian Mystic Initiation

The Transfiguration

TO THIS St. Francis answered: "My son, are you not aware that all the while we have been in this village we have been preaching to the people all around us? In the first place, our simple dress proclaims the fact that we are devoted to the service of God, and as soon as anyone sees us his thoughts naturally turn heavenward. Be sure that every one of the villagers has been watching us, taking note of our demeanor to see in how far it conforms with our profession. They have listened to our words to find out whether they were about spiritual or profane subjects. They have watched our gestures and have noted that the words of sympathy we dispensed came straight from our hearts and went deep into theirs. We have been preaching a far more powerful sermon than if we had gone into the market place, called them around us, and started to harangue them with an exhortation to holiness."

St. Francis was a Christian Mystic in the deepest sense of the word, and being taught from within by the spirit of God he knew well the mysteries of life, as did Jacob Boehme and other holy men who have been similarly taught. They are in a certain sense wiser than the wisest of the intellectual school, but it is not necessary for them to expound great mysteries in order to fulfill their mission and serve as guide posts to others who are also seeking God. The



very simplicity of their words and acts carries with it the power of conviction.

Naturally, of course, all do not rise to the same heights. All have not the same powers any more than all stoves are of the same size and have the same heating capacity. Those who follow the Christian Mystic path, from the least to the greatest, have experienced the powers conveyed by Baptism according to their capacity. They have been tempted to use those powers in an evil direction for personal gain, and having overcome the desire for the world and worldly things they have turned to the path of ministry and service as Christ did; their lives are marked not so much by what they have said as by what they have done.

The true Christian Mystic is easily distinguished. He never uses the six week days to prepare for a grand oratorical effort to thrill his hearers on Sunday, but spends every day alike in humble endeavor to do the Master's will regardless of outward applause. Thus unconsciously he works up toward that grand climax which in the history of the noblest of all who have trod this path is spoken of as the "Transfiguration."

The Transfiguration is an alchemical process by which the physical body formed by the chemistry of physiological processes is turned into a *living stone* such as is mentioned in the Bible. The medieval alchemists who were seeking the Philosopher's Stone were not

concerned with transmutation of such dross as material gold, but aimed at the greater goal as indicated above.

Moisture gathered in the clouds falls to earth as rain when it has condensed sufficiently, and it is again evaporated into clouds by the heat of the sun. This is the primal cosmic formula. Spirit also condenses itself into matter and becomes mineral. But though it be crystallized into the hardness of flint, life still remains, and by the alchemy of nature working through another life stream the dense mineral constituents of the soil are transmuted to a more flexible structure in the plant, which may be used as food for animal and man. These substances become sentient flesh by the alchemy of assimilation.

When we note the changes in the structure of the human body evidenced by comparison to the Bushmen, Chinese, Hindus, Latins, Celts, and Anglo-Saxons, it is plainly apparent that the flesh of man is even now undergoing a refining process which is eradicating the coarser, grosser substances. In time by evolution this process of spiritualization will render our flesh transparent and radiant with the Light that shines within, radiant as the face of Moses, the body of Buddha, and the Christ at the Transfiguration.

At present the effulgence of the indwelling Spirit is effectually darkened by our dense body, but we may hope even from the science of chemistry. There is nothing on earth so rare and precious as radium, the luminous extract of the dense black mineral called pitchblende; and there is nothing so rare as that precious extract of the human body, the radiant Christ. At present we are laboring to form the Christ *within*, but when the inner Christ has grown to full stature, He will shine through the transparent body as the *Light of the World*.

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic

nerves are controlled. Astrologically these are ruled by the Moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these were designated by the three alchemical elements, salt, sulphur and mercury. Between them and upon them played the spinal Spirit Fire of Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the great majority of mankind the Spirit Fire is still exceedingly weak. But whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine conversion, or better still at the Baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to spiritual impulses. The further the process is carried, the more efficient servants they become in the vineyard of the Master.

(Continued)

TRIBUTE TO MAX HEINDEL; A Torch, a Lightbearer, thou art—a man who lifted up his fellowmen.—M. H.

SEEK YE THE LIGHT

(Continued from page 197)

people for the New Dispensation, which is even now beginning to form. By right and virtue of its magnificent record in disseminating the New Age Teachings over the past fifty years, The Rosicrucian Fellowship is destined to play an active part in the spiritual forces now forming the approaching Aquarian Age.

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.

Evolution of a Solar System

Q. Did our Solar System as such exist in a previous Period?

A. Not until the present, or Earth Period, was reached was the present differentiation into a solar system or the different planets which compose it made. The Earth Period is the acme of diversification.

Q. Are there other virgin spirits than those concerned with the Earth evolution?

A. There are in reality seven "Rays" or streams of life, all pursuing different evolutions, yet all belonging to the original class of Virgin Spirits to which our humanity belongs.

Q. Where was their field of evolution prior to the Earth Period?

A. In the previous Periods all of these different sub-classes or rays found a suitable environment for their evolution on the same planet.

Q. Why did a change become necessary?

A. In the Earth Period conditions became such that in order to provide for each class the degree of heat and the vibration necessary for its particular phase of evolution, they were segregated on different planets, at varying distances from the Sun—the central source of life. This is the *raison d'être* of our System and all the other Solar Systems in the Universe.

Q. How did such a segregation on our planet occur?

A. Part of that great Globe, which was the field of our and other evolutions, was crystallized by man on account of his inability to keep the part which he inhabited in the high state of vibration maintained by the other beings there, and as this part became more inert the centrifugal force of the revolving Globe sent it spinning into

space, where it began to circle around the glowing fiery central portion.

Q. What is the spiritual reason for throwing off such crystallizations?

A. The highest beings on such a Globe require for their evolution the exceedingly rapid vibrations of fire. They are hampered by condensation, although such a condition is necessary to the evolution of other and less advanced beings requiring lower rates of vibration.

Q. What procedure was then followed?

A. When part of any Globe has been consolidated by a group of evolving beings to the detriment of others, that part is thrown off to exactly the proper distance from the central mass, so that it circles as a satellite around its primary home.

Q. What then is its relation to the central mass?

A. The heat vibrations which now strike it are of the rate and strength suitable to the peculiar needs of the beings evolving upon that satellite.

Q. Does not the law of gravitation account for this phenomenon?

A. From a *physical* viewpoint, yes. But there is always a deeper cause that yields a more complete explanation and which we will find if we consider the spiritual side of things.

Q. How does this apply to the throwing off of a planet?

A. As a physical action is but the visible manifestation of the invisible thought which must precede it, so is the throwing off of a planet from a central sun simply the visible and unavoidable effect of invisible spiritual conditions.

(Reference: *Cosmo*, pps. 246, 218, 256)

WESTERN WISDOM BIBLE STUDY

The Gospels

CORINNE HELINE

BIRTH AND EARLY LIFE OF JESUS

THE FIRST evidence we have of the New Testament being a complete collection of inspired writings dates from about three hundred years after the time in which the Disciples lived, although separate books may be traced to much earlier dates. The principal apostolic writings are the four Gospels. A second collection was formed of the works of the other Disciples, and to these were added later the Acts, and the Epistles of Paul. The Epistles of John, James, Jude, and the Book of Revelation were not included until a much later date. These composed the third collection.

Before the compilation of the Gospels, there were shorter memoirs of the life of Christ Jesus. There were also many other letters attributed to the Disciples, which are now considered apocryphal. One of these letters was a deeply esoteric treatise written by Matthew in Hebrew, of which the present Greek translation is a mere fragment. This work is often referred to by the early Church Fathers.

Papias, a disciple of Polycarp, who was one of the most advanced of the pupils of John, states that Matthew wrote his first Gospel in Hebrew, and that everyone translated it as he was able. This was during the time Peter and Paul were preaching in Rome, also founding a church there. Jerome says that this Gospel was preserved in the library of the church in Caesarea. Different versions of the manuscript were made and passed from church to church.

The Syrian and Arabic copies of this

Gospel of Matthew read: "Here ends the copy of the Gospel of Matthew, which he wrote in the land of Palestine, by the inspiration of the Holy Spirit, in the Hebrew language, eight years after the ascension of Jesus the Messiah into heaven, and in the first year of the Roman Emperor, Claudius Caesar."

Jerome and Origen called this The Gospel to the Hebrews because it was written in the Hebrew language. It was referred to by early writers as *The Gospel of the Twelve*. Justyn Martyr, in A. D. 133, mentions this book as *The Recollections of the Apostles* and affirms that it contains much information not included in the present Gospels.

The fragments of the original Gospels owe their preservation to the earliest Christian communities, founded, in some instances, by various of the Twelve Disciples themselves, or their immediate disciples. The first instruction was by word of mouth, but in course of time the account of the words and deeds of Christ Jesus were written down, often in the form of Epistles, which passed from one church to the other. Among these accounts was the "Memorabilia" to which Justin Martyr refers.

The Gospels in their original form were not divided into chapters as now, but were composed of certain readings applicable to the Sabbath and certain feast days. Their readings were not mere repetitions of the Scriptures, however, as are the church readings of the present day. These early Christians had been instructed in *the power of the Name of Christ Jesus*, a kabbalistic doctrine of great antiquity. They knew the secret of the spoken word, and how to use it as an instrument of Spirit.

Various churches possessed different memoirs: Caesarea used that of Matthew; Jerusalem that of Peter and later of James the Just, also Luke and the Virgin Mary. The "Recollections of Peter" were first written in notes and used in these churches before Mark gathered them together to form his Gospel. From Antioch to Rome they celebrated the Mysteries connected with the Life of Christ Jesus.

