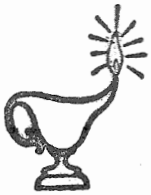
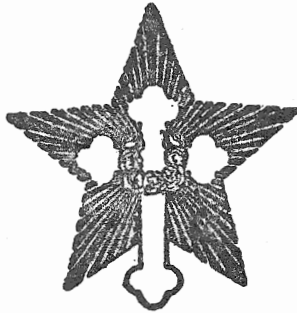


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The Mystic Midnight Sun at Christmas

The illuminated mystic sees the great Cosmic Drama of the Christ Spirit's descent into matter enacted before his spiritual vision year after year. Nor is this vision vague and indefinite, depending upon certain feelings, but it is a clear and accurate presentation to the smallest details.

It is not necessary for spirit in the invisible world to take a certain definite form as we do in the physical world; any form that has a certain sharp outline implies limitation. A Spirit may allow its form to blend with the forms of other Spirits; it may perceive even the physical bodies of others and still retain its own individuality, because it vibrates to a certain tone or keynote which is different from that of all others. Thus in September the illuminated seer perceives the Cosmic Christ Spirit as a mighty Lightwave of supernal splendor, descending upon the Earth which it permeates.

By the twenty-first of December this celestial light has reached the center of our terrestrial sphere. Then the days are shortest, the nights are the longest and darkest, "but the light shineth in the darkness, and the darkness comprehendeth it not." The vibratory motive impulses given to the Earth during the early months of the year, have nearly spent themselves; by Christmas the Earth is crystallized, cold, wrapped in its blanket of snow, and were it not for this new life of the Christ Spirit poured into the Earth to give it fresh energy for another year, all life upon our planet must perish.

There has been much speculation upon the nature of the star that shone in Bethlehem at midnight, and the orthodox opinion which holds that the immaculate conception and birth of Jesus are unique in the history of the human race, supposes that the Christ Star was seen in the firmament on that occasion only. The wise men, however, who by the alchemy of soul growth, are striving to build within themselves that stone of the corner which was rejected by the builders but is prized by all philosophers, know that the Christ Light is not to be found outside; they know that the Hermetic axiom expressing the Law of Analogy "as above, so below," applies also in this case, and that the Christ formed within them must look for the Christ Star within the Earth, for, quoting Angelus Silesius, "It would be as impossible for a Christ outside the Earth to save the world, as it is for a Christ on Golgotha to save us."

—Max Heindel.

THE Mystic



... LIGHT

Body, Mind, Soul, and Spirit

EDITH WILKINSON

THE body, soul, and Spirit of man are multiple in nature, each being a threefold manifestation, but for the present purpose, they will each be considered as single.

Man's physical body is equipped with five senses through which he experiences life. The senses reveal to him his environment, and information about the world flows through man by way of the sensory organs. The senses function more or less without our volition. If our eyes are open, we see; if there is sound, we hear; if there is an odor, it is registered by our sense of smell; and taste acts as a protection, as we will usually reject what has an offensive taste. Smell and taste are closely correlated. We are generally repelled by foods that are ill-smelling, with some notable exceptions, of course, such as garlic and high cheese, which are used (we hope!) with due consideration for the comfort of others. The senses do not function alike in everyone, however, and we can never be sure that the impressions received by another person are exactly the same as our own. The color blind, for instance, who see things only in shades of gray, are not aware of color.

Every incident, no matter how insignificant, can be made to yield some value. A weed growing by the wayside may evoke displeasure or disgust, or it may engender sufficient objective curi-

osity to cause the mind to seek to identify it, study it as it grows and matures. It is unfortunate that so many people live with plants and birds indigenous to their area without ever troubling to find out even their names. They may look at them every day, and yet not enjoy or appreciate them fully because they know so little about them. A wealth of knowledge and wisdom lies untouched before our eyes constantly in the living things that are all around us.

Just as the senses do their work without our conscious volition, so the mind is constantly active. If we make no effort consciously to control it, it can be influenced by the thoughts of others, without our being aware of it. Man reacts to the impressions made on his senses through his feelings. He may experience pleasure or displeasure, desire or distaste and so on, according to whether the sensations are agreeable or not. His reaction to this information, whether favorable or unfavorable, is the function of the desire body, which nourishes the emotional soul. The body of a person can be seen, but his impressions of the world around him cannot be observed. Man carries his soul existence within himself. The knowledge and wisdom that he obtains from objective observation through his senses, and the reasoning power of his mind, nourish and develop the Spirit.

Control of the emotions is one of the principal tasks of the spiritual aspirant. Most people live too much in their emotions, being unable to view anything objectively, seeing things only as they relate to their own feelings. Emotions cannot be ignored, but must be analyzed and controlled according to their nature, so that the pabulum of wisdom they contain may contribute to the Spirit within.

The mind may best serve the Spirit when the body and its emotional reactions are temporarily set aside, allowing the object in itself to be observed, so that it may speak of itself and its significance. To the extent that we live in our emotions only, we shut off from the Spirit the world of knowledge that would reveal itself if we could look above and beyond our own feelings. A person may delight in looking at the stars because of their beauty, but to the Spirit they speak of eternal law that keeps them orbiting in their path.

Man is stimulated by the outer world and creates from this stimulus a world of his own. But he does not roam about aimlessly from one sensation to another, reacting to every stimulus in the same way repeatedly. He applies thought to these contacts. He gains knowledge of the material world by applying the reasoning faculty to his experience. He does not blindly follow his impulses and instincts, for he thinks about them and this brings opportunity to control or gratify them. The mind serves as a bridge between soul and Spirit, and if properly used, is the means whereby the lower vehicles serve the Spirit. Thought force permeates the soul as life force permeates the material body. Man is subject to material change through the laws of Nature, but he makes himself subject to a higher order through the laws of thought. Thought makes him a higher order of being, a spiritual being.

Our emotional reaction to life and the world forms a barrier between us

and that life, so that we cannot properly evaluate its meaning. As we see the greedy, the gluttonous, the cruel, and the lustful, all the various sins and weaknesses represented in mankind, we may best serve the Spirit in by-passing our feelings and concerning ourselves through the reasoning power of the mind, with trying to understand the condition, to realize what trend in the person's life brought it to its present state. Practice of this exercise will soon overcome the negative emotions evoked by the sad situations we all meet in life at times, and through charity and understanding gather the wisdom that they can provide. It might be legitimate to claim here that this is sitting in judgment, but the fact that the conditions are viewed in an impersonal way rather than as a recognition of fact, brings a feeling of understanding and tolerance rather than blame.

As a case in point, it is sometimes interesting to notice how various persons react to expressions of approval, or to compliments, let us say. Some react with such delight at this that one may be somewhat concerned for their sense of values. The personality often loves to bask in attention that has no spiritual value and distracts the Spirit from a proper evaluation of the incident. Some develop a hunger which demands a regular diet of flattery or approval from someone. Sincere expressions of appreciation are by no means to be withheld. They are necessary and to be encouraged, but let us study our reactions carefully, to determine whether they contribute to our egotism rather than to the Spirit. Some accept compliments gracefully, others are actually embarrassed by them and seem to wish the matter had not been brought up. While this attitude can also become negative if carried too far, it nevertheless indicates a person who has overcome the lower self to the extent that he does not think of himself, being so selflessly immersed in his work that he

is surprised and somewhat disconcerted when others notice and comment appreciatively on his effort.

The aspirant must at all times curb the tendency to judge his neighbors and his environment in an egotistical way. When he meets a person, he is not to judge how smart, evil, or even how good or wonderful the person may be, for this personal judgment is apt to shut off from him the essential quality which the meeting could reveal to him. The inner selflessness necessary to spiritual accessibility to all things is difficult to acquire, and the student who honestly tests himself along this line is likely to make unusual discoveries about himself.

In this exercise he must erase from his mind all judgment, whether good or bad, of those around him. The best practice is to apply the attitude toward those for whom he may have an aversion. The aversion must be transmuted and the person and his behavior studied with an impersonal and unbiased eye. The aspirant must control his own feelings, which, after all, only reveal knowledge of himself, and let the person or thing before him speak and disclose its message to him. The ability to view the world with unbiased, uncritical eyes must be achieved before true spiritual insight can be acquired.

As another example of emotional control, if a person is told that someone has said something derogatory about him, he may at first feel sad and dismayed. Then as the personality asserts itself he may become resentful, and indignant. As the mind struggles to view the incident objectively, however, he may engage in some self-analysis to see if it does apply, and if so what he can do to correct it. Thus reasoning, the mind uses the experience to serve his spiritual advancement. Instead of seething in the negative emotions of indignation and resentment, he turns the incident to good account through the power of will and thought.

In this way the student becomes re-

ceptive to life and its events. If his experience goes no farther than the pleasure or pain life brings, he is valuing himself too highly, since he can accept no other meaning higher than his own reaction thereto, and is intolerant of everything that does not harmonize with his own personality.

The forces of attraction and repulsion represented by the personal feelings are thereby brought into play in a different way. They are not to be eliminated, but upon being experienced they should not be followed immediately by a judgment or action. A person must take time to realize the hidden qualities that are to be found in even the most unattractive things. Thus a respect for all things is acquired that transcends the personal



emotions and enriches the Spirit. He is able to recognize the true worth and significance of all things.

Morality is independent of inclination and passion. It does not allow itself to be commanded, but commands. The emotions belong to the soul, but duty is higher than the emotions, as it is an attribute of Spirit. Many have sacrificed their very lives for duty's sake. The stimulus of the outer world is felt but the commandments of morality are disclosed only as man learns to live within and for the Spirit. Just as man's material body is nourished by food, so is the Spirit in man nourished by the soul resulting from spiritual study and service.

Through the Spirit one may look at life with love and understanding, with love in the heart for one's fellowmen.

(Continued on page 544)



PEACE ON EARTH

*How still and peaceful was that night
Two thousand years ago,
When swirling through the mists of time
The marching orbs dipped low
To kneel in adoration with
The mortals here below,*

*Then lift their songs of praise to Him
In voices crystal clear,
Resounding o'er the vaulted sky
This music of the spheres.
"Peace on the earth, good will toward
men,
God's precious Son is here."*

*And while the four winds blew the words
O'er the shadowy night,
Lo, the radiant Midnight Sun
Shone forth in blazing Light,
To glorify the new-born King
And guide the neophyte.*

*Though Christ is born in Bethlehem
Upon this Christmas Eve,
He must be born within the soul
If we are to perceive
The path unseen by outward sight
Which love alone achieves!*

—Grace E. Trafford

Gnosticism and Early Christianity

ANNE PHILLIPS

Part III

"According to Ireneus, the three oldest Gnostic systems are those he ascribes to Simon Magus, Menander, and Saturninus."

"In Genesis we read that 'Elohim planted a garden in Eden' (2.8) and the garden is obviously the totality of these angels. Individually they are the trees of the garden."

COMMENT: Simon Magus was a Samaritan. Menander and Saturninus were both Syrians. Saturninus in particular seems to be setting forth a "revelation" received in all probability from the Risen Christ—a claim often found among the Gnostics. In Roman Catholicism numbers of saints, including most of the Popes, claim this divine communication; but in Gnosticism the whole discipline aimed at producing in the Gnostic the power to communicate with the Risen Lord for himself, without intermediaries. Naturally not all achieved this goal. But there is a clear distinction between a Church which forces the faithful to accept the dictates of the authorities and one which assures them that they, too, will one day have knowledge from its pure Source—direct, without intermediaries.

Gnosticism—and so also orthodox Christianity—had its magical sciences. Some schools of magic were "white," some were "black." The black schools promoted debaucheries of various sorts, vices and even crimes, and it seems reasonable to say that this is what Paul meant by "Gnosis falsely so-called." He could not have meant Gnosis *per se*, for this was basic to Essene Wisdom, and Paul himself enunciates most of the basic doctrines of Gnosticism.

The Syrian cults naturally show Phoenician influences: the mythology of Tyre and its kings, who were the close friends of David and Solomon. Tyrian, or Syrian, myths continue to exist

in a number of philosophical orders, where Hiram Abiff and Hiram of Tyre figure in no unfavorable light. Our word *Bible* comes from the city of Byblos in Phoenicia, famous for books.

The Phoenician and Hebrew language were closely related, and so were their religious beliefs; before the Exile. The Phoenician language is termed "proto-Hebraic."

The myths of Eden, the "Widow," the Serpent and Trees of Eden, are found in particularly complex form among the Syrian Gnostics, or as we prefer to say, the Syrian Gnostic Christians. Not until Augustine do we find clearly differentiated and definitely popularized, the term "Catholic Christian" as over against "Gnostic Christian" or Gnostic. It was still understood in Augustine's time that Gnostics might also be Christians. Gradually the term Christian came to be applied only to those who followed Jesus of Nazareth as Christ. Others, such as the "Christians of St. John" who followed the Baptist as their messiah, and still others who followed other messiahs, were not called Christians. It is well for the student of Gnosticism to keep in mind this distinction. And in order to do this, we must speak of "Messianists" rather than "Christians," retaining the latter term for those only who follow Jesus of Nazareth as the Christ. The Christians, in other words, are Messianists of Jesus, while the Mandaeans might be termed Messianists of John the Baptist, and the Simonians, Messianists of Simon. There were even those who thought Herod the Great was to produce the Messiah, if he was not the Messiah himself, and this cult has been termed "the Herodians." We would call them Messianists of Herod. This ex-

plains why Herod sought for the child Jesus to kill him, making it necessary for the Essenes who guarded the Royal Family to spirit him away to Egypt where he would be safe.

The so-called Ophitic sects of Syria, also called Naasines, because they were supposed to be "Serpent" worshippers, included two branches, the Sethites and the Cainists. We may easily discover from Genesis that the root of these cults lies right there. Two rival cultures have become intertwined, or two cultures developed, perhaps, one after the other by the same peoples, since Cain and Abel were brothers. The Bible as we have it traditionally stems from Seth (who replaced Abel), and all that relates to Cain must be searched out. Now if we consider that these two cognate cultures, stemming from a single parent root, had developed in almost opposite directions, we begin to understand what has happened in the Bible narrative. The self-same mythology will receive an interpretation in one direction from the one group and an interpretation in another direction from the other group. Here "Seth" stands for a line of spirit-centered men; "Cain" stands for a line of the world-centered, or secularists. In a sense, one might say we find a transition from priest-magic to science. Enoch says that all the sciences and arts were taught to Cain's beautiful daughters by the Fallen Angels.

