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RAYS FROM THE ROSE CROSS



FEATURES

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Rays from the Rose Cross

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Biography of Max Heindel

Part VI

“After the interview we entered the Temple, where the twelve Brothers were present. It was arranged differently from what I had seen it before, but lack of space forbids a detailed description. I shall mention only three spheres, suspended above one another in the center of the Temple, the middle sphere being about half way between floor and ceiling; also it was much larger than the two others, which hung above and below it.

“The various modes of vision above the physical are: etheric or X-ray; color vision, which opens up the Desire World; and tonal vision, which discloses the Region of Concrete Thought, as explained very fully in *The Rosicrucian Mysteries*. My development of the latter phase of spiritual sight had been most indifferent up to the time mentioned, for it is a fact that the more robust our health, the closer we are enmeshed in the physical and the less able to contact spiritual realms. People who can say, ‘I never had a day’s sickness in my life’ at the same time reveal the fact that they are perfectly attuned to the physical world and totally incapable of contracting the spiritual realm. This was nearly my case up to 1905, though I had suffered excruciating pain all my life, the after effects of a surgical operation on the left limb in childhood. The wound never healed until I changed to a meatless diet. Then the pain also ceased. But my endurance during all the previous years was such that it never showed by a line on the face, and in every other respect I had perfect health. It was noticeable, however, that when blood flowed as a result of an accidental cut, it would not coagulate, and a great quantity was lost; whereas after two years on a clean diet the accidental loss of an entire nail in the morning resulted in the loss of only a few drops of blood. I was able to use the typewriter the same afternoon; there was no festering as the new nail grew.

“Upbuilding of the spiritual side of the nature, however, brought disharmony to the physical body. It became more and more sensitive to conditions around; the result was a breakdown. This was all the more complete because of the before mentioned endurance that kept me on my feet for months after I should have given in, with the result that I came very close to death’s door.

“Out of this precarious condition, however, has come an increasing ability to function in the spiritual world. While, as said, my tonal vision and the ability to function in the Region of Concrete Thought here related were indifferent and chiefly confined to the lowest subdivision thereof, a little assistance from the Brothers that night enabled me to contact the fourth division, *where the archetypes are found*, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of the Rosicrucian Fellowship.”

(Continued)



Enoch: The Link Between Judaism and Christianity

ANN BARKHURST

(A Talk Given in the Pro-Ecclesia
Oct. 25, 1964)

There was a wise man, a great artificer, and the Lord conceived love for him and received him, that he should behold the uppermost dwellings and be an eye-witness of the wise and great and inconceivable and immutable realm of God Almighty, of the very wonderful and glorious and bright and many-eyed station of the Lord's servants, and of the inaccessible throne of the Lord, and of the degrees and manifestations of the incorporeal hosts, and of the ineffable ministration of the multitude of the elements, and of the various apparition and inexpressible singing of the host of cherubim, and of the boundless light.

—*Secrets of Enoch*, I:1.

ENOCH AND THE DEAD SEA SCROLLS

DR. CHARLES FRANCIS POTTER, in his illuminating little book, *The Lost Years of Jesus Revealed*, says something to this effect: that the Book of Enoch is the father of Christianity while the community of the Essenes is its mother; and occult philosophy agrees with this. He also says that it is the Lost Link between Judaism and Christianity.

Eight partial copies—perhaps more—of the Book of Enoch, written in Aramaic, have been found in the caves

of the Dead Sea—discovered about 1945—among the many books hidden there which belonged to the library of the Essenes. This discovery of Enoch in the Dead Sea library brought the book back into the public interest again, after it had been ignored for many years.

The Book of Enoch is divided into five sections, in a manner popular with Hebrew writers of the time, as also with Greek playwrights who usually wrote their dramas in five acts. In the Hebrew literature we have the Five Books (Pentateuch) of Moses, the five books of the Psalms, the five Megilloth, the five books of the Pirke Aboth, and the five books of the Maccabean wars by Jason of Cyrene; as Dr. Charles, the great scholar of an earlier generation, comments. He notes that it must be that "the Semitic original was early lost," but this has now been rectified by the discovery of the eight or more books, even though fragmentary, in the Dead Sea caves.

WHAT HAPPENED TO THE BOOK OF ENOCH?

At one time, during the early years of Christianity, Enoch was held in the

highest esteem; then it was lost—banned—persecuted. What happened? We can understand why modern orthodoxies repudiate the book. They have been dedicated to the proposition that there was no Christianity until Christ Jesus taught it; that the doctrines of the New Testament never were known upon earth until Jesus revealed them; that Christianity appeared miraculously with Jesus the Christ. Now the Book of Enoch is found to contain most of the teachings of the New Testament, sometimes almost word for word, yet it was written before the birth of Jesus of Nazareth. The orthodoxies therefore refused to admit that the book was genuine. Orthodox Judaism as well as orthodox Christianity rejected Enoch. The Jews said that the passages resembling Christianity in the Book of Enoch were Christian interpolations, and therefore they rejected these passages as having nothing to do with Judaism. Now that the Book of Enoch has been found in the Dead Sea caves, Judaism can no longer make this claim. (Presumably the Dead Sea Enoch, which is Aramaic, contains these passages; we have as yet seen no discussion on this point.)

We understand, then, why the later orthodoxies rejected Enoch, but what happened in the first place? What happened in the fourth century to cause it to be banished from the Christian Scriptures as it had already been banished from the Jewish Scriptures?

The Council of Nicea, summoned at the command of the Emperor Constantine, who wanted the Church to settle its differences of doctrine and opinion, was crucial, the first of many ecumenical councils (of world-wide interest) which defined the orthodox position and named the books which should sustain it. Such councils are called whenever conditions in the Church seem to demand a review of its policies and the forming of a new approach to the problems of the world Church. Local coun-

cils of course have always taken place regularly, and still do.

Dr. Potter says that the Book of Enoch was rejected later in the fourth century—another council was called in the fourth century after the Nicean—because the Christians no more wanted to admit an anterior source to Christian teaching than the Jews wanted to admit a connection with Christianity; and since this Book clearly linked Judaism with Christianity it became objectionable to both groups.

Dr. Charles wrote in his preface to his edition of the Book of Enoch, in 1912, something which is of interest still to everyone: "The books or sections of Enoch were written by orthodox Jews, who belonged to the apocalyptic or prophetic side of Judaism, and by Judaism is here meant, not the one-sided legalistic Judaism that posed as the sole and orthodox Judaism after the fall of Jerusalem in 70 A. D., but the larger and more comprehensive Judaism that preceded it. This larger Judaism embraced both the prophetic and legalistic elements. No religion can make progress without both elements, and, if progress in spiritual development is to be realized, the prophetic element is absolutely indispensable."

The term "prophetic" may be taken to mean everything which we today call cabbalistic, esoteric, and inspirational. It includes the "powers" of the Spirit: the so-called supersensory powers which characterize the "prophet."

Note also that Dr. Charles speaks of "the Books" or "sections" of Enoch as being written by "orthodox Jews," in the plural. It is not a single book, but a collection of books and sections of books, dating in the final form from the first century B. C.

Again Dr. Charles says: "Most Jewish writers have ascribed the Book of Enoch to the Essenes. But this is indefensible." Alas for Dr. Charles! The discovery of the Essene Library of the Dead Sea proves indisputably that the

Jewish scholars were right. Enoch is indeed one of the sacred books of the Essenes. But the Dead Sea discovery also proves that the liberal Christian scholars were right when they said that the Book of Enoch influenced the New Testament, and yet was written by Jews—the interpolations were not interpolations at all, and especially not by Christians; they were the work of believing Jews, before Christ.

Now one of the arresting statements found in Enoch is that the Messiah should come forth from the community of "the Elect," that is, the Essene Community.

One would have thought the Christians would cherish this book, but it was excluded from the canon of Scriptures in the fourth century A. D., soon after the Council of Nicea, when Catholic doctrine was codified. But by that time it had already penetrated to every part of the Christian world, and it disappeared only because it was persecuted, and had become a forbidden book; forbidden because the Church had taken a stand against the ancient Mystery Schools and Mystery teachings, and Enoch was the oldest and greatest of the books of the Hebrew Mysteries. It is a book of occultism, combining both science and religion, and containing teachings which the Church had decided to repudiate.

WHO WAS ENOCH?

Where had the Book of Enoch come from in the first place? Who was Enoch?

The word "Enoch" means "Initiation" or "Dedication." Enoch is "the Initiate," or "the Initiated One." He is associated with the planet Mercury, in his role of celestial messenger.

The Bible mentions two Enochs: Enoch the son of Cain, third in descent from Adam, and Enoch sixth in descent from Adam through Seth. Most Bible scholars think the two genealogies in

Genesis are really two versions of the same thing, with different spellings and the names sometimes occurring in different places. At any rate, the Book of Enoch as we have it is distinctly a combination of two Enochs. Enoch the son of Cain represents a secular element. The Sons of Cain are builders (Cain built the first city and named it for his son Enoch), craftsmen, artists, scientists, philosophers. They are also farmers rather than shepherds. Seth was a Shepherd. The sons of Seth are primarily a priesthood, but they have their tradition of wisdom, of spiritual and occult revelation from on high. Seth is called "the Man full of Light," and among the gnostic cults there is one called the Sethians who look back to "the Great Seth," who is the prototypal Word, and who incarnates in the Messiah. The sons of Seth are "the illumined ones;" the Illuminati. The story of Cain and Seth goes back far before the Great Deluge; we might relate it to Atlantis. Noah was the great-grandson of Enoch. (Enoch, Methuselah, Lamech, Noah.) Enoch actually stands opposite Seth in the genealogy; he is third from Adam through Cain his father. Seth is also third from Adam, but not through Abel, whose place he takes. The Bible implies that Seth is Abel reincarnated.

THE ARCHIVES OF ISRAEL

Sacred books, including those of Enoch, were handed down from patriarch to patriarch until they reached Jacob, who gave them to Levi; and they remained in the care of the Levites until in Egypt they were given into the care of Moses and his kinsman Aaron. Moses was a Levite, and the Aaronic priesthood continued to have charge of the ancient books. "Priests and Levites" together had charge of the Mystery Teachings and the sacred Books of the Mysteries. There were regular families of scribes, some of whom were Levites.

In Palestine certain cities were called Levitical cities, and turned over to the Levites. One may assume that there were libraries and archives in these cities. Some places are designated as the city of the scribes. Probably not all of the archivists were Levites, but only those who had charge of the sacred Books and records of the nation and people.

Each of the twelve tribes had its prince or leader. Like Moses, these leaders or princes were called Captain of the People, and this term survives to become the title of the ruler in later times.



Each tribe had its own district, and naturally a capital city where the prince lived and ruled, and where archives would be kept. The Bible tells us about the Kings of Judah and Israel founding libraries. Each Prince of each tribe would naturally have done the same thing. Records had to be kept and books made.

Most of the apocryphal books of later times must represent fragments saved from these ancient libraries. The Book of Enoch, we read, was kept at Kirjath-Sepher, also called Debir the Door. This name means City of Books just as Sepher Yetzirah means the Book of Light. It must have been just such a city of scribes as we have mentioned where sacred books were written and preserved.

A further point not commonly known—although Bible scholars know it—is that the Temple Solomon built at Jerusalem was not the only Temple or shrine in the land at that time; it was the central Church or Temple, the State

Church so to speak, the Royal Temple in which the King worshipped. It was several centuries later that Hebrew worship was strictly centralizied at Jerusalem and the old shrines and temples abandoned.

We hear of other libraries in a later time: there was a Christian library in the city of Caesarea. It is said that an Essene prophesied the downfall of Jerusalem in 68 A. D., so that the Christians, forewarned, left Jerusalem and went to Pella across the Jordan. Later they returned. Evidently they took their books with them, for no Christian books were found in the Dead Sea caves. However, this is not to say that at some future time Christian books may not be found there, but they have not been found up to the present date.

The library in the Temple of Jerusalem is mentioned many times in the Bible. The Master Scrolls of the Bible were kept there. Among the significant passages in the Old Testament is the reference to a "college" or community of prophets attached to the Temple at Jerusalem, found in the story of the discovery of the Deuteronomy scroll. This scroll was discovered in the Temple when repairs were being made at the command of the young King Josiah; perhaps it was found in some ancient archive, or among cast-off books in an old store-room, or fallen behind a wall, or stored in a jar, the Bible does not say. At any rate, the High Priest Hilkiyah found it, and called upon Shaphan the scribe to read it to the King; after which the prophetess Huldah, who dwelt in the college of the Jerusalem Temple, was called upon to give her interpretation of it. Critics of the Bible say the High Priest Hilkiyah must have had the scroll prepared and hidden and then found in order to persuade the King to institute certain reforms; and this may be so. However, there is nothing intrinsically impossible in the story. The ancient scroll could have been lost, and then found, just as the Bible

says it was. Surely the discovery of the Dead Sea Scrolls in our own day proves that such things happen. There were fewer centuries between Moses and Josiah than between the Essenes and our own time; about six, seven, or eight hundred years (scholars do not agree on Moses' dates) between Moses and Josiah; about eighteen hundred years from the Essenes to the discovery of the scrolls of the Dead Sea in 1945-47. Similarly the Damascus Document was found in an old storeroom of a synagogue in Egypt, after centuries. Deuteronomy was one of the favorite books of the Essenes, and the Damascus Document has proved to be one of their own books.

Still it seems odd that after being reckoned as one of the great Mystery Books of the Old Testament, for so many centuries, the Book of Enoch could have disappeared so completely. Surely copies must exist somewhere, in some obscure part of the world. This was the idea that came to James Bruce, a Scotsman, who, giving out the story that he meant to explore the sources of the Nile, travelled in Egypt (1768-1773), where he did, indeed, find three copies of the Book of Enoch, which he brought back to Europe. His reasoning was simple but flawless. He knew that certain missionaries had gone to Africa in the fourth century, prior to the time when the Book of Enoch was banned from the canon of Scripture, and he figured that some copies of it might still exist there in some ancient storehouse or church. This proved to be true.

Unfortunately no one could translate the books, which were written in the Geez language of middle Egypt; but Bruce gave one copy of the book to the Library of France at Paris, another to the Bodleian Library at Oxford, and the third he stored in his family archives. This is the Ethiopic Enoch so-called because it was discovered in Ethiopia. It seems to have been written in Egypt. Meanwhile, other copies of

Enoch were found, in Russia and Servia and elsewhere. The copy found in Russia was called the Slavonic Enoch.

At last a German translation appeared in Germany in 1853; and in 1893 Dr. Charles' famous Enoch was published, based on the German translation of Dr. Dilling, but compared with twenty copies of Enoch from other sources. Dr. Charles was able to prove that Enoch had influenced the New Testament, but he denied that the book was an Essene writing.

In 1913 Dr. Charles brought out his two great volumes of the Apocrypha and Pseudepigrapha of the Old Testament, which included the Book of Enoch. These two large books contained



everything known up to that time about the "lost books" of the Old Testament.

Reading these books, we see that all are not of equal value. Some are so insignificant that it is easy to understand why they were left out. But others are full of spiritual meaning, full of special knowledge which is still valuable and helpful. But the orthodoxes would have none of them; and the very people who should by right have brought these ancient documents to the attention of Christians everywhere did the opposite thing, repressing them, and doing all in their power to keep the church laity from looking into them.

