

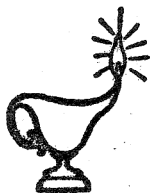
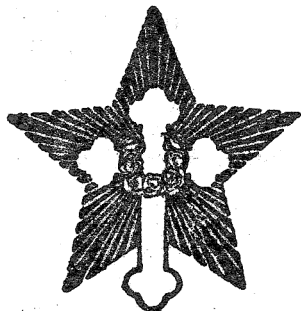
# ROSICRUCIAN FELLOWSHIP

## M A G A Z I N E

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Philosophy and Astrology



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**THE ROSICRUCIAN FELLOWSHIP**

OCEANSIDE, CALIFORNIA, U.S.A.

# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

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## "Coming Events Cast Their Shadows"

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

True Religion embodies both Science and Art, for it teaches a beautiful life in harmony with the laws of nature.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity. There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

Religion held sole sway in the so-called dark ages. During that time it bound both Science and Art hand and foot. Then came the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

Such a state cannot continue. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious order of the Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by The Rosicrucian Fellowship.



# THE Mystic ... LIGHT



## The Praise of God

JACK L. BURT

**"ENTER** into his gates with thanksgiving and into his courts with praise."—Ps. 100:4.

Throughout the Bible the note of praise to God persists. Practically every one of the Psalms contains some word of praise, the last Psalm being an entire song of praise, commencing with the words: "O praise God in His holiness" and concluding: "Let everything that hath breath praise the Lord." Paul in his letter to the Corinthians writes, "Whatsoever ye do, do all to the glory of God." In the Revelation of John it is particularly noteworthy that the cry "Hallelujah"—praise to Jehovah—is carried throughout the whole book. When Christ Jesus cleansed the ten lepers He commented sadly that only one returned to give glory to God, while to this one He said, "Thy faith hath saved thee."

And we ask, Why? Why should God need all this praise? Surely, we hear it said, He should be above such self-glorification! Yes, most certainly we know that He is, but still the question persists, "Why?" Do we feel it to be a duty? Perhaps, but that seems to be rather a poor motive. Does it give us pleasure? Yes, but even that is not an unmixed motive. Do we feel so strongly the gracious goodness of God that we cannot refrain from expressing our love

and appreciation? There, surely, is one very good reason for praising God, but even that does not give us an entirely satisfying explanation. We must, then, look more deeply.

Perhaps we may find some light by examining the effects of praise. Those of us who have taught for many years in our schools have learned that praise and encouragement are very necessary to the progress of the pupils. If we continually nag and point out mistakes and carelessnesses we soon find that the standard of performance drops alarmingly, for the pupils get discouraged and cease to try. On the other hand, if we take the many opportunities to show appreciation of good work, or if we cannot conscientiously describe the child's work as good, we may still commend him for his improvement or for his effort, saying perhaps, "That's fine; you're coming along better now and you'll soon be all caught up." Then see the look of pleasure and determination to deserve the praise! Yes, even with the so-called unco-operative child it works, just as it does with adults.

So once more we come back to that "Why?" Just what has our praise done to us and to the one receiving the praise? The note of praise or of commendation carries a high rate of vibration. It must follow that the vibration of the one being commended will be

raised just to the extent that he is recipient towards it, and even with the least responsive, the reiteration of the words of commendation will eventually impress themselves upon his vital body and induce in it a vibration corresponding to that given out by the one giving the praise. We must all agree on that point, for not only is the vibration induced, but, being a good thing, it must tend to remain permanently as a raising of consciousness in both praiser and praised. Does this answer that "Why?" So far as we, on our human plane, are concerned it does. But we must go still further in order to see the connection with the actual praise of God.

Whenever we send out the vibration of praise we, as previously stated, do something to raise the vibrations of both ourselves and of those immediately around us. Follow this through and we find that this induced vibration does not stop there but, like all thought waves, spreads outward and outward. Therefore, though we do not perceive it, there is an effect of raising the vibration of all those within a considerable range of space and of thought. Carry it another step, which we can surely do without over-straining it, and we have to agree that our little word of praise has done its tiny bit in raising the vibration of the whole world. Could anything be more valuable? Could anything be more encouraging?

Now perhaps we may come to the accumulated praises offered by humanity as a whole. These must have a vast effect on the evolution of both our own life-wave and of our planet itself, for when our vibrations are raised so are those of the planet we live on. One more step. These raised vibrations, this impulse towards evolution, still carries forward. We are a part of God Himself, as we well know for "in Him we live and move and have our being." Therefore this volume of praise helps forward our God Himself in His creative work.

Does this, at last, answer that

"Why?" Yes, our God needs our praises, not for self-glorification, but so that He may return to use in other forms the increased power that we have given Him, for we must always remember that He is Himself still evolving through the development of His creatures, who in the whole constitute His very being.

Having now seen the reason for offering praise, we begin to inquire as to the best and most effective manner in which to make that offering. For generations the singing of praises in religious services has been stressed, and rightly, but we know that if we were to take the symbolism of Revelation as literal fact and spend our whole time singing Hallelujah, we should not only become completely bored, but we should in addition utterly fail to accomplish anything at all. Neither should we attain any soul growth for the condition would become entirely static. This does not mean, of course, that we belittle the singing of praises or the repetition of words of adoration either in our services or elsewhere. No, this is a most essential form of praise for it not only brings into activity the raised vibration, but the actual effect of the word when spoken or sung enhances it to an extent that we perhaps do not fully realize.

Still this is not by any means the whole of praise, as we know well enough. As Paul told us, we should "do all to the glory of God." How? By endeavouring to see the good in everything we are trying to accomplish (which naturally calls for us to see that what we are trying to accomplish *is* good), by recognizing this and acknowledging it as we go about our daily business. Then we can without conscious effort and with gladness give silent thanks for the opportunities that we are given to help forward those about us. Still further, we must learn to recognise more fully that whatever we are doing is, or should be, God's work. Max Heindel so frequently stressed the point that *no work*

is menial, and that in actual fact no work need seem distasteful if it is regarded in the proper light as being useful and necessary. That is not to say that we must rush around looking for various so-called menial jobs as a sort of mental discipline. Simply it means that, when we find a job that needs doing and there is no one else available to do the job, then we should say, "This needs doing; no one else is available, therefore it is my opportunity."

At least Max Heindel did not go about telling us what we should do. He went ahead and did it himself, even sometimes at considerable cost to his physical strength—often when students were reluctant to do what they felt was "menial." Christ Jesus Himself washed the disciples feet, thereby teaching them a valuable lesson and at the same time gaining for Himself something of spiritual value.

And let us not forget to praise God in our joys. It seems, these days, that our whole race is forgetting how to play and to rejoice. Perhaps it is world tension, so-called, but how rarely do we see a cheerful, smiling face, how rarely do we hear a burst of hearty laughter! Yes, we do need to play a bit more; there should always be some little time for just "having fun" either in the intervals of our work or after work is done. Otherwise we tend to get out of balance, for we do tend to take ourselves so dreadfully seriously, don't we?

We need not elaborate; we can each work it out for ourselves, and in that way so much the sooner arrive at the point where in this way we begin to "pray without ceasing," for in thus combining both aspects of the praise of God—the spoken adoration and the silent service—we reach nearer to the highest that is within us.

There is another factor which we may take into account. That is that individualised spark of the Divine which we speak of as "the God within." Now for us to praise this "God within"

does have the appearance of self-glorification, and could easily degenerate into the old Atlantean self-worship. Yet it seems to be a necessary part of the whole of praise. How may we do it, then? Are we not actually accomplishing something of the sort as we strive to bring the personal self into line with the Higher Self? Is not this acknowledging the superiority of that Higher Self? And is this not absolutely necessary?

And let us not forget the opposite angle, that God praises us, as and when we have earned that commendation, that "Well done, thou good and faithful servant." What more could we possibly ask? Yet again the question arises, how may we perceive this? Perhaps no one can make any authoritative statement as to this, for it is necessarily an entirely personal and individual matter, since no two of us respond in exactly the same manner. We may, however, take one or two examples as a guide. Let us go to the highest we know for our first example. The voice of God spoke, saying of the Christ, "This is my beloved Son in whom I am well pleased." And in the strength and encouragement of that commendation He carried through His mission in spite of the opposition of a world. When the prophet Elijah was in the depths of despair and he cried out to God, saying, "and I, even I only am left, and they seek my life to take it away," the inner "still small voice" came to him approving what he had tried to do and assuring him that "I have seven thousand that have not bowed the knee to Baal." Elijah went forward from that word of praise to accomplish the greatest work of his life.

Sometimes when we have finished a well done piece of work and we look at it and say, "Well, I have done my best," there comes a sense of quiet satisfaction, entirely different from the common smug self-gratification, and joy in the work well done. Is not this one way

(Continued on page 9)

# Gnosticism and Early Christianity

ANNE PHILLIPS

(Conclusion)

"Those Gnostics who were closest to Christianity also tended to argue that their system was authentic and original Christianity." "The answer given this question by the Church in the second century and after was obviously the rejection of Gnosticism. Even the 'Christian Gnosticism' of Clement and Origen was suspect."

COMMENT: This business of who rejects whom has always been written from the Roman Catholic side. But the Gnostic quite evidently withdrew from the Catholic Church long before that Church had risen to its position as authoritative and official Church of the Roman Empire. Naturally, since Roman Christianity was the State Church of the Roman Empire (*because* it was Roman), the Gnostic cults tended to concentrate in the nations outside the Roman Empire, and thus Gnosticism became less and less Greek, more and more Oriental.

Still, Gnostic elements are recognizable in the Bible of the West. In the New Testament books, the Gospel of John retains its position as the most Gnostic, with certain epistles of Paul showing Gnostic knowledge and understanding. And James the Just is everywhere now recognized as an Essene, probably the Head of the Essene House at Jerusalem, and perhaps the head of the whole Essene movement, rather than merely the head of the first Christian Church; for when he was murdered, the whole city was aghast, and there must have been a reason for this, among Jews who had never accepted Jesus of Nazareth as their Messiah.

The Christian Church at Jerusalem seems, indeed, to have been molded by James in the likeness of the Essene Community. Essene communities were scattered throughout the ancient world,

wherever there were Jews, usually in villages, but also in cities. The New Testament suggests that there was a group in the city of Jerusalem as well, although the monastery at Qumran (the Dead Sea Community) represented the extreme branch of the Order, and that in which the highest secrets were kept.

The Gospel of John is closely Essene in atmosphere and statement. Some scholars argue that this proves that it is the earliest of the Gospels, earlier than the Synoptics, and closer to the source. Dr. Grant suggests that the author of John's Gospel was simply trying to phrase his story of Jesus in such a way as to win the Essenes to what we have called the Jesus-Messianist group, but which he, of course, considers to be the Church. Since there were several individuals claiming Messiahship, obviously the Jesus-Messianists had to prove that their leader was, truly, the Messiah of the Prophecy, Heir to the Throne, and Son of David. It could not be taken for granted.

However, if—as a long-standing tradition has it—the Holy Family were Essene Householders, and the inner core of the Essenes knew very well that Jesus was the Son of David, the Messiah or Christos, who was to inherit the Throne and who was, in their belief, an Archangel incarnate (Michael or Uriel), and as such the true revelation of God in his very flesh ("My Name is in him"), it is very unlikely that John had to do a job of convincing the Essenes that Jesus was the Christ. In our view, he was simply drawing the Essene picture of Jesus as the Messiah as the Essenes already largely accepted it. Only with the downfall of the nation, when the Essene matrix was broken into fragments, could argumentation of this

sort have become necessary. Of course those who say John's Gospel was written in the second century—even if earlier than some scholars thought—would consider that this is precisely what John was doing: convincing those Essenes who still remained obdurate that Jesus was the Essene Christ.

It is not impossible that John the Baptist and Jesus represented a revolutionary movement in Essenism; Jewish scholars have long suspected that this might be true of the Baptist. And if we consider that Jesus considered Himself to be the Christ, and that He knew that He came in the Time of the End when all that was hidden should be revealed, then, indeed, we understand that He might well have deliberately violated Essene customs and Essene secrecy. For all of that secrecy revolved about the Messiah: who He was, where He was, what He was, and when He should come. The Systems of Knowledge—the Angelology, the Mysticism, the Astronomy, Medicine and Healing, the Metaphysics and Philosophy—these were all part of the cultural epoch, the backdrop against which Jesus played His role as the Christ. The unique and characterizing element in the situation was the man Jesus Himself. This alone was different from all that had gone before.

Jewish scholars who have studied the Dead Sea Scrolls maintain the orthodox Jewish attitude, that there is no evidence whatever that the Essenes thought the Messiah had actually come, but that, on the contrary, the cache of books and treasure shows that they were still looking for Him to come at some future time. And this may well be true of the Zealot group which also formed a contingent in Essenism; or rather we should say, the Royalist Group, the group still faithful to the Heir to the Throne in Exile. Jesus may have been that Heir, but the New Testament shows that He refused to lead His people into battle against the Roman Empire, having repudiated violence as a method of con-

quest, and relying on THE SWORD OF WISDOM—the two-edged Sword which in Revelation John shows proceeding from His mouth.

Did the Essenes and their immediate Gnostic followers expect Jesus to return in the flesh amidst a general resurrection of the dead? The well-hellenized Essenes probably did not; and when they spoke of Christ coming again they could have meant only in a future time and in a spiritual body which, while not flesh, would be materialized in a substance that could be mistaken for flesh—a theory which has its followers today. Spirit-materialization was known in antiquity.

The resurrection of the dead was a belief common in Egypt, many Egyptologists have said; and it became popular among the Pharisees in Palestine in the third century B.C., just when Palestine was in the power of the Greek Pharaohs of Egypt. It is not a doctrine specifically Jewish or specifically Christian. Egyptians themselves obviously held to some form of the doctrine of reincarnation, although their Pharaohs and great religious leaders were mummified. This is still done in the Order of Swamis of modern India. The embalmed body of Yogananda lies in its crypt at Mt. Washington in the suburbs of Los Angeles, yet the society teaches cremation of the dead. Yogananda has explained in his writings that it is traditional in India not to cremate the body of the spiritual teacher, but it is instead buried or embalmed.

Perhaps it is always hoped that, as in the case of Lazarus, the Teacher will come forth from the tomb, or as in the case of Christ Jesus Himself.

Or perhaps the mummified body is a magic talisman, a sacred relic, such as Catholics in the Middle Ages placed in their sanctuaries; apropos of which one recalls that the tombs of the Kings of Judah ran through Mt. Zion certainly not far from the foundations of the Temple, and probably directly under it.

"It is almost certainly correct to say that the Dead Sea Scrolls cast significant light on the origins of the Fourth Gospel. It is almost certainly incorrect to claim that they, and they alone, are responsible for the form or shape of Johannine thought. Scholars not obsessed by novelty can still recognize the relevance of the various elements in the mosaic of Johannine theology—for example, the influence of something like the thought of Philo, the influence of rabbinic Judaism, and even the forms of expression, at least, to be found in the *Hermetica* and in Gnosticism. The difference between John and the Qumran sectarians can perhaps be seen in the prologue with which the Gospel begins."

