

THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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*The Temptation in the
Wilderness*

*The Astrological Mandala
Study of the Psyche*

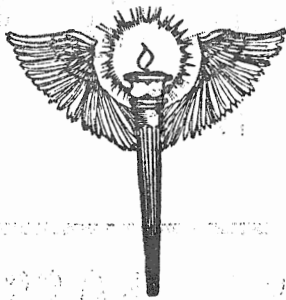
*Capital Punishment Increases
Murder*

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JANUARY 1963

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By **MAX HEINDEL**

Christian Mystic—Initiate

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Challenge of the New Year

An imminent New Year, of days yet unmarred by the records of our thoughts, words, and deeds, presents to every spiritual aspirant a high challenge— a challenge:

To search the depths of our beings, carefully and thoroughly, for the “motes” which hinder our progress on the Path;

To cleanse our hearts and minds of the crystallizing vibrations of hatred, jealousy, envy, intolerance, greed, fear, and suspicion, so that the Light and Power of the Spirit of Love may flow through us freely and triumphantly;

To greet each day as a welcome opportunity for bringing understanding, hope, and faith into the lives of those about us;

To see in each new acquaintance a brother in Christ whom we may be privileged to serve and lift and love;

To look for the Good in our associates and to express our appreciation for that which is worthy of commendation;

To aid with sympathy and understanding those who have not yet seen the light of the Christ Way;

To perform each day some creative work which will benefit ourselves and our fellow men—and glorify God.

To pray daily at fixed times—by praise and thanksgiving attracting the spiritual outpouring which brings us into direct communication with the One Power of the universe;

To think and talk on “whatsoever things are true, whatsoever things are pure, whatsoever things are of good report,” knowing that we give power to whatever we entertain in thought or word;

To fulfill our duties as citizens wisely, giving our assistance and cooperation to movements leading to higher standards in government, education, religion, and general living.

To face whatever comes in the daily life with *courage* and *cheerfulness*, secure in the knowledge that “Nor time, nor space, nor deep, nor high, can keep my own from me.”

To strive constantly to know “*what is that good and perfect will of God*” for us, and to direct our lives according to this knowledge, thus strengthening the Forces of Light and hastening the day of Universal Brotherhood.

THE
Mystic
 ... LIGHT



The Temptation in the Wilderness

JACK L. BURTT

THE Temptation is one of the most vital events in the life of the Saviour, as well as one of the greatest lessons for the aspiring Spirit.

It is frequently asked, "Why was it necessary for Christ Jesus to suffer these temptations, for surely they were not things which He would be likely to have to face?" It is also common to find the sincere Christian expressing horror at the very idea that the Christ could possibly have failed. In reply to both these questions we may point out one fact. When the Christ descended to occupy the physical bodies of Jesus He voluntarily "took upon himself the form of a servant and was made in the likeness of man." Therefore He took upon Himself everything pertaining to our human life-wave, and had to be tested (actually a better term than "tempted") in all human ways. We do not suggest that it was possible for the archangelic Christ to fail any such tests, but it had to be proved that the human part of the composite Christ-Jesus could sustain the full burden of "the sins of the whole world."

When an aspiring student faces the opening of the way into the invisible worlds for the first time he must, as we know, face that dread demon known as the Dweller on the Threshold, a demon which is the sum total of his

sins, in so far as they have not already been redeemed and wiped out. In fact, every forward step is necessarily followed by tests to prove the fitness of the aspirant. So in the case of Christ Jesus the Baptism, the taking over of the bodies of Jesus, was a tremendous step forward both for the Christ and for the human Jesus.

Just what was this devil that acted as tempter? The orthodox Christian is a bit vague about this, but we who have studied the Western Wisdom Teachings understand that, since Christ Jesus was acting as redeemer for the whole human race, He must face the problems of the whole race. In other words He must face the Dweller of the whole race—an unimaginably dreadful being, for it embodied all the accumulated evil of mankind throughout the ages. Added to that, this demon was not of Christ Jesus' own making. Yet for the sake of the world He must overcome it in some measure so that in due course we ourselves might be enabled to continue and complete the work. It was a demon of fear, yet we are often told that Christ Jesus, of course, did not fear it. No doubt, though, He did feel the terrible fear and dread, but He had a most marvellous courage. There is no courage required in facing something that we do not fear. It is, as any soldier can tell,

the facing without faltering the thing that produces the fear that constitutes courage. Fear is no disgrace, though giving way to it may be. Facing up to it means real, true heroism in many cases, but such heroism undoubtedly brings its own reward.

As to the tests themselves, they were three, and they followed a period during which Jesus had been under the greatest stress and privation both mentally and physically. Therefore the demon struck first at what it considered the weakest point—physical hunger, real or symbolical. Certainly it was an easy thing for Christ Jesus to provide himself with food, even from the stones. What harm could it possibly do, we hear the tempter suggesting. Just this: It is a cosmic law that no one may take any material gain to himself from the use of his own spiritual powers. Had Christ Jesus fallen for this test He would have been guilty of a form of black magic. So he countered it by calling on the help of the written word, just as we may always call on some higher power to help us. He stated flatly, "Man does not live by bread alone, but by every word of God," thereby negating the evil suggestion and declaring the omnipotence of the Divine Word.

Next the demon offers him command of the world. This particular demon was at that time almost supreme in its control of the Earth, and was so powerful that even Christ Jesus Himself might well fear its apparent power. Why not then compromise? Why not accept the offer, and then take command of the Earth without all the troubles and difficulties that were massing before Him? Truly had He done so He would have found Himself a conqueror, a marvelous hero in the sight of men—until the inevitable reaction occurred and He discovered that He had "gained the whole world" and lost, not only His own soul, but the soul of the very world He had hoped to save. So again He

called on the help of the very Christ within Him, declaring "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Again, having failed once more, the demon tries a third time. It places Him in a position of spectacular danger and dares Him to risk a phenomenal act of foolishness, arguing that Christ Jesus would be divinely protected, and quoting scripture to back up its suggestion. This time Christ Jesus turns on it with all the power of Truth, refuting absolutely the subtle suggestion. He declared "Thou shalt not tempt the Lord thy God—" not that He meant to claim godhood for Himself, but making a firm declaration that the indwelling Christ was to become the God of this Earth, to the final destruction of the demon himself.

Then, we are told, "the devil left him for a season." Note that last phrase "for a season." No, the testing was not done with once for all. Time and again during His earthly life do we find him meeting these same tests. Recall the time when Peter, out of the enthusiasm of His heart, wanted the Christ to take power, and was rebuked with the stern words "Get thee behind me, Satan."

When He was tired and hungry at the end of a long day, He did not say to the Samaritan woman, "When I have rested and eaten I shall be glad to explain these things to you." No, He gave her the instruction she needed right there and then. On the famous Palm Sunday the temptation to make Himself king was again thrust upon Him. As king could He not accomplish the freeing of the people? It is legendary, but probably true that Judas, poor mistaken man, had gathered an army of at least twelve legions in the desert, just waiting to strike. Incidentally the Master's refusal to accept that material help was undoubtedly such a shock to Judas, that, after trying to force Christ Jesus' hand by what turned out to be the greatest betrayal in history, he took

the weakling's way out and destroyed himself.

In Gethsemane, when as man He was facing the greatest terror of His earthly life, He fought it out all over again and came through it saying "Not my will, but Thine."

Before Pilate, when He was called on to show His power by some miracle, He greeted the temptation with silence. On the very cross itself He, for a last time, met all three forms of the temptation. It was very necessary for Him to retain the fullest and most alert consciousness during that ordeal. Evidently the awful thirst that resulted from the crucifixion was clouding that consciousness, so He called for a drink of water just as any thirsty man would do. However, He was offered instead the mixed "vinegar and gall" which was a powerful opiate sometimes given to the crucified by the less brutal of the Roman officers. This would have lessened His suffering, but in so doing it would have defeated its own end. So He rejected it in spite of the longing for relief. Later, some sneering bystanders challenged Him to come down from the cross, "if thou be the son of God." He could have done this so easily, but again at the cost of his mission. At the very last, as He uttered that last triumphant cry He did not say "I have accomplished it" but the impersonal "Consummatum est," "*It has been accomplished,*" even here refusing to take credit to himself but giving the credit to the power of God.

Yes, but what has it all to do with us at this distant day? Simply this. Had Christ Jesus failed even one of those tests there would have been no crucifixion; there would have been no resurrection; there would have been no redemption. Is not that so?

So we come to the significance of all this in our own lives. The story of the life of Christ Jesus is without question the story of the life of every aspiring soul. Every time we take a forward step we *must* be prepared to face the

tests which shall prove our fitness, or otherwise, to continue forward. This is true whether the step is an initiation into the higher worlds, or merely some little realization of a truth that comes to us in our daily routine.—and whether we are students or not; whether we are *consciously* striving or not.

So let us examine these three tests in the light of our own experience. A pupil in school has an opportunity to prepare for tests that he knows are coming, and thereby improves his chances of being successful. So with the spiritual tests, if we know what to expect we increase our likelihood of meeting them successfully.

There are, then, three main classes of tests, and most, though not all, come in some form or other within these three categories. They are personal gain, personal power, and phenomena, or perhaps we may put it, personal advertising. We should remember also that while in the early stages of development these tests may be expected to be simple and fairly obvious, as we progress they become less obvious and more subtle, as of course must be the case if they are to continue as tests.