So the stage was set for the discovery of the books of the Essenes at the Dead Sea caves, which came to the attention of scholars in 1947 or thereabouts; and these books of the Dead Sea proved, as Dr. Potter says, that the "favorite books of Jesus and his disciples were the very volumes that the Essenes loved the best."

TRIBUTES TO MAX HEINDEL

I am paying my tribute to you, Max Heindel, for the love, faith, goodwill, and patience you had in giving out the Western Wisdom Teachings. These wonderful Teachings have helped men and women all over the world to know themselves, and to live better lives. Our heavenly Father has taken care of you, and he will continue to do so, wherever you are. I have the pictures of you and Mrs. Heindel, from a previous issue of the Echoes, framed, and hanging in my bedroom. God bless you both.—G. M.

Growing up in the great city of New York, where one can come in contact with the rich and the poor, the halt and the lame, people of so many creeds and races, I found many questions about life coming to my inquiring mind as a youngster. Brought up in the Russian Orthodox Church and sincerely believing that the love of our heavenly Father was far greater than that of any human father, I earnestly questioned the inequalities of birth—some born with happy opportunities for growth, and others born deformed, lame, and into families who could not offer any prospects of education or direction into constructive living.

Then, in my early twenties, a friend introduced me to the *Cosmo-Conception* by that great soul, Max Heindel. It was as though a great Light came into my consciousness! This was the most satisfying answer to my numerous questions about life that I had found. Now I could understand the Bible statement by Christ Jesus: "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give unto those who love Him." Rebirth and evolution as explained in the *Cosmo-Conception* certainly explain Divine Love and Divine Justice.

As stated above, the first reading of the *Cosmo* was as a sudden great Light,

but with the passing of the years the numerous experiences and contacts with my fellowmen, my efforts to understand and hold the Christ Ideal before me, has come the realization that there is so much to learn in God's great world, so much to understand, so much to do, that that first ray of Light into my consciousness has become as a steady glow ahead, urging me on.

The many illuminating lessons given by our beloved teacher, Max Heindel, since the writing of the *Cosmo*, now available in books, have been a wonderful guide, ever holding before us the Christ Ideal, and reminding us constantly that "Ioving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." I am ever heartfully grateful to this loving soul for the Teachings given through him by the Elder Brothers and The Rosicrucian Fellowship.—K. F. W.

One can hardly estimate the full extent of what Max Heindel has done for those who are seeking the light. I resented the Philosophy when it was first brought to my attention (many, many years ago), but problems, including illness, that I had never found an explanation for were made clear by Mr. Heindel's books. And they have given me encouragement to go onward, upward, forever. I shall always be grateful to Max Heindel.—Mrs. W. H. J.

My tribute to Max Heindel is directed to his humility and selflessness. How fortunate are we that he possessed these qualities, and that he did is apparent by his remarks in the Preface of the *Cosmo-Conception*. Only by striving to live a life of service to humanity, in humble gratitude for the privilege, can we truly pay tribute to this great soul who followed in the footsteps of Christ Jesus.—E. G. K.

The Stone of the Old Testament

ANNE PHILLIPS

THE RAIN STONE

IN THE OLD Testament, we find a number of interesting legends, which are replete with esoteric significance, for they are plainly the poetic and symbolical expression of teachings of the ancient Mysteries—which the Hebrews of course shared with the rest of the ancient world.

Consider for example the legend of the Rain Stone, which probably comes through Mohammedan sources from a Hebrew original. This stone was in Noah's possession before the Deluge, and upon it was inscribed the word *Aazem* or *Aadhem*, which is designated "The Great Name of God." Whoever owned it might, by its virtue, cause rain to fall whenever he wished. This stone Noah gave to his descendants when they set out together to settle and populate the regions eastward and northward of Mount Ararat where the Ark had landed. The Stone would be valuable in reclaiming desert lands. Uz, the grandson of Noah, then built the city of Damascus, which the Moslems said was the oldest living city in the world.

The point at issue is that the Stone (which would bring rain) bore the secret name of God: for the "Great Name" of any God was a secret name. The "Little Name" was the public name.

Now it seems natural that such a Stone would be a green stone, or perhaps blue-green. And the Secret Name of God is discovered to be none other than the word standing for *man*, *Aadhem* or *Aazem*, the Son of Man who is made in God's image and likeness.

In the Gospel of Philip, discovered at Nag Hammadi in Egypt in 1945, we read:

One single Name they do not utter in the world, the Name which the Father gave to the Son, which is above all things, which is the Name of the Father. For the Son would not become Father except he clothe himself with the Name of the Father. This Name those who have it know indeed, but they do not speak of it. But those who have it not do not know it. But the Truth brought forth Names in the world for our sakes, since it is not possible to learn it without names. The Truth is one and is many, and for our sakes, to teach us this alone, is Love through many.

And again:

Jesus is a hidden name. Christ is a revealed name . . . The Nazarene is the one that is revealed in that which is hidden.

* * * * *

The Christ has all things in himself, whether man or mystery, and the Father.

And in the Gospel of Truth, also from Nag Hammadi, and attributed to Valentinus in the second century, we have the following:

But the end is in the taking cognizance of Him who is hidden. And this is the Father from whom came forth the Beginning, towards whom are to return all those who came forth from Him and who became manifest for the Glory and the Joy of His Name. But *the Name of the Father is the Son*. It is He who, in the principle, gave a Name to Him who came forth from Him, and who was Himself, and whom He engendered as a Son.

He gave Him His Name which belonged to Him, — He, the Father, to whom belong all things . . . He possesses the Name. He has the Son. It is possible for them to see Him, but the Name on the contrary is invisible, for it alone is the Mystery of the Invisible destined to penetrate to the ears which are completely filled with it. (He, the Name and the Word are one). For indeed, one does not pronounce the Name of the Father, but He reveals Himself through a Son . . . *The Son is His Name* . . . He who came forth from the Depths spoke of His secrets, knowing that

the Father is absolute goodness . . . You are the children of the Understanding of the Heart.

Here is an example of the way in which an ancient legend preserved one of the deep mysteries of antiquity. The "secret name" of God is the Son, or Jesus, who is hidden in His heart; but it is also *Aadhem*, or *Everyman*; for each one of us is the Child of God, and each one of us is really hidden in His heart. We are the children of the understanding of the heart. In one of the Galahad legends, Galahad dies in Sarras, but *his heart is conveyed back to England*.

Metaphysically we see that Adam represents Archetypal Man, the Adam of the Cosmic Spheres, Virgin Spirit-as-Ego; and this Archetype is the Christ Man, the embodied Tetragrammaton, Alpha and Omega, the First and the Last.

THE SHAMIR STONE

Turning to rabbinical legend, we read of the Shamir, which is mentioned three times in the Old Testament: Jer. XVII, 1; Ezek. III, 9; Zech. VII, 12. The Shamir is a stone noted for its extreme hardness and durability. In the passage from Jeremiah it appears that the shamir was a pointed object used for engraving, and the word is given as diamond in our own Bible. In the passages in Ezekiel and Zechariah it is given as "adamant" or "adamantine stone," and since the Hebrews did not have diamonds it is supposed that some variety of corundum is meant, since that is the mineral next hardest to the diamond, and was used extensively in classic times for engraving on softer stones.

According to Jewish and Arabic legend the Shamir stone was very small, about the size of a barley corn, and was the seventh of ten marvels created at the end of the Sixth Day of Creation. It was, like Aladdin's Lamp, of magi-

cal potency. Great buildings might be constructed with the stone's help, or rather, with the help of the Spirit inhabiting the stone, and it was so that Solomon built his Temple in all quietness and tranquillity. The story goes that when Solomon first attempted the construction of his temple he used in the work the hordes of jinn, who worked at the making of the Temple with demoniac noise and energy. A wise man came to Solomon's aid, whose name was Sahr.

Sahr ordered that an eagle's nest with its eggs should be brought to him, and also a bottle-shaped vessel made of very strong glass. Into this he slipped the eggs, put them back into the nest, and had both replaced where they had been found. When the eagle returned it tried to break the vessel with claws and beak; on the second day it came back with a piece of stone in its beak, which it dropped on the glass vessel and broke it without a sound. Solomon knew the bird language and asked where the stone was to be found; the bird said, "O Prophet of God, in a mountain in the West called the Samur Mountain."

Those unaccustomed to the the imagery of Arabic and Hebrew legend may fail to understand that the Bird, or Eagle, may also be called an Angel or Archangel; or even a Prophet of God. For the word Angel means "messenger." in cabbalistic tradition the prophet Elijah is called the Bird of God, and we read that Jeremiah sent an "Eagle" to bear his messages to Babylon where the King was imprisoned in the Exile.

Again as with Noah's Rain Stone, the Shamir bears the holy Name of God; meaning the Great Name, or Secret Name, the Name of the Mysteries. And thus we have here an allegory of the building of a Temple without sound of hammer; almost identical with the Grail story of the building of the Castle of the Grail, by magical means, with the help of Angels; and we are reminded that the Grail Mysteries, too, had their Secret Word, or Formula, which the King of the Grail must know and speak. It may indeed be a Name, like the name

Jehovah, which Dr. Albright believes may be formed of the capital letters of a sentence. And so also the question which Parsifal is expected to ask would be in reality some sort of Formula. The question may be outwardly as to the "why" of sorrow and suffering in the world; it follows the concept that if God is Absolute Goodness, Infinite and Omnipresent, then evil is non-existent, since if Good is everywhere, evil must be nowhere; and the existence of the world itself takes on the aspect of a mirage, or a dream in the night.

We incline to agree with those, however, who say that the Grail Cycles are not solely Manichean survivals; though they may have been born out of persecution. They go back in their foundations to the earliest Greek Christianity, based on Greek philosophical allegories chiefly Platonic; and merged with Druidism. And therefore we find much in the Gnostic texts which can be quoted in explanation of the Grail Mysteries; for the characteristic of Gnostic Christianity was its effort to harmonize Christianity with the Greek culture. Dr. Torrey has in fact shown, by translating the Gospels from their Greek version back into literal idiomatic Aramaic, that there is a reference to the Platonic doctrine of the Good embedded in the original text of the New Testament itself, and in the very words of Christ Jesus. This is the incident where the Christ says, "Call me not good . . . there is one who is good . . ." which in the Aramaic becomes a clear Grecism, referring to the Platonic concept of the highest Idea of all as THE GOOD, which is Unity: the Good is One.

We do not really know what the Shamir stone was, or whether it was green or red or some other color, as we have said; it could have been a ruby, although it was not the diamond, the ruby being a species of corundum next to the diamond in hardness.

At any rate, by its use the Temple of Solomon went up in silence and

tranquillity, for it was to be a House of Peace, where the Holy Spirit could dwell. This is the Shekinah Glory, of whom Hebrew mystics said that "She" would not come into any place where there was inharmony, that "She" dwelt in music and sweetness, and that "Her" coming was heralded by the sound of little bells.

Just as the Hebrews say that Solomon's Temple was built through the magic of the Shamir stone in peace and quiet, so too, the Arabs say that the city of Damascus was built by jinn, without noise or confusion; and that certain blue flowers which grow in Damascus were planted by jinn.

And finally, Christians told the same story of the building of the Castle of the Holy Grail, which was built silently with the aid of Angels, on a high mountain.

The legends are one and all referable to the same concept: that of God as the Architect of the living universe, and its building by the hosts of Angels and other beings, visible and invisible, which also include mankind, who follow the Archetypes held before their vision by the Divine Wisdom, which permeates the Temple in the infinite as in the infinitesimal.

Again the esotericist will see hinted in these legends the old axiom that God brings evil out of good, or that evil is good in the becoming. Evil may will to do evil, not good, pursuing evil for its own sake; but try as it may, all that it does turns out for the best, until at last evil vanishes away, and even Lucifer-Satan is restored to his primeval glory before the throne of God, becoming the Emerald Rainbow round about the throne spoken of in Revelation.

SPIRITUAL MEANING OF STONES

The twelve tribes of Israel were each correlated to a particular gem stone, and these gem stones adorned the

Breastplate of the High Priest. It is believed that the High Priest consulted them in divination, but each gem also represented the Angel who governed the tribe symbolized by the gem; and the High Priest was in reality consulting the Angel and not the gem. He would not have thought that the Angel dwelt within the stone, however, but simply, that it was like a key which opened the door of communication.

A. E. Waite says:

"The Stone in the crown of Lucifer symbolizes the great estate from which the archangel fell. It was held by the Fathers of the Church that, when still in the delights of Paradise, Lucifer was adorned by all manner of precious stones, understanding mystically of him, what in the text of the prophet Ezekiel is said literally of the Prince of Tyre: . . . nine kinds of stones, according to Gregory the Great, because of the choirs of the Angels,"—of whom we recall that there were nine, corresponding to the Enneads of the gods of Egypt, or the Muses of Greece. He continues: "And Bartolucci, the Cistercian, following all authorities, understands these jewels to signify the knowledge and other ornaments of grace with which Lucifer was adorned in his original state as the *Perfecta similitudo Dei*—" in other words, the light and splendor of the Hidden Knowledge.

The veneration of falling stones was common in antiquity, as archeologists and historians know. Thus the colossal emerald which formed the pillar of the Temple of Melkarth at Tyre is mentioned in the fragmentary writings of the great Phoenician Sanchoniathon (whose influence on nascent Christianity was considerable). He says that this emerald fell from heaven, for it was once a star. It was raised up by the goddess Astarte, the Phoenicians believed, and this story is represented on silver coins of Marium in Cyprus.

So also in Acts 19:35, we read of an image which fell down from Jupiter, or "that which fell down from the sky." These stones were usually meteorites which, being rich in iron, were often of a greenish color. Cuneiform and

hieroglyphic writings were undoubtedly inscribed on such ancient stones fallen from heaven.

Astrologers usually assign the color red to Mars, because of the planet's flamey appearance in the sky, and also because of its association with bloodshed. Red is the color of the martyr, and so also the red cross, as we have shown.

Yet in antiquity red was a color associated with the Sun, and even in modern astrology the Ruby is assigned to the constellation Leo, ruled by the Sun, which is the sign of royalty, and particularly of the Judean royalty, designated the Lion of the Tribe of Judah. The Ruby is known as Solomon's Stone. It is also called the Stone of Christianity, and it is interesting that medieval alchemists learned to produce the purest red glass—ruby glass by adding gold to the 'glass recipe.' Other metals produced other colors. Silver produced yellow. Iron and copper produced green. It was the humble Saturnian lead, however, which ultimately brought the purest transparent white glass into being; and this only in comparatively modern centuries, when also the art of diamond-cutting was perfected which gave to the world the beautiful white glittering stone we know today. The Bohemian rediscovery of cut glass also gave promise of the day now come when man should produce artificially, in the laboratory, real diamonds and real crystals, and other real jewels, in exact imitation of Nature.

"As it is above, so it is below; as it is within so it is without." Metaphysicians know that as the outer world reflects man's inner states of consciousness, the appearance in the world of such miracles of the laboratory is of the profoundest significance. Even if we do not have the high clairvoyance which can show to us the marvels of the spiritual worlds, we can know what is happening there by observing the miracles of science in the world around us.

Nature and Effect of Jazz

THE PERENNIAL argument between devotees of classical music, or even ordinary old-fashioned romantic music, with the proponents of "modern" music and jazz takes a new turn in modern science.

The public has already been made acquainted with "electronic music" "played" by a musician on an "electronic" organ, if it can be called an organ, in which notes of music can be bent into a multitude of sounds that cannot be produced on any other known musical instrument. This still implies the creative mind of the human composer making the music which emanates electronically from the machine, but promises a day when a vast new range of sounds will be available to musicians.

