

THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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"A Little Leaven"

The Fiery Triplicity

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Rays from the Rose Cross

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Our Glorious, Awesome Sun

The Sun, as its symbol indicates, is the center of all spiritual faculties, the fountain of all life. It rules the life-giving gas we know as oxygen.

The Sun is the field of evolution of the most exalted Beings in our Cosmos. They alone can endure and advance by means of the terrific solar vibrations. The Sun is the nearest approach we have to a visible symbol of God, yet it is but a veil for That which is behind. What That is cannot be uttered publicly.

Our Sun could not become a Sun until it had sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of the Beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun.

This visible Sun, however, though it is the place of evolution for Beings vastly above man, is not by any means the Father of the other planets, as material science supposes. On the contrary, it is itself an emanation from the Central Sun, which is the invisible source of all that is in our solar system. Our visible Sun is but the mirror in which are reflected the rays of energy from the Spiritual Sun. The real Sun is as invisible as the real Man.

The Sun apparently travels from east to west, bringing light and life to one part of the Earth after another; but the visible Sun is only a part of the Sun, as the visible body is a small part of composite man. There is an invisible and spiritual Sun whose rays promote soul growth upon one part of the Earth after another as the physical Sun promotes growth of form, and this spiritual impulse also travels in the same direction as the physical Sun: from east to west.

We can see the Sun, which is the visible vehicle of the Christ; but the Invisible Sun, which is the vehicle of the Father and the source of all, appears to the greatest of human seers only as a higher octave of the photosphere of the Sun, a ring of violet-blue luminosity behind the Sun.

The great hosts of Divine Beings who are confined within the Sun gained freedom of action upon a great number of stars, whence they can affect in different ways the system which grew up within their sphere of influence. The planets, or man-bearing worlds, within the zodiac are constantly being worked upon by these forces, but in various ways, according to the stage they have reached in evolution.

The white light of the Sun contains the seven colors of the spectrum. The occultist sees even twelve colors, there being five between red and violet — going one way round the circle — in addition to the red, orange, yellow, green, etc., of the visible spectrum.

In the Mystery Temples the Hierophant taught his pupils that there is in the Sun a spiritual, as well as a physical force. The latter force in the rays of the Sun is the fecundating principle in Nature. It causes the growth of the plant world and thereby sustains the animal and human kingdoms. It is the upbuilding energy which is the source of all physical force . . . it works in the vital (or etheric) body and is the force which makes for life.—*Max Heindel*.

THE *Mystic* . . . LIGHT

"A Little Leaven . . ."

DAGMAR FRAHME

WE are all familiar with the Biblical observation, "A little leaven leaveneth the whole lump," (I Cor. 5:6) but do we fully understand the importance of this statement in our daily lives?

The dictionary defines leaven as "any component, addition, or pervasive influence that produces a significant change." Yeast, of course, is a leavening agent and probably the one most commonly thought of. There are many other leavening agents as well, not the least of which are people themselves.

In this particular Biblical context, we know that Paul was decrying the "leaven of malice and wickedness" typical of the times. He exhorted his readers to purge out that old leaven, and become a new, unleavened lump. What Paul meant, of course, was that the followers of the new Christian religion become pure, living in sincerity and truth, unaffected by evil influences. In the light of history, however, it appears that it might not be enough simply to get rid of the "bad" leaven. Another agent, the "good" leaven, must take its place.

We — the individual representatives of the human race — are the very agents who can, and must, serve as the leaven which will help to transmute that lump which is humanity into the spiritually perfected beings which we are all destined to become. No one presently regarding humanity with any degree of objectivity

can deny that a change must take place, and that the still-prevalent materialistic outlook must be universally set aside before the necessary spiritual revival can be completed. The objective observer also, however, cannot deny that in some quarters a change is taking place, and that the search for spiritual truths and for guidance into higher states of awareness is a motivating force in the lives of increasingly more people — particularly youth.

It is obvious that the presence of one individual, enlightened in the esoteric Teachings and competent to explain and clarify what he knows to be the Truth, can bring a tremendous change into the lives of a group of earnest seekers. Their inclination toward the spiritual is already strong, and his guidance can easily be instrumental in pointing them toward that which they seek and in strengthening their resolves and abilities to continue even further in the proper direction.

Think, however, what such an individual can accomplish in a group of people still attuned to the things of this world, as yet unmindful, uncaring, or cynically unbelieving, that the interests around which their lives revolve are mere illusions, while the "real" world lies beyond their desire or ability to perceive. In this case, of course, his erudition will be of little value, since those among whom he lives and works have little inclination to hear his words of wisdom, and are likely

to dismiss them with laughter, scorn, or even pity for what they consider to be his "queer" notions.

Among such people, he will have to teach solely by example if he is to teach at all, and to get his message across by living the life for all to see. The essence of true spiritual life on Earth is compassion for humanity and selfless dedication to service. These ideals, first promulgated centuries ago by Christ Jesus, represent the culmination of potential human striving as we can as yet visualize it with any degree of clarity. Without these ideals as a goal, spiritual search is but an external superfluity. Familiarly with the most all-encompassing philosophies and intellectual awareness of the existence of the higher realms cannot alone make a person spiritual. Only that which is in his heart can make him so.

Therefore, it seems reasonable to assume that the majority of those who still regard the material as the only reality, and refuse to believe what is not conveyed to them by their five senses, can most easily be "reached," in the spiritual sense, by letting them see for themselves the fruits of a life lived in service and in love. To preach "love thy neighbor," while doing nothing tangible to show what this means, does little good. To "love thy neighbor" in deed, taking time to give help, comfort, companionship, and care when needed, however, cannot help but result in an improvement of the neighbor's lot which will be evident to all. Those who devote their lives to public service, or who spend their spare time in humanitarian endeavors, will, by deed and accomplishment, show their fellow men the meaning of true Christian love.

The work, rather than the words, of such a person is, then, the leavening agent which may help begin the slow process of transformation of his materialistic on-lookers. Only the most callous among them will fail to observe or be moved by the physical, mental, and emotional improvement which his help and encouragement have rendered in those troubled people with whom he has worked. Seeing

the literal wonders which he has wrought, many will, in time, seek to enter into good works of their own. Of course, the change will not come over night — human nature being what it is, a gap often exists between admiration of others and personal striving — but the continuing good example, there in their midst for all to see, sows seeds that will eventually bear fruit. Without the example, who knows how long it might take for the first seeds to be sown?

"A little leaven leaveneth the whole lump." Only one person, setting the good example, is needed to put the machinery of transformation, if you will, in motion. It is not necessary to wait until 50, or 100, or 1000 advanced Egos are assembled in one place before the leavening action, the process of change, can begin. Many a time in human history have the good deeds of one person precipitated a snowballing of similar deeds by other individuals, and the salutary example of one person produced changes of heart for the better in his companions.

Along this same line, let us consider the fact that each one of us can be, and undoubtedly often is, an instrument through which inspiration and power can flow to another person. Every one of us must have had the experience of being inspired, elevated, or strengthened by the utterances, attitude, or even the mere presence of another person. We have all encountered individuals who, by simply entering a room, raise the vibrations in that room so noticeably that all within are immediately uplifted and animated. The presence of such individuals is always eagerly awaited; people are noticeably happier, more vivacious, even more productive, when they are around, and they seem to enhance the quality of every situation in which they are involved.

What is happening here is of course obvious. These people are so positive in character, so confident in bearing and in deed, and, either consciously or unconsciously, so permeated with spiritual power, that they are able to imbue others with the force of their personality and strength.

They have, probably over a period of several lifetimes, cultivated an outstandingly affirmative nature and an innate awareness of the goodness of all things, and, as a result, being so permeated with and surrounded by a positive aura, they cannot help but pass these emanations on.

There are many other people, however, who bring about change in isolated individuals, rather than in groups, and their effect can be just as significant, even if more limited in scope. Many of them are very likely unconscious of their accomplishments in this regard, and would be quite surprised — possibly even disturbed — to learn of the way in which their acquaintances react to their presence and unconscious ministrations.

A teacher of average ability and good intentions, for instance, might successfully instruct hundreds of pupils in the course of her career who will, perhaps, remember her with some affection and recall that she taught them the essentials necessary in a certain grade at a certain time. On a few students, however, she may have a much more powerful and lasting effect. These few will respond with particular enthusiasm, for one reason or another, to something in that teacher's personality or manner, and react accordingly — that is, institute changes within themselves stemming from her influence — either immediately or later in life. It might not even be so much *what* she teaches as the *way* in which she teaches, and the favorable reaction of those particular pupils to her manner, approach, and general personality, that produced the change.

Any teacher-pupil relationship, or any adult-child relationship, for that matter, is a potential ground for the flow of power from the instructor to the instructed, or from the stronger to the weaker — the "pervasive influence that produces a significant change." We never know how far-reaching an effect our actions, words, and even personality might be having on any child, always impressionable, with whom we might be associated. We never know to what extent a child's admiration of, simply, our "adulthood" might lead and

empower him to emulate or make his own variation of something which we, by word or deed, have impressed upon his mind.

Sometimes the relationship in which one person acts as an influence for change in another is extremely subtle. A close tie between the two in a previous lifetime might retain its hold, even though the fact of the previous relationship is unknown to the participants. Other people, observing the two, might wonder what it is that X sees in Y, and X himself might not understand why he is drawn to Y and feels impelled to emulate him in some way. It is possible, too, that Y is unaware of his influence over X. The fact remains, however, that he is acting as an instrument of change in X and, whether or not he realizes this, a strong responsibility rests upon his shoulders.

The change instituted in one person as a result of influence from another could take various forms. It might cause a shy person to come out of his shell and express himself, or a lazy person to dispense with his previous indolence. It might instill in someone a newly-found courage to speak out for principles or in support of one unjustly accused, or in opposition to unworthy courses of action. It might empower a person to accomplish difficult tasks, to surmount pain and illness, or to initiate measures for human welfare. Even more important, it might cause a person to commence or intensify spiritual striving, or to practice the high ideals of compassion and selfless service. For all these reasons, of course, it is obvious why responsibility rests upon us so heavily in all our dealings with other people.

A person, too, can influence others with whom he is entirely unacquainted. Authors and lecturers naturally fall into this category. Less obvious is the effect which the attitude of a passing stranger, or a person briefly encountered in a social or business situation, might have. We never know when a seemingly inconsequential comment will provide just the final impetus needed to initiate a change of attitude or action in another person.

It is certainly awesome to think that

we — each one of us individually — are continually influencing others, even people far away. Sometimes, some of us act as a leaven for a large segment of the human lump, sending out, in some way, the catalytic agent that sparks significant change in a large group of people. More often, we influence, by our daily conduct, changes in the lives of single individuals.

Sometimes it even happens that an individual makes a temporary or permanent change in attitude or character which stems simply from the desire to please a friend or loved one. Were it for the sake of the change alone, the person concerned might consider it too difficult or too much trouble to initiate the required innovation within himself. Somehow, however, the knowledge that a change in himself would make someone he cares about happy suddenly makes the effort seem worthwhile. The other person's reaction now becomes the focal point of his attention; he strives and accomplishes as he would never have done otherwise, and then proudly and happily awaits his friend's reaction. Thus, simply by virtue of the fact that he is someone whose opinion this individual values, the friend, quite unknowingly, has become an instrument of change in him. Regardless of what might be said about a set of values which posits as its ultimate motivating force the opinion of another person rather than the intrinsic worth of the innovation itself, this phenomenon occurs often enough and, because of it, good is accomplished, whether or not for the right reason. Changes of dubious merit are also set in motion in this way and, again, the responsibility of the friend for whom the effort is being made is considerable, even if he is unaware of the situation.

Thus we see that we can, at any time, be a leavening influence on someone else. We do not even have to be present in his immediate vicinity for our influence to make itself felt, and it might, furthermore, be a completely unconscious action on our part. We never know what specific act or utterance from us is likely to trig-

ger a change in someone else. Can we imagine the extent of karmic responsibility we have already encountered as a result of this? If someone were able to count the individuals whom we have so affected in our lives, would we believe the sum?

Now let us consider this as it applies specifically to those of us who are privileged to have contacted the Western Wisdom Teachings. We, more than most others among humanity, have good reason for living the life of example that will, more readily than words, influence others along the same lines. Even though we may find, on occasion, that an individual appears unresponsive to either our words or our actions, who among us really knows whether or not, in a few weeks, months, or even years, the seed that we might have despaired of sowing will begin to germinate in that person, or a sudden crisis in his life might cause him to seize upon a segment of the Teachings which — once offered only to be ignored — now becomes a point around which he can rally his exhausted or spent forces, and which he can use as a springboard to a new life?

Many of us have undoubtedly met, or read letters from, such people, who have suddenly found meaning and hope in the very Teachings at which, at one time, they were prepared to scoff. If we had not made the effort in the first place, discouraging as it might have seemed to us, who knows whether or not the necessary rallying point would have manifested itself to those people at the very time when they needed it most. We, then, to whom "much has been given," would have been derelict in our responsibility by not making the information available.

Since we are spiritual aspirants, our role as leavening agents among our fellow men may be greater than we think. The measure of our work in the world may well prove to be the extent of our ability to influence, by example, the degree to which other people commence to "live the life." By living the Teachings continually as best we can, and by striving to eliminate all our "off moments," we will make our greatest contributions.

The Development of My Beliefs

A STUDENT

RAISED in a family of Presbyterians and following the customary process of other Protestant children in my early religious training, I went to Sunday school along with my two older brothers. My dislike for organized churches developed at this time; I believed in God, but did not enjoy attending the dull Sunday School classes with my other bored friends. Even my first experiences in the full church service were not greatly exciting. Over a period of time our attendance at church diminished and finally stopped altogether. Still, I acquired a belief in God which remained with me. I was not exactly sure who or what this God was to me, but He was there.

During my late elementary school days and on into high school my religion was of a personal nature. I prayed a great deal, but did not start church and Sunday school again. I had discussions with friends over the person of Jesus Christ which were generally the vocalizations of my own religious workings. I had concluded that man was basically good, that God would do all in His power to help man, and that there was no devil to flout God's will. Naturally, all these were opposed to the Protestant theology which had been taught me. In effect, I resolutely refused to go to church and contented myself with my own more rational beliefs.

A great change occurred in the summer after my senior year in high school. Most of the summer was spent in traveling around the United States with a friend. It was during this trip that I came in contact with the man who was to start me on the road to my present status. He was a Tibetan lama who had come to the West to write and conduct research. In any case his books, which now number eleven, intrigued me greatly; I was so impressed that I wrote to him asking advice on my spiritual development. Through

him I came into contact with a strange new world, the occult. I responded immediately to the doctrines of rebirth and karma as well as to the promises of spiritual and psychic development. Over the summer I read every one of his books that I could lay my hands on.

Upon returning home I sought out new sources of esoteric and occult literature. One organization which began to interest me was The Rosicrucian Fellowship in Oceanside, California. I sent for books and literature. This was to be the next turning point for me; it would blend with that already instituted. It would also lead me to my present state.