The Eden myths involve a Deceiving Angel, who is the Spirit of the Tree of Knowledge, according to the Sethites; a Tree Serpent (and if so, green in color), a Liar who tells a Lie; which, being accepted as true, causes error to enter the world, and this results in suffering, sorrow, and death. Note that in Iran, as well as Palestine, one finds an Eden myth.

The Sethites and Cainists of the Gnostic Period, however, have become more or less reconciled, but in the Bible account Cain is the outsider to the very end. The books found at Nag Hammadi

are chiefly from the Sethite School; but include some which are of Cainist origin.

In the Seth books, the Great Seth is the figure of the Prototypal Word, who is incarnated in Jesus of Nazareth.

Some Cainists, however, rejected Jesus of Nazareth while accepting the Christ, a problem which baffles the modern scholar. Cain is the "Son of the Serpent." The Serpent united with Eve then left her to bear her son alone. Hence she is a "Widow," and her descendants through Cain are "the Sons of the Widow." Let us see if we can reconstruct their reasoning.

The Sons of Cain are the scientists, artists, craftsman, builders of the world, because their father is the Spirit (Angel) of the Tree of Knowledge. Observe that in the Genesis account it was not this Angel who cursed the ground and drove Adam and Eve from Eden, but Yahweh, one of the Elohim, or gods (the word is really plural). The Serpent was also "one of the Elohim." Observe further that it was Yahweh who laid upon them the curse of sorrow, suffering, and death—not the Serpent. The Serpent was driven from Paradise with Adam and Eve. Thus the Cainists made Yahweh a satan, an Angel who had failed in his mission.

But who was the Tree Serpent? Is he in fact good or evil? His Tree bore fruits of knowledge of good *and* evil. The Cainists compared texts in the Old Testament and found one which says, "I make good *and* create evil. I, Jehovah (Yahweh), doeth these things."

The trouble here is, as we have said, that we have a myth which descended from two cognate cultures, perhaps issued from the same racial root, but they have been separated, the one being an urban culture, and agricultural; the other a pastoral culture, and carnivorous. Yahweh favored Seth and his animal sacrifices; the Serpent sponsored Cain and his fruits. The literature of the Sethites has come down to us in the

Old Testament, but the literature of the Cainists has survived only in the Gnostic mythology. Whenever ancient nations were at war, the god of one was automatically the enemy, or devil, of the other. But if one nation won out over the other, it was considered that that nation had the stronger god, and the subjugated nation tended to take on the religion of the conqueror. There was also a special god, or Archangel, ruling each country with its people; so that colonists would adopt the religion of the land, in order to have the favor of that land's god. This happened in Samaria, as we have read in the Old Testament, where the colonists settled in Samaria sought out a Hebrew prophet or priest to teach them of the god, Jahweh, who ruled in the land. Thus the blood of Samaria was mixed blood, though with Hebrew blood dominant, and the entire population became Jewish in religion, and continued so right down to the time of Christ. Like the Jews, they had their own Messiah tradition, as shown in the New Testament where Jesus spoke to the Samaritan woman at the well, and she ran to tell her neighbors that surely this man is the Messiah, because he could look at her and tell her everything she had ever done.

The Serpent, said the Cainist, was trying to help. He was only trying to bring wisdom to the ignorant people. (Like Prometheus.)

In Revelation we read that the prophet ate the *little book*, which was sweet to the taste but bitter in the belly. This *little book* is the fruit of the Tree of Knowledge, which is Divine Wisdom, but which is usually accompanied by trials and tribulations. The editors of the New Testament as we have it, the spiritual heirs of the Sethites, though trying to unite both Cainist and Sethite teachings, favor Seth; and therefore we are not allowed to know that the little book comes from the Tree of Knowledge, not from the Tree of Life; nor are we

allowed to guess that the "emerald rainbow round about the throne" of God is the green Tree Serpent, raised up to his original place in heaven.

It is obvious that biology would be one of the fruits growing on the Tree of Knowledge, and therefore "Adam knew Eve" and she bore Seth, and so on. It was Yahweh, the Angel of the Tree of Life, who drove Adam and Eve out of Paradise "lest they take of the fruit of the Tree of Life" and become immortal, as well as knowledgeable.

Let us pause to observe here that the Cainists accepted a theory of evolution. The chapters in Genesis show Adam and Eve created in full adulthood, as perfect human beings, from which condition of perfection they fell through the guile of the Serpent. But the Cainists said, Not so; Yahweh (an Angel, one of the Elohim, not God) created man as a weak and helpless creature that wriggled on the ground, unable to stand up. Many aeons had to pass before he could stand erect as a true human being. Dr. Grant speculates as to where the Gnostics got this idea: he suggests they saw an infant wriggling, for infants do wriggle. But Anaximander, the Greek scientist who lived from about 611 to 547 B.C., had long ago theorized that mankind evolved from a fish-like creature that came up out of the water. This is the accepted scientific theory today. Why might not these Gnostics have known of the Greek theory of evolution? Adam, they said, *evolved*; he was not created. As for the spark of the Spirit in humanity, this was eternally existent, non-created, an aspect of Godhead.

Such concepts are merely facets of a secularized science and a metaphysical such as the Greeks developed; and as we have pointed out, the Jews held that they were the descendants of Seth whereas the Gentiles, and *particularly the Greeks*, were Sons of Cain. The Apocrypha show that the Fallen Angels taught the secular sciences, arts, and crafts to the daughters of Cain whom

they married. We can see why the arts should be looked upon with suspicion, since it was artists—sculptors, painters, etc.—who created the statues and portraits of the gods. The sculptors made gods out of wood and stone, and the people worshipped them in place of the One Eternal God.

But, said the Cainists, Yahweh was not the Eternal God, the One Supreme Being, or the Absolute. Yahweh was only one of the Elohim, a word which means gods, not God as translated in the orthodox Bible.

Paradise was on a high mountain. Driven from Paradise, Adam and Eve moved a little way down the mountain-side; Seth also remained on the mountain side, though presumably he had moved down still farther than Abel had done. Cain descended to the plains, and there he built the first city for Enoch, his eldest son. The two cultures equate roughly with Eastern and Western Aramaic—the Arameans and Amorites, both Semitic, but represented on the West by the Egypto-Phoenician culture and Melchizedek in Canaan, and on the East by Babylonia and its Sumerian substratum. Archeologists are not agreed on the origins of the Semitic peoples. One school holds that they came in successive waves out of Arabia; the other, led by Dr. Woolley in the 1930's, held that they came down in waves from the North and North-East.

In the Greek Period, a Cainist cult arose which held to the Greco-oriental doctrine of Maya. They said that the sin of Eden lay in eating a fruit which recognized *both* good and evil, whereas God is Good only, and a Good Spirit cannot create evil. Nor could an all-powerful God allow evil to exist, or tolerate its existence. This being so, all that seems evil must be in the nature of an illusion, or a dream of the night, from which the sleeper must be awakened. This is called the doctrine of the Unity of Good. Plato taught it, and as

the Cainists were always held to belong to the Gentile world, it is understandable that Greek elements were especially noticeable in the Cainist cults, the more so since the Greeks secularized science by taking it out of the temples and the hands of the priests, and turned it into material channels where spiritual concepts could be ignored. All this is in keeping with the Cainist tradition and the Tree of Knowledge with its informing Serpent. The Old Testament (as we now have it) is primarily a Sethite document, but in the New Testament Cainist doctrines have been interwoven, since the Christ was to represent both. It is easy to see why the Jews said that they were Sons of Seth, while the Gentiles, and especially the Greeks, were all Sons of Cain, because serpent-symbolism was prevalent everywhere in the ancient world. The Iranians after Zoroaster and the Hebrews were almost the only peoples of antiquity in whose ideologies the serpent symbolism was minimized. Mani, who taught a Christianized Zoroastrianism with Platonic and Buddhist elements, and who called himself an Apostle of Jesus Christ, also said that he and his followers were Sons of Seth.

On the Platonic thesis of the Unity of Good, materiality was an illusion, a no-thing, a dream-fantasy, which could be cured only by awakening to the Truth; and this teaching we find in the Gospel of Truth now published in the Jun Codex attributed to Valentinus and the Cainist School.

To elucidate, we can, for example, write 2×2 equals 5 on a blackboard; and then spend the rest of our lives worrying about it, and asking over and over again, "HOW CAN 2×2 equal 5? It just is not possible, but there it is, I see it with my own eyes, and I know it is real." An error is always an error, no matter how big and black and real it appears to be. It can never be explained how 2×2 equals 5, because the statement is essentially false; and so also the

illusion of materiality, no matter how real it looks, is still Maya, fantasy, a mirage. Four must replace the five. Error can only be expunged, not cured. Later we shall see St. Augustine arguing that Satan, or Lucifer, can never be redeemed, on this hypothesis; and we shall see theologians arguing that error has no rights, and launching into a campaign to exterminate heresy. That they were confusing the living entity with an intellectual abstraction is self-evident.

Naturally 2×2 equals 5 has no rights. But the human child who writes the false equation on the blackboard does have rights. And the same is true of a Fallen Angel, Demiurge, Yahweh, or Lucifer, whoever or whatever such an entity may be.

In the Time of the End, said Enoch, there would be no more Race Gods or Archangels (Michael, Gabriel, etc.), and these Angels would be counted and judged together with the Fallen Angels. But in the End-Time, we may add, there will be no separate races and nations. Messiah will rule one world of united peoples. Therefore, there will be no need of Race Angels, and they will disappear, as such, from human evolution. Enoch may have meant something like this.

After Greek culture had gone down to partial—if not total—extinction, then, naturally, a “de-mythologizing” would set in, in which the various mythologies were simply abandoned. The spiritual, metaphysical, and philosophical principles were extracted from the myths—which were largely, in fact, simply theosophical or philosophical poems, written by poets, like Dante’s *Divine Comedy* or Milton’s *Paradise Lost*—and the Wisdom Teaching was then handed down much as a scientist might transmit a scientific formula which is explained in a textbook for students.

All that was retained in the Church of Rome were the myths of the Jews, but the Church Fathers did not look upon these as myths, and even the or-

dinary worldly history of the Jewish nation was regarded as having divine meaning. Gentile Christians to whom Jewish history as such meant nothing, naturally fell back upon the Platonic method of allegorizing. They continued to read Jewish history but interpreted it in just the way that Plato interpreted the Greek myths. This process of allegorizing Scripture is plainly stated by Paul in one place where, speaking of Abraham, Sarah, and Hagar, he says, “which things are an allegory;” and some modern metaphysicians carry the method to its ultimate extreme, allegorizing even Jesus Christ Himself, and the Twelve Apostles, as principles and functions of the spiritual powers within the human being, while at the same time accepting Him as a real human or divine Being.

Have we outgrown the need of myths? If we have, the Gnostic myths have no function in modern thought. But in any case to ask, Have we a use for myth? is like asking, Have we a use for poetry? Have we a use for painting, or music? The poet may write a beautiful work expressing, allegorically, the quest for Wisdom—a Quest for the Holy Grail, perhaps, in the Tennyson-Wagner manner—and it will survive for centuries as art, only to become, perhaps in an age of confusion and darkness, the sacred text of a cult which accepts the art-work as a revelation of literal fact from all-wise ancestors, and which must be accepted in toto on pain of death! Supposing that our civilization perished in a nuclear war, and that many millennia hence some curious individual, climbing up from savagery, found Milton’s *Paradise Lost* and *Paradise Regained*, Dante’s *Divine Comedy*, Wagner’s *Parsifal* and Tennyson’s *Idylls of the King*, and they became to him a bible: A civilization and a faith could well be constructed on these works. Christianity itself would be restored in some form, recognizable to us

(Continued on page 575)

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

ART TAYLOR

CHAPTER I—THE ELEMENTS: FIRE, AIR, WATER, EARTH

(Continued)

EDITOR'S NOTE: Since the twelve chapters of this series are closely related, the reader will profit most by reading them from the beginning, including the Preface. Copies of the RAYS containing previous chapters are available.

FIBRIN is the "Earthy Proteid." It forms the basis of the connective or areolar tissue of all living forms, and is the most extensively diffused substance in the body. It consists of bands or cords of a wavy, fibrous appearance. The connective tissue blends gradually into the cartilage. The fibrin possesses the essential characteristics of the other earthy substances, and in addition is highly elastic, this last attribute arising distinctly from its vitalized and organized state, and the possession of which really leaves nothing to be desired for the earthy foundation. In the coagulation of the blood it is the fibrin which unites with itself and with the corpuscles, creating thereby a semi-solid mass which checks the flow. The natural tendency of the Earthy Element to segregate is even manifest in the vital fibrin, for coagulation is intensified when the blood is brought into contact with any matter which is not living. Its key word is "Proteid Inertia."

Gelatin is the "Watery Proteid." It threads its way in long filaments throughout the dermis, the sanguine layer and mucous membranes of the body. The various parts of the body are held together by this great medium, which permeates the entire vital structure of connective tissue, including the

organs, the sheathing of the muscles, the coating of bones and cartilages, horns and nails, terminating in the mucous membranes. So thorough is this permeation that if every tissue of the body could be dissected away, a complete counterpart of every organ and section would still be there in this tissue. In the blood the gelatin is the converted exterior of the red corpuscles which in the allotropic state is called globulin, and which is found sparingly in various semi-fluidic capacities, chief of which is the cornea and humors of the eyes, etc. Its keyword is "Proteid Preservation."

Syntonim is the "Airy Proteid." It is the chief constituent of muscles and serves in similar contracting and expanding capacities in the skin. It comes under and responds to the dictation of all incentives to action which are conveyed to the muscles by the nerves. Its keyword is: "Proteid Animation."

Albumen is the "Fiery Proteid." It is the most essential and dominant force, in conformity with this creative principle, and has an amorphous existence. It controls the vital saps of the plant, the humors of the eye, and the serum of the blood of animal and man. It is the creative principle in the seeds of all forms of the plant kingdom, and is dominant in the nerves and brains of man. The amorphous properties have the utmost significance: While the albumen in the circulating blood serum is in liquid form, when deposited at the nerve and brain centers it cannot be dissolved and floated away. Its keyword is "Thinking Proteid."