But what about music composed by a computer? Here also, one may note, the computer itself was designed by a human brain, before it began to make music. However, this type of music may well form a link with the great "symphonies of the stars," the "music of the spheres" which some few persons in the past have claimed to hear, clair-audiently, and which the computer may reproduce simply from the conformation of mathematical patterns. In other words, what we hear from a computer composition is the song of mathematics, numbers and mathematical formulas translated into sound patterns. And this is precisely what the ancient Greeks meant by their talk of music of the spheres, which they tried to work out mathematically in various ways.

Musicians say that there are some parts of Wagner's scores which are unplayable on any orthodox instrument, and that when they come to such a place in the score they do what one man called "noodling"—"I just noodle along"—apparently approximating the score as nearly as possible. Opera singers are also often baffled by composers

who write music for singers which cannot be sung with even the best human voices, and find it necessary to sing as close to the composer's intention as nature will allow, and let it go at that.

With the new electronic instruments, however, composers may bring into existence a true cosmic music reflecting the music of the spheres; while from computer-composed music may eventually come the principle which will make possible a true color-music organ in which the colors and patterns produced will in actual fact represent the vibration of the music which is played. At the present time this color-equivalence of sound has been only approximated through various media; the vibrations of sound transmitted electronically to a luminescent gas being perhaps the closest approximation to date. This, however, is as yet too complex a process to be used popularly, and the true color music organ is still a dream of the future.

Meanwhile, the new electronic music may bring an entirely fresh development in the way of so-called "jazz" music. There seems little doubt but that many composers of jazz and other modern music are simply exploring new ways of using sound, while others are "noodling" away at cosmic music which they hear mentally but cannot play. They are not necessarily trying to create "beautiful" music so much as "significant" music, which may or may not be beautiful. This is one of the reasons why jazz music and jazz musicians are not understood.

Many people react similarly even to classical pictorial art as represented by painters who did not care to paint beautiful people, for example, but instead set before the public eye a succession of human bodies that were anything but beautiful. We are not refer-

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AS SEEN FROM MY WINDOW

GERALD B. BRYAN

OUTSIDE my window is a scrawny peach tree. Some might describe it that way. But to one who looks out upon it daily, and knows of its fruitfulness it is the symbol of hope, the promise of new life. In due season its tiniest branches will blossom into an ethereal pink, perfuming the air around. With the passage of time, each blossom will mature into a luscious peach, and they will hang like clusters on that scrawny peach tree.

Reaching maturity, the fruit will be picked and eaten, or allowed to drop to the earth by the undeviating Law of Gravity. Back into the earth it will go, back to the mysterious source from which it came, leaving that bare peach tree as the symbol and hope of future blossomings.

Beyond the peach tree, as seen from my window, is a lovely lagoon. It is for me, so fortunate in living close to it, a daily and ever-present picture of beauty, as I look upon it and see the woods beyond casting darkened shadows into its limpid waters. At times, fogs from the nearby ocean will obliterate the placid scene, but will leave in its place a mysterious feeling of all life being wrapped in a garment of universality.

The ocean beyond has reaches and domains far vaster than my nearby lagoon. On sunlit days it can be easily seen, so close to my lagoon that the two seem to merge into one. However, try as I might, I cannot see its distant shores, the white sands that lie somewhere beyond the horizon.

On remembered days, the vast ocean fades imperceptibly into the sky beyond, and apparently goes on and on into the limitless space, bringing the overwhelming feeling that in that distant blue of space lies an Infinity and an Eternity which never ends.

The ocean and sky beyond, however, are not always seen in such a clear light. Sometimes the face of heaven suddenly changes, its sunlight no longer glitters and shimmers upon the ocean, and I see only the lagoon. Soon, and tragically, the storm descends and even the lagoon is blotted out. Then I see only the bare peach tree in the winter of its year.

At such times, however, when darkened clouds and torrential rains blot out my visions, I know that the ocean is still there. I know beyond a doubt, because in calmer days I have seen its broad expanse sparkling in the sunshine; the remembered vision of it is clear, the recalled beauty of it is still seen.

So, having seen the lagoon beyond the tree, and the vast ocean beyond that, and the still vaster sky beyond that, and had the feeling and the assurance of *Something* beyond that, I look out my window at that scrawny peach tree and peace settles upon my soul.

 NOMEN—ONE

Jehovah, God, Father, Son—

Whether held in mind

As Three or One—

The Great Creative Force

Of all the Universe wherein I dwell;

Lead Thou my way

To whatever end is Thy decree,

In this, a little patterned part

Of Thy Eternity.

—Grace R. Ballard

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

ART TAYLOR

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

MAN utilizes, in the most profound and complicated manner every spiritual, animative, formative, abstract and concrete attribute in self-conscious application.

His labors which concern purely the form obey the same array of impulses which are macrocosmically creative of form as described, utilizing only those which have direct bearing, or the first and seventh strata of each world, into the conscious, dynamic appropriation of will, primarily, and wisdom, sentiment, and cognition secondarily.

Those labors which concern life utilize, in addition to these, the second and sixth aspect of each world, with the more direct application of wisdom, and secondary usage of the other focusing powers.

Those endeavors which concern animation utilize the third and fifth aspect of each world and the more dynamic use of the focusing medium of sentiment.

In conscious direction and application of thought force man brings to bear any one or all of the six divine principles through the concentrative power of will, and any one or all of the six principles of the world of solar spirit, similarly, through the meditative and imaginative powers of the wisdom, with which to guide the mental conception. The mental faculty itself lies, as so often re-iterated, upon the plane of the archetypal forces, inactive, absolutely quiescent until some impulse of some nature is transmitted along the thread of five-fold foci. It might be a spiritual impulse, or an animative one

of some feeling or emotion, or it might also come from the physical world through some phenomenon which impressed one of five senses. In any event some impulse is essential to the arousing of the archetypal force-matter into a differentiation of idea and thought-form. If the thought is to affect the spiritual nature only, the impulse will travel into the world of solar spirit, or world of divinity along the focusing media, and then be absorbed into the appropriate attribute to stimulate it, if harmonious, or to disturb it, contaminate it, if discordant. The thought may be retained within the world of thought to increase the powers of comprehension without going into any of the other worlds.

If the thought is to affect the animative nature, it will arouse some emotion in the higher realm or some feeling in the lower one, through its conduction from the world of thought by the medium of the focusing sentiment. The re-action will enhance or affect the thought according to the nature of the emotion or feeling and its intensity. It may re-act into any or all of the other form worlds from the animative.

If the thought, which has become clothed with some form of animation, is to be carried out with some physical phenomena, the conduction from the world of thought will be two-fold, directly to the focusing ether and also to the world of animation, to clothe it with the proper sentiment, and thence to the physical world directly to the focusing ether from whence both projections, now united, are carried into

the brain and furthered in phenomenal interpretation through the five senses.

The physiological effects might here be considered. The physical world contains the foundation, the formation upon which the higher vehicles of composite manifestation play their symphony. It is the instrumentality, only, upon which all else functions. In consequence, those thoughts which are concerned with the overcoming of form, stationary inertia, resistance, are applied by the will, concentrated into the cerebro-spinal system, and exerted thereby into force which controls the movements of the voluntary muscles. While this process is going on the sentiment has aroused the attributes of hope and wish, or some form of desire to convey the required impulse into the physiological makeup for the dissipation of the gases necessary actually to move the muscles concerned. The construction and maintenance of the form follows the same processes of the first and seventh aspects of each world as already described, as well as its animation, regardless of whether the form is purely elemental, vital, animal, or human, although in the human the whole is refined and sensitized to a remarkable degree, by the influences of conscious thought, as this state introduces the spiritual attributes so dynamically as to complicate each application.

The spiritual attributes which are focused through the will express in the voluntary nervous system and voluntary muscles, for the principle of polarity has demonstrated that the highest force overcomes the greater inertia, and the world of form must be overcome through the application of the highest spiritual force to its inertia, the will power concentrated.

The spiritual attributes which are focused through the wisdom are not concerned with the form but with the life functions that preserve it, as the wisdom is the second spiritual aspect and the vital form the second vehicle.

Therefore these spiritual attributes are expressed in the involuntary nervous system and involuntary muscles, which carry on the physiological functions irrespective of the concentration of the will. These forces utilize the love of the emotional region and the impressionable materials of the region of feeling in the animative realm, and function in the physical body through their ingress into vital ether and blood. They come from the FONT of cosmic wisdom, from which the intuitions speak directly to the heart, without interception by any other organism.

As consciousness is awakened in, and focused in, the world of form, and as the interpretations of all phenomena are through the senses, or self-conscious appropriation and realization, this region under the domination of the focusing ether is known as that of the conscious memory. The focusing ether contains a lasting impression of all physical phenomena created or changed, which may in the lapse of time be encroached upon, and more or less obliterated, while in the archetypal region of the world of thought, the images are permanent throughout manifestation. The ability of the conscious memory to recall an impression depends upon the intensity of the event, the vividness of the impression, or the boldness of its relief, as mirrored in the focusing ether, as conveyed to the feelings or emotions, or carried higher still to the spiritual realms by the world of thought. As the world of phenomena is more or less evanescent, so is the conscious memory which concerns the incidents of this life only, as enacted upon the stage of the physical drama.

The animative world under the domination of the focusing sentiment is known as that of the sub-conscious memory as there is access to past events by the conscious memory through the enactment of phenomena; the sub-conscious memory is aroused over the same, wherein an indelible impression of some

form of feeling or emotion was the controlling influence in its creation, and the phenomena merely an outcome. As the feelings and emotions provide the incentives for all progress in the material unfoldment the sub-conscious memory becomes a much more powerful influence over the mind when aroused, usually enhancing the feelings and emotions existent and creating others as well. The focusing stratum of sentiment contains lasting impressions also as does the focusing ether, but as the latter is more evanescent, though exact, the former is more lasting but subject to influence and contamination by the seething forces around it, in the animative region, which accounts for the coloring up of these incidents related in spite of truthful intent.

The world of thought under the domination of the archetypal forces is the home of the mind and the super-conscious memory.

The existence or recognition of the super-conscious memory is not very generally conceded. While even a metaphysical or psychological scholar immediately distinguishes scientifically the conscious and subconscious mental states, there is utter oblivion to the super-conscious, the most important of all, the greatest factor in progress.

This is because of the failure to appreciate the verity of reincarnation as logically presented, accurately taught, and beautifully conceived in all occult philosophies, whether of eastern origin, or of later western conception.

The stratum of the archetypal forces is the home-world of all that is, all spiritual and material differentiations, all manifestation, involuntary and evolutionary, resulting from its duality of force-matter, positive and negative.

The evolutionary attenuations which gradually merge the soul encloded spirit into the chaos of the Absolute, are but the re-possession by the archetypal region of those spiritual impulses

and consequent material crystallizations previously differentiated.

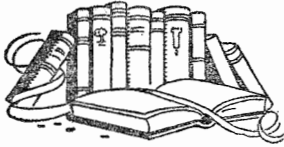
Further, as the absolute state is reached, the archetypal force-matter commences again the involution of another seven days of manifestation. There is no cessation of the work, as the Absolute is but the culmination of one and the commencement of another, the midnight threshold, so to speak.

As all had its origin in, is perpetuated within, and focused within the archetypal region, it can be conceived that the reality of the dual idea in abstraction and the concrete thought-form is mirrored here, permanently pictured, as long as there is any differentiation of the evolving system at all. Not alone are all thoughts etched within this medium, but the enhanced thoughts, vivified by those reflections mirrored in the other foci, the sentimental stratum and the focusing ether. In addition are the impulses from the spiritual foci, the wisdom and the will which interpret symbolically and geometrically. This is the "I AM" the "ALL WITHIN THE ALL," the self-conscious and all-conscious comprehension of the Deity, and the self-conscious appreciation of those beings which have passed through the successive stages of form, life and animation and have thereby focussed their powers and wakened themselves to self-recognition. The plant consciousness is of dreamless sleep, the animal, of dream-sleep, while the human is in rational self-conscious and some degree of all-conscious comprehension.

In the intellectual communions of self-conscious being and the transmission of thoughts between, the great majority are conveyed through the emotional nature, the feelings, or some physical interpretation of phenomena. These are then aroused through the sentimental attitude of the recipient to be re-pictured in reasonable counterpart or totally different in conception. This class of mental conduction constitutes

the great majority, where sentiment is the attraction, and sensation, vividness, or deep interest are evidenced, or where the imagination is excited.

True intellectual communion is by sober projection of the thought into the mind of the other, without the interception and cloaking of the thought by sentiment, which may alter the accuracy of its suggestion. This direct projection always involves an intellectual subject pure and simple, a high minded, scholarly conception, research, investigation, ponderation, abstraction, mathematics, or some ideal to be worked out. Sentiment may afterwards be introduced but not sufficiently to betray the import of the thought. The minds so arrayed, to



meet upon the intellectual grounds, are collected, not easily perturbed, cool and calculative, concentrated, those of the business man, executive, student, scholar, and mathematician, for example.

The mind of the materialist, the scientist, commercial applicant, captain of industry, and toiler is largely focused in cognition, through limited comprehension as focused and concentrated by the will, with little or no influence from the sentimental nature or the wisdom. It furthers a matter-of-fact experimentation and the formulation of subsequent manners through the observation of results previously attained.

The artistic temperament, on the other hand, is dominated by the sentiments, desires, incentives, longings, prompting, urges, which are given vent through emotions and feelings and conveyed out along the threads of conduction into the mental comprehension and as strongly governed by the intuition from the "Fount of Cosmic Wisdom." They are then, lastly, phenomenalized in the physical cognition.

In the consideration of detailed building of the system as the commencement of the differentiation of archetypal forces is inaugurated, the world of thought is created in seven cycles of seven epochs of seven periods of the first day. During all these spirals and recapitulations the abstract ideas and thought forms are conceived which will later mould the destinies of all the formations of form, life, and animation through which the different spiritual states of being will express and unfold; but the creations of this day, form, life and animation will all alike be limited to thought only, for thought, abstract and concrete, alone, constitutes the entire manifestation of this day. Materialized at the nadir of the work of this period will be the thought formations of form kingdoms, thought formations of the physical discriminations of the future chemical substances of concrete existence, thought formations of life, the vital preservation of the plant species, and thought formations of animal actions and incentives. In addition will be found a self-conscious, individualized unit of beings, who by reason of attaining the self-conscious state while thought substance constituted the densest state of matter, will descend no further in materialization when subsequent periods carry the crystallizing forms in denser and denser states of matter but will continue to evolve therein, enhancing the thought forms and abstractions through the application of their self-conscious powers to the changes transpiring in this region, as brought about by the progression of the other states of being evolving in other realms. In other words, the world of thought is created in the first day, specialized but not perfected, while thought formations of form, life, animation and self-consciousness will be created. In subsequent periods, the form will be galvanized into life, the life into animation, and the animated form

(Continued on page 335)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

TWENTY-FIRST INSTALLMENT

The Christian Mystic Initiation



The Last Supper and the Footwashing

(Continued)

BUT EVEN the noblest and most gentle among mankind is poisoning those about him with every breath and being poisoned by them in turn, for all exhale the poisonous death-dealing carbon dioxide, and we are therefore a menace to one another. Nor is this a far-fetched idea; it is a very real danger which will become much more manifest in course of time when mankind becomes more sensitive. In a disabled submarine or under similar conditions where a number of people are together the carbon dioxide exhaled by them quickly makes the atmosphere unable to sustain life. There is a story from the Indian Mutiny of how a number of English prisoners huddled in a room in which there was only one small opening for air. In a very short time the oxygen was exhausted, and the poor prisoners began to fight one another like beasts in order to obtain a place near that air inlet, and they fought until nearly all had died from the struggle and asphyxiation.