The "Gospel of the Lord" was the basis of the work formulated by Luke. This Gospel was written during the time that he was a disciple of Paul, and during the active founding of the churches in Asia Minor. Luke was also a disciple of the Virgin Mary. "Mary kept all these things and pondered them in her heart"—words forming a part of his record of her. The Gospel of Luke contains the most intimate and tender details of the life of Joseph, Mary, and Jesus. These Luke had received directly from Mary.

Luke wrote his Gospel and the Book of Acts about 64 A.D. He was an educated Greek, learned both as a physician and artist. He met Paul at Troas and became one of his most faithful disciples, acting as his amanuensis as Mark did for Peter. After the death of Paul he worked in Greece and Egypt. It is said that he kept with him constantly a picture of Christ Jesus and another of the Virgin and performed many works of healing and conversion by the aid of their magical properties. Tradition also has it that the Madonna was first painted by Luke, and it is claimed that this same picture is still extant and on view in the Vatican. Luke is supposed to have suffered martyrdom some time between 75 and 100 A. D.

Every student of the ancient wisdom knows that the Gospels contain formulas of Initiation. The early Christian teachers, Clement of Alexandria, head of the most celebrated of the early Christian Schools, and Origen, his first disciple and successor, often refer to the

secret teachings of Christ Jesus as being reserved for the few—"milk for babes and meat for strong men," as Paul expresses it. Even Augustine has said: "That which is called the Christian religion existed among the ancients from the beginning of the human race; at the coming of Christ Jesus, true religion began to be called Christianity.

Ignatius, Bishop of Antioch, and Polycarp, Bishop of Smyrna, both disciples of John, mention the "Inner mysteries of Jesus," which were generally known and observed by those who were faithful and worthy during the first and second centuries after Christ Jesus. Origen writes: "The Scriptures have one meaning which is apparent to all men, and another which escapes the notice of most men. The spiritual meaning of the Scriptures is not known to all; to His own disciples did the Master open up all things."

The Christ came as the great Way-Shower for all mankind; consequently the events in His life embrace all the steps in the evolutionary progress of the masses, and also outline the definite stages of Initiation for the guidance of the few who choose to take the more direct path and to accomplish in a short time, as did the first disciples, that which humanity as a whole will not realize until ages hence.

In the Gospel of Matthew, the first of the four, the Christ is quoted as saying: "My secret is for Me and for the Children of my house." A similar statement is made by John: "No man cometh unto me except my Father calleth him," meaning that none are able to receive the Christ Mystery without a long period of preparation. This is most often unconsciously received. Generally it is through the travail of sorrow and pain that the illumination comes which draws one to the sacred heart of the Christ. "Before the feet can stand in the presence of the Master, they must be washed in the blood of the heart," affirms a beautiful precept of instruction for all true aspirants.



The Spectrum

E. B.

"SPECTRUM" is one of the most important archetypal words involved in a study of art-expressions; the word, in archetypal or concrete applications, is derived from a Latin word meaning "to look at." "Emanation is the process by which the potentials of a thing are made manifest; "spectrum" is the result—the total of PERCEPTIBLE potentials, qualities, and parts. We usually use the word "spectrum" to designate that appearance of a ray of light that has been refracted into its component colors (parts), and this is an excellent example for the purposes of this study because astrology is, itself, perceived visually. The rainbow (a natural phenomenon, being the result of the action of natural forces and their attributes) is a perfect concrete example. A rainbow is a natural spectrum; but it is more than that—it is a perfect symbol of "spectrum" as an archetypal word. The ray of sunlight is macrocosm, the rainbow is microcosm; the rainbow, as a spectrum, is macrocosm to each of its designable colors, its "microcosm;" "Spectrum," as an archetypal word, applies to each of the colors as "macrocosm" to each of its shades or gradations or qualities. Give a little thought to this archetypal approach to the rainbow; in other words it is the "offspring" of luminosity and refraction; its basic characteristics are "designable colors;" they, in turn, are qualified by

gradations and shadings which can also be designated by specific words.

As far as our solar system is concerned, the original spectrum is in the creative imagination of Father-Mother God. The Divine Mind, since it is the Source of each archetype (ex: rainbow) manifested in this system, is the source of all "manifestation-spectrums" (ex: all kinds of rainbows) and all spectrums-of-manifestation of each manifested archetype (ex: the total and separate colors, and their gradations, of each rainbow). By analogy, then, Divine Mind corresponds to the ray of sunlight in our illustration; one archetype is rainbow (a manifestation of Light); a sub-archetype is one of the designable colors resident in the rainbow.

The archetypal manifestation of Divine Mind (the creative imagination of Father-Mother God) is perceived to be our own solar system. The "spectrum of emanation" would be the gradation of the planets from the time the first one was emanated until the last one was emanated. The spectrum of its occult qualities would be the evolutionary gradation of the Planetary Logoi of the system—analogous to the differentiated colors of the rainbow. Color has a spectrum of vibratory rate (specific shades) and also a spectrum of vibratory quality (relative radiance or dullness). The vibratory quality-spectrum of the entire solar system would be the sum total

gradation of all inhabitants of this system in terms of "most-to-least" (or "least-to-most") exercises of spiritualized consciousness. The same classification would designate the vibratory-quality-spectrum of the inhabitants of any one particular planet and, in turn, their grouping by race and/or nation. This analogy is also applicable to the archetype tone—the essential material of the musical manifestor and interpreter.

Tone is the archetype of all sound since, by its nature, it is rhythmic vibration perceived audibly. "Fraternal" with color, tone has a two-fold spectrum: vibratory rate (low and high) and vibratory quality; the spectrum of tonal vibratory quality is also twofold: that of Dynamic (softness and loudness) and Power (dullness and brilliance). The spectrum of "tonal rate" is the entire manifestation of the tonal scale from the slowest vibratory speed (lowest) to the fastest (highest). This "total scale" is divided into octaves" as the rainbow is divided into "colors." (Colors are simply the "octaves" in a light-ray.) As each rainbow-color is, in itself, a "spectrum of shades" so each tonal octave is a "spectrum." Every perceptible and designable shade of a specific color, the sum total of which is the "matrix" of the specific color, is analogous to each overtone of the musical note; the overtones of a specific musical note, in composite, are the "matrix" of the note just as the etheric envelope of human, animal, plant, or mineral is its matrix. The tone, in relationship to its overtones, is "condensed vibratory embodiment"—a specific factor of a musical system.

The dynamic spectrum of color is its gradation from white to utmost density; the dynamic spectrum of tone is the gradation representing "softness-loudness." The power spectrum of both color and tone is the gradation from "least impinging power" (dullness) to "maximum impinging power" (brilliance of carrying-quality). A great pianist, by a controlling action of hand,

wrist, or finger on the complete depression of the key, can create a "pianissimo" of delicate softness whose power will carry to the far corners of the audience-room. Others, less skilled, can play as loudly as possible and the tones they bring forth will sound hard or lifeless. The analogy of this to the Astrologer's "dullness" or "brilliance" in interpreting principles as they are pictured in a horoscope is one of the things to which you should give considerable thought; the analogy is exact.

The manifestive artist uses a spectrum of media for his expressions. This spectrum ranges from the most concrete abstract medium (design) to the most evanescent abstract medium—rhythm. It also includes the three concrete media: tone, color and substance. Line is the abstract medium between design and rhythm. Line is the archetype-symbol of "process of manifestation." The drawing of a line can be "spaced" (rhythmitized) and from line all embodied (enclosed) forms (designs) are derived; just as the line itself was emanated from its source, the point. Example: c-a-t is a line of letters forming a design (word) which symbolizes a manifested archetype (mammal), sub-archetype (quadruped), sub-sub-archetype specific kind of quadruped—qualified further by sex, age, development, etc.).

Letter and word; tone and chord; line design (two-dimensional embodiment) and mass (three-dimensional design) composite the artist's means of outpicturing his concepts of archetypes, whether manifestively or interpretatively. Rhythm, the spacing of sequence, or of sequential manifestation, is a "common denominator" of all art forms because rhythm is the archetype of the nature of all movement. (Of which more, in the next article.)

The analogy of "spectrum in Astrology" to "spectrum in the arts" is fascinating because of its clarity. The archetypal resource of both forms of interpretation is human consciousness;

the archetypal purpose of both is to interpret the nature of divine archetypes through manifested concepts of those archetypes; the archetypal action of both is to intensify, vivify, and illuminate man's awareness of himself, other people and the world around him; the archetypal reaction to both is from the composite of man's instinctual feeling and instinctual knowing.

The word "artist" is archetypal; its two principle "emanations" are manifestive (creative) artist and interpretative artist. The first human being who moved or posed his body in a certain way to give expression to a specific emotional state was the "first" manifestive dancer. The first human being who recognized that "the point, the line and the circle" could be utilized to symbolize the being, the consciousness, and the existence of humanity—or of a human being—was the "first" manifestive astrologer. It might be observed, at this point, that the "point, line, and circle" are the archetypal "ingredients" of the planetary symbols as well as of the structure-design of the wheel.) The manifestive astrologer—like the manifestive artist—embodies his concept of an archetype by an originally-conceived symbol; the symbol is his way of outpicturing the nature, purpose, and objectification of a cosmic principle. The interpretative astrologer studies and intuitively perceives the meanings of already manifested symbols; he fulfills his function by applying his understanding of these symbols to the interpretation of the horoscope. (For example, the author suggests consideration of the following as a "manifestive" symbol for the planet Pluto: a circle enclosing the up-pointing arrow used in the symbol for Mars; the arrow is the energy-expression-potential; the circle is the collective subconscious of humanity—the archetypal desire-power as a "frozen fluid" waiting releasement through expression; it is the author's concept of the meaning of Scorpio's rulership by Pluto, and co-rulership by

Mars. The letter "P," which is ordinarily used for Pluto, is not a symbol at all, but an initial.