In the outlying group of the more or less allotropic states are found the al-

buminous gluten of flour and the legumin allied to syntonin, and the casein allied to gelatin, all prevalent in the vegetable kingdom, and the casein particularly in milk. However, by virtue of altered vital associations, while they appear to be rather distinct, strictly speaking these are merely allotropic of the other four states.

The next consideration is the fats. They are called the fixed oils as distinguished from the volatile oils. They consist of three fatty acid compounds united to a common base, glycerin. Glycerin may therefore be called the "Earthy Fat." It is odorless and transparent and has a sweet taste. In the process of saponification the glycerin is removed from the fatty acids and marketed, while the acids themselves unite with the alkali introduced, making soap. Glycerin prevents the premature conversion of the fats in the food into soaps. It possesses remarkable soothing and healing powers. Its keyword is "Fatty Inertia."

Olein is the "Watery Fat." It is found extensively in the oils of the plant kingdom, and is a constituent of animal and human fat cells as well. While being found in all three kingdoms, it nevertheless dominates the fats of the plant kingdom in particular. It is also mingled with the stearin and palmitin of the animal and human body. The quantity of olein in any fat substance determines that fat's solidity. Its keyword is "Fatty Preservation."

Palmitin is the "Airy Fat." It is so named because found most abundantly in palm oil. Ascending from the vegetable to the animal kingdom the proportion of palmitin is found to be gradually increased. It is solid at a much higher temperature than olein. This is an essential characteristic, since the dynamic temperatures of the higher forms of animals preclude the excessive percentage of the liquid fats, and moreover demand preservative substances harmonizing with warm-blooded activ-

ities. Its keyword is "Fatty Activity."

Stearin is the "Fiery Fat." It is a valuable constituent of the warm-blooded animals, but is most essential to the higher forms of mammal and man, which latter especially labor under enormous blood pressure. Its presence materially increases the hardness of the fats. It might be noted that this gradual solidification or concentration is in general conformity with that of the skeletons as the human individualized state is approached. Its keyword is "Thinking Fat."

The next consideration is the amyloid or carbohydrate group, which is the third and most active classification of the vital foods.

Lignin is the "Earthy Carbohydrate" It forms the essential foundation of the cell structures of all living substances. The propagation of all cellular forms is built around this chemical, vitalized and active compound. United with the vital cellulin it produces the familiar woody fibre essential to the toughened skeletons of roots, sprouts, trunks, and stems in general Its keyword is "Amyloid Inertia."

Cellulins are the "Watery Carbohydrate." It composes the vitalized cells themselves of all plant, animal, and human bodies. The separate characteristics of each living form are stamped upon the cellulins, which always remains true to itself even where grafting has altered the source of sustenance. The consistency of the cellulins depends upon the purposes of the form it sustains, and its powers of secretion are as diverse as are its appearances, controlling the living expressions of the form. Its keyword is "Amyloid Preservation."

Sugar is the Airy Carbohydrate. There are many varieties, but all contain either six or some multiple of six, atoms of carbon, and the right proportion of hydrogen and oxygen to form water. It is the active agent controlling the physical energies expressing through themselves. In the allotropic state of glyco-

gen it completely dominates the incentives which lift an active living form from depression and languor, being stored in the liver for this purpose. Its keyword is "Amyloid Activity."

Starch is the "Fiery Carbohydrate." It is stored in the subterranean stems, roots, and seeds of the plant and vegetable and in the embryo of peas and beans, and in the vital and propagative organs of animals and man, being the all-creative agent of the active group by which cellular propagation is organized. It lies at the base of the sugars, cellulin, and woody fibre. The vital forces convert the starch to sugar as it is required for the growth of the form. Each and every plant and vegetable has a distinct starch granule, by which it can be detected. Its keyword is "Thinking Amyloid."

The separate classifications of the twelve unorganized chemical metals, soils, and elements and the twelve organized foodstuffs have been concluded. The work of assembling all of them has been shown to be in charge of the four basic elements and their purpose to be that of nourishing and sustaining the living forms of plant, animal, and man.

The energies of the forces assembling the un-organized metals, soils, and elements are dominated by nitrogen: those of the organized proteids, fats, and carbohydrates by carbon; and the animated specialization of these substances by the animal is dominated by hydrogen, while their utilization by man is controlled by oxygen.

Thus while all of them are used by the four kingdoms for expression, each one controls the extent of amalgamation appropriate to the needs of that kingdom. While there are no new combinations found in the animal realm itself, the dynamic influence of hydrogen expressing through the elaborated organization of this state of being, particularly the respiratory functions, provides sufficient new material, and the same may be said of man and the ele-

ment oxygen. Furthermore, it should be noted that the plant kingdom is the one of organization and preservation, and therefore should express the acme of this principle, while the utilization and re-creation of foods should be left to the animal and man.

The four basic elements are to the twelve minerals and twelve food compounds just what any medium would be, a reflecting stratum, in which the higher organized elements focus their forces, for the assembling of their counterparts, the metals, soils, and elements. Therefore, lignin is reflected into calcium; glycerin into silicon; fibrin into flourine; and the focusing medium is the inert nitrogen.

Similarly, cellulin is reflected into sodium; olein into aluminum; gelatin into chlorine; and the focusing medium is the vital carbon.

Sugar is reflected into sulphur, palmitin into iron, syntonin into lithium, and the focusing medium is the animated hydrogen.

Concluding, starch is reflected into potassium; stearin into magnesium; albumen into phosphorous; and the focusing medium is the individualized oxygen.

A close harmony is expressed between these diametrically reflected substances, and it should be earnestly realized that the one group is comprehensively organized and vitalized, while the other is the inert, segregated, and un-organized chemical material. However, the characteristics, the influences exerted, and the missions performed in the living form are in entire accord and faithfully coincident on the different planes.

The progression of the forms from plant up to man is productive of the dual change of exterior and interior compositions. The external crust is gradually changed from a more or less impregnable barrier into a soft, flexible, and pliable coating while the viscous interior is formed into a tough, rigid framework, fit to bear great strain and

stress, and protect the delicate nerves threaded through them.- So while the external grew softer and more delicate, and while the interior grew rigid the consciousness was gradually unfolded, and true to this principle, the un-organized, inert and denser twelve substances below the reflecting stratum enter more strongly into the composition of the portions of the body through which the mental activities unfold, than do the vital compounds themselves. A more concise realization reveals the fact that the Fiery Metal and Fiery Proteid play the strongest part, followed closely by the Fiery Element and the Fiery Carbohydrate.

From the foregoing it is apparent that there are seven earthy substances in the highly perfected human form: three vitalized, yet inert food compounds, linked to three inert chemical elements by the macrocosmically inert nitrogen.

Also, there are seven watery substances; three vitalized preservative foods linked to three preservative chemical elements by the macrocosmically preservative carbon.

Furthermore, there are seven airy substances: three vitalized active foods linked to three active chemical elements by the macrocosmically active hydrogen.

Concluding, there are seven fiery substances, three re-creative vitalized foods linked to three re-creative chemical elements by the macrocosmically re-creative and all important oxygen.

As a whole, however, in the broad analysis there are just the four general streams of endeavor in the complex inter-workings of the Physical World. More boldly stated still, there are three, for it has been shown that the individualization of the fourth is but the natural expression of the sharp focusing of man's faculties for the intelligent application of the superphysical forces entering the physical environment. Consequently there are but three un-organized states of matter, metallic, soily

and elemental, but in the detailed triune division there is found a fourth guiding medium.

Similarly there are but three organized states, proteid, fatty and amyloid, while in their detailed triune division is found a fourth guiding medium.

From another angle the three general states of matter, solids, liquids, and gases are seen to be composed of three divisions each. The solid is divided into elements, soils, and metals; the liquid into acids, oils, and bases, while the gases are composed of gravitating and levitating gases with the common air between.

The gravitating gas, the acid, and the



element express the cardinal principle of gas, liquid and solid respectively. The levitating gas, the base, and the metal express the inert, fixed principle of them, while the air, oil, and soil are each common to both poles of the particular realm to which they belong.

Herein lies a great Truth. The streams of life unfolding in the phenomenal world are four-fold, and the essential elements and compounds responding to the dictates of the forces working through them are found obediently classified in groups of four characteristics corresponding to the requirements of the Earthy, Watery, Airy and Fiery streams. However, the grand divisions themselves are triune, and in each successive step upward in unfolding, the four streams in that stage

will be found to be dominated by the trinity, which is macrocosmically supreme. The material unfoldment in strictest sense must be four-fold, in each of the strata from which matter is appropriated by the evolving forms, but the grand classification of the various strata is preeminently threefold.

Therefore, each group or stratum separately expresses the purely material attribute of inertia common in greater or lesser degree to all physical substances, whether organized or not, whether animate or in-animate. Furthermore, each macrocosmic class dominated by the trinity, possesses a definite attribute of Force, as a whole, which signifies that Force dominates Inertia. Force is found to express threefold, while Inertia, the ultimate of its unceasing labors is quadruple. Inertia is that property of matter which tends to perpetuate existent relations. It may express either as immovability or motion. In either case the application of a force is required to alter the condition, and this application in both cases turns stagnation into life and activity by the generation of the universal heat.

All matter which expresses inertia, is visible in some form or other, whereas, no force in evidence in the myriad of earthy activities is ever tangible except by the products of its energies.

Force is a holy word, which has been somewhat desecrated by various commonplace uses and misuses. It is Spirit in evidence, tending to place at man's disposal the means for furthering the material evolution of this sphere. All matter is crystallized Spirit, and what man cognizes as the essential application of Force to Inertia, is but the concrete, scientific reality of Spirit working upon matter. The invisible Spiritual Force is positive and emanates the lines of force necessary for the creation of concrete matter around the negative pole. This manifestation brings to light the very basic principle of Polarity.

(To be continued)

BODY, MIND, SOUL, AND SPIRIT

(Continued from page 533)

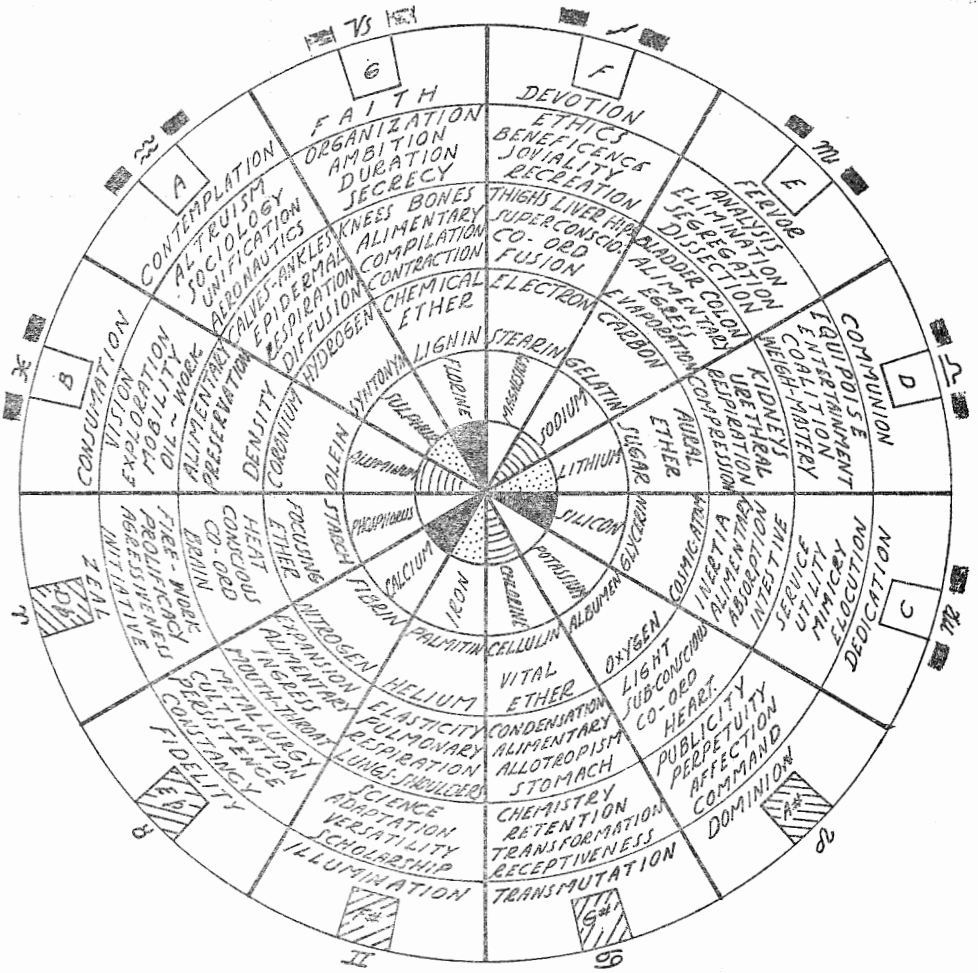
He makes allowance for frailties, rather than derides or criticizes.

It is highly presumptuous to aspire to higher planes when we are still unable to appreciate or make proper use of the present one. Until we can realize and recognize the all-abiding Spirit in the welter of humanity all about us, we are not likely to achieve a realization of that Spirit within ourselves. Only when we see Spirit in all creation, and particularly in living things, can its effulgent radiance become manifest in us.

The mind has creative power—a man becomes that upon which he reflects. As man fixes his mind steadily on an ideal, aspires toward it and longs to achieve it, he will find that the lower self or personality becomes peaceful, that it sinks into quietude, the outside world fades from his consciousness, and a deeper consciousness will shine from within. As the lower self is quieted, its restlessness conquered, it becomes like a still lake, unruffled by wind or current. As the shining Sun is reflected on the tranquil, unruffled surface of the water, so is the Spirit of man reflected in a tranquil mind. Through the mind he identifies himself with Spirit.

The talents we can develop, the good deeds that we do, the knowledge and the wisdom gained through experience, represents the essence that we can take with us to the higher planes, when the physical body is no longer able to function, when it is time to lay aside the clay vesture of the body. The study of how to gain as much as possible of this essence during a lifetime is the true purpose of living. Let us remember these lines from our Rosicrucian Prayer:

Not more of light, we ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies.



This diagram drawn by Art Taylor is for use with the accompanying series of articles.

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

(SECOND INSTALLMENT)



The Tabernacle in the Wilderness

The Atlantean Mystery Temple.

(Continued)

THE ambulant nature of this Tabernacle in the Wilderness is therefore an excellent symbolical representation of the fact that man is migratory in his nature, an eternal pilgrim, ever passing from the shores of time to eternity and back again. As a planet revolves in its cyclic journey around the primary sun, so man, the little world or microcosm, travels in cyclic circle dance around God, who is the source and goal of all.

