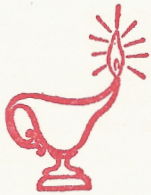


THE
ROSI CRUCIAN FELLOWSHIP
MAGAZINE

RAYS FROM THE ROSE CROSS



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Biography of Max Heindel

Part II

While in Minnesota in the fall of 1905, Max Heindel was persuaded by a friend to go to Berlin, Germany, where she was sure he would find the teacher and teaching he was seeking. However, he did not find what he sought, and after a brief stay was ready to return to the United States in great disappointment.

When he returned to his room in deep dejection, an Elder Brother of the Rosicrucian Order, one of the Hierophants of the Mysteries, came to him and offered to impart to him the teachings he desired, provided that he kept them secret. Having searched and prayed for years that he might find something with which to appease the soul hunger of the world, and having known the longings of his own heart, Max Heindel could not give this promise. He refused to accept anything that he could not share with his soul-hungry brothers. The Elder Brother left him.

Max Heindel's disappointment was intense, and several very unhappy days passed. Then the Teacher appeared in his room again and told Max Heindel that he had stood the test. If he had accepted the offer of the teachings on the condition that he keep them secret, the Elder Brother would not have returned. He was also told that he had been under observation for several years as a possible candidate for giving out the teachings publicly, which had to be done before the end of December, 1909.

The Teacher then instructed Max Heindel how to reach the Temple of the Rose Cross, which was near the border between Bohemia and Germany. At this Temple Max Heindel spent more than a month in direct communication with and under the personal instructions of the Brothers of the Rose Cross, who imparted to him the greater part of the teachings contained in *The Rosicrucian Cosmo-Conception*.

The first draft of this book was but an outline, the Teacher told him. Max Heindel would wish to re-write it when he returned to the United States. Although he doubted this at the time, the Teacher's prediction proved to be true, and the re-writing of this monumental volume was begun in New York City. The heat becoming too intense, he moved to Buffalo, New York, where he finished the manuscript in September, 1908.

(Continued)



Goethe the Alchemist

ANN BARKHURST

Part I

In every religion there is the possibility of attaining the highest purity.—Goethe

IT IS generally conceded by his biographers that Goethe was, at some time in his life, interested in the occult arts and sciences, and that his poem, *The Mysteries* (1784-6), shows that he was in some sense a Rosicrucian.

“Who placed upon the Cross the Wreath of Roses?” the poem asks, and we conclude that in all likelihood we are meant to understand that Goethe himself placed it there. But there is another possibility.

The poem introduces the reader to a young monk on a mission to a certain monastery on a mountaintop, who, as day ends, has lost his way. Seeing a poorly marked path through the thickets, he decides to trust to it to take him to his destination. The sun is already sinking behind the mountain peak as he toils up toward the summit, and he hears the sound of bells. Turning his head, he looks in the direction whence the bell sounds had come, and there in a sheltered mountain meadow lying before a forest, he sees a beautiful building, lit up by the last rays of the setting Sun, as if it were pointed out to him. Hastily then he descends to the meadow and through dew-wet grasses approaches the

door; and there—as the sun sets below the peak and its last rays touch the top of the doorway—he sees a strange sight: a Cross, but not the orthodox Cross of the church; a Cross decked with a wreath of roses, and from the central point of the Cross, or from a rose at the central point, a stream of light shines forth. To the pilgrim it suggests the Trinity, for it is a threefold beam of light, and—one commentator observes—represents a triangle. Since the triangle in sacred art always denotes a member of the Trinity, it may be that Goethe intended it so in this place, but the poem does not, in fact, mention a triangle at all. It is a threefold beam of light which shines forth from the center of the wreath where it hangs on the Cross.

It may be that an artificial light—from a lantern—is meant here; or that the rays of the setting Sun illuminate the wreath; or, depending upon the direction in which the pilgrim, Mark, has been climbing, the setting sun may be shining *behind* the emblem, and sending its rays *through* it. Goethe was not given to fuzzy imaginations; and we may be sure that he had in his own mind's eye some very clear-cut image which we are meant to intuit.

We have suggested elsewhere that the wreath equates with the “Glory of the

Rose Cross," referring to the Book M, on the secret forces of Nature, which CRC translated from the Arabic and which the Englishman, John Heydon, claimed he in turn translated faithfully into English in his book *The Wise Man's Crown*, or, *Glory of the Rose Cross*, published in 1664. The same Glory is exemplified later in the poem where the Founder is called HUMANUS: the best and wisest of men. A reference to this idea is also found in Dante's *Divine Comedy*, where there is an intricate play upon the letters of the word Homo, culminating in the Divine M, written large upon the celestial arch. *The Book M is, in fact, the Book of the Holy Grail.*

A new wave of Rosicrucianism swept Europe in 1710 and crossed the seas to America.* During the revolutionary Period in both America and France this influence was observable, and it remained powerful throughout the era of revolutions which followed.

Th Count de Saint Germain's forces interpenetrated Masonry at this time to make it useful as an instrument to promote human rights everywhere, and we know that the little American nation had the help of both French and German liberals who saw in the new continent a possible home for the ideal commonwealth of which they dreamed.

One of the Germans who came to America for the express purpose of helping the new American nation to separate Church and State was the Count von Zinzendorf, who was the mystic teacher of Fraulein von Klettenberg, who taught Goethe in his youth and led him into the study and practice of alchemy. Fraulein von Klettenberg, like her teacher, had had a vision of the Christ so real that she had kissed His wounds. She was constantly working to bring about a similar mystic exaltation in her friends, and doubtless worked on the

young Goethe to that end, though apparently without success, for Goethe was not sufficiently mystical at that time, or, if he was, he has not chosen to tell anything about it.

At any rate, it was a Dr. Metz, one of her circle of friends, who used a certain "Panacea" to cure Goethe of a serious illness; this was a white substance which melted in water. Mesmer, who also lived in this era (1734-1815) gave a clear fluid to his patients which, upon examination, proved to be pure water. Mesmer was therefore called a fraud; but of course anyone who has read his writings knows that Mesmer magnetized the water, and gave this magnetized water as medicine. Dr. Metz's medicine, however, seems to have had something solid added to it; as shown by the boy's attempt to create this panacea in a laboratory which he fixed up in his father's house. He was about nineteen or twenty years old at this time.

In *Goethe the Alchemist** Prof. R. D. Gray says: "It requires some effort of the imagination to picture the young Goethe retiring to the attic of his father's staid middle-class house, with its engravings of classical Rome and its solid respectable furniture, to occupy himself with fantastic furnaces and retorts, mysterious salts and crystals, and recipes for acquiring the Elixir of Life. But such is the account which he himself gives in his autobiography."

This period marks his introduction to Rosicrucianism, for Alchemy was to the Middle Ages what nuclear physics is to our modern time, and it was still a popular pursuit in the early nineteenth century when Goethe was a boy. In later years he spoke jocularly of his magical and alchemical pursuits; yet there are hints in his later writings that he never did completely eschew them. He read the *Chemical Marriage of CRC* at the age of thirty-seven, and about the same time

*Some writers, counting on a 108-year cycle, begin this era in 1693-4. e. g. 1693 plus 108 equals 1801; 1801 plus 108 equals 1909. (1694 of course ends with 1910.)

**Goethe the Alchemist*: Ronald D. Gray, Cambridge University Press, 1952.

wrote *Die Goheimnisse*; and, an admirer of all things Italian, he surely had read and understood the Rosicrucianism of Dante's *Divine Comedy*, where the last great vision is the Cosmic White Rose. Dante, who is called "The" Ghibelline because he belonged to that faction most of his life, may have thought of the White Rose because that was the Ghibelline symbol (although some say it was a lily), and also it was the symbol of the Virgin Mary as the type of purity and wisdom.

When Brother Mark finds the monastery on the mountaintop with the Rose Cross over the door, we are told only of the wreath or garland of roses clustering about it; but the white light streaming out from the central point, where the two arms of the cross intersect, may suggest a white rose there, a rose of white light, or a star. The rose has five petals; the star has five points. The three rays would signify the upper part of the star, as portrayed by some modern symbolists of the Goethean School.

Goethe believed in his youth that the duality and variety of creation were due to Lucifer's influence: "variety" meaning "anarchy," because each element strives to dominate. Yet Goethe does not look on "Lucifer" as evil—he merely represents a natural condition of the universe—call this Lucifer or call it something else, it matters little. Goethe called it a sphere, which, as soon as the central point is left, sends radii in all directions. God is the Primal Center, radiating out in every direction in creation; Goethe calls this action "Lucifer." Obviously "Lucifer" is to Goethe nothing but a name used to designate a condition in which the equilibrium of life is disturbed. Equilibrium must be restored, and life return to the Center. Then Unity is achieved, Duality is eliminated.

All of this is shown in the symbol of the Wreath on the Cross, for the Central Point is the Point from which Light

reaches out, and the Light which goes out must eventually return to its Center and Source.

Rosicrucianism and Theosophy were synonymous in this age. One of the books which Goethe studied was entitled *Opus Mago-Cabbalisticum Et Theosophicum*, and Goethe unquestionably knew of that Dionysius the Theosoph of the Golden Legend (13th century) who is identified in tradition as Dionysius the Areopagite whom Paul converted on Mars Hill in Athens. It was this Dionysius who brought the Hermetic and Neo-Platonic doctrines into Christianity, correlating the Egypto-Greek teachings with nascent Christianity; and whether it was the actual Dionysius of Mars Hill or another, later, writer of his school, does not alter the essentials of the picture. It was the theosophy of Dionysius which was the basis of St. Thomas Aquinas' great angelology and world scheme, and this in turn of Dante's *Divine Comedy*.

Historians recognize that the Dionysian scheme with its theosophy comes from Neo-Platonic sources, in the early Christian era. It is said that it was the Neo-Platonist teacher of Plotinus, Ammonius Saccus, who first used, and perhaps coined, the word *theosophy*. Goethe's Platonism (or Neo-Platonism) is recognized by all students of his works.

The medieval alchemists, however, who received the Dionysian (Areopagite) teachings by way of the Islamic world in the ninth century when Eri-gena translated the writings into Latin, which had been rejected and lost in the interim, were not orthodox churchmen in the modern sense, for during the early Dark Ages the doctrines of the Church were still fluid. It was possible to be a Catholic in good standing and yet reject some doctrines, like that of the Assumption of the Virgin bodily into heaven. Priests were not necessarily

(Continued on page 103)

"Thrown Out of Paradise"

BESS FOSTER SMITH

FOUR hundred years ago Sir Frances Bacon was not writing Shakespeare's plays, as some believe. He had a much more scholarly project in mind. He envisioned and wrote about a Utopia, a City of Light where, he believed, it would be possible for men to live the good life, guided by some inner vision or understanding. At that time science and God seemed to be quarreling over the mind of man, and the City of Light was an example of how harmony could be restored between them.

And he, more than anyone of his time, did come nearer to learning the causes and secret motions of things, for he was trying to prove that man's *intuitive* (lost) knowledge could be found again. Only reason, which depended on the "uncertain light of the senses," stood in the way. Back of the senses and back of reason there was a "natural light that held the divine mysteries." To this high calling he dedicated his life.

To explain his theory to the world he was inspired to write his great *Instauratio Magna*, a seven volume treatise in which he would reveal this inner consciousness by which man has his unique position on the Earth. But he had only started on this pretentious piece of work when his earthly pilgrimage was cut short by death.

In the introduction to the *Instauratio Magna*, now considered a classical approach to man's highest aspirations, he says: "The entire fabric of human reason, in trying to understand the secrets of nature, is badly put together." He stated that scientists have "applauded the false powers of the mind (the senses), and they pass by and throw away their true powers (inner consciousness), which, supplied by proper aids, can solve the problem." He adds that we

had better wait on Nature and learn the ways of the birds and the bees than try to conquer it.

Sir Frances Bacon lived at a time when thoughts were clothed in long sentences containing big words and complex phrases. Elegance in language as in dress was a badge of culture. His writing is difficult to read. We, who are used to plain and direct language, have not been greatly impressed by Sir Frances Bacon's approach to this subject, which Emerson called "Disclosures of the Soul."

In modern times a number of brave scientists and psychologists like Henry Bergman, G. M. N. Tyrrell, Gustav Jung, Prof. J. B. Rhine, and others, have devoted their lives to probing the secrets of the mind—the mind beyond the senses. At one time only the mystics and over zealous religionists meditated on the subject. Now it has become scientific research. For instance, Tyrrell, the British scientist, seems to think the mind has a series of states of being, like a spectrum of light. The lower grades conform closely with the body needs. The higher grades of awareness have a freer realm of thought where inspirational ideas may break through from some still higher source. But if the human mind is over-ruled by the bodily desires, materialism becomes its image, and higher creative thoughts are crushed under an invisible cloak.

Another of these adventurers is Erich Fromm. In his latest book, *The Art of Loving*, he says man lost that certain oneness with nature when he became aware of himself—that is, when he learned to think. Fromm uses the story of Adam and Eve in the Garden of Eden to explain this strange phenomenon, this separation of man from other living creatures. He says that when

Adam ate the apple he tore himself away from Nature's "instinctual adaptation" such as is provided for other creatures. This is what the Bible calls "being thrown out of paradise."

Thus man's curiosity led to knowledge, knowledge led to freedom of will, and with freedom of will came thinking, and this is where natural instinct deserted him. Now he wants both: instinct and reason.

One of our great naturalists touches on the subject. He says creation was not finished in six days, but is still in progress, especially in the mind of man. He calls life "the essence which tumbles and pours from its creative force into all manner of forms of infinite variety of which we, ourselves, as far as we can learn, are the only thinking part."

He notes that man, set apart, is thrust upon his own resources, and is forced to discover the bit of creativity he had in himself. Instead of following Nature's slow way, he began to improve his lot by his own efforts, and strange to say, his efforts began to improve him.

In this day of man-made miracles Le Comte du Nouy says in *Human Destiny*: "Man has conquered through reason alone, realms of space that could not have been achieved by instinct (nature's slow method of progress) in a million years."

Nevertheless, Tyrrell thinks what we call instinct may be the source of inspirational ideas, but it is hidden from us for practical purposes. The clear cut reality of the senses simplifies life's problems. It is interesting to note that he says these higher sources of inner-consciousness are the same that Sir Francis Bacon must have had in mind.

Perhaps the prayer (the key word of which is *Light*), of Sir Francis Bacon is being answered. It reads: "Father, who gavest visible Light as the first fruits of creation and breathed into the face of man intellectual light, guard and pro-

tect this work and endow the human family with new mercies."

We should breathe a prayer of thankfulness for great individual thinkers to whom we are indebted, in both science and religion, for reaching higher grades of awareness and freer realms of thought which we believe are still only the beginning of a greater power and more significant reality.

GOETHE THE ALCHEMIST

(Continued from page 101)

celbate; and even the Eucharist had no such hard-and-fast definition as it does today.

