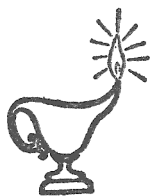


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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*Philosophizing with Modern
Concepts*

*Astro-Philosophy Discusses
Color*

How We're Harnessing the Sun

Rays and Planets

* * * * *

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Mysteries of the Great Operas

By MAX HEINDEL
Western Initiate and Seer

Faust . . . Parsifal . . . The Ring of the Niebelung Tannhauser . . . Lohengrin

What is the True Nature of Music? Where does Music originate?
Why must there be Dissonance as well as Harmony?

MYTHS — LEGENDS — FOLK STORIES

Why are these age-old Tales used as vehicles for some of the Greatest
Music of all Time? What is the relation between the
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Rays from the Rose Cross

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Biography of Max Heindel

Part VIII

The year 1910 continued to be a fateful one for Max Heindel. Living in what is known as the Bunker Hill area of Los Angeles, he had been working for some time to prepare for publication the answers to questions which had been presented to him by his listeners during his public lectures. The result of this endeavor was Volume I of *The Rosicrucian Philosophy in Questions and Answers*.

Then, on August 10, in Santa Ana, California, Max Heindel was joined in marriage with Miss Augusta Foss, an occult student whom he had met in a Theosophical library during the early part of the 1900's, and whose sympathetic friendship had been of much help to him in his search for Truth.

The next day Max Heindel left on a lecture tour he had planned into the northern part of the country. After successful public addresses in Seattle and North Yakima, Washington, and Portland, Oregon, however, he was forced to abandon his lecturing because of the recurrence of his heart ailment. He returned home, which was now a small beach cottage in Ocean Park that Mrs. Heindel had prepared for his coming. Here for about eight months Mr. and Mrs. Heindel lived, acquiring a small printing press with which to begin sending out lessons to members. Lessons began going out in November, and the correspondence work of the Fellowship, begun in Seattle in 1909, was thus continued. The manuscript for another book, *The Rosicrucian Mysteries*, was prepared here, Max Heindel dictating to a stenographer as he walked the floor, Mrs. Heindel has told us.

About this time, one of Max Heindel's cherished friends, William Patterson, who had assisted him financially in publishing the *Cosmic Conception* and the *Christianity Lectures*, visited Ocean Park, bringing his wife with him. This friend began to urge the buying of land for a future headquarters, and offered to assist financially. As the new work of healing necessitated a permanent headquarters, the search for a suitable place was started. Soon a tract of forty acres was found in Westwood, a district adjoining what is now Hollywood. Negotiations for the purchase of this tract proceeded as far as the payment of the first one hundred dollars. Then complications arose because of the refusal of the heirs of the estate to sign necessary papers, and the sale was not consummated.

However, the search for a suitable site for a headquarters was continued, and Mr. and Mrs. Heindel bought tickets to San Diego, requesting stop-over privileges for Capistrano and Oceanside. No stop-over at Capistrano was allowed, but one for Oceanside was secured.

(Continued)

THE *Mystic* ... LIGHT



Philosophy with Modern Concepts

WALTER C. SIMMONS

A DISTINGUISHED British philosopher, Sir. W. Hamilton, once said: "Man philosophizes as he lives; he may philosophize well or ill, but philosophize he must."

With all the new and broader concepts now being constantly pitched into his lap by various benefactors of the race, it behooves man to seek out new, logical explanations for the causes of many things about which he has been naive in the past. Only by such continuing effort may he some day prepare himself to discover the cosmic laws that underlie and govern human existence, and also learn how to apply them in his daily life.

Of course, with his present three-dimensional imagination, vocabulary, and brain he cannot expect right away to delineate perfectly such seven-dimensional entities as God, the solar systems, and the life waves of the various Hierarchies of Beings in evolution while the universe manifests under the steadfast Will of God. Man's broader, more accurate concepts, however, tend to guide his thoughts unerringly to more accurate deductions, which tend to build up more positive beliefs and a greater inclination to align himself enthusiastically and cooperatively with the Father's Great Business.

Wist ye not that man should be

about his Father's business? (Cosmically speaking, that is.) Man may assume that the great Father of Spirits is glorified and gratified with evidence of the progress of His business when He notes proof of rapid evolution among his spiritual children. "Herein is my Father glorified, that ye bear much fruit."

But man cannot bear much spiritual fruit without the evolution of his individual Spirit receiving a tremendous boost, and that, we surmise, is the prime reason for his incarnation here in the first place. From a cosmic standpoint fame and fortune do not enter the picture.

While on the subject of the cosmic outlook on life, let us consider this quotation: "The natural man receiveth not the things of the Kingdom of God for they are foolishness to him; neither can he know them for they are spiritually discerned." Spiritual discernment, inspiration, intuition, teaching from within, all come to man from intimate association with his individual immortal Spirit, the living God whose temple his body is. This wonderful entity, the Ego or Higher Self, should be loved and cultivated with all his heart, mind, soul, and strength if the incarnation is to be successful in accomplishing from a cosmic standpoint.

Great cosmic purposes of God are the real fundamental reasons for the manifestation of a solar system or a universe; little secular, worldly personality ambitions are but ephemeral trifles of small import. Christ Jesus said: "My kingdom is not of this world," and "Before Abraham was, I am." Abraham was instrumental in furnishing the Hebrew body, but the I AM, the EGO, the immortal Spirit, is much more important to man than the body in which it chooses to incarnate for another session in the school of life on Earth.

Selfless devotion to the high ideal of rendering loving service to all mankind is the surest pathway to spiritual evolution, stretching from a clod to a God. "He that would be the greatest in the Kingdom of Heaven, let him be the servant of all." Spiritual fruits that nourish the Ego best are, according to Paul, love, joy, peace, patience, gentleness, goodness, faith, meekness, and temperance. As man becomes more cosmically minded, more deserving, intuition through his immortal Spirit within enriches the products of his mind, especially when he has far better concepts to build with and labors diligently to understand.

One doesn't have to go back many years to the time when the term "universe" meant to our civilization the Milky Way Galaxy. Today, however, with more powerful telescopes, cameras, radio techniques, etc., we now realize that our former "universe," the Milky Way Galaxy, is just one of possibly billions of other apparently unrelated "universes" scattered about through infinite space. All these other "universes" appear to be receding from our "universe." They have little apparent relationship to ours, so we might as well disregard them and concentrate our thoughts upon our own "universe," the Milky Way Galaxy.

If we liken the Milky Way to a large mill wheel in space, twenty thousand light years in thickness and one hun-

dred thousand light years in diameter, we will be using the estimated dimensions given by a knowledgeable astronomer. Now suppose we add a cylindrical slice of space forty thousand light years thick and one hundred thousand light years in diameter on to the top surface of our celestial mill wheel, and another identical slice of empty space on to the bottom surface.

We now have a combined space-cylinder one hundred thousand light years in diameter and one hundred thousand years in thickness, length, or height, having the natural stuffings of space, its entire space, drawn into the center section, our celestial mill wheel, the Milky Way Galaxy. Since only twenty per cent of the space now contains one hundred per cent of the space stuffings, the density of our celestial mill wheel will be five times that of natural space. The Greeks had a word for space stuffings: *arche*, the stuff of concrete thought. All things of the physical universe were first subjectively made of *arche* into archetypes, structural space forms upon and around which matter (atoms and molecules) may be systematically arranged, distributed, held in place until crystallized in space to provide objectively created forms for all things manifesting in the Physical World.

John's prologue to his Gospel consists of ten little-understood revelations, as follows:

1. In the beginning was the Word.
2. The Word was with God.
3. The Word was God.
4. The Word was in the beginning with God.
5. All things were made by the Word.
6. Without the Word was not anything made which was made.
7. In the Word was Life.
8. Life was the Light of man.
9. The Light shineth in darkness.
10. The darkness comprehendeth it not.

The first three of the revelations show us that God is composite, having more than one aspect. The term does not always convey the same meaning; a lot

depends upon where His authority lies. About the only God we know anything about is the God of our solar system. Since our nearest neighboring system is 3.4 light years away, our God must have had some forty cubic light years of Milky Way Space allotted to Him by His Father, the Supreme Being. If forty cubic light years is all the space needed for a solar system, there is room for about sixteen trillions of them in the Milky Way Galaxy, our universe.

Of the billions of other universes scattered about through space, each could be in charge of a brother God, and all of them Sons of one Father, the Supreme Being in charge of all space. When God and the Word combine, the restfulness of a Cosmic Night ensues, a necessary interlude between two consecutive universes using the same space. We may assume that if it takes fourteen billion years for a universe to run its course and a like time for the Cosmic Night, there would elapse twenty-eight billion years between the start of one universe and the start of the succeeding one using the same space.

When one of the universe Gods, at the close of a Cosmic Night, wants to start a new universe in His assigned territory, His will is called into action to separate Absolute Spirit into the positive and negative poles of Absolute Spirit. God, the Father of all new Spirits, takes the positive pole and the Word takes the negative pole. About sixty octaves of electromagnetic vibrations are set up in fields and these account for the many rooms or mansions in our Father's house. Certain rhythmic sound vibrations act especially well in attracting, distributing, and holding in place atoms and molecules over a pattern or mold of concrete thought substance until perfectly crystallized in space. All things are first subjectively made by the Word spiritually, and then crystallized out or objectively created by moon reflection of the Word under the guidance of the Holy Spirit.

Our Father's House might be visualized as consisting of seven worlds, each having seven compartments or forty-nine different kinds of places. The stuff of which each is made is different, due to a different vibration controlling it. The seventh or lowest world is made up of solids liquids, gases, chemical ether, life ether, light ether, and reflecting ether.

Man knows so little of the six higher Worlds, and our language is so poorly designed for describing spiritual entities, that it is rather fruitless to try.



The electron, for instance, is the smallest physical world particle (reflecting ether). It is believed to be comprised of some fourteen billion unit particles from the highest World of God. The mind communicates with the brain by means of electrons and positrons. How wonderful our heavenly Father's Business really is! Let us consider a DNA molecule of the gene.

In the growth of the foetus the cells multiply by mitosis and the cell molecules accurately replicate billions and trillions of times without error. With millions of atoms to the single molecule, how under the Sun is it ever accomplished? Mechanically the chance of successful duplication of one of those molecules is one tenth to the 197th degree. The third degree is one in a thousand. That is what we might call a "fat chance" indeed, but it doesn't bother the Word in the least. Those faithful reverberations pick up the atoms from the blood food supply and arrange them in the replicating molecules without a single flaw. You've got to hand it to Omniscience!

Where Was the Mount of the Grail?

Part II

ANNE PHILLIPS

THE TRAGEDY OF GLASTONBURY

OVER against the legends of Montserrat and Montsegur stand the English legends of Glastonbury and Tintagil. The High History of the Holy Grail names Tintagil as the Castle of the Fisher-King who guards the Grail. The Morte d'Arthur and other stories name Glastonbury as the veritable home of the Grail and its Dynasty. Other centers are also mentioned, but we will consider these two which seem to have the most general support.

After Galahad's death in the East, says one story, his heart was taken back to Britain; but the Grail never returned.

This story of Galahad's heart suggests that the Cup may have been thought of, in some quarters, as the heart of Christ Jesus, which was truly a cup in which the Christ blood flowed. Even embalmed, such a relic would not last forever.

There is still a spot near Glastonbury, called the Blood Spring, where Joseph is said to have *buried* the Grail. Near the Blood Spring is the trunk of a tree which is thought to be descended from the original Glastonbury Thorn, which Puritans destroyed in the time of Cromwell. The thorn grew from Joseph's Staff, says the legend, when he thrust it into the ground, and it took root, and grew, and put forth leaves and blossoms. Not so miraculous as it sounds, as Albert Pike has remarked, for the tamarisk of Palestine is a plant of great vitality. Cut up to be used for doorposts and lintels, it still has enough life in it to put forth shoots from the dry wood. There are of course, many

plants which yield cuttings in this manner.

Glastonbury was founded, it is believed, in the second or third century—not the first; that is, the Abbey was founded then. This is the century in which, according to Von Eschenbach, the pagan-Jew Flegetanis wrote the Book of the Grail at Alexandria, which Kyot translated out of Arabic (or Aramaic) for his Master, the Count of Toulouse. The second century is that in which the Gnostic Valentinus flourished, in the period following the final war of the Jews with Rome, 132-135 A. D. The Book of Truth, or the Gospel of Truth, rediscovered at Nag Hammadi in Egypt, is supposedly written about 140 A.D., and some historians think Valentinus was in fact a Jew by birth and blood, though called an Egyptian.

The Grail legends generally, however, declare that Joseph of Arimathea founded Glastonbury Church in the first century, and planted his staff on Wearyall Hill. The site of the original tree is marked by a stone on which is inscribed "I'A Anno D.XXXI." Joseph left his work in the hands of two disciples; and later St. Patrick is said to have organized a monastery there. This would have been a crucial time in Glastonbury history, for Glastonbury was one of the sacred places of the Druids, before Christianity.

Glastonbury is a peninsula formed by the River Brue, twenty-five miles southeast of Bath, in Somerset county. A splendid abbey was erected here in the sixth century by David Meneva, which covered sixty acres, but when the Abbot Whiting in 1539 refused to surrender the Abbey and its treasures to Henry

VIII, the king immediately suppressed and dismantled the Abbey and destroyed its ancient library. The Abbot Whiting was hung on Glastonbury Tor (the hill), his body was quartered, and his head fixed to the abbey gate. Forgotten for several centuries thereafter, the Abbot Whiting was at last canonized by the Catholic Church in 1896.

During the same period that saw the destruction of Glastonbury, the last Archdruid of England was put to death, also by Henry VIII, which suggests that he wanted to suppress more than Catholicism.

Even to casual inspection, the overlaying of the earliest British or Celtic Christianity by Catholic strata is plainly visible; and while Henry VIII broke with the Roman Church, and had this excuse for murdering the Abbot, if one can call it an excuse, there was no such excuse for the execution of the Archdruid.

Glastonbury still possesses the remains of a marsh village which covers about five acres of land. It was here that Joseph built the first Christian Church in Europe, the legend says, which was a wattled hut; in accordance with the instruction of the Apostle Phillip that he carry the Grail to Britain. Undoubtedly that British king Arviragus who granted Glastonbury to Joseph must have been a Druid in religion, who was converted to Christianity.

Glastonbury is joined to the land by St. Michael's Tor. Its original name was the Celtic *Ynyswitrin*, which means "Isle of Glassy Waters." Later it became known as *Ynys yr Avalon*, which means "Isle of Avalon," or Isle of Apples. King Arthur and Queen Guinevere were buried here, and in a later time other English monarchs also.

(We may mention in passing that France also has its Mount Saint Michael: a citadel-like rock joined to the land by a causeway of stones.)

Another story ascribes the name Glas-

tonbury to a family called Glaestings, who were led to this spot by a sow. The sow was associated with certain goddess-mothers. Little pigs were sacrificed to Demeter at Eleusis. The ancient world was ready for the abolition of all animal sacrifices; and this was unquestionably one element in Christian teaching which put it far in the lead of the contemporary religions. The Christ Sacrifice eliminated ALL other sacrifices, whether of fruits and flowers, animals, or men. However, flowers are still "sacrificed" to church and religious ceremonials and rituals.