COMMENT: It is to be questioned if any student of Gnosticism or the Dead Sea Scrolls sees nothing else than Essenism in John's Gospel. The whole point of the cult of the Messiah Jesus of Nazareth is that Jesus not only fulfills the Hebrew myths, but he fulfills the myths, histories, prophecies, and philosophies of other peoples as well. This tradition is plainly discernible in the Dead Sea writings. The Essenes, though strongly Jewish, and Israel-centered, nevertheless saw their Messiah as a World Savior. Essene Scriptures, however, are not all of one level. They belong to several periods of Jewish history. The Essenes unquestionably possessed documents, or copies of documents, going back to the Exile, and centered in Messianism. But those documents which were prior to the conquest of Persia by Alexander the Great would naturally be Iranian; from Alexander onward, the documents would show a Greek and Egyptian influence; and the books of the Maccabean period naturally reflect the history of that time, the civil wars in which the nation was embroiled, and finally the conquest by Rome.

"The Word of God is therefore the Name of God, when John says that 'nothing came into existence apart from IT' he means that God spoke creative words and that the essence of each creative word was his name.... The I-AM sayings found in John can be sometimes paralleled in Greco-Roman aretalogies of the gods and goddesses; but

their source lies in the explanation of the name Yahweh which is provided in Exodus. The Father has given Jesus his own name (John 17:11) and it is for this reason that Jesus can say that he and the Father are one (10:30). The Father is still creatively working, and Jesus is working too. All this can be known from the writings of Moses.... for Moses wrote about the incarnate word. (5:46).... The kind of speculation we find in John is what we find a little later in the Gospel of Truth."

COMMENT: The esotericist would concur with Dr. Grant in the statement that in John's Prologue we have an intricate play upon the "Name" of Jahweh in connection with the "Logos" or Word as formerly known in Philo Judeus. "The Word of God is therefore the Name of God;" this has been carefully elucidated in many articles published in *Rays from the Rose Cross*, although without the aid of the scholarly Greek of the author of this book.

Yet Dr. Grant denies that John was a Gnostic, because John says, "Its own did not receive It" (the Word): which he thinks could not have been said by a Gnostic. In this he might be mistaken, because when Wisdom descends into a world of ignorance, it is certainly possible for it to be rejected, even by self-styled lovers of Wisdom; and there are many pious Christians today who, if told that they are, essentially, pure and holy children of God in respect of their spiritual being, will reply with cries of derision and pseudo-humility that "I could never be so conceited as to say any such thing. I know that I am not perfect and pure." They can say this because they identify themselves with the body and its personality instead of, like the Gnostic, identifying themselves with the Spirit, or soul. The orthodox says, "I have a soul." The Gnostic says, "I am a soul, I have a body."

There was certainly a Jewish Gnosticism, which has points of difference from what Messianists put into it after the coming of Jesus of Nazareth, but in principle it was the same Wisdom

Teaching as that of Christ Jesus. For the Hebrews, like the Greeks and Romans, had their Mystery cult (descended from the field of Ardath), a theosophy and a philosophy, and Jesus the Christ was literally born into such a Mystery cult in a family of Householders of the Essenes. Heir to the throne of Israel, he was also the embodiment of the Platonic ideal of the Philosopher-King, a King who, like his spiritual mentors, repudiated violence as a means of conquest, and went to a death more terrible than that of Socrates with a tranquillity as great.

The secret ingredient which remains to be discovered and analyzed is that of Egypt where, as Eusebius said, "The power of God naturally appeared to them first, and therefore, beyond all peoples, the work of the Gospel grew in strength among the Egyptians."

\* \* \*

## THE PRAISE OF GOD

*(Continued from page 5)*

in which we receive praise from God? A friend comes along and comments with genuine approval (not the somewhat insincere words of so-called praise that often stem from a hidden envy, but the genuine appreciation that means so much). Is not that friend acting as a channel for the expression of God's approval? We need to remember this always and, wherever we can honestly give praise, remember to do so, not in fulsome and well-rounded phrases, but in the simple heart-felt words that mean so much—just a simple "Good work," or "That's a fine job." So the praise of God goes forward both to God and from Him, thus making a balanced, and therefore most powerful, force for the development, not only of ourselves, but for the whole of creation and its Divine Creator.

Many years ago, when attending a

communion service, as I listened to the priest intoning the ritual, my thought wandered away from the building and I seemed to see myself on a grassy hillside about sunrise. On the beautiful slopes there seemed to be a host of beings of all kinds. There were the heavenly hosts themselves; there were men and women and little children; there were our younger brothers the animals, the horses, the cattle, the wolves, the mice, the dogs, and cats. I can still see in imagination one tiny white kitten standing wonderingly beside its mother. All were looking upward, their faces shining with a strange light; even the grasses seemed unusually green, and the very stones seemed to shine with a soft glow, as all, each in his own language, each in his own particular way, chanted that wonderful age-old hymn of adoration, "With angels and with archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High."



## STUDIES IN ASTROLOGY

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

ART TAYLOR

## CHAPTER II: POLARITY—THE TWO-FOLD ENERGY

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

**E**BB and flow constitute the visible symbol of the principle of Polarity, which is operative in all the kingdoms, and controls the entire range of all natural phenomena of the Physical World. The very possibility of life and being in the concrete environment and the perfection of all phases of orderly progression by which the World's Evolution is furthered, are alike dependent upon it. Were it not for the constant expression of Polarity, the Cosmos would have forever remained a Chaos, and stagnation eternal would envelop the universe. Its comprehension lies far outside the scope of any special phase of study, and its principles are met with and have to be encountered in all sciences. The very existence, the preservation, the propagation and transformation of all activity in all the kingdoms are dominated in the most minute detail by this ever-present force.

The Law of Polarity, simply stated, is that the positive force is generated to the negative directly, or internally, while the re-action is returned to the positive externally.

The work of the positive forces upon the negative may neutralize or be productive of weaker positives or negatives, depending upon the relative properties of both. Moreover, Polarity while being expressed individually between every two objects of existence, is also complex

in the extreme, operating compositely and collectively as well.

Whether individual and simple Polarity, or the collective, complex resultant Polarity can be considered, the simple law is applicable, which determines that the integrating, sustaining, and up-building activities all express the positive pole, while the rejection, excretion, disintegration and dissolution in general are the expressions of the reacting negative pole.

The elements of the Physical World are positive to all solids, and generate the direct force essential to their reception by the Metals, which are negative. The external re-action develops the soiled state. Some soils are entirely neutral, while others are weakly positive or negative.

Considering the three groups separately, potassium is positive to calcium, while sulphur is in weaker degree positive to sodium, magnesium is positive to silicon, while iron is in weaker degree positive to aluminum. Similarly, phosphorous is positive to fluorine, and lithium in weaker degree to chlorine. Each element is strongly positive to the metal it is allied with, under the dominion of Fire, Air, Water, and Earth, while any element is in weaker degree positive to any metal coming under the dominion of some one of the elements of Fire, Air, Water, and Earth other than its own.

The Carbohydrates of the vital food materials are positive to the Proteids, and generate the direct force essential to dynamic activity, while the re-action from the Proteid is indirect and characteristic of processes of excretion and dissolution. Among the Fatty Bodies



some are neutral, while some are weakly positive or negative.

Considering the three groups separately, albumen is positive to fibrin, and syntonin in weaker degree to gelatin. Stearin is positive to glycerin and palmitin in weaker degree to olein, while starch is positive to lignin and sugar in weaker degree to cellulin. Each carbohydrate is strongly positive to the Proteid it is allied with under the domination of Fire, Air, Water and Earth, while any Carbohydrate is in weaker degree positive to any Proteid under the domination of one of the elements other than its own.

The entire realm of vital food compounds is macrocosmically positive to the entire realm of elements, soils and metals while the reflecting stratum of the four essential elements controls the expression of both. The oxygen is dynamically positive to nitrogen, and the hydrogen in weaker degree to carbon.

The Fire is positive to the Earth, which acts as the essential foundation to the play of its forces, while the watery element is returned to the Fire in combustion, and the Air is allotropically positive to the negative Water. These two principles are well evidenced in the compounds of air and in the Hydro-carbon series. The union of the positive concentrative oxygen with the inert negative nitrogen is productive of the airy state in such degree as to give the compound air an allotropic positive polarity to water, relatively, whereas hydrogen, the macrocosmic Airy Element is positive to the unchangeable carbon, their union producing the long series of Hydro-carbons.

In a different sense, all gases are positive to the solids, and the liquids are neutral and weakly positive and negative. Similarly the acids are all positive to the bases, and the fats, salts, and fixed and volatile oils are neutral and weakly positive and negative.

Polarity never becomes completely dead-locked, for if any one of a myriad

of simple pairs should possibly reach this state, some complex, compound influence of an apparently dis-associated or macrocosmic polarity would be exerted to break the dead-lock. There is no point at which one pole ceases and the other commences. Action and re-action are always operative and the different manifestations of the duality of all things existent are but relative.

When the Sun enters Aries in the spring, the saps and all vital juices well upward and outward in response to the dynamic influence of the surcharged vital force. This response to the propagative incentive is most apparent in the budding and blossoming of the entire plant kingdom. Six months later when the Sun enters Libra the re-action takes place and the vital juices are returned to the ground for the chaotic blend of forces for re-assembly the following year. In the animal kingdom the same impulse at Aries surcharges the vital and animated blood with this propagative instinct calling for the mating and feathering of the nest, while the re-action at Libra gives the various degrees of rest and hibernation, according to the particular species involved.

The same dynamic force calls man forth for external achievements, pursuits, pleasures, adventures and is productive of a generous proportion of the annual courtships and marriages. At the opposite pole of the cycle, when the Sun enters Libra, the re-action calls for a withdrawal from the outward expressions and visible signs, to seek inner illumination and unfoldment, scholarly pursuits, study, social entertainment, and serious thought and devotion to ideals.

Inter-associated with these periods of ebb and flow, resulting in the aforementioned action and re-action, are the precise shifts of the clock-wise and counter-clockwise trade winds, which together with the emanation and return of tropical and polar ocean currents, have positive dominion over the climatic

changes which are necessary adjuncts to the shifting of the two periods in the cycle of Polarity.

The ingress of the nourishing elements of food up through the roots of the plant to the point of cellular propagation is positive, and the exhalatory re-action, by which un-appropriated and rejected elements are returned to the primordial state is negative.

Similarly in the process of alimentation in the animal and man, the progress of foods and functions of the organs, from the entrance at the mouth, the mastication, digestion in the stomach and the selection and absorption in the duodenum, are positive, while the peristaltic reaction which furthers the rejection and excretion through the colon, is negative.

In the circulatory system, the dynamic, positive arterial blood is pumped to various parts of the body, bearing its nutritive elements, which are incorporated through the medium of the capillaries and the lymph system, while the oxidized and cast-off elements which have served their usefulness are rejected and carried off through the negative venous blood.

A remarkable illustration of the brevity of the dead-locked composite may be seen in the blood feeding the kidneys, in which the selected and rejected elements travel side by side. Upon being "weighed by the scale" the selected elements take the positive course to assimilation, and the rejected ones the negative route to bladder and urethra.

In the respiratory system, the inhalation which bears the vitalizing oxygen is a positive action. It re-animates the blood and provides the additional oxygen required, aside from that obtained from the vital foods. The exhalation which receives the cinders of the bodily combustion and liberates the carbon-dioxide is negative.

The secretive glands accumulate the juices necessary for furthering the processes of solution and lubrication, which

determine the transformation and re-organization of the elements to be incorporated into the body and influencing their transportation as well. The secretive action of itself is positive.

The excretory action is negative and assists in the elimination of useless substances from the body, particularly in the intestinal tract and the skin. However, the actual excretion of the saliva inasmuch as involuntary and not influenced by the nervous system, is also negative, but as it is more complicated and comes to some extent under the control of the voluntary nervous system, does not seem a very good illustration, except as demonstrating the composite nature of expression of certain activities of polarity.

The cerebro-spinal nervous system is positive in action, being under the control of the Will and influenced accordingly by the mental operations and incentives of the emotional nature. The sympathetic system is entirely independent of the Will and operates apart from the volitions as the faithful servant of the universal vital element controlling the functions. The positive control over the muscular contractions, lies in the fibres of the anterior roots, while the negative re-action from sensory influences comes under the control of those in the posterior roots.

The organ of hearing serves in a negative capacity, transmitting to the brain the external impacts of the sound waves created, and possessing no positive attribute, but merely the accurate interpretation of what it intercepts. The larynx of the articulate however, gives positive utterances of the emotions stirring within the form, and is capable of controlling them in such a way as to leave no doubt with the hearer as to the nature of the emotions felt. This positive generation of sound-waves varies from the cosmic cry of the lower animal to the heavenly music of the developed human being.

The eye of the animal and man serves

also in a negative capacity, conveying to the brain a more or less accurate impression of the surroundings, according to the state of evolution and individual visual training of the form involved, possessing no positive powers,, but merely the interpretation of things already in definite relation. The intangible sense of instinct, however, enables the animal to guide itself aright, by virtue of a pre-possession of cosmic wisdom, which will be discussed in occult portions of the work. The same factor, coming under the guidance of the mental powers of man, is far more dynamic, when not influenced by desire, and is known as Insight.

When man started his evolution as a mineral-like form, the Fire was the dominant aspect of the Cosmos. Moreover, the beginning of the active material manifestation of the Nebula lay in the play of the smouldering fire upon the cosmic root-substance lying at the negative base of the universal spirit. Through the successive steps upward to his present highly evolved form, man has retained this close association with the forces working through the Fire. These factors will be dealt with in deeper chapters treating upon the Nebular Hypothesis, Occult Astrology and Astronomy.

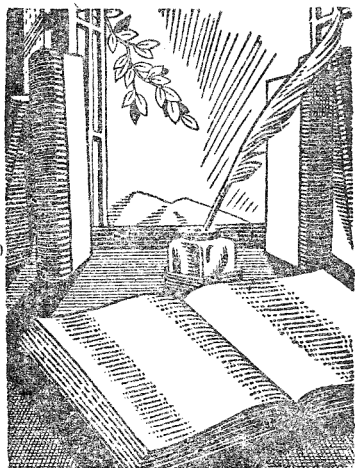
By virtue of the possession of reasoning faculties, Man is now utilizing the Fiery Element. But it should be noted that with all his scientific, artistic and musical ability, he is laboring strictly with forms only. Even when his penetration into the causes and effects of the different phases of life and being have conserved living forms as in grafting, his achievements have resulted solely from scientific and logical experimentation with the physical form and these practices have taught him nothing further than a physical understanding of the science of utilization. As the Fire and Earth are poled, so are Man and the Mineral Kingdom. As the Fire plays to the Earth as a physical founda-

tion, Man by its intelligent use carries on his orderly progression and that of the associated kingdoms around him, by laboring with physical substances. In the sciences and in artisanship he assembles and transforms the virgin chemical elements and plant substances and in art he works out by experimentation the deep underlying organic coloring principles expressing in various vital compounds, while in music he labors with the elements, metals and certain vitalized and animated compounds, but in all alike he experiments with form alone and takes advantage of the immutable laws governing the physical attributes expressed by super-physical forces. He classifies this physical expression under Physics, Chemistry, Mathematics, Vibration, etc., while his understandings both from the standpoint of causes and effects come to him through the natural phenomena of form.