Shall we take the first class first, that of personal gain? We are well aware that to take money for spiritual instruction or help to others is wrong; we know that to use any knowledge we may have to increase our monetary wealth is equally bad, even though many worthy souls do this believing that it is necessary for their supply or in order that they may devote more time to their work. However, the fact remains that, whatever the motive, the power becomes lost because of the very fact that, once this test is failed, there follows inevitably the temptation to try to make gain even when it seems impossible to do satisfactory work. So dishonesty creeps in, for the main test having been failed, we have no further resistance to meeting the lesser ones that follow.

Here we must make a sharp distinc-

tion. To accept compensation for work in connection with spiritual things is quite legitimate, in fact essential if an organization is to carry on, for full time workers must be provided with their means of livelihood. If what is done is the carrying on of the work by the necessary human means then, in our present state of civilization such support is necessary. BUT if the work involves direct spiritual power then no compensation may be taken. Max Heindel cites the case where a doctor may use astrology for diagnosing his patient's trouble. He may make his usual charges for treatment, but he may *not* charge anything for the spiritual knowledge. It is the same with our resident workers here at Headquarters. They are supported and paid for routine work, the exoteric side of their activities. Where, however, these workers go beyond their exoteric duties they give freely and without expecting or receiving anything extra—and most of them do give much in this way.

To go back to the main point, what about indirect acceptances, the more subtle snares? Are we tempted to accept, say, a little present either of money or of anything else, knowing why it is offered? Then, you say, if we refuse a simple gift we may do the greater harm by hurting the giver. In such cases what is the right thing? We can only say, judge each case on its own merits. If it seems better to accept the favour we may do so graciously and then in some way, perhaps unknown to the giver, pass it along in some form or another in a way that does not then involve other than just material things. Let us beware of these subtle forms of personal gain which are often rather thrust upon us. Let us never hurt nor offend, for such may actually do harm, but let us see that we work out each problem so that in the end we have counteracted the subtle suggestion, even perhaps by equally subtle means.

Let us "seek first the kingdom" and

be sure that the necessary things will be added to us. Max Heindel stated definitely that when he went on faith, all these things were taken care of much better than they had formerly been.

The second type of test, that of personal power, is generally rather more subtle than the first. We do see, this often in the case of religious leaders who, almost unconsciously become dictatorial towards their followers. Yes, they may still appear to be doing a good work, but how often do we find that its results fade out in a shorter or longer time? These cases, too, are often unrecognized attacks on the basic honesty of the one concerned, but even though not recognized the result is the same. This type of test frequently takes the form of "leadership." Now leadership is in itself an excellent thing, for there must be leaders as well as followers. A leader may also at times have to exert his influence even sternly and very definitely in order to correct his followers and even, more's the pity, to rebuke even to the point of dismissal those who are unfaithful or traitorous. Did not Max Heindel have to take such action time and time again? We know how it grieved him, yet for the sake of the work both he and Mrs. Heindel had to stand firm. Nevertheless, Mr. Heindel never fell for the temptation of power. Always was he among the most humble of men, willing to listen to advice or criticism, never asserting himself, always ready to jump in and take on even what we miscall the most menial tasks. His motto was not, "It has to be done, someone must do it; whom can I find?" but, "It has to be done, someone must do it, so why not I myself?" Yes, he certainly passed that test with honours, and we appreciate too from what she has reiterated years ago that it was perhaps the thing in him that Mrs. Heindel most admired.

Let us watch it, for the desire to dominate others is a powerful influence

in our hearts (or should it be in our brains?). We have something good. We feel that we want everyone else to share that good thing, so if we do not watch, and watch most carefully, we very soon find ourselves trying to influence unduly those whom we would benefit. The result? How often do we turn the seeker away through our very insistence, often to our own puzzlement.

Now the third type of test, that of phenomena or personal publicity. We know that some few religious organizations do, with the most honest intentions, specialize in the production of phenomenal occurrences. That is their problem, not ours. We know also that Christ Jesus himself frequently produced the marvellous phenomena that we call miracles. Think of the feeding of the five thousand, of the cleansing of lepers, the giving of sight to the blind and so on. Yes, He used phenomena, but only in order to help the helpless, and never for the sake of publicity. In fact He generally followed His miracle with the injunction "go and tell no man" but simply comply with any legal requirements that might be necessary. Yes, we must learn to do these works "and greater," therefore the test becomes the more subtle. Instead of being a matter of doing a good or evil thing, it becomes a matter of sometimes doing what is apparently a good thing in the wrong way or for the wrong motive. Again Max Heindel always avoided publicity except where it was required for the spread of the Teachings. Always do we find him keeping in the background. He knew. May we do likewise whether or not our work brings us before the public eye.

Owing to one of the most misleading mistakes of interpretation, it has been indicated that even Christ Jesus, on the cross, found His faith wavering. This has been a great puzzle to the theologians, but the explanation is very simple.

The Bible record states that Jesus

called out, "My God, my God. why, hast Thou forsaken me?" Be it noted that this account is not given by John, the eye witness, but by two of the other writers. Think for a moment of the conditions there: the noisy crowd of tens of thousands, milling around, shouting, and yes, laughing. The one who heard Christ Jesus call amid all the confusion thought he heard the words of the beginning of the well know psalm: "Eloi, eloi, lama sabachthani" which is translated as above. Actually the words were just slightly different, and so easily misheard. He called out not "Eloi, eloi, lama, sabachthani" but "Eloi, eloi lama shawbachtana." Only a very slight difference in sound, but a vast difference in meaning, for it translates, "God, my God, how Thou hast exalted me!"



So, in the summation, what do we find? Put briefly, whatever the test, whatever the conditions of our life, we must learn to subordinate the personal self to the true spiritual self. Is not that the answer to the whole question? But once more beware! At the present time, while we are in the world of mankind, we may not neglect that same personal self, we may not do as the oriental does and try to ignore it. On the contrary we must make of it, as a necessary if temporal vehicle, the best we know how, always remembering, however, that it must serve "the divine essence hidden within" in the best possible way.

Let us not fear these tests, the temptations, for "with the temptation also cometh the way of escape." Let us welcome them, for the very fact that we are so tested is definite evidence that we are at least trying to progress. So let us all heed the Master's warning "Watch and pray, lest ye enter into temptation."

Giving to God

HEATHER HUME

THERE is a parable in the New Testament about a young rich man who is lost because when told that heaven requires he give up all his treasure, he finds he cannot do this. This isn't an easy parable to understand, and yet it is really part of another truth. One is told that to save one's life, one must surrender it—to God. To be wealthy in the treasures of heaven, one is told to surrender earthly treasures—again in God's work.

The confusion arises in that one isn't explicitly told that surrendering treasures can never impoverish one! One seems to have to learn this on faith by trying the experiment.

The seed is put in the ground, under the earth and left in the darkness. Seemingly it is LOST, but in time it matures and the plant comes forth with fruit. This one seed is now many fruits and many seeds. It has become MORE. Surrender didn't impoverish or eliminate it.

This same kind of fructifying happens when an individual accepts this law of giving up, and then learns that in the giving nothing is lost, only a great multiplication of blessing results.

We have seen this happen in the lives of those around us. Most poignant is that of a writer. His stories and articles were bread and butter for his family. But there came the time when he ran into an amazingly bad streak of luck; nothing sold, debts piled up, and the future looked bleak.

One day among the rejection slips there was a request from a small publication. They had liked his story, but they could not afford to pay for it. Would he donate it?

This came as a difficult problem. It was an excellent story he felt. He had tried it at all the paging markets and

been unable to understand why it had not sold. It was only then he had tried this small magazine hoping they paid something!

The rent was due! There was still the possibility he could try the story at some other markets which might pay. This seemed sensible. On the other hand he liked this publication; it needed help and encouragement to get on its feet. So at real sacrifice he gave the story away.

Meanwhile he had to borrow to pay the rent, to buy food. The story appeared, and even in print he still wondered why it hadn't done better for him. Why hadn't it sold at a profit?

Like the seed it had been only underground, and now the light of day was reaching as the plant grew up. The magazine submitted the story in a nationwide contest, and the story won. This brought actual cash value for the story.

It brought requests as well for international reprint rights, and this meant more cash. The glory wasn't over even yet. The giveaway story was busy reaping all sorts of fruits. It was picked up for a T.V. version, and this meant more financial returns; finally it brought the request, with advance payment, from a book company for a novel.

This was a sacrifice that returned with blessings many fold. This bread cast upon the water returned as cake and frosting.

Now obviously writers do need paying markets. But many writers we know do tithe of their work. They donate a certain amount of their work to small and worthy periodicals which cannot afford to pay. You might be surprised at some of the names in some of these little periodicals. Some of them are teachers' magazines, P.T.A. magazines,

small church publications, the experimental literary magazines, and so on. There are endless areas where there is need for any writer who wants to tithe of his labor.

Really there isn't anyone who cannot tithe of his labor. The housewife who watches a neighbor's children along with her own is tithing labor. Not only can labor be tithed, but other things as well. Time is one of these, and in our busy world this may be a most important gift. Locally many college students give up time to do all sorts of work in the hospitals, sanatoriums, and rest homes, and yes, even in the prisons. They are giving time.

There is always something that each one of us can give away. There is always bread we have that we can cast upon the waters. Having cast it, it is best to turn to our work, because if one casts deliberately and then sets to calculate how much cake one has earned by this gesture the law is interfered with.

One mustn't calculate. One gives freely because this is a joy in itself. In fact, this joy alone would be enough to make anyone trying it happy to participate in giving and surrendering. However, the law is that in surrendering and in giving one does not become impoverished or emptied. The bread on the waters comes back in its own way and always as a great blessing.

Sometimes when we seem to have labor beyond what we can handle, time demands made on us beyond what we can fulfill, there are still ways of giving. Sometimes a smile at the right moment is a wondrous giving; often just a keen insight and understanding of what another person is undergoing is the greatest giving possible. We are often lonely, and when this understanding comes, it is the means of dispelling loneliness.