The same principle is illustrated in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, where we find a nauseating stench and a suffocating smoke ascending from the Altar of Burnt Offerings, where the poison-laden bodies of the *unwilling victims* sacrificed for sin were consumed,

and where the light shone but dimly through the enveloping smoke. This we may contrast with the light which emanated clear and bright from the Seven-branched Candlestick fed by the olive oil extracted from the chaste plant, and where the incense symbolized by the *willing service* of devoted priests rose to heaven as a sweet savor. This, we are told in many places, was pleasing to Deity, while the blood of the unwilling victims, the bulls and the goats, was a source of grief and displeasure to God, who delights most in the sacrifice of prayer, which helps the devotee and harms no one.

It has been stated concerning some of the saints that they emitted a sweet odor, and as we have often had occasion to say, this is no mere fanciful story—it is an occult fact. The great majority of mankind inhale during every moment of life the vitalizing oxygen contained in the surrounding atmosphere. At every expiration we exhale a charge of carbon dioxide which is a deadly poison and which would certainly viciate the air in time if the pure and chaste plant did not inhale this poison, use a part of it to build bodies that last sometimes for many centuries or even millennia as instanced in the redwoods of California, and give us back the rest in the form of pure oxygen which we need for our life.

These carboniferous plant bodies by certain further processes of nature have

in the past become mineralized and turned to stone instead of disintegrating. We find them today as coal, *the perishable Philosopher's Stone made by natural means in nature's laboratory*. But the Philosopher's Stone may also be made artificially by man from his own body. It should be understood once and for all that the Philosopher's Stone is not made in an exterior chemical laboratory, but that the body is the workshop of the Spirit which contains all the elements necessary to produce this *elixir vitae*, and that the Philosopher's Stone is not exterior to the body, but the *alchemist himself becomes the Philosopher's Stone*. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which control the sympathetic, motor and sensory nerves and are played upon by the Neptunian spinal Spirit Fire, constitute the essential elements in the alchemical process.

It needs no argument to show that indulgence in sensuality, brutality and bestiality makes the body coarse. Contrariwise, devotion to Deity, an attitude of perpetual prayer, a feeling of love and compassion for all that lives and moves, loving thoughts sent out to all beings and those inevitably received in return, all invariably have the effect of refining and spiritualizing the nature. We speak of a person of that sort as breathing or radiating love, an expression which much more nearly describes the actual fact than most people imagine, for as a matter of actual observation the percentage of poison contained in the breath of an individual is in exact proportion to the evil in his nature and inner life and the thoughts he thinks.

The Hindu Yogi makes a practice of sealing up the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing

carbon dioxide and is beginning to build his body therefrom.

The Philosopher's Stone then is not a body of the same nature as the plant, though it is pure and chaste, but it is *a celestial body* such as that whereof St. Paul speaks in the 5th chapter of Second Corinthians, a body which becomes immortal as a diamond or a ruby stone. It is not hard and inflexible as the mineral; it is *a soft diamond* or ruby, and by every act of the nature described the Christian Mystic is building this body, though he is probably unconscious thereof for a long time. When he has attained to this degree of holiness it is not necessary for him to perform the foot washing so far as concerns the physical pupil who helps him to rise, but he will always have the feeling of gratitude, symbolized by that act, toward those whom he is fortunate enough to attract to himself as disciples and to whom he may give the living bread which nourishes them to immortality.

Students will realize that this is a part of the process which eventually culminates in the Transfiguration, but it should also be realized that in the Christian Mystic Initiation there are no set and definite degrees. The candidate looks to the Christ as the author and finisher of his faith, seeking to imitate Him and follow in His steps through every moment of existence.

Thus the various stages which we are considering are reached by processes of soul growth which simultaneously bring him to higher aspects of all these steps that we are now analyzing. In this respect the Christian Mystic Initiation differs radically from the processes in vogue among the Rosicrucians, in which an *understanding* upon the part of the candidate of that which is to take place is considered indispensable. But there comes a time at which the Christian Mystic must and does realize the path before him, and that is what constitutes Gethsemane, considered in next chapter.

(Continued)

Studies in the Cosmo-Conception

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

The Evolution of Religion

(Part II)

Q. Were the successive steps in religious growth taken easily by primitive man?

A. Not at all, not without rebellion and lapses on his part. Selfishness is ingrained in the lower nature even unto this day and there must have been many lapses and much backsliding.

Q. What record do we have of such lapses?

A. We have in the Jewish Bible good examples of how man forgot and had to be persistently "prodded" again and again by the Tribal God. Only the visitations of a long-suffering Race Spirit were potent at times in bringing him back to the law—that law very few people have even yet learned to obey.

Q. What caused religion to evolve?

A. There are always pioneers who require something higher. When they become sufficiently numerous a new step in evolution is taken so that several gradations always exist.

Q. What was the next specific step?

A. There came a time, nearly two thousand years ago, when the most advanced of humanity were ready to take another step forward and learn the religion of living a good life for the sake of future reward in a state of existence in which they must have faith.

Q. Was this an easy transition?

A. That was a long, hard step to take. It was comparatively easy to take a sheep or a bullock to the temple and offer it for sacrifice. If a man brought the first fruits of his granary, his vineyards, or his flocks and herds, he still had more and he knew that the Tribal God would refill his stores and give abundantly in return.

Q. What did the new step demand?

A. In this new departure it was not a question of sacrificing his goods. It was demanded that he sacrifice *himself*. It was not even a sacrifice to be made by one supreme effort of martyrdom; that also would have been comparatively easy. Instead it was demanded that day by day, from morning until night, he must act mercifully toward all. He must forego selfishness and *love* his neighbor as he had been used to loving himself.

Q. What reward was he promised?

A. He was not promised any immediate and visible reward but must have faith in a future happiness.

Q. Is not this a very higher ideal?

A. Very high, made doubly hard to realize by the fact that self-interest is entirely ignored. Sacrifice is demanded with no positive assurance of *any* reward. Surely it is much to the credit of humanity that so much altruism is practiced and that it is constantly increasing.

Q. What help was given man toward this end?

A. With such a great ideal before them as the Christ and believing they had but a few short years in which to attain to such a high degree of development, they were in need of help. Therefore the GREAT SACRIFICE on Calvary—while it also served other purposes—became rightfully the beacon of Hope for every earnest soul who is striving to achieve the impossible: to attain in one short life to the perfection demanded by the Christian religion.

Reference: *Cosmo-Conception*, 371-373

WESTERN WISDOM BIBLE STUDY

The Gospels

CORINNE HELINE

Mary's Initiatory Preparation for the Annunciation

The life of Mary is the perfect type-pattern for all women in the world whether their station be high or low. Mary was the perfect house-holder as she was also the supreme Initiate among women. Never idle, she was scrupulous in all her menial duties and when these were finished she prepared wool and linen garments for the poor. During these hours of strenuous outer activity her mind was constantly centered upon God and His glory, and the prayer which was ever carried in her heart was for the coming of the Messiah and that she might be the handmaid of the Divine One's mother.

After the Marriage Rites were concluded, the holy couple were directed by their angelic Guardians to go to Mary's former home near Nazareth where they were to abide. Although both had aspired to remain Temple-Initiates, all the purity and sanctity of Temple life was incorporated in the sanctuary-home which they established in Nazareth.

The Annunciation was the climax of the passing of the Blessed Virgin through the nine Lesser Mysteries in order that she might meet the Lord of the Sun, the Christ, in the heart of the earth, which is the work of the first of the four Greater Mysteries and has been described as the high exaltation of Mary in the Eastertide or Resurrection Season. These nine Initiations of Mary in preparation for the Annunciation are called "Novenas" by the Church as they are supposed to have occurred during a period of nine days, which is, however, purely symbolical.

The ability to comprehend the great phenomena of nature, both the visible

and the invisible forces, at work throughout the earth, requires the illumination gained by means of the nine Lesser Mysteries. There are nine strata of the earth; one of these is investigated in each of the nine Initiations. This work is traced briefly in the Genesis record of the Seven Creative Days.

It was Mary's privilege through a series of mystical experiences at this time to review this past work. As the cosmic Days were recapitulated before her, she obtained power over the element predominant in that particular earth "Day" and all the life forces connected therewith. On the "Seventh Day," as the triumphant messenger of Light, having witnessed the Fall of man and the Christed Plan for his redemption, she was caught up into the highest heaven to be "worthily robed." She was arrayed in luminous white and crowned with many sparkling jewels, which is symbolic of the radiance of her own beautiful soul body.

Upon the midnight hour of the "Eighth Day" Mary was subjected to the test given to Solomon, and like the wise king she, too, chose the highest. "Since thou hast found grace in my eyes, ask what thou wilt and it shall not be denied thee even to the half of my kingdom." Mary replied: "For myself I ask nothing, but for the human race, all. Let the Messiah be born."

Upon the "Ninth Day," again lifted up into the exaltation of the heavens, amidst the joyous songs of Angels she was crowned with the mystic inscription: "Mother of the Divine One." The glory of this divine experience had its climax in the appearance of the white Angel Gabriel with his message of the Annunciation. The Angel's coming was

(Continued on page 317)



Design

E. B.

IN THE first article of this series, we discussed the *point*, the *line*, and the *circle* as the three foundations of symbolic art. The point is infinite subjectivity; by correspondence it can be the unknowable, it can be Father-Mother God, it can be the potential of Godhood of the individual human being. The horizontal line to the left, from the point, is the process of chemicalization of the potentials of the point. The end of the line symbolizes the state of utmost chemicality corresponding to the utmost density of matter in the Universe, our solar system or the total physical body of the human, the sum total of his manifested potentials. The circle is the symbol of the infinite perfection of objectivity. Remember that the horizontal line has polarity; its ends are two points from which emanation can be made. In the astrological symbol, the first Point (the Center) initiates emanation by the process of chemicalization; the second point (the left extreme of the line) initiates emanation by process of fulfilling the potentials of the center. The drawing of the horizontal line to the left from the center symbolizes involution; the drawing of the circle, using that line as radius, symbolizes evolution; the completed circle symbolizes the inherent perfections of all potentials of the central point in fulfilled manifestation; it symbolizes the essence of ideality which man seeks to realize in all of his evolutionary experiences; the circle, in its perfect beauty,

symbolizes the fulfilled manifestation of an archetype—in the case of our subject, that archetype is humanity. These three symbols are (as symbols) archetypes; from them all other archetypal symbols are derived.

Design is the cosmic Law of Order applied to the shape and structure of manifestations. Shape is the external appearance, the condensation of the form of the matrix; Structure is the interrelationship of etheric and physical parts and factors of a manifestation. Structure is the total result of the emanations from the matrix-center and shape is that which is visually perceived of structure.

All factors of a manifestation are designed because each factor is significant to the purposes of the total manifestation. In other words, the design of all parts is in accordance with the laws of the essential nature of the manifestation; the design of the completed manifestation is the objectified external appearance of the subjective archetype. Think about the "design of parts" and "external design" of mammal (human being, horse, whale—"mammal" being an archetype). In which ways are their internal and external designs similar? Think of quadruped (leopard, beaver, antelope, yak); bird (eagle, duck, ostrich, humming-bird); reptile, insect, mollusk, fish, etc. Study pictures of these to re-impress your mind with the tremendous significance of design in the natural world. Flowers are a fine sub-

ject for this kind of study because the beauty of their design includes that of shape, color, and fragrance; the fragrance of the flower is as much a part of its design as are its shape and color. All animal life has a design in its timing for reproduction and gestation; human life has designs of relationship and work-activities, intellectual development, and spiritual illuminations. Exercise yourself a little—it's very enjoyable—in thinking about the manifold designings by which life expresses its powers.

Because our principle subject of study is astrology and because astrology is a pictorial (graphic) art, we will confine our observations concerning design to those analogies between astrology and the art of painting which has, as its abstraction, the art of line-drawing. Design is everywhere evident in the arts—music, dance, poetry, drama, and what-not—but we must, for conscientiousness, confine ourselves to these two arts, which most directly correspond to astrology.

If we can imagine ourselves exercising the faculty of sight for the first time and being totally unaware of the identifications and purposes of material things on this planet we would see, as far as our awareness would be concerned, patches of color. We "see three-dimensionally" only because we have exercised sight for many incarnations, and except for the brief period in infancy when we are re-orienting ourselves to this plane, we are accustomed to perspective. But, hypothetically for the moment, being totally unaccustomed to perspective, we would see everything in terms of two-dimensionality. Looking into your room you see what you recognize as "large or small" of glass, cloth, wood, etc. Forgetting identity and perspective, the only "substance" you see is color manifested by the designed shapes of the things you perceive. Color is inherent in substance, but the design of substance shapes the color, or colors.

Now—design in astrology—and a beautiful subject it is!

As a factor in the pictorial essence of astrological symbolism, the circle of the astrological mandala is the framework for that which the astrologer studies. Remember that the framework of our visual perceptions is the circular extent of our eyes' scope of action. We do not see through a square or rectangular frame—the design of our eyes makes it possible for us to see everything through a circle.

"Seeing" is done in two ways—or in two "octaves." One is "physical seeing"—perception of physical things by exercise of a physical faculty which is the focus of two similar organs on one thing, or "point." The other is "intuitive" or "spiritual" seeing which is done by focus of "bi-polarity" and the circle of the astrological wheel is also the symbol of the "frame-work" of this "seeing." The astrologer looks at the horoscope with a focus of both of his generic elements—this focus is the single eye of understanding; he draws on his intellectual resources to calculate the chart and study its elements from a technical standpoint but he also draws on the resources of his memory-of-experiences in past incarnations as male and female to perceive the spiritual values of the factors contained in the chart. An astrologer functions as a composite of both polarities when his intuitive perceptions are ignited by concentration on a chart; he understands the consciousness of both sexes and is able to evaluate the astrological indications accordingly. East-west, north-south must be studied in any chart of any human being. We are all causers and reactors to the effects of causes—and always have been. The astrologer, focusing the bi-polarity—the Center-Point—of his consciousness, is able to perceive the objective and subjective evaluations of astrological placements and patterns; in other words he perceives, through the circle of his spiritual insight, the tendencies of the person whose chart is being studied from the standpoint of his being a "Causer" and a

“Reactor to the effects of causes.” The astrologer must know the life of the Spirit as well as the life of the body (Consciousness and Action), and these two words sum up the meaning of “subjective life” and “objective life.”