It is the mission of the plant kingdom to carry on the work of storing and preserving the elements, soils, and metals which are required for the nourishment and sustenance of the three kingdoms in which there is vitality. The virgin elements are wrested from the Earthy matrix by the roots and transported by the saps, while the elements already utilized by the animated beings and dissipated through the gases of the Airy Elements, are filtered through the leaves and stems, for re-organization. In these capacities, diverse as they are, the plant faithfully performs its un-ceasing labors toward amalgamating and preserving the elements of the Cosmos which up-builds and makes possible the manifestation of the Phenomenal World.

The activities of the animal kingdom express the opposite polarity. All the energies stored up by the plant are here utilized and spent. The gradual unfolding of the consciousness is furthered by the incentives and emotions aroused through the pursuits of the animal, which is constantly dissipating into space the powers coalesced and held la-

tent in the plant. These powers are accumulated sunbeams and are liberated with equal yet converse potential only after passing from the plant storehouse into the animal form, either directly or indirectly, according to herbivorous or carnivorous assimilation, but regardless of how many successive carnivorous consumptions of the animals falling prey to the animals, the original source of all the food forces was in some herbivorous diet. For even with appreciation of super-physical realms and super-physical states of matter it should be noted that wherever there are physical vehicles the same are amenable to phys-



ical laws, in spite of the fact that those states above the physical have laws peculiar to themselves. Therefore, in considering the physical, concrete portion of the phenomenal manifesting worlds, the physical and scientific laws relating thereto alone are applicable, whereas the occult correlation of the laws of the super-physical states can always be harmonized with them.

The consideration of polarity expressed by man and woman is a complicated one, for not only is the influence valuable, and even transferrable between the sexes in the furthest evolved of the human life-wave, but also the visible and invisible vehicles are poled to each other. These discussions

belong to the occult treatise, but considered here as the purely physical generality, man expresses the positive incentive and initiative, by all customs and laws, assuming the responsibility and leadership. He is looked upon as the moulder and provider of the shaping destinies. Woman expresses the negative receptiveness. She leans upon man and shares in the good fortunes and adversities. Her natural attribute is the maintenance of the home, the retreat and haven of refuge from the paradoxes of the outside world.

The spiritual forces emanating from incandescent substances and vibrating the seven nerve fibres of the optic nerve through the medium of the luminiferous ether are positive and give rise to the sensation of light. Light is constantly radiating in straight lines from every luminous body, in every direction. Its interception, retardation, or absorption depends upon the degree of negative receptiveness of the body which it strikes. An incandescent body which is pure white is radiating the seven colors in strict harmonic proportion to each other, and a dark body which is pure black is receiving and absorbing the seven colors in strict proportion to each other harmonically. At different degrees of incandescence and colors the light body while in various states of vibration is positive to the dark one, relatively. Of two incandescent bodies the hotter, or more highly vibrating one, is positive to the other. Of two dark bodies the lighter is positive to the darker, and of two colored bodies, the brighter is positive to the duller one. These rules are only applicable where likes in incandescence or quiescence are considered, for a dull incandescent body would still be decidedly positive to a pure white quiescence.

Among the seven colors of the visible spectrum the primary blue is poled to orange, the primary yellow is poled to violet and the primary red to green. Their further discussion, together with

indigo, comes in the occult portion of this work.

The electric magnet possesses a positive north pole and a negative south pole. The impulses controlling its polarity pass from the north pole to the south internally. Upon emanating from the south pole they describe segments of ellipses, the eccentricities of which are determined by the relative length and breadth of the core, entering the north pole and completing the cycle. In the generator, the internal direct path of the current includes the various intricacies from the positive brush, the commutator, field and armature windings, where the interception of the field lines of force originates, back to the negative brush, from whence the external portion of the circuit, which is to perform the work commences.

In the storage battery the action is identical in principle in the various types, in that the positive active elements utilize the conducting medium for their attack upon the negative plate, this action being internal and attended with chemical changes. The accumulation of power at the negative pole is utilized to perform work externally and returned to the positive pole, completing the cycle. In the case of multiple sets of batteries the negative of one is joined to the positive of the next adjacent cell, etc., giving the two extremities the same polarity in the composite set as the individual cell of that same position singly, but, of course, altering the voltage and ampere capacity accordingly.

Similarly, the magnet may be considered as any number of shorter magnets joined positive to negative, the built up extremity always possessing the same polarity as the shorter piece to which it was conjoined.

The magnetic pole of the Earth furnishes a magnificent illustration of the principle of polarity. The collective spiritual forces in control of the animated forms of the planet generate from the north, magnetic nucleus and are emanated internally through the

core to the south. The return is external and in the rushing stream of the lines of force, all magnetic needles become parallel, giving the compass its important position among the instruments of mankind's progress. The arrangement and expression of the chemical elements through the interior of the Earth by which energies are physically expressed are controlled by this force. It is the very base of the animal and human incentives, desires and animated activities and is appropriated in various degrees to further all forms of activity, energy, locomotion, transformation, and transmutation, either directly or indirectly.

(To be continued)

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### A NEW YEAR RECIPE

*Take twelve fine, full-grown months, see that these are thoroughly free from all old memories of bitterness, rancor, hate and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness.*

*Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time, but prepare one day at a time, as follows:*

*Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work, eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest, three of prayer, two of meditation, and one well selected resolution. Add a teaspoonful of good spirits, a dash of fun, a sprinkling of play, and a heaping cupful of good humor.*

*Pour love into all and mix with a vim. Cook thoroughly in a fervent heat, garnish with a few smiles and a sprig of joy; then serve with quietness, unselfishness, and cheerfulness, and a Happy New Year is a certainty.*

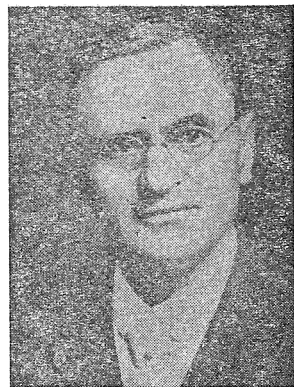
—Author Unknown.

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## ANCIENT AND MODERN INITIATION

(THIRD INSTALLMENT)



### *The Brazen Altar and Laver*

*(Continued)*

**T**HE Altar was made of brass, a metal not found in Nature, but made by man from copper and zinc. Thus it is symbolically shown that sin was not originally contemplated in our scheme of evolution and is an anomaly in Nature as well as its consequence, pain and death, symbolized by the sacrificial victims.

But while the Altar itself was made from metals artificially compounded, the fire which burned thereon unceasingly was of divine origin, and it was kept alive from year to year with the most jealous care. No other fire was ever used, and we may note with profit that when two presumptuous and rebellious priests dared to disregard this command and use strange fire, they met with an awful retribution and instant death. When we have once taken the oath of allegiance to the mystic Master, *the Higher Self*, it is extremely dangerous to disregard the precepts then given.

When the candidate appears at the eastern gate he is "poor, naked, and blind." He is at that moment an object of charity, needing to be clothed and brought to the light, but this cannot be done at once in the mystic Temple.

During the time of his progress from the condition of nakedness until he has

been clothed in the gorgeous robes of the high priest there is a long and difficult path to be traveled. The first lesson which he is taught is that man advances by sacrifices alone. In the Christian Mystic Initiation when the Christ washes the feet of His disciples, the explanation is given that unless the minerals decomposed and were offered us as embodiments for the plant kingdom we should have no vegetation; also, did not the plant food furnish sustenance for the animals, these latter beings could not find expression; and so on, the higher is always feeding on the lower.

Therefore man has a duty to them, and so the Master washes the feet of His disciples, symbolically performing for them the menial service as a recognition of the fact that they have served Him as stepping-stones to something higher.

Similarly, when the candidate is brought to the Brazen Altar, he learns the lesson that the animal is sacrificed for his sake, giving its body for food and its skin for clothing. Moreover, he sees the dense cloud of smoke hovering over the Altar and perceives within it a light, but that light is too dim, too much enshrouded in smoke, to be of permanent guidance to him. His spiritual eyes are weak, however, and it would not do to expose them at once to the light of greater spiritual truths.

We are told by the apostle Paul that the Tabernacle in the Wilderness was a shadow of greater things to come. It

may therefore be of interest and profit to see what is the meaning of this Brazen Altar, with its sacrifices and burning flesh, to the candidate who comes to the Temple in modern times. In order that we may understand this mystery, we must first grasp the one great and absolutely essential idea which underlies all true mysticism, viz., that these things are *within* and not without. Angelus Silesius says about the Cross:

*Thou hast Christ a thousand times in  
Bethlehem be born,  
And not within thyself thy soul will  
be forlorn.  
The Cross on Golgotha thou lookest  
to in vain,  
Unless within thyself it be set up  
again.*

This idea must be applied to every symbol and phase of mystic experience. It is not the Christ without that saves, but the *Christ within*. The Tabernacle was built at one time; it is clearly seen in the Memory of Nature when the interior sight has been developed to a sufficient degree; but no one is ever helped by the outward symbol. We must build the Tabernacle within our own hearts and consciousness. We must live through, as an actual inner experience, the whole ritual of service there. We must become both the Altar of Sacrifice and the sacrificial animal lying upon it. We must become both the priest that slays the animal and the animal that is slain. Later we must learn to identify ourselves with the mystic laver, and we must learn to wash therein in spirit. Then we must enter behind the first veil, minister in the East Room, and so on through the whole Temple service till we *become* the greatest of all these ancient symbols, the Shekinah Glory, or it will avail us nothing. In short, before the symbol of the Tabernacle can really help us, we must transfer it from the wilderness of space to a home in our hearts so that when we have become

everything that that symbol is, we shall also have become that which it stands for spiritually.

Let us then commence to build within ourselves the Altar of Sacrifice, first that we may offer upon it our wrongdoings and then expiate them in the crucible of remorse. This is done under the modern system of preparation for discipleship by an exercise performed in the evening and scientifically designed by the Hierophants of the Western Mystery School for the advancement of the aspirant on the path which leads to discipleship. Other schools have given a similar exercise; but this one differs in one particular point from all the previous methods. After explaining the exercises we shall also give the reason for this great and cardinal difference. This special method has such a far-reaching effect that it enables one to learn now not only the lessons which one should ordinarily learn in this life, but also attain a development which otherwise could not be reached until future lives.

After retiring for the night the body is relaxed. This is very important, for when any part of the body is tense, the blood does not circulate unimpeded; part of it is temporarily imprisoned under pressure. As all spiritual development depends upon the blood, the maximum effort to attain soul growth cannot be made when any part of the body is in tension.

When perfect relaxation has been accomplished, the aspirant to the higher life begins to review the scenes of the day, but he does not start with the occurrences of the morning and finish with the events of the evening. He views them in *reverse* order: first the scenes of the evening, then the events of the afternoon, and lastly the occurrences of the morning. The reason for this is that from the moment of birth when the child draws its first complete breath, the air which is inspired into the lungs

(Continued on page 38)

# 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.*

## Rebirth and Evolution

Q. How may we define the doctrine of rebirth?

A. Rebirth postulates a slow process of development, carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are, in time, brought to a height of spiritual splendor at present inconceivable to us.

Q. Is this theory reasonable?

A. There is nothing unreasonable nor difficult to accept in such a theory. As we look about us we find everywhere in Nature this striving for perfection in a slow, persistent manner. We find no sudden process of creation or destruction, but we do find "Evolution."

Q. What is evolution?

A. Evolution is "the history of the progression of the Spirit in Time." Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle.

Q. How does this make for evolution?

A. Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states which succeed it.

Q. Does Nature never follow a straight line?

A. Natural progression does not follow a straight line nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space.

Q. How does our three-dimensional universe relate to evolution?

A. All things move in progressive cycles and in order to take full advan-

tage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes ever onward and upward.

Q. Is this process a fact discernible in Nature?

A. Whether we look at the modest little plant in our garden or go to the redwood district of California and examine one of the giant sequoias with its thirty-foot diameter, it is always the same—every branch, twig, or leaf will be found growing in either a single or a double spiral, or in opposite pairs, each balancing the other, analogous to ebb and flow, day and night, life and death, and other *alternating* activities in Nature.

Q. Are these alternating activities a factor in evolution?

A. Yes. In the spring the Earth discards its white blanket and emerges from its period of rest—its winter's sleep. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of the winter. Again the snowy coverlet enwraps the Earth. But her sleep is not forever; she will awake again to the song of the new spring which will mark for her a little further progress along the pathway of time.

Q. How does this process apply to the Sun?

A. The Sun rises in the morning of each day but each mornnig he is further along on his journey through the year. Everywhere the spiral—*Onward, Upward, Forever!*

— Ref: *Cosmo*, 151-153.



# WESTERN WISDOM BIBLE STUDY

## The Revelation of St. John the Divine

### THE TEMPLE OF GOD

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.—*Revelation 11:1-4.*

The Bible was given "to the Western World by the Recording Angels, who give to each and all exactly what they need for their development." It deals primarily with the initiatory process (the conscious unfoldment of inner powers) in man, the microcosm in God's great macrocosmic world. The experiences related in the Bible are re-enacted in the consciousness of every human being at one time or another, "the temple of God" referring to man himself. The true man is Spirit, a differentiated spark in the Divine Flame, possessing in potentiality all the powers and attributes of God himself, and evolving through the world of matter from an all-conscious state into a fully self-conscious, individualized being.

Man is a threefold Spirit, possessing a threefold body (dense, vital, and desire) through which by means of the connecting link of mind he transmutes experience into a threefold soul, the food of the Spirit. The outer self, the personality, may be considered 'the court which is without the temple,' identified as the real man only by those

not yet spiritually awakened. When the individual comes to the realization that the object of his sojourn here upon the earth is to unfold his godlike powers, he begins to live the life of purity and service which builds the soul body. This is the vehicle in which the Invisible Helper functions when out of his lower vehicles, consciously or unconsciously, and the vehicle in which all humanity will function during the coming Sixth Epoch, the New Galilee. This vehicle is truly built according to God's measuring rod: loving, self-forgetting service to others, for it is only thus that we attract the light and reflecting ethers which compose the luminous "golden wedding garment."