It was not until the era of the Inquisition—which arose out of the Albigensian Crusades—that Catholic doctrine became fixed and rigid and intellectual liberty most seriously proscribed, as exemplified with special clarity in the case of Roger Bacon.

(Continued)

LIBERATION

*Today assert your freedom from the
bondage of the past,*

*From the chains of doubt and error that
have bound your soul in fear.*

*Break the fetters with new visions,
change the thoughts that held you
fast,*

*Know the truth that good is certain and
false will disappear.*

*In majestic strength empowered by the
Christ within, declare*

*Nothing can defeat God's purpose, nothing
can prevent release.*

*Let the praise of true thanksgiving be
your liberating prayer,*

*And in faith supreme, triumphant you
will find the joy of peace.*

—Della Adams Leitner

The Sacred Tomb

ANNE PHILLIPS

BEHIND THE RELICS

IN EARLIER articles we saw how the archeological legends of Christendom seemed to center about the relics of the first century in particular, and that these bore a certain relationship to the Grail stories of later medieval times. As we proceed in our studies we shall find that, just as the established churches of Europe are based on the stories in the New Testament, so these heterodoxies are based on apocryphal scriptures which also go back to the first and early second centuries of our era. They date from the Greek-speaking Gnostic Christianity which was the first Christianity of the Gnostic world, because Greek was the *lingua franca* of the Roman Empire and was spoken by the upper classes even in Gaul and Britain. Among the apocryphal books is one called *The Gospel of Nicodemus*, in which is found a story of Joseph of Arimathea, and from such texts comes the statement that the apostle Phillip sent Joseph to Gaul and Britain. The Book of Enoch, Secret Book of John, and Esdras, all are important in this connection. A very great deal of the so-called heresy found in medieval Europe comes from these early centuries, when Greek was still the language of culture, and many books later condemned at the Council of Nicea were still in circulation.

Manicheanism in the third century gathered up all of the Gnostic teachings and added oriental elements from still farther East, correlating the teachings of Persia, China, and India with the Christ teaching of the New Testament. Gnosticism was expelled by the Council of Nicea, 325 A.D. (along with

the Book of Enoch and other apocrypha) which accepted the Hebrew scriptures only. The followers of Mani, however, had learned the lessons of persecution from the very start; not only from the example of the crucified Jesus of Nazareth, but from their own persecuted Master, Mani, (c. 216-277 A. D.). Mani was imprisoned and put to death by the Persian King at the instigation of the old Persian priesthood, and his disciples were also persecuted and scattered; nor did they find peace in the orient, for oriental despots also persecuted them in many places. Intolerance is a basic human fault everywhere, the sure result of ignorance.

It is well said that the man who walks in the middle of the road receives the sticks and stones from both sides. This happened to the Manicheans. As a universalist cult they drew from all religions, although Mani's teaching was definitely Christ-centered, and he called himself the Apostle of Jesus Christ, in the same way that St. Paul had done.

Max Heindel gives the Manichean "legend" in *The Rosicrucian Cosmo-Conception* (pps. 418-419), where we see that the Manicheans had indeed evolved a formula for conquering evil from within. This they did all through the Middle Ages, even in Europe, and continued to do after the suppression of Manicheanism in the Albigensian wars of the thirteenth century.

Many scholars see Manichean influence in all of the Grail cycles, but we hope to make clear that there is a very real Gnostic tradition involved here which goes back beyond Mani altogether. We attempt to show therefore that the

Relic Cult is by no means purely mediæval, as some think, but goes back to the very roots of Christianity. For just as Mani incorporated universalist elements from the orient into Christianity, so also the Christians of the then Far West incorporated into Christianity the universalist elements present in the old Odin worship, for instance, of the Eddas, and thus evolved the mystic school of the Trottes, whom also Max Heindel mentions; while the universalist elements of Druidism entered almost whole into Welsh Christianity and the early Church of Britain and Gaul.

It was Simon de Montfort who led the massacres of the Albigensians (the Albigensian heresy is Manicheism), and so it is interesting to know that his grandson (not son), Guy de Montfort, killed the nephew of the Angevin King Henry III of England and that the heart of the nephew (Henry, Duke of Cornwall) was sent back to England, as mentioned earlier, in a way reminiscent of the 14th century story (source unknown) that Galahad's heart, gold-encased, was brought back to King Arthur by Bors and Perceval.

We have mentioned the three skulls of the Magi preserved at Cologne, which were given to Queen Helena by the Patriarch of Jerusalem, and which Helena then sent to the city of Milan, in Italy. It was not until many centuries later, in the Middle Ages, that they were transferred to the city of Cologne.*

Helena has been "raised to the altar" by a grateful Church, but her son Constantine has not. Yet Constantine was, like his mother, a visionary, though never a saint.

ST. DAVID AND HIS MIRACULOUS ALTAR

The Galahad legends in the form in which we have them today are most

closely associated with the South of Wales. Cornwall is King Arthur country, as everyone knows, and there Tintagil is located on black cliffs overlooking the Atlantic Ocean. One little-known legend dates back to Saint David, patron saint of Wales, who brought Christ to Wales, or rather, merged Druidism with Christianity to a degree that called down the wrath of Rome, which hotly contended that these teachings were nothing but Druidism masquerading in Christian garments. Celtic Christianity must have pre-dated David, however, and David's work would have consisted rather more of re-establishing than establishing it in Wales.

Arthur Edward Waite writes, in his *Holy Grail*: "Supposing therefore that certain antecedents of folk-lore passed into literature of the Grail, undergoing—as they did assuredly—some great transmutations, so also did more than one element of Druidism merge into Christianity.

"Rite and myth and doctrine were tinged by tradition and doctrine and rite; . . . and there are traces, I think, of a time when the Priest who said Mass at the Altar was sometimes a Druid at heart, and in his heart saw no reason for the Druid to be less than a Priest. Long after the conversion of the Celt, enigmatical fables and mystical Rites lingered in Gaul and Britain. There were Masters of Lesser Mysteries, old arts and pseudo-sciences, whose knowledge, it has been claimed, was perpetuated under the shadow of the Celtic Church and even within the pale thereof . . . In the fourth century there were professors at Bordeaux who had once at least been Druids, . . . St. Denis in his last moments is recorded to have exclaimed: 'I see the Trinity and Peter and Paul, and the Druids and the Saints.'"

Waite also quotes the well-known story that Pope Gregory the Great counselled Augustine, on the eve of his journey to Britain, that he should take over

*This corrects the erroneous reading of a previous chapter that the skulls were sent by Helena to Cologne. AP.

and adapt whatever he could of the old religion, rather than try to destroy it. This policy was followed until the Church achieved the dominant power; then the pretence of absorption was dropped, and the old faiths persecuted without mercy. (In Gnosticism the absorption of old faiths into Christianity was not pretence or guile—it was a matter of sincere belief that Christ was the fulfilling of all prophecy, of all peoples).

“The Druidic Secret,” Waite comments, “was symbolized in the Afalon, which means Apple Orchard.” The reference is obviously to the Church of the first century founded at Avalon, or Glastonbury. Waite seems to believe that Glastonbury began to claim the original Christianity in Britain about 1150 A. D., at which time the old Welsh legends were rewritten, with Joseph of Arimathea substituted for Saint David. The twelfth century saw a revival of Celtic culture in Wales, and the old story of Saint David was naturally part of the revival. The “Druidic Secret” of Afalon has never been disclosed.

Saint David was born somewhere in the sixth century, and died in the opening year of the seventh: 601 A. D. The story goes that David set out with a party of pilgrims to Jerusalem, where the Patriarch invested him as Archbishop and gave him “a consecrated Altar in which the body of Our Lord once lay.” David and his Companions took this altar-tomb, and its covering cloth, with them when they returned home to Wales; the tomb was transported by miraculous means. A coffin would seem to be meant. The name of the Altar tombstone is sometimes given as Saphirus.

David claimed to be of the Royal House of David, and there we have some small evidence of the claim of a Christian dynasty of Grail kings. David’s ancestors were named “Avallach,” which is the name of Galahad’s ancestors, and we have seen that there is

every indication that Joseph’s family and the family of “King Evelake” intermarried. Because his birth had been announced by a “great fish,” David is called the Fisherman, or Waterman; pointing to his birth under the constellation Pisces, or perhaps Aquarius.

The old Arian Age ended about 500 A. D., so that when David was born the Vernal Equinox had just backed into the constellation Pisces, having left 0 degrees of Aries, according to the pre-Hipparchian reckoning by the fixed stars. The precession of the equinoxes is always reckoned from the fixed stars.

Pisces was called the Sign of the Messiah by the Hebrew sages; not because the nation came under Pisces but because the Messiah was to appear under the sign of Pisces, that is, toward the end of the old Arian Age and the beginning of the new Piscean Age. (A new Sothic cycle, in the Egyptian reckoning, began 139 A. D.).

King Evelake was said in the Grand Saant Graal to have been a poor cobbler who served Tholomer (Ptolemy) in Egypt so valorously that he became King in Sarras (the East: Egypt, Spain, Syria or Palestine). He became Mordrains in Baptism. This does not sound like the Royal Line of David, or of Mary of Bethlehem, but the great families in the Exile must necessarily have had to adjust to circumstances, especially when they were in hiding.

Just as Evelake became Mordrains in Baptism, so legend has it that Lazarus became John; which again explains many obscurities in the Grail legends. The “baptismal” name would be considered the “Initiate” name, when the Initiate came up from the waters regenerated and transubstantiated, “not a Christian but a Christ.”

David built many churches throughout Wales; but the first and most magnificent was at Glastonbury, and we do not see that this displaces the Glastonbury legend in the least; for what

David must have done was to build a new Church on the site of the ancient one.

It was upon the miraculous tomb-altar of Christ, brought from the Holy Land, that David celebrated Mass, doubtless at Glastonbury. These are matters requiring more research. Glastonbury is situated in Somerset, about twenty-five miles southeast of Bath.

Waite recognizes, and it would seem obvious in any case, that this Celtic Christianity dates from the Greek-speaking, liberal Christianity of the earliest centuries; when as we know Greek universities were flourishing in Gaul, and the Druids had already begun to use the Greek letters in which to write their mysteries. (So also Coptic is the last Egyptian tongue, which is written with Greek letters).

When the land was overrun by enemies, the last King of the line of David fled from Wales, taking with him the Altar-tomb, so it is said, into the East; but when David returns he will bring the Altar-tomb with him to Wales once more. The "return" is of course through rebirth, which was part of the Celtic belief. We note that the changes wrought in the country between Parsifal's first and second visit to the Grail Castle suggest that centuries, and not merely years, had passed between the two visits.

The Celtic Church is said to have taught that the Roman pontiff was the successor of Saint Peter but the patriarch of Jerusalem was the successor of Jesus Christ; and it was by the Patriarch that David was invested as Archbishop, and therefore Celtic or Welsh Christianity was to be given precedence over the Roman. The same argument applies with even greater force to Joseph of Arimathea, who is called the First Bishop of Christendom and leader of all of the Apostles; his pre-eminence having been assured even before he left Jerusalem bearing the holy vessel.

THE GARDEN TOMB

Of recent years much interest has grown around the so-called Garden Tomb; so-called from being situated in Joseph of Arimathea's garden which was near Mount Golgotha.

The Garden Tomb, which many, but by no means all, believe to have been veritably the tomb in which Jesus was buried, is a rectangular cave excavated in the rock face on the side of the low hill called Golgotha, or Hill of the Skull, just outside the Damascus Gate on the north side of the city of Jerusalem. It was revealed to modern view in 1887 when a Greek, who owned the ground running along the foot of the hill, cleared away some rubble, intending to make a cistern. He was warned against doing this because, he was told, there was a tomb there. This only spurred him on, and he cleared away much rubble, hoping to discover buried treasure; but finding none, allowed the opening to become silted up as before.

In 1882 General Gordon, returning to England from the Chinese campaign, decided to stop over in Palestine to visit the sacred places of his faith. He is said to have camped out on Golgotha itself, and he very likely did. He soon convinced himself that the site of the Crucifixion was on the Skull Hill just outside the Damascus Gate, as earlier writers had said, and he rediscovered the tomb which had been silted closed since its opening fifteen years before. Interest was aroused sufficient to secure funds to purchase the property. This was done in 1894, when the property was bought from a German who was now the owner. A society was formed to protect and preserve the Garden Tomb, this society to be known as the Garden Tomb Association. This still exists, and membership is open to all who become annual subscribers; a Committee is elected at a triennial meeting of subscribers.*

*Ecole Biblique R. F. Pierre; P. O. Box 53, Jerusalem via Ammon, Jordaine.

A number of scholars have pronounced the Tomb to be a Jewish tomb of the Herodian period, but opinion is divided as to whether or not it was the tomb of Joseph of Arimathea which held Christ's body.

It is said that the Tomb owes its preservation to the fact that Hadrian in 135 A. D., after destroying Jerusalem (final war of Rome with Judea 132-135 A. D.), heaped soil over this site and erected a shrine for Venus. Thus also the True Cross was preserved deep under mounds of debris and dirt. After Constantine's triumph and ascension to the imperial throne as Augustus Caesar, this place was unquestionably used as a church, historians say; and *there is evidence that the church was occupied by Crusaders in the 12th century*, the century which saw the rise of the Grail epics.

Two red Byzantine crosses were found inscribed on the east wall of the interior of the Garden Tomb, which faded away upon exposure to light and air; but fortunately photographs were taken and kept which show them very clearly.

The red or flaming cross of Constantine's vision of Milvian Bridge has some sort of association, however frail, with the legended kings of the lineage of Galahad, Avallach of Wales, whose emblem, as shown, must have been or could have been a red Celtic cross drawn on a white shield.

The rediscovery of the Garden Tomb was in this wise:

At the foot of the low cliff on the east side of the Garden was a cistern, from which in 1952, suddenly, the water began to seep away. The caretaker had noticed a crack in the mother rock above the water line, and now this crack seemed to have extended downwards allowing the water to escape. He was told to clear away all rubble and have it repaired, and then to fill the cistern with water again. Accordingly, the cistern was drained, and when the debris was cleared away he discovered a large

rectangular underground chamber, which showed that it had once been used for Christian rites. Repairs were made and the cistern refilled, but again in September 1954 the water all disappeared. More work was needed, and through the generosity of an American visitor, Dr. Winrod of Kansas, the cost for this was met. As a result, further discoveries were made, namely that a larger cistern existed beyond the cistern from which the water had leaked away.

The rectangular cistern measures 56 feet 8 inches long, 33 feet 4 inches wide, 36 feet high; it is roofed with strong masonry, and lined with a double layer of fine Roman cement. The roofing is vaulted and obviously meant for the roof of a church.

A cross was found in the cement in the northeast corner of the wall, seemingly part of the original lining; the cross is 4 feet 2 inches high and 3 feet 4 inches wide. The arms terminate in round knobs of cement. Iron hooks in the roof were obviously for the support of lamps, and what must have been a baptismal pool, about 10 feet in diameter and 5 feet deep, lies near the south wall.