By the end of summer I had begun to read the major Rosicrucian Fellowship book, *The Rosicrucian Cosmo Conception*, by Max Heindel, whose subject matter was mystic Christianity and involved discussions of man's past evolution, present constitution, and future development. It was through this book that my final philosophical and religious standpoint began to solidify. I came to believe in the truth of the doctrines of rebirth and karma. Furthermore, I found support for my long term belief in the goodness of man and in the wisdom and loving kindness of God the Father. I was also introduced anew to the vegetarian diet which both my older brothers had recently adopted. I had done little killing in my time but I had discovered that it was not an enjoyable experience. The Rosicrucians gave me reasons to support my feelings, namely that the animals are our "younger brothers" and should not be harmed. It was an argument which I felt to be valid.

About this time I began college in North Carolina. The year was spent in continuing my study of the Rosicrucian literature and attempting to put its tenets into practice. In the main, beyond those that I have already mentioned, the teachings followed closely those of the Bible.

Slowly I began to reform my character (or at least I thought that was what I was doing). At about Christmas time, I decided to adopt the vegetarian diet; I thought that I could support its rationale. I became attached to an organization known as Campus Crusade for Christ. Their fundamentalist beliefs contradicted some of my new found beliefs, but I remained with them for a time. Essentially, the people I met helped strengthen that most precarious of bridges: my faith in God. Unfortunately, I had to make the choice between the Campus Crusaders and the Rosicrucians; I chose the latter.

As the summer approached, I was still very much enthralled with the Rosicrucians and went so far as to write their organization to ask if I might work with them in Oceanside for the summer. This



was acceptable to them and most of my summer was spent with the organization in Oceanside. Importantly, it was during this summer that I first began seriously to entertain the idea of going into the ministry. I had no idea which denomination would suit me, but I felt certain that something would present itself when I returned home and later to school. The summer was also important in establishing more fully my aversion to killing of any kind. Specifically, I continued my vegetarian habits and thought more about the non-killing of animals. It never entered my mind that I might someday be presented with the same choice in the area of human activities. Killing of another human was so far from my nature that it was not even a part of my consciousness.

By this time I was completely absorbed into what I hoped to accomplish through the Rosicrucian Philosophy. I returned to school with high hopes of what the year would hold. I declared my major in religion and turned my eyes toward the goal of the ministry. During the course of the

year I came into contact with Eastern religious thought. There was a great similarity between the oriental doctrines and my Rosicrucian beliefs. Partly due to this similarity I studied Buddhism and the Hindu Upanishads. The Buddhist scriptures brought to my attention the ethical system of the Buddha, his noble Eightfold Path and his emphasis upon non-injury. The Upanishads caused me to think upon the Oneness of all things and the identity shared between the Self contained in all beings and the One, Brahman. I also looked into other esoteric literature: the Theosophists and Rudolph Steiner. Nothing supplanted my Rosicrucian roots, but my beliefs were supported.

That following summer of '71, I worked in Stanford University Hospital. I hoped that I would be able to put my beliefs into action. The important goal which I had before me was the possibility of serving my fellow man; I had realized that people were more vital than any ideology. I watched people die during that summer, and I felt a part of me die with each of them. To work in a hospital was to be dedicated to the saving and maintaining of life. More than ever before I realized that life was precious and sacred; to participate in its destruction was a grave crime.

The ministry was still a viable option for the expression of my beliefs, but the medical field also presented possibilities. After the summer, I returned to school and declared a psychology major in order to make this possibility viable. I entered a period of questioning — morals, ethics, and beliefs fell into doubt. Still, I remained sure of my basics. Life was still very sacred; I could not kill. I continued in my vegetarianism; the animals were still my "younger brothers" and were to be assisted, not destroyed. I certainly could not kill my human brothers either; the world had become my country. To kill one of them would be to flaunt God's love and kindness as well as His presence within all beings.

The above is my present status.

Guideposts

J. H. M.

THROUGH The Rosicrucian Fellowship Teachings we have become familiar with the way our present world came into existence; also how man evolved the complicated physical body through which he is related to the Physical World.

Let us now consider the evolutionary guideposts given to man, as well as the Mission of Christ, the last and greatest divine effort put forth for the upliftment of humanity.

The earliest religion of any race we find to be as savage as the people governed by it; as they become more civilized, their religions become more humane and in harmony with the higher ideals embraced.

Investigations by materialists have resulted in the conviction that, as man progressed, he civilized and fashioned God after his own pattern. We believe this is untrue because it fails to take into account the fact that *man* is not the body, but an indwelling Spirit, an *Ego*, using the body with ever-increasing facility as evolution progresses.

The law for the body is "the survival of the fittest."

The law for evolution of the Spirit demands *sacrifice*.

Whatever urges man toward a higher standard in his dealings with others comes from within, from a source which is not identical with the body. Moreover it must be a stronger force than the body, or it would be unable to overcome the body's desires and compel it to make sacrifices for those physically weaker. That such a force exists, no one will deny. Nature is sure to accomplish her purpose; though slow, her progress is orderly and certain; selfishness is slowly being replaced by *altruism*.

The savage is being transformed into civilized man, and altruism will in time make him God-like. That which is truly

spiritual cannot be fully understood, although it may be perceived by means of the following illustration.

When one of two tuning-forks, of exactly the same pitch, is struck, the sound will induce the same vibration in the other; although weak at first, as the strokes are continued, the second fork will increase in tone, until the volume of sound equals that of the first. Let us take particular note that vibration can be induced in one tuning-fork by another of *like* tone only; anything, or any being, can be affected by no sound except its own keynote.

We may make the same application to the question of how this inner force is awakened and strengthened. What aroused it? Man must have had the force of Altruism latent within, otherwise it could not have been awakened. Under the continued impacts of a force similar to that within himself, the Love of God has awakened Altruism and it is steadily increasing in power.

Therefore, we may reasonably and logically assume that at first there was the necessity of giving man a religion on a par with his ignorance. The God to whom he rendered obedience must be a strong God, One to be feared. It would have been useless to speak to him, at that stage, of a God who was all tenderness and love.

The next step was to awaken within him a certain kind of unselfishness, by causing him to give up part of his worldly goods in sacrifice. This was done by giving him the Tribal or Race God, a jealous God, requiring of him the strictest allegiance, and the sacrifice of greatly prized wealth, in return for which this Race God was a friendly and powerful ally, fighting man's battles and giving him back many-fold the sheep and grain he sacrificed.

There are always pioneers who require something higher, and when they become sufficiently numerous, another step upward in evolution is made so that several grades may exist at the same time.

There came a time, nearly two thousand years ago, when the most advanced of humanity were ready to take another forward step, to learn the religion of living a good life for the sake of future reward in an existence about which they must have faith. In this new teaching, it was not a question of sacrificing possessions, it was demanded that man sacrifice himself — forego selfishness; love his neighbor as he had been loving himself. He was not promised any immediate and visible reward, just to have faith in a future happiness.

All Race-religions are of the Holy Spirit. The Race Spirits realize their religions are merely steps to something better, being shown in that all Race-religions point to One who is to come. These religions were necessary steps for mankind as a preparation for the advent of Christ.

Man must first cultivate a "self" before he can become really unselfish and understand the higher phase of Universal Brotherhood — unity of purpose and interest — for which Christ laid the foundation at His first coming, and which He will make a living reality when He returns.

The Christian religion has not yet had time to accomplish its great objective. Man is still in the toils of the dominant Race-Spirit and the ideals of Christianity are as yet too high for him. At the same time, corrective methods and mercy are becoming more noticeable in the administration of laws. This may be noted in the increasing frequency with which convicted prisoners are released on probation; a step toward Universal Brotherhood. The national, tribal and family unity must be broken up before Universal Brotherhood can become a fact.

No lesson, though its truth may be lightly agreed to, is of any real value as an active principle of life until the heart has learned it in longing and bitterness; and the lesson man must learn is that

what is *not* beneficial to *all* can never be truly beneficial to *any one*.

The heart urges mercy and love, while reason urges revenge. It is this divorce of head from heart which hinders growth of the true feeling of Universal Brotherhood and adoption of the teachings of Christ.

Man is inherently a virgin spirit — good, noble and true in every respect; all that is not good being from the lower nature, a false reflection of the Ego. The Virgin Spirit is always giving wise counsel.

If we would only follow the impulses of the heart — the first thought — Universal Brotherhood could be realized here and now, but that is just where the trouble begins. After the good counsel of the first thought is given, the mind begins to reason with the result that, in most cases, it dominates the heart. The mind and the desire body frustrate the designs of the Spirit by taking control and, since they lack the wisdom of the Spirit, both Spirit and body suffer.

In considering further the guides to spiritual attainment, all who earnestly desire the higher knowledge may rest assured that if they truly seek, the way will be open for them. Christ prepared the way for "whosoever will." He welcomes all true seekers willing to work for Universal Brotherhood.

In ordinary evolution, the Laws of Rebirth and Consequence are adequate for bringing the majority of mankind to perfection, but that is not sufficient in the case of stragglers lagging behind in the various Races. Christ said He came to seek and save that which was lost.

Under the Old Dispensation, the desire bodies of people in general were improved by means of the law. The higher life does not commence, however, until work begins on the vital body. The means used in bringing the vital body into action is Love or Altruism.

During the Old Dispensation, the path of Initiation was open to just a chosen few. The Mission of Christ, in addition to saving the lost, was to make Initiation possible for all.

The first lesson, after one has taken the oath of allegiance to the "higher self", is that advancement is made by sacrifice alone.

The Christian Mystic form of Initiation differs from the Rosicrucian method in which the candidate comes to compassion through knowledge, seeking to cultivate the latent faculties of spiritual sight and hearing at the very beginning of his aspiration to the higher life. It teaches him the hidden mysteries of being; to become aware intellectually of the unity of each with all, that through this knowledge there may be awakened within him the feeling of truly realizing his oneness with all that lives and moves, putting him in complete attunement with the Infinite, as a true helper and worker in the divine kingdom of evolution.

The goal attained through the Christian Mystic Initiation is the same, although the method is different. In the first place, the person is usually unconscious of trying to attain a definite object. In this school of Initiation there is but one Teacher, the Christ, who is ever before the spiritual vision of the aspirant as the ideal and goal of all his striving.

The spiritual awakening starting this process of regeneration in the Christian Mystic, who purifies himself by prayer and service, comes of course also to those who seek God by way of knowledge and service. All who are upon the Path, whether occult or mystic, are weaving the "Golden Wedding Garment" by work both within and without.

We must realize that no religion can elevate those it is designed to help when its teachings are too far above their intellectual or moral level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given the law which demanded "an eye for an eye, and a tooth for a tooth."

There is no mention in the Old Testament of immortality for those people could not have understood a heaven, nor aspired to it. They loved material possessions,

and therefore were told if they did right, they and their children should dwell in the land forever; that their cattle would be multiplied, etc. Thus they were taught to do right in the hope of reward in this present world. They could not have done right for its own sake, nor could they have understood the principle of making themselves "living sacrifices." They probably felt the loss of an animal for their sins as we feel the sting of conscience for wrong-doing.

The aspirant who acknowledges his wrong-doing nightly before the altar of living judgment thereby obtains immunity from the Law of Cause and Effect, and "though his sins be as scarlet, they shall be white as snow."

The Mystic Light shines for all who endeavor really to serve at the shrine of self-sacrifice, especially for the pledged pupils of a mystery school such as the Rosicrucian Order. They are walking in a light not seen by the multitude, and when they really serve, they have the guidance of the Elder Brothers of humanity, who are always ready to help them at difficult points on the Path.

Every attempt to enlighten the people and awaken within them a desire to cultivate the spiritual side of life, is an evidence of the activity of the Elder Brothers.

THE ROSICRUCIAN

The brilliance burning at the core
Of life is manifest to me;
The Rose of Heaven I adore
In solemn trance of Ecstasy.
I am a man, like other men without —
For none may pierce the Veil
Save he who is born of Fire and Spirit.
Such prevail.
The air I breathe is pure delight,
My food is heaven's celestial bread;
I know the secret of the Light
That shone before the World was made.
Time is a stranger of my Lord
And space a thin dissolving dream.
Round me lies the Eternal Whole,
Hence emanates the Cosmic Stream.

—Unknown

Seekers of Light

CATHERINE ROBERTS

ALL of creation seeks the light—plant, animal, and man. Those few species of animals which live far beneath the ground or the sea where there is total darkness lose the power of physical sight, thus fulfilling the law that *that which we do not use we lose*.

Physical light is used symbolically to convey the meaning of spiritual enlightenment or understanding. "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

A dictionary definition of light is: Mental or spiritual illumination or enlightenment or its source.

In I John 1:5, we read, "God is light and in him is no darkness at all." And so, for the aspirant, the search is focused upon deeper understanding of, and union with, God. We begin to add those things to our lives which will further this purpose and, just as important, we begin eliminating those things which we learn are deterrents to reaching the goal.

As our feet plod laboriously along the path, it seems that we have more to eliminate than to add. Often we become so pre-occupied with the negatives which we wish to get rid of that we find little time for developing the positives which we wish to express. We find ourselves becoming more and more enmeshed in, and aware of, all of our faults, foibles, and problems, and the Light seems to recede ever farther away.

Perhaps this is the time to remember the animals which have lost their sight through living all the time in darkness. When our attention is fixed on the negatives we are living in darkness. Just as those animals which have lost their sight never see light, so do we become unable to perceive spiritual Light when we fail to look toward it.

Let us then turn our backs upon the darkness, upon our faults and problems,

and concentrate instead upon the Light which overcomes them. This is not to pretend they are not there and do nothing about them. We must first be fully aware of our need for improvement. Once this assessment has been made, we then turn our eyes to the Light in order to be able to see the solution. That to which we give our attention thrives and prospers; that which we ignore fades and dies.

A hatred cherished in the heart will grow by feeding upon that which holds it, ultimately destroying its host. Conversely, a heart filled with Love is nourished and strengthened, for Love is Light. Hatred can find no room in a heart which is filled to overflowing with love. So we turn away from hatred, refusing to entertain it. We look instead to the Light of Love and our spiritual sight is strengthened thereby. Here again we find the law coming into operation. If we do not use hatred, we lose it. Or, frightening to contemplate, if we do not use Love it is lost from our consciousness.

In our Chapel service we meditate upon the inscription on the West wall: "God is Light. If we walk in the light as He is in the light, we have fellowship one with another."

"God is Light." We yearn for that Light and turn toward it as a plant turns toward the Sun. At first we may not know what it is that we seek, and rush blindly in many directions grasping for the glitter of material pleasures and possessions. Sooner or later the time comes when we discover that back of these things lies darkness, not light. Our souls, in their hunger, discard the husks of the world and turn once again to the Light from which they came, and which alone can give food that will nourish, sustain, and allow them to grow.