The "forty and two months," as well as the "thousand two hundred and three-score days," correspond to three and one-half years, the length of time Christ Jesus, the Mediator between God and man, taught His sublime precepts upon the earth. From the larger viewpoint, we may correlate the three and one-half years to the three and one-half days or Periods of manifestation (the Saturn, Sun, Moon and part of the Earth Period) which transpired before the coming of the Christ as indwelling Planetary Spirit of the earth.

Throughout His universe God manifests in duality: positive and negative—masculine and feminine. Astrologically, we speak of these two poles of Spirit as the Sun (Michael) and the Moon (Gabriel). In man, the differentiated Spirit, this duality also exists, though he is born alternately in the masculine and the feminine body in order to gain the experience necessary for a fully rounded unfoldment. Within each human being there are the two nervous systems: the cerebro-spinal (masculine) and sympathetic (feminine).



## Interceptions

E. B.

**A**STROLOGY, at its simplest, is complexity piled upon complexity. In the minds of many students, however, the problem of interceptions proves to be a complication of back-breaking quality. This material is offered as food for thought in an attempt to clarify the purpose and meaning of signs and planets being placed in such a way that their vibratory "area" does not touch house-cusps. "Interceptions" can mean "woe is us" until we perceive the possibility of a philosophical meaning behind this particular patterning. When we do, we are well on our way to achieving an organized approach to its interpretation.

First, a break-down of horoscopolical structure. Use a twelve-housed wheel; connect by straight lines the pairs of cusps as follows:

Four horizontals—parallel to the horizontal diameter: cusps of 11th-9th, 12th-8th, 2nd-6th and 3rd-15th.

Four verticals—parallel to the vertical diameter: cusps of 12th-2nd, 11th-3rd, 9th-5th and 8th-6th.

The mandala as it now appears symbolizes the symmetry of astrological structure. These lines connect points of the circumference of the wheel that are equidistant from the arch-structure lines of the horizontal and vertical diameters. These, in turn, form the composite of the lines of force that are basic to the contents of the wheel. These two

diameters symbolize the cross of incarnation. Now create a symmetrical square by connecting these "cardinal points" by straight lines. This square is the abstraction of relationship-structure, our "field of experiences" by which we unfold our potentials in incarnation. Create another symmetrical square by connecting the mid-points of the 2nd, 5th, 8th, and 11th houses. This forms the symbol of the static square—the arch-symbol of congestion of spiritual potentials. This congestion is decrytallized by the symbol comprised of the diameters of 1st-7th, 3rd-9th, and 5th-11th. This symbol—the sextile aspect—is a symmetrical open symbol representing the "lines of force" inherent in the composite of two closed equilateral triangles; these two triangles are formed by straight lines connecting (1) cusps of 1st, 5th, and 9th and (2) 7th, 11th, and 3rd.

All of these designs are balanced symmetrical figures inherent in the interior essence of the wheel. Since they are structure designs they apply to all horoscopes, because the structure of any horoscope is a twelvefold division of the wheel's interior into equal sections—"houses"—of thirty degrees each. The composite of these designs illustrates, by symmetry, the equal importance of all houses. No one house is more important than another; every house is a

channeling for the releasement of potentials and the unfoldment of consciousness toward the realization of ideals in incarnation. It also serves, by its symmetry, to illustrate the equi-importance of both sexes since the symmetry of these figures is continually evident no matter which of the four cardinal-house structure-points is placed at the Ascendant.

To complete the "symmetricalness" we now add the symbols of the zodiacal signs outside the wheel, starting with Aries on the cusp of the first house and continuing around the wheel in regular sequence. The result is the Great Astrological Mandala—the abstraction from which all horoscopes are derived. This addition of the zodiacal signs integrates vibration with structure. We now recognize that the application of thirty degrees of each sign to the thirty degrees of each house represents a charging of structure with vibratory life just as a house becomes a home when it is used as a habitation by people and a violin becomes a musical instrument when it is played.

In a horoscope that has no intercepted signs the symmetrical parallel of signs with houses is everywhere evident. The three structure-crosses: cardinal, fixed, and mutable, and the four generic trines: fire, earth, air, and water, appear in regular sequence and in geometrical formation; the six structural diameters parallel the six vibrational polarities, the house-quadrants parallel the zodiacal quadrants and the outline of the planetary rulership of the twelve houses is concise and clear. The trine-pattern represented by the vibrational generic element covering the cusps of the 1st, 5th, and 9th houses represents the arch-resource of creative spiritualization for this incarnation. The "structure-sign-pattern" represented by the sign-vibrations covering the cusps of the 1st, 4th 7th, and 10th cusps represents the arch-resource of Relationship-Consciousness and Relationship-Experi-

ence-Interpretation.

Before we go into a detailed approach to intercepted patterns, we will consider the pattern of twelfth house—in relationship by sequence—of any house in a horoscope.

Let us remember that every house is the twelfth house of the house which follows it; every sign is the twelfth sign of the sign which follows it; in horoscopes, signs are correlated to houses—so (for example):

Leo on the twelfth cusp is the twelfth house-sign of the Virgo Ascendant; Gemini on the eighth cusp is the twelfth house-sign of Cancer on the ninth cusp, etc.

Twelfth house is "that from which something emanates." The Ascendant itself "emanates" from the twelfth house as the diameter of Ascendant-7th cusp emanates from the diameter of 4th cusp-10th cusp or as the trine of Aries-Leo emanates from the trine of Sagittarius-Aries or as the quadrant of Libra-Capricorn emanates from the quadrant of Cancer-Libra. And so on. In the Great Mandala, the fire trine of Aries-Leo-Sagittarius, initiated by the cardinal Aries, emanates from the water-trine Pisces-Cancer-Scorpio; the latter trine is initiated in the past by the cardinal Cancer, "root" of the vertical line of "vibrational heredity." This vertical diameter—abstractly Cancer-Capricorn—out of which Aries-Libra is emanated—is astrology's symbolic picturing of what most people call "heredity."

The processes of Life as evolution are a continual emergence from that which was (the past) into that which now is (the present) and thence into that which is to be (the future). Nothing "just appears;" that which *was* is conditioned that which *is*; that which *is* is conditioning that which *is to be*. The sequence of houses correlated with the sequence of signs is astrology's way of picturing the sequence of life's ever-becomingness as continual releasement of potentials. In

other words the horoscope is a static symbol of the eternally rhythmic (the symmetry of time) emergence of potentials from octave to octave in perpetual unfoldingness.

Therefore, when the unfoldingness of an individual human is thrown out of rhythmic timing a defect results in the synchronization of sign with house. For whatever karmic reason or consciousness-conditioning, the emphasis of one level of unfoldment at the expense of another has its effect of intercepted signs appearing in the natal horoscope as a picturing of structural-vibratory defect.

To illustrate: use any chart you have available that has an intercepted diameter. Apply the approach explained in the foregoing by connecting the "points" that represent the structure of the crosses and trines. Somewhere along the line you will see a defect in the symmetry of these designs because somewhere a cross-point or a trine-point will not coincide with a house-cusp. Thus the vibrational-content of the

wheel is thrown out of symmetry and the sequence-content of the wheel is thrown out of rhythm. There are varying degrees of complexity and difficulty in interpreting "intercepted charts" as in anything else. Let us see if we can organize an outline of approach, starting with the easiest:

Type 1-A: The horoscope has the cusps of the first, fourth, seventh, and tenth houses covered by a perfect vibrational cross—cardinal, fixed or mutable. In this pattern the composite "generator" (fourth-tenth) and the composite "generated" (first-seventh) coincide with four quadrants of the zodiac and the clarity of basic relationship-structure is pictured.

Type 1-B: The above requirements are depicted in the Basic Generic Chart. This is a variation of the natal chart by which the sign containing the natal planetary ruler is used as Ascendant. This variation focuses the power of the vibratory ruler of the chart—the planet that rules that sign.

Type 2-three possibilities: A—a perfect generic trine covers the cusps of the first, fifth, and ninth houses; B—a perfect generic trine covers the cusps of the seventh, eleventh, and third houses; C—a perfect generic trine focused structurally at either the cusp of the fourth house or the cusp of the tenth. In all of these classifications, the problem of intercepted signs is comparatively minimized because the arch-symbols of cross and/or trine are synchronized with the basic structure-points of the wheel. When the placement of intercepted signs "creates a disturbance" in the relationship of sign-sequence with house-sequence of the structure-points, the interpretation-problem becomes more complex. Study your intercepted-sign charts with an eye as to the relationship of a complete cross or a complete trine by sequence from the Ascendant. In other words, find out how close the intercepted-sign chart comes to fulfilling the require-

## Horoscopes 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.

ments of symmetrical design; in so doing, you mentally reduce to a minimum the "hazards" presented by the complexities of "irregularity" in the wheel.

"Past evil impelling the present incarnation" is pictured abstractly by a mandala as follows: a twelve-housed wheel with Aries on the Ascendant; the symbols for the mutable signs are placed appropriately on the cusps of the mutable houses. In other words the modulation for further regeneration is shown by the square of the mutable houses focalized by the most mutable of those four signs—Pisces—as the "end of the previous cycle" out of which the present one emanates. Apply this thought to any horoscope; which cross appears as the composite of modulation from each quadrant of the wheel into the next quadrant? This cross has much to say about the needed redemptions required for the quadrants initiated by the cardinal houses—as the entire horoscope is initiated from the twelfth house into the first house. Each mutable house is the karmic background for the ensuing quadrant; the signs covering these cusps represent the four-fold congestion of consciousness which is focalized in the chart by the planets ruling those signs.

As a result of an intercepted diameter in a chart, there will be two pairs of houses covered by the same diameter. Wherever this "phenomenon" occurs, you will know that the houses concerned in this "duplication" represent experience-patterns on which the person concerned is "making up for past defaults;" in other words the two houses having the lower degree of the sign on their cusps will portray the past: the two houses having the higher degree on the cusps will portray the unfulfilled past projected into the present. Such a pattern tells us also that the influence of the planets ruling the intercepted signs is, to a degree, "held in abeyance" until a certain degree of redemption has been made. The planets ruling the duplicated cusps are, correspondingly

"made to work overtime;" in the case of Venus and Mercury—each of whom normally rules two signs—their influence can extend to three houses and their significance in the sum-total of the wheel is increased. Just as—in human terms—if Johnny "flunks an exam" in school, he has to study with added application to make up his work in that subject.

It is very interesting to study charts that have the same sign on twelfth as is on the Ascendant. These charts have two principal classifications; (1) Those with the succeeding sign intercepted in the first house; (2) those with the succeeding sign on the second cusp. The first classification tells us that the person may have been out of incarnation for an unusually long time; he has to "tie in" with his past in this incarnation, recapitulate something of his past mistakes—if the ruler of the twelfth house and Ascendant is congested, learn from his mistakes, apply more constructive measures and then move in sequence to the progressive vibration represented by the sign intercepted in the first house. This pattern promises progress in this incarnation but it also promises that the person, subconsciously tending to live this incarnation in terms of his past, will bring himself to a "blank-wall"—the power of congestion representing that the resources from the past have become depleted; his natural urge to progress will be timed for awareness to the potentials represented by the intercepted sign in the first house and, tuning in with this vibration will represent a "new life" in consciousness. He then, largely, will feel the urge to "leave the past" and throw in his lot with the "vibratory companion" represented by the planetary influence of the intercepted sign in the first house. This pattern also qualifies his marital consciousness since the first house interception has its complement intercepted in the seventh. It is a twofold awareness of new life and his comple-

mentary-relationship consciousness must unfold and progress if he is really to transcend the gravitational or congested pull of past negatives. If the second cusp is covered by the next sign in sequence, then we know that the person is destined in this incarnation to express a higher octave of quality of his past and if the interception in his chart indicates that the cusp of his fourth or tenth house is in the same generic trine that his Ascendant-sign is in, we know that *that* parent—father or mother—represents an outpicturing of the best of the person's past as a contribution to the best of his development in this incarnation. No one ever exactly repeats a level from one incarnation to the next—upwardness is always a factor to be considered in karmic interpretation.

From a practical standpoint, there is not much more that can be said here as interpretation of the various possible placements of intercepted diameters. You as an astrological student, thinker, and philosopher must exercise the capacity of your own awareness of structure principles in application to the charts you analyze.

Structure-structure-structure is your key to finding the significance of intercepted signs and the planets they contain. Find as many "regularities" and "symmetries" as you can in each chart of this type—by reference to patterns of cross and trine—and then study sequence so that you can determine the possibilities of why one diameter may represent a "holding back" or a "promise of future development" in this incarnation. The duplicated diameters—when they are lined up with structure-sequence—will indicate which pair of houses represents a condition from the past that must be repeated—for completer fulfillment—in the present.

Elasticize your awareness of horoscopic structure. You will—or can—be thrilled by this stimulus of your intellect and your resource of esthetic

sensitivity and understanding. The rhythm, sequence, design and drama that are pictured in the Astrological Mandala are archetypal of all artistic principles; and, in a more specific philosophical sense, they picture the magnificent flow of Life-Principles as it outpictures the great Universal Laws of Cause and Effect, Polarity and Divine Harmony.

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*Fools! who fancy Christ mistaken;  
Man a tool to buy and sell;  
Earth a failure, God-forsaken,  
Ante-room of Hell.*

—Chas. Kingsley.

#### MAN'S GOD

*From deep within his heart,  
Each man his God creates;  
His concept of all good  
He will, to God, relate;  
Man's God is limited  
By his comprehension;  
The state of his awareness  
Marks his God's dimension;  
If love, to him, is boundless,  
As great his God will be,  
Whose love will all encompass  
In true equality;  
Spirit is not static,  
As more of love we know,  
Our Consciousness of God  
Will deeper, higher grow.*

—Elizabeth Nelson.

#### BENEFITS OF RETROSPECTION

1. Thorough relaxation of the body.
2. Increase in power of devotion and feeling for truth.
3. Knowledge of how Law of Cause and Effect operates in life.
4. Restoration of harmony in bodies more quickly than would otherwise be done.
5. Shortening of time spent in Purgatory.
6. Progress in attitude and development.
7. Thought control.



## The Children of Capricorn, 1963-1964

*Birthdays: December 23 to January 21*

**A**S the significator of the individuality in man, the solar orb transiting through the sign Capricorn during the period between the above dates will impart many of the deep-seated traits and characteristics of this sign to children born then. In many respects, including their frugality, aloofness, and love for high places, they resemble the mountain goat which symbolizes that part of the zodiac.

Most of these natives seem to enjoy exercising authority and participating in activities which confer prestige or prominence. Thoughtful, serious, and cautious almost to the point of timidity, they are usually very practical and realistic in their views, and instinctively capable of discerning in which direction they should turn in order to reap the greatest advantage.