It is believed that the cistern was emptied and roofed over to supply a secret meeting place in a time of persecution. Since the cross did not come into use until the time of Constantine, it is thought the cross dates later than the tomb.

THE GOLDEN JEWELLED CROSS

In March, 1955, the caretaker was clearing up loose rubble piled against the foot of the cliff on the left hand side of the Tomb when he uncovered a small metal box. Inside lay a jewelled golden ornament, in shape of a cross, set with twelve rubies; above which was a crown with five green stones; the cross backed by a sunburst of golden rays of light. Beneath the cross was a silver bird

(Continued on page 138)

The Search

Within this frail body lies a burning quest for knowledge
 So strong it consumes my entire being.
 It impels me on in search of that which is Truth. But what is TRUTH?

Before me, many have sought this wisdom; many have asked the self-same
 question:

Who am I? Whence came I and whither do I go?
 Still more shall come after me seeking answers, perhaps in vain.

Dare I gaze into the distant past in hope of finding ME? Dare I look within
 the
 Pages of ancient books for my identity? Or shall it be revealed to me
 Within a dream?

Ofttimes I fear that this—THE DREAM—is real and this—THE EARTHLY
 CLAY in
 Which I dwell—the dream. Ofttimes, in flights to yonder lands I meet with
 those
 Who but yesterday did shed their mortal coil and shake from their feet
 the dust
 From this terrestrial orb.

They speak, they sing, they dance, they laugh. What manner of fantasy
 is this?
 Only yesterday they were the dead who thousands of years before had left
 Their bones to wither in the grave.

If this be a figment of the imagination, then indeed doth my mind play
 upon me
 Tricks. But if this be truly the land of the LIVING DEAD, then why must I
 fear Death?

Each night we cross the Border, each night in sleep and in darkness we
 dwell in
 The Unknown, only to return in the morning to earth. Night after night
 after night,
 Dawn after dawn after dawn. Wherein then do I dwell?

From the shore I hear the music of the surf. It speaks with a language I
 know not.
 Yet I understand. I feel the rhythm, I hear its harmonious song
 And move with its metronomic beat.

The sea rolls in bringing with it a wave, a huge wave.
 Rising higher and higher, its white crest shimmering in the Sun,
 It stands erect: tall, dignified, majestic.

For a moment it is a thing of beauty, a pyramid of strength.
 Then suddenly, in surging fury, it breaks upon the sand only to be
 Sucked back into the ocean from whence it came.

For but a moment it had been an entity, an individual like you and me.
 For but a moment it had a Soul, a Personality, perhaps a name,
 Then it is gone but not destroyed. Again, like you and me, part of a mystery.

Within its frame the portrait moves, it lives. Its warm colours,
 Blending into a rainbow, reach out to embrace me.
 The eyes devour me with light, they merge with mine.

The rain beats against my face, the wind ruffles my hair and with its
 Strength fills the veil upon my shoulders, carrying me as if on wings
 To the garden beyond.

Here, amidst the fragrance of flowers in Nature's domain,
 I awaken. It is a strange awakening,
 Like a return from a glimpse into Eternity.

—*Jemima Spilich*

THE NATURE AND EFFECT OF JAZZ

The following is a letter we received from one of our young students, and since it raises a point that may interest other students of the Fellowship Teachings, we invite other readers of our RAYS to write in their opinions along this line, favorable or unfavorable.

Dear Rosicrucians:

I am writing in protest against an article you publish entitled *The Musical Scale and Evolution*.

In this treatise the author strikes out against what is termed "jazz," and the people who produce this form of music.

I sincerely believe that there is only one other word more widely misrepresented than jazz, and that word is "occult."

For while people have spent their life times trying to interpret vehicles through words, these same vehicles have steadily spiraled through evolution, right *past* the interpreter's comprehension.

There is no other form of music which can even come close to the instantaneous creation which is termed *jazz*. Jazz is no different than Spiritualism, for as the jazz musician has trained and disciplined himself past the musical vehicles of classical tradition, he is truly initiated into another realm of thought. *Very few* of these people will be involved with playing death notes through people, thus causing wars and earth-shaking events.

What I don't understand is why the author feels that the Earth's faults are directly the sum of jazz. Jazz is only one form of music out of thousands which employ rhythmic variations and harmonic systems. This leads to the point of melody.

In jazz for at least the last thirty years there has been developing a system of playing known as *improvisation*.

This system is entirely founded one one principle; this principle is *originality*.

Mr. Heindel speaks of the vehicle of Epigenesis. This is where this originality is directly employed, for from the piece of music being played there is a *certain degree* of form involved. This form is absorbed through the jazz musician where he interprets, analyzes, refines and then *creates* almost instantly the new melody. The jazz musician of today is so highly evolved musically that he may interpret and project hundreds of years of musical development in only one jazz solo.

Is it possible that musicians who have dedicated themselves to the new form of contemporary music, who have been half-starved and ridiculed, would only be interested in throwing twenty to thirty years of classical training down the drain to make people's heads jerk and arms wiggle and eyes pop out? Of course not!

It is very difficult to portray jazz, true jazz, for it is as much a part of the Christ consciousness as any philosophy or religious principle. It has its degrees like everything else in the universe, but there is at present a form of music, which many will call jazz, which is going to reunite all men in religion again. Jazz is at present the lens being used for the projection of picture consciousness through music. The majority of people don't dance to jazz; they are always keenly *listening*, participating, with the projection.

I am very interested to know whether or not my spiritual growth is going to be "*retarded*," and if I'm going to be shipped off to war where I may lose my life in repentance for playing jazz music.

Astrology and music represent to me the two great studies of the universe. I don't see where on earth the *degradation* of any school of experience emanating

from the source is necessary in literary works.

It is my belief that this booklet is a misrepresentation of the true Rosicrucian Philosophy given to us by Mr. Heindel, and I am requesting that it be removed from further sale. Sincerely yours, W. P.

The part of our booklet (written by a now deceased, long-time deep student, Probationer, and worker at Headquarters with Max Heindel) which seems objectionable to this friend is to be found, we believe, in Chapter III. For the benefit of those who may not have a copy of The Musical Scale and the Scheme of Evolution, we quote a part of the Chapter:

“In music between melody and rhythm we find harmony, which may either rise and blend with the vibration of pure thought, melody, or descending, it may mingle with the purely activity movement—impulse. If the pure melodic element, which carries the will vibration of God and the Spirit in music, is omitted from a composition, then the guiding power is not there to control the activities of the desire and physical bodies, and then the desires which revel in excitement take charge, and being without the guiding power of reason, disaster is likely to be the result. It is the probability of harmony blending with impulse that explains the reason why it is possible for modern, so-called music which tends to bring confusion instead of unifying coherence, to come into existence.

“Even before World War I, the psychic conditions were so evil that man’s emotions were unconsciously stirred to such a high pitch that they were compelled to find an outlet in some intensified form of action. As the Lucifer Spirits revel in, and grow through the intensity of feeling, that was their opportunity to step in and insinuate into human consciousness a heightened form

of rhythmic activity; and as a result ragtime made its appearance. War came on. The emotions soared still higher and bewildering conditions introduced the blues—moaning, wailing, groaning, but feverishly surging on and on. The downward tendency was now in full swing and jazz made its appearance in so-called music—recklessly fantastic and deliriously grotesque. Swing, a step lower, followed jazz; then jitterbug, in all its dizzy, maniacal mass hysteria swept the country. Since then, blatant, more or less demoniacal noises have gradually taken the place of celestial music, and the frayed, overstimulated nerves of the victims of these excruciating noises, fast becoming shattered, have caused a variety of hopeless forms of dementia. Now unless some force is set into action that will literally shock the masses into a quieter, more thoughtful frame of mind, even worse conditions will prevail. If this cannot be done, or is considered inadvisable by the great Ones who are directing man’s evolution, then some form of escape will have to be provided for the worthy ones, and the rest will simply be wiped out by a tremendous cosmic conflagration of some sort; and at a later date—possibly another day of manifestation—these unfortunate ones will be given an opportunity to retrieve their losses.

“ . . . Pythagoras, one of the greatest of seers, told his students that the lyre was the secret symbol of human construction—that the body of it represented the physical form, the strings the nerves, and the musician who played it, the Spirit of man. ‘Playing on its nerves,’ he said, ‘the Spirit has created a harmonious, normal functioning, which, however, may at any time be easily changed into discord if the nature of man becomes defiled.’”

(Next month we will print, under the same title, answers to the letter.)

A TRIBUTE TO MAX HEINDEL

This article was written by Mary L. Lyon in 1919 shortly after Max Heindel's passing.

Mt. Ecclesia has been my home for over five years, and I have had every opportunity to verify my first impressions.

To the world at large Max Heindel was the student and teacher of mysticism. Many all over the world have received their first impression of occultism from him. To those in his correspondence courses, both Students and Probationers, he was our leader—authorized by the Elder Brothers to lead us into the higher mysteries of the Rosicrucian Philosophy; but to those of us who were privileged to live at Headquarters, who saw the man as well as the Lay-brother, he was a living example of his teachings.

Unassuming, he shunned the crowd who came with curious questions, yet to those who sought assistance he was ever kind and a tower of strength. A man of few words, he was ready with an answer which carried conviction and satisfaction for those who needed help. He taught us to *serve* by his own example. Seldom without pain, he never acknowledged it by word or sign. He was one of us and loved his home, was most considerate of all, and whenever needed he *served*.

This has been hard pioneer work: sagebrush and weeds covered the ground when bought seven years ago. We never lacked for money for what was necessary, but, alas, the workers who came often failed him. It was their test and they were not ready. Was the pump in the valley out of order? He climbed down, in spite of the lame foot and impaired circulation, a distance of 235 feet and repaired it, that Mt. Ecclesia might have water! Was anything out of order in the automobile? He was on his back under the car to fix it. Lately he found it necessary to be the mechanic

of our press room, as competent mechanics on the linotype were scarce on account of the war.

Five years ago I saw him come into the old tent, which then served as a dining room and seated over fifty people, with pail and mop to clean the room. Every male Probationer thought it too menial a work for them, and Max Heindel would not let a woman do it as long as there were men around. He was the architect of our many buildings, and often when workmen failed, could be seen handing up the tiles to those above. His heart was grieved that so many he thought he could trust had failed him.

So the frail body gave way under the strain, when he might have been saved for this Work if all had done their duty.

He loved these mountains and hills, snow-capped Baldy and San Jacinto, and the wide sweep of the Pacific Ocean with its ever-changing sunsets.

Always the gentleman, he never hesitated to show his loving consideration for his companion, for they were *one* in soul and spirit. A strong tie binds all of us who have had the privilege of knowing the man as well as the leader. We cannot forget his strong voice as he led us in singing in the Pro-Ecclesia, or the happy beaming smile with which he greeted those in whom he had confidence.

Can any of us who were here at Christmastime forget the Christmas dinner and the afternoon that followed? How happy and cheery and witty Mr. Heindel was—the songs he sang in his rich bass voice, the stories he told, and the jokes that passed. Again at our New Year's party, he was one of the merriest there, applauding heartily the efforts of others and ever ready to do his part in adding to the enjoyment of all.

We miss the bodily presence, but he is yet our leader, and we still hear his voice as he repeated that favorite poem, *There Is No Death*.

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

ART TAYLOR

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

THE third cycle of the mental plane introduces the real active state of mental expression. The Aries native here typifies aggressiveness, launching forth into any and every movement or activity with concerted effort or impulse, always dynamically, with more or less intensity, ever to the point of conquest.

The Taurus native will reveal the same active propensities, but with the sober deliberation of persistence, a sort of painstaking, unswerving pursuit, that knows no haste nor waste, but a task to be accomplished, and endless time in which to realize it.

The scientific and studious traits of the Gemini native will here bear fruit in versatility, a spicy indulgence of the mental faculties in various researches productive of broadness, general comprehension, interest.

The Cancer natives will possess a rare ability in processes of transformation. They will patiently absorb with little apparent effort a massive amount of submitted data, listening or pursuing at length, selecting those elements attractive to utilize, and correlating through processes of deduction, re-compounding them into a new interpretation, possessing new qualifications, serving new purposes, and illuminating that which preceded.

The Leo native will here glow with affection, expressing within the confines of their own families or circles, but also interpreting to the world as a most lovable disposition, strong, yet too affable to reveal anger, too good natured to be affected by dissension. He will therefore be very much liked, very at-

tractive, through massiveness, especially to the opposite sex, and quite popular through unstinted showing of kindness.

The Virgo native will show great talent in mimicry, the ability to enact faithfully any trait of human nature, emotion, element of existence, natural phenomenon, auditory reproduction, etc., in fact anything impinging upon the consciousness through the senses. They develop into actors of world renown.

The Libra natives will reveal the active mental properties, as in entertainment, and found in those capacities which afford it, both to themselves and the public, as entertainers in art and music, as host and hostess, and as the clubman and good fellow.

The Scorpio native will excel in processes of elimination. While upon the lower strata the qualifications express as dissection and segregation, they here culminate in the open rupture between the fit and the unfit, the struggle for the survival of the fittest, the elimination of the weak or the contaminated. Here are found the surgeon and the army officer.

The Sagittarian expresses beneficence in the fullest sense: acts of charity, bounteousness, a general trait of liberality, acts of goodness and kindness, found in its loftiest state as philanthropy.

The Capricorn exemplifies ambition, the desire to attain a superior position in life, wherein is found distinction, attainment, and even fame. No matter what is achieved, they are never satisfied with things as they are, but aspire to still greater unfoldment of power, ap-

plication of forces at command, ever bent upon greater accomplishment.

The Aquarian will reveal a love of sociology, actually carried to the point of scientific attitude in the formation of society, association, fellowship, companionship, and fraternal spirit. It may express moderately in social sect, community interest, public service with some corporate limitation, or expand into participation in world affairs.

The Pisces native will show ability in and the desire for exploration. Commencing with mere inquiry, the attribute will lead to close examination, research, and inquisition, and culminate in the actual exploration which brings to light some hidden realm concealed within the dream-essence of the seer.

The fourth cycle inaugurates the real mental expression of this plane. Leaving behind the recapitulatory stages, it launches boldly into the realm of reason. The Aries native will reveal initiative, the power to conceive, to begin, and to unfold possibilities, to group their significance, and to open the way to achieve through application.

The Taurus native will express constancy, the immutable, unchangeable trait of loyalty and faithfulness. He is staunch and un-wavering, true to his convictions and represents the ultimate of stability.

The Gemini native will require scholarship. The attainment of knowledge will constitute his one aim, and consequently his educational career can be expected to become both complete and profitable.

The Cancer native will show receptiveness. While the attribute of transformation upon the lower cycle enables him to absorb and then re-compound and convert the knowledge gained into an enhanced vehicle, upon this the mental plane, itself, the receptiveness would labor more toward the accumulation of reason.

The Leo native will have command, not as leadership, but in the power to sway the subject or listener. His control

will result from magnetic, and attractive attitude, and may even amount to authority in presiding over assemblage. He may successfully challenge opposition while refraining from any aggression.