Sometimes when we truly do not understand, we can still project our sympathy and our warm kindness and our

wish that we might enter more fully into what another is undergoing.

We can withhold criticism and bitterness—this is a giving too. We never help another when this is what we offer, even if we think we have to "shake up" or "wake up" somebody whom we feel is going about things wrongly or erring. If we try in this negative way we only add to their confusion.

What we can give in such cases is the gentle assurance that we are their companions in Christ, and we will walk the way with them. Not approving what is confusion on their part, but gently showing them a better picture of themselves than they presently hold.

In fact one of the holiest of all gifts is just this: seeing EACH person as a radiant child of the Divine Father. This was how Christ Jesus beheld everyone.

There is so much we can always be giving, and if we fail to realize this, fail to do this, we cheat ourselves of so much joy. It is a wonderful way to participate on Earth in the Father's Kingdom—this giving of what we are able to give.

* * *

*And the voice that was calmer than
silence said,*

Lo it is I, be not afraid!

In many climes, without avail,

*Thou hast spent thy life for the Holy
Grail;*

*Behold, it is here—this cup which thou
Didst fill at the streamlet for me but
now;*

*This crust is my body broken for thee,
This water His blood that died on the
tree;*

*The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds
three—*

*Himself, his hungering neighbor, and
Me.'*

—Lowell.

Goethe's "The Mysteries"

(Die Geheimnisse)

An Interpretation

ANN BARKHURST

Part IV

*Er klopft zuletzt, als schon die hohen
Sterne*

*Ihr helles Auge zu ihm nieder
wenden,*

*Das Thor geht auf, und man
empfängt ihn gerne*

*Mit offenen Armen, mit bereiten
Händen.*

*Er sagt, woher er sei, von welcher
Ferne*

*Ihn die Befehle höherer Wesen senden
Man horcht und staunt. Wie man
den unbekanntem*

*Als Gast geehrt, ehrt man nun den
Gesandten.*

STANZAS 11—32, INCLUSIVE:
MARK IS RECEIVED BY THE
BROTHERHOOD AND HEARS THE
LEGEND OF C.R.C.

Brother Mark stands lost in contemplation of the Mystery symbol for so long a time that the high stars are already bending their bright eyes down upon him when at last he knocks at the door of the monastery. The door opens, and one receives him gladly, with open arms and ready hands. The Brothers press around him, full of interest for this stranger who has found his way to their door, and he tells them who he is, and from what far country he has come, sent at the decree of higher Beings. They hearken and marvel. They had received the unknown one indeed as an honored guest, in the centuries-old custom of the monastery to which every stranger is Christ Himself knocking at the door, since, "If ye have done it unto the least of these my brethren, ye have

done it unto me." Now they honor him as the One Who Was Sent—the envoy, we would say in common speech; but here something more is plainly intended. The Brothers hang upon his every word, stirred by a heavenly power, scarcely breathing lest they intrude upon the unusual guest. The sound of his voice, every word that he speaks, seems to echo again within their hearts. What he relates has the effect of a deep Wisdom teaching, resounding as from the lips of a child; in the openness, in the innocence, of his countenance and bearing, he seems a being from another world.

"Welcome!" an old man cries at last. "Welcome! if thy mission bears consolation and hope! Thou seest us, we all stand oppressed, although thy aspect stirs our souls. Alas, our greatest bliss will be taken from us. By sorrow are we moved, and by dread. In a momentous hour thou comest from a foreign country to take our walls (penetrate our seclusion) and to grieve with us. For oh, the Man who binds all here together, whom we as Father, Friend, and Leader know, who enkindles the light and strength of our lives, will in but a little while separate himself from us; he has himself predicted it; but neither the hour nor the way will he name. And so his certain parting is full of mystery to all, and fuller still of bitter pain.

"Thou seest all here with grey hair, such as Nature herself would give to the ways of peace. We take no one of those who, young in life's voyage, would

too early tear his ardent heart from the world: but after we have voyaged with the lust for life and carried the burdens of experience, when the wind no more blows in our sail, then one has been permitted to land here with these honored ones, confident that we have found here a safe haven.

"The noble Man who led us here, the peace of God dwells in his breast. I have companioned with him on the path of life, and each period of his life is well known to me. The hours of solitude when he prepares himself proclaims to us our approaching bereavement. O what is man! Why can he not give his life so that a greater one may live? This is now my single deepest longing. Why must I deny myself this wish? How many have already gone before me! But of him I must deplore the bitter loss! Formerly, how cordially he would have received you! It was he who gave this House to us. Indeed, no one yet knows what successor he will name; but still, he has already left us in spirit.

"He comes to us now for one little hour each day; he talks, and is more than usually moved; we hear from his own mouth how wonderfully he has been guided by Providence. We take note of each new item of knowledge so that it shall not be lost to posterity. We are anxious that every word should be written down and his recollections remain pure and true.

"Although there are many things I would myself love to relate, I remain still, only to listen, so that the smallest circumstances shall not be missed by me. Still do I hold all lively in my soul; I hearken, and am barely able to conceal that I am not always satisfied with what he says. One day I will speak of all these things. Oh they shall ring magnificently in my mouth!

"First I would relate more freely and fully how an angel promised his coming to his mother; and how a star shone in the evening skies at his baptismal feast;

and how a vulture, with wide wings, settled in the courtyard among the doves, not raging as usual to harm or injure, but gentle and mild, as if a harbinger of harmony and peace.

"He has never told how, as a child, he found his sister fast asleep, with an adder coiled around her arm. The nurse fled, and left the nursling lying, but the boy killed the serpent with his hands. The mother came and saw, trembling with joy, her son's deed and the daughter alive.

"And also he never told how, when he struck a rock with his sword, a fountain of water sprang forth, which flowed with rippling waves down the mountain side; the companions who saw the marvel dared not venture to slake their thirst from its miraculous stream gushing forth so silver-bright.

"When a man is by Nature uplifted (as by divine grace or favor) it is no wonder if he accomplishes marvelous things. One must adore in him the might of the Creator; the feeble clay to this He brings. But when a man has, through trials, with much effort, overcome himself, then can one point to him with gladness and say, This is he, this is his very own!

"One presses forward with all one's force into the wide world (as a ship sails on the ocean, is perhaps the figure of speech intended), to live and to labor here and there; but we are obstructed and held back on every side, and the stream of the world (der Strom der Welt) would drag us away with it. Amid this inner storm and outer strife the Spirit pronounces a word hard to comprehend: From that power which binds all beings, the man frees himself who overcomes himself." In other words, we recognize the old familiar quotation:

*From every power that holds the
world in chains
Man frees himself when self-control
he gains.*

In *Faust* Goethe has Faust say: "Then up and seek the broad free land!"—meaning the world of Spirit. The same image is used in Greek philosophical writings, applied to the wanderings of Odysseus, and in modern esoteric Masonry the phrase occurs: "to travel in foreign countries," with a like connotation. We struggle to advance into the wide spaces of the Infinite which is Spirit, but we are dragged back, or off our course, by the Stream of the World Consciousness.

The old man continues: "How early his heart taught him what I scarcely ought to mention as virtue! That he revered his stern father, and was obedient. For when his father spoke to him roughly and sharply, and burdened the youth's free time with duties, the son submitted to all this with gladness, as would a parentless lost waif receive a little gift tendered him out of pity.

"In storm and sunshine he valiantly attended on foot the mounted warriors on the battlefield. He cared for the horses; he armed the knights; he prepared the table. By day or night he would zealously speed through the woods as messenger. Accustomed thus to live only for others, weariness itself became to him a joy.

"And in the strife of battle, he was bold and cheerful; he collected the arrows from the field, and afterward hastened to gather healing herbs and to dress the wounds of the fallen knights with his own hands. His very touch seemed to bring healing; all were alike restored to health. There was no one who did not regard him with joyfulness. Only his father seemed not to hold him in esteem.

"Light as a sailing ship that goes from port to port, feeling not the heaviness of its lading, he bore the burden of his parent's trials; obedience was his first and last word. And as pleasure is to the boy, honor to the youth, so was his father's will to him.

"At last the father yielded and ac-

knowledged openly his son's worth. The old man's roughness disappeared. He granted to his son a costly steed, and excused him from menial services; and the youth was given a sword to carry instead of the short dagger. And so, having acquitted himself well (as Knave, and Page, and Esquire), he was received into an Order to which he was entitled by virtue of his noble birth.

"I could continue for days setting out tales that would astonish every hearer. His life would be deemed the most precious of all fine histories. For what seems unbelievable in fables and poetry, though still highly entertaining, may here be questioned yet enjoyed in comfort; it pleases doubly because it can be taken as true.

"I cannot praise enough the many unbelievable things that have happened.

"And askest thou me how the wondrous one, the Man of Destiny (selected by Providence) is called? HUMANUS is the Holy One called, the wise one, the best man that ever mine eyes saw. But his origin thou shouldst know, how it is to be named among Princes, together with his ancestors."

Thus the old man, eldest of the Brothers, speaks, and would have spoken more, full of the wonders that he knew; and he will entertain us for many a week (the poet promises parenthetically) with all that he has to tell. But then his speech is interrupted—as the poem is now—as he pours out his heart to the guest in a strong flow; for the others, who had been quietly coming and going, busy with hospitable duties on their guest's behalf, now take the words out of his mouth, stopping him in full spate.

But let us see what the old Brother has revealed to us, discreetly abbreviated as it is.