Desire for fame and other worldly considerations are often incentives which impel Capricornians to accept the heavy burdens and responsibilities that generally accompany executive positions in business, religious groups, or political organizations. While the forces of Capri-

corn can be wrongly diverted to political and business intrigue, it is well to remember that many great statesmen, ecclesiastics, and world benefactors have been among the children born with the Sun in this sign.

Capricorn natives usually have a well developed sense of social values, with a nature inured to frugality and hardship, having few personal wants, expert in timing events, untiring in action. All of these enable them to make the most of circumstances, situations, and the help of others in the climb to the top of their chosen field. They are firm believers in even-handed justice, and usually seek by hard, conscientious work to merit whatever success they may achieve. Almost inordinate craving for system and order is common.

During the entire solar month Saturn is squaring Neptune from Aquarius to Scorpio, Pluto is conjuncting Uranus and sextiling Neptune, indicating for all the children born during this period considerable spiritual understanding and intuition. However, there will be a need to guard against negative psychic

influences—by keeping a positive attitude and living a clean pure life.

Beginning December 23 and lasting to January 2, Mercury is in conjunction with Mars, giving much mental energy, enthusiasm, and dexterity, and since Mercury sextiles Neptune during this same period (lasting to January 5), these natives will have much mental energy, enthusiasm, and dexterity which will be directed toward spiritual ends. There will be a natural inclination toward all phases of occultism and mysticism.

Mars squares Jupiter from December 23 to 28, a warning to parents to stress honesty and control of the appetites in training these children. Unless there is care in eating, liver trouble will very likely manifest in the later years of life.

A more favorable martial aspect is the sextile to Uranus, which is in effect from December 23 to 26. This stellar pattern indicates an energetic, ambitious disposition, along with an original, independent, and intuitive mind. Inventive genius comes through this aspect.

From December 23 to January 4, Mars sextiles Neptune, intensifying the emotions and giving power to the occult inclinations.

The Sun trines Uranus from December 24 to January 8, making the native intuitive, original, independent, inventive, and idealistic. Progress in life through the help of friends in a higher strata of the social scale is strongly favored.

Beginning also on December 24, but lasting until January 10, the Sun squares Jupiter, indicating that these children should be given special training in self-restraint, thrift, and honesty. A fondness for the "good things of life" should be curbed, or functional disorders will give trouble.

The two great benefics, Venus and Jupiter, are in sextile aspect from December 27 to January 6, one of the best signs of success and general good for-

tune. The accumulation of wealth, a happy marriage, and social prestige are all favored. The nature is jovial, generous, and hospitable, and there is musical talent.

From December 31 to January 7, the Sun and Mercury are conjoined, favoring the mentality and memory on the days when the orb of aspect is more than three degrees.

The Sun begins a sextile to Neptune on December 31, and this lasts to January 16, favoring the development of the spiritual faculties. There is a love for the occult and the possibility of becoming clairaudient.

From January 1 to 11 Venus squares Neptune, a planetary pattern which will require earnest practice in trustworthiness and dependability for its transmutation.

Mercury squares Jupiter from January 1 to 12, indicating that these children should have decisiveness, punctuality, and sincerity emphasized in their training.

Mercury trines Uranus from January 2 to 21, giving an original, independent, intuitive, and inventive mind. The ideas are lofty, progressive, and inspiring, and the nature kindly and sympathetic. Success in a literary or scientific pursuit is strongly favored.

From January 4 to 15, Venus and Saturn are in conjunction, sounding a warning for these children to be taught unselfishness, consideration for others, and proper generosity.

On the last three days of the solar month, January 19 to 21, Venus opposes Uranus, indicating the need to cultivate balance, moral rectitude, and deliberation in all important undertakings, or much emotional suffering is apt to ensue.

The Sun conjuncts Mars from January 13 to 21, bestowing a superabundance of energy, along with dauntless determination and great courage. The disposition is inclined to be blunt, but there is an indomitable will which recognizes no defeat.



## Readings for Subscribers' Children

LISA O'C.

Born October 1, 1962, 3:40 P.M.

Latitude 33 N., Longitude 117 W.

Signs on the cusps of the houses: ASC, Aquarius 26.42; Pisces intercepted in 1st; 2nd, Aries 10; 3rd, Taurus 13; 4th, Gemini 9; 5th, Cancer 2; 6th, Cancer 26.

Positions of the planets: Jupiter, 24.07 R. Pisces in 1st; Part of Fortune, 1.26 Aries in 1st; Mars, 24.34 Cancer in 5th; Dragon's Head, 5.40 Leo in 6th; Uranus, 3.16 Virgo in 7th; Pluto, 10.52 Virgo in 7th; Sun, 8.19 Libra in 7th; Mercury, 18.19 R. Libra in 8th; Neptune 11.59 Scorpio in 8th; Moon, 13.03 Scorpio in 9th; Venus, 20.14 Scorpio in 9th; Saturn, 4.50 R. Aquarius in 12th.

With most of her planets in the airy and watery signs, this child will need to learn practicality and stability. The fixed sign Aquarius on the ASC will help in this, but Pisces intercepted in the 1st house adds to the flexible and emotional side of the nature.

The Sun is in the cardinal, artistic and musical sign Libra in the 7th, sextile to the MC and trine to Saturn in Aquarius in the 12th, giving method, foresight, and organizing, executive, and diplomatic ability, along with a high sense of honor. Partnerships will be the most important factor in Lisa's life and these will involve both the fine qualities of Sun trine Saturn and the less desirable ones of Uranus opposing Jupiter (impulsiveness and extravagance).

Mercury is also in Libra, turning the mind toward art and music, but it squares Mars in Cancer in the 5th, so that this child should be taught from early years to cultivate poise, self-control in speech, and a high regard for truth and sincerity.

The conjunction of Neptune and the Moon in Scorpio gives strong psychic faculties, and since the conjunction trines Jupiter in Pisces, the ideals are lofty, the imagination fruitful, and the reasoning faculties strengthened. The personality will radiate friendliness, optimism, and generosity, attracting many friends. There is considerable magnetism, which, directed properly, may be used advantageously in healing. General success in life, physically and spiritually, is favored.

Venus, ruler of the Libra Sun-sign, is posited in Scorpio, and makes a 7-degree conjunction with the Moon, greatly accentuating the emotional and psychic side of the nature. Fortunately, it is not afflicted, except for the square to the ASC, but its trine to Mars adds power to the emotions and gives a tendency toward too-free spending, at the same time that it gives ambition, aspiration, and good earning capacity. The parents of this child should take pains to teach her the sanctity of the creative function, along with the spiritual truths which will help her to live the positive-spiritual life—which she has a natural inclination to do.

Mars in Cancer gives boldness to the nature along with a love for home and its comforts. There is a tendency to exercise unrestricted authority over everybody and everything in the home, however and to be a strict disciplinarian. Uncertainty of temper is also probable so that here again is indicated a need for teaching Lisa poise and self control in speech and action.

Music and art can be used by this child to direct her powers constructively, sublimating her powerful emotions. However, she should be given all the help possible in developing the reasoning faculties, good judgment, etc., so as to harmonize and strengthen the activities of the concrete mind.

KURT A. K.

Born December 25, 1961, 9:58 A.M.

Latitude 40 N., Longitude 75 W.

Signs on the cusps of the houses: ASC, Aquarius 16.53; Pisces intercepted in 1st; 2nd, Aries 4; 3rd, Taurus 10; 4th, Gemini 5; 5th, Gemini 26; 6th, Cancer 18.

Positions of the planets: Moon, 14.24 Leo in 6th; Dragon's Head, 20.22 Leo in 7th; Uranus, 0.23 Virgo in 7th; Pluto, 9.59 R. Virgo in 7th; Part of Fortune, 27.41 Virgo in 7th; Neptune, 12.48 Scorpio in 9th; Venus, 25.46 Sagittarius in 10th; Mars, 0.39 Capricorn in 11th; Sun, 3.36 Capricorn in 11; Mercury, 8.55 Capricorn in 11th; Saturn, 28.56 Capricorn in 12th; Jupiter, 9.02 Aquarius in 12th.

The grouping of Mars, Sun Mercury, and Saturn in Capricorn in this chart bespeaks a nature strongly endowed with the traits of this ambitious, earthy sign. Mars, Sun, and Mercury are in conjunction in the 11th house, trine Uranus and Pluto in Virgo in the 7th, a configuration indicating one who is both practical and idealistic—careful, prudent, faithful, and just, but also original, intuitive, inventive, and independent. There is much physical and mental energy, as well as courage and determination. Many friends of a helpful, progressive nature will be attracted. This child has a retentive memory, a keen, shrewd, mechanical, and intuitive mind, capable of profound reasoning and concentration, as well as peculiarly adapted to the occult.

Saturn is quite powerful in Capricorn, but makes no aspect save the parallel to Pluto. Honesty, integrity, determination, and success in an official capacity in public institutions are all favored by the 12th house position of Saturn in Capricorn.

The Moon in Leo has an illuminating effect on the mentality, and tends toward a strong, self-reliant, and aggressive disposition. However, in this case the Moon squares Neptune and opposes Jupiter and the Aquarian ASC, showing that this child will meet problems giving opportunities to transmute a tendency at times toward indecision, display, gambling, and dishonesty, particularly in relations with women. There is also a negative psychic tendency which calls for positive thinking and clean living. Jupiter in Aquarius in the 12th sextiles the MC, but squares Neptune and opposes the Moon. This configuration suggests times of restlessness, nervousness, and erratic thinking. Control of the emotions should be emphasized in training this child, so that he will not allow himself to become subject to low psychic influences.

Venus in Sagittarius in the 10th is powerfully placed, giving a genial and optimistic disposition, a sympathetic, kind, and generous heart, a love for God expressed in religious devotion, a love for man shown by charity and philanthropy. The mind is refined, the imagination and intuition strong, and there is a fondness for culture through the drama, art, and music. Plurality of marriages is probable. The 10th house position of an unafflicted Venus is one of the best signs of general success in life: popularity, a rise in the social scale through marriage, comfortable financial circumstances, ability to avoid trouble in life and extract from it all the pleasure there is in every situation. The trine of Venus to Uranus adds mental alertness, intuition, personal magnetism, and a love for art, music, and poetry.

This child is well endowed mentally, spiritually, and physically to "make a mark in the world." He could give fine service as a government official, a diplomat, a lawyer, or a minister. By constantly aiming at the spiritual heights he can make much progress in this life.

# 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.*

## Manufacturer, Surveyor

ROBERT L.—Born July 11, 1945, 5:35 A.M. Latitude 41 N., Longitude 74 W. With all the planets on the left side of the chart, but both above and below the horizon, this chart indicates the objective and subjective phases of life, with help from friends in realizing desired objectives. The Sun in the sensitive sign Cancer in the 12th conjoins Saturn, sextiles Jupiter in Virgo in the 3rd, and Mars in Taurus in the 10th. There are selfish thought patterns to be broken up and redirected, but there is also much energized generosity, kindness, sympathy, and friendliness in the disposition. The Leo ASC accentuates these qualities and adds to the outgoing side of the nature. Mercury, the Moon, and Pluto conjoined in Leo in the 1st and sextile Uranus in Gemini in the 11th indicates a quick discerning mind, along with an excellent memory. Neptune in Libra trine Venus in Gemini suggests dexterity and versatility in musical ability. The Moon and Mercury in Leo in the 1st house gives a strong, self-reliant, and aggressive disposition, with high ideals, a positive intellect, and ability for organization and leadership. Mars rules the Aries MC and is posited in Taurus in the 10th, sextiles the Sun, trines Jupiter, and squares the Moon. This is a powerful Mars, and indicates much interior strength, determination, and persistence, as well as good earning capacity, but there is a tendency to be stubborn and extravagant at times. There is ability in various fields of activity, but the best vocational possibilities will be found in manufacturing (chemicals, candy, automobiles), surveying and architecture.

## Photographer, Art Dealer

CAROL J. K.—Born September 6, 1948, 8:41 A.M. Latitude 34 N., Longitude 118 W. The planets in this chart are, with the exception of Uranus in the 9th, also all posited on the left side of the wheel. The Sun is in the practical Virgo in the 11th, but square to Part of Fortune and Jupiter in Sagittarius in the 2nd, suggesting that this girl should practice exercising her will power constructively, particularly in regard to friends, realization of hopes, and earning and spending. The Moon is in Libra in the 1st, conjoined with the ASC and with Mars in Scorpio. This configuration sextiles Saturn in Leo in the 10th, trines Uranus in Cancer in the 9th, but squares Venus in Cancer in 10th and the MC. Here we have a personality of many facets: now cheerful and optimistic, now sober and discouraged; now calm and sympathetic, now aggressive and quick tempered; artistic, musical, intuitive, passionate. Mercury sextile Venus adds to the cheerfulness, sociability, and affability, but the square of Mercury to Uranus sounds a warning to guard against impulsiveness, harsh language, and unwise conclusions. Cardinal signs on all the angles and the heavy emphasis of planets in cardinal signs show Carol to be extremely active—with the activity not always wisely directed. Venus in Cancer in the 10th is a strong vocational factor, pointing toward music and art. Pluto and Saturn are also in the 10th, giving a touch of both the practical and the spiritual. Carol could use her talents satisfyingly in photography, interior decorating, music, and in dealing with art objects, antiques, and curios.

# Daily Thought and Guide

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

## WEDNESDAY—January 1

The New Year is ushered in by active planets with mixed rays. There will be many opportunities for service as well as for the gaining of valuable experience and we eagerly plan to do our share.

## THURSDAY—January 2

Another active day with help from the planets. Let us try to understand the hidden causes for some of the seeming hardships which may beset us.

## FRIDAY—January 3

The stars smile on us on this fine Venus day and we sing with the psalmist: "The earth is the Lord's and the fullness thereof."

## SATURDAY—January 4

On this active day Neptune, the planet of music, is strong, and we should find time to listen to good music. "It is the universal language."

## SUNDAY—January 5

On this day of the Sun a well balanced mind will help us to make the most of our contacts with our fellow-man. "Remember the Sabbath day to keep it holy."

## MONDAY—January 6

This day may bring us some problems, but if we calmly do our work with trust in our heavenly Father, we can learn the lessons life has in store for us, grateful for the experience.

## TUESDAY—January 7

Mixed vibrations keep us on our toes today trying to solve problems that may

come. With Shakespeare we will find that: "It is the mind that makes the body rich."

## WEDNESDAY—January 8

A cultivated strong mind is active today and Uranus adds understanding. "Let this mind be in you which was also in Christ Jesus."

## THURSDAY—January 9

The forces are active and mixed. Patience and persistence will help us to finish our daily chores, but in matters of feeling and emotion we should look carefully before we act.

## FRIDAY—January 10

"The day returns and brings us the petty rounds of irritating duties; help us perform our duties with laughter and kind faces; let cheerfulness abound with industry."—*R. L. Stevenson.*

## SATURDAY—January 11

After a week of much toil we may now spend a quiet day. Music and good books will make it an enjoyable one. Let us lend a helping hand wherever there is the need.