Paulinus of York in 630 tried to preserve the old chapel of Glastonbury by covering it with lead-covered boards. The Saxon King Ine built a Benedictine Monastery here in the eighth century, which was restored by St. Dunstan in the tenth century. Glastonbury was unharmed during the Norman Conquest; and in the twelfth century—when the Grail epics were appearing—the buildings were replaced by more splendid ones, from 1120 to 1172; and then, no sooner were they completed than they were burned down, on May 25, 1184—a remarkable tragedy. Henry II had the Church rebuilt, a magnificent structure 528 feet long. It was while the excavations were being dug for the foundations of the new building that the graves of Arthur and Guinevere were discovered. At last Henry VIII gave the old church its *coup de grace*. But the Spirit or Angel of the Grail has not withdrawn from the West, and the Grail itself is still present among us for those who are worthy and those whom it calls.

In his book, *The Gate of Remembrance*, Frederic Bligh-Bond (1933) relates a singular story. Frank Edwards in his book *Strange People* reviews Bligh-Bond's story. Gildas, who lived somewhere in the sixth century as it is thought, says that Jesus came to Britain as a young man, to Glastonbury, for purposes of meditation in that holy

place; holy even in his time. This was in the last years of Tiberius Caesar, not later than 27 A. D. When Roman Catholic missionaries arrived in these places centuries later they were aghast to find that the Druids (and others) were already teaching a religion which was in essence almost the reflected image of their own. Was this Druidism or was it Christianity from an earlier source, Gnostic Christianity combined with Druidism?

It was in 1907 that Frederic Bligh-Bond, a British archeologist and architect, decided to examine the Glastonbury ruins. He says that he was in his office in Bristol on November 7, 1907 when his friend, Captain Bartlett, called. This friend had been practicing automatic writing, and so now Bligh-Bond suggested an experiment. He gave a pencil to Captain Bartlett, who laid his fingers lightly upon it; and the question was asked, "Can you tell us anything about Glastonbury?" The reply came: "All knowledge is eternal and is available to mental sympathy."

Later on the same day the pencil, writing in vulgar Latin of an earlier time, scrawled a map, including certain chapels which Bligh-Bond was trying to find. The messages came from someone calling Gulielmus Monachus, William the Monk. They followed his instructions and found conditions exactly as described.

The next message came in the English of the early 16th century, describing a chapel, and told them where to dig. They found the chapel.

For ten years the two friends worked with the invisible beings who gave them messages, purporting to come from monks who had lived at the Abbey at various times; each monk gave the message for the period during which he had lived there. The earliest of these communicants signed himself as "Awf-wold ye Saxon," and said he had built a wattle-work hut on the spot where later the Abbey was built. They ex-

cavated at that place, and found the remains of the wattle-work, which had been there for upward of a thousand years.

The authorities had hailed these discoveries with delight, but when they found the source of the messages they promptly condemned the whole proceeding. But work done by later investigators only served to corroborate the messages Bligh-Bond and Captain Bartlett had received. Incidentally, the messages ceased to be automatic writings and became telepathic and clairaudient as time went by; which often happens.

Mystery Schools do not recommend the negative types of clairvoyance, psychometry and automatic writing; but it may happen that persons who have latent positive clairvoyant powers do not discover them until after they have first tried the negative methods—not because it is necessary to try the negative methods first, but simply that, in their case, it happened this way because they had not found an occult school.

We relate the story of Frederic Bligh-Bond and Captain Bartlett, as also their persecution and suppression by the authorities, as an example of what had happened to the Mysteries of the Grail. Throughout the history of Christendom, there is plainly evident a communion with the spiritual worlds. Not merely with the dead, so-called, but with angels and archangels, and other Spiritual Hierarchs. We see the involuntary clairvoyance of Pythias and trance mediums giving way to the positive methods of the Christ Mysteries.

Occult scientists know that when seers or visionaries see, or leave their bodies consciously and visit the inner spiritual worlds, they are attracted to the areas where those of their own persuasion congregate. Thus the visionary tends to bring back, or to report, only what he is already looking for, or facts which corroborate his preconceived or prejudiced opinions. St. Teresa of Avila

saw nothing that her Church did not expect her to see. The reason for this is that the thoughts of human beings gravitate to a common ideational center, and upon it construct a city or country or world—call it purgatory, or paradise, or heaven—or hell. They are all thought-creations, “imagination” so-called, and anyone attuned to the basic concept can establish contact, more or less consciously and at will.

So with the archeologist and his friend; so with all whom the Grail chooses, who are called, and who hear the call.

KING ARTHUR'S CASTLE: TINTAGIL ON THE DARK CORNISH SEA

In the High History, as we have shown before, it is Tintagil which is named as the Castle Perilous, and it was there that Arthur was born to beautiful Queen Igerne, to whom Uther Pendragon, King of the Britons, had come “in the likeness of her husband.” From this union Arthur was born, taken secretly by Merlin and reared to manhood. Born thus to be King of the Celts, Arthur was in appearance a Nordic, like the Saxons and Normans, with golden blond hair and beard and blue eyes.

“The black cliffs, which drop sheer into the sea,” writes a visitor, “and the towering black rock known as Tintagil Head, have been made over to the British Government by the Prince of Wales (Duchy of Cornwall) to be administered as a small national park. Both the mainland cliffs and Tintagil Head bear on their flat tops the remains of a ruined fortress known as ‘King Arthur’s Castle.’ Legend describes this wild grandeur as the native rock of that Arthur who stands for England as Charlemagne stands for France and the Cid for Spain, not only the symbol of imperial power and glory but also the national ideal of chivalry, the perfect knight, deriving from somewhere in that twilight which lies between fable and history, between gods and men.” (Clair Price: *The New York Times Magazine*. Date unknown).

No wonder the poet speaks of “dark Dundagil by the Cornish Sea!” “The whole place is indescribably remote and violent. Huge cliffs of black slate rise from a wild and desolate little valley. A gap

breaks through them in great disorder, both its steep walls looking as if they had undergone a prolonged process of breaking off and crashing down and piling up. Away up at the top on both sides of the gap, the natural rock seems to have been tampered with at some remote period. On one side a ragged upper edge with a bit of broken arch can hardly have been produced by natural agencies. On the other side an unnatural rampart is obviously an old massive wall. These crumbling excrescences clinging to the dizzy edges of the cliffs on both sides of the gap seem to be King Arthur’s Castle. Centuries ago it must have covered the cliff-tops, both on the mainland and on Tintagil Head, with the two parts connected by a lofty drawbridge across the gap.

“Tintagil, half in sea and high on land; a crown of towers,” must have been a fortress so remote and inaccessible that a single barelegged soldier with a short sword and a bull’s-hide shield could have held its little land gate against a whole army scrambling up the steep path from the valley. But the drawbridge has disappeared; parts of Tintagil Head have broken off and fallen into the sea, carrying their battlemented walls with them; and what remains today lies in two broken halves, with the sea-gulls wheeling in the empty gap between them and the blue Atlantic, creaming among the fallen rocks at the bottom of the gap.

“At this time of year the whole place smokes with wintry sound and fury, but in summer you can borrow the key at a tea-shop down in the valley and climb the low ridge which makes Tintagil Head in reality a promontory and not an island as it at first appears to be. By walking the narrow top of the ridge like a cat walking a backyard fence, you can reach the path which zig-zags up the great side of the head toward the lofty plateau which legend associates with the shining armor-clad figure of King Arthur, toward the place where Iseult parted weeping from Tristram, where Guinevere and her ladies made merry, where Merlin stood on that night when Uther passed away and “beheld so high upon the dreary deeps it seemed in Heaven, a ship . . . and gone as soon as seen among the mists of the dismal night, in which the bounds of heaven and earth were lost.”

“It is possible that no man in his senses should borrow a key at a Cornish tea-shop to unlock the gate of a castle so glamorous with myth, a place at which so many imaginations have kindled and blazed. But the zigzagging path gives you little time in which to hesitate and turn back. Once you have actually started to climb “Tintagil’s surge-beat hill,” the slaty and slipperv nature of the path takes all the attention

(Continued on page 397)

Enoch's Astrological Theosophy

The Upper Circle

ANN BARKHURST

HAVING seen both the light and the dark side of the third circle, on the summit of which was the Garden of Eden and Paradise, the two angels next take Enoch to the fourth heaven, which is apparently above Eden. This is the heaven of the Sun and Moon. Here strange and wonderful birds fly about, Phoenixes and Chalkydri of curious form and many-winged, living in the fire and singing in the flame.

Possibly, however, the Chalkydri have some connection with the Moon, just as Phoenixes are traditionally associated with the Sun, but Enoch does not say this. The Sun is attended, he says, by fifteen myriads of angels by day; and by night a thousand.

And six-winged ones issue with the angels before the Sun's wheel into the fiery flames, and a hundred angels kindle the Sun and set it alight. And I looked and saw other flying elements of the Sun whose names are Phoenixes and Chalkydri, marvellous and wonderful, with feet and tails in the form of a lion, and a crocodile's head, their appearance is empurpled, like the rainbow . . .

Robert Graves has shown that these odd beasts of ancient mythologies are in fact "calendar beasts" — they are simply the symbolic animals which represent various constellations of the zodiac combined together. For example, if we would take the four fixed constellations of the zodiac and combine them into one "beast" we might have Man (Aquarius) with the wings of an eagle (Scorpio), the head of a lion (Leo), and the feet of a bull (Taurus)—and just such symbolic figures we do find in many places. They simply represent the Spirit of a Year, a Cycle, or an Age—naturally associated with solar and lunar calendars.

Not until the Nag Hammadi dis-

covery were Bible scholars able to conjecture as to the true meaning of the Chalkydri, as Jean Doresse points out in his "Secret Books of the Egyptian Gnostics" (page 172). Doresse shows that the term refers to elemental spirits, like the genie whom Solomon imprisoned in bronze jars by his magical powers; and he quotes descriptions also of the Phoenixes as occurring in other Gnostic books. He mentions the Secrets of Enoch and the description given there of these celestial birds which have the paws and tail of a lion and the head of a crocodile, while their twelve wings have all the colors of the rainbow. They beat their wings and sing at the rising of the Sun, and all the birds of earth awake and flutter their wings and sing with them.

If, as Robert Graves so ably shows, the Phoenix is a calendar beast depicting the Sothic cycle of the Egyptian sacred calendar, we may guess that the Chalkydri act similarly with regard to a lunar cycle; perhaps the cycle of the anti-Sun, so-called, which is the cycle of the Full Moons. The New Moon is always with the Sun; but the Full Moon always lies directly opposite the Sun. It is well known that many ancient peoples built a calendar on this Full Moon cycle, which is an anti-Sun cycle.

According to the Pyramid Texts—older than the Book of the Dead—the Phoenix referred to the planet Venus and to the Pharaoh; but the scheme of Enoch seems to associate the Phoenixes with the Sun.

But in all of these texts we have psychic phenomena woven in with astronomy and mythology; and so the beating of the wings of the Phoenixes and other elemental beings which ac-

company the Sun reminds the modern seer of the wing-like beating of the Light Ether, which, on a bright sunny day, fills the entire atmosphere from horizon to horizon and from earth to zenith, within which are embedded the multitudinous silvery sparks thought by so many ancient people to be the signals of spirits or genie. So also the elemental spirits of fire are often described as lizards, which would perhaps be the "crocodile" mentioned; and we think of the "fiery serpents" which Isaiah saw—not in hell, but in the very highest heaven—which in the First Enoch (Ethiopic) are associated with the Choir of the Cherubim, as Doresse again points out.

All angels or spirits of light and fire were in general called salamanders at one time; but though they might seem to be forms of fire they could reveal themselves in the guise of the human figure. Flames do have a snake-like movement, as everyone has at one time or another observed; but the visionaries are referring to psychic phenomena, some astral, some etheric.

We think we are quite near the truth, therefore, when we point out that the Chalkydri may belong to the sphere of the Moon and to the elemental beings of the sublunar sphere of the ethers, which according to antiquity joins the Moon and Earth. There are great atmospheric genie, visible to clairvoyance which control the lesser hosts of elemental spirits in Nature. These are "angels," to use the Hebrew term, who dwell in the cosmic field of the light, heat, and magnetism of the Sun and in the light and magnetism of the Moon.

Many people have seen the "Light Ether" of space, both in the day time in sunlight and in the night time in full moonlight, beating rapidly and gleaming with delicate rainbow color. Looking directly toward the Sun on the horizon, when that can be done without danger to the eyes, many have seen

circles and spirals of light, sometimes around and in front of the Sun, sometimes in the middle distance of the atmosphere. Here clairvoyance borders on optical illusion, and it is not always easy to define what is seen.

If moderns see these things, the ancients could have seen them too, and they account for many of the poetic descriptions of clairvoyant phenomena which were later translated in literal, prosaic form and completely misunderstood. All such things were part of what we may call the Temple Sciences of antiquity; as, for example, Empedocles' statement that in the heart the blood was transformed into a sort of spirit. How could he have known this except by clairvoyance? It is not a physical fact of science at all, but is still known to occult science in our time.

We might also mention that modern seers have described twisting columns of air in which sylphs were seen twining. Algernon Blackwood gives a vivid picture of such sylph-columns in one of his stories, and seems to have guessed correctly the nature of the columns. On one occasion, due to some extraordinary condition of the atmosphere, we ourselves one day saw a semicircle of great columns, of ether, as we thought, rising up into the skies and at the top spreading out into clouds; but interestingly enough we saw no sylphs in these columns. Some time later we read that the "bumpy" air which was at that time a trial to aviators was in fact the top of such columns of water vapor and warmed air rising up in atmospheric chimneys from the earth, and most usually from the seas and oceans. It was on a seacoast that we saw them. Here in the Secrets of Enoch, under the generic term Chalkydri, we seem to find a reference to just such Nature phenomena as beheld by ancient seers.

* * *

Above the heaven of the Sun and

Moon lies the heaven, or circle, of Mars, to which Enoch ascending beholds troops of celestial soldiers who chant divine music as they beat upon tympana; and then he is taken to the half of this fifth circle which is on the North, where he sees the Grigori, giants, but of human appearance, with withered, melancholy faces and silent mouths, all light quenched from their countenances. He is told that these are the angels who, under the leadership of Satanail, descended on Mount Hermon and took to themselves wives from the daughters of men (another legend says specifically, the daughters of Cain). They are the teachers of all worldly arts and crafts and all secular science. Perhaps this reflects the time in history when the Temples and priesthoods lost control of certain activities, a time when science left the Temple. In the early days the priesthoods controlled all knowledge of every sort. The Temple was a University as well as a house of worship. The High Priest of Heliopolis, in Egypt, for instance, was also the Astronomer Royal.

It is evident that the scheme is, as we have said, a spiral ascent around a pillar-like mountain that reaches heaven. The "heaven" proper is on one side and the corresponding "hell" on the other side. The chanting soldier-angels of the heaven of Mars were first visited; then the fallen angels of Mars around the curve of the mountain, on the North. One should more properly say "circle" than "heaven," perhaps, in reading these passages. In other writings each "circle" has its good and its bad aspect, but Enoch mentions only the second, third and fifth in this way.