The great care and attention to detail regarding the construction of the Tabernacle in the Wilderness shows that something far more exalted than what struck the eye of sense was intended in its construction. Under its earthly and material show there was designed a representation of things heavenly and spiritual such as should be full of instruction to the candidate for Initiation; and should not this reflection excite us to seek an intimate and familiar acquaintance with this ancient sanctuary? Surely it becomes us to consider all parts of its plan with serious, careful, and reverential attention, remembering at every step the heavenly origin of it all, and humbly endeavor-

ing to penetrate through the shadows of its earthly service into the sublime and glorious realities which according to the wisdom of the spirit it proposes for our solemn contemplation.

In order that we may gain a proper conception of this sacred place we must consider the Tabernacle itself, its furniture and its court.

The Court was an enclosure which surrounded the Tabernacle. Its length was twice its width, and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, and purple fine twined linen, and these colors show us at once the status of this Tabernacle in the Wilderness. We are taught in the sublime gospel of John that "God is Light," and no description or similitude could convey a better conception or one more enlightening to the spiritual mind than these words. When we consider that even the greatest of modern telescopes have failed to find the borders of light, though they penetrate space for millions and millions of miles, it gives us a weak but comprehensive idea of the infinitude of God.

We know that this light, which is God, is refracted into three primary colors by the atmosphere surrounding our earth, viz., blue, yellow, and red; and it is a fact well known to every occultist that the ray of the Father is blue, while that of the Son is yellow, and the color of the Holy Spirit's ray

is red. Only the strongest and most spiritual ray can hope to penetrate to the seat of consciousness of the life wave embodied in our mineral kingdom, and therefore we find about the mountain ranges the blue ray of the Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches.

The yellow ray of the Son mixed with the blue of the Father gives life and vitality to the plant world, which therefore reflects back a green color, for it is incapable of keeping the ray *within*. But in the animal kingdom, to which unregenerate man belongs anatomically, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood. The mixture of the blue and red is evident in the purple blood, poisoned because sinful. But the yellow is never evident until it manifests as a soul body, the golden "*wedding garment*" of the Mystic Bride of the Mystic Christ evolved from within.

Thus the colors on the veils of the Temple, both at the gate and at the entrance of the Tabernacle, showed that this structure was designed for a period previous to the time of Christ, for it had only the blue and the scarlet colors of the Father and the Holy Spirit together with their mixture, purple. But white is the synthesis of all colors, and therefore the yellow Christ ray was hidden in that part of the veil until in the fullness of time Christ should appear to emancipate us from the ordinances that bind, and initiate us into the full liberty of Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons.

The Brazen Altar and Laver

The Brazen Altar was placed just inside the eastern gate, and it was used for the sacrifice of animals during the

temple service. The idea of using bulls and goats as sacrifices seems barbaric to the modern mind, and we cannot realize that they could ever have had any efficacy in that respect. The Bible does indeed bear out this view of the matter, for we are told repeatedly that God desires not sacrifice but a broken spirit and a contrite heart, and that he has no pleasure in sacrifices of blood. In view of this fact it seems strange that sacrifices should ever have been commanded.

But we must realize that no religion can elevate those whom it is designed to help if its teachings are too far above their intellectual or moral level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given a law which demanded "an eye for an eye, and a tooth for a tooth." There is not in the Old Testament any mention whatever of immortality, for these people could not have understood a heaven nor aspired to it. But they loved material possessions, and therefore they were told that if they did right they and their seed, should dwell in the land forever, that their cattle should be multiplied, et cetera.

They loved material possessions, and they knew that the increases of the flock were due to the Lord's favor and given by Him for merit. Thus they were taught to do right in the hope of a reward in this present world. They were also deterred from wrongdoing by the swift punishment which was meted out to them in retribution for their sins. This was the only way to reach them. They could not have done right for the sake of right, nor could they have understood the principle of making themselves "living sacrifices," and they probably felt the loss of an animal for sin as we would feel the pangs of conscience because of wrongdoing.

(To be 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 Blood

Q. What is the direct medium in the physical body through which the Ego functions?

A. The blood. In support of this we may note that the Ego cannot work in the body unless the blood is of the proper temperature. For instance, excessive heat makes one sleepy and, if carried beyond a certain point, it drives the Ego out leaving the body in a faint, or unconscious.

Q. Does extreme cold have the same effect?

A. Excessive cold has also a tendency to makes the body sleepy or unconscious. It is only when the blood is at or near the normal temperature that the Ego can use it as a vehicle of consciousness.

Q. How may we note the Ego's activity through the blood?

A. We may mention the burning blush of shame which is an evidence of the manner in which blood is driven to the head, thus over-heating the brain and paralyzing thought.

Q. What is the Ego's reaction to fear?

A. Fear is the state when the Ego wants to barricade itself against some outside danger. It then drives the blood inward, and the face grows pale because the blood has left the periphery of the body and has lost heat, thus paralyzing thought.

Q. Does the quality of the blood affect the Ego's operations?

A. The full-blooded person, when the blood is not too hot, is active in body and mind while the anemic person is sleepy. In one the Ego has better control; in the other less.

Q. Does history support the belief that the Ego is in the blood?

A. The old Norsemen and the Scots recognized that the Ego is in the blood. No stranger could become associated with them as a relative until he had "mixed blood" with them and thus become one of them.

Q. Do other authorities strengthen this belief?

A. Goethe, who was an Initiate, also showed this in his *Faust*. Faust is about to sign the compact with Mephistopheles and asks, "Why not sign with ordinary ink? Why use blood?" Mephisto answers, "Blood is a most peculiar essence." He knows that he who has the blood has the man; that without the warm blood no Ego can find expression.

Q. When is the proper blood-heat reached?

A. The proper heat for the real expression of the Ego is not present until the mind is born from the macrocosmic Concrete Mind, when the individual is about twenty-one years old.

Q. Does statutory law attach any importance to this age?

A. Statutory law also recognizes this as the earliest age when the man is deemed fit to exercise a franchise.

Q. Does the blood have any connection with memory?

A. Memory is intimately connected with the blood which is the highest expression of the vital body, as only through the vital body's two higher ethers is man possessed of sense perception and memory. Not only is this true of the conscious memory but the record which we call the sub-conscious memory is made through the vital body with the help of the blood.

—Ref: *Cosmo*, 144-146, 353.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

THE "LITTLE BOOK"

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices... I was about to write: and I heard a voice from heaven saying to me, seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

And swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.—*Revelation*, 10:1-11.

There are times in our evolution when it is unwise for the mass of the people to know what is to come, because they do not have the wisdom to use such knowledge properly. Thus John was told, "Seal up those things which the seven thunders uttered, and write them not." In the Sixth and Seventh Epochs, of the present Earth Period humanity will be in much closer touch with cosmic wisdom than it is now, and will

therefore be enlightened enough to know many things which are at present "sealed" from our knowledge.

The "little book" mentioned by John may be considered a symbolical reference to the permanent record of the pilgrimage into matter by man, the microcosm. It is taught in the Rosicrucian Philosophy that: "From the first breath which we draw after birth to our last dying gasp, we inspire air which is charged with pictures of our surroundings, and the same ether which carries that picture to the retina of our eye, is inhaled into our lungs where it enters the blood. Thus it reaches the heart in due time. In the left ventricle of that organ, near the apex, there is one little atom which is particularly sensitized, and which remains in the body all through life. It differs in this respect from all other atoms which come and go, for it is the particular property of God, and of a certain Spirit. This atom may be called the book of the Recording Angel, for as the blood passes through the heart, cycle after cycle, the pictures of our good and evil acts are inscribed thereon to the minutest detail.

"This record may be called the subconscious memory. It forms the basis of our future life when reproduced as a panorama just subsequent to death. By removal of the seed atom... the reflecting ether of the vital body serves as a focus, and as the life unrolls slowly backward from death to birth the pictures thereof are etched into the desire body which will be our vehicle during our sojourn in Purgatory and the First Heaven where evil is eradicated and good assimilated, so that in a future life the former may serve as *conscience* to withhold the man from repeating mistakes of the past, and the latter will spur us to greater good."



The Variable Aspects

E. B.

IN addition to the five major aspect-patterns (conjunction, sextile, square, trine, and opposition) there are three others with which the astrological student should be acquainted for more complete evaluation of horoscopes. They are the *semi-sextile*, the *semi-square*, and the *quincunx*. The semi-sextile and semi-square are "young" aspects. The quincunx is particularly important from an alchemical standpoint; it is the most variable of all aspect-patterns and is of prime importance to all astrological study pertaining to "inertia versus propulsion" in consciousness. It is the one aspect-pattern which, *in itself*, illustrates alchemical potential which is stimulated in *variable ways* by rhythmic activations.

First, we will consider the real meaning of "aspect-pattern." The Sun, Moon, and planets—as "planetary points"—represent the *faculties and powers for expression and reaction on all planes of human functioning*. As such they are the *expressive focalizers* of the zodiacal signs. For clarity in writing and reading, we indicate their symbols inside the circle of the horoscope, but actually these symbols should be accurately placed on the circumference of the circle, because the study of astrology considers the zodiacal position of the planets as seen from the

Earth. If it were possible to do so, the planetary aspects would be depicted by straight lines drawn from the center of the horoscopolical circle to the planetary points accurately indicated on the circumference. The *numerical degree of the angle made at the center by any two "planetary lines" is the planetary aspect*. We may consider as valid an orb of eight degrees for the five major aspect-patterns, six degrees for the quincunx, and a maximum of three degrees for the semi-sextile and semi-square aspects.

In imagination you are standing in the exact center of your room. On the floor around you is drawn a large circle of which you are the center. On the circumference of this circle are placed the zodiacal symbols that are indicated on the cusps of your natal chart. You face due north—to the cusp of your fourth house; you make a quarter turn to the right—and face your Ascendant; another quarter turn to the right to face your Midheaven; another quarter to the right to face your Descendant, cusp of your seventh house; one more quarter-turn to the right again to face your fourth cusp. Straight lines are drawn on the floor from the exact center, upon which you are standing, to each of ten points on the circumference representing your planetary-

point positions. The lines which are connected to any two planetary points which indicate a square aspect will form, exactly or approximately, an angle of ninety degrees at the center where you are; each trine aspect will reveal an angle of one hundred and twenty degrees, etc. As you turn yourself to see each of your aspects in sequence, you get a different "viewpoint" of your chart, and a *planetary aspect in your chart means "viewpoint in consciousness."* As you face each aspect which includes, for example, your Mars, you have to *turn yourself at the center where you stand.* In life and experience, as you are called upon to deal with *qualities in yourself which pertain to the principles of Mars,* you have to *adjust your viewpoint to events, people, environments, and subjective conditions.* If your home is the nuclear center of your life-environments, remember that as you look out of each window of your house you perceive a *different aspect* of your exterior environment; in other words, you see your exterior environment from a slightly different *viewpoint* as you look out through each of the various windows.

So it is with your chart; each planetary relationship represents a *quality of viewpoint, centered in your consciousness,* by which you tend to regard and interpret the principles of life. To regenerate your viewpoint so that you can appreciate and interpret your experience more truthfully would correspond to the action of thoroughly washing the windows of your house so that you can see your exterior environment without impediment or obstruction. By a comprehension of the meanings of your planetary aspects can you intelligently use your timings for alchemical exercise and regenerative endeavors. There are periodic timings throughout your life when each planetary aspect is emphasized by the various types of stimulus and ignition in order that you may have the opportunities to "wash

the windows of your soul." This "washing" is *regeneration of consciousness,* the universal alchemy of the Spirit.

The semi-sextile aspect is exactly what the term implies: half a sextile. Its symbol is the horizontal and the two upper diagonals of the sextile aspect, like a "V" standing on a horizontal line. Because everything in life starts from a process of germination, all aspect-patterns start from the vibratory fusion we call the conjunction; from this vibratory unification or "joining of forces," the planets register the various aspect-patterns from life to life in accordance with the way you use your consciousness and mind. The semi-sextile is the promise of the sextile, which in turn is the mechanism for the generation of the trine; it is like the delicate green leaf which is externalized on the tree-branch at springtime, the *promise* of blossom and fruit to come. The registration of a semi-sextile in your chart is the indication that you have already started, in the past, a regenerative program concerning your consciousness of the planetary principles involved. Know that it is *up to you* to handle that "delicate green leaf" with care, to cultivate its qualities with thoughtfulness and patience, to make yourself constantly more and more aware of its evidences in your life. Give meditative spiritual consideration to the principles represented by the planets concerned and the signs they rule; having already *made the regenerative* start, you will naturally want to persevere in apprehending the spiritual values indicated as potential by this aspect.

Remember that the semi-sextile, in comparison with the other aspects, is like a young child in relation to older boys and girls, adolescents, young men and women, parents, and elders. It is "impressionable" just as a child is, it can be easily "marred" if it is not tended and cared for with understanding and consideration. With spiritual diligence and unwavering patience, it

is possible that in the course of one life-time the person who "tends his semi-sextile" can unfold a degree of spiritual understanding or awareness that would correspond to a sextile aspect between the two planets. In other words, his next-life horoscope would register the sextile aspect. This is comparable to seeing the first evidence of the blossom during the course of a day—the unmistakable evidence that the blossom has appeared when this morning there was only the leaf. You *first become aware of your divine self in a new phase of evolution through your semi-sextile—the childhood of your "Christ Within"* being externalized through your consciousness. We owe to our semi-sextiles the same kind of consideration that we tend to give to anything that is young, delicate and impressionable; its growth must be carefully fostered and nurtured, perhaps over a long period of time, through many stages of development. But the goal is the ultimate *fruition which* we identify astrologically as the trine aspect—the "viewpoint" by which Power, Love, and Truth are apprehended in terms of internal equilibrium, beauty, capacity, affluence, and joy. The exact semi-sextile aspect is thirty degrees; by orb, twenty-seven to thirty-three degrees. It is interesting to note that the *cusps of the twelve houses* are in sequences of thirty degrees as are the first degrees of each of the zodiacal signs.