Because a horoscope is what it is (a symbolic picturing of the interpretation of life-principles by an individualized consciousness in incarnation), we do not do horoscopes of discarnate persons or of sub-human archetypes. Impress your mind with this thought: The circle is not the basic design of the horoscope; the cross of the vertical and horizontal diameters is. The circle is only because the ascendant-radius is, and the ascendant-radius is only because the point is. The circle is, in fact, the last factor in astrological symbolism because it is the manifested perfections inherent in the potentials of the point. A blank circle does not show the action of bi-polarity, therefore it cannot be considered the basic design. The basic design must fulfill the purpose of indicating the action of bi-polarity because that action is what life is. All other factors obtainable, a horoscope can be done without drawing a circle; but to have any horoscope at all the ascendant-degree is imperative—having the ascendant-degree you automatically have the cusp of the seventh house. Having these two factors (even without the cusp-degrees of the parent-age-houses, fourth and tenth), presents the picture of basic complementation and that factor, more than any other one, is the design of essential bi-polarity of the individualized consciousness; and bi-polarity is the life-essence of life itself. Planets in an “un-circled horoscope” can be placed with reasonable appropriateness below and above the horizontal diameter and their positions studied with reference to relationship to the vibrational horizontal diameter of Aries-Libra.

The horizontal diameter, because it is a line, is not of itself—and cannot be—a design; but because its extremities touch the circumference of the circle

it serves to create a design within the wheel. This design of two semi-circles is the arch-symbol of symmetry and symmetry is the bi-polarity of design; “male-female” is the symmetry of sex and “masculine-feminine” or “dynamic-receptive” or “expressive-reflective” are the symmetries of GENDER. This horizontal line which serves to “activate” the potentials contained within the circle is the symbol of all differences between the polaric expressions of the universe or, correspondingly, of human nature. A diameter of a circle does not “divide” the circle into “two things;” it activates the polarity of everything represented by the contents of the circle which are, in turn, emanations from the central point. Further, the diameter, which is the two-fold aspect of the ascendant-radius, is the picturing of the bi-polarity of the central point, “unfolded” in the simplest and most direct manner possible. The lower and upper semi-circles, then, are the fulfilled expression of each polarity—the two, reunited, form the

Horoscope for Subscribers’ Children

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

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

NOTE: We give horoscope reading ONLY in this magazine.

complete circle which is the total composite of polarity. "Male and Female" are the words which symbolize the chemicalization of polarity-differences on the generative plane of being. Now, to consider the design of the bi-polarity of each polarity; keeping in mind always that everything represented in a horoscope is emanation from the central point:

The relationship between two planets which we identify by the ninety-degree angle is the square—arch-symbol of congestion of potentials. In its appearance as we use it, it rests on a horizontal base and its two sides are verticals—the two verticals and two horizontals are variations of the archetypal symbol of the Cross—"compressed" within limitations implied by the circumference of the circle. This registration of the square-design is called "evil" by some because it pictures a tendency to remain "un-expressive"—therefore "dead," which is "anti-Life." The "pain" implied in this registration is the ignition of potentials by evolutionary forces working through human consciousness in order that the life-potentials may be released against a "built-in" inertia. This square, applied to the contents of a circle, touches the circle at four points (those corresponding to the mid-points of the second, fifth, eighth, and eleventh houses), the fixed signs of the zodiac, the power-resources of desire-love. The regeneration of these resources is the great "integral magic" of alchemy—the apex of spiritual endeavor. But these points, being "mid-points," do not coincide with the cusps which, in turn, are emanations of the "I AM" of the one ascendant-radius. There is only one representation of the square-symbol that not only coincides with the house-cusps but is structurally symmetrical and equilibrated: that is the square whose angle-points are the cusps of the first, fourth, seventh, and tenth houses—the cardinal signs of the Great Mandala, which are the structure-points of basic human relationship. And "inertia" and

"counter-active-to-inertia" (the polarity of life-processes) is represented in this square in a remarkably illuminating way since it deals directly with the "humanity of relationship."

In the exact center of a piece of paper place a point. From the point, draw a line horizontally to the left about two inches long; retrace back to the point and draw another line vertically upward the same length; retrace back to the point. On the upper side of the horizontal and on the left side of the vertical write the word "male." Now, from the point again, a two-inch line to the right, back to the point, a two-inch vertical downward, back to the point; you have created the "lines of force" in the design of basic human-relationship. Place the symbols of the cardinal signs appropriately, according to the Great Mandala. Now, the angle made by each pair of successive lines from the point is a right-angle, the same as is found at the structure points of the fixed sign square. Aries and Capricorn represent "inertia" and "action" in this way: Aries is the "male begotten" from parentage; Capricorn is the male begetter. The father performed action in a certain way which resulted in the stimulation of the inert seed; the forces of life worked on the stimulated seed to the ends that an individual incarnation might be achieved. Now—

Give this careful thought: the "tendency to evil" which is symbolized by the design of the square means this: the tendency to continue to express from a level of protracted spiritual inertia. When we do not grow and unfold, we retrogress; retrogression is the supreme blasphemy because it represents a counteractive to the fulfillments of life. The static potentials of immaturity must be released and fulfilled, and "immaturity" is the relative UN-fulfillments on any level, octave, or cycle. To look at our design again, the angles and lines of force in the cardinal figure and the fixed-sign square:

In the cardinal figure, draw a little

are near the point connecting the lines representing Aries and Capricorn; draw another little arc connecting the upper-horizontal and the left-vertical of the fixed-square. These two arcs enclose two expressions of "right angle;" the cardinal is "open," the fixed is "closed"—at least as far as relationship with the entire designs are connected. The Aries-Capricorn right-angle unfolds the upper-left quadrant of its wheel; the fixed-square right-angle focusses the upper-left quadrant of its wheel. Do you see how the design of the square aspect, in its essential nature, depicts potential for unfoldment and potential for congestion? Draw arcs in both figures, analogous to these two, relating Capricorn-Libra to the upper-right quadrant of the fixed-square, Libra-Cancer to the lower-right and Cancer-Aries to the lower left quadrant; each open central right-angle of the cardinal "cross" has its potential for congestion shown in the corresponding angles of the archetypal fixed-square. These two aspects (polarities) of the square-design show the "counter-thrust" — against each other — of the dynamic and inertial tendencies of human consciousness. Every "immaturity" ("child-hood-ness") of consciousness must transcend the inertial tendency to fulfill itself in the symbolism of the circle. The dynamic and congestive "angles" in these two figures — since each angle is a relationship of two factors of the potentials of the point — is the eternal urge of cosmic polarity through human relationship-consciousness to fulfill the potentials of the archetype "humanity."

NATURE AND EFFECT OF JAZZ

(Continued from page 301)

ring here to "modern" art—cubism, etc.—but to paintings by the "Old Masters"—like Rubens, whose obese women seem something less than pretty to the modern view. The type of art called "candy-box prettiness" is still the norm for a great many people, and even sa-

cred art was prettified out of all meaning until "modern" art began to restore some semblance of natural sense—and yes, natural dignity. There was a type of "pretty" music which corresponded to this "pretty" art—a kind of folksy Mozart—which verged on the ridiculous; a saccharine, smooth, melodious type of music, which had an overall effect of blandness and insipidity. Such "pretty" art is really ugly in its meaninglessness and insincerity.

The outstanding characteristic of jazz as compared with this saccharine music was its force, energy, and dash. We have seen a similar revolution in the "crooner" music, which has been replaced by the loud, raucous, hill-billy bands, which are jazzed-up country folk music.

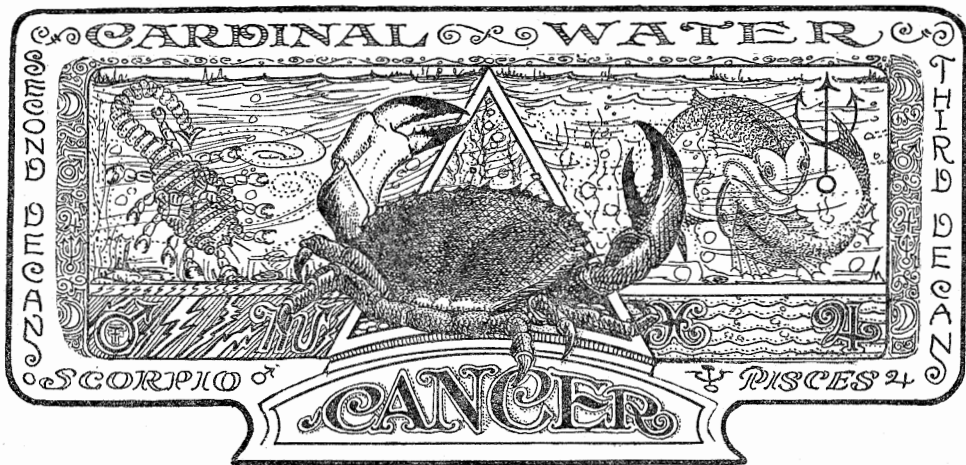
But over and above these jazz bands and jazzed country-style music called "folkum" (folk plus hokum) produced by pseudo-folk musicians, including the "Beattles" and their imitators, there is the original real jazz, strong, vital, fundamentally earthy, rich, and strong, and allowing for freedom of improvisation. It was the natural reaction to the popular taste for oversweet harmonies which had plunged nineteenth century Europe and America into an era of whipped-cream music. There is still a place for whipped cream, both in diets and music, but "too much of a good thing is plenty," and "you can choke a cat on cream;" so jazz music came along to blow away some of the froth and the sugar.

DAILY THOUGHT AND GUIDE

(Continued from page 322)

SATURDAY—July 31

Thoreaus lived the simple life and came to this sublime conclusion: "I know of no more encouraging fact than the unquestionable ability of man to elevate his life by conscious endeavor."



The Children of Cancer, 1965

Birthdays: June 22 to July 23

CANCER, being the cardinal sign of the watery triplicity, gives its natives a basic nature of active emotions, and thus indicates for them a lifeday in which soul growth is to be made by transmutation of the emotions through much activity.

Those born with the Sun in this sign are not only strongly emotional, but sympathetic, psychic, and, like the Crab which is the symbol of the sign, very sensitive and retiring. However, they want and need friendship, and when they get well acquainted can be quite exacting and autocratic with their friends. At the same time, it must be said that they are very conscientious in all things entrusted to them, and use considerable discretion in whatever they do, so that they may be safely trusted to keep a secret or execute a commission.

The physical vitality of the Cancerians is not very pronounced, and they may therefore sometimes be indolent when not actually ill. As a rule, they like peace and avoid quarrels, hence are harmonious and agreeable in the home so long as they are not asked to work too hard. This position of the Sun tends too hard. This position of the Sun tends

of fruits but brings success in the later years.

The restless Moon rules the sign Cancer, and therefore changes of residence, position, vocation, etc., are frequent in the lives of these natives. At the same time they cannot be called fickle and flip-pant, for they are very tenacious whenever they have undertaken to do a certain work or fulfill a particular obligation. Neither do they run haphazardly into anything. In fact, there are times when they are inclined to be too cautious, and may be unduly anxious and worrisome.

All during this solar month Saturn is opposing Pluto and Uranus, squaring Jupiter, and trining Neptune, so that the children born during this time will have some of the negative traits of these planets, such as diffidence, distrustfulness, dishonesty, and a violent temper, to transmute. The trine to Neptune will help in this, for it indicates a sense of honor, self-reliance, determination, and the ability to delve deeply into occult subjects.

Venus conjuncts Mercury all during the solar month, also, making the native cheerful and companionable, with

ability for music and poetry, as well.

From June 22 to July 1, Mars squares the Sun, giving an abundance of energy and the faculty of leadership, but a tendency to turn these traits into destructive channels. There is a fiery temper to be controlled, too, along with an innate opposition to constituted authority.

Venus sextiles Mars from June 23 to July 11, indicating an ambitious, aspiring, and adventurous nature, as well as an abundance of energy and business acumen. A tendency toward extravagance and over ardence in the affections will need to be controlled.

From July 23 to 27 Mercury trines Saturn and Neptune, giving a mind capable of profound thought and concentration, as well as a natural understanding of the occult. There is persistence, caution, and diplomacy to enable the native in attaining positions of trust and responsibility.

Jupiter squares Uranus from June 23 to July 12, and Pluto until July 21. A poised, deliberate attitude should be cultivated by those born during this period, as well as thrift and consideration in dealing with friends.

On June 23 and 24 Mercury sextiles Uranus, a vibratory pattern which indicates the pioneer in thought and invention. The mind is original, independent, and progressive, and the native attracts many friends. Success in literature and science is strongly favored.

The Sun sextiles Uranus from June 25 to July 11, makes the person original, inventive, and independent. Highly idealistic, these natives are natural media for bringing to our ken methods of using the finer forces of Nature.

From June 28 to July 9, Mercury sextiles Mars, bestowing a keen, sharp, and ingenious mind. The native is an enthusiastic and indefatigable worker in whatever arouses his interest, but chiefly from the material viewpoint. There is wit and humor, along with ability to do most any task with speed and facility.

The Sun trines Neptune and Saturn from July 1 to 18, intensifying the spiritual vibrations in the aura, and thus contributing to the ability to be an inspirational musician. There is also method, foresight, and organizing, executive, and diplomatic ability, so that success in political and judicial positions is favored.

From July 9 to 19 Mercury squares Neptune, suggesting that these children should strive to train the memory and keep active in constructive, helpful work.

Mercury sextiles Jupiter from July 9 to 23, giving these natives a cheerful, optimistic disposition, loved by their associates for the vital vibrations they radiate. The mind is broad, versatile, and able to reason correctly, and success in law and literature is favored.

From July 10 to July 20, Venus sextiles Jupiter and squares Neptune. The former favors health, wealth, and happiness, and indicates a jovial, generous, and hospitable disposition. There is a fondness for pleasure and travel, as well as talent for music. The square of Venus to Neptune suggests opportunities for learning consideration and kindness in partnership, as well as trustfulness and dependability.

WESTERN WISDOM BIBLE STUDY

(Continued from page 210)

accompanied by a brilliant light like that of a star, together with a fragrance past all earthly sweetness. The light and perfume became a part of Mary's consciousness, and again she saw in the Eternal Records the divine plan of human redemption through the sacrifice of the Christ, together with her divine role in this supreme cosmic drama. St. Bernard described it most beautifully in a few words: "Jesus Christ, the flower of Jesse, wished to blossom from a flower, in a flower, during the season of flowers.

(Continued)

Readings for Subscribers' Children

MARGARET T. C.

Born September 22, 1959, 4:37 P. M.

Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Aquarius 27.14; Pisces intercepted; 2nd, Aries 15; 3rd, Taurus 18; 4th, Gemini 12; 5th, Cancer 3; 6th, Cancer 25.

Positions of the planets: Dragon's Tail, 4.02 Aries in 1st; Moon, 5.05 Gemini in 3rd; Uranus, 19.15 Leo in 6th; Venus, 29.53 Leo in 7th; Pluto, 4 Virgo intercepted in 7th; Sun, 29.07 Virgo intercepted in 7th; Mercury, 3.17 Libra in 7th; Mars, 11.03 Libra in 7th; Part of Fortune, 3.12 Scorpio in 8th; Neptune, 5.21 Scorpio in 8th; Jupiter, 27.47 Scorpio in 9th; Saturn, 0.42 Capricorn in 10th.

This little girl was born "on the cusp," the Sun being in the last degree of Virgo. Hence her individuality is focused through both Virgo and Libra, giving a diversity of widely varied inner traits. Thus there is a combination of the mental keenness with the Libran flair for music and art.

With the Sun conjuncting Mercury (but not combust) and the Dragon's Head (in Libra), sextiling Jupiter in Scorpio, and trining the Moon in Gemini in the third, this child has much innate ability to forge ahead and make substantial progress in this life. She has a happy, generous, kindly, sympathetic disposition, with an interest in the arts as well as literary fields. She has an excellent mentality, a retentive memory, is quick to learn, rather ardent in what she undertakes to do, and fond of pleasures in general. Although there is a tendency to be changeable at times, her judgment is good and she can be depended upon to carry out a

trust with honesty and precision.