Enoch tells the Grigori that he saw their brethren in the second heaven or circle — heaven is scarcely a correct translation — and prayed for them, but that "the Lord has condemned them to be UNDER EARTH till heaven and earth shall end forever." Two different cosmic schemes are incorporated in this

book, an effort being made to use the Ptolemaic spheres, or some earlier version of the Ptolemaic system.

Dante shows the infernal regions as corresponding to the celestial spheres; and some such idea may be at the bottom of this seemingly confused text in which the fallen angels of the second circle—called a heaven in the translation, though on the North side—are said to be condemned to be under the earth "until heaven and earth shall end forever." The word "forever" actually can be taken as meaning "aeonic," or age-long, but not "forever" or eternal.

Similarly in the beliefs behind Dante's great epic it was noted that Purgatory and Hell were really in the same place; the difference was in the state of consciousness, and it was this which separated Purgatory from Hell. But Dante put Hell underground and Purgatory on a mountain. So here, under astronomical symbolism, the fallen angels are on the North, or dark, side of the mountain, but in the same circle as the unfallen angels.

Enoch now suggests to the Grigori that they renew their pleas to the Lord, for themselves, which they did, and "the Grigori broke into song with one voice; and their voice went up before the Lord pitifully and affectingly."

Here Enoch seems to be telling us that certain of the Venusians and Martians together constituted the hosts of the fallen angels.

In the sixth heaven Enoch sees the angels who govern all the astronomical phenomena of heaven, the governors of the universe. Here again we note that all parts of the universe have their angelic rulers and guardians: "... angels who are over rivers and seas, and who are over the fruits of the earth, and the angels who are over every grass;" — although he is looking down from a very high heaven to see all these aspects of the life in the universe.

One realizes in reading these chapters that there are several accounts of

the same things woven together to make this small book. And that is why we have repetitions at times, and a certain amount of garbling and overlapping.

The sixth heaven, or circle, would correspond to Jupiter, as the fifth corresponded to Mars.

In the seventh heaven (corresponding to Saturn) Enoch—looking up—saw a magnificent vision of fiery archangels, or incorporeal forces, of dominions, orders and governments, cherubim and seraphim, thrones and many-eyed ones—nine regiments in all—"the Ioanit Stations of Light;" and he trembled with fear. But his angel guides said to him, "Have courage Enoch, do not fear," and led him forward as they pointed out to him the glorious throne of the Lord high above. "On the tenth heaven is God." Enoch has looked downward toward earth and upward toward God, and he has been made dizzy by the vision of space and life below and above, the wheeling of planets and stars in their courses, and the coming and going of vast multitudes of angels.

Here at the end of the seventh heaven, the angel guides left Enoch, who, finding himself alone, fell on his face in fear, until the Archangel Gabriel came to him, saying, "Have courage, Enoch, do not fear; arise before the Lord's face into eternity; arise, come with me." "And Gabriel caught me up as a leaf is caught up by the wind and placed me before the Lord's face."

(In another passage the Archangel Michael takes him *by his right hand* and lifts him up.)

"And I saw the eighth heaven, Muzaloth, the changer of the seasons, . . . the twelve signs of the zodiac . . . which are above the seventh heaven. And I saw the ninth heaven, where are the heavenly homes of the twelve signs of the zodiac." Enoch is here differentiating between the spheres of the fixed stars, with the zodiac, which is the eighth sphere (Saturn's being the

seventh), and the *spiritual hierarchies* which belong to the ninth sphere, or heaven. So also Dante ascends through the seven heavens to the eighth sphere, and above this into the sphere of the supercelestial beings.

In the tenth heaven, Enoch stands before the Throne of God, and, overwhelmed by its glory, falls senseless. Here the "archistrategē" Michael lifted him up, and he stood upright before God's throne.

WHERE WAS THE MOUNT OF THE GRAIL?

(Continued from page 393)

you can give. High up at the top of the path, you thrust the key into the lock of an old wooden gate which squeaks protestingly on its ancient hinges as you push it open. And so you pass inside to find yourself on a grassy plateau with sheep grazing on it and a few bits of blackened wall running a crazy course around its precipitous edges. An empty wind whistles through rank growths of weed, and there seems but little to see. You chevy the sheep away from a grassy mound and poke about among the grass-roots hoping to find at least a broken spear-point or a piece of splintered lance, but you succeed only in startling a rabbit from its feeding. And it dawns upon you that the place is horribly and irretrievably dead, that neither myth nor moonlight can ever touch it into life again.

"Tintagel Head stands boldly out from the mainland within a wide crescent of coast which on clear days brings fifty miles of battlemented cliff and restless sea within its field of vision, and the splendor of its fine panorama lies in its incomparably brilliant coloring quite as much as in its great extent."

"It is not always at its best, not even in summer, for it is never twice the same. Every change of light, every breath of mist gives it new colors and new contours. But, with reasonable luck, the wet black of its miles of grim cliffs, the shifting shapes of its marvelous reflections, and changing blues and greens of its vast expanse of sea give Tintagel the most majestic setting on all the coasts of Arthuria."

Tennyson and other writers on the Grail of Britain do not usually look up-

(Continued on page 430)

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

ART TAYLOR

Chapter IX—THE SPIRITUAL CONCEPTION OF THE NEBULAE HYPOTHESIS

THE PHENOMENAL proofs of a divine thread of correlation have been many and varied, pointing unmistakably to the design of an orderly, systematic, carefully thought out plan of architecture according to principles laid down.

The answer to the skeptical query, "How can something come from nothing?" is best begun with the realization that the laws of physics reveal, crystallization for the solid, condensation for the liquid and compression for gases. These have been appropriately classified in the kingdoms of mineral, plant and animal evolution respectively, while the focus in fire elevates the consciousness. Consciousness increases as the kingdoms specialize. Fire and the Hermetic Axiom shows that this must be so in the macrocosm. Hence the gradual increasing density of the system, under the domination of the fire, compresses, condenses, and finally crystallizes the seventy seven elements as they are differentiated by the three impulses of action, preservation and inertia.

Of all phenomena tending to convey a conception of the processes by which compressions, condensations and crystallizations are brought about for the revelation of something where there had apparently been nothing, all are equally helpless without the application of the principle of vibration. As the attunement of twelve of the intervals creates the equivalent of the thirteenth, the converse reveals that the thirteenth, as any state of existence so designated regardless of the plane it might be found upon, could be differentiated into seven vibrations below and in scale with the

interspersion of the essential quintessence.

The previous chapter has revealed the differentiation of archetypal forces into spiritual attenuation and material crystallization. Therein lies the difficulty of conceiving the development of the Nebula, for with spiritual application in astrological conception of the key words of the twelve signs comes the spiritual version, while the phenomena of which man has any mental comprehension comes to his appreciation by cognition, and his interpretation is physical through sense perception.

The scholar must continually bear in mind the differentiation of the archetypal forces, the conception of all things first in thought, abstract symbolization, concrete formation in thought, then the animation of the thought, with consequent attenuation of spiritual attributes, finally the concrete crystallization in chemical elements and still further spiritual enlightenment. It must also be realized that with the creator manifesting for added self-consciousness (self-consciousness has previously been attained in other manifestations) are hosts of beings, some attaining various degrees of self-consciousness before, and others to involve until attaining that state in the present scheme. These factors institute a most complicated state of affairs in the spiritual conception, which must be abstractly conceived as concretely outlined.

Those spiritual beings who have attained self-consciousness will direct the spiritual impulses in thought, animation, organization and then formative segregation, while the differentiated

units to evolve the form into self-consciousness will segregate the form, gradually organize it, animate it, and finally illuminate the self in its synchronic appreciation.

In the beginning, therefore, came a definite idea of some formation with the creation thereby of a thought form. This thought form would not be a limited conception such as would be contained within the consciousness of an individual, but in that of the Creator would be a most comprehensive appreciation of the glorious possibilities to accrue through the awakening of past powers into dynamic expression and expansion of consciousness. Contained within this thought formation of the system would be a general outline of its architectural design, its organization, constitutional vitalization, its actual animation.

The general trend of the system outlined would be indicated in creative conception, and with the awakening of those hosts of self-conscious ministers serving the Deity, would be carried out in detail by them, each hierarchy conducting its labors upon these planes appropriate to the furtherance of its own evolution as well as that of the involving forms entrusted to their care.

Those hierarchies containing the beings who had evolved the farthest in previous manifestations with the Creator will be awakened first, and commence work upon the most newly differentiated formations. The Creator, as emphasized, provides the general scope and administration of the System as its chief executive, while the detail is worked out by the ministers of the departments, the various Hierarchies.

The popular acceptance of Omnipotence has long been scouted by the occult revelation of the scheme of evolution. It isn't blasphemous to so reiterate. The Omnipotence is actual but in entirely different expression. It lies in the all-powerful control of the im-

pulses of the definite spiritual principles appreciated by those beings evolving, but there is no power to circumvent preponderating forces of long construction and application, except by liquidation, the consummation of its causes and effects.

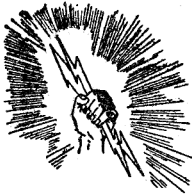
The Omnipotence of the Deity decrees the creation of certain broad generalities of impulses, containing these forces in essence, which are to be elaborated into form, life, animation and thought and distributed in a maze of expressions as phenomenalized. These designs will be gradually carried out through a systematic rhythm of recapitulations over the first few definite principles laid down together with the enhancement naturally to come through the intermingling of forces and inertias for the inauguration of new ones. And let it be distinctly understood here, that all progress will accrue through the evidence submitted to spiritual and mental perceptions by the phenomena resulting through the experimentations of those beings carrying on the involuntary processes.

The occult truth of a day of manifestation followed by a night of cosmic rest must next be considered. Each such day will un-fold all the seven principles, and each successive one will first recapitulate the work of the previous day upon a more intricate scale followed by the elaboration of the original design in detail.

In the first day the creation of the system was confined to thought, in which the four streams of life found expressed on any one plane representing mineral, plant, animal and human kingdoms, possessed thought-forms only. With the interplay of forces and inertias at this stage confined to ideas and thought-forms, there was naturally not much elaboration of the system. However, the foundation was well laid in geometrical and trigonometrical symbols, the consequent fundamentals of

mathematical formulae, the isolation of the principles to serve the work, the perfection of spiritual view point, the disregard of relativity in the segregation of the impulses, an abstract outline or synopsis of the general trend, so to speak. At this time there was no sentiment with which to test the conceptions and no sense perceptions, therefore the accomplishments were indefinite in a measure though accurately epitomized, in the occult sense, as a working basis.

In the second day the creation of the system progressed to the further differentiation in higher spiritual attenuation



and compression into the world of animation, commenced with a recapitulation of the work of the first day. The abstract synopsis of the first day brought out the entire plan in general and also the awakening of every one of the twelve hierarchies of this scheme. All of them were not dynamically active, however, the actual accomplishments of the work being limited to but three, the dynamic impulses of the life wave ruling the labors of that day, the life-wave to reach the human state of consciousness and the newly differentiated one.

Following the carefully worked out recapitulation of the work of the first day, in thought-form, the animative impulses are set-up under the governing direction of the forces in the world of solar spirit. The thought-forms of the many features later to become geographical can now be more definitely segregated under the centrifugal force; the ones which will later flourish as plant varieties can be more carefully created in impressionable mold, and those which

are to develop into animal species can be inoculated with the incentives which will further the specialization. While the self-consciousness of the hierarchies differentiated within the archetypal forces of the Deity did, in the first day, but attain a comprehension of the designs of the Creator in the enhanced archetypal force-matter of the world of thought; in the second day, self-consciousness was aroused in sentiment, a most wonderful attainment, providing unlimited possibilities of action and in addition, the spiritual glory of the world of solar spirit achieved wisdom, the profound judiciousness of understanding and self-appreciation capable of exercising regulation of the intense activities commencing to manifest in the world of animation.

In the first day of the only remotely tangible phenomenal display which could at all be interpreted concretely was the establishment of tonal vibration, the fixing of relative keynotes in electrical waves of great intensity in velocity, not as yet harnessed with the weighty inertias to be developed. In the second day, the tangible phenomena had grown into the manifestation of color in the animative realm with noticeable perception of heat among the spiritual impulses of the world of solar spirit.

The third day recapitulates the thought formations of the first day, as expanded, altered, enhanced, and generally amended by the invaluable experiences of the second day in animative pursuits, also recapitulating the associative qualifications reached in the second day, upon a broader scale in the increased density the system has now penetrated into.

Macrocosmically, the system has passed through the thought state, and the animative, while the evolving beings who are struggling to perfect their forms of expression have first definitely arrayed the materials in the first day and then organized them in the second.

Now the processes of the growing system, the macrocosmic tendencies will be toward its vital preservation in these fundamentals which have proven consistent under the tense labors of the second, the animative day, while the evolving beings themselves will animate the vitalized forms.

Therefore the new work of the third day will ground the system in the preservative ether and the forms will become elaborately differentiated in atomic crystallization. The matrices of the atoms which will later crystallize into the physical solids will be formed in chemical ether; those which will later design the beautiful plant forms will be molded in the vital ether, while those which are to develop the animal attributes will be similarly formed in the flexible animative ether. In this third day, the system has descended into the atomic state of density of the form, while the spiritual impulses have aroused the conscious aspect of the will.

The fourth day will first recapitulate upon a higher scale all the works of the other three in orderly succession. As the third day saw the atomic density of the form, the fourth will culminate the elemental density, not a necessary consequence of manifestation, but one which is acquired in those evolutions in which certain formative principles preponderate to such an extent that the extreme crystallization accrues. In plainer words an accentuated materialization is attained in which keener consciousness is purchased at the price of exaggerated civilization.

The differentiations are here to reach their maximum, with the human life stream to attain self-consciousness in physical form. With man's cognition of the physical world and himself comes a more dynamic utilization and application of the sentiments, with the unfoldment of powers of comprehension, wisdom and will. The hierarchies above the human stream can express their control of substances in which their con-

sciousness is reached, but the human alone is self-conscious in physical formation, and with the enormous possibilities of experimentation in these orderly diversified substances, the life waves above man in the higher realms are dependent upon him for the fluctuations produced in the higher regions caused by the alterations of the physical plane.

Having outlined the gradual increase of density in form and the gradual attenuation of spirit in harmony with fundamental occult requisites, the study should now revert to the elucidation of the manner in which the spiritual attributes of the twelve zodiacal hierarchies interpret when purely phenomenalized in terms cognizable to scientific understanding. It matters not in this light, whether the first four days or the three recapitulations of three days with the new work of the fourth in the fourth epoch, be considered. Regardless of the attitude, the basic principles will be furthered just alike.

As a matter of genuine logic, however, this interpretation should have the broad conception, abstractly, of the entire range of activities of the hierarchies as applied to the instrumentalities available at the commencement of the fourth epoch of the fourth day, wherein no physical formations have as yet been produced, but with the latent powers present in the twelve principles, for the manifestations of the properties of matter as revealed in the laboratory, more concisely, natural phenomena.