The semi-square aspect (exact, forty-five degrees; by orb, forty-two to forty-eight degrees) requires a little geocentric consideration. As seen from the Earth, the semi-square is the largest of the valid aspects which can be made between Venus and Sun. The Sun, Moon, and all other planets can form the semi-square to each other. (The sextile is the largest geocentric aspect possible between Mercury and Venus.) The semi-square—half of a square—is a *warning*; like the semi-sextile it is a "young as-

pect." The tiny cavity in the tooth which, if not corrected, becomes in time a dental horror, or the first evidence of rot in the tree which, if allowed to spread, kills it, are fairly good illustrative analogies. The semi-square in the natal horoscope is evidence that the person *has begun to congest* on those awarenesses of spiritual principle represented by the planets concerned. It is as though the person in the past, sought to experiment with life through ignorance of what he was really dealing with, and now the semi-square holds up a warning finger and says "Stop, Look and Listen." The experience of feeling a *growing progression* of fear or anger is like the *meaning* of the semi-square; while the emotion is still intensifying, it can be dealt with and controlled or transmuted, but after it reaches a certain degree of intensity, the astral potency overwhelms your mental-directive power and you plunge into an experience characterized by considerable pain and suffering. If you have occasion to deal with a chart containing several semi-squares, keep the thought of *past experimentation through ignorance* in mind as an interpretive key; such a registration indicates that this present life will contain, for the person, *many opportunities to learn from the evidence of instinctual negative tendencies* but which *must be dealt with regeneratively now* or suffer grave consequences in future. Of course the two planets of any semi-square aspect may be regeneratively aspected in many ways by other points in the chart, but the semi-square *registers a negative tendency*. Understanding of it is necessary so that the person may—in this present life—know what he is dealing with inside of himself, rather than continuing on the path of ignorance and un-awareness that may have characterized his experience in the past in certain ways. Since you, as the astrological reader, stand as a personalized symbol to the person of *awareness and knowledge*, study the

semi-squares by a careful correlation with *all* regenerative indications in the chart—from semi-sextile to trine—that are involved with the semi-square planets. Look, with the eyes of your Spirit, at that semi-square as though you were a dentist studying a small cavity as pictured in an X-ray—your job as a reader is to understand that *warning* as completely as possible.

The quincunx (exact, 150 degrees, five signs; by orb, 144 to 156 degrees) is a fascinating astrological factor; it is like a "coat of many colors," a kaleidoscope and a chameleon all in one. Several pictorial symbols have been devised for it; the author suggests the following: the composite of the symbol for the semi-sextile aspect with a downward vertical from the center. These lines would correspond to the cusps of Aries, Aquarius, Sagittarius, Libra, and Cancer of the Great Mandala and the picture it represents suggests an unfolded flower on a vertical stem. The quincunx is the only aspect that pictures alchemy *within itself* because the 150 degrees of its exact scope are primarily focalized by the *ninety degrees of the square* and the *sixty degrees of the sextile*. It also implies the possibilities of the following aspect-sequences: five semi-sextiles, semi-sextile and trine, trine, and semi-sextile, sextile and square, square and sextile. The following formula may be applied to each of the zodiacal signs as a starting point.

Aries quincunx Virgo. Aries semi-sextile Taurus, Taurus trine Virgo. Aries trine Leo, Leo semi-sextile Virgo. Aries sextile Gemini, Gemini square Virgo. Aries square Cancer, Cancer sextile Virgo. Semi-sextiles: Aries-Taurus-Gemini-Cancer-Leo-Virgo.

Another formula, picturing the quincunx within the Great Mandala is this: *Aries quincunx Virgo. Scorpio quincunx Aries. Virgo sextile Scorpio.*

Two quincunx aspects which both include one particular zodiacal sign total the entire zodiac when the sixty

degrees of the sextile are added to them. All the "variation" of alchemy which is depicted by the contents of each 150-degree aspect is thus shown to have *self-directed regeneration* as the keynote. In other words the degree of *realization of completeness implied as potential by the quincunx is made possible only through self-regeneration*. It is suggested, particularly to those students who as yet have not "done very much" with the quincunx aspect, that a complete tabulation of the above-mentioned zodiacal formulas be prepared for memorization and use in chart-analysis. (Considerable mental fluency is promised thereby!) An incisive, fluent mental grasp of zodiacal factors is required for the study and interpretation of the quincunx aspect because of the great *variation* implied by it. To concentrate one's knowledge and perception of the quincunx is to expand automatically one's fluency with all other aspect-patterns.

For practical astrological use, the quincunx is most important in the study of *timings*. As a natal aspect it pictures a potential of *alchemical variation*; when studied in terms of activations it reveals a continual periodic emphasis which alternates the yet-to-be-regenerated factors and the relatively regenerated factors. A simple illustration: Sun in 15 Aries quincunx Saturn in 15 Virgo; 15 Gemini: sextile Sun, square Saturn; 15 Cancer: square Sun, sextile Saturn; 15 Sagittarius: trine Sun, square Saturn. 15 Capricorn; square Sun, trine Saturn. The 150 degrees of each exact quincunx are zodiacally counterparted by the remaining 210 degrees which include a two-fold sequence of square and trine to the natal quincunx planets. Within the 150 degree area, *sextile powers* are to be employed to regenerate the square tendencies; in the 210 degree area, *trine powers* are used to alchemicalize the square tendencies. In the above Sun-Saturn il-

(Continued on page 575)



The Children of Sagittarius, 1963

Birthdays: November 23 to December 23

SAGITTARIUS, third of the fiery Striplicity, represents common fire, or mutable spirit, and natives of this sign are usually to be found in the shifting strata of life. Change in circumstances and activity seem to be essential to their happiness.

Jupiter, planet of opulence and benevolence, rules Sagittarius, and those born when the Sun is in this ninth house sign of the zodiac are usually well liked in their sphere of life. Expansive in their feelings toward others, in their relationships and ideas in general, the Sagittarians radiate geniality and optimism.

Two classes are born under this double bodied sign. One is aptly indicated by the animal part of the symbolical centaur (half man and half horse), and is comprised of roving soldiers of fortune, followers of the race track and gambling halls. The chief concern of this type is for a "good time," with a constantly changing scene. The nature is unstable and moral standards low. Often lacking in respect for law, these people may be drawn into the less violent type of crime.

The more developed Sagittarian, rep-

resented by the human part of the centaur aiming the bow of aspiration at the stars, is of an entirely different nature. He is quite idealistic, law-abiding, and possessed of high moral standards, likely to be respected and honored for his benevolence and charitableness. Orthodoxy and regard for the conventions of society are strong in the natures of these people, however, and this sometimes prevents their joining the more progressive movements.

Usually endowed with a retentive memory and quick and ready wit, the Sagittarians are excellent conversationalists and orators. As ministers and lawyers they can hold and stimulate their audiences with a ready flow of facts and experiences appealingly presented.

The children born during this solar month will all have Saturn square Neptune from Aquarius to Scorpio; and Pluto conjunct Uranus in Virgo and sextile Neptune. The former will need persistence in following only positive spiritual practices for its transmutation, while the latter will give spiritual strength for the accomplishment of the former,

As the solar month opens, also, and lasting until December 10, the Sun squares Uranus, indicating the need for these children to be given special training in self-control, poise, reliability, and proper respect for the accepted conventions.

A more harmonious vibration, Venus sextile Saturn, is in effect on November 23 and 24, giving tact, faithfulness, a high sense of honor, and simplicity of taste.

From November 23 to December 2, Venus and Mars are in conjunction in Sagittarius and Capricorn, intensifying the passional nature, and adding to the physical energy and ambition. This power can be used quite constructively while Mars sextiles Saturn, from November 23 to 28, which gives executive ability and stamina.

Mercury trines Jupiter from November 23 to 26, giving a cheerful, optimistic disposition, as well as a broad versatile mind, able to reason and judge correctly. Success in law and literature, as well as travel, is favored.

During this same period, November 23 to 26, Mercury squares Uranus, a mental vibration that will require persistent effort to direct the mental processes deliberately, unselfishly, and helpfully.

The Sun trines Jupiter from November 25 to December 10, a splendid vibratory pattern giving much vitality, geniality, generosity, and friendliness. These natives also are trustworthy, have good judgment and executive ability, and are apt to accumulate wealth. They shine particularly in religious and government work.

From November 28 to December 16, Mercury conjoins Mars, indicating a mind that is keen, active and shrewd, capable of dealing with material affairs in particular. The native is enthusiastic, practical, and is an indefatigable worker.

Two Venusian aspects are in effect from December 2 to 12: the trine to

Uranus and the square to Jupiter. Children born during this time will be mentally alert, intuitive and magnetic, but will need training in frugality, sincerity, and simplicity of taste

From December 3 to 18, the Sun sextiles Saturn, an excellent vibratory pattern giving method, foresight, and organizing, executive, and diplomatic ability. The nature is honorable, kindly, and considerate, and success in political, judicial, mining, and agricultural pursuits is favored.

Venus sextiles Neptune from December 7 to 18, suggesting the inspirational musician. The emotions are deep, the imagination fertile, and the nature inclined toward purity.

From December 8 to 18, Mercury squares Jupiter, indicating that these children need special training in mental perseverance, as well as in carefulness in fulfilling agreements and contracts. Mercury trines Uranus from December 8 to 19, giving an original independent, and intuitive mind, capable of inventing and bringing through into manifestation advanced ideas in various fields. A kindly, sympathetic nature will attract many friends.

From December 13 to 23, Mercury sextiles Neptune, bestowing a mentality that is peculiarly adapted to the occult. Magnetic healing ability is present and a supernormal faculty may be developed.

Mars trines Uranus but squares Jupiter from December 9 to 23, indicating energy and ambition, along with ingenuity and intuitiveness, but a tendency to gamble and resort to trickiness. Inventiveness is apt to be expressed along electrical lines, but impulsiveness should be avoided if success is to be attained.

From December 18 to 23, Mars sextiles Neptune, intensifying the emotional nature and giving a leaning toward the study of the occult. Ability to penetrate into the invisible worlds in a conscious manner is considerably accentuated.

Readings for Subscribers' Children

MARGARETHE J. L.

Born March 13, 1862, 9:07 P.M.

Latitude 39 N., Longitude 87 W.

Signs on the cusps of the houses: ASC, Scorpio 3.14; 2nd, Sagittarius 2; 3rd, Capricorn 4; 4th, Aquarius 9; 5th, Pisces 9; 6th, Aries 10.

Positions of the planets: Neptune, 13.12 Scorpio in 1st; Saturn, 7.50 Aquarius in 3rd; Part of Fortune, 14.10 Aquarius in 4th; Dragon's Tail, 15.59 Aquarius in 4th; Jupiter, 27.27 Aquarius in 4th; Mars, 1.26 Pisces in 4th; Sun, 23.04 Pisces in 5th; Venus, 4.10 Aries in 5th; Moon, 4.00 Cancer in 9th; Dragon's Head, 15.59 Leo in 10th; Uranus, 27.33 Leo in 10th; Pluto, 8.50 R. Virgo in 10th.

This child has Scorpio rising, and Mars, the ruler, heavily aspected, showing her to be an energetic and enthusiastic person that brings out these qualities in others. But she is inclined to be a bit too stubborn at times, and therefore needs to learn flexibility, along with obedience and humility.

The instinctual Moon is dignified, sextile Uranus, and trine Mars, Mercury, and Jupiter, showing Margarethe to have a strong emotional instinct, a graphic imagination, good feminine intuition, a lively mind, and an excellent memory. Mercury, rises before the Sun, conjuncts Mars and Jupiter, and trines the Moon, indicating powers of ideation and reason well developed and ideas held forcefully and pictured clearly in the mind—a mind well suited for science and design. However, since she is extremely sensitive to her environment, it is most important that elevating examples be kept before her.

Mars, Mercury and Jupiter are also opposite Uranus, suggesting impatience and excitability that may lead to sudden outbursts of temper or hysteria. There is also a hypersensitiveness, and Neptune rising increases this tendency, so that she needs a calm environment. Patience, loving thoughts, and prayer will serve her well.

Home interests will play the largest role in this little girl's life. This is where her mental qualities can be put to best use. She will be quite talented and enthused in interior decorating, sewing, architecture, and even household mechanics and appliance repair. In short she will be a good housekeeper. But she needs to learn patience in these matters and curbing of tendencies to fanaticism, irresponsibility, and despotism, particularly in association with friends.

Courtship is another big department in Margarethe's life, and quite a happy department, with the generous Sun and harmonious Venus in the fifth house. Venus is square to the Moon though, so during courtship her feminine emotions may have a tendency to try to run away with her. If she has learned to wield the firm saturnine ray of self-control, the problem will end there. The Sun is unaspected, revealing an individuality not fully expressed and a tendency to attract a mate of a similar nature. She should be taught her uniqueness as an individual, aware of her spiritual individuality, the God within. Free expression as in art, is excellent for this. The fifth house also rules children and they should surely be a source of great joy in her life.

Girls with Margarethe's intelligence and enthusiasm usually rise in social circles, so it would be wise to prepare her for this privilege by helping her to gain self-control, grace, and poise. Of course the most important thing is to radiate the light from within

CRAIG D. M.

Born July 2, 1961, 6:49 A.M.

Latitude 42 N., Longitude 71 W.

Signs on the cusps of the houses: ASC Leo 22.15; 2nd, Virgo 15; 3rd, Libra 11; 4, Scorpio 14; 5th, Sagittarius 20; 6th, Capricorn 24.

Positions of the planets: Uranus, 23.23 Leo in 1st; Dragon's Head, 29.41 Leo in 1st; Mars, 2.05 Virgo in 1st; Pluto, 6.03 Virgo in 1t; Neptune, 8.38 R. Scorpio in 3rd; Saturn, 27.46 R. Capricorn in 6th; Jupiter, 5.02 R. Aquarius in 6th; Dragno's Tail, 29.41 Aquarius in 7th; Moon, 5.25 Pisces in 7th; Part of Fortune, 17.19 Aries in 9th; Venus, 25.07 Taurus in 10th; Mercury 2.53 R. Cancer in 11th; Sun, 10.21 Cancer in 11th.

This noble-hearted young man has regal Leo rising, with Uranus, Mars, and Pluto in the 1st. He will be extremely high spirited but also quick tempered. Fixed signs on the angles show he will be unswerving once he has made up his mind. He will be dynamic, energetic, ingenious, and original, but sometimes erratic and too independent. His fiery personality and obstinate pride may prevent his taking advice or orders from others so that he may not be an easy child to bring up. Action, determination, and the ability to form an original opinion and defend it are among his best qualities even if some of the opinions are amis. It would not be wise to try to overwhelm and break his spirit or to dictate to him too much.