However, the Sun squares Saturn in Capricorn in the 10th, so that Margaret should be encouraged to express the happy, unselfish side of her nature at all times. Otherwise there will be experiences in which she will be given opportunities to develop these better traits. With the Sun, four planets, and the Dragon's Head all in the 7th house she will be deeply interested in partnership affairs, and should have considerable happiness in marriage.

Mars in Libra in the 7th sextiles the MC, and trines the Moon in Gemini, adding ardency to her nature, as well as a love for art and beauty. This fine health aspect gives excellent recuperative ability, and it also gives a talent for the practice of law. With Mercury in Libra, sextiling Jupiter and trining the Moon, Margaret has a well balanced mind and an uncommon facility for verbal expression. She also probably has a good singing voice.

The Moon in Gemini gives a wide-awake intellect, a fondness for literature and science, resourcefulness in coping with emergencies. The mentality is broad, liberal, and progressive. However, the Moon squares Venus in the last degree of Leo in the 7th, so that this child should be taught to cultivate the sincere, faithful side of her nature, particularly in partnerships.

Venus also squares Jupiter, further indication of the need for cultivating self control and faithfulness in partnerships. Fortunately, Venus trines Saturn, which brings out the favorable traits of the Lady Venus: simplicity of taste, high moral ideals, etc., so that she will merit the approval of associates.

Uranus in Leo is unaspected, but gives determination to the nature, a strong, forceful personality inclined to be impatient of restraint. There is also

a tendency to be inconstant in associations with the opposite sex.

Aquarius on the ASC gives strength to the personality, and also adds to her progressive, independent tendencies.

THOMAS M. G.

Born December 13, 1954, 11:40 P. M.

Latitude 37 N., Longitude 120 W.

Signs on the cusps of the houses: ASC, Virgo 19.17; 2nd, Libra 15; 3rd, Scorpio 15; 4th, Sagittarius 18; 5th, Capricorn 21; 6th, Aquarius 22.

Positions of the planets: Neptune, 27.38 Libra in 2nd; Venus, 16.03 Scorpio in 3rd; Saturn, 16.38 Scorpio in 3rd; Mercury, 15.34 Sagittarius in 3rd; Sun, 21.47 Sagittarius in 4th; Dragon's Head, 6.21 Capricorn in 4th; Mars, 7.08 Pisces in 6th; Part of Fortune, 16.18 Taurus in 9th; Uranus, 26.59 Cancer in 11th; Jupiter, 28.42 Cancer in 11th; Moon, 18.48 Leo in 11th; Pluto, 26.48 Leo in 12th.

This eleven year-old boy has the Sun in the aspiring sign Sagittarius in the 4th house, in conjunction (six degrees) with Mercury, also in Sagittarius, but in the 3rd, and trine the Moon and Pluto in Leo in the 11th and 12th, respectively. Basically, this native has lofty ideals, a deep interest in law, religion, and philosophy, and a high sense of honor and justice. He also has the ability to rise in life because of his own efforts, although there will be friends to help him accomplish his aims and goals in life. General success in life is favored, with fair health, financial and home conditions, and the esteem of his community. Thomas has a keen mind, independent but with respect for law and order, including the commonly accepted standards of moral usage and conduct. He has an excellent memory, and is fond of travel, as well as of animals and pets.

Although the Moon in the fixed sign

Leo gives strength, self-reliance, and aggressiveness, this child has common signs on all the angles and will therefore need to make special effort in using his will power to express his constructive qualities.

Thomas will have abundant opportunities in this life-day to strengthen his nature by unfolding and stabilizing the unselfish, positive side of his nature. Saturn and Venus are in close conjunction in Scorpio in the 3rd house, showing that in his relations with his brothers, sisters, and neighbors, he will need to overcome jealousy and suspicion, as well as a tendency toward worry, melancholy, and stinginess. Since Saturn and Venus square the Moon in the 11th house, there will also be problems with women friends and the marriage partner. Impersonal love, trustfulness, and sensible generosity are all traits for Thomas to strive toward if he would prepare better conditions for himself in the future.

Also, we find Uranus and Jupiter in close conjunction in Cancer in the 11th, square to Neptune in Libra in the 2nd. Thomas should have control of his emotions stressed in his training, and also the necessity of following the positive path of spiritual development. He will be tempted to follow the line of least-resistance in allowing himself to be influenced by invisible entities, and early education and training by his parents concerning this most important phase of life can make a very great deal of difference in the progress he makes in this life. He has a very sensitive stomach and should be taught to eat the natural, health-giving fruits and vegetables.

Mars in Pisces in the 6th, unaspecting, is not strong, but gives some recuperative power along with energy in serving.

With the mental sign Virgo on the ASC, the mental sign Gemini on the MC, and the ruler of both, Mercury, in Sagittarius well aspected, this boy could do well in secretarial and library work, bookkeeping, and merchandising.

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.

Lecturer, Minister

LORRAINE J. K.—Born August 29, 1929, 6 A. M. Longitude 88 W., Latitude 42 N. The mental, common signs predominate in this chart, the Sun, Moon, and four planets being in the common signs; Sun, Moon, three planets, and ASC in mental signs. Thus we see that some literary or clerical vocation is indicated for the vocational work. Neptune, the Sun, and Mercury are in Virgo, the first two in conjunction in the 12th house, and sextile the Moon in Gemini in the 10th. Much spiritual understanding is here indicated, as well as the ability to forge ahead on one's own strength and initiative. Relations with the public, and particularly with women, are strongly favored. Mercury in Virgo in the 1st house is strong by position, and it conjuncts Mars in Libra, and sextiles Venus in Cancer in the 11th, giving much mental energy, but also a pleasant, persuasive trend to the mentality. However, Mercury squares the Moon and Saturn, suggesting the need to cultivate the memory and a happy, tolerant outlook on life. Jupiter in Gemini in the 10th, conjuncts the MC, and sextiles Uranus in Aries in the 8th, makes no adverse aspect except the square to the ASC. Thus the benevolence, affluence, and geniality of Jupiter is shed strongly on all vocational activities. The Moon in the 10th will also have to be taken in consideration though, and its square to Mars and Mercury and opposition to Saturn gives warning against rashness and impulsiveness in vocational activities. As a lecturer, minister, teacher, writer, reporter, or editor, this native should be giving fine service.

Teacher, Post Office Clerk

KEITH W.—Born June 26, 1941, 11 P. M. Longitude 84 W., Latitude 43 N. In this chart we find Sun and two planets in cardinal signs, the Moon and three planets in fixed signs, and three planets in common signs. A fixed sign (Aquarius) is on the ASC, a common sign (Sagittarius) on the MC. The Sun, Mercury, and Venus are in Cancer in the 5th, the first two in conjunction and squaring Mars intercepted in Pisces in the 1st. This gives considerable mental and physical energy, but care should be taken to see that it is constructively directed. The Moon in Leo in the 6th, gives strength and aggressiveness to the nature, and the lunar orb's sextile to Jupiter, Uranus, Saturn, and Neptune, and trine to Mars, provides this native with keenness, breadth, and depth of the mind. He has considerable spiritual understanding, also, and a strong intuition which will serve him well if listened to in times of need. The well aspected conjunction of Saturn and Uranus in Taurus in the 3rd gives ambition and determination, as well as a mechanical, ingenious turn to the mind. Inventive ability is also present, along with the persistence usually required to bring inventions into material manifestation. Mars intercepted in Pisces is not strong, but its sextile to Saturn and Uranus, and its trine to Moon, Venus, and Pluto, give the personality much drive and energy, so that if the tendency toward impulsiveness and disregard for others is brought under control, success can be achieved. As a teacher, postoffice official, or research worker in a laboratory this native could use his fine talents.

Daily Thought and Guide

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

THURSDAY—July 1

On this fine Jupiter day we feel strong and confident and should accomplish many things. Let us take advantage of the good opportunities coming our way. Help those who need help.

FRIDAY—July 2

Again this is a pleasant day. Let us listen carefully to intuitive promptings. Remember the words of the Christ: "He who would be the greatest among you, let him be the servant of all."

SATURDAY—July 3

This may well be an active day but let us conserve some of the abundant strength Mars bestows upon us. "Take rest; a field that has rested gives a bountiful crop."—*Ovid*.

SUNDAY—July 4

"The whole course of things goes to teach us faith. We need only to obey. There is guidance for each of us and by lowly listening we shall hear the right word."—*Ralph Waldo Trine*.

MONDAY—July 5

Now we have the opportunity to renew our strength. Mind and heart work with mutual understanding and this should bring good results.

TUESDAY—July 6

Today again the rays of the planets are favorable and we should use our time to gain valuable knowledge through our studies, and by lively experience and finally we will earn wisdom.

WEDNESDAY—July 7

Today we may be able to learn from a variety of experiences. Evolution is made possible by taking advantage of every chance to serve our fellowman. "Progress is the law of life."—*Browning*.

THURSDAY—July 8

Sun and Moon are in favorable aspect, giving a good foundation for today's doings. But let us be careful and ponder well before we act, remembering that: "A soft answer turneth away wrath."

FRIDAY—July 9

This active pleasant Venus day may bring forth some methodical organizing ability which can carry any project to a successful conclusion.

SATURDAY—July 10

There is much activity in today's planetary rays but try to take some time for rest and recreation also; they should have their turn too. "Praise God from whom all blessings flow."

SUNDAY—July 11

Today we may find spiritual power within, which will help us to choose the good and also give us strength and ability to transmute the not so good.

MONDAY—July 12

Mixed diverse aspects make this day a lively one. Life is weighing us in the balance. "No good thing will he withhold from them that walk uprightly."—*84th Psalm*.

TUESDAY—July 13

For those who are able to tune in on Neptune, this will be a day of real inspiration. If we live up to our high ideals, we may find answers to our serious questions.

WEDNESDAY—July 14

Head and heart are active in unison and Mars will bestow wonderful vitality. So let us be diligent and finish the projects that need finishing. We may gain poise and wisdom in working them out.

THURSDAY—July 15

Perplexing conditions may confront us today. It will be well to look for the best in everything, then we will know: "Underneath are the everlasting arms."

FRIDAY—July 16

There is much room for improvement in ourselves. In Longfellows words: "Not in the clamor of the crowded street, nor in the shouts and plaudits of the throng, but in ourselves are triumph and defeat."

SATURDAY—July 17

Mixed vibrations can make us feel a bit weary today. Rest and meditation will lift this, and some time spent with Nature will help.

SUNDAY—July 18

Let us strive to keep this day holy and make religion a living factor in our lives. Let us enjoy the fellowship of kindred minds.

MONDAY—July 19

After a time of great activity we should have a quiet day. Sun and Moon are in happy aspect, bringing joy and uplift. Let us earn it by serving others.

TUESDAY—July 20

This is an excellent day for fine achievement. "Destiny is not a matter of choice, it is not a thing to be waited for, it is a thing to be *achieved* . . ." —*W. J. Bryan*.

WEDNESDAY—July 21

Quiet attention to our daily duties is best today, but let us take a little time out for prayer and concentration. Neptune will help us to find answers to our serious questions.

THURSDAY—July 22

This is apt to be a fortunate, if quiet day—time to evaluate former experiences. It will be easy to follow the admonition of the Christ: "Love thy neighbor."

FRIDAY—July 23

Some of us may be tried today; may we not found to be wanting. Let's keep on an even keel, and all will be well.

SATURDAY—July 24

Another quiet day with the Sun and Moon in good aspect, when we should relax and try for a happy day. "The bow cannot stand always bent, nor can human nature subsist always without some lawful recreation." — *Cervantes*.

SUNDAY—July 25

Let us worship our Creator in the church of our choice today. "Faith is the substance of things hoped for, the evidence of things not seen."

MONDAY—July 26

This week begins with calmness and assurance. "The philosopher is the one to whom the highest has descended and the lowest has mounted up; who is the equal and kindly brother of all." — *Carlisle*.

TUESDAY—July 27

On this very quiet day it will be easy to help those who may need a little help along the way, and we will know what Sophocles knew so long ago: "Kindness gives birth to kindness."

WEDNESDAY—July 28

Few aspects make this a quiet day. We may find that: "One can be instructed in society, but one is inspired only in solitude." — *Goethe*.

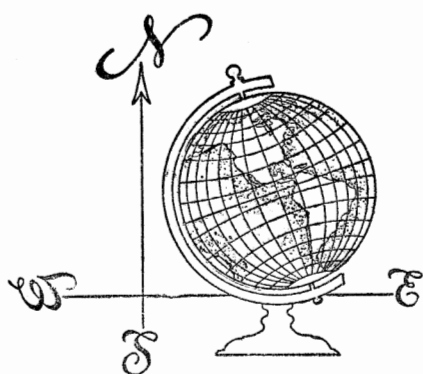
THURSDAY—July 29

This fine Jupiter day is a favorite one. Both mental and artistic pursuits are favored. Let us do our best to the glory of God.

FRIDAY—July 30

This should be a fine day for study and contemplation. If we listen to the inner voice, much may be made clear to us. Let us be alert and keep a receptive attitude.

(Continued on page 315)



MONTHLY

News

INTERPRETED

Budding Young Scientist Finds Sound Is Music to Chilly Plants

Nannette Schulze is a pretty, blonde, blue-eyed 12-year-old who has some people wagging their heads and muttering to themselves . . . for Nannette is deeply occupied these days with a new philosophy of plant growth called "agrosonics." Simply put, the idea is to grow plants to the sound of music. Nannette, however, has complicated the idea by studying the effects of high or low frequency pitched tones on plants that are struggling under frost conditions . . . Nannette explains that sound, traveling through the plants accelerates their growth by bombarding the plant cell walls and, through vibration, makes them grow faster, larger, and more productive. . . . Nannette decided she would try what nobody else had yet tried, growing plants under frost conditions to the tune of differently pitched frequency waves. She discovered that high frequency waves finish off what the frost started—annihilation of the plant. But low frequency waves, kept at a steady hum, gave the plants power to survive the frost (of plants put in the refrigerator). For her project she used a special refrigeration unit and a sound generator with a speaker inside the "frost plant." And Nannette reflects philosophically, "I guess some people think I'm crazy."

—*Oceanside Blade-Tribune*, 2-21-65,

The "low hum" of the sound waves which affect the plants reminds the esotericist of the sound which is characteristic of the vital body of human beings and which is audible to the extended etheric senses. It is not the first time that this type of "noise" has been used to stimulate plant growth. Occul-

tists have long known that sound affects the vital organisms of living beings, plant, animal and man; and some experimenters in this field have used a low humming sound, sung to their patients, in conjunction with spiritual healing. Thus far the infant science of "agrosonics" has not discovered the octave of sound which is present in the "hum" of the vital body; but many experimenters have found that playing classical music to their plants promotes health and increases the yield of crops.

The "ultrasonics" and "supersonics" of science are not yet fully related to the Life Ether of the vital body as described in occult literature; but progress tends in that direction.