It should first be re-iterated that the conscious application of the five-fold consciousness in cognition, sentiment, comprehension, wisdom and will are ever-present as dynamic forces displayed by the states of being in charge of the work of evolution. In the cosmic nights between the days of manifestation, these five forces prepare the materials for the subsequent days' work, called arbitrarily in occult parlance five revolutions or five dark globes.

The actuality is a spiral revolution analogous to a planetary period of long duration, commencing at the nucleus, and gradually extending outward to the confines of the system.

With Aries as a starting point for the impulses, five revolutions are required around the whole zodiac for the orderly acquisition of the properties each is to bring to bear upon the forming nebula. While the works of each day of manifestation, each epoch and each period and cycle are developed in a septenary expression, the labors of the cosmic nights in between are five-fold. The spirals of the former are always con-



sidered as involutionary, because this implies growth of form, or materialization, and these spirals are always clockwise. The spirals of the cosmic nights of rest, however are always counter-clockwise and evolutionary because they imply the spiritualization of matter and the preparation for a new day of activity.

In consequence, the applications of the various forces will commence with Aries, in clock-wise septenary unfoldment, to Virgo, Aquarius, Cancer, Sagittarius, Taurus to Libra, where the balance is established and from which pivotal point the counter-clock-wise progression extracts the quintessence of the materialization by five-fold absorption through Pisces, Leo, Capricorn, Gemini to Scorpio, from which liberation a new cycle is commenced.

In the endeavor to provide logical correlation in the presentation of those truths which will meet with scientific

acceptation in harmony with known fundamentals the greatest difficulty lies in the limitation of language as applied to the super-natural impulses known to exist occultly. It is the aim in the present work to select the key-words with the utmost painstaking care, as being that which will arouse more than the phenomenal visualization, but the abstract conception as well, so essential to spiritual insight.

The first force in evidence in the appearance of the nebula will be calefaction, an Aries attribute, the property of pervading the confines of the system with the impulses, the waves of warmth, which will promote some basic unification of the separate factors.

This force will be projected by septenary cycles of clockwise motion into the inert nucleus of cosmic root matters, to be absorbed by them, this action to be continued until the maximum of warmth is attained.

The re-action in similar cycles will be conveyed to the next successive realm of activity, Aquarius, in which the radiation will be furthered. This emission of the rays of impulses will not manifest as heat, as yet, but an emanation of the forces, a flowing forth, into liberation. As the force of calefaction plays upon, that of radiation plays outward from, emerges with abandon.

The encounter between the issuance of particles of radiation with the unaroused root-substances of space, results in the first condensation of the nebula under the influence of Cancer. There is still not the slightest perception of any phenomena which man can cognize, but the attributes are in evidence, just as actively, and accomplishing their purposes just as surely. These stages must be conceived as of most extreme attenuation, yet clearly pictured as showing the concise, methodical and thoroughly scientific intents of the Creator's designs.

(Continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

TWENTY-FOURTH INSTALLMENT

The Christian Mystic Initiation



The Stigmata and the Crucifixion

AS WE said in the beginning of this series of articles, the Christian Mystic Initiation differs radically from the Occult Initiation undertaken by those who approach the path from the intellectual side. But all paths converge at Gethsemane, where the candidate for Initiation is saturated with sorrow which flowers into compassion, a yearning mother love which has only one all-absorbing desire: to pull itself out for the alleviation of the sorrow of the world, to save and succor all that are weak and heavy-laden, to comfort them and give them rest.

At that point the eyes of the Christian Mystic are opened to a full realization of the world's woe and his mission as a savior; and the occultist also finds here the heart of love which alone can give zest and zeal in the quest.

By the union of the mind and the heart both are ready for the next step, which involves the development of the *stigmata*, a necessary preparation for the mystic death and resurrection. The Gospel narrative tells the story of the *stigmata* in the following words, the opening scene being in the Garden of Gethsemane:

Judas then having received a band of men and officers from the chief priests and Pharisees came thither with lanterns, torches, and weapons. Jesus

therefore knowing all things that should come upon Him went forth and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them, I am He . . . Then the band and the captain and the officers of the Jews took Jesus and bound Him and led Him away to Annas first . . . The high priest then asked of His disciples and of His doctrine. Jesus answered him, I spake openly to the world . . . Why asketh thou me? Ask them which heard me what I have said unto them; behold they know what I have said. Now Annas had sent Him bound unto Caiaphas the high priest . . . Then they led Jesus from Caiaphas unto the hall of judgment . . .

"Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If He were not a malefactor we would not have delivered Him unto thee . . . Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself or did others tell it to thee of me? . . . My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am king. To

this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate said unto Him, What is truth? . . . Then he went out again unto the Jews and saith unto them, I find in Him no fault at all. But we have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again saying, Not this man, but Barabbas. Now Barabbas was a robber. Pilate therefore took Jesus and scourged Him. And the soldiers plaited a crown of thorns and put it on His head, and they put on Him a purple robe and said, Hail, King of the Jews; and they smote Him with their hands.

Pilate therefore went forth again and saith unto them, behold I bring Him forth unto you that ye may know I find no fault in Him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore, and officers saw Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a law and by our law He ought to die, because He made Himself the Son of God . . . Pilate sought to release Him, but the Jews cried out saying, If thou let this man go, thou art not Caesar's friend; whoever maketh himself a king speaketh against Caesar . . . They cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He, bearing His cross, went forth into a place called the place of a skull, which is, in the Hebrew, Golgotha. There they crucified Him and two others with Him, one on either side and Jesus in the midst. And Pilate wrote a title and put

it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews.

We have here the account of how the *stigmata* or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described, and the process is represented in a narrative form differing widely from the manner in which these things really happen. But we stand here before one of the Mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know.

The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice, and when we examine this ice, we find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. There are etheric lines of force which were present in the water before it congealed. As the water was hardened and molded along these lines, so our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital body, which is thus in the ordinary course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie.

But as Initiation involves the liberation of the *real man* from the body of sin and death that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the

(Continued on page 411)

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.

Altruism—How Awakened

(Continued)

Q. What awakened the religious urge in man?

A. The material personality surely had nothing to do with it; in fact that part of man's nature was much more comfortable without it than it has been at any time since.

Q. Where, then, was this attribute?

A. Man must have had the force of Altruism latent within, otherwise it could not have been awakened. Still further, it must have been awakened by a force of the same kind, a similar force that was already active—as the second tuning fork was started into vibration by the first after it was struck.

Q. How would this apply to man?

A. We also saw that the vibrations in the second fork became stronger and stronger under the continued impacts of sound from the first and that a glass case was no hindrance to the induction of the sound. Under the continued impacts of a force similar to that within him the Love of God to man has awakened this force of Altruism and is constantly increasing its potency.

Q. Was this the birth of religion?

A. Yes. It is reasonable and logical to conclude that, at first, it was necessary to give man a religion commensurate with his ignorance. It would have been useless to talk to him at that stage of a God who was all tenderness and love.

Q. Why would it have been useless?

A. From his viewpoint those attributes were weaknesses and he could not have been expected to reverence a God who possessed what were to him despicable qualities.

Q. What kind of God did he worship?

A. The God to whom he rendered obedience must be a strong God, a God to be feared, a God who could hurl the thunderbolt and wield the flail of lightning.

Q. What form did this first religious urge assume?

A. Man was thus impelled first to *fear* God and was given religion of a nature to further his spiritual well-being under the lash of fear.

Q. What was the next step?

A. The next step was to induce in man a certain kind of unselfishness by causing him to give up part of his worldly goods—to sacrifice.

Q. How was this accomplished?

A. This was achieved by giving him the Tribal or Race-God, who is a jealous God, requiring of him the strictest allegiance and the sacrifice of wealth, which the growing man greatly prizes.

Q. How was such sacrifice recompensed?

A. In return this Race-God is a friend and mighty ally, fighting man's battles and giving him back many-fold the sheep, bullocks and grain which he sacrificed.

Q. What did this teach man?

A. He had not yet arrived at the stage where it was possible for him to understand that all creatures are akin but the Tribal God taught him that he must deal mercifully with his *brother tribesman* and gave laws which made for equity and fair dealing between men of the same Race.

Ref: *Cosmo*, 370-371

WESTERN WISDOM BIBLE STUDY

The Gospels

CORINNE HELINE

(Part V)

The Rite of the Annunciation (Cont.)

In the story of the Annunciation Luke has given expression to something of the beauty and grace that belonged to ancient Greece, and which, indeed, characterized the whole of his Gospel.

And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; For thou hast found favor with God.

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.—*Luke 1:28-32.*

Mary was accustomed to the visitation of Angels and the wondrous light of heaven which they emanated. She did not, however, fully comprehend the import of the angelic message, for Mary in her humility had never even considered that she was worthy to be chosen to become the mother of Jesus; her petition was only that she might be her handmaid. According to legend, Gabriel read her thought and said to her: "Fear not, Mary; there is nothing inconsistent with your vows of chastity; you have found favor with the Lord because of your purity; you shall not conceive in the ordinary way. The power of the Holy Ghost shall come upon you and the Most High shall over-shadow you without any heat or lust." This voices the lofty ideal of attainment that Mary and Joseph came to teach to all mankind. Understood at present by the few

only, it is destined to become the universal teaching of the new race.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Judah.—*Luke 1:38-39.*

Mary, the ideal woman, becomes the perfect pattern for every prospective mother. An important phase of the New Age teaching will deal with the prenatal effects upon an incoming Ego. An Ego often hovers about its future mother for months, sometimes even years, before the opportunity for re-embodiment occurs. The decided change that takes place at such a time in a woman's taste and disposition may often be traced to the influence of the incoming Ego that hovers near. The prospective mother may be greatly helped by harmonious surroundings and by the inspiration that comes from the beautiful in all the arts. And if these be absent there is always Nature—the sunset and the stars, to which the heart can lift and in the glory light of which it can build. Such is the hill country of consciousness to which Mary journeyed.

The incoming Ego remains within the aura of its chosen mother for about twenty-one days after conception has taken place, after which it enters the body and begins to assist actively in building its new vehicle. This it forms in complete harmony with the archetypal pattern in the higher realms. This archetype is fashioned in conformity with forces set into motion by the Ego itself in previous lives upon Earth. Negative forces of evil, disease, and destruction create inharmonious patterns that externalize as homely fea-

(Continued on page 424)



Astro-Philosophy Discusses Color

E. B.

COLOR is the attribute of Manifestation of Perceptibility. Since the manifested Universe is the vehicle or instrument of Spirit it has to be conceived and then perceived before it can be put to use, we as "sparks of Spirit" in manifested form, become aware of this instrument by our faculty of sight. The other senses are agencies by which we complete our perception, but by sight we "take the first step."

Therefore, as "perceptibleness" (we see "things" as "patches of color"), color has a great significance in regard to the occult nature of manifestation. If we are here to unfold awareness of the principles of life, we must learn about the functions of material things and also about what they mean as chemicalizations of archetypes. To understand the nature of a material thing as well as its function is to understand the purpose of its archetype; to understand the purpose of an archetype is to understand, in degree, a life-principle. Archetypes, in composite, are the primary manifestations of life; the life of the archetype is the "life-cycle" of its manifested chemicalization. "Archetype and manifestation" is the most direct reference we can make to the cosmic law of "cause and effect."

We are so accustomed after hundreds of incarnations, to take for granted the colors of the world that we tend to

forget (if we ever have known it) the significance of this attribute in the life-cycle of manifested things. Since all things affect, and are affected by, all other things, can it be that color represents one aspect of the nature of universal vibratory exchange? Colors are emanated and responded to; they affect the things that react to them and they are affected by the things that act on their chemicalized forms. Therefore, if we had "eyes to see," we could study this aspect of vibratory emanation of manifested things and learn about the nature and significance of their archetypes—their realities.

The study of color has always had a place in those approaches by which human beings have sought to understand the inner and outer nature of their own archetype, humanity, and that of the other octaves of manifestation. It might be said, with some justification, that the study of life is the study of vibration which is the essential action of life. The Great Ones who teach us serve to ignite in our consciousness the awareness of vibration because they know that matter is not a "dead thing" but the manifestation of something that is eternally alive, rhythmically pulsating, ever releasing and fulfilling its potentials but never changing in essence.

Since we are here concerned, in this study, with color as a factor in art-

expression, astrological symbology and the truths concerning the nature of the archetype, Humanity, let us recall, in part, what has been given as instruction pertaining to the colors of the human aura. The author, not being as yet qualified, has never had the experience of perceiving the human aura, but several acquaintances, and perhaps many of you students, have had. The one outstanding fact in the information conveyed by this experience is the color-attribute of this vibratory body. Regardless of extent, brilliance or dullness, it is understood that color is seen in every aura. In fact, without the attribute of color, the aura could not be seen at all, much less studied and analyzed; though its powers can be "sensed" by sensitive persons through their reactions to the vibratory quality of the "aura-person." In other words, that which is "sensed" (by feeling-reaction) is that which is clairvoyantly seen as color of the aura.

The composite of etheric bodies of human composition is one of the many forms of the archetypal state "matrix;" another form of "matrix" is air—in which we are all enveloped; still another is water (gestation), place of generative manifestations. Air and water, so it is said, are "color-less." If, however, air and water did not possess, in degree, the attribute of color-vibration how could light be directed through them? How could they reflect color? How could colors be perceived through them? It is an occult maxim that in order to manifest on any plane, a suitable vehicle is necessary; how, then, can color manifest in and through air and water if they, as "elements," did not possess in their essential nature that which corresponds to the nature of color? Can it be that the "color-lessness" of air and water is the only true white there is, and that which we designate as "pure white" corresponds to the "colorlessness" as the physical body corresponds to the etheric matrix? Or as any

fulfilled manifestation corresponds to its archetype, as a rose, in the full beauty of its perfect maturity corresponds to the "rose-archetype," as the most highly evolved specimen of an animal-species may correspond to its group-archetype? (Food for thought!)

Color is truly one of the mysteries of manifestation because, by it, the divine essence of manifestations is perceived in a specialized way. Color corresponds to design as a philosophical truth corresponds to the ceremony or ritual which symbolically transmits it to the inner knowing of humanity; as love between husband and wife corresponds to the incarnation of a child; as aspiration corresponds to service.

We must use analogies:

If we may consider the "colorlessness" of air and water to be archetypal white (and as such, the "color-symbol" of the Unknowable, the Infinitely Subjective), then the purest of what we call "white" is manifestive white. This, in turn and by correspondence, is the color of Father-Mother God in its essence and in its two expressions of "Virgin Spirit" and "perfected Consciousness." (Why do we associate "white" with purity?) Purity is "undifferentiated-ness," innocence is "not refracted by experience," perfect-ion is realization of one-ity (unity), any thing that we describe as "perfected" is fulfilled, harmonious and complete in the relationship of its parts to each other and to the total. White is "innocence before refraction of light" and the "perfected re-un-ity after refraction."