In our eagerness to reach the high goal we are tempted to think disparagingly of those duties which are our lot, and im-

patiently of the people who draw us away from our studies, our prayers, or meditations. Herein lies a subtle snare. Duty and service are, in reality, a high path to attainment, and far from diverting us from our goal, will instead put wings on our plodding feet, if the attitude in which they are performed is one of consecration and dedication to the Highest.

In his book, *Teachings of an Initiate*, Max Heindel says: "Truly prayer and meditation are necessary, absolutely essential to soul growth. But we are doomed to failure if we depend for soul growth upon prayers which are only words. *To obtain results we must live in such a manner that our whole life becomes a prayer, an aspiration.*"

The path on which we walk may be a pathway to Light, to deeper understanding of things spiritual; or it may be a pathway into darkness, the choice is ours. Whatever our lot in life, however difficult the tasks before us, they may become for us the way to Light if we perform them with our faces lifted toward the Sun (Son) and a song of praise and thanksgiving on our lips. "The cloud was darkness to the Egyptians but light to the Israelites. According to their consciousness was it unto them."

A consciousness filled with the darkness of hatred, resentment, criticism, and all such negative thoughts and feelings, is indeed a cloud obscuring the Light of Wisdom and understanding. But when our consciousness is filled with the Light of Love the path is illumined before us. Our blinded eyes are opened and our joy no man taketh from us.

* * *

TAKE TIME

Take time TO WORK —

It is the price of Success.

Take time TO PLAY —

It is the source of Power.

Take time TO PRAY —

It is the greatest Power on Earth.

Take time TO LAUGH —

It is the Music of the Soul.

Take time TO GIVE —

It is too short a day to be selfish —

Take time to BE FRIENDLY —

It is the Road to Happiness —

Take time TO LOVE and BE LOVED—

It is a God-given Privilege.

* * *

On Hearing Evil Knowledge

*His soul is scorched, he runs heedless of all
save motion,*

Along deserted lanes.

*In this, his blackest hour since birth, he
wants no mate,*

No mother, father, friend —

*Never to know again the earth, or soon or
late, no sky or beast or flower; no more*

*To have feeling of the atmosphere sur-
rounding all —*

That leering face is there!

*Somewhere its awful obscene smirk will
strike, somewhere,*

Somewhere another cover

*To fear, as he does now, that evil is as
strong as good —*

That hateful dread storms mind.

*The boy is never to be a child again in
Eden,*

Never, heedless, to take

*The fruit of the other trees, the innocent
trees.*

He will learn in mortal life,

*In the spring or summer of each breathing
earthly air,*

Inescapable as birth,

*The lie of lust leaps to thrust and kill
the innocent.*

How will healing come?

*None can know, or slow or soon, when
imponderables*

Which shelter fugitives,

*Weaving inevitable love in the tent's
pattern,*

Will cover all being.

*Yet, as the root unfolds, the light shines,
good alone*

Has possessed its own.

—Iris Bartolot

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(EIGHTH INSTALLMENT)



Obsession of Man and of Animals

IT is a curious fact that subhuman elementals sometimes attach themselves to certain persons, to a family, or even to a religious society; but in such cases it was always found that their vehicle did not consist of the hardened sin body composed of an interlocking desire and vital body, but that the vehicle had been obtained through mediumship practiced by a person of ordinarily good character, and that the ether of this vehicle was in a state of disintegration. To offset this and to prolong their hold on such a vehicle, they demand of those whom they serve regular offerings of food and the burning of incense; though they cannot, of course, assimilate the physical food, they can and do live upon the ether fumes and odors which arise from it, also upon the fumes of incense.

This is only another illustration of the fact that purity of motive will not protect us when we go contrary to the laws of God, any more than we can escape a burn if we put our hand on a hot stove, no matter why we did it. But, nevertheless, it has been found in cases where a medium has been ensouled by pure motives and high religious devotion that it is very difficult for such evil entities to hold the vital body for a long time; they soon tire of the effort and seek another victim who is more in accordance with their nature. Thus in the south of Europe and in the far East there are elementals that take possession of the vital bodies of a family, generation after generation, leaving one for another

and performing certain services for the family for a consideration of food, which is usually offered at regular times. Some of them are too vile to be satisfied with the offering of ordinary food and demand blood, even human blood, and these beings are responsible for such tribes as the head-hunters of the Philippines and the stranglers of India, who commit murder as a religious rite. This is also the basis of ancestor worship in the East.

These as well as the sin bodies which are not ensouled by an outside intelligence have been called *the dwellers on the threshold*, merely owing to the fact that when the person by whom they were originally generated was reborn, this demon attached itself to him and became a tempter and a devil to him all through life. Not infrequently it was found that in the case of a person who had in one life generated such a demon, but who had taken the lessons of that life so much to heart that they were expiated in the purgatorial existence, and who when reborn endeavored in the most whole-souled way to live a clean, upright, and honest life, this sin body was still always on hand to hamper him. Many of the people who were thus afflicted were so sincere in their desire to reform that they entered monasteries and practiced dreadful austerities upon their bodies, each of them believing that the demon which haunted him and of whose presence he was conscious was the devil or an emissary from him.

It is said truly that the boy is the

father of the man. In a similar sense our previous existences are the progenitors of our present and future lives, and it is very certain that in this sense at least, "the sins of the fathers are visited upon the children;" nor can we deny the justice thereof, for the cruelties practiced by these people which caused the formation of the sin body were generally of the most atrocious nature imaginable.

You will remember that the writer has always contended that Spirit controls stand outside their victim's body and behind him, manipulating the organ of speech or the whole body, as the case may be, from and through the cerebellum and medulla oblongata where the flame of life burns with a double, buzzing sound composed of two tones, indicative of the resistance of the body to the manipulations of the intruder. Our latest investigations have, however, disclosed the fact that the Spirit controls who thus manipulate their victims from without, are the wise ones who are too wary to be caught in a trap. While they are without, they can let go at any time they wish and leave their victim to pursue his daily life as desired, while they do the same themselves. But there are other Spirits who are not so wise, or who are perhaps more foolhardy, or else so anxious to get into the physical world that they throw all caution aside. Entering the body of their victim, they find themselves in almost the same position as the prey of the snake; the body of their intended victim has a lock grip upon them and they cannot let go under ordinary circumstances. Thus the obsession becomes permanent, and the whole personality of that victim changes.

If the obsessing Spirit be an elemental or subhuman entity which is not able to use a mind or larynx, these being the latest human acquisitions, the person so obsessed becomes a hopeless lunatic, not infrequently of a malevolent nature, and the faculty of speech is also impaired. It is almost impossible to dislodge such an entity once it has entered. Investigation of former lives shows that this affliction is usually the outcome of a desire to run

away from life's experiences; for those who are obsessed are often found to have been suicides in a previous existence. Then they had a body which they did not appreciate, and as a consequence in a later life the mentality become weakened either through an organic disease, a great shock, or by obsession. In any one of these cases the Spirit was ousted from its body, always hovering around it and eager to obtain possession but unable to do so because of the lack of mind wherewith to focus thought upon the brain, or because of obsession by an extraneous entity.

Sorrow and disappointment are usually the causes of suicide, and often a great sorrow was found to derange the mind; but the Spirit is then quite capable of understanding and handling the situation even though it may not be able to use its vehicles because of the lacking focus of mind. But where it has given way and attempted to escape by suicide, it learns in the manner described to realize the value of a body and of the links therewith, so that in the future no provocation will be sufficient to cause it to sever the silver cord. In fact, sometimes sorrows come to tempt a person who has given way in the past to do this very act; and when he resists, it shows he has become immune from the temptation. It seems to be the same principle upon which the drunkard of a former life is tempted to drink in order to test his stability of character by his conscious refusal to yield.

It is curious that the commission of suicide in one life and the consequent post-mortem suffering during the time when the archetype still exists often generate in such people a morbid fear of death in the next life, so that when the event actually occurs in the ordinary course of life, they seem frantic after they leave the body and so anxious to get back to the physical world again that they frequently commit this crime of obsession in the most foolish and unthinking manner.

(Continued)



Studies in the Cosmo-Conception

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

The First Heaven

(Continued)

Q. Which heaven might we think of as our "home"?

A. The Second Heaven is the real home of man — the Ego, the Thinker. Here he dwells for centuries.

Q. What material does he work with?

A. The sound or tone which pervades this Region, and is everywhere apparent as color, is his instrument, so to speak. It is this harmonious sound vibration which, as an elixir of life, builds into the threefold Spirit the quintessence of the threefold body, upon which it depends for growth.

Q. Is life here a leisurely procedure?

A. The life in the second Heaven is an exceedingly active one, varied in many different ways. The Ego assimilates the fruits of the last Earth life and prepares the environment for a new physical existence.

Q. How is this new environment determined?

A. It is not enough to say that the new conditions will be determined by conduct and actions in the life just closed. It is required that the fruits of the past be worked into the world which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit.

Q. How is this done?

A. All the denizens of the heaven world work upon the models of the Earth, all of which are in the Region of Concrete Thought. They alter the physical features of the Earth and bring about the gradual changes which vary its appearance so that on each return to physical life a different environment has been pre-

pared wherein new experiences may be gained.

Q. What is the extent of the changes on earth effected here?

A. Climate, flora, and fauna are altered by man under the direction of Higher Beings. Thus the world is just what we ourselves, individually and collectively, have made it, and it will be what we make it.

Q. What does this reveal to the occultist?

A. The occult scientist sees in everything that happens a cause of a spiritual nature manifesting itself, not omitting the prevalence and alarmingly increasing frequency of seismic disturbances, which it traces to the materialistic thoughts of modern science.

Q. Cannot these spring from physical causes?

A. It is true that purely physical causes can bring about such disturbances, but can we always get the full explanation by merely recording what appears on the surface? When an angry man on a street strikes another and knocks him down, one observer may say that an angry thought knocked the man down; another that he saw the arm lifted, the muscles contract, the arm shooting out and knocking the man down. Both are true, but it is safe to say that had there not *first* been the angry thought the blow would not have been struck.

Q. Does this idea apply to materialism?

A. Yes, in like manner the occultist says that if materialism had not existed, seismic disturbances would not have occurred.

— Reference: *Cosmo*, 124-125

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Rite of the Triumphal Entry (Cont.)

JESUS was set upon the colt only after the Disciples had placed their garments (works, fruitage of their labors) thereon. He was the ideal whom they were attempting to emulate. And as He went they spread their clothes in the way. Bethphage means "a house of dates" and Bethany, "house of figs," "fecundity or growth through the multiplying of fruits." As the Disciples visioned the new Earth and the new Race, when the more profound Christian teachings would be understood and manifested, they began to rejoice and praise God for all the mighty works they had seen. The king, one who attains in the name of cosmic law, is always heralded by Angel songs, that same joyous caroling that was heard on Holy Night: *Peace on earth and glory in the highest*. This peace was brought to the Earth for the solace of all mankind by the King of Peace. Blessed indeed are those who find and walk in His way.

The Initiations brought to Earth by the Christ are the very lifeblood of humanity's future; they *are* the future. If these were withdrawn, man's spiritual evolution would cease and the very stones would cry out for the life urge that would depart therewith. The Christ wept over the city of Jerusalem because it was so enmeshed in materiality and external forms and ceremonials. The Temple devotees, the priests, who should have been the first to accept and aid in the furtherance of His work, were the most active and hostile in their denunciation and persecution of Him. History repeats itself. It is the prevailing established form of religion that is strongest in opposition to any new or advanced teaching. Yet, since the love and wisdom of God are infinite, so, too, are His continued and progressive revelations of Himself.

The two most advanced of the Disciples, Peter and John, found the colt (wisdom) tied without in a place where two paths met. These two paths, the way of knowledge and works and the way of faith and vision, meet at the cross of liberation from the body. This was demonstrated by the Christ. The blending of the powers produced on the two ways — the path of the head and the path of the heart — produces the superman, the Adept.

This is the work of the Christian Mysteries, and the ceremonial of the Triumphal Entry symbolizes the entrance into these higher truths. That this work is difficult of attainment is shown by the fact that Palm Sunday (the ideal) precedes the sorrows of Passion Week. But that this ideal will be ultimately accomplished is assured in the glorious consummation of Passion Week, the Resurrection Morn or Easter. Easter symbolizes not only the Christ as the Way-Shower teaching man the way of immortality through His resurrection from the grave—or liberation from the body through Initiation—but also signifies his eventual liberation from the wheel of birth and death upon the physical plane. Advanced Egos, however, are still free to return as teachers and helpers of the race if they choose. This is the inspiring goal of the Christian religion. It heralds the return of both the Master Jesus and the Christ in the active preparation of turning the kingdom over to God the Father.

Astrologically this work refers to the cycles of the Sun's passage through the paired zodiacal signs of Capricorn-Cancer and Sagittarius-Gemini.

Every event enacted in the life of Christ during the Passivetime represents some phase of Initiation into the Christian Mysteries. The Triumphal Entry typifies the joys of the Path as Calvary symbolizes its sorrows.

(Continued on page 382)



The Fiery Triplexity

R. S.

THE highest and most powerful of the four triplicities of the zodiac is the fiery triplicity. This triplicity is the three-fold manifestation of that cosmic fire which fills space, creates all worlds and is beyond the comprehension of finite mind. It is the First Cause, the Great Architect; it is God Himself.

In the course of the solar year the Sun in its annual journey passes through the twelve signs. This fact is represented in the Greek cross of thirteen squares in which the zodiacal signs are arranged on the arms of the cross according to the four elements with the Sun at the center of the entire Cosmos.

On the 21st of December, the winter solstice, the Sun is at its lowest declination; the days are short and dark; winter's chill prevails and all Nature seems devoid of life. On the 21st of March, the spring equinox, the Sun enters Aries, the first fiery sign, when the life forces surge upward anew and Nature becomes gloriously active for another season. From that day until the 21st of June all Nature is expanding, rapidly, growing on the rising tide of centrifugal force. When the Sun enters Cancer, the summer solstice, the in-breathing of centripetal force begins. About the 21st of July the Sun enters his own house, the royal sign Leo. There his strength is stabilized; all Nature is at its zenith, glowing with beauty and life under the emanations of solar heat. At the

autumn equinox this power is in Libra, the sign of the balance. The temperature is mild and genial; it is not now forceful and increasing as at the spring equinox. At this season comes the ingathering of the harvest. Slowly the balance descends. About the 20th of November the Sun enters Sagittarius, the Archer, the third and last sign of the fiery triplicity. Sagittarius bears the influence of spiritual fire, permeating all things. It is astral heat working through the air and in the life of all beings. It is the vital warmth upon which existence depends; the heat animating all things. It is a brilliant fire which by the power of the Father remains immortal, adorning the heavens and establishing dominion on high.

The dates given apply to the northern hemisphere only. Under the Southern Cross, Capricorn rises on the 21st of June; it is midwinter instead of midsummer as in the north.