The archetypal word spectrum has polarity. The masculine polarity is "spectrum of vibratory quality;" the feminine polarity is the "spectrum of manifested forms" which is the crystallization of archetypal design. These two polarities of spectrum are seen in astrology this way: the masculine polarity (subjectivity) is the entire "vibratory spread" of the twelve zodiacal signs, from the first second of Aries to the last second of Pisces. This is the spectrum of consciousness, humanly speaking; it is the spectrum of cosmic powers, divinely speaking. From the standpoint of polarity as it is manifested in the attributes of human nature, it is the spectrum of generic quality—the composite of "act-iveness" and "react-iveness" of which every human, male or female, partakes. It composites the essence of our project-iveness and reflect-iveness, our expression and our perception. Since "polarity" is a compos-

Horoscope for Subscribers' Children

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

NOTE: We give horoscope reading ONLY in this magazine.

ite we recognize that this "masculine-subjective" aspect of the wheel is a "spread of points," any one of which is a potential by which we express according to our perceptions and we perceive according to our capacity to express. "Expression" is the process by which individuality is manifested; "perception" is polarity experienced. These actions occur in time-sequence, but their source is a unity—consciousness.

The "negative" or "feminine" objective polarity of astrological spectrum is the sequence of the twelve houses, through the twelfth — counterclockwise from the first. These depict specific experience-designations in which, and through which, consciousness is both expressed and perceived. They refer to the "objectivity" of Life. Each house is a "mechanism" for focalizing (as "parentage" focalizes the identity of a small child) the expressions of our perceptions of specific life-principles. Each house is a sub-archetype of the archetype-word "matrix;" it nurtures our experience and growth as the maternal body nurtures the gestation of the child internally and the father's power nurtures the welfare of both mother and child externally. So these twelve experience-patterns "parent" our spiritual unfoldments in time-space. In congestion (unregenerate expression of crystallized perception) we remain "bound" to the experience-matrix; through regenerated expression of decrystallized perceptions, we gain dominion over environment just as, with maturity, we gain "dominion" over our dependencies upon our bi-polar matrix: father and mother. Thus we enable ourselves to function more and more with individualized awareness of principles rather than in repetitious conformity to the limitation of appearances. Remember that this "spectrum of houses" is one polarity of the archetype human experience; therefore no part of it is "bad" or "evil." The houses, in composite, are materials to be used; they are designations of which we must learn the prin-

ciples—just as the study of colors helps us to understand the nature of light.

The planets are focalizers of the signs which they rule; they are specifically placed, by the Law of Cause and Effect, in the two representations of the Astrological spectrum—sign and house. Just as each color has its own gradations and each tone has its own overtones, so each planet has a "personal spectrum" of a two-fold nature. One is the "pattern-spectrum"—all possible aspects with all other planets; the other is the "focus-spectrum"—all possible placements in signs and houses as specifications of the significant generic "points" in the individual horoscope. An unsuspected planet is like a "dull" tone in music—it has little "carrying power." A congestion of a planet's relationship to another is like any technical problem in any art—the person has to "learn the principles" involved just as the artist has to overcome his ignorance or his inadequacies in order more perfectly to manifest or interpret his concepts of archetypes. The artist's "overcoming his problem" is analogous to the person with the congested aspect becoming aware of the principles involved in his particular experience-pattern and going into action from the basis of extended consciousness.

The arch-spectrum of "astrological pattern" is two-fold: the sub-spectrum of the three-fold square (cardinal, fixed, and mutable) and the sub-spectrum of the four-fold generic trine (fire, earth, air and water). The three-fold square, in four variations, is the arch-symbol of: the attribute of father-mother God to take form. The four-fold trine in three variations, is arch-symbol of: the divine potential inherent in every form (manifestation or identity). The conjunction of two planets is really the archetypal symbol of marriage; two planets are "fused" for the start of an entire series of aspect-relationships to each other during the ensuing many incarnations. (Just as in marriage two individual persons are "fused" for a

series of mutual relationships during the ensuing years. Think about this.) In other words, the conjunct-aspect is analogous to the central point of the circle because the central point "emanates" the potentials to the Ascendant; the conjunction-aspect is going to emanate a series of planetary aspects as the person progresses through his succeeding incarnations.

All planetary aspects have "spectrum" in this way: by the significance or "orb" two planets have exact aspect to each other, they have approximate aspect to each other, or they have no aspect to each other. This is the spectrum of "aspect-exactitude"—the exactness of an aspect determines the intensity of its effects, congestively or expressively. The square aspect has polarity in the sense that it, in itself, symbolizes archetypally congestion of (masculine) expression or congestion of (feminine) perception. The square, the sextile (alchemy, dynamic regeneration) the conjunction (fusion of powers), and the opposition (planetary focalization of a diameter) have spectrum only in the sense that any signs, houses, or planets can appear in these patterns. The trine-symbol has the two-fold spectrum of polarity:

We use the equilateral triangle resting on its horizontal base (the three earth-signs of the Great Mandala) as the symbol for "trine-aspect." Because the earth-signs are used, and because this is the most static representation of the trine, this is really the feminine polarity of the trine; it is the result of having exercised relative love-wisdom in the past, and this is another way of saying "relative Mastership." The person with a trine aspect enjoys a certain harmony, or abundance, or integration in this incarnation because of his efforts in the past. The masculine polarity of the trine is the fire-trine of Aries-Leo-Sagittarius. This is the dynamic exercise of spiritualized consciousness and it is the higher octave of the sextile aspect. Because cause and effect have the same

source, we can see that this two-fold representation of the polarity of the trine tells us: "Yes, enjoy the fruits of this aspect but remember that you are evolving—that means you must also use the trine as a dynamic power in order to raise the quality of your relative Mastership for greater perceptions in the future."

Your horoscope will take on an added "glow" and "radiance" if you will think of it in terms of spectrum just as your appreciation of art takes on depth to the degree that you become aware of the values and beauties of its several attributes and essences. "See" the four generic trines unfold from the cardinal, fixed, and mutable structure points; "see" the chemicalization of spirit into objectification by unfolding the four structure-crosses from the three fire, earth, air, and water signs. Think spectrum regarding everything that comes to your attention—archetypes, sub-archetypes, and so forth—for a while. You will unfold, at the same time, a remarkable scope of perceiving the values of planetary positions and patternings in the horoscope. To "think spectrum" is to think archetypally. To "think archetypally" is to exercise the mind rhythmically.

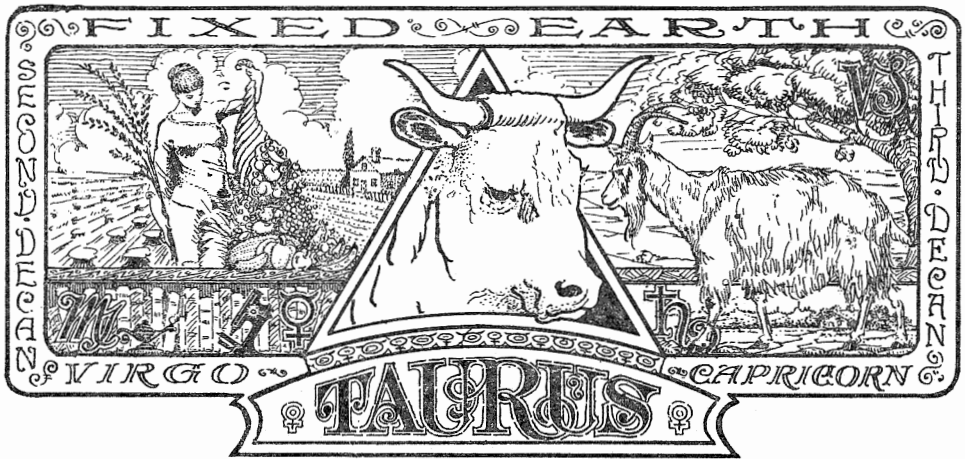
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THE ROSICRUCIAN FELLOWSHIP
Mt. Ecclesia
Oceanside, California, U.S.A.



The Children of Taurus, 1965

Birthdays: April 20 to May 21

THIS solar month is marked by a very heavy saturnian influence, the planet Saturn opposing Mars, Uranus, and Pluto (which are in conjunction in Virgo), and trining Neptune in Scorpio, during the entire solar month. Children born during this period should be taught from their earliest years the wisdom of cultivating unselfishness, kindness, honesty, and truthfulness, as well as control of temper. The trine of Saturn to Neptune gives help in transmuting the oppositions mentioned by bringing out such saturnine virtues as honor, self-reliance, determination, and by giving a natural understanding of occult and mystical subjects.

From April 20 to May 12, the Sun and Venus are in conjunction, accentuating the artistic side of the nature, and making the native fond of music, art, and poetry. It also strengthens the love nature and favors good health and social popularity.

The Sun trines Mars from April 20 to May 10, bestowing a super-abundance of vital energy, making the native able to endure the harder tasks, with a dauntless determination and courage to

face the greatest odds. There is both executive and constructive ability, and an indomitable will that knows no defeat. The disposition may show bluntness and brusqueness at times, but this aspect makes for much constructive action.