All the Brothers here are men of middle age or more. Only the oldest has known the Founder from the very beginning, from earliest childhood. He knows all the circumstances of his

birth and youth. The Founder's infancy was attended by miracles like those recorded in scripture (and mythology). A star shone at his baptismal feast, and a vulture settled peaceably among doves in the courtyard of the ancestral castle; which was interpreted by all who saw it to promise peace to the Kingdom under the regime of the new-born Prince. As a boy he killed a serpent with his bare hands, saving his baby sister's life. But his noble father had no intention of spoiling the marvelous child, who went through the rigors of training for knighthood at his father's court, under his father's stern eye, and who demanded far more of him than any other Preceptor-Knight would have done. He laid upon the Prince, both as Knave and Page, menial tasks and onerous duties beyond what was the custom.

At an early age the youth showed a flair for medicine and healing. Not only was he courageous, daring, and perspicacious on the field of battle, he knew which herbs to lay on the wounds of fallen knights, and his successes were counted miraculous; he never lost a patient. His very presence seemed to heal, sufferers loved the touch of his hands, and would have no one else for their physician.

At last even his father felt that the youth had shown himself worthy of his high position and of the destiny to which he was called; and he was admitted to an Order to which his birth entitled him. He entered that Order having fully proved himself not merely the equal but the superior of every knight in the Order. He was not merely a Prince by birth; he was a Prince by proof of deed.

One may guess that the Order referred to is some form of the Order of Teutonic Knights, or one of its immediate forerunners; for the *personal emblem* of Christian Rosenkreutz is a black cross, entwined with the rose plant; and the black cross was also the

emblem of the Teutonic Order, which is the German branch of the Templars, worn on a white mantle.

It was after this that, when leading his band of knights through the mountains, he struck a great rock with his sword, and water gushed forth in a stream; but the men were awe-struck at the miracle and dared not drink of the silver-bright water. The stream of water did not dry up; it continued to flow down the mountainside and through the valley, where it could still be seen to this day, the old man intimates.

WHO IS THE MAN? The Brother refuses to give his name. He says, HUMANUS the Founder is called, and adds that he is the best man his eyes ever saw—the best, the wisest, the holiest. He does have another name, which is to be found among the great and noble families of Europe, and this very House was given by him to the Brotherhood. We are to understand that he is called HUMANUS because he is the picture of the ideal human race. This is what mankind is destined to be. The powers he has attained are one day to be attained by all humankind. He is the "all-round man" known as the "the Renaissance Man." Leonardo da Vinci was such a man, though a lesser one. The ancient Greeks had felt that it was not enough to be merely intellectual, or to be wholly spirituelle, but held that a man must be perfect in every aspect of his being. The ideal is embodied in the motto, "A Sane Mind in a Sound Body." To which is added "A Soft Heart" in the Christian connotation.

Christian Rosenkreutz, therefore, is a type of the Renaissance Man, *par excellence*, but he belongs to the early dawn of the Renaissance, since it is said that he *appeared* (as CRC) in the thirteenth century and founded the Order of the Rose Cross in the year 1313. Popular histories give the founding of the Order of the Rose Cross as 1413, and

the Comte de St. Germain seems in his stories to follow this dating. Max Heindel, however, has in every instance followed the earlier dating. It is significant, and supports Max Heindel's dating, that the Order of the Knights of the Temple was suppressed in 1312; and that this was the era when the great Italian poet Dante, who has embodied so much of Rosicrucianism in the *Divine Comedy*, lived and wrote. Dante even visited Paris around this time and is on record as deeply deploring the persecution of the Knights Templars and the death of Jacques de Molay. One notes also that the Order of Teutonic Knights—the German associate-branch of the Templars—escaped severe persecution. In a short time Edward III of England organized his Order of the Garter (1344), which sheltered a certain number of "poor knights;" and historians recognize that these "poor knights" were in all likelihood impoverished Knights of the Temple whom he took under his protection; for this Edward was not one of the persecutors of the Temple. Many Templars fled to Germany for refuge, as well as to England. Wolfram von Eschenbach, curiously enough, had affiliations with the Spanish Templars, yet writes reverently of the English Crusader King, Richard Lion-Heart.

One should not misunderstand the significance of the "grey hair" of the Brothers. In Wolfram von Eschenbach's *Parzival* the holy talisman is a "Stone," a flat stone used as a table, upon which food is served, food miraculously provided by the Stone itself. It is described as being in color like garnet and hyacinth (reminiscent of the Philosopher's Ruby). The Knights who dwelt at von Eschenbach's Grail Castle were not made young by the Talisman, but they remained at whatever age they were when first coming there. A middle-aged man with grey hair would remain a middle-aged man with grey hair; but he would grow no

older. Max Heindel says that the Brothers of the Rose Cross whom he met had the appearance of middle-age.

Like the Castle of the Holy Grail, the House of the Holy Spirit which shelters the Brothers of the Rose Cross is a mountain castle; one of those beautiful castles for which Germany is famous. Its architecture is Gothic, but not ecclesiastical. It is a "beautiful building" we are told when Mark first sees it. It does have a chapel of some sort hidden away in its interior; but for the rest it is a typical medieval castle, sheltered, indeed, in a gently rolling valley in the shadow of a high peak; but one assumes that it had the usual appendages and characteristics of a fortress-castle, such as one would expect of the gift of a great Prince. It seems, indeed, to resemble the "Castle Goth" of the Grail and Arthurian tales, which belonged to Galahad's kinsman (not to Galahad himself).

As for the rest of the Brotherhood, we are to learn that they are not religious recluses, mystics who have sought seclusion from the world. They, like the Founder, are heroes, every one. Shields and coats-of-arms hang over their chairs in the great hall; lances, swords, battle axes, even chains and fetters, attest to what these men achieved and suffered before coming to this House.

Here, then, we have an early form of the tradition that CRC does not work with the Church, but only with the governments of the world. Goethe evidently believes that CRC's traditional showing to the world was in the guise of a Prince, a medieval Prince who renounced his throne and kingdom to retire to a monastery (or "college") on a remote mountain top, there to continue his researches in secret. For he was an alchemist; specifically, a *Christian* alchemist.

Now after a long time, how long we do not really know, the Founder has in-

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MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSIKRUCIAN MYSTERIES

TWENTY-FIFTH INSTALLMENT



Life and Death

(Continued)

WHERE death is not sudden as in the case of accidents, but occurs at home after an illness, quietly and peacefully, dying persons usually experience a falling upon them as of a pall of great darkness shortly before termination of life. Many pass out from the body under that condition, and do not see the light again until they have entered the superphysical realms. There are many other cases, however, where the darkness lifts before the final release from the body. Then the dying person views both worlds at once, and is cognizant of the presence of both dead and living friends.

Under such circumstances it very often happens that a mother sees some of her children who have gone before, and she will exclaim joyously: "Oh, there is Johnny standing at the foot of my bed; my, but hasn't he grown!" The living relatives may feel shocked and uneasy, thinking the mother suffering from hallucinations, while in reality she is more clear-sighted than they; she perceives those who have passed beyond the veil who have come to greet and help her to make herself at home in the new world she is entering.

Each human being is an individual, separate and apart from all others, and as experiences in the life of each differ

from those of all others in the interval from the cradle to the grave, so we may also reasonably infer that the experiences of each Spirit vary from those of every other Spirit when it passes through the gates of birth and death. We print what purports to be a *spirit message* communicated by the late professor James of Harvard at the Boston Spirit Temple, in which he describes sensations he felt when passing through the gate of death. We do not vouch for its authenticity as we have not investigated the matter personally.

Professor James had promised to communicate after death with his friends in this life, and the whole world of psychic research was and still is on watch for a word from him. Several mediums have claimed that Professor James has communicated through them, but the most remarkable are those given through the Boston Spirit Temple as follows:

"And this is death, only to fall asleep, only to awaken in the morning and to know that all is well. I am not dead, only risen."

"I only know that I experienced a great shock through my entire system, as if some mighty bond had been rent asunder. For a moment I was dazed and lost consciousness. When I awakened I found myself standing beside the old body which had served me faithfully and well. To say that I was surprised would only inadequately express the sensation that thrilled my very being, and I realized that some wonderful change had taken place. Suddenly I became conscious that my body

was surrounded by many of my friends, and an uncontrollable desire took possession of me to speak and touch them that they might know that I still lived. Drawing a little nearer to that which was so like and yet unlike myself, I stretched forth my hand and touched them, but they heeded me not."

"Then it was that the full significance of the great change that had taken place flashed upon my newly awakened senses; then it was that I realized that an impenetrable barrier separated me from my loved ones on earth, and that this great change which had taken place was indeed death. A sense of weariness and longing for rest took possession of me. I seemed to be transported through space, and I lost consciousness, to awaken in a land so different and yet so similar to the one which I had lately left. It was not possible for me to describe my sensations when I again regained consciousness and realized that, though dead, I was still alive.

When I first became conscious of my new environment I was resting in a beautiful grove, and was realizing as never before what it was to be at peace with myself and all the world."

"I know that only with the greatest difficulty shall I be enabled to express to you my sensations when I fully realized that I had awakened to a new life. All was still, no sound broke the silence. Darkness had surrounded me. In fact, I seemed to be enveloped in a heavy mist, beyond which my gaze could not penetrate. Soon in the distance I discerned a faint glimmer of light, which slowly approached me, and then, to my wonder and joy, I beheld the face of her who had been my guiding star in the early days of my earth life."