Cosmic fire lies at the very root of our evolution, manifesting in the three aspects of the fiery triplicity, which together form the Pyramid of Flame, the equilateral triangle. This form was revered in the ancient religions of Egypt, Yucatan, Mexico, and other lands. It was no doubt derived from the rites practiced in Atlantis. Aries forms the left basal angle of that pyramid. It represents terrestrial fire, the internal heat of the Earth, rushing upward to meet the solar fire as the globe

turns toward the Sun, reawakening Nature from its winter sleep. Volcanic fire, consuming and devastating, is the evil aspect of terrestrial heat. In accordance with this fact Dante places hell in the center of the Earth, while in pagan mythology the place of departed Spirits was ruled by Pluto and Typhon, gods of the underworld. Fire elementals are the most powerful and dangerous; also the most numerous of the Nature Spirits.

In the Greek myth Persephone, Queen of Hades, the daughter of Ceres, the Earth goddess, was carried off by Pluto to his dark kingdom, but returned each year at the vernal equinox to the light of the Sun. The feast has probably been celebrated since humanity attained to self-consciousness. Great religions all show traces of this. The Jews kept the Passover with the sacrifice of the Paschal Lamb, the first-born of the year. The Celtic tribes adored Easter, goddess of the spring, whose name was probably derived from Eos, the dawn. The Christian festival of the Resurrection takes place at the time of the awakening of all Nature from the sleep of winter.

There is a deep mystical meaning in the joy and animation which prevail after a period of cold and suffering.

Energy is the great characteristic of Aries, but it is a somewhat unstable energy, lacking the steadfastness of Taurus. Scarlet is its color and iron its metal. Aries is the home of Mars and the native will be bold, martial, and ambitious, perhaps rash or headstrong, but a good organizer and leader of men. It is essentially a masculine sign, but either a man or woman with the Sun in Aries or in the sign rising will be much interested in the opposite sex.

Arians are quick-tempered and impulsive, aggressive, impatient of any injury, real or fancied, but equally quick to forgive and conciliate. The Arian lacks steadfastness; concentration for him is extremely difficult and he turns away from it. He will rush into any enterprise, but at the first contradiction or difficulty is inclined to throw up the work and turn to some-

thing else with an equally vigorous interest. Great independence of thought and action makes him incline to lead others and take responsibility readily, but he is disinclined to be led himself. Consequently he makes a poor servant, argumentative and disposed to be disagreeable unless he can have his own way.

As to the mental qualities, Arians are averse to deep study, though remarkably quick in comprehension, prompt to decide, fearless in action. They keep things astir, make themselves heard, and press to the front. They are attracted by the unknown and therefore make the explorers who open up the untouched tropical jungles or polar wastes. They are builders of bridges and railways. They make splendid officers. Lord Nelson's horoscope shows Aries rising with Neptune in the first house.

An Arian is no easy house-mate. Though generous and affectionate, he may be irritable and dogmatic, wanting his own way regardless of the desires or opinions of others; he thinks he knows best what is good for everyone.

Leo is the apex of the Pyramid of Flame. On the 21st of July the Sun enters this sign of his own house where his power is greatest. The year is then at its zenith, and all Nature is glowing in a matured beauty. In Leo the solar force is stabilized. The color is rich, glowing orange and the metal is gold. The solar energy reaches its highest material expression and all kingdoms in Nature, the mineral, vegetable, animal, and human, respond to its powerful vibrations with increased strength and vigor.

The Rosicrucian Philosophy teaches that there is in the Sun a spiritual as well as a physical force, the latter being the fecundating principle in the Nature world, while the former inspires the mental and spiritual growth of humanity as well as some of the higher animals who begin to sense its vibrations. This is the case with horses, dogs, or any other creatures that are in close touch with man.

The material force of the Sun increases in intensity from December to June, grad-

ually declining during the second half of the year. The manifestation of the Sun's spiritual energies is the reverse of this. From the summer solstice their energies increase in power until they balance equally the material forces in the sign Libra and Aries. At the autumnal equinox the Sun ascends until it reaches its most powerful vibrations on the Holy Night, the 24th of December. The physical Sun is then at its lowest place beneath the equator. Those who feel the spiritual urge to tread the Path sense the vibrations more strongly during the latter half of the solar year, whilst the reverse is the case in the matter of physical energy, which responds to the uprush of spring in Aries.

For this reason, many old or ill persons die during the early part of the year, because their failing powers cannot endure the strong vibrations of the lengthening days. From the Sun comes the vital fire that animates the objective solar system. As above so below. Just as the Sun is the center for our system, so the heart is the focal point for the microcosmic fire, and accordingly those born under Leo are characterized by dominant qualities of the heart.

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings **ONLY** in this magazine.

The character born under Leo possesses the ability to rule with a naturally royal bearing; he does this not so much as a leader who associates as a companion of those under his command, but rather as a ruler apart, lonely as the lion among beasts. He rules men who instinctively obey him, but works little by persuasion or argument. His failings will be arrogance and egotism, little regard for the wishes or opinions of others — a lonely, self-centered existence, though probably successful career-wise. Many statesmen of a high order are born under this sign.

Leo is ambitious and aspiring, ready to take command and responsibility, but never stooping to mean tricks or chicanery; he uses wealth only as a means to an end.

Intellectually the Leo will succeed in science or music. His chief task is to transmute the lower or concrete mind, which was first implanted in the race as the restless spirit of Cain, not necessarily evil, but prone to underrate and stifle the higher mind, as Cain was the slayer of his brother Abel. The mind in its lower aspect "kills" the Spirit by preventing it from functioning rightly. As it is said in *The Voice of the Silence*: "The mind is the slayer of the real." To slay the slayer is to control the concrete mind, to use it as the instrument through which the higher power may function, regulating the flow of pure reason, and thereby becoming a channel for the Christ consciousness. Then a new life is born within, growing and maturing beyond the brain consciousness into a higher intuition which knows in certainty, not seeing through a glass darkly, but clearly, face to face, with reality.

Broadly speaking, the masses of mankind have not yet evolved beyond the concrete mind. It is the royal mission of Leo, the ruler, to transmute the glowing iron of Arian energy into the pure gold of the higher wisdom. It is for him "to make mild a savage people."

Macaulay compared the spread of new ideas to a sunrise among mountains. The lofty peaks, like the advanced intellects,

catch the first rays, glowing with brilliance, whilst all the rest of the landscape is still in darkness. Gradually as the Sun rises higher its radiance spreads downward, until the little hills and at last the deepest and smallest valleys are alight with color, and the shrouding mists roll away. Humanity, being polarized at present mainly on the material plane, must eventually realize the existence of higher ideals. The function of the concrete mind is to act as a channel, through which the abstract mind can pour its high influences, and so regulate the flow lest it becomes too overpowering.

Sagittarius, third of the fiery signs, is the right basal angle of the Flaming Pyramid. This is the house of Jupiter. Sagittarius is the Centaur, represented by the head of a man and the body of the noblest of all animals, the horse. He is the celestial Archer, always aiming his arrows at the stars. This is the most spiritual of the three signs of fire. It represents the invisible heat, latent in air, water, and earth, permeating all things. It is not destructive but mild and genial, the inspirer and sustainer of all life. It rules the metal tin, and its color is blue.

Sagittarius represents Fohat, a Buddhist word expressing a mysterious force, little comprehended as yet by material science. Some of its physical and psychic manifestations are familiar to us as electricity, radio, magnetism, and vitality, to name only a few of its aspects. Fohat is the power inherent in Nature to polarize itself by the pairs of opposites, and to become manifest for a time, but eventually returning to its original condition. It is therefore both good and evil, a synthesizer as well as separator. There is a familiar example of its method of working as evidenced in the action of the negative and positive poles of electricity. Consider the doctrine of the pairs of opposites. All things are so polarized that nothing can exist without its contrasting and opposing forces. As Genesis has it: "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease."

The negative and positive poles of manifestation were symbolized by black and white pillars in ancient Egyptian temples. Between these the neophyte passed when taking his first initiation. They were called the pillars of Hermes, of Seth, of Solomon, indicating the mystical nature of the wisdom they represented. In the 17th chapter of the *Ritual of the Dead* they are referred to as the Pillars of Shu, meaning the Pillars of the God of Dawning Light; also as the northern and southern columns of the Gate of the Hall of Truth. "I float above the Pillars of Shu," said a high Initiate. In other words he had passed beyond the planes of manifestation where the pairs of opposites hold sway and had entered into the state where those opposites are resolved into one and where past and future, good and evil, are merged and synthesized.

The Sagittarian is free, honorable, and noble in disposition; ambitious and aspiring, but impractical, lacking a sense of detail; his arrows are aimed always at the stars. He is a good sportsman and farmer, with a great love and understanding for animals, horses especially, who will recognize and respond to his sympathetic touch. He is fond of social life, pleasure and recreation; he likes the open-air life and is skilled in field sports. There is no coarseness nor sensuality in his nature, but much gaiety and good comradeship. He is often careless in money matters and indifferent to acquiring wealth, though of expensive tastes and given to free-handed generosity. Hard work for the mere acquisition of wealth is distasteful to him; indeed, he is disposed to look contemptuously upon such activity as money-grubbing. Nevertheless, the Sagittarian will as a rule have a fortunate life. Unless evil aspects mar the good influences of the Centaur and Jupiter, its ruler, sufficient means will come to him to satisfy completely his wants, and to possess more will make little or no appeal to him.

The Sagittarian dislikes city life for a
(Continued on page 382)



The Children of Leo, 1972

Birthdays: July 23 to August 23

LEO, the fifth house sign, symbolized by the lordly lion, is the home of the Sun, symbol of spirit in manifestation. Here he can "be himself", for the fifth phase of a cycle is one in which force is exerted creatively — to form, to produce, or to bring to pass.

Forces released through this sign may be likened to those experienced by one who has met the requirements of Nature, established himself somehow and is now free to turn eagerly from work to play. There is a yielding to liking for fun and pleasure, to indications for artistic pursuits. The individual may play a musical instrument, a dramatic part, a game, or express through art.

Natives of Leo are usually strong decisive characters, knowing so well what they desire and believe that they can be very definite and vigorous in all self-expression. They have much personal dignity, great energy and daring, and inclinations for the opulent and noble which sometimes create contempt for all that is low or mean. A strong will, self-assurance, and desire to exercise power are generally prominent, making them able leaders but poor followers.

Although usually warm-hearted and affectionate, the Leos when afflicted can also express temper and cruelty. The higher type take pleasure in providing generously for their loved ones, and their loyalty and cheerfulness are splendid qualities for friendship.

Unless the intellect subdues the animal nature, the ardent affections and passions, an over-fondness for pleasure and gambling can lead the Leo natives to adopt an irresponsible, barren existence. The same strong feeling can also incline toward a dogmatic, stubborn, and conceited attitude. Humility is a quality they usually need to develop.

The trine of Saturn to Uranus continues on from the previous solar month to the end of this one, so that the children born during this time have ambition, determination, ability to concentrate and to exercise authority. They have a very strong intuition, along with a mind that is both mechanical and ingenious.

From July 23 to 29 the Sun trines Neptune, intensifying the vibrations of the aura and therefore favoring the development of higher faculties. If Mercury supplies the requisite dexterity, these natives may become inspirational musicians.

Venus and Saturn are in conjunction

from July 23 to 25, suggesting that these children be given special training in transmuting a tendency toward suspicion, jealousy, and stinginess into trust, impersonal love, and generosity.

From July 23 to August 10 Venus and Mars are in sextile aspect, pointing toward an ambitious, adventuresome, and amorous nature. The native has an abundance of energy, business acumen, and earning capacity, but should learn to control a tendency to spend too freely and make an outward show. An early marriage is also probable.

Mercury sextiles Saturn from July 23 to August 12, a splendid mental pattern, giving depth to the mind, power of concentration, persistence, and determination. Having a fine sense of justice, these natives make excellent judges.

From July 23 to August 1 Mars sextiles Uranus, giving an energetic, ambitious disposition, along with an original, alert, and intuitive mind. The genius of these natives usually expresses itself along electrical lines, aviation, or similar directions. While they are dreamers of dreams, they are at the same time practical and able to objectify their dreams physically.

Saturn sextiles Mars from July 23 to August 5, giving a determined and energetic nature capable of intense and sustained action. The executive ability, forcefulness, and endurance of these natives help them to rise to positions where they are much esteemed for their ability.

From July 24 to August 5, Mercury conjuncts Mars, bestowing mental energy, enthusiasm, and dexterity, but the direction in which these qualities are used will depend upon other aspects to Mercury.

The Sun and Uranus are in sextile aspect from July 29 to August 16, pointing toward a nature that is intuitive, original, independent, and inventive. These natives are those who will help to bring to our ken methods of using Nature's finer forces. They are usually quite highstrung and idealistic, but also self-controlled.

From July 30 to August 11 Venus and Jupiter are in opposition, tending to give luxurious likings but limited ability to

satisfy them. These children should have special training in faithfulness in friendship and partnership, simple tastes, and strict honesty.

Mercury sextiles Uranus from July 30 to August 23, indicating a mind that is original, independent, and intuitive. There is inventive genius which is apt to be expressed along electrical lines. The ideas and ideals are lofty and progressive, the nature kindly and sympathetic.

From August 1 to 9 the Sun sextiles Saturn, endowing the native with method, foresight, and organizing, executive, and diplomatic ability, along with much moral stamina. Success in political, judicial, and agricultural positions is strongly favored.

Jupiter and Mars are in trine aspect from August 4 to 21, suggesting a nature that is noble, sincere, and honest. Earning capacity is good and financial prosperity favored. These natives have much constructive ingenuity, love travel, have good health, and are usually successful.

From August 9 to 23 Mars squares Neptune, suggesting that these children be given extra training in refinement, self-control, respect for law and order. All psychic phenomena should be avoided.

From August 12 to 20 the Sun trines Jupiter, a strong indication of health, wealth, and happiness. The nature is jovial, optimistic, and generous, as well as trustworthy. These people shine especially in government or religious work.

The Sun conjuncts Mars from August 12 to 23, pointing toward a superabundance of vitality, a strong constitution, and much courage and determination. The nature is frank and open but perhaps a bit too blunt at times.

From August 17 to 23 Venus squares Uranus, pointing toward the need to train these children in high moral standards, balance, and dependability.

The Sun squares Neptune from August 18 to 23, raising the vibrations of the aura. However, this is a negative tendency, so that cultivation of a positive, independent attitude on the spiritual path should be carefully cultivated.

Readings for Subscribers' Children

SHARI M. W.

Born August 3, 1966, 7:58 P.M.

Latitude 33N30, Longitude 115W30.