The Virgo native will excel in elocution, that wonderful art of oral expression and delivery, which vividly portrays the feelings, emotions, and thoughts in indelible impression.

The Libra native will attain an elegant grace in equipoise. He might struggle with every degree of feeling or motion experienced by another without revealing in slightest measure the intensity of the internal forces at work. His joy or sorrow might be as keen and highly appreciated as is possible, but no outward sign would be detected. Similarly, he could retain the equilibrium under various factional disturbances, fitting them peculiarly for such positions as would thoughtfully weigh matters.

The Scorpion would here express analysis, particularly in those vocations wherein a resolution of forms through decomposition, elemental segregation, etc., could be furthered. Under various aspects he might be found as an analytical chemist, specialist, and in anatomical research.

The Sagittarian here reveals a lofty appreciation of ethics, a devotion to morals, moral science and philosophy, the science of duty, ethology, etc.

The Capricorn native will possess rare ability in organization, the formation, construction, up-building, and shaping of the destiny of the commercial affairs of the world, the systematic arrangement of various factors and functions into definite constituency, the birth of the captain of industry.

The Aquarian will pour out altruism, that true attachment to the common weal, the sympathetic understanding and devotion to others, the compassion which can feel the sufferings or the struggles of each and all in any state

of consciousness and unfoldment.

The Pisces native will possess vision. Here dwells the dreamer, the psychic, the mystic, who gazes beyond the concrete outward and visible sign to the hidden, vague apparitions upon the other side of the veil, there to ferret out their mysteries, utilize their shadowy messages, to open new fields of endeavor and achievement, and to awaken newer and deeper comprehensions of life and being.

The awakening consciousness has now been traced up to the faculties of reason, mental logic. Those attributes will now be considered which spiritualize the material substances as the soul essence which clothes man upon his evolutionary career. They represent the highest principles found expressing in carnate beings.

The Aries native will show zeal, spiritual ardour, a glowing feeling and energy of devotion.

The Taurus native will exemplify fidelity, the true heartedness and fealty which adheres strictly to duty, that shows faithfulness to the point of precision.

The Gemini native will express illumination, the consciousness of inner revelation and insight.

The Cancer native will possess the power of transmutation to a rare degree, a watery soul force which converts material forms into spiritual through metamorphosis and transfiguration.

The Leo native will possess and cherish dominion, a supremacy and sovereignty over denomination, and ascendancy into the realm of spiritual mastery and authority.

The Virgo native will exemplify dedication, a desire to set apart, hallow and sanctify, his whole being in the service of Deity.

The Libra native will express communion, a consciousness of his participation in the spiritual essence pervading all domains of life and being.

The Scorpion will show fervor, a

seething eagerness of spiritual aspiration which glows unrestrainedly in fiery splendor.

The Sagittarian will express devotion in the strict interpretation applied to the churchman, the worshipper.

The Capricorn native will express that faith which "removeth mountains" and by which, with the addition of work, all obstacles are completely overcome and by which all who cultivate it are guided and protected.

The Aquarian will shine with contemplation, the meditative survey which revolves within the human cognition an arduous appreciation of the inter-workings of those forces which will lift the enmeshed material being into the realm of everlasting life and righteousness.

The Piscean will express and attain consummation. This is the last degree of the last cycle and marks the termination of the karmic cause and effect, the fulfillment of prophecy, the crowning realization of the spiritual triumph that comes through material suffering and oppression, the liquidation of punishment inflicted through mis-appropriation and abuse, the "Consummatum est," which glorifies the liberated.

Applying the principle of vibration to the above elucidation of keywords and detailed influences of the twelve forces at work, it can be seen that as a force penetrates into concrete forms more and more, its general characteristic is retained, but modified, as the diffusion of its twelve-fold state on each plane is differentiated to lower the vibration one octave, and lay the foundation for a new material expression upon that plane. The force finally comes to relative rest, relative because there is no rest, as the force is arrested only in penetrating the denser substances which are not as yet fit to serve in concrete capacity.

The beauty of the whole scheme lies in the appreciation of the truth that great spiritual incentives and influences can drop steadily down through mental

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MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

SIXTEENTH INSTALLMENT

The Temptation

(Continued)

DID the spiritual experiences of the Christian Mystic take him no further, it would still be the most wonderful adventure in the world, and the magnitude of the event is beyond words, the consequences only dimly imaginable. Most students of the higher philosophies believe in the brotherhood of man from the *mental* conviction that we have all emanated from the same source, as rays emanate from the Sun. But there is an abyss of inconceivable depth and width between this cold intellectual conception and the baptismal saturation of the Christian Mystic, who feels it in his heart and in every fibre of his being with such an intensity that it is actually painful to him; it fills him with such a yearning, aching love as that expressed in the words of Christ: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings;" a brooding, yearning, and aching protective love which asks nothing for self save only the privilege to nurture, to shield, and to cherish.

Were even a faint resemblance to such a universal fellow feeling abroad among humanity in this dark day, what a paradise the earth would be. Instead of every man's hand being against his brother to slay with the sword, with rivalry and competition, or to destroy his morals and degrade him by prison



stripes or industrial bondage under the whiplash of necessity, we should have neither warriors nor prisoners but a happy contented world, living in peace and harmony, learning the lessons which our Father in Heaven aims to teach us in this material condition. *And all the misery in the world may be accounted for by the fact that if we believe in the Bible at all, we believe with our head and not with our heart.*

When we came up through the waters of Baptism, the Atlantean Flood, into the Rainbow Age of alternating seasons, we became a prey to the changing emotions which whirl us hither and yon upon the sea of life. The cold faith restrained by reason entertained by the majority of professing Christians may give them a meed of patience and mental balance which bears them up under the trials of life, but when the majority get the *living faith* of the Christian Mystic which laughs at reason because it is *heart-felt*, then the Age of Alternation will be past; the rainbow will fall with the clouds and the air which now composes the atmosphere, and there will be a new heaven of pure ether, where we shall receive the Baptism of Spirit and "*there shall be peace*" (Jerusalem).

We are still in the Rainbow Age and subject to its law, so we may realize that as the Baptism of the Christian Mystic occurs at a time of spiritual exaltation, it must necessarily be followed by a reaction. The tremendous magnitude of the

revelation overpowers him, he cannot realize it or contain it in his fleshly vehicle, so he flees the haunts of men and betakes himself to the solitude allegorically represented as a desert. So rapt is he in his sublime discovery that for the time being in his ecstasy he sees the Loom of Life upon which the bodies of all that live are woven, from the least to the greatest—the mouse and the man, the hunter and his prey, the warrior and his victim.

But to him they are not separate and apart, for he also beholds the one divine thread of golden life-light "which runs through all and doth all unite." Nay, more, he hears in each the flaming keynote sounding its aspirations and voicing its hopes and fears, and he perceives this composite color-sound as the world anthem of God made flesh. This is at first entirely beyond his comprehension; the tremendous magnitude of the discovery hides it from him, and he cannot conceive what it is that he sees and feels, for there are no words to describe it, and no concept can cover it. But by degrees it dawns upon him that *he is at the very Fountain of Life*, beholding—nay, more, *feeling* its every pulse beat, and with this comprehension he reaches the climax of his ecstasy.

So rapt has the Christian Mystic been in his beautiful adventure that bodily wants have been completely forgotten till the ecstasy has passed, and it is therefore only natural that the feeling of hunger should be his first conscious want upon his return to the normal state of consciousness; and also naturally comes the voice of temptation: "*Command that these stones be made bread.*"

Few passages of the sacred Scriptures are darker than the opening verses of the Gospel of St. John: "In the beginning was the word . . . and without it was not anything made that was made." A slight study of the science of sound soon makes us familiar with the fact that sound is vibration and that different sounds will mold sand or other

light materials into figures of varying form.

The Christian Mystic may be entirely ignorant of this fact from the scientific point of view, but he has learned at the Fountain of Life to sing the *Song of Being*, which cradles into existence whatever such a master musician desires. There is one basic key for the indigestible mineral stone, but a modification will turn it to gold wherewith to purchase the means of sustenance: another key note peculiar to the vegetable kingdom will turn it into food, a fact known to all advanced occultists who practice incantations legitimately for spiritual purposes but never for material profit.

But the Christian Mystic who has emerged from his Baptism in the Fountain of Life immediately shrinks in horror at the suggestion of using his newly discovered power for a selfish purpose. It was the very soul quality of unselfishness that led him to the waters of consecration in the Fountain of Life, and sooner would he sacrifice all, even life itself, than use this new-found power to spare himself a pang of pain. Did he not see also the Woe of the World? And does he not feel it in his great heart with such an intensity that the hunger at once disappears and is forgotten? He may, will, and does use this wonderful power freely to feed the thousands that gather to hear him, but never for selfish purposes else he would upset the equilibrium of the world.

The Christian Mystic does not reason this out, however. As often stated, he has no reason, but he has a much safer guide in the interior voice which always speaks to him in moments when a decision must be made. "*Man does not live by bread alone, but by every word that proceedeth from God;*"—another mystery. There is no need to partake of earthly bread for one who has access to the Fountain of Life. The more our thoughts are centered in God, the less we shall care for the so-called pleasures

(*Continued on page 135*)

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.

Stragglers

Q. Has our life wave from the time we were Virgin Spirits, made constant and uniform progress?

A. No, there were stragglers, of course, as there are in any great body or company. In school there are, every year, those who fail to reach the standard required for a promotion into a higher grade. Similarly, in every Period of Evolution, there are those who fall behind because they have not attained the standard necessary to pass onward to the next higher stage.

Q. When did such difference first occur?

A. Even as early as the first, or Saturn Period, there were some who failed to improve sufficiently to take the next step forward.

Q. Were these conscious at the time?

A. At that stage the Higher Beings were working with the life, as it was itself unconscious, but that unconsciousness did not prevent the retardation of some of the Virgin Spirits who were not so pliable, nor so readily adaptable as others.

Q. How important is adaptability in the scheme of evolution?

A. In that one word "Adaptability," we have the great secret of advancement or retardation. All progress depends upon whether an evolving being is flexible, adaptable, and pliable, so as to be able to accommodate itself to new conditions, or whether it is crystallized, set, and incapable of alteration.

Q. What is adaptability?

A. Adaptability is the quality which makes for progress, whether an entity is at a high or low stage of evolution. Lack of it is the cause of the retardation of

the Spirit and retrogression of the Form.

Q. Does this apply only to the early stages of our evolution?

A. This applies to the past, present, and future, the division of the qualified and the unqualified, thus being made with the exact and impersonal justice of the Law of Consequence. There never was, or ever shall be any arbitrary distinction made between the "sheep" and the "goats."

Q. How does this relate to the Christian's term "salvation"?

A. Progression with our present wave of evolution is what is meant when "salvation" is spoken of in the Christian religion, and it is something to be earnestly sought, for though the "eternal damnation" of those who are not "saved" does not mean destruction or endless torture, it is nevertheless a very serious matter.

Q. What would be their fate?

A. They would be held in a state of inertia for inconceivable millions of years before a new evolution shall have progressed to such a stage that those who fail here can have an opportunity to proceed.

Q. What is the greatest danger toward this end?

A. The greatest apprehension of occult scientists is materialism, which if carried too far, not only prevents progress but will destroy all the seven vehicles of the Virgin Spirit, leaving it naked. Such a one will then have to commence at the very beginning of the new evolution. For this reason, the present period is to our humanity, the most critical of all.

—(Ref: *Cosmo*, pages 223-3; 229-31)

WESTERN WISDOM BIBLE STUDY

The Prayerful Life

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—*Philippians*, 4:6, 8

When the full import of this message from St. Paul has become so impressed on the consciousness of mankind that people strive to live in accord with the principles expressed, the condition of the world's affairs will be one of peace, harmony, and progress. Happily, there is more and more evidence to indicate that individuals all over the world are becoming prayer conscious, and are striving with ever increasing ardor to use this most efficacious means of soul growth to aid themselves and others.

The prayerful life is the eminently constructive and progressive life—the life that seeks to know the laws or will of God and to act in accordance therewith. Anyone who truly prays every day so purifies his higher vehicles that his aura shines with the Light of Spirit and attracts the forces (including the Angels and other higher beings) which work for his eternal welfare. This is all in accord with the workings of spiritual law.

But how may we “truly pray”? In the past there has been a too prevalent idea that prayer is merely asking God for something, with little thought for the performance of *our* part, or for our actually deserving the favor requested. Now we are realizing that prayer is a scientific process, involving certain definite steps for fulfillment. First of all, no matter what the object of the prayer, there must be a complete faith in the

power and willingness of God to help us. That is what St. Paul meant when he said, “Be careful for nothing.” In other words, we are to be so filled with the assurance of God's power and love that we will fear nothing. Imbued with such a faith, one is impelled to sing paens of thanksgiving and praise, even as did David of old, and thus he “turns the switch” which admits the current of spiritual power into his being. This not only brings illumination of the consciousness, freeing one from such crystallizations as suspicion, jealousy, resentment, and selfishness, etc., but liberates spiritual power for the benefit of others.

If our prayer involves the solution of a personal problem, there is another factor to be considered: repentance. The *contrite heart*, conscious of wrongdoing and ready to admit transgression and make amends for it, is an essential requirement for the magic formula which we call prayer. Unquestionably, we reap what we sow, and when we find ourselves reaping something not to our liking, then the obvious procedure is to look within ourselves for the cause. Honest, persistent probing always reveals the source of the difficulty, and when we recognize it, and ask God to forgive us for our transgression and to show us the way, the needed help always comes.

The prayerful life unfolds the qualities of the heart, and as the world today is suffering from the effects of a too materialistic intellect, it is easy to see why the Higher Ones are urging us to turn our hearts to the Light and, as St. Paul admonished, “think on these things.”





A Study of Polarity

E . B.

THE horoscope is, among many other things, a mandala of sexuality. The life of all manifestations is the interchange made by the Cosmic Forces as they express the dynamic and receptive polarities. That which is dynamic we refer to as "positive," "active," "masculine;" it designates "that which impregnates or stimulates." In physical manifestation of living, generating organisms we call it "male sex." That which is receptive is that which is acted upon; it is "passive," "resultant," "that which receives the impregnation or stimulation and nurtures the new life into active expression." In physical terms we call this polarity-expression "female sex." People are familiar with the terms "male sex" and "female sex" because the generative impulses are a vital factor in their own experience and they are evidenced in the life-experience of other forms, such as animal and plant life, perceived on every hand.

However, the word "sex" is much more extended in its meanings. It is life in action and movement; the eternal interchange of vibratory powers and their effect on each other is that which makes manifestation what it is. And this applies to all planes, from the most dense, slowly vibratory level of material manifestation to the very essence of the Creative Source itself. Every moment of our existence is an expression of cosmic sexuality; this will be seen if

we consider a few things that demonstrate our ability to stimulate and to be stimulated.