One of the saddest sights witnessed by the seer at a death-bed is the tortures to which we often subject our dying friends on account of ignorance of how to care for them in that condition. We have a science of birth; obstetricians who have been trained for years in their profession and have developed a wonderful skill, assist the little stranger into this world. We have also trained nurses attendant upon mother and child, the ingenuity of brilliant minds is focused upon the problem of how to make maternity easier, neither pains nor money are spared in these beneficent efforts for one whom we have

never seen, but when the friend of a lifetime, the man who has served his kind well and nobly in profession, state, or church, is to leave the scene of his labors for a new field of activity, when the woman—who has labored to no less good purpose in bringing up a family to take its part in the world's work—has to leave that home and family, when one whom we have loved all our lives is about to bid us the final farewell, we stand by utterly at a loss how to help; perhaps we even do the very things most detrimental to the comfort and welfare of the departing one.

Probably there is no form of torture more commonly inflicted upon the dying than that which is caused by administering stimulants. Such potions have the effect of drawing a departing Spirit into its body with the force of a catapult, to remain and to suffer for some time longer. Investigators of conditions beyond have heard many complaints of such treatment. When it is seen that death must inevitably ensue, let not selfish desire to keep a departing Spirit a little longer prompt us to inflict such tortures upon it. The death chamber should be a place of the utmost quiet, a place of peace and of prayer, for at that time, and *for three and one-half days after the last breath*, the Spirit is passing through a Gethsemane and needs all the assistance that can be given. The value of the life that has just been passed depends greatly upon conditions which then prevail about the body; yes, even the conditions of its future life are influenced by our attitude during that time, so that if ever we were our brother's keeper in life, we are a thousand times more so at death.

Post-mortem examinations, embalming, and cremation during the period mentioned, not only disturb the passing Spirit mentally, but are productive of a certain amount of pain, for there is still a slight connection with the discarded vehicle. If sanitary laws require

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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 Second Heaven

(Continued)

Q. Are there no colors in the Second Heaven?

A. When it is said that this is the world of tone, it must not be thought that there are no colors. Many people know that there is an intimate connection between color and tone; that when a certain note is struck a certain color appears simultaneously.

Q. How does this apply to the Second Heaven?

A. So it is also in the Heaven World. Color and sound are both present, but the tone is the originator of the color. Hence it is said that this is particularly the world of tone and it is this tone that builds all forms in the Physical World.

Q. How does this tone manifest on Earth?

A. The musician can hear certain tones in different parts of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean and the sounding of many waters. These combined tones make a whole which is the key-note of the Earth—its "tone."

Q. Is there evidence of the building power of tone in the material world?

A. Yes. Geometrical figures are created in sand on a glass plate by drawing a violin bow over the edge of the plate; so the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the Heaven World.

Q. Does man engage in work in the Second Heaven?

A. The work done by man in the

Heaven World is many-sided. It is not in the least an inactive, dreamy, or illusory existence. It is a time of the greatest and most important activity in preparing for the next life, as sleep is an active preparation for the work of the following day.

Q. What specifically is done there?

A. Here the quintessence of the three bodies is built into the threefold Spirit. As much of the desire body as the man had worked upon during life, by purifying his desires and emotions, will be welded into the Human Spirit, thus giving an improved mind in the future.

Q. How does this apply to the vital body?

A. As much of the vital body as the Life Spirit had worked upon, transformed, spiritualized, and thus saved from the decay to which the rest of the vital body is subject, will be amalgamated with the Life Spirit to insure a better vital body and temperament in the succeeding lives.

Q. What does the physical body contribute?

A. As much of the dense body as the Divine Spirit has saved by right action will be worked into it and will bring better environment and opportunities.

Q. How is such spiritualization of the bodies achieved?

A. This spiritualization of the vehicles is accomplished by cultivation of the faculties of observation, discrimination, and memory, devotion to high ideals, prayer, concentration, persistence, and right use of the life forces.

—Reference: *Cosmo*, 123-124.

WESTERN WISDOM BIBLE STUDY

Raising the Dead

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed: and turning him to the body, said, Tabitha, arise. And she opened her eyes. and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

—*The Acts*, 9:36-41.

The Apostles were all spiritually developed men, and under the tutelage of their exalted Teacher they unfolded their spiritual powers to a still higher degree. They became able to imitate Him and perform miracles similar to those He performed while functioning in the body of Jesus. This incident is an example of Peter's use of this power, but it also reveals to the understanding person much more than a mere physical healing.

Frequently the word *dead* as used in the Bible does not mean that the silver cord is actually severed (from which there would be no resuscitation), but rather that the person is in a coma, or that he or she is in a state of consciousness which has resulted from transcending the things of the flesh. In other words, the Apostles, having be-

come initiates themselves, could, like Christ Jesus, initiate lesser developed ones into higher states of consciousness when the latter were ready. They were taught this as part of their training on the Path.

Usually there is a period of purification, or "sickness" as it may appear to the unenlightened, before the initiatory rite takes place. Sometimes actual illness may be necessary to prepare the body for the new influx of Spirit. There may be certain mental and physical conditions which have to be changed before the body is prepared to undergo the new experiences imminent, and through illness these changes can be accomplished.

That Dorcas was laid in an "upper room" signifies the higher state of consciousness which accompanies initiation. This involves the raising of the spinal spirit fire to the pituitary body and the pineal gland in the head, leading to positive clairvoyance and conscious functioning in the invisible worlds.

The coming of the Christ Ray as the Indwelling Planetary Spirit of the Earth made initiation possible for all, and therefore many of the pious ones who became early followers of Him were ready to be taught how to use this power they had accumulated within themselves by their lives of righteous living. Their "good works" shone in the soul body as a symbol of their readiness for yet higher steps on the upward Way.

Today the same golden opportunity exists for all humanity. "Whosoever will" may come into the glorious way of living which leads to the conscious unfoldment of latent potentialities into dynamic spiritual powers. The ability to heal and "raise the dead" comes to all who unfold the *Christ within*.



The Astrological Mandala

E. B.

A mandala is an abstract design which is used as a focus for concentration and meditation by a creative artist. The mandala depicts the essence of an artistic concept; by meditation on it the artist concentrates his inspirational faculties which are subsequently released into form through painting, sculpture, or whatever medium the artist uses for his expression.

The astrologer is an interpretive artist whose essential mandala is the design commonly known as the *natural chart*. On a wheel, place these symbols of the zodiacal signs on the cusps in regular sequence, starting with Aries on the cusp of the Ascendant, Taurus on the second, etc. Then the symbols of the Sun, Moon, and planets are placed in the signs and houses of their dignity: Mars in Aries, first house; Venus in Taurus and Libra, second and seventh houses; Mercury in Gemini and Virgo, third and sixth houses; Moon in Cancer, fourth house; Sun in Leo, fifth house; Pluto in Scorpio, eighth house; Jupiter in Sagittarius, ninth house; Saturn in Capricorn, tenth house; Uranus in Aquarius, eleventh house; Neptune in Pisces, twelfth house.

The design resulting from placing these symbols around and in a circle containing twelve equal sections is considered by the writer to be the greatest mandala created by the mind of man.

It is the composite symbol of the vibratory nature of the entity we call humanity. The horoscope calculated for the incarnation of any human being is a variation of this mandala; the same essential elements are found in all horoscopes of human beings, qualified in calculations only by the specializations of date, time, and place of birth.

The "Great Mandala," as we shall call it, is a composite symbol of such magnitude and complexity that the imagination reels in contemplation of it. It might be well to create the mandala, step by step, from its beginning:

Use a sheet of blank paper, calculate the exact center and place there a dot. This dot is the symbol of the Consciousness which makes possible the manifestation of a galaxy, a solar system, or the incarnation of a human being. It is the essential symbol of "being-ness" on all planes.

Through the dot, lightly draw a vertical line the entire length of the paper; this line represents the dynamic, energizing principle of Nature—the symbol of cosmic generation, "being-ness" in the process of taking form, the essential symbol of male sex. Now draw, lightly, a horizontal line through the dot across the entire width of the paper; this line is the subjective aspect of "being-ness," the essential symbol of Form itself, the female principle of Nature—that which

is energized or acted upon. The picture thus far represents a radiation from a central point—Consciousness, a composite of the dynamic and subjective principles, the essential lines of force by which manifestation is made, the cross-pattern which stands as the eternal symbol of “being-ness objectified.” This much of the design—a geometric abstract—can be called the basic mandala and can be utilized for meditation by all astrologers. It is the skeleton of all horoscopes, the picturing of the Fatherhood- Motherhood of God and the essential symbol of cosmic sex which results in physical manifestation.

There is an indefiniteness about the appearance of the basic mandala described above; the lines from the central dot can extend off the paper indefinitely—thus an impression of chaos or formlessness is conveyed. Since manifestation (incarnation) serves the purpose of evolution, and evolutionary forces always require specific forms as their instruments, we now take the next step to create, in our basic mandala, a field for evolutionary purposes.

With the point of a compass on the dot describe a circle, the circumference of which will, of course, twice intersect the dynamic-vertical and horizontal-subjective lines. Since all points on the circumference of a circle are equally distant from the center we now have created, symbolically, a perfect field designating an instrument for evolutionary forces; each of the four sectors of the circle are equal to each other in area, as are the lower and upper hemispheres to each other and the two lateral—or vertical—hemispheres to each other.

Now erase the light lines outside the circle, intensify the circumference of the circle and the vertical and horizontal lines within. The result may be called the “Mandala of Incarnation.” Its form is definite—an enclosed thing in which certain specializations of evolutionary forces can work. This

Mandala of Incarnation may be used as a focal-point for meditation from two stand-points: (1) from within-out; and (2) from without-in. The astrologer must so elasticize his interpretative ability that he never loses sight of the spiritual significance of any chart he studies.