In its relationship with the spectrum-colors, white symbolizes the relationship between perfected consciousness and the differentiatedness of soul-qualities which we designate by such words as courage, patience, integrity, etc. In its relationship to black, white is spiritual source and black is utmost chemicality of the emanations from the source. Consider this analogy: archetypal white is universal causation; manifestive white is

universal bi-polarity; black is the densest of universal chemicality. Black is a very interesting subject of thought and study, and a fascinating subject for philosophical meditation. It has been used (poor thing) for ages to symbolize mankind's concepts of hell, death, and evil—in short, the color-symbol of the Devil. An injustice, no less. Black, as a "color" in the material universe, is the compression of brown (the composite of all spectrum-colors) and brown is the color-symbol of productive earth—our home in incarnation. Black, then, is the congestion of productive life-forces but congestion does not mean "death" in the absolute sense—"congestion" is a "little death" which can and must be and will be decrystallized ("redeemed"). A color that would symbolize absolute death would have to correspond to archetypal white as black corresponds to manifestive white. And no such "color" exists because black is the "mid-point" between white and white.

The square (congestion) aspect between two planets in a horoscope would represent two colors which by their relationship have the effect of "blackening" the shade of each other—you have seen, have you not, "blackish red" or "blackish green"? These shades represent degrees of congestion of color-potential toward a common point of "staticness." Black is not recognizable as "red" or "green" or any other color—it is the UTMOST density (lowest vibration) of all colors, as manifestive white is the utmost decrystallization of color-powers. In the "Inferno" of the *Divine Comedy* of Dante the nethermost region of this unhappy place is depicted as a place of the "forever lost," "beyond hope," "impossible-to-redeem," "absolutely no potential," "total negation," and "utterly life-less." It is true, we are told in occult philosophy, that there are a few members of lifewaves that congest to such a degree that they cannot progress with the others

on their particular "wave;" but we are also instructed that, however long they may be held back, ultimately they start anew with another "wave" and so progress to fulfillment. Thus "hell," as the place of the totally lost, is an illusion, a false concept of life.

We feel that the "mercy of life" (or of Father-Mother God) is expressed in the truth that all potentials are to be eventually redeemed—no one and no thing is "forever set apart and discarded." The "color" black could, of course, symbolize the state of "congestion-to-such-a-degree-that-progress-is-for-a-time-inhibited" but the eventual progress will be represented by the releasement (on a new cycle) of the congested potentials of black. Your astrological aspects will approach "blackness of color" to the degree that the squares are approaching the exactitude of ninety degrees and are unrelieved by the assistance of sextiles or trines. To the degree that the squares are removed from ninety degrees will their color be

Horoscope for Subscribers' Children

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more evident. To the degree that your planets are trined will your planetary colors glow with radiance, power, and beauty.

The author is not presuming to present "absolute truths" in these symbolic color-picturings; however, we, as astrological students, become so accustomed to seeing astrological art presented by "black marks on white paper" that we forget the value of "thinking chromatically." Since we are dealing with the spectrums of designs and vibrations we must, from time to time, exercise our minds on the colors that are implied in drawn symbols; these "implied colors," in turn, symbolize the spectrums of human consciousness and experience, and we must perceive "gradationally" if we are to unfold our understanding of "placement-qualities," "relationship-qualities," and the "archetypal nature" of the planets as focalizers of the zodiacal signs. A little more food for thought: archetypal white as it "manifests" in the five color-octaves of three octaves of the point, line, and circle of astrological symbology:

The five manifested octaves of archetypal white are: (1) Manifestive White; (2) Grey (neutral); (3) the Colors of the Spectrum; (4) their composite, Brown; (5) their congestion, Black. The three octaves of point, line, and circle are: (1) Cosmic (the Unknowable); (2) Solar (Father-Mother God); (3) Human (the Great Mandala of the Archetype, Humanity, and the personal mandala of the individual horoscope).

1. Cosmic—the point, line, and circle of cosmic ideation; the center is archetypal white; the Ascendant-line is manifestive white and the Ascendant-point is neutral grey, the abstraction of brown and the "composite" of the extremes of manifestive white and black. We cannot know the extent of that which is manifested by the Unknowable so its "appearance" at the Ascendant-point must be the indefinite, neutral,

"extentless-ness" of grey. Grey is "boundless," it combines and blends with all colors and it is, more than is any other "shade," that which can convey a sense of indefinite, infinite manifestation, focalizing no one thing, but symbolizing "All-that-is-ness."

2. Solar—the Manifestive action of Father-Mother God; the center is manifestive white; the Ascendant-line modulates from manifestive white through grey and through brown (composite of all spectrum-colors) to the Ascendant-point which is black; the black Ascendant-point symbolizes the total chemicalized manifestation, to the densest degree, of this solar-system; in the black are found all of the color-expressions which are symbolically inherent in the natures of all beings of this system and which are to be "released" as specific color-symbols of consciousness-gradations during the evolution of these beings in incarnation-cycles.

3. Human—(a) The Great Astrological Mandala of the archetype, Humanity; the center is manifestive white, the Ascendant-line modulates from white through grey and brown; the Ascendant-point, the "I Am" of the individualized archetype is red, the first cardinal color which corresponds to the first cardinal sign of the mandala, Aries. The three variations of the "I Am" of Humanity are the cusps of the (in clock-wise order from the Ascendant) 10th, 7th, and 4th Houses; the total of these four "I Ams" is the I Am of the basic human family: male and female begetter, male and female begotten; male and female of causation and male and female of reaction to, or effect from, causation. Since scientists who study and analyze color tell us that there are four basic primary color-senses (red, yellow, green, and blue) we shall ascribe each one of these to a cardinal point of the Great Mandala: Aries, red; Capricorn, yellow; Libra (complement of Aries) green; and Cancer (complement of Capricorn and initiator of the last

trine of the generic spectrum), blue. The fire-trine will be represented by gradations from pure red through orange; Earth-yellow through its darker shades to air—green (in its modulations to water) blue—carrying through to complete the spectrum at Pisces in purple, color symbol of divine qualities and last color of the basic sequence of spectrum. This is one approach. You may find another, or many others. But—find something!

3. (b) Human—the personal horoscope of an individual human-being: in unevolved humanity, the center is the red of blood; in evolving humanity it is the red of the individualized “I Am” blended with the redemption of white; the Ascendant-line modulates through grey and the color of the ray to the color that may be identified with the planetary ruler of the Ascendant-sign. This color will represent the temporary (for this incarnation) variation of the red-white of the center. The color of the ray is a “basic” to each human-being during the entirety of his or her evolutionary progress in incarnation. Philosophic or occult knowledge sooner or later reveals the nature of one’s ray and the color that pertains to it. It may be supposed that, in cases of unevolved humans, the Ascendant-point color might be the brown of Earth which will be “decrystallized” or differentiated as the person begins his spiritual evolution. In the individual charts of humans, blackness may be, as was remarked before, implied in congested planetary aspects, but never at the Ascendant-point.

There are, probably, as many “solutions” to this study of color in symbolism as there are people who study it. But when we loosen ourselves from the limitations of personal feeling-reaction to colors we are better able to focus our awareness of colors as factors in abstract symbology—to correlate the essence of color-vibration with the essentials of symbolic figures. Another

approach to study the “basic colors” in an individual horoscope is to synthesize the planetary positions by dispositorship—and create a compositing of the planetary positions by sign-placement.

In such a synthesis, all planets dignified will convey a sense of purest color, those in detriment (opposite the sign of dignity) are, to a degree, “neutralized” and their colors will verge toward a mixture with grey. Also, to correlate color with design. Study your chart from the standpoint of seeing how your planetary groupings make spe-



cific patterns—a grand cross, a grand trine, a square with the alchemicalization of one planet by a third which sextiles it, and so forth. Your horoscope, in whatever form or arrangement, is, in black and white, an abstraction of a painted portrait—in symbols. Look at the planets that are farthest north, south, east, and west—they are structure-points in your “Astro-portrait;” opposition aspects are “verticals, horizontals, and diagonals” in your picture, etc. But let yourself become more aware of the importance of mentally “colorizing” astrological symbols—it is a most valuable and beneficial exercise of your intuitive powers.

MAX HEINDEL’S MESSAGE

(Continued from page 404)

palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points, and produce the stigmata invisibly.

(Continued)



The Children of Virgo, 1965

Birthdays: August 23 to September 23

VIRGO, symbolized by a woman holding a sheaf of wheat, is the second of the earthy triplicity, a common, mental sign. Those born with the Sun in this sign are therefore of a practical nature, down to earth in their thinking, quick to see a point and express it clearly and accurately. They are flexible, versatile, adaptable, and ingenious, qualities indicating success in many fields of endeavor.

Mercury, the planet of reason, expression, and dexterity, rules the sign Virgo. Thus we find the Virgo natives basically of a reasoning nature, able to express themselves well, both orally and in writing. Being governed chiefly by the intellect, they are inclined to be unsympathetic, critical, and skeptical of anything not scientifically demonstrable to the reason and senses.

Having a great flair for detail, the Virgoans are often prone to make mountains of molehills, and allow petty and unimportant things to clutter up their lives. Many are incessant talkers, and the undeveloped types are apt to be gossips. However, these natives are usually endowed with considerable discrimination, and if of the higher type,

can discern truth from error with unerring accuracy. Possessed of an innate purity, they can make much progress on the spiritual path.

The mental nature of Virgo inclines to selfishness, so that these natives are prone to think primarily of bettering their own condition in the world, acquiring possessions, etc. Again, if the spiritual side of the nature be developed, the Virgos are capable of much unselfish service to others. They make excellent dietitians, nurses, bookkeepers, secretaries, and linguists.

During all of this solar month the Sun sextiles Mars, Saturn opposes Uranus and Pluto, but trines Neptune, so that the children born during this period will have much basic vitality and energy, courage and ingenuity, determination and resourcefulness, as well as self-reliance and a high sense of honor. However, the opposition points toward a violent temper, eccentricity, and unscrupulousness, all of which will require training in the opposite traits for their transmutation. Care in diet and open-air living should also be taught these children.

Mercury squares Neptune from Au-

gust 23 to September 3, giving a tendency toward restlessness and inability to fit in. Training in memory, recall, and logical thinking will be of help in handling this stellar pattern.

A better mental pattern, Mercury and Venus in sextile aspect, lasts from August 31 to September 8. This makes the person cheerful and companionable with a liking for society. There is ability for music and poetry, and an affable, persuasive personality.

The Sun moves up to a conjunction with Uranus on August 30, and to the opposition to Saturn on the 31st, and this influence will last until September 16. Here we have contradictory forces which will tend to pull the native into both excess and limitation. A calm, peaceful, tolerant attitude in the midst of all adversities should be stressed in bringing up these children, if they are to learn to live constructively.

From September 2 to 19, the Sun sextiles Neptune, intensifying the spiritual vibrations of the aura and thus favoring the development of the spiritual faculties. Ability as an inspirational musician is favored, and the possibility of hearing the "music of the spheres."

Mercury sextiles Jupiter from September 2 to 11, one of the finest assets in life, for it gives a cheerful, optimistic disposition, along with the ability to keep up the spirits in hours of adversity. The mind is broad, versatile, and able to reason correctly, and success in law or literature is favored. Travel is apt to bring both pleasure and profit.

From September 2 to 17, Saturn opposes Mars, pointing toward the need to teach these children unselfishness, kindness, and consideration for others, as well as honesty and truthfulness.

A better aspect to Mars, the sextile to Uranus, begins also on September 2 and lasts until the 23rd. This planetary pattern gives energy, ambition, originality, ingenuity, and intuition, thus fa-

voring the possibility of expressing an inventive genius. The vision is wide and the nature tends to be noble and universal.

From September 7 to 18, Venus and Jupiter are in trine aspect, one of the best indications of success and general good fortune in life. It gives a jovial, optimistic, and generous disposition, with the desire to help others better themselves. A happy marriage and social prestige are both favored, and the native is apt to enjoy the best in art, music, and living in general.

Mars conjuncts Neptune from September 7 to 23, tending to lower the moral and spiritual nature unless there are strong favorable aspects at the same time to Neptune.

From September 13 to 18, Mercury opposes Saturn, indicating that these children should be given special training in unselfishness, kindness, and sharing with others.

But Mercury sextiles Mars from September 14 to 23, giving much energy and ingenuity to the mind, as well as courage and determination. From September 14 to 19 Mercury conjuncts Uranus, adding originality, inventiveness, and intuitiveness. The ideas and ideals tend to be lofty and progressive, of beneficial service to all.

From September 14 to 23, the Sun squares Jupiter, suggesting that the children born during this period be given special training in self-restraint, thrift, and honesty. Simplicity and humility are also traits needing cultivation by these natives.

Mercury sextiles Neptune from September 15 to 21, giving a natural inclination for and understanding of the occult. Ability in magnetic healing is favored.

From September 17 to 23, the Sun conjuncts Mercury, favoring the mentality and memory on the days when the orb of aspect is three degrees or less.

Readings for Subscribers' Children

ELIZABETH A. K.

Born February 21, 1957, 8:33 A.M.

Latitude 42 N., Longitude 88 W.

Signs on the cusps of the houses: ASC, Aries 21.02; 2nd, Taurus 26; 3rd, Gemini 20; 4th, Cancer 11; 5th, Leo 3; 6th, Virgo 3.

Positions of the planets: Mars, 14.48 Taurus in 1st; Dragon's Tail, 23.59 Taurus in 1st; Uranus, 3.39 R. Leo in 5th; Pluto, 29.42 R. Leo in 5th; Jupiter, 29.47 R. Virgo in 6th; Neptune, 2.30 R. Scorpio in 7th; Moon, 3.47 Sagittarius in 8th; Saturn, 13.33 Sagittarius in 8th; Part of Fortune, 22.07 Capricorn in 10th; Mercury, 12.45 Aquarius in 11th; Venus, 19.43 Aquarius in 11th; Sun, 2.42 Pisces in 11th.

Although this little girl has the Sun and Neptune in watery signs, she has the Moon and three planets in fiery signs, a fiery sign on the ASC, two planets in airy signs, and two planets in earthy signs, so that there is a fair balance of the elements in her nature. There is also a fair balance of influence through the common, cardinal, and fixed signs.

The Sun is in Pisces in the 11th house, trining Neptune in Scorpio in the 7th, but squaring the Moon in Sagittarius in the 8th. Elizabeth is basically a sensitive, flexible child, kind and sympathetic, with high ideals and a strong leaning toward the spiritual and super-physical sides of life. The positive method of development through love and service to others, if taught her from early years, can lead her into the inner harmony and poise she needs for her best unfoldment.

The Moon in Sagittarius, sextiling Jupiter in the last degree of Virgo, and trine to Uranus in Leo, indicates an

alert, active personality, along with a fondness for travel and the study of religion and law. There is a vivid imagination, a strong intuition, and much independence, so that this child could be successful in advanced fields of endeavor, such as psychology, astrology, electronics, etc. All of these traits and tendencies are emphasized by the fact that Mercury is in the sign Aquarius, and the sextile of Mercury to Saturn gives good reasoning ability, the power to concentrate, and the mental persistence to attain her goals. Elizabeth will attract many friends, of varying types, and her parents can render her inestimable aid by helping to select her friends wisely. However, there is quite a stubborn streak in this little girl, as evidenced by Mars in Taurus in the 1st house square to Mercury and Venus, and it will take much patient, loving persistence on the part of her parents to help her to overcome it and learn to use her fine talents in a constructive way. She should be given special training in composure, humility, and truthfulness.