## SUNDAY—January 12

Neptune's aspect to the Sun makes this a good day for spiritual endeavours. "The one thing in the world of value is the active soul."—*Emerson.*

## MONDAY—January 13

A very quiet Monday when we thoughtfully perform our daily tasks. Listen carefully to intuitive promptings today; they will help us to walk the path of understanding.

TUESDAY—January 14

“Those who want much are always much in need; happy the man to whom God gives with a sparing hand what is sufficient for his wants.”—*Horace*.

WEDNESDAY—January 15

The aspect of the Sun and Moon make it possible today for the Individuality to express through the personality. Now let us look within and try to heed “the still small voice.”

THURSDAY—January 16

This is apt to be another quiet day. Jupiter will come to our aid and it behooves us to keep spiritual things uppermost.

FRIDAY—January 17

Today the good aspects to Venus make us want to beautify our homes and listen to good music. “Truth exists for the wise, beauty for the feeling heart.”—*Schiller*.

SATURDAY—January 18

Today the planets unite in making it a happy one. Beauty reigns and relaxation is in order but serious plans may also be made. God is good.

SUNDAY—January 19

A fine day for rest, quiet meditation, and worship with like-minded people. Let us appreciate God’s goodness to His children.

MONDAY—January 20

Good rays rule again today. Head and heart unite and give us understanding. “Not of the letter but of the spirit; for the letter killeth but the spirit giveth life.”—*II Cor 3-6*.

TUESDAY—January 21

Yesterday’s good aspects are repeated today; let us share our well being. In the words of H. Drummond:—“There

is no happiness in having or in getting but only in giving.”

WEDNESDAY—January 22

We are aware of a deepened mind, and thoughtful consideration for others is easy today. But let us think carefully before we speak, Mars might test those who are open to his temptations.

THURSDAY—January 23

A day with mixed vibrations. If we prayerfully perform our duties and keep our minds on the high goal we will be guided.

FRIDAY—January 24

On this fine day of Venus we agree with the poet Byron: “There’s music in all things, if man had ears: their earth is but an echo of the spheres.”

SATURDAY—January 25

Much activity and dynamic energy along several different lines pervades the air today. Let us heed Paul’s admonition to the Thessalonians and “Prove all things, hold fast to that which is good.”

SUNDAY—January 26

This is the day of the Sun and is dedicated to worship and relaxation. We reaffirm our faith in our heavenly Father and realize again that we are His children; He watches over us.

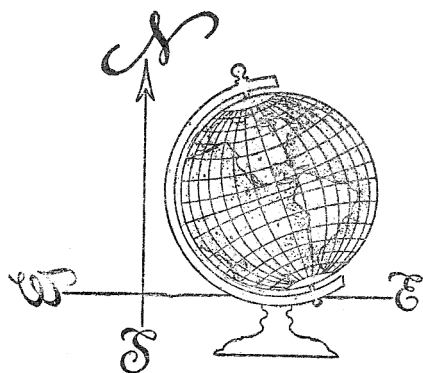
MONDAY—January 27

On this day the planets unite to make it a busy and happy one. Much should be accomplished and once again we realize that “All’s right with the world.”

TUESDAY—January 28

For those who are able to vibrate to the higher planets this will be a time of fruition. Those working with music and electrical inventions will find some of their questions solved.

(Continued on page 36)



MONTHLY

# News

INTERPRETED

## The Larger View

Forcing open a Jim Crow construction union in New York City to a handful of Negro apprentices is a step forward for decency, yet it has almost no bearing on the employment prospects of hundreds of thousands of teen-agers and millions of adults—white and Negro—who are sinking to the bottom of society that may very well have 14,000,000 unemployed by 1970. A clean sweep of housing discrimination will not wipe out a single slum or ghetto. The Negro who cries "now" is having to face these facts.

The white man has to face these facts, too. If he thinks very much about joblessness and the state of our educational system, it must occur to him that the Negro is struggling against forces that are undermining white society as well. The Negro has begun to react before anyone else because, being economically in the most exposed position, he is far more sensitive to the shock signals that are traveling through the country. But there should be no assumption on anybody's part that his fate can be divided from the rest of America's. If the Negro does not prevail over the forces that are driving him downward, the white American will go down with him. The issue is the survival of an entire people whose basic educational, political, and economic arrangements are on the verge of breaking down.

—*Saturday Review*, 10-19-63.

As we become more and more aware of the complexities of existence we also begin to perceive that our very survival depends on our mental attitudes. We either perish separately or we go forward as real brothers. When the prob-

lem has been clearly stated, then we can begin to solve it. As long as the issues are obscured by illusion, the illusion that some were born to rule and some to serve, that some are superior and some inferior, that we work for money, power or some other physical end, etc., then we cannot even think clearly.

We prate glibly about life, liberty, and the pursuit of happiness. What must be changed, first, is our attitude that these are inalienable rights. These rights must be earned and they must continually be earned, according to our own individual capabilities, if we are to keep them. Any child can see that another cannot eat his ice cream for him; before he leaves school he should be able to see that another cannot learn his lessons for him. We are afraid that there are still too many grown-ups who will not accept the fact that with maturity comes responsibilities that are his own to solve, whether these people be the leaders in our educational, political, or economic fields, or those dependent on them. We do not attain majority just to be able to do what we have always been denied, formerly, due to the fact that now we can work.

What we need is a new vision, a change of view from that of two cars in every garage and social security for all. We must realize as our writer of the above quotation, Joseph P. Lyford, points out, that if one segment of our

society fails then the whole society suffers. And if the failure is large enough the whole of this society disintegrates. We are our brother's keeper, and conversely, our brother is our keeper too, whether we like it or not. We are bound together so closely that it behooves us to see that these chains are of love and not of hate if we want to survive, for hate is synonymous with destruction.

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## The Ancient Nabataeans

The kingdom of Jordan is hard at work on a peculiar problem: how to keep tourists from drowning in the desert. Such startling accidents actually do occur. Last spring, when a flash flood from a rare rain-storm roared down the Siq, a vertical-walled cleft that leads to the famous dead city of Petra, a group of French travelers was trapped, and only two out of 26 survived. Jordanian authorities are anxious to keep the tourists coming, though, and the ancient Siq, reputedly opened by Moses with the flick of a magic rod, is the most dramatic approach to Petra. It would scarcely have seemed proper to install modern water-control devices

Archaeologists came to the rescue. They pointed out that the Nabataeans, who ruled Petra long before the Christian era, were the best hydraulic engineers of antiquity. They, too, suffered from floods racing down the Siq, and they solved the problem in a manner on which modern engineers can hardly improve. In the upper part of the Siq, before it reaches the city, they built a stone dam 45 ft. high and 140 ft. long. The dam was not designed to hold an entire flood, only to check its water and divert it into a system of guide walls and a tunnel one-quarter mile long cut through a sandstone ridge. The water was finally discharged into the comparatively broad Wadi Mataha and Wadi Musa (Valley of Moses), where it would do no damage.

Until recently, the ancient dam was a wreck, but the rest of the extraordinary system is still in good condition. The tunnel needs nothing but cleaning out. Last week repairs were well under way, guided by Engineer Oliver Fulsom of the U.S. Water Control Mission. The dam is rising

once more and will eventually look just about as it did 2,000 years ago. No major improvements are contemplated; the ancient Nabataeans had thought of everything.

The Nabataean capital, Petra, is a museum of exceptional hydraulic engineering. Besides the Siq dam and diversion system, it has a spreading network of channels cut into the rock to lead water to the city from distant springs. In one detail the Nabataeans were even ahead of the Romans. Instead of high aqueducts, they used carefully scaled pottery pipes to carry water under pressure as modern water systems use pipes of metal.

—*Time*, October 25, 1963.

Occasionally it is good for the ego to be cut down to size, and this report of the ancient engineers of the Nabataeans does just that. Off-hand we can list a few other items, too: old stories of India, now regarded as myths, in which there are related stories of interplanetary travel by means of a space ship powered by a copper stove, or the engineering of the Great Pyramid of Gizah which is so perfectly oriented.

Once more we should like to stress the fact that the crests of all great past civilizations reach an almost parallel degree of refinement. The remains of libraries and universities have been unearthed in many Middle Eastern desert ruins, and the ruins of the Inca civilization have still to be completely deciphered. But something happened in those past times, the advanced ones departed and the stragglers came upon the spoils. For this reason we should never use the stragglers of a nation, or even a savage tribe, as a yardstick by which to measure past glories.

The one infallible rule in measuring a great civilization is the calibre of the Spirits who incarnated at the zenith of its influence, not only men of engineering and military ability, but the men of the arts and philosophies as well. And the common people? We measure them by their religion, the sort of god or gods they worshipped, and the ethical laws they gradually evolved for their advancement and protection.

## Working with Nature

The August 1 edition of the San Francisco *Examiner* carried as its main headline in bold black letters: "California Pesticide Slaughter—10,000 FISH EXPLODE." And the frightful details which followed, recalling Rachel Carson's warnings, described a chamber of horrors which took place the previous weekend along Tule Canal, a Sacramento River tributary in Yolo County.

Following the aerial spraying of a seventy-acre beet field for cutworms with the poison, endrin, the acreage was flooded and drained into the canal.

At twilight Saturday night the slaughter began, the story went on. Hundreds of fish leaped out of the water, exploded in midair and floated downstream belly up. Sounds of a gun battle were echoed at the height of the massacre with big strippers giving off reports like those of a heavy calibre rifle.

A State Department of Agriculture bioanalyst came to the scene and immediately revealed that the bladders of the fish were popping. He said the chemical poison caused their bladders to swell and literally explode, affecting both sluggish and fighting fish in the same manner.

Early in the ensuing investigation by Department of Agriculture and Fish & Game Commission experts and county authorities, it was admitted that procedures followed in spraying the field conformed to "common farming practices."

They said, however, evidence of gross negligence and "stupidity" were found. Fish & Game investigators related that they found emptied sacks which had contained the poison used in the spraying upstream, along and in the canal. They said that some sacks contained up to a cupful of endrin and that each of the sacks found contained enough residue to kill fish.

—*Natural Food News*, 10-63.

This is shock reporting at its worst, but oftentimes it takes a rude shock to arouse us from our lethargy. To anyone who has ever raised a garden and has wakened of a morning to see his strongest young plants cut off and dying knows that the threat of cut worms is very real and menacing. But there are other means, or there were, of controlling these pests. Our organic gardening books offer insecticides and vermin controls that are fatal to the specific ma-

rauders only, and which do not cause wholesale slaughter.

It is the indiscriminate use of these deadly chemicals that is the real threat. Not only are there "accidents" to fish, birds, and other animals, including people, but the friendly insects and bacteria, without which life itself cannot be sustained, are also being destroyed. Many of these friendly insects and microbes are natural enemies of the cutworms and other harmful insects and thus a vicious circle is inaugurated. We, playing God in our ignorance, are sowing the wind and are soon to reap the whirlwind.

Each of these species of life, according to the Rosicrucian Teachings has as guardian a Group Spirit that is of the archangelic life wave. These archangelic Spirits are thus finding a way to be of service here on our planet, and also to further their own development at the same time. But the fact that they do not always understand the reasoning of man does not argue their depravity in allowing their charges to "trespass" on our domains: in their own fields they serve a definite purpose. In the same manner, if we wander into the way of a speeding truck, or fall into the ocean, or otherwise arrive in positions where we do not belong, at our present stage of evolution we can expect the same treatment we give these invaders. As we evolve further we shall develop means to cooperate with both the angelic and the archangelic life wave, but at present let us use moderation in our actions and love in our thoughts.

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I trust in Nature for the stable laws  
Of beauty and utility. Spring shall plant  
And Autumn garner to the end of time.  
I trust in God—the right shall be the right  
And other than the wrong, while He  
endures;

I trust in my own soul, that can perceive  
The outward and the inward, Nature's  
good  
And God's.

—Robert Browning.





# BOOK REVIEWS

## Literature Plays Motion Pictures Music

### "Many Lives, Many Loves"

*Many Lives, Many Loves*, by Gina Cerminara. William Sloane Associates, New York, N. Y., 1963. pp 246. \$4.95.

This book, *Many Lives, Many Loves*, is by the same author as *Many Manifestations*, and *The World Within*. The author, Dr. Cerminara, has three degrees from the University of Wisconsin and is also well versed in occult lore, so she is well able to correlate and differentiate the basic concepts in each field, understanding the complex terminology of each. Dr. Cerminara, though, is too wise a woman to write pedantically, and her style is both lucid and humorous, full of commonsense, and phrased especially for the layman. In this book, *Many Lives, Many Loves*, she adds a new dimension to the discussion: that of General Semantics.

For the serious Rosicrucian student there is no new material, but for the general reader with an open mind there is a well organized approach to all phases of "occult," "esoteric," or "psychic" phenomena, depending on which language you speak. She is as critical of the "sheep" who blindly follow a new thought leader, whether it be Madame Blavatsky or Rudolph Steiner, as she is of the many schools of psychologists whose excess of material skepticism has closed their minds to any research that is not based on the five senses.

She writes, "It is an odd thing that the educational systems of all civilized

countries should pay so much attention to the development of intelligence and no attention at all to the development of love. Perhaps it is because love has for so long been disparagingly regarded as a passion and as an emotion; and intelligence has long been considered to be the obvious superior of these. But what we have failed to take into account is that intelligence, too, has its two lower levels: the cunning of self-preservation and the shrewdness of self-advancement. Only at its highest level does it become intellect, the capacity to solve objective problems of science or of society....

"Both the quality of love and the capacity of intellect need to be consciously developed. We have, I believe, many lifetimes in which to develop them. Little by little, through our sorrows, our losses, and our many mistakes, both our insight and our sympathies enlarge. From the personal to the universal, from the selfish to the unselfish, from the passion to the quality, in ever-expanding concentric circles our love nature expands, concurrently as the light of our understanding increases. Finally there is that perfect balance of love an intellect which is called wisdom.

"And this is the purpose, I believe, of our many lives and of our many loves."

But the main burden of this book is the theme of reincarnation or rebirth. There is a fascinating chapter on that

theme as used in literature, and one on the animals, our little brothers. But always the author comes back to the real problems that must be faced as we live from day to day. "We who live in the second half of the twentieth century have come a long way from the stuffy theological tyranny of the nineteenth. Discoveries in the fields of psychology, comparative religion, anthropology, linguistics, hypnosis, electronics, atomic energy, and space travel have expanded horizons in every direction. Evidence for the reality of reincarnation has appeared in many places and from many diverse sources, and it has been sufficiently strong to persuade many professional people—hitherto materialistic and skeptical—to a new point of view about the universe.

"I personally know doctors, psychiatrists, engineers, ministers, and teachers who not only have an interest in reincarnation, but feel a genuine conviction about it. Yet they are still fearful about letting it be generally known, lest they lose their professional or social standing in the community. Writers are usually less dependent than other professional people on a salaried job; but they too must be careful not to alienate their public."