(1) From within-out: The creative Will of God expressing through a specific manifestation for evolutionary purposes; the essential spirituality of all manifestation; the God-spark inherent in the consciousness of each and every human being radiating into every factor of the individual's experience.

(2) From without-in: Divine love and Wisdom overshadowing and interpenetrating every point of manifestation; manifestation being “enclosed within the Divine Arms and always in sight of the Divine Eyes;” the human being looks into his consciousness to find the source of his conditions and the channels for his best expressions; he turns in to become aware of his powers and potentials; his consciousness is reflected by his outer condition—the radiations from the Center—but the Center remains eternally the source of all that he experiences. The “Life” of a horoscope is within the circumference, not outside of it; so we do not find our essential solutions outside of ourselves but in our particular expression of the Eternal Consciousness and our ever-growing awareness of it.

Simple though it appears, the circle with its divisions into quadrants by two straight lines is a mandala of enormous complexity. If we consider that the circle itself is activated in being bisected by the horizontal line, the two hemispheres which result from this bisection are themselves undifferentiated and unactivated; their activation is made possible by the vertical line.

Each bisection symbolizes the Cosmic Principle of Duality—two-in-one-ness. “Dynamic” and “Subjective” are found to be inherent attributes of any

part of any manifestation. As such these two words, in composite, are expressed by the word "sex" when made in reference to Life incarnated. Sex, activated, is generation and regeneration—the "on-going-ness" of Life. Either of the two pairs of hemispheres, in juxtaposition, result in the composite One; neither of them can represent Life functioning creatively without the frictional ignition of the other pair. For meditation, sketch circles in which are represented these bisections individually; each pair of hemispheres can be taken to represent an expression of cosmic generation.

The flat, two-dimensional representation of the quadrated circle is now to be given, abstractly, additional dimension.

The Mandala of Incarnation is an essential matrix; but incarnation implies expression of that matrix in physical form. The terms *length*, *height*, and *depth* are usually thought of as three different expressions of physical dimension. When we consider that all physical manifestation is three dimensional we realize that length, height, and depth are three attributes of one essential dimension—the dimension of physical manifestation. Each of the four quadrants of the Mandala of Incarnation is a specialized level of Consciousness and, correspondingly, of experience. Since experience is reflected in the dimension of physical manifestation and interpreted by consciousness, we will apply the principle of three dimensions in one to the Mandala of Incarnation.

From the center of the circle, or by four more polarity diameters, subdivide each quadrant into three equal sections. This action is the twelve-fold division of the wheel which we use as the environmental houses of the horoscope. The three dimensions of each sector are not length, height, and depth but are in terms of signs, dimensions of consciousness reflected by the houses as dimensions of experience.

The dimension of the first house of each quadrant (first, fourth, seventh, and tenth houses) is the statement of Being—the "I Am": first house, I am an individual; fourth house, I am an individual aspect of an entity called family group or family consciousness; seventh house, I am one of the two factors of an intensely focussed emotional relationship pattern; tenth house, I am an individual aspect of the entity called humanity.

The dimension of the second house of each quadrant (second, fifth, eighth, and eleventh houses) is possession of emotional resource by which the life of the previous—cardinal—house is sustained. Second house: My physical life is materially sustained by the exercise of my consciousness of possession or stewardship and by exchange with other people; fifth house: my family consciousness is sustained by releasements from my resource of creative love; eighth house: My relationship consciousness is sustained by transmutation

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

We do not read horoscopes for money and we give astrological readings only in this magazine.

of my desire forces through the exercise of my love consciousness in emotional exchange with my complements; eleventh house: my identity as an aspect of the universal entity, humanity, is sustained through the exercise of my spiritualized, impersonal love consciousness.

The dimension of the third house of each quadrant (the third, sixth, ninth, and twelfth houses) is the impersonal distillation of the previous two houses. Third house: intellectual faculties by which I identify the world of forms; sixth house: my creativity expressed as service to life through my best as a worker; ninth house: wisdom—spiritual understanding—distilled from the regeneration of desire through love relationship; twelfth house: my consciousness of serving universally, my needed redemptions from the past incarnation which have impelled the present one, degree of cosmic consciousness distilled from the perfect fulfillment of all responsibilities through spiritualized love.

The triune dimension is expressed in reference to the wheel as a whole by the "grand trines"—the equilateral triangles formed by connecting the cusps of (1) the first, fifth, and ninth houses; (2) the second, sixth and tenth houses; (3) the third, seventh and eleventh houses and (4) the fourth, eighth and twelfth houses. These trines pertain, respectively, to the four elements: (1) Fire: Spirit; (2) Earth: Consciousness of evaluation of forms; (3) Air: Identification and relationship consciousness; (4) Water: emotional responsiveness—the principle of sympathetic vibration.

Here are suggested a few basic mandala patterns:

(1) Twelve wheels, each of which has the signs on the cusps in sequence, each with a different ascendant; each of these mandalas may be utilized for meditation on the cardinal, fixed, and mutable crosses, the fire, earth, air, and

water trines, the fire-air and the earth-water sextiles.

(2) Planetary environmental mandalas—a planetary principle expressing through a particular house—can be found in ten groups of twelve wheels each; each group pertains to the placement of each of the ten planets (Sun, Moon, and eight planets) in each of the twelve houses, leaving out the placement of the signs.

(3) Planetary vibrational mandalas can be created by wheels with the signs on the cusps—placing the planet under consideration in each of the twelve signs and studied regardless of house position.

(4) Synthesis of groups 2 and 3: mandalas for meditation on Ascendant rulership: twelve wheels, with signs in sequence, for each of the ten planets as ruler of the ascendant—the ruler to be placed in each of the twelve houses.

(5) Elaboration of number 4 in terms of meditation on the Ascendant ruler by its placement by sector: (1) houses 1, 2, and 3; (2) houses 4, 5, and 6; (3) houses 7, 8, and 9; (4) houses 10, 11, and 12.

Simple and complex mandalas can be abstracted from any natal horoscope. Here are a few suggestions by which the student may concentrate his synthesizing ability:

(1) From a given chart, abstract all dignified planets into a wheel with the natal sign positions on the cusps; meditate on the placement of these concentrated vibratory essences in terms of their house rulership, house placement, and sector or quadrant placement.

(2) From a given natal chart, abstract any specific square or opposition and any one of its regenerative agencies (a planet making a trine or sextile to either one of the afflicted planets); meditate on this mandala from every possible standpoint that will open your consciousness to the clues of alleviation for the afflicted pattern.

(3) Suggest abstracting the Saturn

mandala from every natal chart that is studied by placing Saturn and all the planets which aspect it in a wheel with the natal signs on the cusps. Interpret Saturn as the principle of responsibility fulfillment, and meditate on its significance in the chart from all approaches.

(4) The most important of all mandalas abstracted from a natal horoscope are those which pertain to the twelfth house. In composite, these give the clues to the whys and wherefores of the present incarnation. Suggest a mandala to be applied to a natal sign cusp wheel for every single factor pertaining to the twelfth house of the natal horoscope: sign, house, and sector placement of the ruler; vibrational and environmental placement of each planet aspecting the ruler; each condition pertaining to any planet in the twelfth house, and, last of all, a mandala composed of the signs on the twelfth cusp and the Ascendant and the placement of their planetary rulers.

The Message of the Stars

By MAX HEINDEL AND

AUGUSTA FOSS HEINDEL

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The Rosicrucian Fellowship

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Oceanside, California, U.S.A.

GRAPHIC EPHEMERIS FOR JANUARY, 1963

The graph for January, 1963, on the following page is for the purpose of showing an interesting way of picturing the movement and positions of planets at given times. The vertical lines are each noon (G.M.T) and the horizontal lines are cusp points of the signs.