Signs on Cusps of Houses:

| | |
|------------------------|-----------------------|
| ASC, Pisces . . . 8.52 | 4th, Gemini . . 17.00 |
| 2nd, Aries . . . 21.00 | 5th, Cancer . 10.00 |
| 3rd, Taurus . . 22.00 | 6th, Leo 4.00 |

Positions of Planets

| | |
|-----------------------|----------------------|
| Moon 12.05 | Pisces 1st |
| Saturn 29.15R | Pisces 1st |
| Dragon's H. . 21.19 | Taurus 2nd |
| Mars 16.04 | Cancer 5th |
| Venus 16.12 | Cancer 5th |
| Jupiter 19.45 | Cancer 5th |
| Mercury 1.04R | Leo 5th |
| Sun 11.21 | Leo 6th |
| Pluto 16.53 | Virgo 7th |
| Uranus 17.35 | Virgo 7th |
| Part of F. . . . 9.31 | Libra 7th |
| Neptune 19.26 | Scorpio 8th |

Here we have the chart of an unusual child. With the Moon in the first house in conjunction with the Piscean ASC, trine Venus, Mars, and Neptune, opposition Pluto and Uranus, this little girl is definitely a sensitive. She feels keenly the vibrations about her — mental and super-physical — and should therefore be protected from undesirable influences as much as possible.

Shari is quite intuitive and inspirational, has an extremely vivid and fertile imagination, and is apt to have prophetic dreams and visions, but is inclined to be restless and ready to change her environment and activities. Her mind is receptive, she has good reasoning ability, can express herself well, but is inclined to be quite wordy in expression. Her ideals are lofty, and she is kindly, affectionate, sympathetic, optimistic, generous, resourceful, ambitious, and friendly. General success in life is favored, both physically and spiritually, but she should be careful to

avoid clandestine attachments, as well as possible conceit and intolerance.

Fortunately for Shari the stabilizing Saturn is also in the first house, retrograde in the last degree of Pisces, trine Mercury in Leo in the 5th. This mental configuration will be a great help to this child in cultivating the poise and stability she needs. It also indicates patience, persistence, confidence in herself, self-control, and a wonderful capacity for work — work, however, where she is not in contact with the public. There is a stay-at-home tendency, too, to help counteract the lunar urge to roam about.

The Sun is in the fixed-fire sign Leo, bringing to bear an influence of a nature directly opposite to that of the Piscean Moon: self-control, masterfulness, will power, desire to rule. However, the solar orb is in the 6th house, square to Neptune, so that the positive side of the Leo characteristics is lessened. The auric vibrations are intensified, putting the child negatively in touch with the inhabitants of the invisible world, and thus accentuating the necessity of guarding her from seances and all other psychic influences.

Fifth house activities are strongly emphasized by the presence of Mars, Venus, and Jupiter in conjunction in Cancer in the 5th, not only trine to the Moon but also to Neptune in Scorpio in the 8th. This is a beautiful configuration, favoring all that has to do with children, education, entertainment, publishing, etc. The trine to Neptune, which rules her ASC and Moon sign, greatly enhances the spiritual qualities in this child's nature. She has inspirational perception beyond the realm of reason, deep emotions, purity of nature, and is apt to be successful in whatever she undertakes to do. Music, acting, and teaching are all fields in which she could use to advantage her considerable talents. Her most difficult experiences are apt to come through partnerships, but her spiritual qualities should enable her to handle wisely whatever experiences come.

DAMON D.

Born October 4, 1962, 8:51 A.M.

Latitude 34N01, Longitude 118W30.

Signs on Cusps of Houses:

| | |
|------------------------|------------------------|
| ASC, Scorpio 17.45 | 4th, Aquarius 25.00 |
| 2nd, Sagit. . . .17.00 | 5th, Pisces . . .27.00 |
| 3rd, Capricorn 20.00 | 6th, Aries . . .25.00 |

Positions of Planets

| | |
|------------------------|--------------------------|
| Venus21.46 | Scorpio1st |
| Moon16.01 | Sagittarius1st |
| Part of F. . . .22.47 | Capricorn3rd |
| Saturn4.48R | Aquarius3rd |
| Dragon's Tail .5.30 | Aquarius3rd |
| Jupiter3.52R | Pisces4th |
| Mars26.05 | Cancer9th |
| Uranus3.24 | Virgo10th |
| Pluto10.52 | Virgo10th |
| Sun10.59 | Libra11th |
| Mercury . . .16.14R | Libra11th |
| Neptune12.13 | Scorpio12th |

Here we have a more positive character, with Scorpio rising, fixed signs on all the other angles, and three planets in fixed signs. However, this is a rather sensitive child, too, since Neptune, in Scorpio in the 12th, is in conjunction with the ASC. The planet of spirituality makes no other aspect, though, except the sextile to Pluto, which strengthens it to some degree.

The planet Venus, ruling the Libran Sun sign, is also in conjunction with the ASC, from the 1st house, and trines Mars. Thus Damon has a more pleasant and affectionate personality than the Scorpio ASC alone would indicate. He has plenty of energy which he will likely expend along the venusian lines of art and music.

The Sun in Libra in the 11th house is in conjunction with Mercury (but not combust), sextile the Moon in Sagittarius (in the last degree of the 1st house), trine Saturn in Aquarius in the 4th. Damon is inclined to be ardent in anything he does; he will take up an avocation or vocation with zeal and enthusiasm, devote his time entirely to its accom-

plishment, but after a while is apt to drop it and take up something else which will be pursued with equal avidity. He should be taught from early years to cultivate patience and persistence in his activities, as well as to keep poised and balanced. Usually cheerful and optimistic, he may at times yield to the somber Saturnian rays and become morose and melancholy. Nevertheless, he will attract many friends of an intellectual and upright nature. He has a strong love for art and music and splendid ability of expression, possibly as a singer. Libra is the seventh house sign, and its natives are prone to love their marriage partner so devotedly as to exclude everyone else. Since Venus rules the 7th house in his chart, Damon is likely to be happily married to a venusian type of person.

The Moon in Sagittarius points toward an alert and active personality, a love for walking, riding, and other forms of exercise, a liking for travel, especially to foreign countries, a fondness for animals, and an interest in religion, law, and philosophy. The nature is good humored, companionable, and there is an excellent memory.

Saturn is well placed in Aquarius, but it is retrograde and in conjunction with the Dragon's Tail. Its trine to the Sun indicates foresight, method, organizing ability, and much moral stamina; its third-house position points toward a serious, thoughtful mind, capable of concentration and the ability to delve deeply into profound subjects.

Since the Sun rules the Leo MC, the Libran fields of music and art are probably best for Damon's vocation. However, Uranus and Pluto are in the 10th, and the former opposes Jupiter in Pisces in the 4th, sounding a warning to observe proper respect for conventions, to keep a tendency toward impulsiveness under control, to avoid speculation, to cultivate humility and simple tastes. A realization that all experiences are for the purpose of teaching us needed lessons will help him to meet whatever comes with poise and appreciation.

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.

Secret Agent, Realtor

CAROL B. F.—Born December 25, 1948, 8:12 A.M. Latitude 40N43, Longitude 74W02. This young woman has Sun, Jupiter, Mercury, and Mars all in Capricorn, and Capricorn rising, pointing immediately to government work of some kind. The Sun, Jupiter, and Mercury are in conjunction in the 12th house, suggesting work "behind the scenes." This configuration sextiles the Moon in Scorpio and the MC, trines Saturn in Virgo. Some very fine qualities are here indicated: dependability, carefulness, patience, as well as the ability to keep a secret. Mars is in conjunction with the ASC, but since it is unaspected, should not be a dominating factor in the personality. It rules the Scorpio MC, though, so courage and metallic instruments may be involved in the vocation. This native is a very capable person, having an excellent mentality and a retentive memory. She could give fine service as a secret agent, in the diplomatic field, or in an elective office. Other suitable fields are insurance, credit managing, and engineering.

Naturopath, Photographer

LEWIS S. — Born December 18, 1944, 4:55 A.M. Latitude 40N45, Longitude 75W57. This chart shows Mars and the Sun in the philosophical sign Sagittarius in the 1st house, the solar orb squaring Jupiter in Virgo in the 10th. Mars sextiles Neptune in Libra, opposes a retrograde Uranus in Gemini in the 7th, which sextiles Pluto, trines Venus and Neptune. Mercury, planet of the concrete mind, is posited in Capricorn, intercepted in the 2nd, trine the MC, square Neptune, opposition Saturn in Cancer intercepted in

the 8th. The Moon in Aquarius in the 2nd conjuncts Venus in the 3rd, trines Neptune and Jupiter, sextiles the ASC, indicating a powerful imagination, strong spiritual inclinations, favor from the public and women, and a pleasing personality. The strongly aspected mystery planets, Uranus and Neptune, indicate an interest in the spiritual and superphysical sides of life, so that this young man may change his present vocation — naturopath, photographer, bookbinder, dietician, or chemist — to that of a New Age minister in later years.

Telephone Opr., Saleswoman

PATRICIA A. W. — Born May 27, 1933, 3:18 A.M. Latitude 37N48, Longitude 122W16. This native has Mercury, Sun, and Venus in the mental sign Gemini, in the 1st and 2nd houses. The Sun and Mercury are combust, squaring Neptune and Mars (in Virgo in the 5th), and the Sun squaring Jupiter (in Virgo in the 5th), also. Venus, too, squares Neptune, Mars, and Jupiter, but trines Saturn (retrograde) in Aquarius in the 11th. The Moon is in the watery sign Cancer in the 3rd, sextile the ASC, Neptune, Mars, and Jupiter, favoring relations with brothers, sisters, and neighbors, as well as with women in general. This native, though strongly mental, will very probably be attracted to growing things, and may have quite a "green thumb". Thus she would no doubt enjoy working in a florist shop, but since the ruler of the 10th is Saturn, which is posited in Aquarius, it is likely that she is in work such as telephone operating, transit work, or salesmanship. She should be able to do well in any of these, and no doubt has help from elderly friends.

Daily Thought and Guide

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

TUESDAY — AUGUST 1

Jupiter and Venus help us begin the month in a spirit of friendliness, charity, and optimism. A fine day to show our love for our neighbor.

WEDNESDAY — AUGUST 2

The allure of material wealth remains strong. It is not how many possessions we have, but how well we use our worldly goods, that counts.

THURSDAY — AUGUST 3

A good evening to catch up on reading or engage in other intellectual ventures. Our libraries house an infinite store of treasures.

FRIDAY — AUGUST 4

Many and varied aspects promise an enlivening day. We grow in proportion to our willingness to meet and learn from experiences.

SATURDAY — AUGUST 5

Mars provides strength and energy this morning, but we should guard against a possible inclination toward extravagance later in the day.

SUNDAY — AUGUST 6

Let us give abundant thanks on this Lord's day, for, "There is a God within us, and we glow when he stirs us."—*Ovid*.

MONDAY — AUGUST 7

The inventive mind receives impetus this afternoon. Creative ability, latent within us all, must be developed.

TUESDAY — AUGUST 8

Organization is indispensable to progress. How much precious time and en-

ergy are conserved when we follow a judicious plan of action!

WEDNESDAY — AUGUST 9

Beneficent saturnian rays this morning help us deal diplomatically with "touchy" matters, and persistently with troublesome ones.

THURSDAY — AUGUST 10

"Art is more godlike than science. Science discovers; art creates."—*John Opie*.

FRIDAY — AUGUST 11

We may experience difficulties this afternoon; whether they become stumbling blocks or stepping stones will be up to us.

SATURDAY — AUGUST 12

The wonders of God's "great outdoors" afford enlightenment to the mind, rest to the body, comfort to the heart, and elevation to the Spirit.

SUNDAY — AUGUST 13

Let us prayerfully rededicate ourselves to His service today, and resolve to prove ourselves worthy of His infinite blessings and mercy.

MONDAY — AUGUST 14

The Moon combines favorably with the Sun and Jupiter, portending a pleasant, productive, satisfying day for work and good fellowship.

TUESDAY — AUGUST 15

Venus smiles upon us this afternoon, and it should be easy to demonstrate affection, sympathy, and warm feelings for those with whom we associate.

WEDNESDAY — AUGUST 16

On this quiet day we can make plans for the more active ones ahead, re-assessing our goals in the light of the divine Plan.

THURSDAY — AUGUST 17

We would do well this afternoon to remember, with Horace, that "Anger is momentary madness, so control your passion or it will control you."

FRIDAY — AUGUST 18

Mercurial occupations involving literary work and travel are favored today, and imaginative undertakings this evening should prove fruitful.

SATURDAY — AUGUST 19

An evening of wholesome and enlivening entertainment enjoyed in the company of good friends provides a fitting conclusion to the week.

SUNDAY — AUGUST 20

"Day of the Lord, as all our days should be!" said Longfellow of Sunday. Let us worship Him in thought and deed throughout the week to come, as we do today.

MONDAY — AUGUST 21

"A sane mind, a soft heart, and a sound body" are gained through pure, clean, selfless living, and devotion to duty.

TUESDAY — AUGUST 22

The Aquarian Age will be characterized by aspiration and spiritual insight, attributes which we can already begin to cultivate through our own sincere efforts.

WEDNESDAY — AUGUST 23

Fear and worry are overcome by putting our trust in divine Wisdom and trying to manifest our own innate spiritual potential.

THURSDAY — AUGUST 24

Jupiter augurs a harmonious, successful afternoon, but it would be wise, if possible, to avoid making major decisions later in the day.

FRIDAY — AUGUST 25

Negative psychic influences are likely to be particularly strong today, but they cannot affect us if we concentrate upon the Light and live each moment as God would have us do.

SATURDAY — AUGUST 26

Leisure time that leads to indolence is undesirable. Many necessary challenging, and enjoyable activities can be performed on our "days off."

SUNDAY — AUGUST 27

Let us send out a stream of heart-felt love to all mankind today. "God is love, and he that dwelleth in love dwelleth in God, and God in him."

MONDAY — AUGUST 28

We can profitably turn our attention to social work and philanthropic activities late this afternoon. Many people in our own neighborhood need our help.

TUESDAY — AUGUST 29

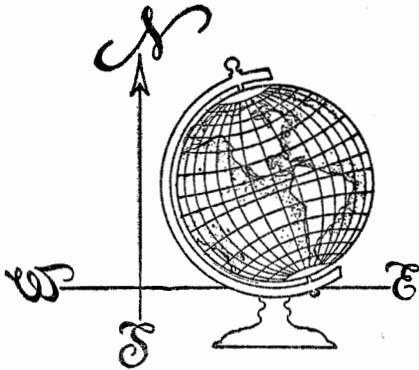
It should not be difficult to achieve material goals today, but let us not forget the underlying spiritual values which must take precedence.

WEDNESDAY — AUGUST 30

The cheerful worker accomplishes more, labors under fewer burdens, and derives more satisfaction, than does his melancholy counterpart who tries equally hard to do his job.

THURSDAY — AUGUST 31

Unsettled conditions this afternoon might make us irritable and unsure of ourselves, but the knowledge that "this, too, shall pass" should help us retain our composure.



MONTHLY

News

INTERPRETED

Moon's Origins in Earth Sediment?