The well-aspected Jupiter in Virgo in the 6th, though retrograde, gives a cautious, analytical, and practical nature with an almost unerring faculty for discriminating between the seeming and the real, for sifting truth from error and arriving at facts. It also indicates prosperity through business or professional vocations, favors good health and success in the care and cure of the sick, as well as faithful servants and the respect and esteem of all with whom the native comes in contact in the course of her occupation. General success in life, both physically and spiritually, is favored for this little girl by the position and aspects to Great Benefic, and through it she can draw on deep resources to transmute the

stubborn, impulsive facet of her nature. She would do well to use her practical insight carefully in all matters dealing with courtship and marriage, not allowing her very high ideals to permit others to take advantage of her.

WILLIAM K. H.

Born March 25, 1957, 3:12 P. M.

Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Virgo 0.34; 2nd, Virgo 24; 3rd, Libra 22; 4th, Scorpio 25; Sagittarius intercepted in 4th; 5th, Capricorn 0; 6th, Aquarius 2.

Positions of the planets: Jupiter, 25.54 R. Virgo in 2nd; Neptune, 1.58 R. Scorpio in 3rd; Dragon's Tail, 22.16 Scorpio in 3rd; Saturn, 14.18 R. in Sagittarius in 4th; Moon, 3.55 Aquarius in 6th; Venus, 29.53 Pisces in 8th; Sun, 4.54 Aries in 8th; Mercury 10.08 Aries in 8th; Mars, 5 Gemini intercepted in 10th; Part of Fortune, 29.35 Gemini in 10th; Uranus, 2.59 R. Leo in 12th; Pluto, 28.24 R. Leo in 12th.

In this little boy's chart we find the Sun and Mercury in conjunction in Aries in the 8th house, sextile to the Moon in Aquarius in the 6th and Mars in Gemini in the 10th, trine Uranus in Leo in the 12th; Venus in the last degree of Pisces is also drawn into the conjunction with the Sun, and Mercury trines Saturn. Although the 8th house position is somewhat limiting, this fine configuration gives a superabundance of energy, courage, and recuperative power, as well as aggressiveness, daring, and initiative. Ardent in all he does, William will be unable to do anything by halves. Whatever he undertakes will be done with enthusiasm and vigor, but if results are too long in coming, he is apt to turn his attention to something else that appeals. This boy also has a strongly developed artistic side to his

nature, and should have training in music, painting and poetry. He will be quite versatile, able to do many things well with speed and dispatch. He is also able to concentrate and think deeply, and has the intuitive ability to "bring through" inventions involving the use of electricity and other finer forces of Nature.

The Moon in Aquarius gives a vivid imagination and an exceedingly well developed intuition, along with a disposition that is kindly and courteous, so that many friends are attracted. The sextile of the lunar orb to Sun, Venus, and Mercury, and trine to Mars and Jupiter, give a helpful inner harmony, a retentive memory, oratorical ability, an engaging, kindly personality. However, the Moon squares Neptune and opposes Uranus, the two mystery planets squaring each other from the fixed signs Scorpio and Leo. Here is indicated a facet of William's nature which he needs to change—to transmute the negative psychic tendency into a positive, constructive faculty. He should carefully avoid seances, hypnotism, and all other negative psychic manifestations, endeavoring to use his will in unfolding and using his spiritual powers.

Jupiter in Virgo in the 2nd house, trine the Moon and MC, added to the Virgo ASC, favors good earning capacity and a practical attitude toward money earned. However, Jupiter opposes Venus, which indicates a strong need to avoid extravagance and unwise spending in satisfying luxurious likings. Honesty, sincerity, and dependability in all matters dealing with both business and personal relations should be the watchwords held up for this boy.

With a splendidly aspected Mars in Gemini in the 10th house, supported by the Virgo ASC and an excellent mentality and imagination, this boy can reach a high attainment in several fields: engineering, literature, electronics, etc., with music or art as an avocation.

VOCATIONAL GUIDANCE ADVICE

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

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

Florist, Policeman

CHARLES T. M.—Born October 29, 1947, 5:18 A.M. Longitude 121.30 W., Latitude 38.35 N. With the Sun, Dragon's Tail, Venus, and Mercury all in the Mars-ruled Scorpio, this native has a strong martial element in his nature. However, Libra on the ASC, and Neptune in that sign in the 12th, sextiling Mars and Pluto in Leo in the 10th gives a spiritual trend. The watery sign Cancer is on the cusp of the 10th, and its ruler, the Moon, is posited in Taurus in the 7th, sextiling Uranus and the Part of Fortune, but opposing the Sun. This native has a basic interest in plants and flowers, and could probably give his best service as a gardener or florist. However, he also has an inclination toward the military field, and could use his abilities well in army or police work of some kind.

Mechanic, Plumber

JAMES A. B.—Born March 1, 1948, 4:20 A. M. Longitude 72.36 W., Latitude 42.06 N. This native has the Sun in Pisces in the first house unaspected, which indicates the need for him to exert himself in expressing his individuality. Capricorn on the ASC, and Aquarius intercepted in the first, with Mercury there, will be of help in bringing about the activity needed for progress. The powerful, fixed-water sign Scorpio is on the MC, and the Moon is posited in this sign in the 10th house, sextiling the ASC, squaring Mars, Mercury, and Saturn. Mars, ruler of Scorpio, is in Leo intercepted in the 7th,

conjuncting Saturn, squaring the Moon and MC, opposing Mercury, sextiling Uranus, trining Venus and Jupiter. This native has considerable mechanical ability, and could use his natural abilities as a mechanic, a plumber, or as an engineer.

Accountant, Nurse

CLIFTON A. — Born February 23, 1951, 5:55 P. M. Longitude 94.36 W., Latitude 39.06 N. In this chart we find the Sun, Jupiter, the Dragon's Head, Mars, Venus, and the Part of Fortune all in the common, watery sign Pisces, indicating a strong feeling for the super-physical and for the woes of humanity. The Sun in the 7th trines Uranus in Cancer which gives originality, inventiveness, and intuitiveness. Jupiter and the Dragon's Head are in conjunction in the 7th, but make no other aspect. Mars and Venus are in conjunction, and they sextile the MC, but oppose Moon and Saturn in the first degree of Libra in the 2nd. The last mentioned aspect suggests that this native needs to learn practical lessons in earning and wisely disposing of material means. The common, mental sign Virgo on the ASC brings a practical, down-to-earth attitude which can be of much help in dealing with material problems. Since the fixed-earthly sign Taurus is on the MC, and its ruler, Venus, is posited in Pisces, this boy can use his best talents in hospital work, in dealing with animals, in secretarial work, or in accounting. He could also do well as a footwear salesman.

Daily Thought and Guide

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

WEDNESDAY—September 1

Today our minds may not function too accurately but we could have glimpses of the inner worlds. "Great men are they who see that the spiritual is stronger than any material force."—*Emerson.*

THURSDAY—September 2

On this quiet Jupiter day we aim to perform our duty well and with sincerity. Only what we have wrought into our character during life can we take with us.—*Humboldt.*

FRIDAY—September 3

Today we may accomplish many things, for head and heart and the strength to do all in good balance. We realize that "The earth is the Lord's and the fullness thereof."

SATURDAY—September 4

Real benefit may result from today's activities. Let us not forget to do something constructive for others who may need our help. We are all children of our heavenly Father.

SUNDAY—September 5

This should be a very active day, good for worship and for spiritual dedication. "The heavens declare the glory of God."

MONDAY—September 6

Again we have a lively day, but quiet inner seeking will also give results. "It is the soul itself which sees and hears and not those parts which are, as it were, but windows to the soul."—*Cicero.*

TUESDAY—September 7

Much activity on this fine Mars day also, those who can contact the high neptunian rays may find answers to their serious questions.

WEDNESDAY—September 8

Mixed aspects give diversity of action today, with faith and courage we can achieve and succeed in fulfilling our high endeavours.

THURSDAY—September 9

On this fine day, Jupiter, the benevolent planet, will make it possible for many to give help where it is most needed; we may also gain experience for new unfoldment.

FRIDAY—September 10

The planets are blessing us with many rays in good aspects. Let us respond with thanks for the many opportunities. "Opportunities are not to be neglected, they rarely visit us twice."—*Voltaire.*

SATURDAY—September 11

Many different aspects make this a happy day and a busy one. The great outdoors will beckon us and Uranus and Neptune will inspire us. Let us be grateful to the Giver of all Good.

SUNDAY—September 12

This should be a very good day for seeking to know the reality of God. But great care should be taken to control an overabundance of Mars energy. "Be still and know."

MONDAY—September 13

On this rather quiet day Intuition and Wisdom should be obtainable by those who are able to know and receive them. "A wise man knows his own imperfections."—*Dandemis.*

TUESDAY—September 14

A great day for acquiring knowledge as well as for expressing our love for our fellowman. "You cannot teach a man anything, you can help him to find it within himself."—*Galileo.*

WEDNESDAY—September 15

Again we experience a day of action with many mixed vibrations. As the poet Van Dyke tells it: "Heaven is blessed with perfect rest, but the blessings of earth is toil."

THURSDAY—September 16

Again there will be the opportunity for doing much that needs to be done. Sun and Moon are in good aspect, giving a strong foundation for accomplishment. God is in His Heaven, watching over all.

FRIDAY—September 17

On this Venus day we may be easily disturbed, but quiet attention to daily routine will bear good fruit and courage will triumph over circumstance.

SATURDAY—September 18

From today's mixed vibrations we may learn much that is valuable. "The discovery of what is true and the practice of that which is good are the two most important objects of philosophy." —*Voltaire*.

SUNDAY—September 19

This fine Sunday is a day for practicing faith and courage. Plan for the welfare of others and enjoy nature in all its glory. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10.31.

MONDAY—September 20

On this day of the Moon we can accomplish much, for there are many fine rays to open the way. Let us realize the power of our heavenly Father and His love for all of us.

TUESDAY—September 21

This day will give us the opportunity to do necessary chores and with a prayer in our heart, work on our character and learn self-control.

WEDNESDAY—September 22

"I will lift up mine eyes unto the

hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth.—*Ps.*

THURSDAY—September 23

On this Jupiter day vibrations are mixed, but head and heart will work together and that makes for right action. As a man thinketh in his heart so is he."

FRIDAY—September 24

This can be a day for much accomplishment if we can overcome a feeling of frustration. Many planets unite to make this a worthwhile day for completing things.

SATURDAY—September 25

Let us take care not to be extravagant today. On this day of rest and recreation go to Mother Nature. She heals and rests us and helps to recreate us, body mind and spirit.

SUNDAY—September 26

Worship, study, and good music may give us great comfort today, and prayer and meditation will lead us to inspiration, and regard for our fellowman will mark this day.

MONDAY—September 27

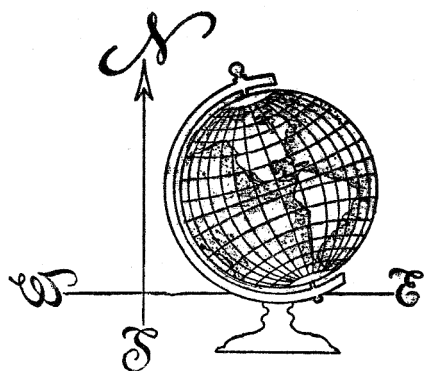
This is the day of the Moon, but Venus also has great influence. It will be our opportunity "to love the pure and seek the good" and to make life a little more agreeable for others.

TUESDAY—September 28

Today again it will be our inclination to love and try to understand others. An inner voice will guide us if we search and listen. "Onward and upward" is the way.

WEDNESDAY—September 29

After a long period of great activity this should be a quiet and peaceful day. We all have the possibility of happiness
(Continued on page 431)



MONTHLY

News
INTERPRETED

The Practical Uses of Absolute Zero

Matter goes berserk at lower temperatures. When helium gas changes to a liquid at about -452° , it acts like boiling water. When the temperature is lowered 2° more, however, it calms down. The helium becomes as smooth as glass, and then climbs the walls of the vessel holding it. It streams through microscopic cracks in its container . . . Helium in this odd state is known as helium II; in the turbulent state it is known as helium I. The difference comes in the last 2° before absolute zero, that strange region where the perpetual dance of the atom is almost stilled.

One important study is . . . something called "second sound," a condition found only in liquid helium II at about 2° above absolute zero . . . Helium II carries heat as air carries sound waves. It can conduct heat 3 million times faster than helium I, though the only difference is 2° of temperature. Knowledge about the volume and intensity of second sound will have many uses for scientists . . . It is possible to refrigerate a crystal so that it can pick up radio signals too faint to be detected by conventional electronic tubes. At normal temperatures molecules are in such a frenzied state that their side-swiping and head-on collisions give rise to static that hampers faint radio signals. Slow the molecules down by freezing and you eliminate a lot of noisy interference.

—*Catholic Digest*, April 1965

Along the same line of investigation as the above is the "cold" noise of radio astronomy, radio signals emanating from the intensely cold regions of interstellar space.

Investigations such as this with cold, like the experiments with heat, will make it possible for man to conquer inter-

stellar space, and eventually death itself.

The use of "cold" as a means of "mummification" looking toward resurrection is described in the following news items.

Man now can die, be frozen and restored to life at some later date, according to a proponent of perpetual life.

Prof. Robert Ettinger, a physics and math instructor at Highland Park Community College near Detroit, believes a person who dies of natural causes can be laid to rest in a "freezer cemetery" until such time in the distant future when science has solved the problems of disease, aging and death, and the person then might be restored to life.

"The procedure is available right now," Ettinger said, at a cost close to \$50,000.

However, he said the cost of placing a person in "cold storage" until the advance of science should be greatly reduced once the process receives wide public acceptance. He said cost at that time would be about \$8500.

Ettinger, who plans to quit his job in June, already is touring the country promoting "The Prospect of Immortality," the title of his recent book.

He calls his idea a way "to bridge the gap between our generation and the time science will cure disease."

"Most people are interested in my work. Nobody ridicules it," he added.

He said the prospect of life everafter at the present time depends on how a person dies and when.

"Techniques are constantly improving, so that those frozen in later years will suffer less damage and have a better chance of revival," he said.

He added getting hit by an automobile in the middle of the night in a strange city would greatly reduce a person's chances of life in the distant future and falling

out of an airplane or under a steamroller will just about eliminate them."

Ettinger said that "in some cases there may be one or two freezings" after thawing. He stressed that perpetual life is the main point.

He admitted he did not know of anyone who has undergone the expensive process, which includes removing, freezing and then storing a person's blood.

"There are many people who have made preparations for freezing after death in wills and with attorney," Ettinger said. He said he has made preparations to be frozen along with his wife, Elaine, and their two children, David, 13, and Shelley, 10.

Four organizations have been formed to promote the freezing after death technique, including Juno Inc., of Springfield, Ohio, which is making plans to enter commercial operation in the near future with "cold storage" capsules. The capsules would act as coffins and would be stored in a building or mausoleum.