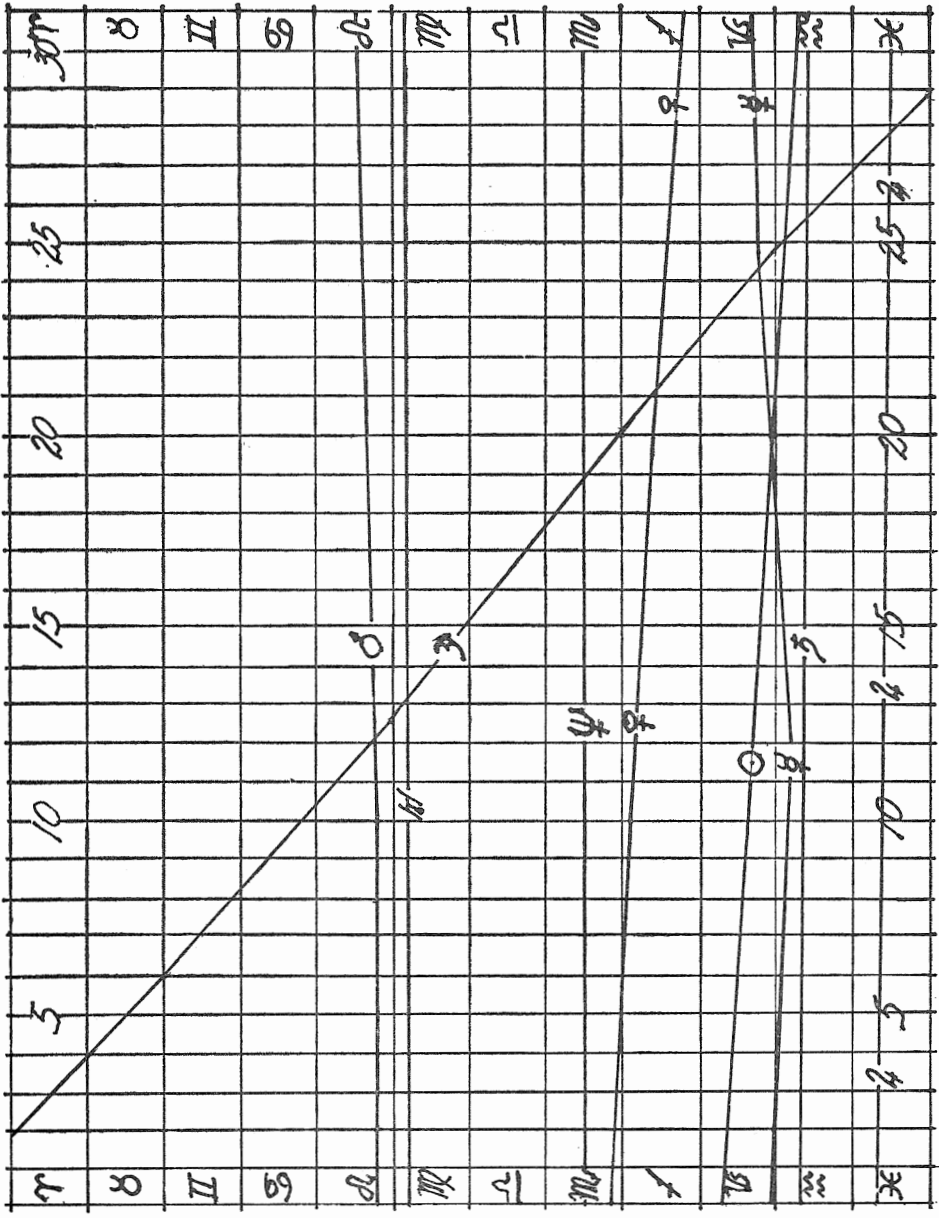
The Moon's movement is easy to follow, and conjunctions and sign entrances are immediately apparent. For example: Moon conjuncts Mars shortly after noon January 12; Moon conjuncts Uranus at approximately 7 P.M., G.M.T., before entering the sign Virgo at about 1 P.M. January 13.

The beauty of a graph is that planetary positions are immediately apparent without being lost in figures or numbers, and there is an informative overall picture for a given length of time.

Graphs are limited only by one's own imagination, so that if you wish, one can be drawn to cover movements of planets for two years as readily as for two months by varying the time for vertical lines of squares.

Charts and graphs can be fun and are easy to construct. Graph paper is available in different sizes at most stationary stores, usually being ruled in one-inch squares which are subdivided into 10ths, 8ths, and 4ths of an inch. Use graph paper best fitted to the purpose, so that if a ten-year planetary movement is to be drawn, inch squares subdivided into 4ths would probably achieve the best results, each inch representing one year, and one-fourth inch representing the quarter of the year.

Signs may be one or two inches, each depending on size of paper, running of course always in order, regardless of which sign is placed at top of graph. When using longer periods of time the faster moving planets, such as Moon, may have to be eliminated, but potent conjunctions can be examined as being sensitive points of time.



Graphic Ephemeris—January, 1963



The Children of Capricorn, 1962-63

Birthdays: December 22 to January 21

THE desire and ability of the goat, the pictorial symbol of Capricorn, to climb the mountain tops indicates perfectly the predominating trait of those born when the Sun is in this sign: ambition. Being the tenth house sign, earthy and cardinal, Capricorn indicates for its natives a tremendous inner urge to constant activity toward worldly achievement. The more evolved types are transmuting their desire for earthly success to attainment on the spiritual plane.

Saturn, planet of crystallization and obstruction, rules Capricorn, and we therefore find its children usually possessed of low physical vitality, but able to cling to life with such an amazing tenacity that they frequently live to be very old. They often are timid and bashful upon first acquaintance, but may become extremely domineering upon closer association.

Jealousy and suspicion of the motives of others are sometimes strong in the Capricorn natives, and these traits, along with a natural seriousness, may result in a gloomy, pessimistic, and irritable disposition, especially if they

are thwarted in their efforts. Such an attitude clouds the whole life, preventing the constructive forces from coming into the aura. Thus among the chief lessons these people have to learn are optimism, cheerfulness, and a trust in their fellowmen. They should seek outdoor amusement, read funny stories, and otherwise try to cultivate a happy outlook on life.

Persistence and determination to reach a set goal serve the Capricornians well in attaining success. Detective work appeals to them, as does government and other public work, and they may be highly successful in these fields, having an innate executive and organizing ability. However, they seldom attract the support of their associates on account of personal popularity, but rather because of their integrity and other dependable qualities. They are born leaders but often lack ability to inspire cooperation from the democratically minded.

The planet Pluto, said to co-rule Scorpio and to govern our intense desire-capacity, sextiles Neptune and opposes Jupiter all during the solar month of

Capricorn. Power to the superphysical neptunian drives is given, but also indicated is a need for learning to respond to the higher side of Jupiter: benevolence, friendliness, complete honesty, and control of the appetites.

Another aspect that lasts all the solar month is the square of Saturn from Aquarius to Neptune in Scorpio. Selfishness in the use of spiritual faculties during past lives has resulted in this difficult vibration. Use of the will in clean, high, and positive living will be needed to transmute this stellar pattern.

As the solar month opens, the Sun is sextiling Jupiter, and this fine vibration lasts until January 9th. Abundant vitality, cheerfulness, generosity, and kindness are all indicated by this stellar pattern.

The Sun also trines Uranus from December 22 to January 4th, decreeing for these natives an intuitive, original, independent, and inventive mind. These are the idealistic pioneers, able to bring to our ken methods of using Nature's finer forces.

Venus sextiles Mercury from December 22 to January 16, adding to the cheerful, sociable side of the nature, and giving ability for music and poetry.

During the first part of this same period—until December 26—Venus conjuncts Neptune, suggesting a fertile imagination, deep emotions, and purity of nature.

A less desirable venusian influence comes from the square of Venus to Mars, lasting from December 22 to January 6. Children with this aspect should have stressed in their training the wisdom of clean moral habits, moderation in spending, and control of the emotions.

Mercury, planet of the lower mind, sextiles Neptune in Scorpio from December 22 to 26, giving a mind peculiarly adapted to the occult arts. Magnetic healing ability is indicated.

From December 22 to January 11, Jupiter opposes Uranus, bespeaking a

need for these children to have stressed in their training the wisdom of careful, deliberate thought and action. Otherwise impulsiveness will bring loss through extravagance and legal action.

A fine spiritual aspect, Sun sextile Neptune, is in operation from December 29 to January 14. This intensifies the spiritual vibrations of the aura and favors the possibility of developing the spiritual faculties. Inspirational musical ability is also favored.

From December 30 to January 21, Jupiter trines Neptune, giving an inspirational, mystical nature, and success in occult study. Consciousness in the invisible worlds during sleep is probable.

Venus sextiles Uranus from January 5 to 18, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends are attracted and there is talent for music, art, and poetry.

From January 6 to 14, Mercury conjuncts Saturn, giving depth and concentrative power to the mentality. Unless other aspects decree differently, however, there is apt to be a tendency toward melancholy and awkwardness.

Two aspects to Venus are in effect from January 12 to 21: the sextile to Saturn and the square to Jupiter. The former gives tact, method, faithfulness, honesty, and dependability. The latter sounds a warning not to give in to an over-fondness for luxury and the desire to present a fine front to the world. Balance in the emotional nature will need to be cultivated.

From January 16 to 21, Mars squares Neptune, a vibratory pattern indicating that its possessor should make special effort to cultivate refinement of nature, carefulness in speech and action, and self-control. Fanaticism, or excess in unbalanced thought, opens the door to the influence of undesirable entities, and should be avoided for that reason, if for no other.

Readings for Subscribers' Children

SUSAN D. G.

Born February 5, 1961, 5 P.M.

Latitude 43 N., Longitude 76 W.

Signs on the cusps of the houses: ASC, Leo 13.39; 2nd, Virgo 5; 3rd, Libra 0; 4th, Scorpio 2; 5th, Sagittarius 9; 6th, Capricorn 14.

Positions of the Planets: Uranus, 24.05 R. Leo in 1st; Dragon's Tail, 7.28 Virgo in 2nd; Pluto, 7.30 R. Virgo in 2nd; Moon, 13.43 Libra in 3rd; Neptune, 11.18 Scorpio in 4th; Jupiter, 22.17 Capricorn in 6th; Saturn, 23.45 Capricorn in 6th; Sun, 16.53 Aquarius in 7th; Mercury, 5.06 Pisces in 8th; Venus, 3.37 Aries in 9th; Part of Fortune, 10.29 Aries in 9th; Mars, 0.01 Cancer in 11th.

A scattering of planets through 9 of the 12 houses of this chart indicates a life of varied experiences for this little girl.

The Sun is posited in the humanitarian, intuitive, and progressive sign Aquarius in the 7th house, trine to the Moon in Libra in the 3rd, but square to Neptune in Scorpio in the 4th, and opposing the ASC and Uranus. Here we have indicated an Ego whose individuality and personality are well blended through the trine of the lights, making for general success in life because of her ability, good health, a happy marriage, and fair financial conditions are all favored. The nature is intellectually inclined, but also imaginative, intuitive, kindly, sociable and fond of art and music. However, the square of the solar orb to Neptune and its opposition to Uranus and the ASC indicate that Susan is quite sensitive to superphysical forces and should be trained from early years to use her will in keeping a positive attitude in life. Being very highstrung, she will need to cultivate control of the emotions,

and avoid inclinations toward impulsiveness and hysteria—calmness and poise, always!