We ask a question; we are receptive to the information given to us by the person who projects the answer. We speak; we take in breath as pabulum for our words and we project the thought which we incarnate in sound-symbols called words. Our sense-perceptions are agencies of receptivity, by their exercise we receive impressions by which we identify the world exterior to ourselves. We make ourselves perceptible to others by our action in movement and sound. Someone projects himself into our awareness; we react to his expression according to our vibratory state of consciousness.

These simple, everyday illustrations are just a few of the many that could be considered; however, they are sufficient to show that we, as expressions of life, are composite expressions of Cosmic Polarity. We are so constituted that we demonstrate throughout our lives, in one way or another, our essential bipolarity. To understand "sex" to mean only the attributes of physical generation is to keep our understanding at mud-level. The philosopher comprehends that a principle—whether of sex or anything else—is omnipresent.

In creative activity the essential bipolarity of the human organism is wonderfully illustrated. The artist, in his inspirational at-one-ments, opens his con-

sciousness to realizations of the perfect patterns resident in the inner planes; he draws down, as it were, the stimulating power which makes it possible for him to conceive the ideal pattern in terms of his particular artistic medium. By concentrated meditation he molds this realization into form on the mental planes. Then, by the agency of his highly developed physical technique, he gives birth to this particular version of the ideal pattern. In short, he projects this manifested concept into the Physical World and it, in turn, is perceived by other people who derive from it a stimulus of their own idealism and inspiration. Thus, the creative artist exercises both the receptive and the dynamic polarities; he fuses his own "maleness and femaleness" into one intensely focused creative act. Incidentally, this is astrologically illustrated by the planet Uranus, which is exalted in Scorpio; Uranus is the fusion of Mars-Venus—the synchronization of the essential symbols of the planets whose points of rulership initiate the two horizontal hemispheres—self-awareness and soul-awareness.

Pupils—as children—are in the process of integrating their faculties through the functions involved in "growing up." They receive a stimulus from the teacher and they absorb the effect of this stimulus; sooner or later they give life to their knowledge by putting it into action in their work as adults. The teacher, who, in relationship to his pupils, acts as a "stimulator" has, in his turn, been stimulated by those who radiated teaching to him. We are all dynamic and receptive links in the eternal chain of becoming.

"Masculine and male" and "feminine and female" are personalized expressions of Cosmic Polarity. The ultimate abstraction of these terms—their composite essential truth—is summed up in the simple phrase: CAUSE and EFFECT.

As the essential sexual maleness of the human organism acts on the essential

physical femaleness, so the creative source acts on and through material manifestation for the ongoing of its total Life. The material dimension—in all of its immensity of spatial expression—is female to the cosmic male. Matter has been defined as the "negative Pole of Spirit," "Mother Earth," and many other such feminized expressions, or figures of speech. Neither pole exists—or can exist—without the other; the essentials of each are inherent in every expression of life. The horoscope bears this out in a simple, beautiful way:

Use three blank circles as illustration; in the first, place a dot in the center. This is analogous to the creative source manifesting a universe, a galaxy, a solar-system, or an individual human-being. The "Life" of the wheel is not shown; its area is, except for the dot, entirely blank. Meditate on this wheel as it represents a specific life-expression.

In the second circle place a central dot and then add the vertical diameter; the circle now has "Life"—its area is

Horoscope for Subscribers' Children

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

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

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

NOTE: We give horoscope reading ONLY in this magazine.

differentiated in the simplest possible way: division, by one line, into two hemispheres. This vertical line is the abstract symbol of the dynamic polarity of the cosmos; it is the essential symbol for the generative action of sex; it is the root-symbol of cause. Apply it to any human horoscope and recognize that this vertical is the composite of the cusps of the fourth and tenth houses — the “houses of parentage.” Our parentage is the “first step,” the “initiating agency,” the cause of our manifestation on the physical plane as human beings. But, note this clearly: we have, as our parentage, a composite of male and female sex; one is focalized in male polarity as its physical expression and the other is focalized physically in female polarity. The two together generated our physical vehicle.

Now, to the third circle add the central dot and the horizontal diameter. This is the picturing of that which is acted upon by the generating agency—the subjective aspect of life, that which was generated and is the result of generation. The vertical is cause, the horizontal is effect. The third circle, with the horizontal diameter, is also differentiated into two halves but, since they are “focalized horizontally,” they appear as the “counterparts” of the vertical halves. This horizontal diameter is, astrologically, the composite of the cusps of the Ascendant (first house) and the Descendant (seventh house). The person represented by the chart—the native—stands at the Ascendant, his consciousness enveloped in his physical garment; he “looks across the wheel” and, at the furthest point, opposite to his own place, he sees (in the same way we see our reflections in a mirror) his counterpart, his “other Self,” his needed fulfillments, his—in short—mate.

The thrilling, stupefying marvelousness of astrological symbology is nowhere more evident than as the composite of four halves in one circle. Add to the second and third wheels the com-

plementary diameter; the result pictures the four quadrants of the individual horoscope but, in simple form, it pictures the bi-polarity of that which generates and that which is generated.

You are a man; your seventh house is a woman; one of your parents is a man and the other is a woman. Yet the vertical line of parentage represents the bi-polarity of the dynamic essence of life; the horizontal represents the bi-polarity of the receptive essence. Continuing this approach in a more extended way we see that every factor of the astrological wheel is a composite of dynamic and receptive polarities. Any male or any female can have any of the signs on any cusp; the ruler of the chart, the Sun and the Moon, or any of the planetary positions can be found in any of the zodiacal signs regardless of whether the signs involved are considered “masculine” or “feminine.”

So we are able to recognize that if our physical bodies are specializations of polarity into male or female generative sex, our consciousness is a vibratory composite of both polarities. Understanding human relationship is really understanding the vibratory sexuality of the human consciousness. The astro-philosopher must cultivate this understanding if he is to unlock the deepest secrets of astrological patterns.

The astro-philosopher who is a parent—father or mother—starts to understand his childrens’ charts when he starts to understand his own chart. To the degree that he “turns away” from anything in his own vibratory picture will he be deficient in interpreting those of his offspring. His eighth house is his generative life particularly in relationship to his mate, but his fifth house is the area of love-consciousness by which he extends an “invitation to life” to other Egos who come in as his children. All parents, to a degree, express the fifth house love-potential, but parents who are astro-philosophers combine the powers of the fifth house with those of

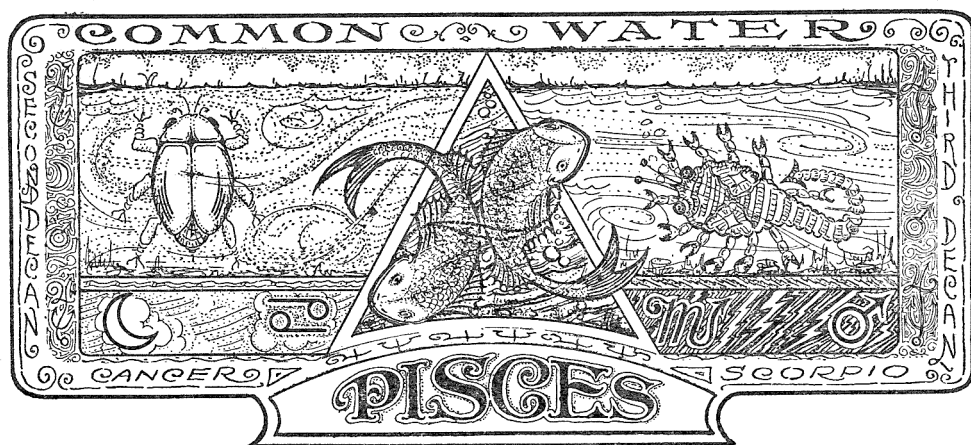
its spiritualized polarity, the eleventh. They are not just parents, they are friends; they are not just nurturers of the body, they are nurturers of the mind and Spirit; they are not just "the old man" or "my ma"—they are elder brother and elder sister who have offered to share their understanding of life with those who come in through them. And, as astro-philosophers, they offer to their young ones a viewpoint based on understanding of principles plus the warmth and consolation of a loving heart. He, the parent, will seek to understand the "bi-polar vibrational constitution of each child and prayerfully seek guidance to clear awareness of the patterns of the children's charts as they represent potentials for unfoldment. He must understand the principles of life as they are pictured in the fifth-house pattern of his own chart and align his Consciousness more and more with the essential meanings of parenthood as a factor in Life-experience.

We have come to a point in our approach to human nature when we no longer put men into packages labelled "masculine qualities only" and women in similar designations of "feminine qualities only." This outmoded approach has been proven to be out of line with the spirit of truthful inquiry. Males can, and sometimes do, manifest a marked tendency toward elements of the feminine personality and the converse is true of many females. The astro-philosopher, who is a parent, knows—and knows with his deep understanding—that his sons and daughters are composites of vibrational polarity and that their purpose in living and his purpose in nurturing and guiding is not to become "all man or all woman" but to cultivate the power to express the best of both, according to the essential requirements shown in the charts. Here is a significant point which is presented as a basic for a parent to determine his vibratory effect on the consciousness of a child: compare your chart with the

child's and if you have a planet conjunct the child's Ascendant, then know that you stimulate in a very marked degree the vibration of that planet in the child's chart. This is a basic example of the Principle of Sympathetic Vibration—the "tuning-fork-principle." If you, a man, have your Mars or Sun on your daughter's Ascendant you, as an astro-philosopher are bound to cultivate the most constructive expressions of that planet in your own living. You are the first "living man-picture" your daughter has and to the degree that you can represent regenerate Sun or regenerate Mars, as the case may be, you assist in a remarkable way to help her "register" a favorable reaction to the opposite sex. Other planets work the same way but Sun and Mars are used in this illustration because they are—in composite—the basic, or essential, "masculine pattern of consciousness." Unregeneracy on your part, in relationship to her, will stimulate her (she, being the child and impressionable, is very sensitive to your vibration) to intensify any unregenerate "male-picture" that may register in her chart and make it correspondingly difficult for her, when she is grown, to "clarify her pictures" of the opposite sex.

The same principle applies to your effect on your son's, your wife's on the children, and the children on each other. This "planet on Ascendant" is a vital vibratory tie-up and must be studied with great care—and the results of the study applied conscientiously in daily living. Further study can be given to any inter-relationship between two planets and charts; note particularly those exchanges in which the dynamic planets of the boys conjunct the planets of the girls; this is a variation of the "planet on Ascendant" pattern. If a girl has a "masculine-plus" vibratory pattern and a boy has a "feminine-plus," and they seem to be strongly drawn to each other in their growing up

(Continued on page 138)



The Children of Pisces, 1965

Birthdays: February 19 to March 21

EGOS who come to birth during this solar month have the Sun (individuality) focused through the third of the watery triplicity, Pisces, and are therefore emotional, changeable, imaginative, and impressionable. Being highly sensitive to the mental and psychic atmosphere about them, these children need special care in their early years. Clean, wholesome surroundings are particularly important for them.

Since Pisces is the 12th house sign, its natives usually come into earth life to meet much accumulated destiny from past lives. They are prone to yield to a feeling of being in the hands of fate, and may enjoy playing the martyr. At the same time they frequently have an inner understanding which enables them to discern the essential from the non-essential more accurately than many of their associates.

Change and the sensational appeal to the Pisceans, and the less developed may roam about in an aimless manner, having no definite goal in life. However, the more developed ones are quite methodical and conscientious in carrying out given assignments. They are usually

fond of dancing, music, dramatics, and can excel as entertainers in these arts.

Kindness, sympathy, and a desire to serve are also characteristic of these natives, but unless taught early to use discrimination in using these qualities they are likely to be taken advantage of by others.

As a rule the natives of Pisces are peace and comfort loving, avoiding dissension and physical labor. They are innately hospitable and enjoy having company. Being fond of rich foods, as well as of drink, they should have early training in forming proper eating habits. Above all else, they need to be taught self-reliance and the development of the will.

All during this solar month of Pisces the following aspects are in operation: Saturn opposition Uranus, Jupiter opposition Neptune; and Mars sextile Neptune. Children born during this period will possess a drive toward the spiritual side of life, but will need to use caution in all occult pursuits, endeavoring to follow the *positive* path of purity, service, and independence. This will be accentuated from March 10 to 21, when

Mars joins Uranus, and on February 19, when Mercury squares Neptune.

The Sun is conjuncting Saturn as the solar month opens and continues until March 7. This vibration tends to lower the resistance, so that children born during this time should be taught to live as much as possible in fresh air and sunshine. They should also be given special training in unselfishness, optimism, and expressed consideration for others.

Beginning February 19 and lasting until March 4, the Sun conjuncts Mercury, brightening the mind on the days when the orb is three degrees or more.

Venus squares Jupiter from February 19 to 25, giving luxurious tastes but limiting the ability to satisfy them. These children should have sincerity and honesty in the affections emphasized in their training.

From February 19 to the 22nd, Venus also squares Neptune, indicating opportunities to learn strict honesty and faithfulness in close associations.

Jupiter and Mars are trine from February 20 to March 16, giving enthusiasm and the ability to influence others. The nature is inclined to be noble, sincere, honest, and straightforward. Finances are favored, and there is a constructive ingenuity which can lead to a high degree of success in life's endeavors.

From February 22 to 28, Mercury conjoins Saturn, giving depth, forethought, and power of concentration to the mind. However, there may be periods of melancholy and timidity unless the native refuses to give in to them.

The Sun opposes Uranus from February 24 to March 11, indicating that children reborn at this time should be given special training in self-control, deliberation, and forethought. High moral standards and proper respect for conventions should also be given special attention with these natives.

From February 25 to March 3, Mercury opposes Uranus, emphasizing the

need for these children to be trained in poise, self-control, and kindly consideration for the opinions and actions of others.

Mercury trines Neptune, sextiles Jupiter, and opposes Mars from March 1 to 7, giving a broad, humane mental outlook with a mind peculiarly adapted to the occult art. There is also alertness and sharpness of mind, but a tendency toward impulsiveness and quick temper. The wisdom of always telling the truth should be emphasized in training these children, so that their fine mental qualities will be able to express to best advantage.

From March 3 to 18, the Sun trines Neptune, intensifying the spiritual vibrations and favoring the possibility of developing the spiritual faculties.

The Sun also sextiles Jupiter from March 3 to 21, providing the native with an abundance of vitality, health, wealth, and happiness. The nature is optimistic, friendly, generous, and dependable. The finances are favored and interest in religion and philanthropy is indicated.

From March 3 to 13, Venus conjuncts Saturn, suggesting the need of overcoming such tendencies as jealousy, suspicion, and underhandedness. Generosity should also be cultivated, along with an impersonal attitude toward associates.

Venus opposes Uranus from March 5 to 16, indicating the need for these natives to cultivate balance and poise, along with proper respect for the conventions. Hasty action in all matters should be avoided.

From March 12 to 21, Venus trines Neptune, a signature of the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

The Sun conjuncts Venus from March 13 to 21, pointing toward a fondness for music, art, and poetry. The love nature is strengthened and marital happiness favored. Social prestige is favored but a tendency toward intemperance should be overcome.