—*Los Angeles Herald Examiner*, 4-20-65

For a long time surgeons and physicians have been experimenting with the use of cold in surgery, and now the idea is carried still further. Why anyone should want to retain an inferior body for centuries is hard to understand, although the therapy of the future may be able to make bodies more beautiful as well as healthier. Certainly no one should want to immortalize a seriously defective body; yet experience has shown that in our present state of consciousness, with no knowledge of the spiritual worlds, most people do want to live on and on, even in the most crippled of bodies and with the poorest of mental equipment. Death is considered the "Great Enemy."

Ocultists have said that in ancient Egypt, where mummification was brought to a high degree of skill, apparently with a similar view toward an eventual resurrection, the Egos were actually earthbound with their mummies, and were kept out of incarnation for many centuries. We knew one woman who believed that she had been out of incarnation for three thousand years, due to this mummification in ancient

Egypt, before finally coming back to rebirth in the twentieth century. The freezing process might easily take the place of mummification, with a still better chance of resurrection in the far future such as dreamed of by the Egyptians and Judeo-Christians.

Probably this method of freezing for survival is aimed at the problem of withstanding a possible atomic blast which might wipe out most of the human race. Under such conditions, selected individuals might be frozen so that when the Earth had cleansed itself of poison in the course of time, a new mankind might arise out of the grave of ice to go forth, multiply, and replenish the Earth. It would be better, however to avoid the catastrophe, which is not beyond the intelligence of the human race today.

How We're Harnessing the Sun

To tap the sun's energy, two approaches have been followed. One is to directly convert sunlight into electricity by means of solar cells or batteries; the other—an indirect method—by solar engines which rely on parabolic reflectors to collect sunlight to heat steam boilers which in turn drive generators.

The big breakthrough in man's long quest to harness the sun came in 1954 when three scientists of the Bell Telephone Laboratories devised the first solar battery, consisting of a number of individual silicon solar cells, each capable of converting sunlight into electrical power with much higher efficiency than any previous photovoltaic device, such as the thermocouple and the photoelectric cell—whose efficiency is about 1 percent.

—*Science Digest*, June, 1965

The devices described in the *Science Digest* article comes close to being a really direct usage of solar power for earth's needs; a development which has been written about by practical scientists for the past half century, and by fiction writers and occultists for centuries before that. When the Greeks

said that Prometheus stole fire from the sun which he brought to earth in a hollow stalk, they were already anticipating those modern discoveries, even though the Promethean fire was interpreted both in terms of ordinary physical fire and in the brilliant fire of the creative human Spirit as well. It is amazing to see how myths and fiction anticipate, again and again, the most brilliant modern scientific achievements; showing that the imagination has a clairvoyance of its own.

Liquid Crystals

Twenty persons died among the flames of a natural gas explosion in Louisiana on Thursday. Also on Thursday an Oceanside boy took first place at the local science fair with an exhibit on liquid crystals.

The first may never have happened, if the second had taken place a decade earlier.

Sixteen-year-old Greg Gabriel, son of elementary school board trustee Dr. Herbert Gabriel, would be hesitant to suggest that his experimentation into the no-man's-land of liquid crystals could have saved any lives.

However, Oceanside High School science fair judges, in awarding him first prize out of some 300 entries last week, demonstrated confidence in the youth's work.

A year ago Greg was reading an article in "Scientific American" magazine dealing with liquid crystals. *The article debunked the theory that all matter appears in only three stages: solid, liquid and gas.*

There are things, according to the article, that are halfway between these three traditional stages. For example, halfway between solids and liquids are liquid crystals.

For weeks Greg searched libraries in Oceanside, LaJolla and San Diego, searching for more information on this remarkable substance, liquid crystals.

Finally last month he was able to begin building an apparatus called a "polarizing microscope," which would allow him to see the liquid crystals once he had produced them.

To get a liquid crystal, one must melt down a solid, such as cholesteryl chloride. As this in its liquid stage begins to cool, optical properties begin to form, which can be seen through the special microscope.

For a few moments, while the cholesteryl

chloride appears liquid enough to be slippery between your fingers, it is solid enough to see as crystals. Then it hardens back into a complete solid stage.

How could this have saved 20 lives in Louisiana?

Supposing, says Greg, there had been a machine to detect the gas. The gas, for example, could have changed a piece of paper, which had been treated with this special solution, into a bright reddish color.

An attached photosensitive electric cell would have tripped an alarm bell, and the victims escaped.

Liquid crystals are so sensitive, says young Gabriel, they could be painted onto the suspect area of a person who is believed to be suffering hardening of the arteries.

The afflicted arteries would not give off as much heat as the normal arteries, and the solution would change color, as in the case of the natural gas warning device, saving the doctor the trouble of cutting into his patient to examine the suspicious artery:

One particularly startling possible application of Gabriel's work is in the field of understanding how people smell with their noses.

It is still somewhat of a mystery how an odor registers itself in the brain.

Gabriel suspects there may be liquid crystals in the nose which change stages when assailed by certain odors.

One problem with his experimentation, and with liquid crystals themselves, is the cost of producing them. For example, Westinghouse would not sell the investigating youth materials unless he made a minimum \$60 purchase—a lot of money for a high school junior.

The next step for Gabriel is the San Diego County science fair in San Diego.

The next step for his liquid crystals could well be in saving lives around the natural gas fields.

—Oceanside Blade-Tribune, March 7, 1965

The Oceanside Blade Tribune is to be congratulated on giving so much space to the work of young scientists. More of this sort of publicity for serious minded boys and girls would go far in halting "juvenile delinquency," which is often a result of sheer suggestion arising from news stories and pictures of young people engaging in destructive activities. Let us have more of the right kind of publicity and "suggestion" for young people!

Readers' QUESTIONS

The Earth Spirit

Question:

I often ask myself about the Christ ascending and descending yearly to our planet. How can this be done only so slowly? Is it His radiation or He Himself? Also, please explain which is the Earth Spirit, and Who is Christ, the Lord of our Earth. Are there two individual Spirits or the One?

Answer:

Everything in *The Rosicrucian Cosmo-Conception* is described from the point of view of human beings dwelling upon the Earth. Just as the human Ego has vehicles ranging from the Divine Spirit down to the physical body, so the Christ Spirit has vehicles ranging from the World of God down to the Desire Body. The desire body is His lowest vehicle, because He belongs to the life wave of the Archangels, who were "human" in the Sun Period. But since the Christ Archangel has made His union with God, His consciousness is always focused in the World of God, as He said, "I and the Father are One." In this God-Consciousness the Christ functions as the Second Aspect of the Solar Logos.

As each planetary lifewave reaches a certain spiritual readiness, the Christ directs a Ray of His Consciousness to that planet in a special way, so that, where the effect on the planet is concerned, it is exactly as if the Christ Archangel visited the planet in person. This is one of the great mysteries of the high spiritual consciousness. There is no simple explanation of this mystery.

An allegory attempts to describe it in

this way: the Christ Spirit looks into one after another of the planets, and each one in turn reflects the Image of His Face, just as an alchemist looks into his pots of molten metal and sees his own face reflected. As the Ray of Consciousness is turned upon each planet, there comes a time when that Ray can "take over" the control of the planet.

Our Earth reached that place at the time Christ Jesus appeared upon the Earth. The Christ Ray entered into the person of Jesus of Nazareth, and thus became visible to mankind as a man among men. Occult science explains this process by saying that the Christ Archangel did, actually, descend to the Desire World of the Earth planet, and there reactivated the archangelic form which He had used in His own "human" state, and in this archangelic form took over the etheric and physical bodies of the man Jesus, who left them in death. This is described as having happened at the Baptism.

The Original Planetary Spirit of the Earth was a "Ray" or part of the original Logos, which Max Heindel said withdrew from our solar system in the beginning of the Earth Period, when our evolution was taken over by those Great Beings whom we call "The Father, The Son, and the Holy Spirit." For a time the dense physical body of the Earth planet in this Earth Period was governed from without, just as the child in the womb does not have an indwelling spirit for a certain length of time. The descent of the Christ Archangel into the center of the Earth was comparable to the descent of the incarnating Ego into the child.

Each year since then the Solar Christ (the Cosmic Christ Spirit) turns a Ray

of His God-Consciousness toward the Earth, from the very highest levels of the World of Divine Spirit, and on downward toward the center of the Earth. This is a matter of focusing His attention from one level to the other, as the beam of the searchlight might travel from the top of a hill, down the slope farther and farther, until it reached far, far down into an abyss in the valley below the mountain, lighting up the very darkest depths. Then the light might be lifted up in the same way, leaving the lowest part dark once more, then the valley, then the slopes, and finally touching the top of the mountain; and after that, disappearing up into the sky.

You will understand of course that this is an analogy; but it conveys an idea of what happens. It is not a matter of "slowness" in the sense of the passing of time, nor of "distance" in the sense of passing through space, but the Ray of Consciousness directed or focused in one level after another of the Earth's envelope, until it searches out and permeates the very inmost core of the planet.

To human experience, IT IS AS IF the Christ Ray slowly descended and slowly ascended through the various levels. We may think of it in this way, because that is the way it seems to our experience; just as, to our experience, it seems that the sky and the earth meet at the horizon. But the Christ Consciousness is no illusion: it is really here with us.

"The Earth is presided over at the present time by the Father, Christ, and Jehovah, the second one of these, Christ, being indwelling in the Earth six months out of each year. The original Planetary Spirit of the Earth had charge of our evolution during the Saturn, Sun, and Moon Periods and probably the first part of the Earth Period. Then this Spirit who was one of the Seven Spirits before the Throne, withdrew from active participation in directing

the evolution of the Earth and turned his functions over to the Father, Christ, and Jehovah, still guiding these regents, however. The authority for this statement is to be found on page 182 of *The Rosicrucian Cosmo-Conception*:

"In the particular planetary scheme to which we belong, the entities farthest evolved in the earliest stages, who had reached a high stage of perfection in previous evolutions, assume the functions of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation, but guiding its Regents."

From this it will be clear that at the present time our Earth Spirit is the Christ Himself, but there is another whose Being is shrouded in deepest mystery.

Rays and Planets

Question:

In one of the Student Monthly Lessons you stated that some sixty-six billion Virgin Spirits were differentiated within God. Does this number include only one Ray, all seven Rays, all on the seven planets and moons, or our own planet Earth and our Moon?

Do the beings on our Moon have bodies of the same density as our Earth bodies?

Answer:

The sixty-six billion Virgin Spirits are the entire human life wave belonging to our solar system as a whole, which entered evolution at the dawn of the Saturn Period. These Virgin Spirits are distributed among the planets and satellites of our system, although there are problems in respect to some of them, as, for example, Mars, which came under the influence of the Lucifer Spirits in the dawn of the present Earth Period; our Moon and perhaps other

satellites; the asteroids; Saturn; and the outer planets Uranus, Neptune and Pluto.

Six billion Virgin Spirits belong to our Earth's evolutionary scheme. (See pages 102, 109 of Vol II, *Questions and Answers*.)

The sixty-six billion Virgin Spirits comprise all seven Rays, therefore; for there is one "Ray" so-called to each Planetary Spirit; but in the evolution carried on by the Planetary Spirit for the Virgin Spirits in its charge, there are again subdivisions of the Primary Ray, so that there are Seven Subsidiary Rays belonging to each Planetary Spirit Ray.

Max Heindel mentions that there is an ancient legend of "Moon beings" whose life-span is only seven years; but it is not said that these beings still live upon the Moon today. In the beginning of his work with the Brothers of the Rosicrucian Order Max Heindel was advised by the Elder Brother (*advised*, not commanded, for they never command!) to confine his efforts to establishing the Preparatory School on our Earth and not to scatter his efforts investigating the other planets. He therefore had little to say on this subject, and this field remains wide open for the investigation of occult scientists today. Some of the students belonging to the Rosicrucian Fellowship will undoubtedly find here an extremely fertile field for occult exploration.

WESTERN WISDOM BIBLE STUDY

(Continued from page 406)

tures and weak or distorted bodies. Constructive forces such as peace, sympathy, helpfulness, and love build harmonious lines that favor health, strength, grace of form and feature, and congenial environment. No man lives unto himself and no man dies unto himself alone. Every action possesses a far-flung significance.

The mystic sage, Ralph Waldo Emerson, says: "When a child comes forth from its mother's womb, the gate of gifts closes behind it." To a woman who learns to surround herself and fill her consciousness with only the good, the beautiful, and the true, an unworthy Ego cannot come; the strength of her love and aspiration will draw to her, unerringly, one who is worthy of her ideals.

Elizabeth through her communion with Mary, received a profound illumination in preparation for her holy mission to become the mother of that one of whom the Master said: "Of all that is born of woman, there is none greater than he." In these few words was described the spiritual status of John the Baptist.

And Mary said, My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.—*Luke 1:46-47*.

In the Magnificat, the holy Mary voices something of what she, too, had read in the Memory of Nature about the life of Jesus and his mission in preparing for the coming of the Christ. She, too, was then taking another step forward in spiritual attainment. The esoteric meaning of the Immaculate Conception has to do with this new and higher illumination, symbolized in Revelation by the woman clothed with the Sun and with the Moon (generation) under her feet.

The process of the Annunciation is enacted within the body of every neophyte. He becomes conscious, after a certain period of preparation, that particular changes are taking place within himself, due to an accumulation of the higher life essences (ethers) and the acceleration of the vibratory rate of his entire being. The Immaculate Conception consists in the complete dedication of the sacred life forces on the altar of the Holy of Holies. This rite is always accompanied by celestial music

(Continued on page 431)



Vegetarian Recipes

VITAMIN ROAST

One young cabbage; $\frac{1}{2}$ lb. spinach; $\frac{1}{2}$ bunch celery; 1 green pepper; 1 onion; 1 cup nut meal or chopped nuts. Grind vegetables. Add nut meal or chopped nuts and bake in oiled dish. Serve with sauce. Serves four.

Sauce: Two onions; $\frac{1}{4}$ lb. okra, 2 cups tomato sauce; 1 pepper; 3 stalks celery; 1 clove garlic; 1 tbsp. potato flour. Dice onions, pepper, and celery. Mince garlic or slice fine. Put all ingredients in tomato juice and cook on low flame for 15 minutes.

PINEAPPLE MINT COCKTAIL

If using fresh pineapple, sprinkle with powdered sugar and allow to stand for an hour. Blend with chopped mint and orange juice. Chill and serve in small glasses as a first course at dinner.

RAISIN BUNS

Two cups of flour, half a cup of raisins, 2 tsp. of baking powder, 2 tbsp. of molasses, 3 tbsp. of sugar, 3 tbsp. of oil, 1 tsp. of ground cinnamon, 1 cup of milk, and $\frac{1}{2}$ tsp. of salt. Mix stiff, drop on hot oiled pans, and bake in moderate oven 15 minutes.

BAKED SOY SURPRISE

Two cups cooked soy beans; 1 cup tomato pulp or fresh tomato; $\frac{1}{2}$ small onion; 1 teaspoon unsulphured molasses; 1 sliced green pepper; 2 stalks celery; 1 teaspoon vegetable oil. Dice onion, pepper, and celery very fine and cook for five or six minutes. Add beans, molasses or honey, and oil, and bake until brown. Serves four.