However, there is a fine way to work with him. Beneath his audacious, unconventional, and unbending personality lies a deep and unruffled mind with a profound emotinoal and spiritual understanding. Mercury rises before and conjunct the Sun so forethought can be brought to counteract impulsiveness.

The watery grand trine of the Sun and Mercury to the Moon and Neptune indicates a prodigious mind, a very fecund imagination, an almost photographic memory, and a strong devotional nature. Mars is sextile the Sun, Mercury, and Neptune, adding the necessary energy and strength to cultivate these aspects. Craig is a natural occultist with knowledge of the secret forces of nature that transcends reason, but this must be brought to bear on material realities to be of real value. Astrology will be excellent for this purpose.

To cope successfully with any of his problems or faults, his parents and teachers should approach his mental and higher emotive nature for he will be able to understand and solve almost anything that is brought to his attention. However, he should not be pushed too fast.

In his professional life Craig will need to use much discretion and self-control. Venus in the 10th squares Uranus and Mars, and Mars is opposite te Moon. These aspects point to moral and emotional temptations and lessons with the opposite sex. Furthermore the feminine Moon and Venus are in social houses and the Sun and Mercury in the house of friends, indicating a great popularity which shows all the more reason why he must realize the value of controlled emotions and high moral practices. He will readily understand these things when explained with their spiritual purpose in mind, but he should have training early while he is still pliable. Fables and fairy tales are good to start with. Saturn trine Venus shows that by practise and persistence he can learn to keep a cool, methodical control over the unruly emotions of his lower nature.

Venus in Taurus reveals a taste for pastry and sweets that should be converted to love for pure and plain foods. By learnnig to keep from getting excited and angry he can elude a possible spastic heart condition.

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.

Milliner, Hostess

CONSTANCE M.—Born May 4, 1945, 3 P.M., Latitude 41 N., Longitude 74 W. This young woman has the Sun in the fixed, artistic sign Taurus, in the 9th house, sextile to Saturn and the Dragon's Head in Cancer in the 10th, and trine to Jupiter on the Virgo ASC, showing that she has come very fine traits of character: dependability, a high sense of honor, generosity, organizing ability and the moral stamina to accomplish a set task. Her friendly, outgoing personality insures her many friends and indicates ability in handling people. However, the Sun squares the Moon and Pluto, so that she will need to strive for inner poise and harmony. Furthermore, the benevolent Jupiter on the ASC, squares Uranus, in the 9th, so that she will also need to guard against impulsiveness, especially in regard to travel. Neptune in the first, trine Moon and Uranus, square Saturn and opposing Mars, gives other facets to her personality. She has strong occult leanings, considerable healing power, and an intuition that amounts almost to mind reading, as well as a tendency to prophetic dreams and visions. She will thus undoubtedly be drawn into a Mystery School to continue her work along spiritual lines, but should be most careful to avoid all negative psychism, pursuing with all the power of her strong will the positive path of self-control, purity, and service to others. Her best vocation lies in the field of millinery or beauty work (Mercury, ruler of 10th, in Aries) or hostessing (Saturn in Cancer). She could also do well as a saleswoman of antiques and curios.

Guide, Surveyor

MICHAEL P. C.—Born April 18, 1945, 11 P.M., Latitude 39 N., Longitude 77 W. This chart shows Mercury, Venus, and the Sun in the adventuresome, pioneering sign Aries. The Sun is in the 5th house, and in addition to its conjunction with Venus and Mercury, it sextiles Saturn in Cancer in the 7th. Here again are indicated the fine traits of dependability, high sense of honor, and moral stamina, but since the solar orb squares the Moon, there will also be a need to strive for inner harmony. Besides its square to Mercury, Venus, and the Sun, the Moon sextiles Jupiter, the Virgo MC, and Neptune in Libra in the 10th. These latter aspects suggest the presence of generosity, friendliness, lofty ideals, a fruitful imagination, good reasoning ability, a strong leaning toward the occult arts, and the probability of prophetic dreams and visions. The Moon also trines Mars in Pisces in the third, adding vital energy, courage, ambition, and resourcefulness. Sagittarius on the ASC, which sextiles Neptune, suggests a friendly, sympathetic personality, fond of travel, and having high aspirations. However, the ASC opposes Uranus, sounding a warning to guard against impulsiveness and unwise action. Since Mercury rules the Virgo MC, which is conjoined with Jupiter in the ninth, and is posited in Aries, this native could use his talents well as a guide for travelers, director of a travel bureau, surveyor, or in the millinery business. Also, Neptune is in Libra in the tenth, suggesting library and ticket office work, as well as acting, and dealing in footwear and manicure supplies.

Daily Thought and Guide

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

SUNDAY—December 1

With Moon and Saturn in favorable aspect today, the morning provides a time for success in business and with friends through tactful, patient relations. "Tact is everything."

MONDAY—December 2

The voice of intuition speaks for those who listen this Moon day, but beware of extravagance and indecision.

TUESDAY—December 3

Use the imagination to brighten up mundane tasks today, and let the thoughts dwell on the beauties of the invisible worlds.

WEDNESDAY—December 4

The power of Jupiter's benevolence increases as this day passes. "Learn the luxury of doing good."—*Goldsmith*.

THURSDAY—December 5

"Patience—with patience everything comes in due season."—*Laboulaye*.

FRIDAY—December 6

Mental activity is in order today; complete all work possible for the week. Now is the accepted moment!

SATURDAY—December 7

Early morning hours may be used very profitably in meditation and imaginative planning. Later, seek harmony between the inner and outer self.

SUNDAY—December 8

A Sabbath Day to pray with Shakespeare: "God shall be my hope, my stay, my guide and lantern to my feet."

MONDAY—December 9

Remember with Chaucer of earlier days: "The firste vertue, sone, if thou wilt learne, Is to restreynne and kepen wel thy tonge."

TUESDAY—December 10

The early hours of this Mars day are propitious for steady, fruitful endeavor; more effort will be required in the later hours.

WEDNESDAY—December 11

Some harmonious, but active vibrations today encourage effort in both the practical and spiritual fields. "Thine to work as well as pray."—*Whittier*.

THURSDAY—December 12

The earlier hours continue from yesterday, but remember to keep patiently striving, should obstacles appear.

FRIDAY—December 13

"Gentle words, quiet words, are after all, the most powerful words. They are more convincing, more compelling, more prevailing."—*Gladden*.

SATURDAY—December 14

The benevolent rays of Jupiter brighten this Saturn day, helping us to tune in with Milton's thought: "Good, the more communicated, the more abundant grows." But be poised for the unexpected in the latter part of the day.

SUNDAY—December 15

A fine vibration for worship today. "Every one's true worship was that which he found in use in the place where he chanced to be."—*Montaigne*.

MONDAY—December 16

A day to practice hope and optimism for the highest. "Folly ends where genuine hope begins."—*Cowper*.

TUESDAY—December 17

Vibrations today favor steady application in appreciating the good in those around us. "To appreciate the noble is a gain which can never be torn from us."—*Goethe*.

WEDNESDAY—December 18

When the power of imparting joy is equal to the will, the human soul requires no other heaven."—*Shelley*. Cultivate the will!

THURSDAY—December 19

Jupiter's rays are strong on this, his day. "Doing good is the only certainly happy action of a man's life."—*Sidney*.

FRIDAY—December 20

Morning hours bring vibrations favoring steady application to the task in hand. However, remember that "a merry heart doeth good like a medicine."

SATURDAY—December 21

Calmness and poise are watchwords for this Saturn's day, spending as much time as possible in prayer and communion with the Higher Self.

SUNDAY—December 22

Strong mental and spiritual vibrations are present on this Sabbath Day. Let us worship and praise God, wholeheartedly.

MONDAY—December 23

A day to get our hearts and minds in order—for the approaching Holy Night. Take time to feel the presence of the Christ Ray.

TUESDAY—December 24

The Sun and Jupiter conjoin in the

morning hours to shed strong vibrations of light and life. Holy Night comes in a blaze of glory. By keeping calm and devotional, we may reap great spiritual peace and realization.

WEDNESDAY—December 25

"—the greatest of all gifts, the Christ of the new year," has now come. Let us love with all our hearts, holding the thought that "what we want to see is *Universal Brotherhood* lived upon Earth."

THURSDAY—December 26

Strong mental as well as intuitional vibrations abound this Jupiter day. Continue to profit inwardly by the Christmas joy and peace.

FRIDAY—December 27

"Difficulty excites the mind to the dignity which sustains and finally conquers misfortunes, and the ordeal refines while it chastens."—*Aughey*.

SATURDAY—December 28

Favorable vibrations from Jupiter in the early hours, and from Saturn later, make this a day for wise service to others. "They serve God well who serve his creatures."—*Norton*.

SUNDAY—December 29

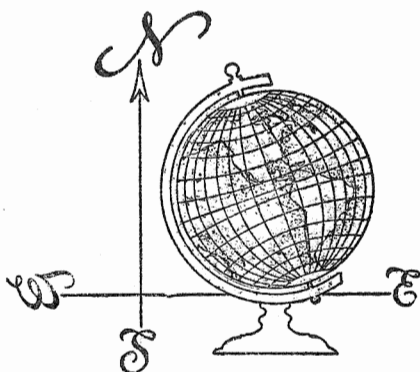
Seek today "that inmost center where truth abides in all its fullness." Direct the tongue to constructive speech.

MONDAY—December 30

An inner knowing may be called upon to solve the problems of today, but guard against extravagance and impulsiveness.

TUESDAY—December 31

A day for retrospection over the past year, giving praise and blame where due. Remember to appreciate others, too!



MONTHLY

News

INTERPRETED

Exploding Galaxies

Ten million light-years away from earth, in the field of the Big Dipper, lies M-82, one of the millions of galaxies like our own Milky Way in the universe. M-82 is a strange galaxy; for one thing, it has an unusually large amount of dust swirling among its myriad stars. For another, astronomers have long suspected that something disastrous was going on in that distant world.

Thanks to a remarkable photograph taken by the 200-inch Mount Palomar telescope in California, astronomers now know that the most violent explosion in all nature has taken place in M-82: the heart of the galaxy has blown up. The cataclysm has been going on for 1.5 million years, and the galaxy is still...exploding.

M-82 may help to explain where two of the great forces in the universe originate and how. Space is filled with cosmic rays, which are the nuclei of atoms traveling at nearly the speed of light, and the theory is that only such explosions could create enough energy to send them on their way.

Secondly, many galaxies emit radio noise which can be picked up by radiotelescopes on earth. It is known that electrons moving with extremely high energy generate these signals, but the source of energy is still unknown. Study of M-82 by telescopes... may prove that exploding galaxies are the major source.

"It may be," said Sandage, "that all radio galaxies are in the process of exploding. It may also be that all galaxies go through this phase sooner or later, and perhaps many times. In fact, our Milky Way may have exploded.' Fortunately stars on the fringe of the Milky Way such as our own sun—and its family of planets—are too far away from danger.

—*Newsweek*, 10-7-63.

Fifty-five years ago, Max Heindel, writing in *The Rosicrucian Cosmo-Conception*, said, "Science cannot dissociate Life and Form and cannot conceive of Form except as solid and tangible—cognizable by one of our five senses." The fact that our ingenuity has provided us with much more extensive sensibilities in the forms of giant telescopes and microphotographic equipment, does not justify our assumption that science is any more spiritually inclined than formerly. In accepting the proof that solid matter is interchangeable with energy they are still working on the fringes of reality, because life is much more than either energy or matter. We venture a step further and predict that when science proves that space and time are interchangeable, the ultimate source of life will still be an elusive quality.

The energy through which life manifests may become available for forms in the exploding galaxy as our science editor in *Newsweek* states. He approaches a basic cosmic law when he writes: "It may also be that all galaxies go through this phase sooner or later and perhaps many times." The law of living and dying, of manifestation and chaos, may encompass billions of years, and the living and the manifestation are but one-half of the process; the dying and the chaos are just as important in the totality. And neither living nor dying explains the ultimate source of this energy made available: that remains shrouded in mystery.

Education in the Less-developed Countries

There is much talk of the disequilibrium and tensions brought about in these countries by the conflict between the imported scientific and technological civilization and the traditional national cultures. This certainly constitutes a problem such as arises whenever a society is subjected to a process of swift change under the impact of outside factors. But the resultant conflict and tensions are chiefly due to the fact that science does not appear to these countries in its true guise, that is, as a civilization—indeed the only civilization of potential universality—but as a kind of alien magic imparting sudden power. And if the civilization aspect of science is not apparent to those whose eyes are chiefly fixed on its more practical technological consequences, it is fundamentally because the heart of the matter—the scientific spirit and its methods—is neglected in the teaching of science. . . .

Too often there is a tendency in science classes to overstress the importance of knowledge as such, especially practical knowledge, to the detriment of scientific thinking and the scientific attitude of mind. As a result very little of the real scientific attitude is more than superficially apparent in the thinking of the technical and other supervisory personnel who occupy subordinate and intermediate positions in society. In most cases the only thing learned from science is a series of formulas and prescriptions applied mechanically and unthinkingly.

—*The UNESCO Courier*, July, 1963.

Our chief responsibility in the future will be to keep a discriminating hold on the power involved. Victor Kovda, director of the Unesco Department of Natural Sciences, a corresponding Member of the USSR Academy of Sciences, writes, "Science is the most dynamic cultural force in the modern world. The impact of science has revolutionized habits of dress, speech travel and communication, cities and villages. At a deeper level it has affected philosophy through new concepts of causality. And by making human want technologically obsolete it has brought into relief the moral responsibility of its use for con-

structive rather than destructive ends. A country without scientists and engineers cannot be in the main stream of modern life." And when there are no longer any hungry people in the world, theoretically we shall all be perfect?

Perhaps the statement that science is a civilization will be easier understood if we realize that most of our top-ranking scientists, those truly creative ones, are deeply religious; theology and church do not attract them but the laws with which they work are recognized as having an intelligent pattern behind them.

During the Middle Ages the spiritual world, the world contemplated by theology, was the real world, while the world of politics and economy, over which we quarrel today, was merely passing. Yet the poverty, the illness, the ignorance, and the brutal inequalities were such in that time that we shudder to read of them now. Truly we needed a Renaissance of materiality, of a moral and ethical conscience, to raise the average man to the place where he can now afford to have a soul.