For the confusions of our times, Dr. Cerminara proposes a solution in the acceptance of the theory of reincarnation and a study of General Semantics, or improved communications. "They are vastly different approaches. Yet both are scientific in spirit. Both have compelling ethical consequences. Both lead to a synthesis of philosophic, scientific, psychological, and religious thought. Both constitute a bridge between the science of the West and the Wisdom of the East. Both are conducive to *unity*—unity of man within himself, and unity of man with other men."

This is a restating of the Rosicrucian theme of the Fatherhood of God (within) and the Brotherhood of Man (without).

### HERE I BRING

*But here I bring with my trembling  
hands  
This will of mine, a thing that seemeth  
small.  
And only Thou, dear Lord, can'st  
understand  
How when I yield Thee this, I yield  
mine all.  
Take it, Oh Father, ere my courage  
fail,  
And merge it so in Thine own will that  
If in some desperate hour my cries  
prevail  
And Thou give back my gift it may  
have  
So changed, so purified, so fair have  
grown,  
So one with Thee, so filled with peace  
divine,  
I may not know or feel it as my own—  
But giving back my will may find it  
Thine.*

—W. Irving.

### DAILY THOUGHT AND GUIDE

(Continued from page 30)

WEDNESDAY—January 29

A variety of things may be accomplished today. Head and heart will find a way to better understanding of man's problems.

THURSDAY—January 30

"The path of the just is as the shining light, that shineth unto the perfect day."—*Proverbs* 4. 18

FRIDAY—January 31

So January leaves us with some fine aspects after giving us much chance for experience which will aid our evolution greatly. We go forward in faith and trust to new experiences.

# Readers' QUESTIONS

## The Cosmic Christ

### Question:

I have read a book about the great expansion of the Universe (galactic systems) and it points out that our Sun and our solar system are each only one of many. Our Earth is infinitesimally small. What are we then? Is it our job to make the Sun shine brighter when the Earth returns to the Sun?

### Answer:

The Rosicrucian Philosophy teaches that there are many "suns" and many solar systems. Diagram No. 6 in the *Cosmo-Conception*, facing page 179 shows that plainly. Truly our system is one of many, but that does not lessen our importance to our Creator! We are each a spark of the Divine Flame, and it is our purpose and duty to unfold the latent potentialities of this spark into a great, blazing fire—a god.

On page 245 of the *Christianity Lectures* (Lecture No. 15) we are told: "God, as God, is not the creator of our Universe. In the highest World of this Cosmic Plane which we inhabit, He is found as *God*, but below that He is not God. He expresses Himself in the different Worlds as various kingdoms of man, Angels, Archangels, etc., and therefore we do not see Him in humanity until we get to that great World, the World we call in occultism the World of God. In that World of God, the Triune God IS. The Highest Initiate of the Saturn Period has attained to that point where He has become one with the highest aspect of the Triune God, and so He is called the *Father*—

the Father of all those who evolved in our evolution.

"The One who came next to Him in glory, the Highest Initiate of the Sun Period, evolved up to the point where he became united with the second aspect of the Triune God, and therefore He is the Son. This is the Cosmic Christ, and a Ray from Him entered Jesus body."

In Volume 2 of *Questions and Answers* we find this further information concerning the Cosmic Christ: "Christ is the Highest Initiate of the Sun Period and as such has His dwelling place in the Sun. He is the Sustainer and Preserver of the whole solar system. In one sense it is right to speak of that which dwells within our Earth as a Ray, yet it does not convey the exact idea of what is the case. Perhaps we can get at the matter by an illustration. Let us liken the Great Spirit in the Sun to a refiner of metal. He has upon his furnace a number of crucibles and is watching them all. Heat is melting these metals and throwing the dross to the top. The refiner is gradually skimming the crucibles, until at last the metal is absolutely beautiful and clear and he can see his face in each. Similarly we may see the Christ turn His attention from one planet to another, and as He turns Himself to our Earth, for instance, His image is reflected in the Earth. It is not a dead image, however. It is a living, feeling, sentient being, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of that faculty of feeling possessed by the indwelling Spirit of the Earth.

"Thus, for a time, His energy is imparted to this *picture* as a focus, and while really being in the Sun, the Cos-

mic Christ feels everything that is going on in the Earth, as if He were actually here present. That *picture* within, which it must be thoroughly understood, is not a picture in the ordinary sense of the word, is a counterpart, a part of the Solar Christ, and through it He knows and feels and senses everything upon the Earth as if He were actually present. I have repeated this, but it might be repeated time and time again without detriment, as it is something that should be very thoroughly understood. That is what is really meant by *omnipresence*. Thus while the Christ is the indwelling Spirit of the Sun, He is also the indwelling Spirit of the Earth, and must continue to hold this office of helpfulness for us—feeling everything, enduring everything that goes or would go with an actual presence, for our sake.”

As for the Earth returning to the Sun, such is not the case. If you will study Chapter 7 of the *Cosmo-Conception*, you will find it explained that:

“Here on Earth and in this present fourth Revolution, the greatest density of matter—the nadir of materiality—was reached a few millions of years ago. The tendency henceforth will be upward into rarer substance. During the three and one-half Revolutions which remain to complete this Period, the condition of the Earth will gradually become more and more ethereal, and in the next—Jupiter Period—Globe D will again be located in the Etheric Region, as it was in the Moon Period, the other Globes being also elevated correspondingly.

“In the Venus Period they will be located in the same Worlds as were the Globes of the Sun Period. The Globes of the Vulcan Period will have the same density and be located in the same worlds as were the Globes of the Saturn Period. This is all shown on diagram 8.

“.....at the end of the last Revolution all the Globes are dissolved and the life wave is reabsorbed by God, for a period of time equal in duration to

that occupied by all of the seven Periods of activity. God Himself then merges into the Absolute during the Universal Night of assimilation and preparation for another Great Day.”

## Why Christ Went to Purgatory

### Question:

Why did Christ go to Purgatory after death when He had no sin to be purged of? What was His mission there?

### Answer:

During the time when we went through the Saturn, Sun, Moon Periods, and the Earth Period up to the close of the Atlantean Epoch, we were learning to build vehicles. During the early part of the Atlantean Epoch the atmosphere was mist-laden, and we breathed by means of gillefts. While the atmosphere was gradually clearing we learned to build lungs. There were those, however who did not do this work, and when the mist descended and they emerged into the clear atmosphere, those who had not built lungs could not breathe the oxygen-laden atmosphere and so perished.

It was these Spirits that Christ worked with during His three days' stay in Purgatory. He did this work of love in order that He might assist these unfortunate Egos in catching up in their evolution.

## MAX HEINDEL'S MESSAGE

(Continued from page 17)

carries with it a picture of the outside world, and as the blood courses through the left ventricle of the heart, each scene of life is pictured upon a minute atom located there. Every breath brings with it new pictures, and thus there is engraved upon that little seed atom a record of every scene and act in our whole life from the first breath to the last dying gasp. After death these pictures form the basis of our purgatorial existence.



## The Healing Properties of Certain Herbs

MRS. C. F. LEYEL

*EDITORS NOTE: For the benefit of our readers who are interested in the therapeutic value of herbs we are reprinting the following extract from The Truth About Herbs, an informative little booklet printed by The Clair Press, 51 Potter Lane, London, W. 11, and distributed by Culpeper Press, 17 Manchester Square, London, W. 1.*

**H**ERBALISTS are often asked to give the names of the herbs which they use to cure various diseases. This is a very natural question but it is nevertheless based on a misapprehension. Serious herbalists are not quack doctors prescribing panaceas, nor are herbs patent medicines that can be advertised as pain-killers. As I have previously stated, a herbalist who really understands herbs treats the individual patient, and the art of herbalism lies not only in choosing the right herb for each disease, but also in selecting the right one for each individual sufferer from that disease. There are nevertheless many herbs which are generally good for specific diseases, and which can be quite safely taken by anyone. I will mention a few of them, and in each case I am of course referring to properly prepared herbal extracts or juices made from the plant.

*Asparagus* increases the red corpuscles in the blood and prevents anemia.

*Birch* is excellent for the blood and skin and is good for sufferers from eczema and other skin complaints.

*Black Currant* contains vitamin C, vitamin A, and a valuable amount of calcium, sulphur, and phosphorous. It is a useful natural tonic, and the juice is particularly healing for the throat. The phosphorus in black currant juice is readily assimilated by the human digestion, whereas most of the phosphorus in cereal is not. It is also a very valuable treatment for gastric and skin complaints.

*Carrot Juice* is extremely rich in carotene, which is turned into vitamin A by the liver. It also contains a large amount of vitamin C and is rich in calcium and iron, the latter in an entirely assimilable form. Its salts supply the blood, bones, nerves, and tissues with essential nourishment. Carrot juice is moreover one of the best foods for those suffering from cataract and all eye diseases, and for counteracting night-blindness. Since it is blood and bone-making, it is also specially recommended for expectant and nursing mothers, and for babies and children of all ages. It is an excellent tonic for children cutting first and second teeth, or suffering from

so-called growing pains which are really incipient rheumatism; for anyone convalescent after influenza or debilitating illness, and for old people, as it is a natural heart tonic. It also acts on the skin and glands and corrects any tendency to corpulence.

*Celery Juice* is an anti-acid tonic and stimulant rich in volatile oils and fruit sugar. It is a simple and effective remedy for some rheumatic complaints.

*Cinnamon* is a powerful antiseptic. It is excellent for preventing colds and good in throat complaints.

*Coltsfoot Juice* is an unrivaled chest tonic, especially for children.

*Comfrey Juice* is excellent for gastritis and lung disease, scarred tissues, and fractures. It contains allantoin, and stimulates the growth of epithelium on ulcerated surfaces. It should be taken when bones or muscles are fractured, for it helps them to knit together properly.

*Cowslip Juice* has soporific properties and prevents sleeplessness and induces restful nights. It is a helpful food for those suffering from any form of paralysis.

*Dandelion Juice* is excellent for the liver and kidneys and also for skin complaints.

*Elder Extract* is a fine blood tonic and blood purifier, and is excellent for the skin. Hence its popularity as a cosmetic.

*Garlic, Leeks, and Onions* are particularly rich in sulphur and calcium, and also contain the organic salts and vitamin C. Their juice is an excellent food for preventing rheumatic complaints since it rids the blood of acid deposits.

*Gentian* is famous as a tonic for the heart and digestive organs. It contains valuable vitamins, oxalate of lime, and genitismo acid.

*Horehound Syrup* is most soothing and healing for coughs and colds. It helps the digestion and soothes the throat.

*Juniper Juice* is a useful kidney tonic

in cases of lumbago or kidney disorders.

*Lettuce Juice* contains carotene, the important vitamins B and C and the rarer vitamin E, the lack of which is a cause of sterility. This juice also contains calcium, iodine, phosphorus, silica, magnesium, chlorine, iron, sodium, and sulphur. It acts most beneficially on the nerves, and is a useful food in cases of insomnia.

*Nettle Juice* contains a large amount of iron, also cadecium, valuable salts and vitamins. This juice prevents constipation, and is most useful as a food in rheumatism and gout. It is also a useful tonic, has an action on the ductless glands, and prevents obesity.

*Parsley Juice* is rich in vitamin C and carotene and in most of the organic salts. It is a useful general tonic and acts specifically as a tonic for the kidneys.

*Spinach Juice* is also rich in carotene and vitamin C, and has useful amounts of vitamins B1 and B2. It contains a large proportion of calcium, sulphur, iron, and phosphorus, the latter in a form which is completely assimilated by the digestive system. Since it contains so much valuable organic mineral salt, spinach juice is an excellent anti-acid, and a good general tonic for children, expectant mothers, children suffering from any form of rickets, and for adults suffering from anemia, intestinal disorders, or gastritis.

*Watercress Juice* is an anti-scorbutic food. It is rich in vitamin C and also contains vitamin B1 and vitamin E with large proportions of sulphur, calcium, and phosphorus. It is a most useful food in wasting diseases, such as diabetes and tuberculosis, and is also good for sufferers from all forms of skin trouble.

*Cabbage Juice* is also an anti-scorbutic tonic. It purifies the blood and supplies many of the same vitamins that are contained in oranges, lemons, and black currants, and is thus a good substitute for all these fruits. It contains a large amount of sulphur.

The very names of plants—not only the popular but also the scientific names—often record their medicinal uses. For instance, eye-bright (in French casse-lunettes) is an old established cure for weak eyes. Valerian comes from the Latin word *valere*, to heal. The highly valued medicinal properties of angelica gave it this name, which in the original Latin was angelica archangelica. The daisy was once called bruise-wort in English, and was used for healing wounds and bruises. We have such further familiar examples as boneset, feverfew, crampbark, gravel root, pilewort, pleurisy root, scurvy root, and stone root.

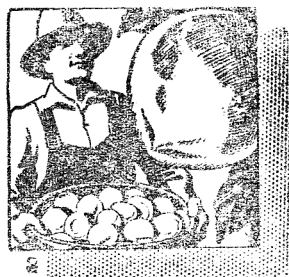
Although all the plants I have mentioned, selecting a few from the vast herbal materia medica, have these medicinal properties, it is a great mistake to imagine that anyone can receive full benefit from them by their mere consumption. Of course carrots, leeks, cabbages, and spinach are excellent foods in themselves, but when cooked they lose many of their valuable properties, and the cellulose which composes so much of the solid part of herbs and vegetables is not assimilated by the digestive organs. It is therefore impossible for anyone to eat sufficient vegetables as a solid food to derive full benefit from their medically valuable contents.

The best way of doing this is to take them as concentrated liquid foods in the form of the juices extracted from fresh living plants by the process which rejects only the fibres or cellulose and retains all the sap and living part of the plant, including the enzymes. This is the way in which the Society of Herbalists prepare their juices.

The modern preparation of herbal medicines is a highly developed science, though some of the actual processes are those which herbalists have employed from time immemorial. In the herbalist's laboratory herbs are submitted to the following processes: drying, crushing, comminuting (reducing to

small fragments), macerating (softening by soaking), infusing, boiling, decocting (boiling down so as to extract the essence), distilling, pressing, and expressing (squeezing the juice out).

The fact that certain herbs are particularly connected with the treatment of certain diseases often causes serious difficulties for the herbalist. It is not good for the patient to be told exactly what is in the mind of the person treating him. Once the patient puts up a psychological defense of doubts, worries, or objections, his cure becomes more difficult. If he knows that he is being given medicine made from herbs reputed to



cure a certain disease he will most certainly, but probably quite erroneously, imagine that he is suffering from it. This is often a disastrous conclusion for him to come to.

## ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

## ROSICRUCIAN BOOKS

### On the Philosophy

The Rosicrucian Cosmo-Conception.	\$4.50
The Rosicrucian Mysteries.....	4.00
Complete Index of Books by Max	
Heindel.....	4.50
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(3½ x 11 in., printed both sides)	

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Volumes 1, 2, 3, each.....	1.00
The Musical Scale and the Scheme	
of Evolution.....	1.25
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**The Rosicrucian Fellowship**

Oceanside, California, U. S. A

### FROM OUR PATIENTS

*California*—This is my weekly letter and am so happy to report that my health is gradually improving in many ways besides the constipation and hemorrhoids. It is such a wonderful feeling not to have to rely on a laxative every night! Have been feeling very tired and nervous during the day but that is gradually getting better. Have much mental housecleaning to do also, as far as attitude and outlook are concerned! I enjoy the diet so very much that I do not intend to go back to my old way of eating.

*Washington*—We are deeply grateful for your loving prayers for ....'s swelling under her arm. It has completely vanished. The first week the pain was gone, and now the lump is gone. Thank you again.

*California*—Another Monday finds me feeling fine. These "fast" days do wonders for the physical body, and your letters do wonders for the vital body. I have never experienced such vibrations as your letters create. Thank you, thank you! Last week I had a headache, but it was very mild and only lasted a few hours. So I know I am making great progress. Bless you!

*London*—I am glad to state that my health condition continues to respond to your treatment. Daily I am realizing the privilege of being affiliated with such a selfless Brotherhood.

*California*—Thank you very much for your letters of help and encouragement. I can feel the power of your love as I read them. Already I have received so much since, by chance, I found your magazine in the public library. My searching came to an end that day. I continue to follow your guidance.

*Colorado*—The bruised area around the left breast and side seems to be well; at least I am not conscious of any discomfort there. The sacroiliac region is somewhat weak at times, but is so very much better that there is no comparison.





## How the Rosicrucians Heal the Sick

**T**HE Rosicrucian Fellowship work of healing is carried on by the Elder Brothers of the Rosicrucian Order through a band of Invisible Helpers whom they are instructing. These Elder Brothers are high spiritual human beings through whom the Christ Spirit is working for the benefit of humanity.

The work is conducted according to the commands of Christ Jesus: "Preach the gospel and heal the sick.

The Invisible Helpers are people who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to earn the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in their etheric bodies. These Helpers are gathered together in bands according to their temperaments and abilities. They are under the instruction of other Helpers who are physicians, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work.

Not infrequently patients are aware of the presence of the Invisible Helpers, who never refuse to answer an appeal for help. However, in order to respond to the Divine Healing Force, patients must adopt the gospel of right living. They should observe a pure diet, meatless, insofar as it is possible (gradually attained); they must fill their living and

sleeping rooms with pure air, their minds with pure thoughts, and their daily lives with pure actions.

The Divine Healing Force is pure. If one asks for it in order to be relieved of ailments, he must be willing to conform to the natural laws of purity. Pure air, pure food, pure thinking, and pure living! If these great health-giving factors are ignored, one calls in vain upon the Divine Healing Force.

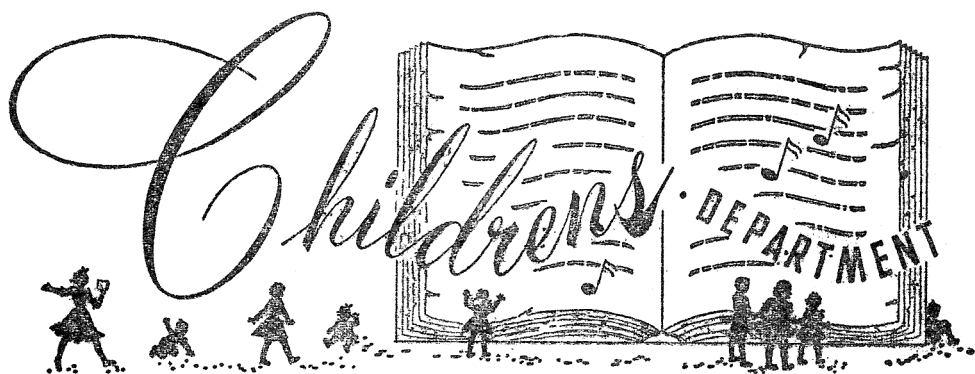
*(To be continued)*

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

December	.....2—9—16—24—30
January	.....5—12—19—26
February	.....1—9—16—22—29

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*.



## Tom, the Water Baby

CHARLES KINGSLEY

### Part VIII

**T**HE dragon fly did come back and chatted away with Tom. He was a little conceited about his fine colors and his large wings but, you know, he had been a poor, dirty, ugly creature all his life before, so there were great excuses for him. He was very fond of talking about all the wonderful things he saw in the trees and meadows and Tom liked to listen to him, for he had forgotten all about them. So in a little while they became great friends

I am glad to say that Tom learned such a lesson that day that he did not torment creatures for a long time after. And then the caddises grew quite tame and used to tell him strange stories about the way they built their houses and changed their skins and turned at last into winged flies till Tom began to long to change his skin and have wings like them some day.

And the trout and he made it up (for trout very soon forget if they have been frightened and hurt). So Tom used to play with them at hare and hounds, and great fun they had. He used to try to leap out of the water, head over heels as they did before a shower came on, but somehow he could never manage it.

He liked most, though, to see them rising at the flies, as they sailed round and round under the shadow of the great oak where the beetles fell flop into the water and the green caterpillars let themselves down from the boughs by silk ropes for no reason at all, and then changed their foolish minds for no reason at all, either, and hauled themselves up again into the tree, rolling up the rope in a ball between their paws.

Very often Tom caught them just as they touched the water, and caught the alder-flies, and the caperers, and the cock-tailed duns and spinners, yellow and brown and claret and gray and gave them to his friends the trout. Perhaps he was not quite kind to the flies, but one must do a good turn to one's friends when one can.

At last he gave up catching even the flies, for he made acquaintance with one by accident and found him a very merry little fellow. And this was the way it happened, and it was all quite true.

He was basking at the top of the water one hot day in July, catching duns and feeding the trout, when he saw a new sort, a dark gray little fellow with a brown head. He was a very little fel-

low, indeed, but he made the most of himself, as people ought to do. He cocked up his head and he cocked up his wings and he cocked up his tail and, in short, he looked the cockiest little man of all little men. And so he proved to be, for instead of getting away he hopped upon Tom's finger and sat there as bold as nine tailors. He cried out in the tiniest, shrillest, squeakiest little voice you ever heard:

"Much obliged to you indeed, but I don't want it yet."

"Want what?" said Tom, quite taken aback by his impudence.

"Your leg, which you are kind enough to hold out for me to sit on. I must just go and see after my wife for a few minutes. Dear me! what a troublesome business a family is!" (though the idle little rogue did nothing at all, but left his poor wife to lay all the eggs by herself). "When I come back, I shall be glad of it, if you'll be so good as to keep it sticking out just so," and off he flew.

Tom thought him a very cool sort of personage; and still more so when in five minutes he came back and said, "Ah, you were tired waiting? Well, your other leg will do as well."

And he popped himself down on Tom's knee and began chatting away in his squeaking voice.

"So you live under the water? It's a low place. I lived there for some time, and was very shabby and dirty. But I didn't choose that that should last. So I turned respectable and came up to the top and put on this suit. It's a business-like suit, don't you think?"

"Very neat and quiet indeed," said Tom.

"Yes, one must be quiet and neat and respectable and all that sort of thing for a little when one becomes a family man. But I'm tired of it, that's the truth. I've done quite enough business, I consider, in the past week, to last me my life. So I shall put on a ball dress and go out and be a smart man

and see the gay world and have a dance or two. Why shouldn't one be jolly if one can?"

"And what will become of your wife?"

"Oh! she is a very plain, stupid creature and that's the truth. She thinks of nothing but eggs. If she chooses to come, why she may; and if not, why I go without her—and here I go." And as he spoke, he turned quite pale and then quite white.

"Why you're ill!" said Tom. But he did not answer.

"You're dead," said Tom, looking at him as he stood on his knee as white as a ghost.

"No, I ain't!" answered a little squeaking voice over his head. "This is me up here in my ball dress and that's my skin. Ha, ha! You could not do such a trick as that!"

And no more Tom could. For the little rogue had jumped clean out of his own skin and left it standing on Tom's knee, eyes, wings, legs, tail, exactly as if it had been alive.

"Ha, ha!" he said and he jerked and skipped up and down, never stopping an instant just as if he had Saint Vitus' dance. "Ain't I a pretty fellow now?"

And so he was, for his body was white and his tail orange and his eyes all the colors of a peacock's tail. And what was the oddest of all, the whisks at the end of his tail had grown five times as long as they were before.

"Ah," said he. "Now I will see the gay world. My living won't cost me much, for I have no mouth, you see, and no inside so I can never be hungry nor have the stomach ache neither."

No more he had. He had grown as dry and hard and empty as a quill as such silly, shallow-hearted fellows deserve to grow.

But instead of being ashamed of his emptiness, he was quite proud of it as a good many fine gentlemen are and began flirting and flipping up and down and singing:

*"My wife shall dance and I shall  
sing,  
So merrily pass the day;  
For I hold it for quite the wisest  
thing,  
To drive dull care away."*

And he danced up and down for three days and three nights, till he grew so tired that he tumbled into the water and floated down. But what became of him Tom never knew and he himself never minded for Tom heard him singing to the last as he floated down:

*"To drive dull care away-ay-ay."*

And if he did not care, why nobody else cared either.

But one day Tom had a new venture. He was sitting on a water-lily leaf, he and his dragon fly friend, watching the gnats dance. The dragon fly had eaten as many as he wanted and was sitting quite still and sleepy, for it was very hot and bright. The gnats (who did not care the least for the death of their poor brothers) danced a foot over his head quite happily and a large black fly settled within an inch of his nose and began washing his own face and combing his hair with his paws. But the dragon fly never stirred and kept on chatting to Tom.

Suddenly Tom heard the strangest noise up the stream. Cooing and grunting and whining and squeaking as if you had put into a bag two stock-doves, nine mice, three guinea pigs and a blind puppy and left them there to settle themselves and make music.

He looked up the water and there he saw a sight as strange as the noise: a great ball rolling over and over down the stream, seeming one moment of soft brown fur and the next of shining glass and yet it was not a ball for sometimes it broke up and streamed away in pieces and then it joined again, and all the while the noise came out of it louder and louder.

Tom asked the dragon fly what it could be, but of course with his short

sight he could not even see it though it was not ten yards away. So Tom took the neatest little header into the water and started off to see for himself. When he came near, the ball turned out to be four or five beautiful otters, many times larger than Tom who were swimming about and rolling and diving and twisting and wrestling and cuddling and kissing and biting and scratching in the most charming fashion that was ever seen.

But when the biggest of them saw Tom, she darted out from the rest and cried in the water language sharply enough, "Quick, children here is something to eat, indeed!" and came at poor Tom, showing such a wicked pair of eyes and such a set of sharp teeth in a grinning mouth that Tom, who had thought her very handsome, slipped in between the water-lily roots as fast as he could and then turned round and made faces at her.

"Come out," said the wicked old otter, "or it will be worse for you."

But Tom looked at her from between two thick roots and shook them with all his might, making horrible faces all the while. It was not quite well bred, no doubt, but you know Tom had not finished his education yet.

"Come away, children," said the otter in disgust. "It is not worth eating after all. It is only a nasty eft, which nothing eats, not even the vulgar pike."

"I am not an eft!" said Tom. "Efts have tails."

"You are an eft," said the otter, very positively. "I see your two hands, quite plain, and I know you have a tail."

"I tell you I have not," said Tom. "Look here!" and he turned his pretty little self quite round and sure enough he had no more tail than you.

The otter might have got out of it by saying that Tom was a frog, but like a great many other people, when she had once said a thing, she stood to it, right or wrong, so she answered, "I say you are an eft, and therefore you are,

and not fit food for gentlefolk like me and my children. You may stay there till the salmon eat you. Ha! ha! They will eat you and you will eat them," and the otter laughed a wicked, cruel laugh.

"What are salmon?" asked Tom.

"Fish, you eft, great fish, nice fish to eat. They are the lords of the fish and we are lords of the salmon," and she laughed again. "We hunt them up and down the pools, and drive them up into a corner, the silly things. They are so proud and bully the little trout and the minnows till they see us coming, and then they are so meek all at once. We catch them, but we disdain to eat them all. We just bite off their soft throats and suck their sweet juice—Oh, so good!"—(and she licked her wicked lips)—"and then throw them away and go and catch another. They are coming soon, children. Coming soon. I can smell the rain coming up off the sea, and then hurrah for a fresh, and salmon, and plenty of eating all day long."

And the otter grew so proud that she turned head over heels twice and then stood upright half out of the water, grinning like a Cheshire cat.

"And where do they come from?" asked Tom who kept himself very close, for he was considerably frightened.

"Out of the sea, eft, the great, wide sea, where they might stay and be safe if they liked. But out of the sea the silly things come, into the great river down below, and we come up to watch for them. When they do down again, we go down and follow them. And there we fish for the bass and the pollock and have jolly days along the shore and toss and roll in the breakers, and sleep snug in the warm dry crags. Ah, that is a merry life too, children, if it were not for those horrid men."

"What are men?" asked Tom, but somehow he seemed to know before he asked.

"Two-legged things, eft, and, now I come to look at you, they are actually

something like you if you had not a tail. Only a great deal bigger, worse luck for us. They catch the fish with hooks and lines which get into our feet sometimes and set pots along the rocks to catch lobsters. They speared my poor, dear husband as he went out to find something for me to eat. I was laid up among the crags then, and we were very low in the world, for the sea was so rough that no fish would come in shore. But they speared him, poor fellow, and I saw them carrying him away upon a pole. Ah, he lost his life for your sakes, my children, poor, dear obedient creature that he was."

And the otter grew so sentimental that she sailed solemnly away down the burn, and Tom saw her no more then.

And lucky it was for her that she did so. No sooner was she gone than down the bank came seven rough terrier dogs, snuffing and yapping and grubbing and splashing in full cry after the otter. Tom hid among the water lilies till they were gone for he could not guess that they were the water fairies come to help him.

But he could not help thinking of what the otter had said about the great river and the broad sea. And as he thought, he longed to go and see them. He could not tell why. But the more he thought, the more he grew discontented with the narrow little stream in which he lived and all his companions there and wanted to get out into the wide, wide world and enjoy all the wonderful sights of which he was sure it was full.

And once he set off to go down the stream. But the stream was very low and when he came to the shallows he could not keep under water, for there was no water left to keep under. So the sun burned his back and made him sick and he went back again and lay quiet in the pool for a whole week more.

Then on the evening of a very hot day he saw a sight.

*(To be continued)*

## HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

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

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

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*What a piece of work is a man!  
... Give me that man that is not  
passion's slave, and I will wear him  
in my heart's core, ay, in my heart  
of heart.*

*—Hamlet.*



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