An Australian geochemist suggests the moon coagulated out of a disc of sediments surrounding an incandescent earth four and a half billion years ago.

Dr. A. E. Ringwood, of the Australian National University, Canberra, said he also believes the satellites of Jupiter, Saturn, Neptune and Uranus formed out of such sediment rings . . .

He said the earth first formed quickly out of a mass of gas and dust. The heat accompanying this rapid growth evaporated rock compounds to form a thick hot atmosphere.

The Earth was spinning rapidly and the primitive atmosphere was spun out to form a disc around the Earth. The disc extended into cooler gases farther from Earth and the atmospheric contents started condensing into solid bodies.

Ringwood theorized that the components that evaporate only at high temperatures condensed closest to Earth. These included aluminum and calcium rich silicates found in the lunar crust.

Farther out, iron and magnesium rich silicates precipitated out at lower temperatures. The most volatile elements such as potassium, rubidium, lead and zinc condensed at the lowest temperatures farthest away from Earth as tiny smoke particles.

Then, according to Ringwood's theory, the massive atmosphere was blown away by a strong flow of electrically charged gases from the sun called the solar wind. The particles were dissipated with the atmosphere.

This left a ring of orbiting solid bodies which collected together to form the moon. Ringwood said the iron and magnesium rich silicates coagulated first to produce an inner layer with the aluminum rich components coming together last to form the lunar crust . . .

—*The Daily Report*, (Ontario-Upland, Calif.) Jan. 27, 1972

The occult scientist believes that the Moon originated as a complete segment of the Earth, which broke away from it, rather than as particles of Earth sediment which were eventually caused to come together in a solid mass. Nevertheless, Dr. Ringwood's theory is of interest because it contends that material from the Earth was used to form the Moon. His supposition that moons belonging to other planets were likewise formed of planetary substances is also significant. It will probably still be a while before material scientists determine the exact history of the Moon's formation, and even longer before they understand, or believe, the occult reason for the existence of moons. Still, the fact that they are now at last beginning to establish such a connection between moons and parent planets shows that they are slowly but surely being led in the right direction.

* * *

"Popular" Classical Music

An article in the March 20, 1972, issue of *U.S. News & World Report* described the growing interest on the part of people throughout the United States in classical music. Entitled "Suddenly, Classical Music is Packing Them In," the article touched upon the various types of musical performances that "are suddenly attracting the largest audiences in U.S. history".

Symphony orchestras, chamber music ensembles, and opera companies are performing with increasing frequency, not only in the larger cities, but also in smaller communities where "live" performances were unheard of only a few years ago. Attendance at such presentations reached an estimated 20 million in 1971, which is about twice the number of a similar nation-wide audience 20 years before.

The President of the American Symphony Orchestra League is quoted as saying: "We are witnessing a substantial upsurge in culture in this country. In symphonic music, three things are happening: More people are attending, there are more orchestras than ever, and most orchestras are presenting more concerts than they used to do." Other factors contributing to the increasing interest in, and understanding of, classical music are the prevalence of classical records and the establishment of a large number of radio stations devoted primarily to classical music programs. Childrens' concerts, sponsored by many symphony orchestras, also play a substantial role in acquainting young people with serious music and turning some of their attention away from the ever-prevalent popular forms.

We welcome this evidence of growing public response to good music, and believe that it is another of the current indications that many of our fellow-men are developing heightened spiritual awareness. Classical music represents one of the most spiritual experiences in which we can presently participate, and the increasing preference for this type of music shows that the needed sensitivity and appreciation are gradually being unfolded by more and more people.

"Exposure," too, of course, is important, and one of the more fortunate uses to which modern communications media is being put is the increasing dissemination of classical music in its various forms. We hope and believe that this trend will persist, and that public devotion to classical music will continue to expand in the years to come.

The Evolution of Altruism

Altruism, as a behavioral trait, could not survive according to the classical mathematical theory of natural selection. Evolution would favor the recipients of altruistic behavior, not the altruists themselves. P. J. Darlington, Jr., of the Museum of Comparative Zoology at Harvard University says evolutionists have failed to produce a satisfactory general model for the evolution of altruism because they have put mathematics before biology.

In the February *Proceedings of the National Academy of Science* he proposes group selection as a possible model for the evolution of altruism. Among territorial birds, nonbreeders sometimes make positive contributions by feeding the young of others. Worker ants sometimes feed each other. The altruistic individuals will not be favored but groups containing these individuals will be selected for survival. "Group selection cannot be the primary process in evolution of altruism," says Darlington, "but it can oppose and counteract trends in individual selection."

How would this model work in a theory of human evolution? So far Darlington has avoided the question, but he is getting his ideas together for a book he is writing on evolution.

—*Science News*, March 4, 1972

Among animals, evidence of altruism is related to the promptings of the Group Spirit. The animals themselves are not yet individualized, and do not consciously view altruistic behavior as being "right," or set about with any reasoned intent to "help" others of their life-wave. In some cases, too, the assistance they render each other is attributable to the so-called mother instinct common to the females of most species. This probably accounts for the behavior of the birds mentioned above, and for the ease with which some female dogs, cats, and other animals seem able to "adopt" foundlings of other species.

Among men, the consciously reasoning beings who know or are learning right from wrong, the evolution of altruism underlies the evolution of the life-wave itself. Now that we have passed the nadir of materiality, and the low point of human selfishness, the race is gradually, albeit slowly, moving toward the dominance of altruism which will be the keynote of the Aquarian Age.

The very Egos who are serving mankind most selflessly — the ones who have cultivated the most mature altruistic sense — are now the farthest evolved of the life-wave. Although material history may still generate some outward evidence to the contrary, it is not the physically strongest, but the spiritually strongest, who point the way for their fellows. Indeed, it is true that many of those who have attained the highest spiritual development (a condition largely synonymous with altruism) are among the physically less robust of the race. As the occult scientist knows, heightened spiritual awareness renders the dense vehicle increasingly sensitive, unable to withstand physical rigors on which less spiritually evolved Egos seem to thrive.

One of the many factors which most commonly accepted theories of evolution fail to take into account, of course, is that of rebirth. When it is understood that the same Ego returns to Earth again and again, gradually developing more refined vehicles, the fallacy of natural selection or group selection becomes evident. The strong individual who beats down all in his path in order to survive, or the selfish one who takes all he can from altruistic brethren without donating service of his own, will be forced to return under circumstances in which he will feel the consequences of such behavior and be in a position of weakness or subservience. In time, he learns his lessons and sets aside selfishness in favor of concern for the welfare of others. The altruistic Ego, on the other hand, even though he may appear to suffer as a result of his selflessness, will return in an even more highly evolved status.

We hope that material scientists studying evolution will soon bring themselves to set aside the purely physical concepts surrounding this phenomenon, and give thought to its spiritual aspects. Only then will they understand the complexities and ramifications that surround the "onward, upward, forever" path which is being trod by *all* life, as occult science so clearly exemplifies.

Pest and Vegetation Controls

Illness and death seem to be linked to the use of chemical defoliant in workers who used the defoliant to clear vegetation along railway tracks in Sweden. It has been reported from Stockholm that five of about 30 workers have died after suddenly becoming ill and a sixth is in critical condition with cancer. Symptoms experienced by the affected surviving workers included headaches, loss of taste, impairment of sight, bladder contraction and impotency.

* * *

Two chemicals have been extracted from garlic that have been 100% effective in killing the larvae of the *Culex* and three other species of mosquitoes in a laboratory. It is hoped by the two researchers in India who discovered the chemical, that they will be a harmless substitute for DDT. The chemicals were effective in concentrations as low as five parts per million. In a recent issue of *Science*, they reported that they had also been able to synthesize the "active" substances.

—*National Health Federation Bulletin*, May, 1972.

These two articles illustrate once again the danger inherent in the use of inorganic pesticides and defoliant, as well as the fact that effective natural substances *are* available. Instances of disease and death resulting from exposure to harsh, destructive chemicals continue to occur, despite adverse publicity, warnings, and the efforts of concerned citizens to prohibit their use.

Natural methods of pest and vegetation control include various forms of insect and animal life, as well as organic ingredients derived from plants. We hope that research along these lines will continue to prove successful, and that government agencies and private citizens the world over will, in time, be able to switch exclusively to such methods.

* * *

Every plant is a manufacturer of soil. In the stomach of the plant development begins. . . . The plant is all suction-pipe—imbibing from the ground by its root, from the air by its leaves, with all its might. —*Emerson*.



BOOK REVIEWS

Literature · Plays
Motion Pictures · Music

"A Time for Astrology"

A Time for Astrology, by Jess Stearn; Coward, McCann & Geoghegan, Inc., New York, 1971.

THE relevance of astrology to modern life is the theme of this enlightening and enlivening book. Jess Stearn, a journalist, author, and authority in the field of psychic phenomena, has compiled an eminently readable and widely-ranging study of the role which astrology is playing today, and can play in the society of the future.

"In foreshadowing the destiny of man," says Mr. Stearn, "astrology at the same time often provides the insight and self-knowledge that reconciles him to his place in the universe." In reports of conversations with notable astrologers and in examples of ways in which a knowledge of astrology has helped various people overcome obstacles and live successful lives, he underscores, at least by implication, the understanding that we can transmute unfavorable aspects into helpful ones, and that we *can* "rule our stars." Famed astrologer Llewellyn George is quoted as having said: "Through astrology we learn how to improve our fate by complying consciously with nature's laws instead of violating them."

Mr. Stearn suggests that astrology is a great help in child raising, choosing a vocation, and selecting a marriage partner. Knowledge of astrology and the cyclic planetary activity to which children are subject at various key periods in their lives, he asserts, might have discouraged

the prevalence of permissiveness as a factor of childraising in recent years. He urges that every child's horoscope be erected at infancy and carefully studied by his parents and teachers.

A particularly interesting chapter is the one in which Mr. Stearn outlines the influences of the slower-moving planets on our lives. The transiting Saturn, for instance, opposes its birth position when the adolescent reaches the critical age of 14 to 15 years. Surely this factor, in addition to the trying psychological stresses of puberty, helps account for the frequently-deplored rebelliousness of this age group. At 21, three critical transits — Jupiter and Saturn reaching the upper square to their natal positions, and Uranus forming a lower square to its natal position — help instill in the Ego a sense of maturity, self-reliance, and ability to cope with whatever it must confront. Might not this planetary bolstering of "adulthood" constitute an additional argument for retaining 21 years, instead of 18, as the legal age of maturity? Again, Uranus opposes its natal position when the Ego reaches 42 years, thus helping increase the stresses of newly-acquired middle age and, sometimes, triggering serious physical, mental, and emotional disturbances. A more general understanding of these and similar effects made by transiting planets might be invaluable in helping people successfully meet major "age crises" which every Ego must encounter at specific times of life.

Also of special interest is Mr. Stearn's appraisal of current events and possible

future developments in the light of planetary positions. He presents the opinion of many astrologers that the recent proliferation of pornography, questionable forms of entertainment, and lowered morals, is ending now that Neptune has moved from the sensuous sign Scorpio to the spiritual sign Sagittarius. Furthermore, he also believes that, as Pluto, "the planet of the masses," moves into Libra, it will contribute a regenerative factor likely to bring about "a rebirth" of marriage among the very people who only recently have been loud in their denunciation of this institution.

Uranus will move into Scorpio in 1974, as will Pluto in 1984. Thus the second half of this century has a decided "Scorpiotic cast." Scorpio, however, points out Mr. Stearn, "is not only the sign of death but also of regeneration." Therefore, if man *wills* and works to do so, he *can* successfully meet the problems of pollution and urbanization which must be solved soon if our way of life is to survive.

Mr. Stearn devotes considerable attention to an analysis of President Nixon's horoscope and immediate future, as well as that of the United States as a whole. Based primarily on the interpretation of a California astrologer identified only as Kiyō, this analysis shows that the President appears to be the right man for the times. Although his chart for the next few years is not trouble-free, sufficient indication is given of favorable tendencies which should assist him in maintaining leadership, reconciling opposing factions, securing the eventual support of former antagonists, and successfully guiding the country in its affairs.

A comparison between Mr. Nixon's chart and that horoscope of the United States which was drawn up for the time of George Washington's inauguration as first president shows such striking similarities that Kiyō was prompted to say: "Not one chart in a million, and certainly no other politician's, would match this U.S. chart as Nixon's does."

Also included in this comprehensive volume are sections dealing with planetary

characteristics, lunar configurations and their effects, tables of ascendant and planetary positions, a glossary of astrological terms, and other information helpful to all astrology students.

Although we agree in the main with Mr. Stearn's conception, as far as it goes, of the role of astrology in daily life, we cannot support suggestions that this divine science be used for mundane matters such as speculation, the planning of commercial ventures, and gambling. Occult science teaches us that astrology, a spiritual discipline, is rightly used only for spiritual purposes. These include, certainly, such objectives as healing, self-analysis for purposes of self-improvement, child-rearing, and the establishment of a harmonious marital partnership. Purely material concerns, however, do not, from the point of view of the esoteric Teachings, rightly come within the purview of astrology.

Mr. Stearn does not go so far as to explain the spiritual basis for astrology, and the book is, in this respect, incomplete. He claims that "nobody to this day knows for sure how astrology works". As the Rosicrucian Fellowship student is aware, occult teachings do give a "sure" explanation. Once it becomes generally understood and accepted that the planets are vehicles of highly evolved divine Beings who are helping us with our evolution, and that the "planetary forces" are really spiritual emanations from these Beings, the key to this science will no longer be a mystery.

In other respects, however, this is an absorbing book which will appeal to astrological novices and experts alike. We are pleased to see so convincing, lucid, and favorable an appraisal and defense of astrology, and note with interest remarks made by an Australian astrologer with whom Mr. Stearn evidently agrees: "One would imagine that anything which virtually demonstrates the existence of a Universal Intelligence would receive the open acclamation of churchmen . . . And yet they refuse to take note of something which puts the existence of God beyond reasonable argument."

Readers' QUESTIONS

Effect of Blood Transfusions

Question:

During a blood transfusion, if A or B type blood is injected into an individual who has O type blood, this individual's blood becomes clotted. When this happens, is the innate Spirit in the blood of the O type individual destroyed?

Answer:

The *Spirit* cannot be destroyed, by transfusion or any other means. The physical form inhabited by a given Spirit can be destroyed by transfusion if an incompatible type of blood is injected.

Transfusion of blood from a member of a higher lifewave to one of a lower will bring about the destruction of the lower vehicle, that is, disintegration of the form, in order that the higher Spirit may escape from the hampering lower conditions imposed by the lower vehicle. For instance, the blood of a man injected into the veins of an animal destroys the blood of the animal and causes its death. When the blood of one person is transfused into the veins of another, if they have compatible blood types and if their stages of development are similar and they are reasonably in harmony with each other, there will be practically no ill result. If one person is highly developed and the other is not, however, then a great deal of spiritual inharmony is likely to manifest. This will probably, in time, reflect itself in bodily inharmony, and the results obtained by the transfusion will not be all that could be desired.