Freedom March

The climax came at the mass meeting of marchers before the Lincoln Memorial. There the voice of religion was heard as rarely in our land. White and black pastors, Protestant and Catholic clergymen and Jewish rabbis spoke to the nation through TV outlets. Out of this came two highly significant utterances:

Several pastors stated that the Christian church and the voice of the Christian people could have prevented this crisis if the power of the church had not been debased by blindness and racial prejudice. As James Reston, political writer for the *New York Times*, summed it up: "Too many preachers, like too many Congressmen, are not leading but following their flocks, perpetuating rather than destroying illusion and

prejudice. They are 'passing by on the other side.' And their parishioners, even when they want to be participants instead of spectators, have lost faith in the power to influence great events."

A Jewish rabbi struck the second most important theme: "When I was a rabbi in Berlin under the Hitler regime, I learned many things. The most important was... that under such tragic circumstances, bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful problem is *silence*." He added, "A great people, which had created a great civilization, had become a nation of silent onlookers when great issues were at stake... America must speak up and act... and not for the sake of the Negro, but for the sake of the image, the idea and the aspiration of America itself."—*Between-The-Lines*, 10-1-63.

This historic demonstration of moral force at work on a nation-wide scale comes at an opportune time. We have all lived so long with the physically destructive force of the atom, thanks to our scientific achievements, that we have forgotten the power of peace and self-control.

The armies of police and law enforcement officers who were called up for special duty on that hot August day, soon found themselves standing idle, in awed silence, as the thousands of singing, prayerful, orderly marchers carried out their plan with dignity and determination.

This miracle came about through the many Negro clergy, with the help of a few great Negro leaders, who were able to indoctrinate their people with the most subtle and difficult philosophy in the world today—a nonviolent, passive resistance. (Gandhi's Satagraha Ahimsa—soul force used to achieve political and economic aims). Charles A. Wells, the editor and publisher of *Between the Lines*, adds: "Indeed, had more white pastors been able to do this, there wouldn't have been so many mobs of white Christians—or the tragedies in Alabama and Mississippi."

Effect of Drugs on Spirit

Experiments with so-called consciousness-expanding drugs have induced religious and mystical experiences in a high percentage of volunteer subjects, psychologists were told at a dinner by the Lutheran Church in America in Philadelphia,

The report was made by Dr. Timothy Leary, a former Harvard University psychology professor, who said he has conducted drug experiments at least 150 times with different subjects, and "each time I have been awed by religious revelations as shattering as the first experience."

The entire project, he said, has had about 1,000 subjects from all walks of life, with between 50 and 90 percent reporting "intense religious experiences."

"Over 75 per cent of these subjects—three out of four—reported intense mystico-religious reactions, and more than half claimed they had had the deepest spiritual experiences of their life," he said.

While observing that there has been a great deal of opposition to these experiments, Leary said: "It is hard to see how these results can be disregarded by those who are concerned with spiritual growth and religious development."

The drugs used—mescaline, LSD and psilocybin—can "pull back the veil" and permit the subject to "see for a second a fragment of the energy dance, the life power," Leary said.

—*The Minneapolis Star*, Sept. 7, 1963.

We read that in the days of Paracelsus, he effected wonderful cures through the use of laudanum (an opium derivative), a wonderful new drug that he had received from the orient. To the Rosicrucian student the LSD and related drugs fall into the same category.

We are all struggling to gain conscious control of our four-fold body and any foreign agent that weakens or destroys the work we have done so far through our many incarnations is to be avoided.

We repeat our warning: the separation of the four-fold body, if there is not perfect cleavage, results in many forms of insanity. The habitual use of the drug, if it does not completely destroy, weakens, rather than strengthens the control we have already gained over our bodies.

Readers' QUESTIONS

The Christ Within

Question:

You so often mention the "Higher Self" and "the Christ Within." Are these the same as the Christ Consciousness?

Answer:

The Virgin Spirit which is man is triune, having three aspects designated as Will, Wisdom, and Activity. These correspond to the Father, the Son, and the Holy Spirit. Each is different from the other two, but together they form the microcosmic trinity: man.

The Christ Consciousness is only a part of the consciousness of the indwelling Virgin Spirit, pertaining to the World of Life Spirit, and manifesting through the life spirit consciousness of the Virgin Spirit. The life spirit, corresponding to the Wisdom Aspect of man, may be said to be the Christ Within, or the Higher Self, although its potentialities are undeveloped in most people and await unfoldment.

New physical forms are propagated through the second ether of the vital body, and in like manner 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 lower (light and reflecting) ethers. In the same manner that the physical body must be nourished in order to grow, so must the Christ Within be fed. Its food consists of loving, self-forgetting service to others, and there is no other way of bringing the Divine Babe to birth and maturity for ourselves. The Indwelling

Planetary Spirit, the Christ, is our example for love and service to others. As we emulate Him in our daily lives we attract the two higher ethers, unfold the Christ Within, and express the Christ Consciousness. At the same time we bring nearer the day of His Liberation from the Earth.

Why Winter is the Spiritual Season

Question:

How can the winter season be the time of the greater spiritual activity unless there is a shifting in some way of the spiritual forces for the winter of the southern hemisphere?

Answer:

The Christ Ray begins Its descent from the Sun at the time of the autumnal equinox, reaching the center of the Earth at the winter solstice. Therefore, this is the holy season in both hemispheres, but in the northern hemisphere, in addition to the presence of the Christ Spirit, the astronomical conditions are such as to be in alignment with the Christ forces. These forces are therefore released in the ways we know—the plant life in the spring, etc.

In the southern hemisphere, however, the cosmic spiritual forces and astronomical forces are not in alignment. Therefore, the former are stored up, so to speak, until the proper conditions prevail for their release, which results in the life force manifesting at a season opposite to our own in the northern hemisphere.

The Living Bread of God

Question:

It is stated in your literature that the twelve Brothers of the Rosicrucian Order have physical bodies, and that even Christian Rosenkreuz, who is at the head of the Order, has such a body and can function in it when he so desires. Now, do these highly developed men partake of food in the same way that we ordinary mortals do?

Answer:

Yes, it is quite true that all of the Brothers of the Rosicrucian Order, including Christian Rosenkreuz, do have physical bodies in which they function when they so desire. These exalted men understand all of the laws of Nature and live in perfect harmony with them. Consequently they are not continually breaking down the cells of their physical bodies, and as a result these cells are not in need of constant repair, and therefore the Brothers find it necessary to partake of food only at intervals measured by years. Furthermore, the word of God has become to them a *living bread*, and it is therefore their principal sustenance. It was this *living bread* to which Christ Jesus referred when He said to Satan: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Reincarnation or Obsession?

Question:

The Norwegian newspapers have been full of a story that they claim is proof of reincarnation. It seems that a young girl student, eighteen years old was the victim in a serious accident. Her life was despaired of after lying four days in a coma, but when she finally woke up and was questioned, she replied in Russian, a language that she had never learned. She no longer knew her family

nor did she know how she had come into this strange situation. She claimed her name was Nina Taskourtsch, and that she had been born in St. Petersburg, on March 17th, 1897. The attending doctor declared her "physically deranged," but her story did intrigue him.

A journalist for one of the Norwegian newspapers went to St. Petersburg, and found that there really were records of the birth of a Nina Taskourtsch on the date indicated, but that she had died of pneumonia in 1916. He also found the two sisters, still living. One of the sisters still had a photo that had been taken during the year of 1915.

When the journalist returned to Norway and showed the photo to the girl she cried, "But it is myself, where did you get that photo?"

As a result of the facts uncovered, a meeting of theologians, psychologists and doctors was convened to discuss reincarnation.

Now, we believe in reincarnation, but why did this girl, dying at the age of 19, reincarnate so soon, after only 29 years, I cannot understand. If she had been just 9 years old then, according to our teachings she could come back for further help. Then, too, why was there such a complete change of personality?

Answer:

This incident appears to be a case of possession rather than reincarnation—a "theory" just as frowned upon by our material scientists as reincarnation. As we know, there are many discarnate entities in the ethers and some, when the opportunity arises, oust the rightful occupant from the body and take over, much as the materializing entities take over the body of a medium.

This Norwegian girl, in shock from an accident, was so disorganized that she probably could not prevent the Russian Nina from slipping into her physical body. An advanced Invisible Helper, trained in this work, might be able to help.



LONGEVITY, REGENERATION, REJUVENATION

ERNEST HECKLER, N. D.

IN Genesis of our Christian Bible we read about the antediluvian men who saw the Sun rise for nine hundred years or more. From Adam to Noah these sturdy patriarchs lived nearly a thousand years. The name of Methusaleh, who is said to have lived 969 years, is a byword of longevity.

However, the longevity of these antediluvian biblical patriarchs appears brief in comparison with their Babylonian colleagues. According to G. Cornfield, in his book, *Adam to Daniel*, recently published by the Macmillan Company, Babylonian tradition ascribed to the ten antediluvian kings listed on a Mesopotamian clay prism life spans of thousands of years.

If it were in the realm of biological possibility for the antediluvians to have attained such a ripe old age, we might find the answer in the occult interpretation: that the prototype of man was unisexual, possessing hermaphrodite glands, capable of reproducing themselves; that their offspring in the course of evolution lost one of their twofold potentialities ("the rib" in the Bible story) and became male and female in separate bodies with a shortened life span.

While some think this separation, or "division," to have been the result of man's wickedness, as described in Genesis 6:1-3, others believe it to have been

God's punishment for Adam and Eve because they failed their Creator's obedience test. However that may have been, we may be sure that it was a progressive evolutionary step, planned by the Creative Hierarchies in charge of man's evolution.

In *The Rosicrucian Cosmo-Conception*, Chapter 12, we are told that this separation of the sexes took place in the middle of the Lemurian Epoch. It is called "the fall into generation," necessary so that the Spirit, "by means of one part of the sex-force directed inward" could build the brain with which "to gather knowledge from the Physical World." In this connection Max Heindel refers to the occult maxim "that the oftener we die the better we are able to live, for every birth gives us a new chance."

Those who see "The Fall of man" as merely a historic event of the past, fail to get the real message of Genesis: that we have fallen and continue to fall every time we use the procreative faculty for gratification of the senses. Ever since sensuous man became sensual it has been true that "man that is born of woman is of few days and full of trouble, suffering the consequences of the "unforgivable sin" (because it must be expiated) through such strange maladies as leprosy and cancer. Science still seeks for a remedy where the rem-

edy is not to be found.

Deep down in his inmost being man knows he has fallen, is ashamed of it, and until recent years has considered sex something not to be talked about. Consequently every new generation has continued to sense something wrong but has not been given the right instruction. Today the biological facts concerning sex are freely disseminated, but without the all-important spiritual truth involved.

From our churches we get little or no help. Some time ago the Sunday magazine *Parade* carried an article asking the question: "Is the Church changing its mind about sex?" the author, Ed Kiester, stated that "a number of Church ministers and Church goers believe that the Fall of man was related to sex but seem to think that the teaching of sex has no place in the Church." To our way of thinking the Church is thus passing up a wonderful opportunity. A suggestion to the prospective bride and groom that the fall into generation simply means the misuse of the holy creative force, and that self control must be practised in preserving the unused sexual currents to stimulate and nourish the brain, could well mean the difference between failure and success, between sickness and health, between misery and happiness in their lives together. By channeling their inherent energies and talents into lines of constructive activity they will live creatively—and regeneratively.

As for our growing youngsters, it is not enough that they learn the biological facts of childbirth. Actually, these facts alone can be very dangerous. They must be taught the importance of their glandular heritage, the necessity for self control in using the creative force wisely, as well as the terrible results of promiscuity. The Bible stories of the Prodigal Son and the Foolish Virgins are excellent for teaching these important truths in Sunday Schools.

The Hebrews believed that righteous-

ness and longevity went together. This is an occult fact, when we consider "righteousness" to mean living according to divine law, although it may sometimes take more than one life to demonstrate it clearly.

Rosicrucian Fellowship students are instructed to take care of their bodies and to do all they can to stay in their bodies as long as possible, in order to gain all the experience (and consequent soul growth) they can in this life. There is no contradiction in this to the statement that "the oftener we die the better we are able to live," for after we have learned something of the laws of God and are trying to live in conformity with them, the more apt are we to take full advantage of the experiences that come to us.

Taking care of our bodies, however, does not necessarily mean that we can actually lengthen life. Death (of the body) follows not only a physical law, but a spiritual one as well. The general length of life is determined when the archetype is formed in the invisible worlds before birth. The problem therefore is not so much how to lengthen our lives as how *not to shorten them*.

We can shorten our lives by committing suicide, and many people do—in various ways.

When we see some of our best business men and public servants suddenly die in the prime of their lives, can we help but wonder if the way they lived did not take them out before the time had come? They were so busy that they had no time for leisure, to say nothing of paying proper attention to their diet. They may have been seemingly well before passing, but the "rust had nevertheless been accumulating in their arteries—from eating refined, unwholesome foods, lack of exercise, cigarette smoking, the "cocktail rabbit," and living under constant stress.

We need not wait for a doctor to tell us that we suffer from arteriosclerosis; we know it to be the chief feature of

bodily and mental aging. Although the artery-hardening process can be reversed to some extent, prevention is better than hoping for a cure.

Max Heindel has given us a simple suggestion for rejuvenation: a systematic course of treatment with grapejuice and buttermilk. He states that this will open the closed capillaries and stimulate the blood, so that even aged persons whose flesh has dried up and shrunk will fill out and take on the look of youth. "The increased permeability enables the Spirit to manifest more freely and with renewed energy." Buttermilk, he told us, "is the best agent for eradicating earthy substances clogging up our capillaries and next comes grapejuice."

However, it is not sufficient that one drink one or two glasses of buttermilk or grape juice on top of three square meals. Best results are obtained by drinking several glasses of buttermilk and/or grapejuice for two days, eating no solid food whatever. Then return to simple meals and drink as much buttermilk or grapejuice between meals as possible.

It is of course, also important to get plenty of exercise and to pay attention to deep breathing. Exercise helps to oxygenate the tissues, while lack of oxygen in the tissues favors the development of arteriosclerosis. Walking is fine exercise, even to the point of working oneself into a profuse sweat, either by physical labor or in play. If that is not feasible, then a weekly sweat bath in a cabinet will help to cleanse the bodily pores.