Some years ago it was discovered that supersonic vibrations could break down germ cells to remove all signs of life, but the cells could still react chemically. Starting with common germs which cause "boils," and subjecting them to "silent sound" vibrations for about half an hour, broken down germ cells were obtained which had lost all signs of life, but which could still respond to chemical combination. These supersonic vibrations are not, therefore, to be confused with "vital" forces of the living vital body, which promote life and growth in the vital bodies of human beings, animals, and plants. But they do obviously, touch upon the aspect of disintegration of the life processes; that is, they tended to disrupt the sound-pattern which belongs to the vital body

as known to the occult scientist. It is the vital body which gives life to the otherwise non-living substances in the Chemical Ether range. It is truly astonishing that plants, which cannot be said to "hear" sound or music to which the human ear is sensitive, yet respond to these same octaves and seem to love "good" music, and react with vigor to the low hum which is like that of bees. With human beings one might suspect that the effect of music is psychological; but with plants another theory is needed to explain why classical music is acceptable to plants, along with the bee-like hum, but high frequency and supersonics may be unacceptable. Similarly it is known that certain ultrasonic vibrations, completely inaudible to human beings, may cause a terrific impact upon the nerves, though the source is not recognized.

In astronomy as well as in agriculture this "buzzing noise," this "hum," which in the living organism is the hum of organic activity, is detected; for outer space is as full of noise as it is of light. *But there is a difference.* "The noise of space—although it crackles and hisses and hums and otherwise seems like a great jumbled mass of buzzing bees," comments an astronomer, "is not carried on waves of sound. It is transported through intergalactic space and even within the solar system on radio waves." Most of this cosmic noise is "cold," close to absolute zero, where molecular action is supposed to cease. The radio noise is audible to the human ear only by way of the great antennae built for radio astronomy; and it is the machine which makes the noise, when the inaudible sound from cosmic space touches it. The most abundant radio-sound emitting substance in space is hydrogen. But many other sources of sound are there. The constellation Taurus is one of the busiest. Cassiopeia is another. The planets broadcast their signals, and from some distant constellations come sounds which some astronomers believe are signals sent out by

intelligent beings, farther advanced than ourselves, who have been trying to communicate with the universe for many millenia past.

"Reality Therapy"

In Reality Therapy we emphasize immediate behavior. Once we become involved with a patient and teach him new ways of behavior his attitude will change regardless of whether or not he understands his old ways. What starts the process is *an initial change in behavior*, and it is toward this that the therapist must work . . .

What is really below the level of consciousness is what the patient is doing now. In a sense the patient is aware of his present behavior, but it is only a meager awareness. Incorrectly assuming that the patient is fully conscious of his present behavior, the conventional therapist *misses the extent to which the patient lacks awareness of what he is doing now.* The Reality Therapist insists that the patient face his present behavior.

A further important difference between Reality Therapy and conventional psychiatry concerns the place of morality or, to be more specific, the place of right and wrong in the process of therapy. Conventional psychiatry does not directly concern itself with the issue of right and wrong. Rather, it contends that once the patient is able to resolve his conflicts and get over his mental illness, he will be able to behave correctly. We have found that this view is unrealistic. All society is based on morality, and if the important people in the patient's life, especially his therapist, do not discuss whether his behavior is right or wrong, reality cannot be brought home to him. It is unrealistic to ask a delinquent girl why she stole a car, why she is pregnant, why she smokes marijuana, hoping that once she discovers the reasons she will be able to resolve her conflicts and change her behavior. We believe that to stop her unsatisfactory behavior she must fulfill her needs, but that to fulfill her needs she must face the real world around her that includes standards of behavior . . .

We have found that unless they judge their own behavior, they will not change. We do not claim that we have discovered the key to universal right or that we are experts in ethics. We do believe, however, that to the best of our ability as responsible human beings, we must help our patients arrive at some decision concerning the moral quality of their behavior. To do so, we have found that for the

purpose of therapy the following definition seems to be extremely useful:

..When a man acts in such a way that he gives and receives love, and feels worthwhile to himself and others, his behavior is right or moral.

—*Saturday Review*, March 6, 1965

Dr. William Glasser, a privately practicing psychiatrist in California, who teaches psychiatric method to school teachers at the University of California in Los Angeles, has written a book, *Reality Therapy*, proposing a new approach to the treatment of an emotional crisis. The above excerpts are from a short preview by the author for *Saturday Review*.

For far too long we have been wandering aimlessly in a fog of Freudian concepts, without using any very stern realistic measures of discrimination in applying those concepts. Lately there seems to be a healthy, concerted effort among the more responsible media of communication to break the almost hypnotic spell that the baser aspects of these Freudian theories have had upon the United States. Dr. Kozimerz Dabrowski of Poland has been developing an alternate theory for the past fifteen years and which appears in his book *The Theory of Positive Disintegration*. Our own Dr. Karl Menninger of the Midwest has also just published a book, *The Vital Balance*, that supports these more uplifting theories.

Perhaps a few words on morals might not be amiss here. The word itself comes from the Latin *mores* meaning customs. Those customs that contain the wisest rules of conduct as propounded by the most responsible of our men are to be found in all inspired literature. We of a Judiac-Christian extraction use both the Old and the New Testament as our base of operations. Today the story of Moses on Mt. Sinai receiving the sapphire tablets is no more credited than are the first few verses of Genesis on creation. The discovery of the law codes of Hammurabi, a Babylonian King (2067-2025 B.

C.) whose reign coincided with the time of the biblical Abraham, turns legend into history.

Those adults who blindly follow laws because king, president, father, or teacher have arbitrarily dictated them are as yet immature. Until an individual understands the laws, why they were instituted, and what powers they possess—in a word until the laws are inscribed upon his heart as well as his memory—the laws are still not a part of his life, and he may become delinquent without a strong society to fall back upon.

A New-Old Use for Licorice

For a dozen years, Dr. Richard Doll, Britain's most famed physician-statistician, had been testing and comparing a dozen treatments for gastric ulcers (those in the stomach proper). Sadly he had concluded that no drugs helped an ulcer to heal, though peace of mind, bed rest and nonsmoking did some good. Then a drug company offered Dr. Doll something called carbenoxolone, which is a chemical modification of a substance extracted from licorice.

Licorice extracts have been used since the days of Hippocrates for the relief of indigestion, but Scientist Doll has little faith in old wives' remedies. Still, he could not forget that digitalis, the first useful drug for heart disease, came from an old wives' brew of foxglove, and he remembered that a Dutch pharmacist had made a reputation during World War II selling a licorice concoction for ulcers. Dr. Doll decided that there was no harm in trying.

At London's Central Middlesex Hospital he gave carbenoxolone (Biogastrone) to outpatients who had severe gastric ulcers. When more than two-thirds of them showed substantial healing of their ulcers on their X-rays, Dr. Doll was still doubtful. It was all a mistake, he decided, or "a statistical sport." He spent more wearisome months repeating the test on another batch of patients—and he got the same results. There was, he concluded, something to licorice extract after all.

Dr. Doll's research showed that carbenoxolone has no effect on the more common duodenal ulcers, and it has some unwanted side effects on gastric ulcer patients; about 20 per cent suffered from water retention, and others suffered from

(Continued on page 330)

Readers' QUESTIONS

After Death State of Animals

Question:

Animals, at death, presumably go into a "group consciousness," I understand, though there is ambiguity to that at best to me. I had a black and white rat for a lengthy period. He certainly became "individualized" during the time, with his own characteristics. When he died, what happened? Did he retain any of his individuality? Would he continue to exist as a separate entity? In time reincarnate as himself—or simply as another rat? And will I eventually be able to see and know my rat again?

Answer:

When your pet rat died, the *spirit* returned to the Group Spirit, of which it is a cell, so to speak. The love and care which you gave it naturally furthered it in its evolution, helped it to gain a higher grade of consciousness than it otherwise would have had, and also furthered the spiritual evolution of the Group Spirit itself. The spirit which inhabited the rat body was not individualized in the sense that man is, and although its consciousness had been raised, it would not continue as a *separate* entity except in a manner similar to a cell in our own body. The growth of the animal spirits coincides with that of the Group Spirit. The same spirit will no doubt reincarnate in a rat body, and should you pass over within a short time after the demise of your pet, you *might* see him. It is not impossible, though not very probable in connection with an animal on a rung that low on the evolutionary ladder. It is possible also that the same spirit

might come your way after being reincarnated in a rat body. However, your kindness and care to any animal brings reward in soul growth, for yourself and the animal spirit, and we believe that it is best to forego the "personal" side of the matter. They are *all* God's creatures, and as such are worthy of our help, whether they happen to be our personal pets or not.

Walking in the Light

Question:

I am puzzled about the meaning of the verse of scripture used in connection with the Emblem of the Rose Cross: "If we walk in the Light as He is in the Light, we have fellowship one with another." How can we walk in the Light? Does it mean that we have fellowship with the Christ, or that we have fellowship one person with another, or do we have fellowship with Christ and simultaneously with other persons? Does it mean that all persons walking in the Light have received an illumination?

Answer:

The "Light" referred to in the question you mention is the light of the soul body, that luminous vesture we build by love and self-forgetting service to others. It is composed of the two higher ethers (light and reflecting) of the vital body and is the particular vehicle of the Christ in us. The Christ Principle is the Principle of Unity, being correlated to the World of Life Spirit, the first of the universal worlds, and therefore when we build the soul body and

walk in its light (it is actually luminous) we are walking in a sea of ONE-NESS, so to speak. Thus we "have fellowship" or feel a unity with all of God's creatures.

Concerning the soul body, it is taught in the Rosicrucian Teachings that: "The part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the soul body; that is to say, it is more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers. It is the vehicle of intellect, and responsible for all that makes man, man. Our observations, our aspirations, our character, etc., are due to the work of the Spirit in these two higher ethers, which become more or less luminous according to the nature of our character and habits. Also, as the dense body assimilates particles of food and thus gains in flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume as well. According to our doings in this present life we thus increase or decrease that which we brought with us at birth."

"As new forms are propagated through the second (life) ether of the vital body, so the Higher Self, the Christ Within, is formed through this same vehicle of generation, the vital body, in its higher aspects embodied in the two upper ethers.

"But as a child that is born into the world requires nourishment, so also the Christ that is born within is a babe and requires to be nourished to the full stature of manhood. And as the physical body grows by a continual assimilation of material from the chemical region, the solids, liquids, and gases, so also, as the Christ grows, will the two higher ethers grow in volume and form a luminous cloud around the man or woman sufficiently discerning to set his or her face heavenward; it will invest the pilgrim with light so brilliant that he

'walks in the light,' as a matter of actual fact."

"Paul . . . points out that we have a *soma psuchion* (mistranslated natural body), a *soul body*, and this is made of ether, which is lighter than air and therefore capable of levitation. This is the Golden Wedding Garment, the Philosopher's Stone, or the Living Stone, spoken of in some of the ancient philosophies as the Diamond Soul, for it is luminous, lustrous, and sparkling—a priceless gem . . . This vehicle will eventually be evolved by humanity as a whole, but during the change from the Aryan Epoch to the ethereal conditions of the New Galilee, there will be pioneers who precede their brethren as the original Semites did in the change from Atlantis to Aryana."

"The soul body or "wedding garment" is latent within everyone. It is made more resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is the *house not made with hands*, eternal in the heavens, where-with Paul longed to be clothed."

"The *soul body* is in nowise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh and blood. But within that golden wedding garment there is an *intangible something* cognized by the spirit of introspection. It is unnameable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certain as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well."



Vitamin C Is Essential

VITAMIN C has been named the antiscorbutic vitamin because scurvy and sub-scurvy are prevented by its presence in the food. Scurvy is one of the oldest of diseases, described even by Hippocrates, who about 400 B. C. wrote of the soldiers who had been so long at the front that most of them were suffering from severe pains in the legs, swollen gums, loose teeth, and prostration, the same symptoms that have characterized the disease down to the present day.

In 1747 an English naval surgeon in studying scurvy tried the effect of different foods upon the afflicted sailors. It is interesting to read the report he made to his government: "Feed them salads of any kind, especially the mild herbs, dandelion, sorrel, endive, lettuce, to which may be added scurvy grass and cresses. Summer fruits of all sorts are here in a manner specific. Thus we have seen numberless instances of people who after long voyages, miraculously, as it were, recovered from deplorable scurvies without the assistance of medicines."

Perhaps it was Steffanson, the Arctic explorer, who gave us the name "sub-scurvy" for the commonest form of the ailment, from which thousands are suffering everywhere. He said he began to

suspect the presence of the disease when his men showed symptoms of laziness, gloom, irritability, especially in a condemnatory and uncalled for argumentativeness. The characteristic symptoms of the milder forms of sub-scurvy are usually susceptibility to infection, especially pyorrhea of the gums, common colds, fleeting pains in the joints and limbs, loss of energy and stamina, sallow, muddy complexion, and irritability. The body bruises easily and blue-black marks are common.

From one tablespoon of fresh orange juice daily for an infant, to the juice of one lemon and a glass of orange juice for an adult, we may get the amount necessary of vitamin C.

Probably the reason that the citrus fruits are so often spoken of in connection with this vitamin is that in the United States they are so easily obtainable. So long as they are fresh and have not been iced, they can be recommended. The vitamin in them is carried in the oily part of the juice and when refrigerated, this breaks down and the vitamin is destroyed.

Next to the citrus fruits, the one most commonly used is the tomato. Classed in the popular mind as a vegetable, it is the one fruit that will take much abuse and yet retain valuable

vitamin C properties. the reason for this is found in its acidity. When normal, it may be heated at average temperatures without a greater destruction than fifty per cent. It has been found that canned tomato juice, if not reheated after opening the can and used within a few hours, is a valuable anti-scorbutic food. Commercial canning seems of more value than home canning because the tomato is strained and processed in the absence of air. Tomatoes have the additional advantage over the citrus fruits of a greater amount of vitamin A, which is growth-promoting.

Of the vegetables that are the richest sources in Vitamin C, raw cabbage and raw spinach lead the rest. Cabbage should be boiled or steamed not longer than seven minutes, and spinach very little longer, to preserve even a half of its vitamin content. Reheating either of these sounds the death knell to vitamin C.

New potatoes, young carrots, green peas, string beans, and peppers are more to be prized for vitamin C than the mature ones, but if the mature ones are not overcooked, one may obtain quite a little of the vitamin by including more than one in the menu. If the whole unsplit peas are soaked in water for a day, then transferred to a damp cloth and kept warm, moist, and exposed to the air, in a few days they will sprout. When the roots are an inch long, they need very little cooking and have abundant vitamin C, as well as more flavor than the cooked dry peas. Sometimes a bit of lemon juice is liked when added to the dish in cooking, and it will help to preserve the vitamin, for it is acidity rather than alkalinity that saves the vitamin C content.

The berries and currants are good sources of the vitamin, the ripe apples when they are fresh may add a little. Cold storage of apples is very destructive of vitamin C potency but it is less harmful to other fruits.

Fresh vegetable juices are excellent

purveyors of vitamin C, especially rutabaga juice, which equals orange juice in potency. Seedpods are valuable, so are raw green beans, and Chinese peas are recommended. Raw bananas rank high; when baked, they should be left in the skins to conserve all the vitamin possible.

Chemical investigation of vitamin C has been carried on in laboratories for many years. It has been found to be identical with ascorbic acid. One of the classical experiments was with the seed of a plant. Tested for ascorbic acid in its dry state, none was found; tested after shoots had formed, there was present the right amount of ascorbic acid to cure a guinea pig of scurvy.

SUMMARY: Raw fruits and vegetables are an essential part of the day's menu because the vitamin C which they contain will protect the body against scurvy and sub-scurvy.