From April 20 to May 2, Venus also trines Mars, giving an ambitious, aspiring, and adventurous nature, amorous and demonstrative in the affections, fond of sports and pleasures. It gives the native an abundance of energy and business acumen, consequently there is excellent earning capacity, but a tendency toward prodigality. An early marriage is probable.

Venus trines Uranus from April 22 to May 2, making the person mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends are attracted, there is a love for art, music, and poetry, and a happy marriage is favored.

From April 24 to May 5, April sextiles Saturn and trines Pluto, making the person faithful and true, just and methodical, qualities which favor success in all departments of life. The per-

son is simple in his tastes, of unimpeachable morality, and will be sought after as a friend and adviser.

Venus opposes Neptune from April 28 to May 8, a stellar pattern which indicates that these children should be given special training in sincerity, dependability, and faithfulness in personal relationships. Opportunities to learn these traits are apt to come through dealings with large companies or corporations.

From May 11 to 21, Jupiter and Uranus are in square aspect, indicating that parents of these children should give them special training in careful deliberation of manner, dependability—to think before they speak or act. The un-wisdom of using subterfuge, insincerity, and double dealing of any kind should also be taught them, or they may lay up debts of destiny which will not be pleasant to pay at some later time—in this life or another.

Jupiter squares Mars from May 14 to 21, a configuration which will require persistent cultivation of honesty, dependability, and control of the appetites for its transmutation into a constructive vibration. Massage to improve the circulation will be a great help, and carefulness in diet will aid in preventing liver complaints.

From May 15 to 21, Mercury sextiles Jupiter, and Mars sextiles Neptune. Here we have indicated a mind that is optimistic, broad, versatile, and able to reason correctly. Success in law and literature is favored; the native will be fortunate in travel for both business and pleasure, for he will reap both benefit and enjoyment from a migratory mode of life.

Mercury trines Uranus from May 18 to 21, giving an original, independent, and inventive mind. This is the hallmark of the pioneers in thought and invention, the sign of the genius. Their ideas and ideals are exceedingly lofty, progressive, and inspiring. In fact, they may be too much so for the average persons, who are apt to look upon their

actions as vagaries. Nevertheless they have plenty of friends on account of their kindly and sympathetic nature. This stellar pattern favors a literary or scientific pursuit, also invention, particularly along lines which have to do with air or electricity.

On the last two days of the solar month, May 20-21, Mercury trines Mars, giving a keen, sharp, ingenious, and resourceful mentality. The native is enthusiastic over any proposition that appeals to him, and he has the ability to enthuse others and impress them with his views. These natives love debate, and have an inexhaustible fund of wit and good humor, sometimes blended with a vein of sarcasm. They also have remarkable dexterity and are able to turn their hands to whatever task is allotted and do it with a speed, facility, and expedition that is astonishing. This aspect favors success in life in almost any line of endeavor the native may choose, but most often in literature or the mechanical arts.

TRIBUTE TO MAX HEINDEL: It is always a great joy to read Max Heindel's books; his whole heart and soul speaks through every word. He uses simple, understandable words, in direct language, so that the reader gets the greatest benefit from the Teachings. Like an Ariadne's thread drawn through all his writings is the reminder that we should *live the life*—the quintessence of the Teachings. Again and again he reminds us that Christ is our Way-shower, and being Christ-in-the-making, we must surely follow His example. To gain perfect equilibrium we must balance the Heart and the Mind. I thank our beloved leader for his great work with all my heart, for teaching us that the compassionate Christ love, when cultivated by all humanity, will be the salvation of the Earth, and for his beautiful example of loving, self-forgetting service to others.—M. M.

Readings for Subscribers' Children

BARRY B.

Born May 11, 1953, 1:23 A. M.

Latitude 38 N., Longitude 88 W.

Signs on the cusps of the houses: ASC, Pisces 0.32; 2nd, Aries 17; 3rd, Taurus 19; 4th, Gemini 13; 5th, Cancer 5; 6th, Cancer 28.

Positions of the planets: Venus, 15.48 Aries in 1st; Moon, 24.39 Aries in 2nd; Mercury, 5.36 Taurus in 2nd; Sun, 20.18 Taurus in 3rd; Jupiter, 0.26 Gemini in 4th; Mars, 6.59 Gemini in 4th; Uranus, 15.29 Cancer in 5th; Dragon's Tail, 7.09 Leo intercepted in 6th; Pluto, 20.48 R. Leo intercepted in 6th; Neptune, 2.47 R. Libra in 8th; Saturn, 22.01 R. Libra in 8th; Part of Fortune, 4.53 Aquarius int. in 12th.

The Sun in the Venus-ruled Taurus in the 3rd house sextile to Uranus in Cancer in the 5th introduces us to a youngster who has a basically amicable and kindly individuality, a strong and determined will, and considerable interest in the material things of life. He is also intuitive, original, and inventive, and has high ideals which can serve him well in making spiritual progress during this incarnation.

Mercury, governing the concrete mind, is also in Taurus, sextile to the Piscean ASC. Barry may not make up his mind quickly but when once he does, he is not likely to change it easily. His judgments are apt to be reliable. He has an interest in art, music, and literature, along with a desire to acquire material possessions. Basically, he has a pleasant, sociable disposition.

The Moon in the cardinal, fiery sign Aries suggests one who is ambitious, aggressive, independent, and courageous—a contrast to the plodding stability of Taurus. While the lunar orb trines Pluto, it opposes Neptune and Saturn

in Libra in the 8th, indicating that this child should be taught to cultivate unselfishness, to be joyful, and to be helpful to others. His finances are apt to fluctuate at times, causing him considerable concern, until he learns that material means are valuable only when used for beneficial purposes, and are not to be hoarded. "As we give, so shall we receive." This child should also be taught the wisdom of maintaining a positive attitude in all psychic matters, so that he will not be influenced by undesirable invisible entities.

Saturn and Neptune also oppose Venus (in Libra in the 1st), and square Uranus. This is further indication of the need for this child of much loving care and direction. He is now approaching the age of puberty and his parents should make special effort to be patient and understanding with him. By teaching him that obstructions are only opportunities for mastering oneself, and that optimism, rather than anxiety, carries one forward in life, the parents can prepare him to meet life much more constructively than he otherwise may.

Jupiter and Mars in conjunction in Gemini in the 3rd give alertness and keenness to the mind, and also increase the earning capacity. However, since they square the ASC, Barry should be taught that sincerity and truthfulness are always the best policy, especially in connection with sisters, brothers, and neighbors. Moderate exercise in outdoor games will help to keep him in good health; smoking could be particularly harmful to his lungs.

Pisces on the ASC gives additional warning to the parents of this child to teach him to follow the path of active, constructive endeavor. Keep him *busy* at something, and encourage him to use his will and determination to complete his undertakings. Literary work should appeal to him, and he could do well as a secretary, postoffice worker, or editor.

JOSEPH F. C.

Born October 4, 1954, 3:45 A. M.

Latitude 31 N., Longitude 71 W.

Signs on cusps of houses: ASC, Virgo 16.17; 2nd, Libra 11; 3rd, Scorpio 11; 4th, Sagittarius 14; 5th, Capricorn 18; 6th, Aquarius 20.

Positions of the planets: Sun, 9.35 Libra in 1st; Neptune, 25.15 Libra in 2nd; Mercury, 5.56 Scorpio in 2nd; Saturn, 8.24 Scorpio in 2nd; Venus, 22.35 Scorpio in 3rd; Part of Fortune, 7.33 Sagittarius in 3rd; Moon, 0.51 Capricorn in 4th; Dragon's Head, 10.06 Capricorn in 4th; Mars, 19.24 Capricorn in 5th; Jupiter, 27.01 Cancer in 11th; Uranus, 27.8 Cancer in 11th; Pluto, 25.36 Leo in 12th.

Here we have the chart of another boy approaching the difficult years of puberty, and with the Sun in a Venus-ruled sign—this time it being the cardinal, artistic, and musical sign Libra. Libra natives, true to the indication of the symbolical scales, are apt to be in a high state of optimism or in the depths of gloom. Ardent and enthusiastic in whatever they may be doing, they need to cultivate persistence, patience, and equilibrium. They have a basically kindly, sociable disposition, being fond of pleasure in general and music and art in particular. They often have a quick temper but do not hold grudges.

Since Joseph's Sun squares the Moon, he will need to cultivate a settled course in life, a continuity of purpose, to "look before he leaps," and to try to be impersonal in attitude so that he will not take offense at small or imaginary slights. Patient persistence in this will bring about a better harmony between individuality and personality.

Mercury in Scorpio gives a shrewd mind, a keen aspiration, a quick wit, and a tendency toward sarcasm. The nature is bold and stubborn, but resourceful and dauntless. This boy will be attracted to the occult and should be en-

couraged to study it. The conjunction of Mercury with Saturn gives depth to the mind, along with forethought, but a tendency toward melancholy at times. There is ability to concentrate and to reason correctly, as well as to persist patiently in accomplishing a desired goal. The sextile of Mercury to the Moon adds receptiveness and a retentive memory, two rare qualities which strongly favor success in literary or clerical positions. An excellent mentality, which can be used to great advantage in the unfoldment of the qualities of the Spirit in this life!

The Moon in Capricorn square the Sun suggests a timidity and fear of coming to want, but since it sextiles Mercury, Saturn, and Neptune, Joseph can overcome these tendencies by persistent mental effort. He has a strong imagination, is inspirational, kindly, and sympathetic, and all these traits, if encouraged to express, can establish an inner power which will help to lift him above the petty personal feelings which may come in close association with others.