Readings for Subscribers' Children

CLIFFORD H. M.

Born October 6, 1959, 7:57 P. M.

Latitude 40 N., Longitude 76 W.

Signs on the cusps of the houses: ASC, Gemini 4.14; 2nd, Gemini 28; 3rd, Cancer 19; 4th, Leo 11; 5th, Virgo 10; 6th, Libra 20; Scorpio intercepted in 6th.

Positions of the planets: Part of Fortune, 5.28 Leo in 3rd; Uranus, 19.57 Leo in 4th; Venus, 3.32 Virgo in 4th; Pluto, 5 Virgo in 4th; Dragon's Head 3.15 Libra in 5th; Sun, 13.21 Libra in 5th; Mars, 20.23 Libra in 6th; Mercury, 26.44 Libra in 6th; Neptune, 5.52 Scorpio in 6th; Jupiter, 0.22 Sagittarius in 6th; Moon, 14.35 Sagittarius in 7th; Saturn, 1.20 Capricorn in 8th.

A strong Libran influence is paramount in this chart, with Sun, Mars, Mercury, and the Dragon's Head all in this cardinal-air sign. The Sun is in the 5th house, conjuncts Mars, sextiles the Moon, Part of Fortune, and Uranus, trines the MC, and parallels Venus. Strongly conjugal, this boy is inclined toward, art, music, poetry—all the finer things of life. He has much vital energy, both physical and mental, is courageous, determined, and enthusiastic, as well as intuitive, original, and inventive. His ideals are high and all progressive movements will elicit his interest. Like most Librans, he may at times swing like the balance, now up in the heights, then down in the depths, but he is not apt to stay "down" long.

Mercury in Libra, in conjunction with Mars in the 6th, and sextile to Saturn, Venus, and Uranus, gives a very fine mind: keen, alert, and intuitive, as well as capable of profound thought and con-

centration. Clifford has an unusual facility of expression, accentuated by the mental sign Gemini on the ASC. He is cheerful, companionable, good-natured, and sociable, along with being persistent, cautious, and diplomatic. He would make a fine judge.

The Moon in Sagittarius in the 7th gives an active and alert personality, a love of walking, riding, and other forms of physical exercise, a love for travel into foreign countries, a fondness for animals, especially horses and dogs, and an inclination toward the study of religion, law, and philosophy. The lunar orb sextiles Mars, Sun, and MC, and trines Uranus, strongly favoring relations with the public, and with women in particular. All partnerships, including marriage, should be quite successful.

Jupiter is well placed in Sagittarius, but in the 6th house and squaring Venus and Pluto, suggests that this boy should establish wholesome eating habits if he is to avoid liver trouble in later life. He should also be taught to practice self-control in the affections, to refrain from extravagance, to cultivate a love for simplicity.

Saturn in Capricorn in the 8th house, well aspected, portends gain by inheritance, with the ability to handle wisely whatever wealth is acquired. A long life, with death from natural causes, is also indicated.

Neptune in Scorpio, intercepted in the 6th, sextiles Venus, Saturn, and Pluto, pointing toward the inspirational musician, a fertile imagination, self-reliance, determination, and forethought. The parallel of Mercury and Neptune tends to give a natural understanding of the occult.

This boy could give excellent service as a musician, editor of a magazine (art, fashion, etc.), lawyer, or writer.

PETER W. P.

Born September 3, 1955, 12:45 A.M.

Latitude 40 N., Longitude 76 W.

Signs on the cusps of the houses: ASC, Cancer 11.32; 2nd, Leo 0; 3rd, Leo 23; 4th, Virgo 21; 5th, Libra 26; Scorpio intercepted in 5th; 6th, Sagittarius 6.

Positions of the planets: Uranus, 0.30 Leo in 2nd; Jupiter, 17.39 Leo in 2nd; Pluto, 26.48 Leo in 3rd; Mars, 4.31 Virgo in 3rd; Sun, 9.58 Virgo in 3rd; Venus, 10.29 Virgo in 3rd; Mercury, 2.31 Libra in 4th; Neptune, 26.19 Libra in 5th; Saturn, 16.11 Scorpio; Dragon's Head, 22.25 Sagittarius in 6th; Part of Fortune, 22.47 Capricorn in 7th; Moon, 21.13 Pisces in 10th.

As in the previous chart, the planets here are to be found in five houses: four in fixed signs, two in cardinal, and four in common. Common and cardinal signs are on the angles. The life will be an active one, but with the need to practice stability and concentration of purpose.

The Sun, Mars, and Venus are in conjunction in the common-earth, mental sign Virgo, in the third house, and sextile Saturn and the ASC. Thus Peter is basically mental, inclined to be critical and skeptical of anything not scientifically demonstrable to the senses. He has a quick mentality but may be more ready to urge others to work than to exert himself. He has an acquisitive bent, and will likely show considerable interest in diet, hygiene, and chemistry. He is methodical, diplomatic, and capable of organizing and executing projects to his liking. Sincere and just in his dealings with others, he is not apt to stoop to do anything mean or dishonorable. He is fond of music and poetry and has ability to compose in these fields. Courage, determination, and resourcefulness are also present in Peter's nature.

The Moon is in the cardinal, emotional sign Cancer, in the 10th house, conjunct

the MC, and trine Saturn. Here we see indicated a receptive mind and a fertile imagination, but a tendency toward self-pity at times. This boy will undoubtedly be much in the public eye, and should enjoy pleasant relations with the public; good fortune, popularity, and prosperity are all favored. He can be quite self-reliant, serious, sober, thrifty in business affairs, tactful and diplomatic in dealing with others. Responsible and trustworthy, he is likely to gain the esteem of his community.

Mercury in Libra, sextiling Uranus in Leo, turns the mind toward art, music, and progressive lines of thought. The mentality is quick, independent, intuitive, and inventive.

Jupiter in Leo in the 2nd squares Saturn, suggesting that Peter should be taught the proper care of money earned. As the arterial circulation is somewhat impeded, he will find that a wholesome diet and regular massage will help him avoid arterio-sclerosis in later years. Since Uranus also is in the 2nd, and sextile to Mercury, there will be sudden, unexpected gains, but the square of Uranus to Neptune adds another warning to be careful in investments, etc. Constancy in the affections and proper respect for the conventions should also be cultivated by this boy.

Cancer on the ASC adds to the emotional side of the nature, but its sextile to Sun, Venus, and Mars, and trine to Saturn helps to bring out the best qualities of Cancer: tenacity, dependability, sympathy, and an appreciation for domestic harmony.

Since Saturn rules the 7th house, and is well aspected toward Sun, Venus, and Moon, partnerships in Peter's life should be of a stable, satisfying nature. However, Saturn squares Jupiter, sounding a warning against jealousy and lack of trust at times.

This boy has acting ability, and he could also use his talents well as an interpreter, accountant, writer, secretary, or dancer.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Librarian, Dancer

SARA C. C.—Born October 3, 1949, 10 P. M. Longitude 117 W., Latitude 33 N. This chart shows Mercury, Sun, and Neptune in conjunction in Libra in the fourth house, sextiling Mars and Pluto in the third, but squaring Uranus in Cancer in the first. There is a great deal of vitality and energy in this configuration, both mental and spiritual, but also an impulsive, impatient inclination which this girl should strive to overcome. The basic nature is centered around partnership, and there is a love for music, poetry, and art—everything that is beautiful. The trine to Uranus by the Moon in Pisces in conjunction with the MC gives a fertile imagination, along with intuitiveness and alertness of mind. Indications for a public career are strong, but since the Moon on the MC opposes Saturn, this native will need to be most circumspect in her behaviour if she does not wish to incur the disapproval of the public and thus endanger the success of her career. A natural understanding of the occult, indicated by the strongly aspected Neptune, should be of much help to her in directing her life advantageously. Venus in Scorpio adds to the passionate side of the nature, and although it sextiles Jupiter, favoring success and general good fortune, it squares Mars, in Leo, a strong warning to strive to live up to the highest moral standards which she innately knows to be true and wise. This native is intelligent and has a good deal of inner understanding which, if she will, she can use to make much progress in this life. Her talents could be well used in library work or in entertaining.

Writer, Inventor

WILLIAM J. K.—Born March 2, 1948, 6:51 P. M. Longitude 81 W., Latitude 41 N. Here we find the Sun, Moon, Jupiter, and Uranus in common signs, and common signs on all the angles, showing that this boy will need, above all else, to cultivate his will power, along with stability of purpose and endeavor. The Sun is in the emotional sign Pisces in the sixth, squaring the Moon in Sagittarius in the third, suggesting that William must ever strive to be positive and constructive in his attitude, not easily influenced and led into negative channels. Mercury in the progressive sign Aquarius sextiles Venus, Jupiter, and the Moon, trines Uranus and the MC, but opposes Saturn and Mars in Leo. This indicates a very active mind, keen, quick, and intuitive, as well as an excellent memory. However, there is apt to be a tendency at times toward bitterness, selfishness, untruthfulness, and excitability, which must be overcome before he can benefit fully from his constructive mental talents. Neptune in Libra in the first house, sextile the Moon, Pluto, and Saturn, gives considerable spiritual understanding, and this is augmented by the favorable aspects of Venus, Saturn, Mars, and Mercury to Uranus, the Awakener. Since Uranus is in Gemini in the tenth, in conjunction with the MC, the vocational interests and talents will be along such New Age lines as electronics, radar, etc. There is considerable inventive ability, and William could give fine service working in research with radio, electrical equipment, etc. He also has writing ability with good prospects for publication.

MONDAY—March 15

Today we may gain soulgrowth by maintaining a harmonious unselfish attitude in the face of trying circumstances. Those attuned to the planet Neptune may receive unusual knowledge.

TUESDAY—March 16

Music comes to the fore today and we should be able to enjoy the soul benefits gained from it. In the words of Longfellow: "Music is the universal language of mankind."

WEDNESDAY—March 17

There will be much activity and new experience may be gained by it. Let us perform our duty at some sacrifice as best we may, leaving to the Lord the rest.

THURSDAY—March 18

Mixed vibrations still prevail and we should try to keep things evenly balanced. "A man of courage is also full of faith."—*Cicero*.

FRIDAY—March 19

On this quiet Venus day tension has lessened and we can take a little time to think over the recent past and impress our mind with its lessons. Neptune will bring us music of the spheres if we are attuned to it.

SATURDAY—March 20

After routine work is done we can enjoy relaxation and rest. We can make this a happy day. Give thanks to the Giver of all Good.

SUNDAY—March 21

"O God my heart is fixed; I will sing and give praise, even with my glory. For Thy mercy is great above the heavens and Thy Truth reacheth into the clouds."

MONDAY—March 22

On this quiet Monday the rays of Sun and Moon give us a good foundation for whatever work we have to do. "We know the truth, not only by reason but also by the heart."—*Pascal*.

TUESDAY—March 23

Mental and emotional vibrations make

it possible for us to understand the reason for our fellowman's shortcomings today. Understanding hearts will win friends.

WEDNESDAY—March 24

This is a day when we should control our tempers and try to overcome a tendency to rebel against restraint of any kind. Venus will help us to consider the feelings of others.

THURSDAY—March 25

Today let us look for the good in everything and everyone, then we will find that ultimately things work out for the best and that we have gained much by our experience.

FRIDAY—March 26

This Venus day will be a quiet one. Let us give thought to the needs of our neighbor. "That best portion of a good man's life: his little nameless unremembered acts of kindness and of love."—*Wordsworth*.

SATURDAY—March 27

Today our contact with others will bring out the best in us. With a prayer in our hearts we will find our place in this fast changing world.

SUNDAY—March 28

Another uneventful, quiet day. Now we may rest and revitalize body and soul and realize that: "The Lord is mindful of His own."

MONDAY—March 29

This day may bring problems not easily solved if we are guided by the Greater Powers, our purpose will be fulfilled. "Straight is the gate and narrow is the way which leadeth unto life."

TUESDAY—March 30

Caution is the watchword again today. It is a day to try men's souls but strict attention to duty will help to set things right.

WEDNESDAY—March 31

Now the tension is released with the help of benevolent Jupiter; it should be a time for realizing high ideals. So we leave this month of March on a joyful note.

Daily Thought and Guide

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

MONDAY—March 1

There is not much stability to be found in the planets' rays today. We will have to find the answers to our problems within ourselves and self-mastery will be the answer.

TUESDAY—March 2

On this Mars day with its many aspects much fine work can be achieved. All mental exertions will bear good fruit. Head and heart work beautifully together today.

WEDNESDAY—March 3

This is indeed a rewarding day, the planets' rays are strong and helpful. let us not overdo, for Mars may push us on to thoughtless quick action. Work and pray.

THURSDAY—March 4

Today we may receive answers to deeply felt questions. We know that onward and upward is the way of striving humanity. "He leadeth me in the paths of righteousness."

FRIDAY—March 5

Mixed rays make many different experiences possible today. If we try to love our neighbors as ourselves, all will work out well.

SATURDAY—March 6

A choice of action is ours now. After a busy week, rest and recreation are in order. We are able to find that within us which will help solve vexing problems.

SUNDAY—March 7

The day of the Sun is made for prayer and worship as well as for the enjoyment of all good things—visits with like minded friends, good music, and fine books.

MONDAY—March 8

On this very active day we need to have initiative and confidence. "To work effectively man must think clearly, to act nobly he must think nobly."

TUESDAY—March 9

Another active day but our minds are more reliable than our feelings. Let us stop to examine our actions. "Blessed are the peacemakers for they shall be called the children of God."

WEDNESDAY—March 10

To live constructively today let us give quiet attention to our daily work. Take time out for meditation and recognize the power of God in our lives.

THURSDAY—March 11

It may be a bit difficult for us to evaluate things clearly today, but we must realize that we are here to rule our stars. "We will know the truth and the truth shall make us free."

FRIDAY—March 12

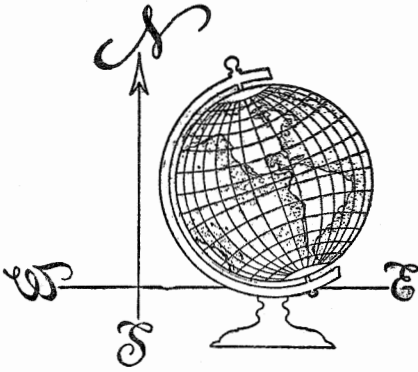
Today we have the help of many aspects and we can go ahead with many things that need completing. Let us not forget to praise God for all His blessings.

SATURDAY—March 13

The planets aid us in many ways on this Saturn's day. If we succeed in overcoming irritability and pride we may be able to "improve the golden moment of opportunity."

SUNDAY—March 14

Let us strive to make this day holy and make it a quiet Sunday; if we try to make religion a living factor in our lives, worship and study will give us comfort.



MONTHLY

News
 INTERPRETED

The New Poetry: Madness?