The occult scientist recognizes the fact that the blood is the home of the Ego, the indwelling Spirit of man. Through it the Spirit controls its physical mechanism. Blood, the instrument of individualization,

is composed of physical (chemical and etheric) cells.

In Volume I of *Questions and Answers* Max Heindel states: "When the blood courses through the arteries, which are deep in the body, it is a gas; but loss of heat nearer the surface of the body causes it partially to condense, and in that substance the Ego is learning to form mineral crystals At the present time we are at the very beginning of this individualization of our blood. Therefore it is possible at present to transfuse blood from one human being to another, but the day is near at hand when that will be impossible . . . the time will come when the Ego will be too far individualized to function in blood not generated by itself."

* * *

Concerning a Human Sperm Bank

Question:

Please state the Rosicrucian Fellowship point of view concerning the establishment of a human genetic sperm bank.

Answer:

There are a number of reasons why we cannot countenance the establishment of a human sperm bank, or any other type of device which would make possible human artificial insemination. Basically, occult teachings show that legitimate reproduction is essentially a spiritual matter, and physical only insofar as physical means are as yet required by human beings in order to produce material vehicles for the use of other Egos coming to birth. Artificial insemination is purely material, devoid of spiritual foundation.

The Rosicrucian Teachings postulate that the creative force is sacred and

should be used solely for spiritual purposes, except in the relatively few instances required for legitimate reproduction. This is of course, an idealistic concept which most people are not yet able to live up to in fact or, even, support in theory. Nevertheless, it is an ideal toward which humanity must learn to strive. This concept would, we believe, be violated in the artificial sexual stimulation that would be required for production of sperm for the bank. It would also be violated by the fact that the available sperm will, presumably, be sold by donors who thus will derive material gain from wrongful use of the creative force.

Ideally, natural children are now conceived as a result of deep love existing between their parents, and it has been observed that Egos conceived in such an atmosphere adapt, grow, and progress in life more readily and fruitfully than do children not so blessed. Certainly the very essential element of love is missing in the artificial production and subsequent insemination of sperm.

Occult science, furthermore, teaches that Egos coming to birth are attracted to certain parents, and into certain families, for karmic reasons and because of specific needed lessons that their relationships with those particular individuals will bring. If sperm from a person who is not to be the "father" with whom the child will spend his formative years is involved, it seems that the attraction which is an integral part of every Ego's rebirth is in some way affected in the case of this particular Spirit. Is the attraction to the natural father no longer to be of consequence, or is it to be compounded by the fact that there are to be two "fathers" in the Ego's life? Certainly this method of conception would substantially affect the karmic relationships intended for the Ego concerned.

Furthermore, the matter of attraction is also relevant in the matter of physical, mental, and emotional characteristics displayed by the child so conceived. Although the occultist discounts the phenomenon of "heredity," the law of attraction does

insure, in the cases of normal conception, that an Ego with certain characteristics, predilections, talents, ailments, or deficiencies — which he has developed as a result of conduct in previous lives — is attracted to parents with similar distinguishing features. A married couple is fairly well aware of family characteristics, including unpleasant or debilitating traits, and knows the risk it might be taking in producing natural children with certain potentialities. The parents are likely to think of these potentialities as hereditary rather than as an effect of the law of attraction, but the results, for their purposes, are the same.

Will the donors of sperm to the bank give sufficient, and correct, information about personal and family background? Will the law of attraction then work to insure similarities between the child and his natural father — the donor of the sperm — or his father in name — the husband of the artificially inseminated mother? The ramifications and possibilities that could thus accrue appear quite complicated, and we wonder if the prospective mother who is supplied from the sperm bank will have as much information about the potentialities of her prospective child as would a natural mother.

Finally, we believe that couples who are childless — and who, presumably, would be the ones most likely to avail themselves of the service of a sperm bank — have not conceived children because for one reason or another, based on their own previous activities, they are not intended to have that particular experience in their present lifetimes. Artificial reproduction such as is made possible by sperm banks was obviously not intended by the Higher Powers as a method of inducing Egos to rebirth, or of creating conditions under which otherwise childless couples might bear children. We believe, therefore, that this form of tampering with the natural reproductive process is unjustified from the spiritual point of view.

Many children already born are orphaned or for other reasons are awaiting

(Continued on page 374)



Rest: What It Is and What It Is Not

DIANA DUPRE

MANY definitions of the word "rest" are found in the dictionary. The two most commonly considered are: 1) repose or refreshment of the body due to sleep, and 2) cessation or intermission of motion, exertion, or labor; quiet; tranquillity. A third definition, which, at first glance, merely encompasses the previous two, but which can also be understood in a context of activity, is: freedom from anything that wearies or disturbs; *peace of mind or spirit*.

Sleep, of course, is essential to everyone, for it is only through sleep that the tissues of the dense body are rebuilt and bodily rhythm is restored. Sleep, contrary to common belief, is a time of intense activity. The Ego takes the mind and desire body into the Desire World, leaving the dense and vital bodies behind. As the harmonious vibrations of the Desire World flow through the mind and desire body, the rhythm and harmony of these vehicles are gradually restored. The higher vehicles steep themselves in the desire essence and, when fully strengthened, commence work on the vital body. Then the vital body, using solar energy, removes the poisons accumulated during the day from the dense body and rebuilds it, with the result that the body is fresh and vigorous in the morning when the Ego reenters at the time of waking. If this activity did not take place, we would feel just as fatigued

upon waking up as we did when we retired, and our physical bodies would soon be of no use to us.

A distinction between "rest" and "sleep" is made in the *Cosmo-Conception*, where we read: "Mere rest is nothing in comparison with sleep. It is only while the higher vehicles are in the Desire World that there is a total suspension of waste and an influx of restoring force. It is true that during rest the vital body is not hampered in its work by tissue being broken down by active motion and tense muscles, but still it must contend with the wasting energy of thought and it does not then receive the *outside* recuperative force from the desire body as during sleep." Thus we see that sleep is absolutely essential to the very survival of our dense bodies, and that no amount of quiet activity, leisurely reading, and the like, is an adequate substitute.

The restorative activity of sleep takes place easily and successfully when the Ego had behaved in a clean, wholesome, conscientious manner during the day. If he obeyed natural law and the dictates of common sense in caring for his physical body, if his thoughts were loving and kindly, and his deeds helpful and altruistic, and if he was able to maintain a degree of equipoise within himself, the higher vehicles, quickly renewed, will be able adequately to do their work upon the

vital body which, in turn, will have little trouble in revitalizing the physical body. If, however, the Ego has indulged in riotous living and unwise eating and drinking, or if he harbored emotions such as fear, anger, resentment, and hate, the disharmony in all his vehicles is so great that restoration cannot always be complete. If he has fallen prey to lower emotions, it takes much longer to return the mental and desire vehicles to a state in which they are fit to work on the vital body; thus, work on the physical body is also delayed and may be unfinished in the morning. Even if the aberrations were purely physical, the four vehicles are so closely interrelated that what affects one affects all, and restoration is impeded. This is why the alcoholic often awakens with a "hangover;" he has so numbed his system with the poisonous beverage that it has not been possible for his vehicles to make the necessary adjustments.

For purely physical reasons, then, as well as for spiritual reasons, we see how important it is for us to "live the life" — moderate, pure, dedicated, and compassionate — to the very best of our abilities.

With regard to the second definition of rest, connoting cessation of motion and the establishment of quiet and tranquillity, we agree that it certainly has its place in our daily routine. Physical labor can be sustained only for a certain period, after which the physical body must be allowed a time of inactivity. Quiet and tranquillity, however, are not synonymous with ennui or listlessness which, by their very nature, breed dissatisfaction. We all know people who decline to serve in various ways — not necessarily physical — for reasons of "fatigue." In dealing with this fatigue, however, they do not try to sleep — which would confer whatever restoration might be needed — but spend their time in unprofitable activities such as staring at meaningless television programs, drinking cocktails because they are "relaxing," or reading publications of dubious merit "because I'm too tired to read anything else." These activities, however, do not confer the desired tranquillity, although

the person might be deluded into thinking that they do. The resulting headache, irritability, or any number of other unpleasant reactions to his unproductive behavior serve ultimately only to make him feel worse than before, and he is often genuinely puzzled by the fact that "I'm so tired but I haven't done anything."

While the physical body rests, the other vehicles can be usefully engaged. Sometimes thought is most productive when the physical body is willingly inactive after a period of intense motion. Many types of service, too, can be performed in a sedentary position. Good literature and classical music are superior alternatives to pulp magazines and rock music, and have a far more desirable effect on the Ego's higher vehicles and spiritual nature.

By the same token, intense mental exertion must also be followed by a period of relative quiet for the mind. This period, too, need not be unproductive. The mind can rest while the dense body exercises in housework, gardening, outdoor sports, or a refreshing hike through the woods. What signifies rest for one vehicle often signifies needed stimulation for another. Thus, one of the worst things we can do after a sedentary day of paper work at the office is to engage in similar activity immediately upon arriving home.

Our vehicles require periodic changes of pace, in order that a harmonious interaction among them all may continually take place. In order to maintain that harmony, however, the essence of the third definition of rest must remain at the forefront of whatever we do. *Peace of mind* is the essential ingredient which must underlie all our activities if we are to pursue them most successfully. This state of being can be correlated to the equipoise which spiritual aspirants are urged to cultivate. If this is lacking, the quiet and tranquillity we seek cannot fully permeate any of our vehicles. Many people pursue activities which they mistakenly believe will "relax" them. An evening with good friends at a restaurant where a wholesome meal is eaten affords welcome moments of good fellowship and a pleasant, truly

restful, interlude after a day of hard work. An evening of drinking and questionable entertainment, continued well into the morning hours by those who maintain that, because they work hard, they must also play hard, results at best in reduced efficiency on the following day, and certainly is not conducive to inner peace, no matter how much the person may think he is enjoying himself. This kind of "relaxation," indulged in over a long period of time, results in lasting impairment of the vehicles.

Peace of mind is not achieved by inactivity; in fact, inactivity contributes to the very opposite condition. Peace of mind is achieved by engaging in activities which



are in harmony with natural law, which are beneficial to our fellow men, and which develop our higher, spiritual qualities. If we live the life advocated in the Rosicrucian Philosophy we will have peace of mind, no matter how busy we are. Rest will still be necessary, but it will be productive in nature, and we will never cease to grow and learn. We will, furthermore, unfold an inner strength of which we are unaware, enabling us to perform prodigious feats of service that leave no room, no need, and no desire, for the frequent periods of unproductive so-called "rest" which so many of us still believe we cannot do without.

If we live an indulgent, self-centered life, however, confining our efforts to that

which pleases us, and disregarding spiritual ethics and the higher life, we will find ourselves in a perpetual state of inner discord, in which "highs" of seeming, momentary pleasure will invariably be followed by "lows" of distress and dissatisfaction. No amount of "rest" centered around unworthy or unproductive pastimes will cure the condition.

The type of rest which assures spiritual tranquility, therefore, must be as positive in nature as the work which also leads to this condition. We cannot so compartmentalize our lives that our work and play have no bearing on each other, nor can we expect that what we do in moments of relaxation can be in any way divorced from the many-faceted complexity which is our total nature.

* * *

ROSICRUCIAN PRINCIPLES

The Rosicrucian Fellowship Teachings advocate a vegetarian diet as superior (physically and spiritually) to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and detrimental to the Spirit. They stress the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. However, they also maintain that physical means can often be used to advantage to supplement spiritual and mental means.

* * *

READERS' QUESTIONS

(Continued from page 371)

adoption. Surely these little ones are also worthy of the affection and care that such families would like to bestow upon natural children of their own. It seems to us that adoption of these children into loving homes will give much needed service to Egos already in physical manifestation, and is a spiritually more acceptable method of establishing a family than is the artificial method advocated by supporters of the sperm bank.



Healing Through the Subconscious Mind

GOD is the source of all healing power. God is everywhere, therefore His healing power is in the very air we breathe. Vitalizing forces — God's renewing, healing forces — pour into our vital bodies continually from the Sun.

Our subconscious mind, powerful factor for good or ill, functions in or through our vital bodies. It is amenable to suggestion by means of the imagination, one of the powers of the Spirit. Pictures constantly imagined sink into the subconscious mind and serve as suggestions for it to act upon.

The subconscious mind will bring about in our bodies any condition we picture and dwell upon continually. According to its clarity, the picture is impressed upon the subconscious mind, and serves as a suggestion or plan for it to work out.

The subconscious mind never sleeps. It works continually. Given good suggestions or imagined pictures, it works them out, and the same with undesirable pictures. If we have faith — the faith that Christ Jesus preached — faith that the Father within, through the subconscious mind, He doeth the works — healing comes more quickly.

Faith even as small as a grain of mustard will work, for it establishes a compelling invitation for helpful thoughts to enter the conscious mind. Then these can sink into the subconscious mind and direct it in its rebuilding of the body or parts of it according to the plan suggested to it.

If one keeps continually before the conscious mind the picture or thought of healing in a certain part of the body, the subconscious will build accordingly. But a lapse from the healing thought will dim or destroy the good picture, and start the subconscious mind working to create the adverse condition thought of in the body. The strongest and most often thought of condition controls the subconscious and its building powers.

Therefore, constant repetition of the picture desired is the keynote of this method of inviting God's healing power into the body.—S.B.M.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the 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

August..... 5 — 12 — 20 — 26

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

ROSICRUCIAN BOOKS

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The Rosicrucian Fellowship

Oceanside, California, U.S.A., 92054

FROM OUR PATIENTS

California—Here I am again. Am going through some trying times but will make it because I finally found something I can believe in. Thank you.

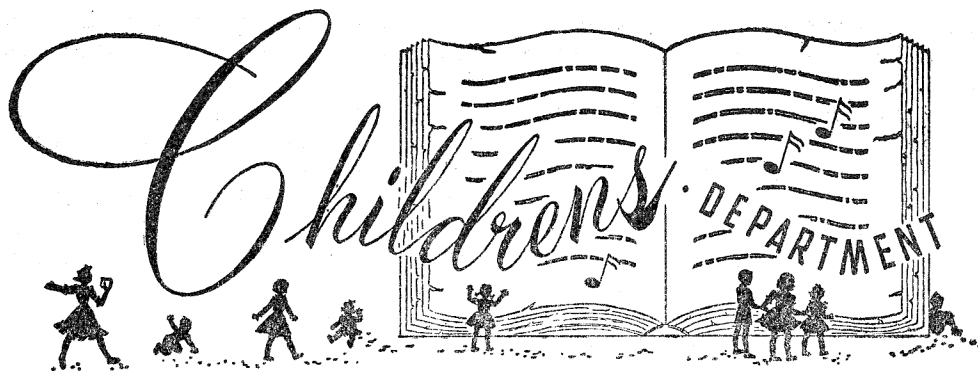
California—Many thanks to you. Am feeling better all the time. Had a fine day Friday; worked all day with no ill effects. Thank you, and may God bless you!