Venus in Scorpio gives a love of luxury and anything that stirs the emotions or wherein the senses may revel. Its sextile to Mars indicates ambition, aspiration, and a love for sports and pleasures. There is a very strong emotional side to the nature which can best be directed through the channels of art and music. Fortunately, Venus trines Jupiter and Uranus in Cancer, so that there is considerable talent in both these fields. This configuration also gives mental alertness, intuitive perception, personal magnetism, generosity, and tolerance of the views of others.

The sign Virgo on the ASC accentuates the mental side of Joseph's nature, and since Mercury, ruling the Gemini MC, is in Scorpio, he is apt to be attracted to secret service work, engineering, brokerage, credit managing, insurance, or trouble shooting. However, he should pursue music as his first avocation.

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.

Singer, Accountant

LAURA M. H.—Born May 16, 1944, 11:35 A.M. Longitude 122 W., Latitude 38 N. With the Sun in Taurus in the 10th house, conjunct the MC, sextile Mars in Cancer in the 12th, trine Neptune in Libra in the 2nd, square the Leo ASC and Jupiter in Leo in the 12th, we can easily see that this native very likely has a good singing voice. She is also spiritually inclined and might be influential in some spiritual movement. With Mercury also in Taurus, in the 9th house and sextile to the Moon in Pisces in the 8th, she would also have a mind that could deal with financial affairs. Accounting is another vocation which would be suitable for her, as would manufacturing (candy, foods) and building. Venus in Taurus (in the 9th) also adds to the singing ability, as well as to the artistic talent. Fixed signs on all the angles gives the drive and stamina needed for success.

Moon and Venus, giving a pleasant, sociable mentality and an excellent memory. The common, mental sign Gemini on the ASC, gives versatility and adaptability to the nature. With Aquarius on the MC, we look to Uranus primarily and Saturn secondarily for specific vocations. Uranus is in Aries in the 11th, in conjunction with Jupiter, trine to Saturn in Sagittarius in the 6th, trine to the Sun, sextiling the ASC, but opposing the Moon. Saturn besides the sextile to the Moon and trine to Sun, Jupiter, and Uranus, squares Mars in Virgo in the 4th and Neptune in Leo in the 4th. As an architect, surveyor, broker, or dealer in millinery, this native could make good use of his talents.

Architect, Surveyor

WILLIAM M. M.—Born August 1, 1927, 12:15 P.M. Longitude 118 W., Latitude 34 N. Here we find the Sun in Leo in the 4th house, sextile the ASC, trine Saturn, Jupiter, and Uranus, a configuration which indicates a person with many fine traits and characteristics: dependability, generosity, persistence, sincerity, honesty, optimism, independence, courage, and intuitiveness. The Moon in Virgo in the 5th conjuncts Venus, sextiles Mercury and Saturn, opposes Jupiter and Uranus. Mercury is in Cancer in the 3rd, sextile both

Beautician, Guide

JANA K.—Born March 26, 1949, 11:55 A. M. Longitude 117 W., Latitude 33 N. This chart shows Aries on the MC, with Venus, Mars, Sun, and Dragon's Head all in this sign, the first two planets in the 9th house, Sun and Dragon's Head in 10th. Besides its conjunction with Mars and Venus, the Sun sextiles Jupiter in Capricorn in the 7th, squares Uranus. Cancer is on the ASC. The Moon and Mercury are in Pisces in the 9th, the former trining Uranus in Gemini in the 12th. This native will travel much and is a natural for promotional work. Millinery and beauty shop work should appeal to her, as should photography, architecture, and auctioneering. A beauty salon or millinery shop on a ship would find her in her element.

Daily Thought and Guide

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

SATURDAY—May 1

Today the planets' vibrations are active and inspirational; some progressive work may be accomplished. Once again we can feel that "All is right with the world."

SUNDAY—May 2

On this joyful day we can feel the presence of God our Father. "The heavens declare the glory of God and the firmament showeth His handiwork."
—*Psalm 19.*

MONDAY—May 3

A rather quiet day; our minds will be more dependable than our feelings. Work on inventions and modern appliances will benefit, as will work pertaining to electricity.

TUESDAY—May 4

Today is apt to be a quiet one again, but the aspects are good. "Toil, either of the brain, of the heart or of the mind is the only true nobility."
—*Dewey.*

WEDNESDAY—May 5

The rays of the planets are mixed today and favor many diverse activities. "Whatsoever ye do, do it all to the glory of God."

THURSDAY—May 6

If we listen carefully to the inner voice, it will guide us and we do well to follow it. "Where faith is there is courage, there is fortitude, there is strength."
—*James Allen.*

FRIDAY—May 7

A quiet day. Let us fill our hearts with love for our fellowmen and make every action count. Attention to duty is best, leaving unto the Lord the rest.

SATURDAY—May 8

A good day to wind up the doings of the week, recall our actions and learn from the outcome, then rest and relax so that we may replenish our strength of body and mind.

SUNDAY—May 9

"I know not where His islands lift their fronded palms in air; I only know I cannot drift beyond His loving care."
—*J. G. Whittier.*

MONDAY—May 10

Today Sun and Moon are in harmonious relation, giving a strong foundation for wise action. Also Neptune is raising our vibrations and good music should be greatly enjoyed.

TUESDAY—May 11

On this quiet day we will be able to follow artistic and literary pursuits. Those who are easily hurt should make every effort to practice self control.

WEDNESDAY—May 12

Quietly performing what comes to hand is best today, and there should be time taken for concentration and meditation. Let us "lay up treasures in Heaven."

THURSDAY—May 13

A quiet day with mixed vibrations. Let us not be "easily provoked," and remember that: "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city."
—*Proverbs 16.*

FRIDAY—May 14

Many good vibrations are active today; may we respond with thanks, knowing that our heavenly Father is good to His children.

SATURDAY—May 15

Let us do our best to keep cheerful today and not grow weary over many things. Temperance in all things should be our watchword.

SUNDAY—May 16

This day of the Sun could be a day of quiet contemplation. Worship and enjoyment of music and nature's beauties are in the order of the day.

MONDAY—May 17

Problems and restrictions may help us today to practise patience and learn the lessons we have to learn in this life. In Disraeli's words: "There is no education like adversity."

TUESDAY—May 18

A quiet day with some helpful rays from the planets. Heart and mind are balanced and Saturn will deepen the mind. Let us cultivate: "A sane mind, a soft heart and a sound body."

WEDNESDAY—May 19

The Spirit within will reflect high ideals today; good thoughts and deeds will result. Let us give thanks to our heavenly Father.

THURSDAY—May 20

Again Neptune sends us high vibrations and all who are open to these advanced rays may benefit greatly. A good day for many different activities and we can go forth in confidence.

FRIDAY—May 21

Many mixed planetary rays give us opportunity for much action and experience today. Let us be alert and diligent and learn the lessons before us.

SATURDAY—May 22

A fine day for the enjoyment of nature, and we should give attention to spiritual things also. A consciousness of something wider than materialism will give us happiness.

SUNDAY—May 23

Make this day of the Lord a day of rest. "All I have seen, teaches me to trust the Creator for all I have not seen."—*Emerson*.

MONDAY—May 24

Very much activity is in store today. Things may not go smoothly but with courage and a prayer in our heart we will overcome. The rays of Neptune are strong making intuition dependable.

TUESDAY—May 25

This day of Mars brings much activity also; some of the planetary configurations are a bit difficult and some are benign. God knows what is needful for us.

WEDNESDAY—May 26

This will be a fine day for mental endeavour, but the heart may feel heavy. "That best portion of a good man's life—His little nameless unremembered acts of kindness and of love."—*W. Wadsworth*.

THURSDAY—May 27

Mars may urge us to spend too much of our ready energy today. "Let me not dwell in the outer whirlwind of things and events, but guide me rather to the central calm and grant that I may abide therein."—*E. Hubbard*.

FRIDAY—May 28

An active day; the world around us is changing rapidly and there is much to learn. "Nothing in life is to be feared, it is only to be understood."—*M. Curie*.

SATURDAY—May 29

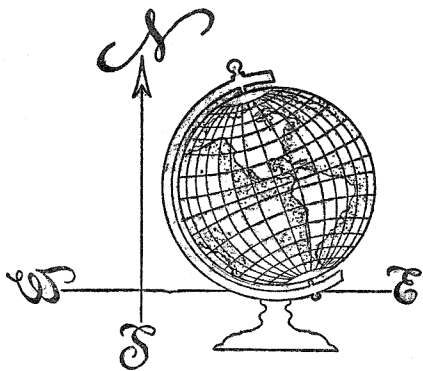
"Opportunities are not to be neglected, they rarely visit us twice."—*Voltaire*. Experience fosters progress and today we may have the opportunity to profit by it.

SUNDAY—May 30

This is God's day and He cares for His children. "Service to others is the shortest, the safest and the most joyful road to God."

MONDAY—May 31

Quietly doing our duty today with a prayer in our heart to an understanding God will be best. We bid farewell to an active month, resolving to do better the coming one.



MONTHLY

News
 INTERPRETED

Is There a Fifth Force In Nature?

There are four known forces in the universe; the new one would be the fifth force. Gravity is the weakest known force, and was the first to be recognized. Newton fairly well defined gravity 300 years ago. It takes a body the size of the earth to make a pint of water weigh a pound.

The electromagnetic force is the other one that influences the man-size world. Ben Franklin first recognized its true nature, and most of its actions had been explained by the end of the nineteenth century. All of its manifestations arise from positive and negative electric charges. An imbalance of charge makes plastic bags stick together or stands your hair on end. When the imbalance becomes too great between the earth and a cloud, lightning strikes. Charges in motion create a magnetic field. Radio, radiant heat, light and x-rays are electromagnetic. In an atom the electromagnetic attraction between positively charged protons in the nucleus and negatively charged electrons keeps the electrons locked in orbit.