SCALLOPED LIMA BEANS

After washing $1\frac{1}{2}$ cups of dried lima beans, soak them overnight in cold water. Drain, cover with boiling water, add 1 sliced onion, and cook slowly until tender. Drain, add 1 cup diced celery, $\frac{1}{2}$ tsp. vegetable salt, 2 tbsp. minced green pepper, $\frac{1}{2}$ cup hot water, 1 cup canned sieved tomatoes, 2 tbsp. butter, and pour into greased casserole dish. Sprinkle with bread crumbs and bake in hot oven (about 400°) one-half hour.

PIQUANT VEGETABLE STEW

One bunch parsley; 1 parsnip; 2 carrots; $\frac{1}{2}$ lb. okra; 1 potato (steamed with jacket); 1 green pepper; $\frac{1}{2}$ knob celery (knob only). Dice and stew in half cup water in covered pot until tender. Serves three.

STUFFED GREEN PEPPERS

Remove stem end and seeds from pepper. Stuff with dressing made by grinding toasted stale bread with one onion, two cold boiled potatoes, one cup of cold boiled beans, and miscellaneous vegetables from the day before. Brown in skillet. Season with celery salt, paprika, nutmeg, sage, etc. Add one egg just before filling peppers. Place in baking pan, and baste from time to time with tomato sauce. Bake one hour.

VEGETABLE RICE LOAF

Three-quarters cup of brown rice; $\frac{1}{2}$ cup green peas; 3 stalks celery; 1 large carrot; 1 onion; 4 diced mushrooms (if desired); 1 teaspoon vegetable flavoring; 2 tablespoons vegetable oil. Steam rice with peas and celery in $1\frac{1}{2}$ glasses of water for 20 minutes. Add grated carrot, chopped onion, flavoring, mushrooms, and one glass water. Add one tablespoonful vegetable oil, mix well, pour into greased baking dish. Pour balance of oil over top of loaf and bake 30 to 40 minutes in medium oven or until brown. Oil may be omitted from this recipe. Serves five.

NUT LOAF

Grind one quart of bread crumbs and brown in oven. Add one cup of ground cold boiled beans, one cup of nut meats, and two grated onions, and grind all together twice. Add two tsp. of vegetable salt, and season with celery salt, sage, savory, and paprika. Add two eggs and enough milk to make a loaf. Bake in loaf until well browned. Serve with tomato sauce or brown gravy. This is delicious when sliced cold and served between thinly sliced and buttered bread in the form of a sandwich.

CELERY SOUP

Use the entire stalk of celery, including the outside leaves and roots. Wash and chop fine, cover with milk and

water, add quarter teaspoon of celery seed, and cook till tender. Brown in a skillet one tbs. each of butter and flour and add to the celery, first rubbing it through a sieve with a wooden spoon. Also add one pint of sweet milk, and season to taste.

GREEN RICE AND MUSHROOMS

Three cups cooked rice; $\frac{1}{4}$ cup melted butter; 2 tablespoons minced onion; $\frac{1}{2}$ cup chopped parsley; $\frac{1}{4}$ cup minced green peppers. Beat 4 egg yolks slightly. Add $\frac{3}{4}$ cup milk. Beat whites of eggs and fold into rice mixture. Pour into well oiled ring mold, set in pan of hot water and bake 45 minutes at 350°. Serve with sauce.

Sauce: Make cream sauce. Add can of mushroom soup. Slice some mushrooms and saute in butter. Add to cream sauce and serve over rice.

BRAISED ONIONS

Peel medium sized onions and boil in salted water until almost done. Drain and place in buttered pan. Dot each onion with butter or sprinkle with cream. Bake until brown.

BOUQUET SALAD

In a salad bowl place equal quantities of lemon juice and salad oil. Mix with one teaspoon sugar and a little salt. Throw in sprigs of water cress and leaves of nasturtium. Lightly mix with dressing. Decorate top of salad with nasturtium flowers and leaves. Serve at once.

VITAMIN FRUIT SALAD

Chop two apples, eight dates and shred two slices pineapple. Mix all with $\frac{1}{4}$ cup seedless raisins (washed and dried), $\frac{1}{8}$ cup orange juice, and a speck of salt. Serve on lettuce, and garnish with shredded coconut.

ALOE VERA: NATURE'S MIRACLE MEDICINE PLANT

Upon the request of one of our members, the following information concerning the VERA ALOE was supplied to her by Station KRLD of Dallas, Texas:

Aloe Vera, the miracle medicine plant was known and used before the time of Christ. Doctors and researchers have made hundreds of clinical tests probing the secrets of this plant. They acknowledge its miraculous curative powers, but so far no one has been able to analyze why.

When properly used, the fleshy pulp of "gel" inside the leaf relieves painful burns, stings, scalds, and itchy allergic conditions. Doctors successfully use *Aloe Vera* in the treatment of all types of X-ray and radiation burns. The curative power of the "gel" has been medically proven in wounds and resistant ulcers to stimulate the growth of new tissue.

In the southwest, the fresh leaf "gel" is used to alleviate skin cancer caused by the Sun's rays and other surface irritants such as liver or age spots.

Greek and Egyptian women of the court of Alexander the Great used *Aloe Vera* as a natural cosmetic to clear skin of blemishes and grow healthy new tissue.

In the Journal of American Medical Association, 106-1363; 1936, Carroll S. Wright, M. D., reported in part: "The patient received a local application of fresh whole leaf of *Aloe Vera*. Within twenty-four hours the sensation of itching and burning subsided and the condition progressively improved within the next five weeks and showed complete regeneration of sensation and absence of scar."

In Mexico and other Latin American countries, it is used in the treatment of ulcers, both internal and external, also for kidney trouble and arthritis. Natives of the Congo used it to treat ring-

worm, boils, inflamed joints, cuts, and burns of all types.

Aloe Vera plants when mature have leaves 20-30 inches long. It is prized as a decorative plant. It likes a sandy soil with good drainage and should be protected from freezing temperatures.

Frederick B. Mandeville, M.D., professor of Radiology, Medical College of Virginia, reporting a radiation ulcer case in the *Journal Radiology* 32; 598-99, 1939, cured ulcer with fresh whole leaf of *Aloe Vera*. Part of the article stated: "Approximately three and one-half months following radiation therapy the jelly-like substance of fresh *Aloe*



Vera was held by the patient within the mouth. Relief from pain was prompt and definite and the ulcer grew smaller. In another five weeks the ulcer was completely healed."

For external application, cut two inch cross sections and remove the stickers. This portion is then halved, applying the "gel" to the affected areas. This portion becomes dry, so then scratch it with the fingernail and more "gel" will be unlocked from the cell structure.

To take internally, users recommend the leaf be trimmed of stickers and cut lengthwise in halves. The "gel" is then separated from the rind in much the same manner used to fillet a fish. Cut the clear "gel" in pieces to liquefy slightly in an electric blender. Some users take as much as 10 ounces daily. The quantity should be regulated according to the effects on the ulcer. Use mature leaves three to four years old. **DO NOT REFRIGERATE FRESH WHOLE LEAF.**

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FROM OUR PATIENTS

California—Dear friends, you have no idea how much I am being benefitted by you. God bless you. I really love you with all my heart and realize that everything you have told me in the past is so. Therefore, you can be sure that I will follow your advice more and more every day. As I grow I find it easier to do what I am supposed to do, even if I do not like it. My Dad looks wonderful today, and he will be sending his signatures, starting today.

Pennsylvania—Shortly after I wrote you, I noticed a change in my condition. In the meantime I have been reading some of your literature. I am happy to say that I feel perfectly well and normal again and shall not need further help from you now. I am grateful for all that I received from you.

California—I should like to express my thanks to you for the help I received through your prayers and able advice. This, indeed, was a guidance from a higher Intelligence. I took the oil and lemon Tuesday, Thursday, Friday, and Saturday. Sometimes it felt like having a fire in my stomach, especially at night the last two times. I am glad to report that on Saturday morning and evening I found 22 stones in my stool and a host of small ones. Some might have escaped the day before. Saturday we visited the doctor, when his instrument indicated that there were no stones in the gall-bladder. Also, the psoriasis went down to four from 26. Went up to 5 after so much citrus fruit. Hope to have it licked by next week. I am certainly grateful to The Rosicrucian Fellowship. God bless you.

California—I wish to report that an amazing improvement in my health already is taking place. I have obtained the articles recommended on the list from the health store.





Astrology and Healing

AS A MEANS of diagnosing human ailments, the science of astrology stands supreme, for it indicates clearly to the spiritual astrologer both the nature of the illness and the imperfection of character underlying it. However, to use this information in the best way requires a fine sense of discrimination.

No matter what the affliction revealed by the horoscope, the stars did not *cause* it. They simply indicate for the patient a disobedience to God's laws which has manifested as an imbalance in the physical or mental vehicles, and which can be permanently corrected only by a change of character. These imbalances should be recognized for what they are: assignments to master in God's great school.

Intelligent people expect to pay the penalty for breaking a law of the land, even if ignorant of its existence. So it is on the spiritual and moral planes. If we indulge in criticism, hatred, greed, etc., we shall surely have to pay the penalty in physical debilitation. Nevertheless, we are not *compelled* to direct our energies negatively, no matter what the aspects, and we display weakness when we "blame our stars."

We are living on the material plane in a physical body, but we should always remember that we are *essentially* spirit. By directing our minds toward the things of the spirit we may so elevate our consciousness that we natu-

rally work in harmony with cosmic law. Then we can say from the heart, "I am the master of my fate, I am the captain of my soul."

The use of the will and mind in love and service to others changes the inner nature to such an extent that the outer self reflects the serene beauties of spirit triumphant. Thus we use astrology properly—as an aid in developing character.

* * *

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

HEALING DATES

September	4—12—18—25
October	1—9—16—22—29

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

TRIBUTES TO MAX HEINDEL

It is an opportunity indeed for the student to write and express his gratitude at this time—and at all times—to Max Heindel for the Rosicrucian Teachings, which have been so enlightening to all of us. I want to thank and bless him and his co-worker, Mrs. Heindel, for this inheritance left to us — to the whole world. Through hard work and much sacrifice they have earned the gratitude and loyalty of all of us. When a friend first spoke to me about the *Cosmo*, I listened very attentively, and later when she brought me a copy, I had a very mystical feeling about it. Though it was difficult to understand all of it at first, I accepted it, for it had something very true for me. Gradually, through a continued correspondence with Headquarters, I came to understand more and more, and it gave me a great contentment to know the true meaning of life and of our part in it. It also helped me to understand the Bible better and know the book for what it really is. For the training I have received through the scientific methods taught by the Fellowship, I am very grateful to Max Heindel. God bless him!—M. K.

I can never thank Max Heindel and the Elder Brothers of the Rose Cross enough for giving out the Rosicrucian Teachings. I was completely confused about life, and in fact, contemplating suicide when I found the *Cosmo-Conception*. It certainly opened my eyes—and changed my life. The good that this book has done and will do through many years to come will surely be a continual blessing to Max Heindel.—G. M.

While I knew of the doctrine of rebirth, having studied Theosophy, before contacting *The Rosicrucian Cosmo-Conception*, I found a special power in this book. Perhaps it was the plain language

used, the very clear manner of presentation. Anyway, after reading it, and then continuing to read the other books by Max Heindel, I came to be very grateful to him, not only for having given me so much understanding of the mysteries of life, but for having encouraged me to “live the life.” Although I still have a long way to go on the Path, I never cease trying—thanks to Max Heindel.—E. H.

Max Heindel’s teachings have been a great help and inspiration to me over the last twenty-five years, and they have enabled me to withstand the tribulations that have come into my life. God bless him wherever he may be at this time. Will join with you all when together you are sending out that great wave of LOVE to him.—E. D.

On this day, the two-hundredth anniversary of the birth of our loved and revered leader, Max Heindel, I send my love and grateful thoughts. He was divinely chosen for the work he had to do, and he overcame tremendous difficulties in the building of our beloved Fellowship. The Probationer Letters he wrote for our guidance and advancement, the suggestions he gave us for meeting our problems, the admonitions to serve others he constantly offered us—for all these I am ever grateful. To love, to teach, to serve—the only answer to the problems of this troubled and fast-moving world.—M. R.

WESTERN WISDOM BIBLE STUDY

(Continued from page 424)

and the triumphal chanting of angelic choruses. Such an illuminated one may sing with Mary:

For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

—Luke 1:48-49

WHERE WAS THE MOUNT OF THE GRAIL?

(Continued from page 397)

on Tintagil as the "Castle Perilous," yet its description surely explains adequately the origin of the title, the dangerous black cliffs and the narrow path through which alone access might be had to the Castle at the top, and the drawbridge over the gap between the cliffs, leading from one part of the stronghold to another. The earliest source seems to be the sixth-century Gildas, while in the twelfth century William of Malmesbury protests against the legends which are in his time being coupled with Arthur's name. Geoffrey of Monmouth in the same century compiled his "History of the Britons," which has been called "one of the most exciting pieces of fiction ever written." Gildas does not mention Arthur by name, but Nennius, a Welsh writer of the eighth century, names him as a Celtic chieftain and describes his twelve battles, the twelfth being that of Mount Badon. On the data supplied by Gildas and Nennius, historians place Arthur as having lived in the late fifth or early sixth centuries thereafter, building up the Arthurian Cycle, and interweaving it with the Quest of the Holy Grail.

DAILY THOUGHT AND GUIDE

(Continued from page 418)

within, let us recognize it when we see it on our doorstep.

THURSDAY—September 30

As we bid September a fond good-bye we look over the active month and trust that the lessons we have learned will leave good lasting impressions.

SUMMARY AND MODERN SURVIVALS

(Continued from page 445)

the insignia of Galahad. Did Constantine and his mother, in going over to

the Roman contingent, arouse the anger of their British—especially their Welsh—subjects? Perhaps Arthur's crowning at Rome, and turning Catholic, constituted in their eyes a sin of treachery against his own people and the native Celtic Christianity. The Catholic Kings of England, down to Henry VIII, used the Pope's command, or blessing, as an excuse and a help in conquering various territories. Henry II invaded Ireland with the Pope's blessing, provided that he would drive out the Druids there. Probably the old forgery was believed according to which Constantine had given Rome to the Pope.

(Continued)

COMMENTS FROM OUR READERS

The magazine is always interesting and an inspiration. I have many blessings in my life: the certainty of God's love and the knowledge that prayer is answered. I pray many times a day to be guided and sustained, and I am. In gratitude for much enlightenment and inspiration.—A. A. D.

I've read the July *Rays*, and you can tell the editor that this person thinks it is very good . . . I was introduced to the Teachings in 1924 . . . It was like switching on a light in a dark room. This is *my* religion, and I've been with it ever since. I think I must have been related to it in some previous life. . . . I wish you all much happy growth in the service of humanity.—J. H.

I find it difficult to select words to express appreciation for the many fine articles in the *Rays*, as well as for the illuminating material in the Student Lessons and Probationers Letters during the past months. They have clarified so many things that were incomprehensible to me. The Western Mystery Teachings are truly the most logical, far-reaching, and enlightening of any in the world at the present time. I am truly grateful for them.—C. A. P.

HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

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

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

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