Is madness a conflict between imagination and reality? (Theodore Roethke would call it "nobility of soul at odds with circumstance.") Perhaps, but what else but that very conflict gives rise to poetry? Where madness enters in we may expect incoherence; but let us take care to discriminate between the incoherence of not knowing how, and the incoherence of reaching beyond. Madness without poetry can sometimes, through the excitement that rises from it, arouse in the reader feelings much like those that would be aroused by poetry without madness. Longinus defined the difference as between the sublime and the beautiful; but twentieth century psychiatric madness has all too little of the sublime about it. Where it engages the poet too closely with himself it tends to damage poetry, for the self should be the reservoir of poetry rather than its shallop. Poetry has suffered long from the preponderance of the idea that it exists to scratch the poet's itch. When madness enters in, the poet may try to cure himself upon the page, or to drive himself on to further intoxication of madness. If madness damages poetry, poetry must be defended. The poet as poet bears responsibility for the excellence and wholeness of his poem more than for his self's wholeness, no matter how mad he happens to be.

—*The Atlantic*, January, 1965

Styles and fads in poetry come and go over the centuries, much as the styles of clothes do. The fragmentary style of the thirties, with themes from the unconscious, the shattered line and the broken imagery, is still with us. Is the chalice that contains the poetry cracked? Or do we confuse the chalice with the poetry?

The author of the above excerpt, Peter Davidson, strikes a sensible note when he says, "Let us take care to discriminate between the incoherence of not knowing how, and the incoherence of reaching beyond." He also writes, "Which of us is always sane? And which of us, no matter how mad, does not here and there capture, in a perception of the utmost sanity, in an utterance of the utmost brilliance, a truth about the world or ourselves which the even-tempered man, for his very lack of provocation, is likely to pass over?"

The ancient Greeks distinguished between the songs of Apollo, the shining day star, and the frenzied songs of Dionysius, that personification of the tidal forces within the breast of man. Each poet, in his own way, yokes these forces together, usually unequally and hence in madness.

Shakespeare's definition of the function of a poet is still tops.

*The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from
earth to heaven;*

And as imagination bodies forth

*The forms of things unknown, the poet's
pen*

*Turns them to shapes and gives to airy
nothing*

A local habitation and a name.

Who Is in the Driver's Seat

To return to the point at issue, who, then, is in the driver's seat? If not governments, if not scientists, who? Nobody. We are traveling in a vehicle that guides itself, just as our species has arisen from an evolutionary process that guided itself through past ages. It is my belief that nothing has changed. We are still in the grip of natural processes. We are not in charge of our own destiny. . . .

I am going to make one big hypothesis—a religious hypothesis—that the emergence of intelligent life is not a meaningless accident. But I am not going to follow orthodox religions by presuming that I know what the meaning is. Intelligent life is such a remarkable phenomenon to emerge out of the basic physical laws that some connection seems implied; *i. e.*, some correlation between laws and consequences of the laws—what in common terms we would call a *plan*.

—*Saturday Review*, Nov. 7, 1964

This excerpt is from a book, *Of Men and Galaxies*, by Fred Hoyle. The author is an internationally recognized cosmologist and is one of the authors of the steady state theory of creation, which holds that the universe is and always has been in a process of continuous growth. He has held the Plumian Professorship of Astronomy and Experimental Philosophy at Cambridge University since 1958. Here we have an expression of the scientific mind of 1965 at its best—honest, analytical, and practical.

The Rosicrucian Philosophy also offers to mankind a plan, reaching beyond laboratory-provable hypotheses, and based on analogies. Our scientist is not far from us when he writes in the same article: "The process of evolution that has led to our presence here, at this moment, is not a pretty one. We exist today because of a past in which our forebears suffered untold distress and anguish. I am not referring simply to our human ancestors but to the long chain of creatures that preceded the human; their sufferings were certainly untold because they could not speak—we need only think of the shriek of the

dying animal in the jungle. My point is that we are still in the jungle and that our descendants may come to say the same thing about us, that they owe their existence to *our* shrieks." Would there be a theme of the crucifixion in this? We are not referring to the orthodox crucifixion that teaches that the crucifixion of Jesus took away all our sins, but that the human Spirit is crucified many times daily in its search for self-awareness.

Professor Hoyle makes another point that bears on our teachings: "In a sudden lift from primitive conditions to sophisticated ones, there is no time for an inherent change to take place within ourselves. We are today essentially primitive creatures, struggling desperately to adjust ourselves to a way of life that is alien to almost the whole of the past history of our species.

"By past history I do not mean just the past few centuries or the last few thousand years, but man's long evolution over tens and even hundreds of thousands of years. It was this long evolution—not recent history, not the period since the Greeks and Romans, for instance—that determined our basic physical and psychological characteristics.

"Today we are living neither in the long primitive era nor in the better-adjusted prosperous future. It is our century, our millenium, that must perforce take the maximum strain, for it is our fate to live during the transitional phase. And because we live in this special phase we find social difficulties, pressures, situations that defy even the simplest logical processes. We find ourselves in no real contact with the forces that are shaping the future."

It is only through the link of the mind that the Ego is able to gain control of our lives. We are building this mind in this so-called materialistic phase of evolution. Once, intuitively, we had a contact with the forces that are shaping the future, and soon we shall have a

rational awareness of those same forces through this mind. The miracle is that we continue to struggle, to be crucified daily, with no tangible awards in sight. Professor Hoyle thinks there must be intelligent life on other planets in the universe, and thus by analogy, he assumes that they must have faced the same situations that we do now. "Indeed," he says, "they must have been solved many, many times by creatures who are ahead of us in the process."

Epigenesis

There has been evidence for many years that hereditary information exists apart from the chromosomal genes. Now non-chromosomal genes have been identified by the traditional methods of genetic analysis.

What is the significance, finally, of the existence of more than one genetic system in cells, systems operating with some local autonomy- Why was all the genetic information not shifted to the chromosomes? I think the answer may lie in the cell's requirements for flexibility in growth. Chromosome replication is closely geared to the cellular division cycle, but organelles seem not to be governed entirely by that cycle; to some extent chloroplasts and mitochondria grow independently of cell division in direct response to environmental stresses. The same may be true of other cytoplasmic systems. Under these circumstances it may be desirable that some of the genetic information involved in organelle development be free to replicate at times different from those at which the chromosomal DNA does. The nonchromosomal genetic systems, then, may be of continuing importance in providing flexibility for organelle growth in response to a changing environment.

—*Scientific American*, January, 1965

Dr. Ruth Sager, who describes in detail her scientific experiments that led to the conclusions drawn above, started by attacking a basic tenet of existing theory. We are sure that every one of our readers is familiar with Mendel's law, relating to the distributive mechanism of organic inheritance, because it has been taught in the schools for many years. It was at this law that Dr. Sager took a second critical look, and to which she has found an exception.

The Rosicrucian Fellowship has always taught that "the returning Ego itself incorporates therein the quintessence of its former vital bodies and in addition to this also does a little original work. This is done that in the coming life there may be some room for original and individual expression, not predetermined by past action." The *form* of the body is given by the parents, but even that, we now find, is created so that it may adjust to circumstances. This leads to an understanding of free will and choice, not just a choice "to be or not to be" but to be better or more consciously aware in this earth life.

Let Us Seek to Improve Things!

Good living consists of providing not only a balanced diet for maintaining a dynamic physical body, but also for the intellectual and spiritual needs. To do this, to live fully, we must keep improving and balancing all aspects of living according to a well defined aim of life.

Let us live for something great, acquire skills and other equipment, thus enabling us to improve things in our lives while contributing to the greatness and progress of the national life. Let us improve things in our own way and of our choice participate in the process of unfolding and expressing the ever higher potential of mankind.

It is good to remember that as sparks of the Divine Flame we are carriers of light; improvements are the steps upward toward a fuller and richer life.

By improving things purposively we develop a superior mankind.

A real state of stability and freedom can be attained by improving things every day. Life becomes a thrilling and richly rewarding adventure when we improve things.

—*Dr. Louis Hlavacek*

Readers' QUESTIONS

The Manichees

Question:

Will you please give me some information concerning the Manichees? In the *Cosmo-Conception* Max Heindel stated only that they were a higher order than the Rosicrucians. The history books seem to indicate that they are extinct, and that St. Augustine belonged to them.

Answer:

Mani (or Manes or Manicheus) was born near Ctesiphon in Mesopotamia somewhere around 216 A.D., and died around 277 A.D. His father is supposed to have been a member of the sect of "Baptizers." Orthodox people do not admit that he was a Christian, but we believe that he was Gnostic Christian. Mani called himself "I, Mani, the Apostle of Jesus Christ," and said that he had come to fulfill Christ's prophecy of the "Comforter" who would teach the fullness of Truth. He combined Zoroaster's teachings and Buddha's teachings (probably also Taoism) with the New Testament. Being a Persian he did not deem it necessary to become a Jew first in order to be a Christian. Hence Manicheism did not have much to do with the Old Testament. Orthodoxy refuses to accept as Christian anyone who does not accept the Old Testament along with the New. Many early Christians clung to their own scriptures; the Greeks and Egyptians clung to Hermes Trismegistus along with the Gospels.

Mani evidently felt that he had solved the problem of good and evil and the nature of reality; his basic system was like that expounded in the Gospel of Truth discovered some years ago at Nag

Hammadi in Egypt. To this he added the extensive angelology of the Persians—just as the Jews had done earlier. Aramaic was the official language of the Western Persian Empire, and Aramaic is the Eastern dialect of the same language that Hebrew is the Western dialect of. In other words, the Persians had the same angel-words as the Hebrews, in Aramaic, which was the language spoken by Jesus himself. Mani wrote in Syriac and Persian, and in "code" or cyphers. Many Manichean books were discovered in the 1930's.

The "fable" of the Light Elves and Night Elves mentioned in *The Rosicrucian Cosmo-Conception* indicates that the Manicheans had undertaken to solve this problem of the conquest of evil in just the way that Max Heindel describes. However, the so-called Manichean teachings on the nature of Truth and Reality were not original with Mani. As said, they were found in the Gospel of Truth, written somewhere around the middle of the second century, whereas Mani lived in the third.

Zoroastrian angelology is of course a true part of Christianity and esoteric Judaism. There is no question but that during the Exile the Hebrew prophets in Babylon and Persia worked hand-in-hand with the Zoroastrian Teachers. Even the Bible indicates that.

The exoteric Manicheans, however, are not the *Inner Mystery School* of which Max Heindel speaks as even now working on the chief problem of the Jupiter Period. Just as The Rosicrucian Fellowship is the exoteric preparatory school for the Order of the Rose Cross, so the Manichean movement, including the

Catharists and Albigenses of Southern France, represents the external representative of a great Mystery School on the Inner Planes.

But virtually all of the basic *spiritual* concepts of Manicheanism are also to be found in Rosicrucianism, because these are of course universally and eternally true. Wherever minds are open to Truth, these concepts will come in. Only bigotry keeps them out.

So far as the Manichean *COSMOGONY* is concerned, that is just a matter of science. It was partly based on "Revelation" (reading in the Memory of Nature) and partly on external scientific discoveries. Modern scientists are reworking their cosmogony, modifying the Nebular Hypothesis, and making new discoveries in evolution, the nature of matter, etc. All of these changes will eventually be incorporated into the religion of the Aquarian Age, which will therefore have a new cosmogony.

Yes, St. Augustine was a member but never did enter into the esoteric school. In Manicheanism there was a very complete inner teaching, and this Augustine did not get. He was one of the "auditors," the outer school, like our own "students." He quarreled with a Manichean lecturer on a matter of astronomy, and joined the Roman Catholic Church, into which, in fact, he had been born. His mother, Monica, was a devout Catholic and prayed continually for his restoration to her Church.

Due to bitter persecution from all sides the exoteric Order of Mani was driven undercover, but the Manicheans simply disguised themselves in any way possible, and *worked from within* the ranks of their enemies.

Mani was crucified by the Persian priesthood, bigots and persecutors who did not like Mani's Christianity. Mani's Order existed in Europe and Asia for more than a thousand years, and it may be restored in some form within the next few centuries.

RECALLING PAST LIVES

Question:

I do not seem to have any remembrance of my past lives. Is there some way to learn of my past incarnations?

Answer:

Yes, there is, though it may take you some time. The ability to read at will in the Memory of Nature requires for most people much persistent effort in living the spiritual life that results in the unfoldment of the inner faculties. However, patient persistence always accomplishes its object.

Some people who have not yet developed positive clairvoyance may for a specific reason be shown in a dream or vision an experience that occurred in a past life. Mediums may also get such information, but since their development is negative, it cannot be depended upon.

MAX HEINDEL'S MESSAGE

(Continued from page 117)

of the table, and by feeding our gross bodies sparingly on selected simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of coarse foods which nourish the lower nature.

Some of the saints have used fasting and castigation as a means of soul growth, but that is a mistaken method for reasons given in an article on "Fasting for Soul Growth" published in the December 1915 number of "*Rays from the Rose Cross*." The Elder Brothers of humanity who understand the Law and live accordingly use food only at intervals measured by years. The word of God is to them a "*living bread*." So it becomes also to the Christian Mystic, and the Temptation instead of working his downfall has led him to greater heights.

(Continued)



Health and Happiness

GERALD B. BRYAN

HEALTH and happiness are frequently thought to be almost synonymous terms. It is certainly true that good health tends toward happiness and happiness toward good health, but in many cases one may be possessed without the other.

Vigorous health gives one a keen sense of the enjoyment of physical life. There is pleasure in the possession of a strong and beautiful body. But that is only part of the picture. Man is more than a body. He possesses a mind, and it is through the mind that he creates his own heaven, his own hell.

Those who stake their very all upon health of the physical body may never reach the supreme happiness. Mental health, or that indefinable something which stirs the soul with an inner joy, is more to be sought than strong muscles and perfect digestion. We all have known men and women with all of that, and yet were miserable for something, they knew not what.

It is a strange thing, but many of the really great characters of history, beautiful souls who left something in the world when they went out of it, did not have what one might call good health. Red-blooded individuals who lived more vitally in the physical expressions of life often do not leave nearly so much of value.

Why is this? Could it not be in the

development of the quality of sympathy? He who suffers much tends to develop compassion for others. Suffering stirs the soul of the sensitive individual to give to the world something of value. The pleasures of life may merely stir another and less compassionate individual to seek other pleasures, and in time the whole structure that has been built largely through selfishness crumbles. The sensory mechanism gives way, pleasures pall, and then the person is forced to turn to something more permanent. But, alas, there may be very little to turn to. The inner and richer qualities of the soul have not been developed, and there is little to turn to when the physical sensations of life diminish, as they will in time.

So health of body does not necessarily bring happiness. Surely, the possession of a healthy body contributes toward the joys of living, but one should seek also to develop a rich inner life to taste truly of a happiness which physical sensations do not give.