Yet, in the nucleus, protons that repel each other exist close together. This is because the electromagnetic force is overcome by the most powerful known force, the nuclear binding force. It has been unleashed in the atomic bomb. In the laboratory physicists can tell the force is at work in a nuclear reaction if the reaction occurs very quickly.

Other nuclear reactions occur very slowly in comparison. Scientists reason that they are caused by a weaker force acting over a long time—a ten-billionth of a second or more. This force is called simply the force of weak interactions, and accounts for radioactive decay, the spontaneous breaking apart of atoms or the particles that make up atoms. It is a troublemaker. It doesn't seem to follow the rules.

(Two rules that these "weak" forces

seemed to upset were the Law of Conservation of Energy and the Law of Parity. The author says that according to the Law of conservation of Energy the sum of the energy before reaction must equal the sum of the energy after reaction.) (According to the Law of Parity) switching left and right does not change physical laws... Parity is the mathematical expression of the principle that the mirror image of a physical process shows a process that is possible... There is positive parity and negative parity. The sums of parity before the reaction and after the reaction must always be the same.

. . . In 1956 two young (American Chinese) physicists Chen Yang and Tsung Lee . . . discovered that the mirror image of the decay (of cobalt-60) is of a reaction that never takes place, so is considered impossible. Parity had fallen.

Physicists quickly caught their balance. If every particle in the mirror image is replaced by its anti-particle, it once again shows a picture of a possible reaction, they noted. Charge conjugation is the name for switching matter and anti-matter in a reaction. Parity alone may not be invariant, but parity and charge conjugation together are invariant . . . In fact, physicists refurbished the old mirror image completely, saying that perhaps they just hadn't recognized what they had seen in a mirror, that the image may have consisted of anti-matter all along.

An anti-particle is like its corresponding particle except that it has the opposite charge or the reverse spin if the particle has charge or spin. A particle and anti-particle can be created as a pair from energy, and if they meet they annihilate each other and return to energy. One way of describing an anti-particle mathematically is as a particle going backward in time. We are made of matter so we go forward in time. . . . According to the principle of Time Reversal Invariance one can take a movie of any event, run it backwards and watch perfectly possible happenings. They don't have to be *probable*.

Time Reversal Invariance means physical laws will remain unchanged if the direction of time is reversed.

. . . Supposedly, physical laws would be unchanged in a mirror image of an event in which all particles were replaced by their anti-particles and time was reversed.

(But an experiment at Brookhaven ran into trouble with this proposition. Something was wrong. Either the theory of Invariance in both sections had to be abandoned,—or—THERE MUST BE AN UNKNOWN FORCE IN THE UNIVERSE WHICH WAS UPSETTING THE EXPERIMENT. The author continues:)

This fifth force, IF IT EXISTS, is the weakest one, ten billion times weaker than gravity. IT MAY HAVE TAKEN THE FIFTH FORCE OF THE WHOLE GALAXY TO INFLUENCE THE EXPERIMENT. THE REASON FOR ITS ACTION WOULD BE BECAUSE ONE PART OF THE UNIVERSE HAS SO MUCH MORE MATTER THAN ANTI-MATTER. . . . The effect of the fifth force would increase by the square of the particle energy.

. . . (but) *“One experiment never gives final proof” . . . and physicists are still checking.)*

—Bruce H. Frisch in *Science Digest*,
February, 1965

The significant point of these new physical theories as the occultist sees them is that science has discovered what the occultist has called the Laws of Polarity in the universe. The former belief that there was no right or left-handedness in Nature contradicted the occult Laws of Polarity, so as the occultist has been declaring for generations that there are forces which complement one another, and sometimes collide, and whose action in the sub-levels of matter are highly mysterious.

Occultists had scanned scientific documents in vain for an explanation of their own Laws of Polarity, and their own theory, based on observation and experience in what is now called extrasensory perception, that “right” and “left” did most assuredly make a difference in inner space; and they reasoned that it must accordingly be influential in outer space as well. But no such thing was discovered until 1956, when physicists proved that the so-

called Law of Parity (that there is no right or left-handedness in Nature) was not a “law” but a misunderstanding of law.

It was precisely in the sub-level of matter, among particles and forces which scientific instruments could not detect, that the occultist discerned both right and left-handedness in Nature, the polarity of elements and forces, and sensed the mutual sympathetic interactions of the entire universe. For example: clairvoyance in the astral world develops both when the sense centers of the astral or desire body turn clockwise and when they turn counterclockwise. But although both types of clairvoyance reveal the phenomena of the inner worlds of hyperspace or inner space as the case may be—hyperspace is really the etheric region, up to and including the Reflecting Ether; inner space is astral and mental—the activity of perception itself is very different, and the one is superior to the other. The right-handed rotation is clockwise, the left-handed rotation is counterclockwise, and occultists term the right-handed rotation “positive,” because under the control of the will, whereas the left-handed rotation is counterclockwise, termed “negative,” because passively experienced and not controllable by the will.

The occultist would also question the use of the word “weak” for these forces, although they are assuredly weak from the standpoint of physical science. The occultist would call them “subtle,” rather than “weak.” It may one day be found that they are strong, not weak; since their efforts cover vast distances not readily discerned. If the physicists are right that it would take the fifth force of the whole galaxy to have upset their experiment, this explains why they call it “weak,” but the term may one day have to be abandoned because the “weakness” is an illusion, like the one-eighth of the iceberg which is visible above water, the other seven-eighths dangerous and powerful below.

Decisions in a Technological Society

The types of decisions which must be made in a technological society demand new ways of thinking, of organizing knowledge, of analysis, and of structuring the nature of problems. Within organizations, both public and private, may be seen the rise of elite groups composed of persons who, because of their expertise in the subject matter and techniques of decisional areas, exercise effective control over a long range of important decisions. Within government, this development perhaps may be seen best in the activities of a small group of experts brought into the Pentagon by defense Secretary Robert McNamara. Sometimes derisively labelled the "whiz kids," this group applies economic analysis and advanced game theory to the resolution of military logistics and strategic problems. A like development may be seen in the large business corporation . . . A new breed of corporate manager is required, "men who combine the talents of the big-businessman, the public administrator and the scientific researcher." The leading business schools of the nation are now engaged in producing this elite corps of personnel that will run the large, impersonal corporate enterprise of the future.

In other words, as the number and complexity of scientific-technological decisions rises within any organization, including government, the tendency to rely upon the scientific expert for making those decisions becomes more pronounced. Political scientist Robert Wood noted this in an important paper which was published in 1964. The question which administrators ask in such circumstances is not "Is it legal? (Does the law permit such an exercise of discretion?)," but rather, "Is it physically possible?" An affirmative reply to the latter question ends the matter.

The implication for law and the governmental process are obvious. Let us mention but two: (a) the inability of Congress to make intelligent decisions in the context of science and technology; and (b) the diminution even disappearance, of law as a normative limiting institution upon the exercise of administrative discretion. Ours is "emphatically a government of men and not of laws," Washington lawyer Charles Horsky said in 1952. The suggestion is that much of that phenomenon is traceable to the impact of science and technology upon the social order

—*Saturday Review*, Feb. 6, 1965

The challenge implied in the deductions made by the writer of the above article, Professor Miller, that we now have a government of men rather than

of laws, is staggering. Are we really producing a race of supermen who are above the law? This does not mean outside the law, but those on whose hearts the moral laws are graven so indelibly that statute books are unnecessary. If we have done so then Plato's dream of a rule by philosophers or lovers of wisdom and Jefferson's dream of a democracy of a well informed citizenry is at hand.

To bring this down to our daily level in an acid test, do we in our associations use scheming tactics to get our own way, not necessarily selfish, but just because we think we know best? Do we use cunning means and half truths, slanted in the directions of our desire, to persuade others? May each of us, in the quietness of our meditation period, do some honest soul searching and soul cleansing.

DREAM LIFE

I am of myself the thing apart,

Individual and lone,

Knowing the place of my own thought-chart

Like a dog his buried bone.

Sharing is harder than loving;

Who wishes to take?

Down the world's dark water

All float dreaming; do I wake?

I am bound in my own dream

When others follow a different star,

Their reality to me can only seem,

God, only, knowing things that are.

—Iris Bartolot

Readers' QUESTIONS

After-Death Recognition

Question:

Since we know about the invisible world after death, I often wonder if we still see our own people, such as our parents, again. According to your Teachings we have lived many lives in this world before, and you say we cannot remember our past lives at all, for we have a different brain each rebirth. How then is it possible to meet our parents in the next world and know them? Would we know how many times we have been here on this earth before, or is all this just a guess on human beings' part?

Answer:

When friends or relatives on the Earth plane pass on within, say, from fifteen to twenty-five years of each other, it is quite possible, and probable that they will see and recognize each other in the invisible world. The general rule is that people stay in Purgatory (the first region reached after release from the body) about one-third of the life lived on earth. They then pass on to the First Heaven. If a person passes on while a friend or relative is still in the purgatorial region, then he (or she) will likely be drawn to the friend or relative at times.