New Jersey—Each day I count the blessings we have, and I know with your prayers and the Invisible Helpers things will be all right. Am truly grateful for your prayers several years ago, and I know what miracles occurred. The same will happen again.

California—Mother is so much better that she says she is well enough to go home to her apartment. I want her to stay a while longer with us for added strength. I know this could never have been without the prayers and help from all of you visible and Invisible Helpers. It is truly a miracle.

California—It has been a long time since the skin on my feet was nice and soft as it is now. In the past the skin was like leather. My feet are not completely healed yet but are better. My eyes are much better — hardly any trouble now. Indeed, God shows us the error of our ways and that with His love nothing is impossible. It is wonderful! Thank you for standing beside me and understanding. God bless you!

California—Coming home from a short vacation at a friend's farm, I found your kind letter. You don't know how much these letters mean to me. They are to me a bridge over the void that separates me from my husband. When I asked to be taken off the healing list, I did it out of a feeling that perhaps loose teeth and deep grief and loneliness are not sufficient grounds for taking up your time when there are so many desperately sick people. I don't want to be selfish, but I shall miss your letters and comforting words very much. Thank you for all your prayers and kindness, and may God bless you.



Lionel Slows Down

DAGMAR FRAHME

"WELL, haven't you finished yet?" asked Lionel crossly.

Lionel was not a very patient gnome, and the other workers in the rock quarry didn't like the way he was always criticizing them.

"No, I haven't," answered Jerome, just as crossly. "Why don't you try, if you think you can do it faster?"

Lionel scowled, and took the hammer away from Jerome. With a few hard blows, he broke the rock into many small pieces.

"Now let's go," he said. "It's time we went home."

He slung the hammer over his shoulder and, without looking back, started down the long, dark tunnel. The other gnomes looked at each other, shrugged their shoulders, and followed. Jerome kicked angrily at the small clump of dirt in his path. He knew that Lionel would tell everyone that if *he* hadn't finished Jerome's work, they would all still be in the quarry.

Jerome knew that most of the gnomes paid no attention when Lionel talked like that, because he did it all the time. Just the same, Jerome was getting mighty tired of having to hear about how good a worker Lionel thought he was.

Sure enough, the gnomes had hardly

sat down at the supper table when Lionel began. "I don't know why I have to do everyone's work around here. If some people weren't so slow, other people wouldn't have to do their jobs."

"Please pass the mushrooms," said a voice at the end of the table.

Lionel went right on talking. "Maybe the slower workers should start earlier so they can finish on time. It's not fair for the faster ones to have to do their work, too."

"Salt, please," said the voice again.

"Besides," continued Lionel, "I have to stop my own work and show people how to do things all the time. Most of you don't know how inefficient you are."

"Is there any more moss?" asked another voice. "It didn't get down this way."

"You guys aren't even listening to me, are you?" Lionel was exasperated. "Well, if that's all the thanks I get, I'm not going to do your work any more, even if you get behind."

"Nobody ever asked you to, Lionel," said Jerome, as calmly as he could, and there was a chorus of "That's right!" from around the table.

"You will be plenty sorry when I go home every day and you still have work piled up, but that's okay with me." Lionel

pushed his chair back loudly, got up without asking to be excused, and stomped off to his room.

"Whew!" said someone. "What a relief to have him gone!"

"Poor Lionel," said someone else. "He is a fast worker, but I'd just as soon go along my own speed and have a little peace on the job. It's too bad he has to spoil his good work by being so conceited."

"He's a pest!" exclaimed a third gnome. "I say let's get him transferred to another quarry. Then we'll be rid of him."

"We can't do that," sighed Jerome, "much as I'd like to. We have to learn to live with everybody, even the Lionels of this world. If we transfer him, we might get someone else who's even harder to take."

Next morning the gnomes started off to work, Lionel, as usual, leading the way. "Hurry up, you guys," he called over his shoulder. "If we take all day getting there we'll never get back."

Ignoring Lionel, the gnomes continued walking at their own speed, talking quietly among themselves. Lionel, realizing that they were not listening to him — again — hurried on and was soon out of sight. When the gnomes got to the quarry (right on time, by the way), they found him hard at work, chips of rock flying in all directions. He didn't look up, and the gnomes got busy without saying anything to him.

Everyone seemed to be working hard all morning, but at lunchtime Lionel had a much bigger pile of broken rock than anyone else. He looked much more tired than anyone else, too, though, and sat down with a loud sigh as he opened his lunch bag. He gobbled up most of his food before the other gnomes even began to eat, and when he finished he tossed the bag aside and jumped up.

"Well, I'm ready," he announced. "Gosh, you guys are slow. I'm not going to wait for you today. I'm going back to work and I'll be finished before you know it."

Jerome, enjoying his sandwich, finished it slowly before looking up. "Go ahead,

Lionel, nobody's stopping you. Bet you don't know what your lunch tasted like, though."

"Who cares," snapped Lionel. "I'm going to finish long before the rest of you and then I can go home."

Lionel picked up his hammer and flailed away at a big rock. The other gnomes finished their lunches, stretched out their legs, and relaxed. Some fell asleep, others talked among themselves, and several played a game. After half an hour, Jerome got up, stretched, and said, "Okay, men, lunch hour's over. Let's get with it."

Lionel looked up as the other gnomes started work. "Well," he said, somewhat breathlessly, "finally starting again, are you? Look at all I've done already."

"Umm," muttered Jerome, barely glancing at Lionel's rock pile. "Kind of out of breath, aren't you?"

"Sure I'm out of breath," answered Lionel proudly. "You'd be out of breath too if you worked this hard."

"Nobody's asking you to work so hard, Lionel," Jerome reminded him again. "I hope you're not going to be sorry when you get sick."

"Sick!" echoed Lionel. "Why should I get sick? Work is good for you."

"Sure it is," agreed Jerome, "if you don't overdo. You can't work without rest, though."

"Bah!" snorted Lionel. "You're just making excuses because you're slow. I don't need rest," and he began to hammer away at another rock.

"Oh, well," said Jerome, "it's your problem."

Not long after that, Lionel threw down his hammer and straightened up. "Finished!" he announced.

The other gnomes kept on working, and Lionel went around looking at one rock pile after another. "Is *that* all you've done?" he asked in one place, and "What a puny bunch of rocks," he said in another. The gnomes went on ignoring him, but quite a few were biting their tongues to keep back angry words.

"I'm going home," said Lionel finally, when he saw that no one was going to

congratulate him on being such a fast worker. "Have fun, you guys."

He looked at the gnomes expectantly one more time, but still no one paid him any attention. At last, feeling disappointed although he didn't quite know why, he started slowly into the tunnel.

"It's a good thing he left when he did!" exploded a gnome. "I was about to let him have it."

"I was about to punch him in the nose!" admitted another.

"Yes, I felt the same way," said Jerome, "but I'm glad we didn't lose our tempers. Lionel is going to learn his lesson some day soon. In fact, I think he's starting to learn it already, though he doesn't realize it yet. And that lesson is going to be a lot harder to take than just a punch in the nose."

For the next week, Lionel did his best to show everyone just how good a worker he was. He started early, gobbled up his lunch, and always managed to be finished long before anyone else. He seemed to be out of breath most of the time, though, and it was getting harder and harder to crawl out of bed in the mornings.

What really upset Lionel, though, was the fact that the other gnomes ignored him completely. No one ever said what a fast worker he was. No one ever said how wonderful it was that he finished so quickly, or that he worked during his lunch hour. He went right on trying to show the other gnomes how inefficient they were, but they never told him how efficient *he* was. In fact, they never told him *anything*. No one spoke to him at breakfast or supper, except to ask him to pass something, and of course, since he was always so terribly busy during work time, nobody spoke to him then, either.

It seemed to Lionel that the more he tried to show how good he was, the less the other gnomes seemed to want to have anything to do with him. Nothing was working out right, and he grew more and more unhappy, more and more out of breath, and more and more tired, while

his muscles got sorer and sorer.

Finally one morning Lionel found that he couldn't get out of bed at all. His head ached, his arms and legs and back hurt, and every time he sat up he wanted to lie down again.

When he didn't show up for work, Jerome, who was pretty sure he knew what the matter was, peeked into Lionel's room and saw him lying miserably on the bed, eyes closed.

"Um-hum," muttered Jerome to himself, tiptoeing away before Lionel knew he was there, "a day or two in bed is just what he needs. He'll be unhappy left alone, but that will be the best thing for him. He'll have time to think."

Lionel stayed in bed for several days. The gnomes brought meals to his room, and Jerome kept more of an eye on him than Lionel realized, but no one came around for visits. Lionel was getting rested, but he felt more lonesome than he ever had in his life.

On the fourth day, Jerome went to Lionel's room after supper. "How goet it?" he asked.

"Okay," said Lionel, not enthusiastically.

"Think you can start working tomorrow?"

"Sure," Lionel sighed. "I'm rested now!"

"We finished the south ridge of the quarry," Jerome went on casually. "We'll start on the other side tomorrow."

"Finished?" asked Lionel, amazed. "The whole ridge?"

Jerome nodded calmly. "We just kept plugging along and got it done with no trouble — and no overtime, either."

"But how could you finish it when I wasn't even there?" Lionel blurted out the words before he realized what he was saying, and his face got very red. He had made up his mind not to say things like that any more.

"We managed," smiled Jerome. "As a matter of fact, we managed very well. The guys did your corner, too, so you can

start on the other side with us in the morning."

Then, before Lionel, who, somehow, felt very ashamed of himself, could say anything more, Jerome went to the door. "Better get some rest now," he said. "See you at breakfast."

Next morning, Lionel walked uncertainly into the dining room.

"Hullo, Lionel," said one of the gnomes as if nothing had happened. "The root cereal is pretty good today. Have some."

Lionel spooned the steaming cereal into his bowl and listened to the other gnomes talking. Nobody asked him how he felt, and nobody said a word about work, but they did ask him if he wanted to go bowling with them that evening, which he



did, and someone told him a funny story about something that had happened the day before.

As they went through the tunnel on their way to work, Lionel did not try to go ahead or make the others hurry. He walked with them, and though he didn't say much, he had fun listening to them. They all started work right on time, and Lionel used his hammer very carefully till he was sure that his muscles were really in good shape again. When lunch time came, Lionel saw that his pile of rocks was no bigger than those of his friends, but somehow that didn't seem important any more.

He ate lunch slowly and said, surprised, "Boy, this tastes good!"

"Sure does," agreed Jerome. "Just as good as always."

After lunch Lionel folded his bag neatly and stuffed it into his pocket. Then he stretched out on a rock and put his hands behind his head. "Think I'll take a nap," he yawned, wondering what Jerome would say.

Jerome said, "Good idea," and stretched out beside him.

When he woke up half an hour later, Lionel was surprised at how good he felt — so much better than when he didn't rest at lunch time.

He worked steadily until Jerome called, "Time to stop!" He felt wonderful as he started through the tunnel with the other gnomes. It was, he had to admit, much more fun to go home with them than to try to show how much faster he was and leave early.

That evening Lionel bowled a fine game and his teammates were very proud of him. They patted him on the back and Jerome said, "Great work, Lionel. We wouldn't have won if it hadn't been for you."

"Thanks," mumbled Lionel, not knowing what else to say. Here they were congratulating him, and he hadn't even said a word about how good his game was!

* * *

The gnomes were warming their feet in front of the fireplace before going to bed, watching Lionel toast marshmallows.

"I don't know why you guys didn't slug me long ago," he said, handing a marshmallow to Jerome. "I sure must have been obnoxious!"

"Oh, we were tempted, many times," laughed a gnome, "but Jerome said you'd learn your lesson, and you did."

"You know, Lionel," said someone else, "you really *are* a good worker. I hope all this doesn't make you stop being one."

"It won't," promised Lionel, "but I know that there is a difference between working hard and doing your share, and knocking yourself out so you can't do anything. Beside, nobody wants a show-off around."

"Hey!" yelled a gnome. "The marshmallow's burning!"

"Ooops!" Lionel blew out the flame and grinned sheepishly. "Better watch what I'm doing. How efficient can you get!"

Lionel put a new marshmallow on the stick and smiled. "Sure is great being part of the team again," he said to himself.

BIBLE INTERPRETATION

(Continued from page 353) . .

The culminating work of discipleship is that of being able to become *en rapport* with the Teacher at any moment and in any place. This ability was demonstrated perfectly by Mary all during the days of the Passiontide. Her continuous prayer at this time was that she might know in its totality all the sufferings of her Lord.

(Continued)

* * *

THE FIERY TRIPLICITY

(Continued from page 357)

prolonged period. The open spaces are his — forest and seashore, moor and river, with all belonging thereto. He will marry for love without much regard for practical considerations; compassion may possibly influence the choice of a mate. He will always be an idealist and absent-minded in everyday life. Lacking the impetuosity of Aries or the dominance and arrogance of Leo, he is yet ambitious, but hardly possesses the magnetic qualities of a leader of men. He is rather the good comrade.

All differentiations of fire are basically the same, originating fundamentally from the cosmic ray which created the universe. Bodily life in the microcosm contains the elemental fire of Aries, and with the cessation of this ever-burning fire death ensues. There is the ardent love fire of the heart which must unite with mind and become the center of microcosmic life as the Sun in Leo is the center of our system. Those currents of the etheric body which keep the physical body vitalized and magnetized correspond to Fohat or the power of Sagittarius. This is the hidden spinal spirit fire rising from the base of the spine to the brain. This fire is little understood as yet, but in the true knowledge of those vibrant currents lies the secret of perfect health and prolonged youth.

From cosmic fire all manifested creation came forth, and thence it must return at last. "Hear thou the voice of Fire."

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All occult schools are divisible into seven, as are the "Rays" of Life, the Virgin Spirits. Each School or Order belongs to one of those seven Rays, as does each unit of our humanity. Therefore any individual seeking to unite with one of these occult groups, the "Brothers" in which do not belong to his Ray, cannot do so with benefit to himself. The members of these groups are brothers in a more intimate sense than are the rest of humanity.

The Rosicrucian Order was started particularly for those whose high degree of intellectual development caused them to repudiate the heart. Intellect imperiously demands a logical explanation of everything—the world mystery, the questions of life and death. The reasons for and the *modus operandi* of existence were not explained by the priestly injunction not to seek to know the mysteries of God.

To any man or woman who is blest, or otherwise, with such an inquiring mind it is of paramount importance that they shall receive all the information they crave, so that when the head is stilled, the heart may speak. Intellectual knowledge is but a means to an end, not the end itself. Therefore, the Rosicrucian purposes first of all to satisfy the aspirant for knowledge that everything in the universe is reasonable, thus winning over the rebellious intellect.

The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the Worlds, but he must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible of full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development.

—(*The Rosicrucian Cosmo-Conception*, pps. 438-439.)

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