Most vegetables are usually cooked far too long a time, and reheating renders them almost valueless. Only enough vegetables for one meal should be prepared at one time.

Chemical research has isolated vitamin C and given it a name: ascorbic acid. It is being made commercially. —E. A., *Rays*, 3-37.

WHOLE WHEAT BREAD

Heat two cups milk (powdered may be used) to simmer, drop in 3 tbsp. shortening, 1 tsp. salt, and $\frac{1}{2}$ cup honey. Pour into large mixing bowl. Cool to lukewarm. Dissolve 2 tbsp. dry yeast in $\frac{1}{3}$ cup lukewarm water; add to mixture in bowl. Add 3 cups unsifted whole wheat flour. Stir 8 minutes with electric mixer at low speed. Add $2\frac{1}{2}$ cups flour and stir well. Turn onto floured board and knead until smooth and elastic. Thorough kneading develops gluten which is essential to good texture and volume. Place in oiled bowl, cover, and let raise in warm place till

double (80 to 85 degrees F. about 1 hour). Knead down to original size, cut in half, shape into two loaves, place in oiled pans, cover with wax paper or towel and let rise until dough begins to lift towel. Bake at 375 degrees F. in preheated oven for 45 minutes.

HOT CAKES

Combine $1\frac{1}{2}$ cups sifted whole wheat flour, 1 tbsp. baking powder, $\frac{3}{4}$ tsp. salt, 3 tbsp. raw sugar (or honey), 2 egg yolks, $1\frac{1}{2}$ cups whole milk, 3 tbsp. oil. Fold in beaten egg whites, and bake on lightly greased hot griddle. Amount of sugar may be reduced if desired.

STUFFED TOMATO SALAD

Ingredients: 6 tomatoes, $\frac{1}{2}$ cup diced cucumbers, 1 cup cut celery, 1 cup diced cooked potatoes, $\frac{3}{4}$ cup boiled dressing, salt, 1 teaspoon onion juice.

Select firm, well shaped tomatoes. Cut off the stem end and remove the pulp, leaving the shell in the form of cups. Prepare the cucumbers, celery, and potatoes. With these vegetables mix the tomato pulp and add the boiled dressing and salt. Fill the tomato cups with this, and garnish with sprigs of parsley.

WALNUT LOAF

Ingredients: $1\frac{1}{2}$ cups chopped walnuts, $1\frac{1}{2}$ cups cooked cracked wheat, 1 large onion braised in butter or crisco, 1 cup of finely chopped carrot (or 1 can Campbell's vegetable soup may be substituted for the carrot pulp), 1 tablespoon parsley. A little savita improves the flavor.

Combine the above ingredients and bake about $\frac{3}{4}$ hr., in loaf pans. Serve with mushroom cream gravy.

OKRA SOUP

Dice one-half pound okra, 2 medium-sized carrots, and 1 parsnip. Mix with 2 tbsp. brown steamed rice, and add 5 cups water. Bring to boil and simmer

for 25 minutes. Add favorite seasoning. Serves four.

EGGS SHIRRED IN SPINACH NESTS

Ingredients: 4 eggs, 4 teaspoons butter, salt, 8 tablespoons bread crumbs. Cooked spinach for four servings, and cream sauce.

Grease dish with butter, put in a layer of buttered bread crumbs; break eggs into it, add salt, and cover lightly with buttered crumbs. Bake in moderate oven until the eggs are set and crumbs browned. Prepare spinach and cook seven minutes slowly or until liquid is absorbed. Chop fine, fold in a little thick white sauce and season. Serve nests of spinach with shirred egg in the center.

CORRECTION: In the June issue of the *Rays*, page 283, left hand column, 10th and 11th lines from top should read: All vegetables, with few exceptions, have an alkaline surplus.

MONTHLY NEWS

(Continued from page 325)

a rise in blood pressure. Both groups needed a second drug to control these symptoms. If a gastric "ulcer" patient gets no benefit from the licorice medicine, says Dr. Doll, this may be a desirable early warning that he should have surgery.

Our scientist doctor might not like to have St. Paul held up to him, but in I Thessalonians 5:21, we read: "Prove all things; hold fast that which is good."

Max Heindel writes in the *Cosmo-Conception*: "When the aspirant has attended to his eyesight, he should systematically observe everything and everybody, drawing conclusions from actions, to cultivate the faculty of logical reasoning. Logic is the best teacher in the Physical World, as well as the safest and surest guide in any world."

Put this little gem in your file of natural remedies for the ills of the physical body.



Cooperation Invites Healing

FAITH without works is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his cure could be accomplished. He said, "Stretch forth thy hand," and when the man did so the hand was healed; to another, "Take up thy bed and walk," and when he did so the malady disappeared; to the blind, "Go and bathe in the pool of Siloam;" to the leper, "Show thyself to the priest, offer gifts," etc.

In every case there was active cooperation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprous spots from his body he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we no great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!" He lacked the spirit of submission which is absolutely necessary that the work may be done.

Neither would any of those who were healed by the Christ have been affected unless they had obeyed and had done

as they were bidden. This is a law of nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing force comes from our heavenly Father who is the Great physician.

—MAX HEINDEL

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a higher privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P. M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

July 4—12—19—26
August 1—8—15—22—28

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

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

New Zealand—My physical condition generally is increasingly better and there is no repetition of side ailments or trouble. The skin is better in tone, color, etc., is smooth and soft, not dry. The hair, which was nearly white, is returning to its normal color. Physical strength and vitality are maintained. Even the spine is very much better and pain in the lower part is absent much more than it is present. Gratitude goes to you all and the blessed Invisible Helpers, and I hope that I may reciprocate, both as a visible and Invisible Helper. May your loving work continue to receive His Blessings.

California—This is my weekly letter, written in compliance with the weekly letter rule. Results have been very gratifying, and it is my wish to continue the contact. I am interested in obtaining literature on the Elder Brothers and the principles on which they operate. Thank you very much.

Montana—I wish to thank you for your prompt response to my letter. I am pleased to report that my condition is improving. The pain is less severe, the bleeding has stopped, and aside from a light feeling of discomfort when I sit down, my condition has improved in every way. I shall continue to follow the dietary suggestions you have outlined, and I hope to note further improvement when I report to you in the future.

Wisconsin—My son suffered from a great deal of muscle twitching and jerking before following your plan of diet, but shortly after he began following your advice the twitching stopped almost completely. It returned just as quickly when he began eating the old way. For this alone I am very thankful.

New Mexico—The leg we are treating (right) feels much better. The swelling in the foot is gradually going down. I feel the treatment by the Invisible Helpers every night and sometimes in the day.

COMMENTS FROM READERS

Last June (1964) I was sad to read on page 278 (*Rays from the Rose Cross*) in answer to a letter on the subject of milk: "These (dairy products) are the results of processes of life and require no tragedies to convert them into food."

Vegans* do not agree here, and many vegetarians do not, either.

At first when people become vegetarians they are content that their eating habits are harmless, but then they realize that as long as they eat dairy produce they are still supporting the meat and allied industries, such as leather, bone meal, and glue.

The cow has been turned into a machine for producing the maximum quality of milk and money. Appalling things go on on farms where neither mating, calving, nor motherhood is treated with respect. Things go on that are degrading to the animals and to men who do them.

A cow must keep on calving (uselessly as far as she is concerned, as most calves are taken away) to go on producing milk, the supply of which is kept up artificially by milking. Let any woman who has had a baby consider what this means. Lastly, the cow ends up in the abattoir.

Then after considering the cow, there are the calves. The unwanted males become the pathetic bobby calves taken away from their mothers at once and sold in the markets as veal calves, and we know what cruel deprivations go on there.

What we have in our milk bottle and on our cheese and butter plates is the result of tragedy.

I hoped that some one better qualified than I would write, but I have seen no comment in the *Rays*, so I had to. — P. B.

*A group whose members eat no animal products at all, including honey. Headquarters, we believe, in England.

EDITOR'S REPLY—On page 447 of the *Cosmo-Conception* we find this statement: "Several very important food products from animals, such as milk, cheese, and butter, may be used. These are the results of the processes of life, and require no tragedies to convert them into food. Milk, which is an important food for the occult student, contains no earthy matter of any consequence and has an influence on the body possessed by no other food." This is, of course, our authority for the above-mentioned statement in the *Rays*.

However, we readily acknowledge the fact that the *Cosmo-Conception* was written fifty-odd years ago and that conditions surrounding animals raised for commercial purposes have changed considerably. There is no question but that the animals are exploited and cruelly treated in many cases, and that is of course to be deplored.

But we must face this question: If the use of milk, butter, eggs, etc., were suddenly discontinued, who would bother to, or could, raise and care for the animals and thus provide them with opportunities for experience? More animals, of all kinds, are being cared for as pets than ever before, but not many people can keep horses, cows, and chickens solely for pets. The horse, for which there is little use in our modern time, is evidently already being withdrawn from manifestation by the Archangels who, as Group Spirits, have charge of their evolution, and the same thing will happen to the other animals as circumstances make it sensible and wise.

Some spiritual students find that they get along better physically and otherwise by avoiding all animal products, including honey, but what is good for one may not be for another. Each must decide for himself, not losing sight of the fact that the requirements of others may be quite different from his.

We do agree, nevertheless, that the

time is approaching when we will cease eating all animal products, including the milk, cheese, etc., which is permissible for most at the present. That is simply evolution. We are told in the *Cosmo* that: "Our laboratories will some time supply us with chemical food of a quality far surpassing anything that we now have, which will always be fresh."

Perhaps our chief problem in this matter at present, aside from taking care of our own inclinations and habits as spiritual aspirants, is to do all we can to see that the animals are treated as humanely as possible. There are, and can be more, laws insuring better treatment for animals from those raising them for commercial purposes.

* * *

Concerning Dr. Louis Hlavacek's "Let Us Seek to Improve Things," (in March *Rays*), certainly improvement in principle is a very desirable thing. But what constitutes improvement?

With the improvement of health through diet and exercise in the out-of-doors there is no argument. Without good health any effort is almost too much. In fact, the accomplishment of any goal is lacking in perfection if there is not good health. However, to devote all of one's efforts to the cultivation of a super-healthy body seems to be a bit less perfect in other departments of life. Good health is essential to the safe journey through to Initiation.

I will agree that the development of skills, the acquiring of knowledge and the development of Wisdom, together with the eschewing of hate and the growth of lovingness is improvement. Nothing else is as great as Love and Wisdom. "Let us live for something great" . . . ? Let us live for these.

If first we get Wisdom, then we may safely contribute to " . . . the greatness and progress of the national life." How else shall we be able to choose that which is right to be improved?

What is the higher potential of Mankind? Is it not that they should become gentle, kindly disposed toward one another, wise in their management of their political and economic systems so that there will be no ignorance, deprivation, uncontrolled disease, or immorality anywhere among them? The field for improvement is large indeed.

But wisdom is required to know how to improve the circumstances of all peoples without interfering with the consummation of Destiny. If a man suffers because he has sinned and we, in foolish pity, take away his pains he will be delayed in the payment of his debt and we shall have to help him pay it, too. The Lords of Destiny are absolutely just. As some ancient philosopher has said: "Help a man to lift his burden but never help him to lay it down." One improvement would be to provide the opportunities through which the poor may improve their lot by their own efforts. Unless the rich and powerful do this they in turn (in future lives) will be among the poor. We are rich in spiritual knowledge and power; are we using it wisely?

A fuller and richer life cannot be known to the individual until every other Spirit in the life-wave has a fuller and richer life. So one does not set about to improve only *his* life, but also the lives of all the rest of mankind. This *must* result in a spiritually superior mankind, for no other kind is superior.—J. H.

* * *

Please send me four copies of the May issue of the *Rays*; reason being the very nice re-print article on diet for arthritis. I think it would be wonderful if it were done up as a small pamphlet.—H. C. G.

* * *

Please convey to Art Taylor my appreciation for his article about the effects of jazz in the April issue of the *Rays*. It was very good. Would like to read more of same.—R. E.

* * *

You have had some very good articles on the back of the Index (Contents) page. One of these, *Coming Events Cast Their Shadows*, seems to me to be a wonderful introduction to Rosicrucian Christianity for those who are ready. Have you ever printed these as a one-page introduction?

* * *

The *Rays* magazine is getting better by the issue; and articles and wording seem more understandable. God bless all of you.—A. F.

TRIBUTES TO MAX HEINDEL

I want to tell you how grateful I have been for knowing about a man like Max Heindel. I have been reading the biography of Max Heindel in your magazine, and I wait anxiously for another issue to read more. Also I have read the other readers' letters giving their thanks to Max Heindel. I am most grateful to this wonderful man for answering my long-unanswered questions concerning the meaning of life and its purpose. His *Cosmo-Conception* and other books have completely restored my respect for the Bible, religions, and a faith to live by.—C. J.

CORRELATIONS

(Continued from page 306)

will attain self-consciousness, in increasing states of density, while in each day of manifestation, the class of being attaining self-consciousness in the densest matter of that period, will descend no further, subsequently, it bearing repetition, that this state checks further crystallization.

(Continued)

CORRECTION: On page 206 of the May issue of the *Rays*, righthand column, eleventh line from bottom, the word "forces" should be "form."

A MEMO FROM MUSIC LAND

On the horizon of our lives there has dawned a new day.

A Day of Light,

A Light so infrally penetrating that all the people of our galaxy ensure its unversal magnetism.

Our universal language, MUSIC, heralds the way.

All musicians bid YOU welcome to the land where the GATE stands open, awaiting YOU.

There are great brooks and meadows of LOVE, wondrous trees of perfect harmony and beautiful melodies which drift in waves of fragrance from bright flowers.

We await the rhythm of YOUR SPIRIT.

Come here with your screams, for they are to this land what Nature is to you. Come here with what you call emotion, for Ol'Man Music will say "Aye, so this is what you have brought with ye. WELCOME! Put your stores in the great warehouse so all who come may share it with ye."

LISTEN!!

BE STILL!!

DO YOU NOT HEAR!?!?

It is the Pipes. It is the sound of YOUR Soul.

Oh, how wonderful, what YOU have to offer!

Come on Everyone!

HEAR!!

TELL ALL!!

THE MUSIC IS FREE.

—William Plummer

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 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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The *Senior Extension Course* devotes its first 10 lessons to setting up and reading the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits. (13 lessons)

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THE ROSICRUCIAN FELLOWSHIP

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Oceanside, California, U.S.A.

Summer School at Mt. Ecclesia

July 26 through August 20, 1965

The 1965 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, July 26, and last through Friday, August 20. Morning classes will be held from 9:30 to 10:30 and 10:40 to 11:40, and an afternoon class from 2 to 3.

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In addition to class lectures there will be evening lectures by resident and guest speakers. Weekend entertainment will be arranged.

SERVICES

Chapel services are held daily at 7:45 A.M. (Sunday 8:15) and 4:45 P.M. In addition, on Sunday there are Lecture-Services at 11 A.M. and 7:30 P.M. All are welcome.

Healing services are conducted daily, Monday through Friday, at the Healing Department at 8:45 A.M. All are invited.

Temple services are attended only by probationers and are held daily at 6:15 P.M. and Sunday at 6:45 P. M.

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Please make your reservations early. Guests are requested to abstain from the use of tobacco, intoxicating liquor, and flesh food while at Mt. Ecclesia. Vegetarian meals are served at the Cafeteria on the grounds.

Please address all requests for reservations to: Reservation Desk.

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, Oceanside, California, U. S. A.