It is true that people do not remember their past lives through their brain consciousness, but many people glimpse scenes in past lives by means of seeing in the Reflecting Ether—or the Region of Concrete Thought. We all have latent a sixth sense, which makes it possible to read in the Memory of Nature (Re-

flecting Ether and Region of Concrete Thought), and some people also have the faculty (which they have developed in past lives) of seeing past and future events in the Memory of Nature through dreams or visions. We are taught in the study of astrology that the trine (or sextile) of Uranus to Neptune indicates such a faculty. Trained clairvoyants can read in the Memory of Nature and thus *know* in regard to conditions in the invisible worlds. We can all develop this clairvoyance by living the right kind of life long enough.

Improving Our Bodies

Question:

If a person is afflicted in one life with a faulty or diseased organ, when he returns to earth in a later incarnation is he likely to have the same affliction?

Answer:

That would depend upon how well the person has learned the lesson the afflicted organ was to teach. If one had a weak stomach, for instance, because of over-eating in past lives, and he continued his inclination toward gluttony, his stomach would be just as bad or worse in a future life. If, on the other hand, he learned to control his appetite and eat sparingly and wisely, then he would come back with a better stomach in the next life. The process goes on as follows:

Since the beginning of the first revolution of the Saturn Period or first Day of manifestation so far as our own

evolution is concerned, the Spirit, which is the real man, has been learning to build bodies. At the present time, the second half of the fourth revolution of the Earth Period, the physical body is only about fifty per cent efficient.

If we wish to get some idea of what this vehicle will be like in its perfected state, it would be well to look into the past and see what has already been accomplished along certain lines, knowing that greater and more rapid progress will be made in the future owing to the added power which the Spirit has developed. For instance: At one time in the far-off past, feeling was a localized sense just as hearing, seeing, smelling, and tasting are today. The organ of feeling was what is today called the pineal gland, a part of which at that time protruded from the back and upper part of the head. Today we know that this particular sense is distributed all over the physical body.

What is true relative to the extension of feeling will also manifest in each of the other senses, and in the course of time they will all cease to be localized, and the entire body will not only feel, but it will smell, taste, hear, and see. Still later another great change will take place: the sense of sight and hearing will merge into one as will taste and smell; and these four senses united into two, will merge into the more intimate sense of feeling and all will become united into what may be called knowing, which is really above all sense perception, yet manifests in them all.

The lessons in perfecting the body are worked out in successive lives of the Spirit. First it learns to build a body, then lives in it, and in this way discovers its imperfections. For instance, the muscular system may be perfect, but the heart or lungs or spleen, each or all, may be found to be faulty or diseased. If the Spirit takes note of these imperfections, it will, when it builds its next archetype in the Archetypal Region of Concrete Thought, rem-

edy them wherever they exist. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones, so that it may escape the suffering which it was forced to endure in a previous life, and so instead of perpetuating its faulty organs it will endeavor to improve them. Therefore it is quite safe to say that a diseased organ in one life will be a sound one in the next life or a succeeding one, for it is in this way that the Spirit is gradually learning by past mistakes to build better and more nearly perfect bodies.

The same law holds good in relation to the exterior of the body. For instance, the Spirit, if it so permits, may live several lives with what really amounts to a disfigured face, head, or body, with limbs out of true proportion, nose grotesque in shape, ears unduly extended out into space, etc. But by becoming aware of the inharmony in its exterior proportions it may remedy these defects when it builds its next or some succeeding archetype in the Region of Concrete Thought.

Beauty, wisdom, strength, and perfection are all divine attributes which each Spirit in time will develop, and it is by living life after life in bodies expressing these opposite qualities that each imperfection, be it external or internal, is discovered and later remedied. All imperfections that the Spirit consciously discovers, be they of body or mind, can be remedied by perfecting our ways of feeling and thinking and by changing the archetype in the Region of Concrete Thought.

TRIBUTE TO MAX HEINDEL — I purchased my first copy of the *Cosmo* in 1910 or 1911, when Mr. Heindel was in Ocean Park. I had the pleasure of meeting him at the Fellowship meetings in Los Angeles. Now in my 85th year, I still study the *Cosmo* and hold heartfelt thanks for Max Heindel and the Fellowship Teachings.—J. W. C.



Natural Therapy for Arthritics

L. R. C.

IN TREATING arthritis, endless time and intelligent direction should be given to drugless methods: sweats, baths, heat lamps, natural eliminative methods in the form of enemas and colonic irrigations, deep breathing to increase lung elimination, constructive mild exercise, gentle, not deep, massage for sore joints, hot packs and compresses, proper rest, relaxation, sleep and sunshine. All unnatural nerve pressure should be relieved.

Succinctly, every channel of elimination must be kept open to air Nature: skin, lungs, kidneys, and bowels. The activity of the skin is particularly important; hence the need for sponge baths and friction. The liver should be stimulated to a more normal function. It is imperative that fermentation and putrefaction be diminished to lowest levels with compatible food combinations. Menacing acid wastes, piously hostile, due to faulty elimination and dietary indiscretions, must be effectively routed out. The arthritic needs plenty of water to encourage kidney elimination; distilled water is preferable.

But the suffering of the arthritic is not apt to be completely assuaged until it is supplemented by fasting and followed by rational dietetic treatment. Spiritual serenity, moral fortitude, and a positive conquering mental attitude are equally paramount in helping the

afflicted to earn his or her winnings in successive struggles. The fasting regime adhered to by many arthritics with marked success is that of a juice diet fast; this is because fruit juices exert a more salutary influence than that achieved by water only, with its total abstinence from food. Fruit juices provide light yet sustaining nourishment, quickly and readily assimilated and utilized by the body, preserving and increasing the alkaline reserve in the blood stream.

One nutritionist, herself a cured arthritic, recommends that orange juice be taken every two hours, while awake, for four weeks. The required quota of distilled water should, of course, accompany this fruit juice fast. The nutritionist in question, who subjected herself to this regime during her own indisposition, reports that the consumption of this four weeks' period found her twenty pounds lighter, but free from pain. The lump under her right knee, which she had accepted with resignation as a permanent fixture, passed into history; her elbows straightened.

Any kind of fruit or vegetable juice is recommended, but gratifying results are obtained by those not too heavy in natural sugar. Grape and berry juices are best ingested in diluted form; those juices which head the list as the more desirable are grapefruit, orange, tomato, and pineapple. While vegetable juices

have won justly enthusiastic acclaim among health seekers, acid fruit juices have proved most efficient for a rigid fasting and eliminative program.

Celery juice, however, is ideal because it contains much more than four times as much organic sodium as it does calcium. Sodium is an effective solvent of calcium, and hence celery juice has proved itself invaluable to the arthritic in dissolving and removing years of accumulated non-functional calcium lodging in the cartilage of joints. A pint a day may be added profitably to the diet. Dried powdered celery in the form of tablets may replace fresh celery juice beneficially, if the latter is not conveniently available. Topping the list of vegetable juices which exert their greatest therapeutic potency in arthritic pathology are: celery, cucumber, carrot, spinach, watercress, and parsley.

If the weather is chilly, the juices may be heated and warm water used. It is best not to mix juices, but rather to use only one kind during the juice fast throughout a single day. If relished, the juice may be varied from day to day, but maximum results have been noted when the same juice is partaken of for three or four consecutive days. A note of caution is sounded: no one should be subjected to the so-called juice fast for a long period of time without the supervision of a doctor who utilizes the fasting technique and who understands it.

Because of the absence of bulk, enemas are highly desirable to flush the colon of its morbid wastes. Many have found hot tub baths and heavy sweat baths too enervating during a fast, despite the fact that they have proved their merit as eliminative measures in regular non-fasting routine. One need not be bedridden, though severe exercising should not be indulged in; walking is excellent. If unable to be active, circulation should be encouraged through the agencies of hot water bottle, electric pad or blanket, manipulation and light massage.

“Mind over Platter” is a certain nutritionist’s earnest dietetic recommendation to the arthritic. Through constant experimentation, it can be demonstrated irrefutably that the consumption of certain foods aggravates soreness and swellings. This points to the absurdity of clogging the body further with those very constituents it is exerting a tremendous effort to neutralize and to expel from the organism. Hence where arthritis is due to metabolic disturbance, food allergy tests determine unmistakably which foods the system can and cannot tolerate. The diet should be varied to cope with such individual idiosyncrasies.

Such edibles as are low in calcium and high in phosphorus, sulphur, and sodium are best. Hence those fruits and vegetables should be selected that contain a minimum of starches and sugars—not exceeding ten per cent. Tablets containing vegetables with minerals high in phosphorus, sulphur, and sodium are readily available. Garlic, either fresh, in powdered form, or in the consistency of garlic oil, is acknowledged as effective in diminishing fermentation and putrefaction of foods in the colon, and is suggested as an excellent source of sulphur. As immature vegetables have less starch, small tubers such as beets, carrots, and tiny small beans are emphatically preferable. Salad vegetables should be served plain or with a small amount of salad oil, or mashed avocado.

Many nutritionists warn against all dairy foods because of their high calcium content, barring unsalted butter and thick whipping cream with about forty per cent butter fat. They have observed arthritics who have been on a milk diet respond at once when put on a calcium free diet. It is the earnest conviction of many dieticians that in the case of arthritis deformans, where there is wrong calcium metabolism, heavy starches, sweets, and milk are decidedly objectionable. For every arthritic they also insist upon very little salt; no

vinegar, spices, tea, coffee, or alcohol. Stewed fresh or unsulphured sun-dried fruits or plain agar dissolved in fruit juice may be used for dessert.

One and one-half pounds of fresh fruit may be consumed daily; taken preferably in uncooked form; do not peel. If raw fruit is distressing, it may be cooked or consumed in the form of juice, though cooked fruit has often been found by some arthritics to be as distressing as the fresh. No sweetening should be added. The best fruits are: apples, apricots, berries, cherries, grapefruit, grapes, loquats, melons, nectarines, oranges, pears, passion fruit, peaches, pineapple, tomatoes, and papaya. A small dish of unsulphured dried stewed fruit or canned fruit, minus sweetening, will add variety to the arthritic diet.