In connection with the rejuvenating process it is also well to remember that: "Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries, or loses his temper.—a hopeful mind is the greatest of all medicines. . . ." "As a man thinketh in his heart, so is he." "

HEALING FROM HERBS

ROSEMARY.—(*Rosmarinus Offinalis*).

Description.—This rises from a long woody divided root, a little fibrous. The shrub is covered with a brown tough bark; and the young shoots are of a greyish green. The leaves are numerous, and of a firm substance; they are oblong, narrow, sharp-pointed, not at all indented at the edges, and of a very fragrant smell; they are of a beautiful green on the upper side, and silvery grey underneath. The flowers rise in great numbers from the bosom of the leaves toward the upper part of the branches; they are large, and of a pale blue, variegated with white. The seeds are small and oblong. The whole plant has a fragrant and aromatic smell; it is lighter and more delicate in the flower, and stronger in the leaves. The taste is pleasant, warm, and aromatic.

Place.—It is cultivated plentifully in gardens.

Time.—It flowers in April and May, sometimes in August

Government and Virtues.—The Sun claims dominion over it. The dried leaves of Rosemary, shred small and smoked as tobacco, helps those that have any cough, phthisis, or consumption, by warming and drying the thin distillations which cause those diseases. The leaves are very much used in bathings; made into ointments or oil, are good to help cold benumbed joints, sinews, or members. The chymical oil drawn from the leaves and flowers, is a sovereign help for giddiness, lethargy, loss of speech, and cold maladies, to touch the temples and nostrils with two or three drops for all the diseases of the head and brain, as also to take one drop, two or three, as the case requires for the inward diseases; yet it must be done with discretion, for it is very quick and piercing, and therefore but a little must be taken at a time. There is also another oil made by insolation in this manner:—

(Continued on page 574)



"Prompted by Love"

AN optimistic, courageous attitude is essential to maintaining one's own health, as well as in aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy.

"The energy from the Sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions.

"The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease."

Furthermore, "the thoughts of fear and hatred take form and in the course of time crystallize into what we know

as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the opposite force—*Courage*. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, *if we are prompted by love.*"

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

HEALING DATES

November	5—12—19—26
December	2—9—16—24—30
January	5—12—19—26

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

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FROM OUR PATIENTS

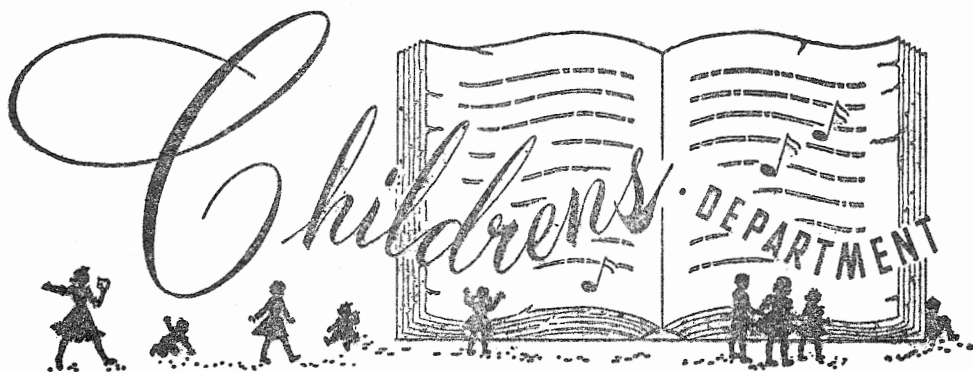
England—My report is an optimistic one, and a very thankful one also, for I am pleased to report that my hemorrhoids are no longer giving trouble and I believe are shrinking. I am feeling fine and getting through my busy life without any undue stress and strain, and life is very peaceful and calm. May His blessings and light be ever in your midst."

California—Have to tell you how happy I am with the gradual, steady improvement of my condition. Am starting on my third week of the diet and exercise, and no more relying on laxatives! It is such a wonderful feeling. Am beginning to feel so much better and stronger in a way that I have never before felt. What a difference a correct diet makes! I am so very grateful to you for your kind help and that of the wonderful Invisible Helpers for showing me a better way of life. God bless you all.

Washington—My eyes are coming around fine, and there is now a natural energy, and my body is becoming flexible. Not the creaks that I used to have! Will be a better man in a new vehicle soon. If you folks get any grander, you won't need the physical bodies any longer!

Holland—In this letter I can tell you that the eczema is as good as cured. The little spots are really gone and if it stays this way, I am cured—with your help. I shall keep the Healing dates and will meditate to stay well. I will send you a contribution. In the meantime, I thank you heartily for your help.

Sweden—Thanks to your encouraging letters, your prayers, and the help of the Invisible Helpers, I no longer use my spectacles at the office. The sight of my left eye has been much better. In my right eye, the spreading of the "white veil" has stopped and it seems to me that it is concentrated only in the pupil. Perhaps it will now disappear.



Tom, the Water Baby

CHARLES KINGSLEY

Part VII

TOM was now quite amphibious, and what is better still, he was clean. For the first time in his life he felt how comfortable it was to have nothing on him but himself. But he only enjoyed it; he did not know it, or think about it; just as you enjoy life and health and yet never think about being alive and healthy; and may it be long before you have to think about it!

He did not remember having ever been dirty. Indeed, he did not remember any of his old troubles—being tired, or hungry, or sent up dark chimneys. Since that sweet sleep he had forgotten all about his master, and Harthover Place, and the little white girl, and in a word all that had happened to him when he lived before; and what was best of all, he had forgotten all the bad words which he had learned from Grimes, and the rude boys with whom he used to play.

That is not strange; for you know, when you came into this world and became a land baby, you remembered nothing. So why should he, when he became a water baby?

But Tom was very happy in the water. He had been sadly overworked

in the land world; and so now, to make up for that, he had nothing but holidays in the water world for a long, long time to come. He had nothing to do now but enjoy himself and look at all the pretty things which are to be seen in the cool, clear water world.

Sometimes he went along the smooth gravel waterways, looking at the crickets which ran in and out among the stones, as rabbits do on land; or he climbed over the ledges of rock, and saw the sand pipes hanging in thousands, with every one of them a pretty little head and legs peeping out; or he went into a still corner, and watched the caddises eating dead sticks as greedily as you would eat plum pudding, and building their houses with silk and glue. Very fanciful ladies they were; none of them would keep to the same materials for a day. One would begin with some pebbles; then she would stick on a piece of green wood; then she found a shell, and stuck it on too; and the poor shell was alive, and did not like at all being taken to build houses with; but the caddis did not let him have any voice in the matter, being rude and selfish, as vain people are apt to be; then she stuck on a piece

of rotten wood, then a very smart pink stone, and so on, till she was patched all over like an Irishman's coat. Then she found a long straw, five times as long as herself, and said, "Hurrah, my sister has a tail and I'll have one too;" and she stuck it on her back and marched about with it quite proud, though it was very inconvenient indeed. And, at that, tails became all the fashion among the caddis-baits in that pool, and they all toddled about with long straws sticking out behind, getting between each other's legs and tumbling over each other and looking so ridiculous that Tom laughed at them till he cried.

Then sometimes he came to a deep, still reach; and there he saw the water-forests. They would have looked to you only little weeds; but Tom, you must remember, was so little that everything looked a hundred times as big to him as it does to you, just as things do to a minnow, who sees and catches the little water creatures which you can only see in a microscope.

And, in the water forest he saw the water monkeys and water squirrels (they had all six legs, though; everything, almost, has six legs in water, except efts and water babies); and nimbly enough they ran among the branches. There were water flowers too, in thousands; and Tom tried to pick them; but as soon as he touched them, they drew themselves in and turned into knots of jelly; and then Tom saw that they were all alive—bells, and stars, and wheels, and flowers, of all beautiful shapes and colors; and all alive and busy, just as Tom was. So now he found that there was a great deal more in the world than he had fancied at first sight.

Now you must know that all the things under the water talk; only not such a language as ours; but such as horses, and dogs and cows and birds talk to each other; and Tom soon learned to understand them and talk to them, so that he might have had very pleasant company if he had only been

a good boy. But I am sorry to say, he was too like some other little boys, very fond of hunting and tormenting creatures for mere sport, till they were all afraid of him and got out of his way or crept into their shells. So he had no one to speak to or play with.

The water fairies, of course, were very sorry to see him so unhappy, and longed to take him and tell him how naughty he was, and teach him to be good and to play and romp with him too but they had been forbidden to do that. Tom had to learn his lesson for himself by sound and sharp experience, as many another foolish person has to do though there may be many a kind heart yearning over them all the while and longing to teach them what they can only teach themselves.

At last one day he found a caddis and wanted it to peep out of its house. But its house door was shut. He had never seen a caddis with a house door before, so what must he do, the meddlesome little fellow, but to pull it open to see what the poor lady was doing inside. What a shame! How should you like to have any one breaking your bedroom door in, to see how you looked when you were in bed? So Tom broke to pieces the door, which was the prettiest little grating of silk, stuck all over with shining bits of crystal; and when he looked in, the caddis poked out her head and it had turned into just the shape of a bird's. But when Tom spoke to her she could not answer; for her mouth and face were tight tied up in a new night-cap of neat pink skin. However, if she didn't answer, all the other caddises did; for they held up their hands and shrieked: "Oh, you nasty, horrid boy; there you are at it again! And she had just laid herself up for a fortnight's sleep, and then she would have come out with such beautiful wings and flown about and laid such lots of eggs; and now you have broken her door, and she can't mend it because her mouth is tied up for a fortnight, and she will die.

Who sent you here to worry us out of our lives?"

So Tom swam away. He was very much ashamed of himself, and felt all the naughtier as little boys do when they have done wrong and won't say so.

Then he came to a pool full of little trout, and began tormenting them, and trying to catch them. But they slipped through his fingers and jumped clean out of the water in their fright. But as Tom chased them, he came close to a great dark hover under an alder root, and out flounced a huge old brown trout ten times as big as he was and ran right against him and knocked all the breath out of his body.

Then he went on sulky and lonely as he deserved to be and under a bank he saw a very ugly, dirty creature sitting, about half as big as himself, which had six legs and a big stomach, and a most ridiculous head with two great eyes and a face just like a donkey's.

"Oh," said Tom, "you are an ugly fellow to be sure!" and he began making faces at him; and put his nose close to him and halloed at him like a very rude boy.

When, hey presto; all the thing's donkey-face came off in a moment, and out popped a long arm with a pair of pincers at the end of it and caught Tom by the nose. It did not hurt him much, but it held him quite tightly.

"Yah, ah! Oh, let me go!" cried Tom.

"Then let me go," said the creature. "I want to be quiet. I want to split!"

Tom promised to let him alone and he let go.

"Why do you want to split?" said Tom.

"Because my brothers and sisters have all split, and turned into beautiful creatures with wings; and I want to split too. Don't speak to me. I am sure I shall split. I will split!"

Tom stood still and watched him. And he swelled himself and puffed, and stretched himself out stiff and at last—crack puff, bang—he opened all down

his back and then up to the top of his head.

And out of his inside came the most slender, elegant, soft creature, as soft and smooth as Tom, but very pale and weak, like a little child who has been ill a long time in a dark room. It moved its legs very feebly, and looked around it half ashamed, like a girl when she goes for the first time into a ballroom, and then it began walking slowly up a grass stem to the top of the water.

Tom was so astonished that he never said a word but he stared with all his eyes. And he went up to the top of the water too, and peeped out to see what would happen.

And as the creature sat in the warm, bright sun, a wonderful change came over it. It grew strong and firm; the most lovely colours began to show on its body—blue and yellow and black, spots and bars and rings; out of its back rose four great wings of bright brown gauze; and its eyes grew so large that they filled all its head, and shone like ten thousand diamonds.

"Oh, you beautiful creature!" said Tom, and he put out his hand to catch it.

But the thing whirred up into the air, and hung poised on its wings a moment and then settled down again by Tom quite fearless.

"No!" it said, "you cannot catch me. I am a dragon fly now, the king of all flies, and I shall dance in the sunshine, and hawk over the river, and catch gnats, and have a beautiful wife like myself. I know what I shall do. Hurrah!" And he flew away into the air, and began catching gnats.

"Oh, come back. Come back," cried Tom. "You beautiful creature. I have no one to play with and I am so lonely here. If you will but come back I will never try to catch you."

"I don't care whether you do or not," said the dragon fly, "for you can't. But when I have had my dinner and looked

(Continued on page 575)

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HEALING FROM HERBS

(Continued from page 568)

Take what quantity you will of the flowers, and put them into a strong glass close stopped, tie a fine linen cloth over the mouth, and turn the mouth down into another strong glass, which being set in the sun, an oil will distil down into the lower glass, to be preserved as precious for divers uses, both inward and outward, as a sovereign balsam to heal the diseases before mentioned, to clear dim sight, and take away spots, marks, and scars in the skin.

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GNOSTICISM AND EARLY
CHRISTIANITY

(Continued from page 539)

who have known the New Testament.

This is what happened to the Gnostic myths. Modern archeologists treat them with prosaic literalness, although many great scholars—like Dr. Charles—have recognized that much of what is called myth is actually poetry. Dr. Carl Jung has also recognized the importance of myth in the human psyche.

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(To be continued)

THE VARIABLE ASPECTS

(Continued from page 553)

illustration, it would appear that the unfoldment of *spiritualized executive power and ability* is the purpose of the quincunx by experiences and training in leadership, personal autonomy, responsibility fulfillment in work and development of the power of patience. By combining the *essential spiritual key-words* pertaining to the two planets of a quincunx aspect, the *spiritual* or *evolutionary purpose* of the alchemical exercises may be discerned. From this approach it may be clearly seen that the quincunx is really not a "minor" aspect at all because it is a registration of *opportunity in this life to effect very significant transmutations in consciousness*. It is like the framework of a building which, depending upon what is put into it and how that equipment is used, can become a hovel or a lovely home.

TOM, THE WATER BABY

(Continued from page 573)

about this pretty place, I will come back and have a little chat about all I have seen in my travels. Why, what a huge tree this is! and what huge leaves on it!"

It was only a big dock, but you know the dragon fly had never seen any but little water trees, starwort and milfoil and water crowfoot and such. So it did look very big to him. Besides, he was very shortsighted as all dragon flies are and never could see a yard before his nose any more than a great many other folks who are not half as handsome as he.

(To be continued)

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