Life frequently offers peculiar contrasts. We know joy by its dark shadow, pain. The brighter the light, the deeper the shadow. To taste of the supreme joys of life, one must sometimes come from the dark valley of despair. It may be ill health, poverty, failure of one's cherished ambition, or something else that we set our hearts upon, but by

making the effort to rise above these difficulties—even though it may be just a tiny step on the mountain of attainment—the effort itself will produce a certain satisfaction and joy. It is not entirely the final achievement that brings the greatest happiness, but the tiny upward steps along the way—the hope, the struggle, the very expectation to succeed.

One who makes happiness the chief goal of life may not attain it. Happiness comes from an earnest endeavor to improve the conditions of the world *and* ourselves. The two go together, for we can hardly improve the world without first working a bit to improve ourselves. Clearly, happiness is a sort of by-product of life, not its chief commodity. It is not a tangible something that we can hold on to and say, "This is what I want;" but it is an intangible, evanescent thing that comes to us spontaneously without direct seeking. It comes in the little unexplainable ways, and not the result of careful planning for it.

When we open the door to too much selfishness, happiness is likely to slip out. But when we work to improve ourselves physically, mentally, and spiritually, and lose not sight of the struggles of the mighty army comprising our brothers and sisters who are trying to do the same thing, then both health and happiness are likely to be our companions as we travel along life's uneven way.

VEGETARIAN RECIPES

Vegetable Loaf

Peel 1 carrot, 1 beet, 2 potatoes, and a fair sized onion. Chop onion and place in skillet with $\frac{1}{3}$ cup of oil. Put the other vegetables through the grinder and add them to the onion. Cook slowly to prevent burning. Prepare in mixing bowl 1 cup each of dry bread crumbs, rolled oats, cold boiled beans which have

been put through a grinder, and $\frac{1}{2}$ cup of chopped nuts. To this add the vegetables when nicely browned, and 2 eggs, paprika, salt, and herb seasoning. Moisten with vegetable stock, tomato juice, or water. Mix well and pass through grinder again to make all smooth; the mixture should be stiff. Pack in oiled bread tins and set these in pan of water. Place in moderate oven and bake about 3 hours, basting with vegetable stock.

Potato Chowder

Peel and dice 3 potatoes, slice 1 onion. Cook in 2 tbsp. oil for 15 minutes. Add 2 quarts of water, and boil until potatoes are tender. Flavor with celery salt and chopped parsley. Serve with croutons.

Chop Suey

Place $\frac{1}{2}$ cup butter or oil in a large frying pan. Add 3 green peppers (chopped), $1\frac{1}{2}$ cup chopped onion, 1 cup chopped celery, 1 cup chopped Chinese cabbage, 1 cup sliced water chestnuts, 2 cups soy bean sprouts. Saute slightly for 4 or 5 minutes, but do not brown. Add 1 cup boiling water, cover and cook slowly for 12 minutes, make a paste of $\frac{1}{4}$ cup whole wheat flour, 3 tsp. soy sauce, and more water if needed. Add gradually to the mixture and cook slowly for five minutes, stirring constantly. Serve with brown steamed rice prepared as follows:

Put one cup washed brown rice in top of double boiler, add 1 qt. boiling water and salt to taste. Cover and steam until soft (50 to 6 minutes). All the water should be absorbed. More may be added if necessary. Uncover and place in a warm oven for five minutes to dry out, leaving the oven door ajar.

Pie Crust (2 pies)

Cut 4 large tbsp. Crisco into 4 cups sifted flour and a pinch of salt. Add enough cold water to be able to handle.

THE SACRED TOMB

(Continued from page 108)

brooding over seven nestlings. The base consists of a curved line of eleven white stones. There is a strong resemblance to "the Masonic jewel," for the two legs of what might be a compass seem to meet the curved base of eleven white stones, converging somewhere out of sight behind the cross and sunburst (judging as well as we can from the not-too-clear picture). Antiquarians think it is more than 150 or 200 years old—dating, that is, to the era of St. Germain and the rise of modern Freemasonry. However, the authorities are not in complete agreement, and the artifact may be older.*

**The Garden Tomb* by Rev. C. C. Dodson, M. A. George Pulman and Sons, Ltd. London, England. W. 1, 1958. Price 1 shilling and threepence.

OCCULT AND SCIENTIFIC CORRELATIONS

(Continued from page 115)

states of expression into animal functions, laboratorial phenomena, plant organization, into chemical elements, and all through the many planes and cycles still be easily recognizable as various octaves of one and the same force, steadily losing impetus to further concretion.

(Continued)

A STUDY OF POLARITY

(Continued from page 123)

together, then study the Uranus of each in relationship to each other. Uranus, as has been said before, is the "composite

of masculine and feminine." In relationships between people it indicates spiritual attractions of great depth and intensity, and the child who has Uranus affecting the other one's chart in a noticeable way can be potential "illuminator" of the other one. Help your children to understand themselves as expressions of the Goodness and Beauty of Life—which, in truth they are—and make yourself a "mediator"—through your astro-philosophical understanding—between that which they tend, instinctively, to be, and that which their charts indicate they can become.

If one parent is an astro-philosopher, the other one should try to learn something of the subject so that a degree of mutuality of understanding and approach can be found as a basis of training and guiding those to whom incarnation was given. Each child has, innately, a unique "father-mother" picture; perhaps there is a deep and difficult karmic tie-up between one of the children and one of the parents, or between two of the children. Mutuality of astro-philosophical understanding can be a wonderful "at-tune-ment" for the parents in their cooperative service as parents. These tie-ups must be understood by both parents to be manifestations of the Law of Cause and Effect—to be perceived as energy-patterns that are in the process of regenerate fulfillment through Love. They are not to be side-stepped, avoided or "shrugged off."

Astro-philosophy provides a wonderful channel by which parents who are inclined to live excessively in their centers of feeling response and emotion may gain perspective in their seeking to understand their children; further it gives the parents a wonderful "joint-hobby"—something they can use to help other parents and to enjoy together as long as they live. Through it they can realize the truth that marriage is fraternity, its life is mutuality, its flowering is true friendship.



Healing by Laying on of Hands

(Continued)

FOR ordinary practitioners who treat by the laying on of hands (or by chiropractic or osteopathy), there are two common difficulties which should be taken into consideration. In this process there are two distinct operations.

One is a taking away from the patient of something that is poisonous and injurious, provocative of disease; the other is a giving out of vital force by the person giving the treatment. Everyone who has done any work of this kind knows this because it has been felt and is felt by everyone who is successful. Now, unless the healer is bubbling over with radiant health, two things are apt to happen: either the human miasma taken away from the patient may so overwhelm him that "he takes on the condition," of the patient, or he may give too much of his own vital force, and thus become entirely depleted. Both of these conditions may combine, and then there comes a day when the healer finds himself run down and forced to rest.

Magnetic healers who are frankly unscientific often escape the first-mentioned condition by "throwing off the magnetism," but all are liable to be run down. That is something that no one can escape, save one who can see the etheric effluvia he takes and the vital fluid he gives. Most people are vampires when they are sick, and the stronger and more robust they are ordinarily,

the worse they usually are when thrown upon a bed of sickness.

The following hint is of value in keeping away undesirable conditions: First, fix your thoughts firmly in such a manner that you will not allow this miasmatic effluvia which leaves the patient's body to enter your body farther than the elbow; second, when you are giving treatment leave the patient once in a while and wash your hands in *running water* if possible; but at any rate wash in water, and change the water as frequently as possible.

(Continued)

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

HEALING DATES

February	5—12—18—25
March	4—11—17—24
April	1—7—14—21—28

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

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

California—I wish to report that I am feeling better. In fact, I got a medical release to go back to work. Although my arm is still painful when used, it is much less severe. Blood pressure is down and, best of all, my mind seems to be clear and I don't feel so mixed up.

California—It is with great thanks and awe that I report this time the events of the past month. I had written about an extremely high blood pressure recurrence, and an invitation to quit my job. I requested some form of assistance in finding my proper place of employment, to be consistent with my abilities, salary needs, and type of service I could best render. You wrote to tell me of the dietary pattern to follow, and that guidance would be furnished in directing me to the proper spot for me. I write to thank you for the miraculous series of events which have placed me in civilian employment rather than in the military employment I had been in for 20 years. All aspects of my life seem to be coming into focus now, if they are not *ALREADY* in focus, so that my next 50 years (or more) should see me accomplishing tremendous spiritual growth and service to others. The enclosed offering is only a token of appreciation for the great help and elevation you have provided me, my family, and my associates. You would be delighted to see the hope that pervades the whole "tribe" (about 20 family members!) and the unusual ideas we have, compared with our neighbors! Even the children seem to sense the value of the Rosicrucian Teachings, and some of them have had spiritual insights and happenings which are satisfactorily explained by the Teachings. I hereby renew my vow to redouble my efforts at becoming the highest that I can, and to express that highest in my daily life. I desire to be both a visible and an invisible helper. Thank you again and again.



Tom, the Water Baby

CHARLES KINGSLEY

(Conclusion)

"AND NOW," said the fairy to Tom, "your work here is done. You may as well go back again."

"I should be glad to go but how am I to get up that great hole again, now that the steam has stopped blowing?"

"I will take you up the back stairs but I must bandage your eyes first for I never allow anyone to see those back stairs of mine."

"I am sure I shall not tell anyone about them, ma'am, if you bid me not."

"Aha! So you think, my little man. But you would soon forget your promise if you got back into the land world. I never put things into little folks' heads which are but too likely to come there of themselves. So, come—now I must bandage your eyes." So she tied the bandage on his eyes with one hand and with the other she took it off.

"Now," she said, "you are safe up the stairs."

Tom opened his eyes very wide, and his mouth too, for he had not, as he thought, moved a single step. But, when he looked round him, there could be no doubt that he was safe up the back stairs—whatsoever they may be, which no man is going to tell you, for the plain reason no man knows.

The first thing which Tom saw was the black cedars, high and sharp, against the rosy dawn, and Saint Brandan's Isle reflected double in the still, broad, silver sea. The wind sang softly in the cedars, and the water sang among the caves. The sea birds sang as they streamed out into the ocean, and the land birds as they built among the boughs. The air was so full of song that it stirred Saint Brandan and her hermits as they slumbered in the shade, and they moved their good old lips and sang their morning hymn amid their dreams. But among all the songs one came across the water more sweet and clear than all. It was the song of a young girl's voice.

And what was the song which she sang?

Ah, my little man, I am too old to sing that song, and you too young to understand it. But have patience, and keep your eye single and your hands clean, and you will learn some day to sing it yourself without needing any man to teach you.

As Tom neared the island, there sat upon a rock the most graceful creature that ever was seen, looking down, with her chin upon her hand and paddling her feet in the water. When they came

to her she looked up and behold, it was Ellie.

"Oh, Miss Ellie," said Tom. "How you are grown!"

"Oh, Tom," said she. "How you are grown too!"

And no wonder; they were both quite grown up—he into a tall man and she into a beautiful woman.

"Perhaps I may be grown," she said. "I have had time enough. I have been sitting here waiting for you many hundreds of years till I thought you were never coming."

"Many hundreds of years?" thought Tom. But he had seen so much in his travels that he had quite given up being astonished. Indeed, he could think of nothing but Ellie. So he stood and looked at Ellie, and Ellie looked at him. They liked the employment so much they stood and looked for seven years more, and neither spoke nor stirred.

At last they heard the fairy say, "Attention, children. Are you never going to look at me again?"

"We have been looking at you all this while," they said. And they thought they had been.

"Then look at me once more," she said.

They looked—and both of them cried out at once, "Oh, who are you, after all?"

"You are our dear Mrs. Doasyou-wouldbedoneby."

"No, you are good Mrs. Bedonebyas-you-did. But you are grown quite beautiful now!"

"To you," said the fairy. "But look again."

"You are Mother Carey," said Tom in a very low, solemn voice, for he had found out something which made him very happy and yet frightened him more than all that he had ever seen.

"But you are grown quite young again."

"To you," said the fairy. "Look again."

"You are the Irishwoman who met me the day I went to Hartover!"

And when they looked she was neither of them, and yet all of them at once.

"My name is written in my eyes if you have eyes to see it there."

They looked into her great, deep, soft eyes which changed again and again into every hue as the light changes in a diamond. "Now read my name," said she at last.

Her eyes flashed, for one moment, clear, white, blazing light. But the children could not read her name for they were dazzled and hid their faces in their hands.

"Not yet, young things, not yet," said she, smiling. Then she turned to Ellie. "You may take him home with you now on Sundays, Ellie. He has won his spurs in the great battle and become fit to go with you and be a man because he has done the thing he did not like."

So Tom went home with Ellie on Sundays and sometimes on week days too. He is now a great man of science and can plan railroads and steam engines and electric telegraphs and rifled guns and so forth. He knows everything about everything except why a hen's egg doesn't turn into a crocodile, and two or three other little things. All this is from what he learned when he was a water baby underneath the sea.

"And of course Tom married Ellie?"

My dear child, what a silly notion! Don't you know that no one ever marries in a fairy tale under the rank of a prince or a princess?

"And Tom's dog?"

Oh, you may see him any clear night in July, for the old dog star was so worn out by the last three hot summers that there have been no dog days since. They had to take him down and put Tom's dog up in his place. Therefore, as new brooms sweep clean, we may hope for some warm weather this year. And that is the end of my story.

MORAL

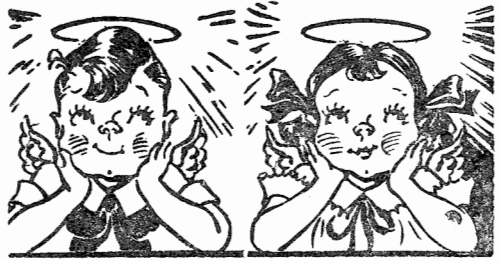
And now, my little man, what should we learn from this parable?

We should learn thirty-seven or thirty-nine things. I am not exactly sure which, but one thing, at least, we may learn and that is this—when we see efts in the pond, never throw stones at them or catch them with crooked pins. These efts are nothing else but the water babies who are stupid and dirty and will not learn their lessons and keep themselves clean. Their skulls grow flat, their jaws grow out, and their brains grow small and their tails grow long and their skins grow dirty and spotted, and they never get into the clear rivers, much less into the great wide sea. But they hang about in dirty ponds and live in the mud and eat worms and they deserve only this.

But that is no reason you should ill-use them but is rather the reason you should pity them and be kind to them and hope that some day they will wake up and be ashamed of their nasty, dirty, lazy, stupid life and try to amend it, becoming something better. Perhaps, if they do, then after 379,423 years, nine months, thirteen days, two hours and twenty-one minutes, if they work very hard and wash very hard all that time, their brains may grow bigger, their jaws grow smaller and their tails wither off, and they will turn into water babies again; perhaps after that land babies; and after that perhaps into grown men.

Meanwhile, you learn your lessons and thank God that you have plenty of cold water to wash in and wash in it too, like a true Englishman. Then, if my story is not true, something better is. If I am not quite right, still you will be as long as you stick to hard work and cold water.

But remember always, as I told you at first, that this is all a fairy tale and only fun and pretence. Therefore, you are not to believe a word of it, even if it is true.



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