For soups, broths, purees, stews, etc., the following low starchy vegetables are recommended: asparagus, beet tops, celery, cucumber, chayote, endive, greens, eggplant, bean sprouts, lettuce, mallow, okra, oyster-plant, pumpkin, small carrots, small parsnips, small turnips, spinach, small string beans, summer squash, and zucchini. For those whose colon is inflamed, a teaspoonful of powdered okra with each meal will provide mucilaginous soothing bulk.

A small amount of nut butter or well masticated nuts may be used for protein in the vegetarian diet. The almond and pecan contain a minimum of starch. The soya bean, too, is an excellent source of vegetable protein. The avocado likewise furnishes protein and fat in a most assimilable form. As nuts, nut butters, and soya beans are too rich and concentrated alone, they should be well combined with salads or cooked vegetables. Following the strictly eliminative fasting regime, dieticians permit a tolerance of whole wheat melba or soya bean toast, 100 per cent whole wheat bread, and baked potato in the jacket.—*Rays*, 7-48.

DEDICATION

*I am no great harp from which to evoke
Soul-shaking chords of melody,
Immortal cadences that swirl
Around great music-makers like a cloak.*

*I am but a small pipe, I confess,
None the less play on me,
O God, to the limit of my strain;
Never leave me useless,
Never let me fall again.*

—Iris Bartolot

TRIBUTE TO MAX HEINDEL: Dear Max Heindel: On your 100th anniversary, I too, want to send my kindest thoughts, for I owe so much to you for the wonderful Rosicrucian Teachings. My life has followed a different course ever since I first contacted them. Thank you so much. —W. E. W.

TRIBUTE TO MAX HEINDEL: The concern of Max Heindel for the social problems that plague and inspire us was one of his most admirable qualities. This great soul was able to balance perfectly the scientific and the psychological with the historical and sociological. His human emphasis and biblical mastery were supplemented with a fine background in the musical, artistic, and literary heritage of the Western World. He was indeed a man for the ages, who never forgot the world he lived in or the times in which he lived. Because of this the "Social Gospel of Max Heindel" is an important part of the Rosicrucian Fellowship world-conception which is his legacy to us.—M.L.

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FROM OUR PATIENTS

California—I wish to thank you for the wonderful work you have done for my husband. You have cured his obsession, and it is truly miraculous. He was convinced that it would never lift and was rapidly sinking. Now, thanks to you, he is a new man. I do not have much to offer at this time, but I am enclosing what I can in appreciation.

New York—When my son was about five years old, he was rather delicate and suffered many strange little ailments and fevers. Once he complained of a pain in his stomach. The doctor could find nothing wrong, so I wrote to you to have him placed on the Healing List. I explained to him that if he would put his finger print on the letter, it would help him feel better. The day after the letter was mailed (his tummy still hurt), I tucked him in bed in the evening and told him that we were having another doctor help him. (He could not have understood an explanation about the healing force, etc.) In the morning the pain was gone, and he told me he liked his new doctor. All I could say was "Oh?" Then he said: "He came last night and put his hand on my stomach and smiled." So my faith in the Healing Department of the Fellowship is strong!

Texas—I am feeling better every day—steadier on my feet, have less pain in my legs. I am very grateful for all you are doing for me.

Florida—I felt better from the time your letter arrived, but this was puzzling, since I did not appear to be physically better. However, my weight ceased to drop and remained at 150 for four or five days. Also, my chest-ache stopped. It had come on about seven or eight days before and ached steadily all through the night, every night, and intermittently in the daytime. Then it disappeared like magic the night after your letter arrived.



Healing by Laying on of Hands

(Conclusion)

ANOTHER point to be considered is the compatibility between the healer and the patient. Every healer should have a knowledge of astrology and the Law of Compatibility, whether he belongs to those who admittedly heal by magnetism and the laying on of hands or to the regular schools of physicians. The latter also infuse their vibrations into the patient's aura and help or hinder according to the agreement of their planetary polarity with that of the patient.

For healer, nurse, and patient, compatibility is determined by the rising sign, Saturn, and the sixth house of the natal horoscope. If their rising signs agree in nature so that all have fiery signs rising, or all have earthy, airy, or watery signs rising, they are harmonious. Fiery and airy signs are also harmonious, as are earthy and watery. Saturn in the horoscope of the nurse or healer should not be in any of the degrees of the zodiac within the patient's sixth house.

THE LAW OF DESTINY

A large and increasing number of medical men are now convinced that the Law of Destiny is an important factor in producing disease and retard-

ing recovery, though they are not believers in the fallacy of an inexorable fate. They recognize that *God does not willingly afflict us nor aim to get even with the transgressor*; they understand that all sorrow and suffering are designed to teach us lessons which we would not or could not learn in any other way. The stars show the period estimated as requisite to teach us the lesson; but even God cannot determine the exact time nor the amount of suffering necessary; we ourselves have a prerogative, for *we are divine*.

—Max Heindel

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

May 5—11—18—25
 June 1—7—14—22—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*.



The Shopping Tour

BESS FOSTER SMITH

MOTHER Nature had been working in her garden all morning. As she sat down in the shade of the elm tree to rest a minute, Mr. Toad came out from under a mossy rock and blinked at her for a moment. He looked as if he had something to say.

"What is on your mind, Mr. Toad?" she inquired, regarding him. "Have you come to tell me it is going to rain?"

"It may," the toad answered, glancing at the sky. "I feel my rheumatism a little more than usual. But that is not what I came to say."

"Go on. What is it?" Mother Nature urged.

"Well, perhaps I shouldn't say anything, as it really is none of my business, but I overheard some of the wild flowers complaining about having to wear the same color dresses year after year. They thought they would like to choose their own. But dear me! I can't see why they are so vain. I would rather be wise and ugly than beautiful and stupid anyhow."

"I'm glad, for one, you are satisfied with your lot," sighed Mother Nature. "I suppose it is only natural to want things one does not have. These flower babies have learned this from human children who are forever changing their

summer frocks from one color and style to another."

After a moment she continued. "Perhaps I am too old fashioned. Perhaps they *should* have some choice in the matter. Just because I prefer a plain white daisy and a simple pink rose to the painted daisies and American Beauty roses in the park is no reason I should keep my children in countrified clothes."

"I don't believe you should humor them that way," warned the toad. "They will be getting all sorts of foolish notions."

"Tut, Tut!" she replied, "run along and peddle your papers."

At that moment she noticed the Sun and Wind coming across the garden. She motioned them to her and whispered a little scheme which had just occurred to her. They both agreed to help.

"I will blow up a little spattery cloud," the Wind said.

And the Sun said, "There is nothing I like better than to display all my lovely colors after a shower. I have yards and yards of them."

"Good!" chuckled Mother Nature. "Now I will go and call the flower children and we will start on a shopping tour."

She found all the little wild flower children just about ready to burst into bloom. "Listen, my dears," she said to them, "how would you like to go shopping?"

"Shopping," they all cried. "Why, what is that?"

"Buying new summer frocks," answered the good dame. "This year I think you are old enough to help me a little and I want you each to choose your own style and color of dress. The Sun is showing a wonderful display of spring colors."

"Oh, how lovely!" they all cried.

Just then a few rain drops began to spatter about them and looking up they saw the Sun laughing right through the cloud. Before them he spread long beams of the most gorgeous colors ever seen. Each one blended perfectly into the next.

Some children who had come into the garden cried, "See the rainbow! Let's find the pot of gold at the end of it!" And away they ran.

But the wild flowers were too busy choosing their favorite colors to care about a pot of gold. They quickly tried on all the different shades and colors.

"You are the prettiest in that delicate pink," sighed Johnnie-jump-up to the wild rose. "You should always wear pink."

"I shall if you like it," she answered, "and you are just like a sailor boy in that blue jacket."

Jack-in-the-Pulpit, who had been trying on all the different colored robes, said a little sadly, "I thought I wanted a bright colored robe, but it does not seem to become my office."

"Ah," buzzed the bee, "dear Dandelion and dear Buttercup, please keep your gold dresses so I'll have no trouble finding you."

"After all," the daisy said, "I do believe I look better in my plain white dress with the gold buttons."

And so it went. Everyone was finally satisfied, and strange to say, each one had chosen the style and color that she

had always worn. Then the wind distributed the loveliest perfumes that could be imagined and each one took her choice. As he sprinkled a little sweet sachet powder into each little heart he whispered, "Don't let that buccaneering bee steal all of this."

How lovely they all looked!

The happy children cried, "See, the wild flowers are out! They look like the rainbow we just saw."

A few days later when Mother Nature was straightening up some of the wild rose's petals, that sweet flower confessed, "Dear Mother Nature, we have all been very rude and naughty. We thought we wanted different kinds of dresses from the ones you gave us, but you know what? We like the ones you gave us best."

"How sweet of you," Mother Nature smiled. "I'm glad you told me, dear. It makes us both happier. Always remember your mother loves you and wants to do the very best she can for you always."



CORRELATIONS

(Continued from page 209)

which will enhance the consciousness in refined sentiment and spiritual wisdom as well as additional powers of comprehension.

(Continued)

ERRATUM: We regret that there was an inadvertent repetition of the 11 paragraphs at the end of the February installment of this series of articles in the March issue of the *Rays*. Our sincere apologies to the author and to our readers.

HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

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

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

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