Mercury, planet of the concrete mind, is in Pisces in the 8th house, conjunct the Dragon's Tail, trining Mars in the 1st degree of Cancer in the 11th and Neptune in Scorpio in the 4th, indicating a mind that is psychic, imaginative, and particularly adapted to the occult art, but also keen, shrewd, resourceful, and practical. There is interest in diet, home, and the secret forces of Nature.

Besides its trine from Mercury, Mars has a sextile from Uranus and the Taurian MC, but squares Venus in Aries in the 9th. This configuration, added to the Leo ASC and Uranus in the 1st, gives boldness, independence, and ambition to the nature. There is originality, inventiveness, and the ability to bring dreams into reality. However, the square of Mars to Venus in Aries suggests an excessive ardor to the nature which will need curbing. High moral standards should be stressed from early years, along with the wisdom of complying with the accepted conventions of society. Since Venus makes no other aspect except a parallel to the Moon, and rules the MC, this child will have lessons to learn in self-control through her professional activities—if any.

Saturn, powerful and well placed in Capricorn, is in the 6th house, in conjunction with Jupiter, giving strength to the character, a philosophical mind, a strong sense of justice and fair play, and sound financial judgement.

By cultivating self-control, tolerance for the opinions of others, and persistence in accomplishing a chosen goal, this child can use her fine mind and intuitive faculties to aid her friends and associates toward higher ideals in life, at the same time making much soul growth for herself.

GARY D. C.

Born October 14, 1952, 6 A.M.

Latitude 46 N., Longitude 113 W.

Signs on the cusps of the houses: ASC, Libra 11.26; 2nd, Scorpio 8; 3rd, Sagittarius 9; 4th, Capricorn 14; 5th, Aquarius 18; 6th, Pisces 18.

Positions of the planets: Saturn, 18.21 Libra in 1st; Sun, 21.08 Libra in 1st; Neptune 21.27 Libra in 1st; Mercury, 4.39 Scorpio in 1st; Venus, 20.37 Scorpio in 2nd; Mars, 1.40 Capricorn in 3rd; Dragon's Head, 18.14 Aquarius in 5th; Jupiter, 19.02 R. Taurus in 8th; Uranus, 18.29 Cancer in 10th; Pluto, 22.30 Leo in 11th; Moon, 1.34 Virgo in 11th.

An arresting feature of this chart is the grouping of planets in the first house, affecting the personality and mentality in particular. Activity, both physical and mental, is emphasized, since the Sun and four planets are in cardinal signs, and cardinal signs are on all the angles. Four planets, including Mercury, ruler of the concrete mind, in fixed signs give needed stability.

Saturn, Sun, and Neptune are in close conjunction in Libra, the rising sign, in the first house, sextiling the Dragon's Tail, Part of Fortune, and Pluto (all in conjunction) in Leo in the 11th, but squaring Uranus in Cancer in the 10th in conjunction with the MC. This child's individuality and personality are rather closely interwoven, and focused through the sign symbolized by the scales. The tendency to go to extremes—now down in the depths, now up toward the stars—of the Libran is accentuated by the square to Uranus, so that Gary will require much love, patience, and understanding in his training. Having a very sensitive body, quite responsive to the super-physical forces, he should be kept away from all undesirable associates and con-

ditions as much as possible. He will have a natural leaning toward venusian activities: music, drawing, painting, poetry, and although having a strongly independent side to his nature, will probably do best working with others—although sudden outbursts of temper may try the patience of associates and friends.

Fortunately, Uranus sextiles Jupiter in Taurus in the 8th, and trines Venus in Scorpio in the 2nd, indicating considerable musical and artistic ability, along with personal magnetism. The occult and mystical side of life has a strong attraction for this boy, and he is apt to rise to prominence in a vocation that partakes of spiritually advanced thought. However, the opposition of Venus to Jupiter warns against giving way to extravagance in spending and unwise emotional entanglements with the opposite sex.

The Moon in Virgo in the 11th sextils Mercury in Scorpio in the 1st, and trines Mars in Capricorn in the 3rd. This fine configuration gives an active, keen, and resourceful mentality, a retentive memory, and many friends, especially among women. Strong interest in science (especially chemistry), dietetics, and the occult is indicated, and there is an ambitious, bold, courageous side to the disposition which, backed by considerable energy, is bound to manifest in a high degree of accomplishment along lines undertaken.

Wise eating habits should be stressed in bringing up this child: easily digested natural foods eaten only when he is quiet and relaxed. Never should he be allowed to eat when in an emotionally upset condition.

The strongly aspected mystery planets: Uranus, Neptune, and Pluto, point toward an Ego who has worked along spiritual lines in the past, both wisely and unwisely, and who can now use wisdom gained in the past to transmute the negative to the positive in the service of humanity.

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.

Salesman, Correspondent

EDWARD H. G.—Born June 17, 1923, 6 A.M., Latitude 42 N., Longitude 88 W. This native has Sun, Mercury, and Venus in the mental sign Gemini, the solar orb being in the 12th house, square to Uranus and the MC; Mercury and Venus are in conjunction in the 11th, sextile the Moon in Leo in the 1st. Jupiter and Neptune, ruler of the Piscean MC, are in square aspect from Scorpio and the 5th to Leo and the 2nd, indicating lessons in uprightness to be learned in vocational activities. However, Jupiter trines Mars in Cancer in the 12th and conjuncts the ASC, while Neptune sextiles Saturn intercepted in Libra in the 4th, bespeaking both energy and dependability in professional work. Since Aries is intercepted in the 10th, we look also to its ruler, Mars, which trines Uranus as well as Jupiter, but squares Saturn. This native has talent for salesmanship and promotional work, as well as for literary endeavor. In the latter category would come secretarial duties, teaching, and publishing.

Secretary, Writer

BETTY A. M.—Born May 4, 1929, 1:31 P.M., Latitude 38 N., Longitude 122 W. The Sun, Jupiter, and Dragon's Head in this chart are all in conjunction in Taurus in the 9th, sextiling the Moon in Pisces in the 7th and Pluto in Cancer in the 11th, a fine pattern for accomplishment in life. The Moon also trines Mars in Cancer in the 11th, favoring health and resourcefulness. Mercury, planet of concrete mind, is strong in Gemini in the 9th in conjunc-

tion with the MC, sextiles Mars, but squares Neptune. Here is a quick, sharp, courageous mind, but apt to give way to confused thinking at times. Neptune trines Venus and Saturn, adding to the fruitfulness of the imagination given by the well-aspected Piscean Moon, and indicating determination, self-reliance, and a high sense of honor. Uranus in Aries adds originality, energy, and ambition to the nature. The mental sign Virgo is on the ASC. Some type of clerical or literary work is best for this native. She could serve well in secretarial or postoffice work, as a translator, or in writing along spiritual lines.

Interior Decorator, Florist

ROBERT E. F.—Born October 20, 1945, 1:04 A.M., Latitude 39 N., Longitude 121 W. This young man has the Sun and three planets in the Venus-ruled Libra, and the Venus-ruled Taurus on the ASC, pointing strongly toward a Venus-ruled vocation. The Sun, in the 3rd, sextiles the Leo ASC, but squares Mars and Saturn in Cancer. Control of temper and unselfishness will need to be cultivated assiduously by this native. The Moon in Aries in the 9th, square Mars and opposing Jupiter and Neptune, accentuates the need for constant effort at maintaining poise, as well as strictest honesty. The sextile of Moon to Uranus in Gemini in the 10th, suggests a strong imagination and intuition which can be used to advantage in vocational activities. As an interior decorator, florist, theatrical agent, or dealer in art goods, jewelry, etc., this native could give fine service.

Daily Thought and Guide

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

TUESDAY—January 1

This day starts the New Year with rather good aspects for our intuitive faculties. Let us control our tempers and look with confidence into the future. God's in His heaven.

WEDNESDAY—January 2

On this Mercury-day our minds may be stimulated to find new ways. "In the scale of destinies brawn will never weigh as much as brain."—*Lowell*.

THURSDAY—January 3

There is much benevolent strength vibrating on our earth today and many activities can be brought to fruition. Let us be alert "To seek the good," and all will be well.

FRIDAY—January 4

The way is open today for much action. "All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing."—*Eccl.* 1, 8.

SATURDAY—January 5

Mixed vibrations make us aware of the changing world around us. Faith is a powerful force to counteract a feeling of insecurity. "In God we live and move and have our being."

SUNDAY—January 6

This is a day of worship. Let us find the spiritual verities in all things and thank our Father for His goodness to His children.

MONDAY—January 7

A quiet day with mixed aspects. We may experience the good as well as the not so pleasant. It is well to remember that the stars do not compel but impel.

TUESDAY—January 8

On this Mars-day we will have much energy to go ahead with our plans. Let us make an effort to judge our fellow-man with kindness.

WEDNESDAY—January 9

On this fine day the rays of the planets agree to make it possible for us to enjoy the higher aspects of life, music, poetry and art.

THURSDAY—January 10

"Imagination disposes of everything, it creates beauty, justice and happiness, which is everything in this world."
—*Pascal*.

FRIDAY—January 11

Faith is needed on this active day which may try the soul, but in Cicero's words: "A man of courage is also full of faith."

SATURDAY—January 12

The week's work is done and rest and recreation are now in order. We may profit by recalling the activities and learn new lessons.

SUNDAY—January 13

Let us make this day of the Sun a day of prayer and contemplation. "Come unto me all ye that labor and are heavy laden; and I will give you rest," is Christ's invitation to us.

MONDAY—January 14

Today's conflicting rays can be united by kindly thought and deed, and may the words we speak be acceptable in the sight of our Maker.

TUESDAY—January 15

Sun and Moon open the way for

accomplishment and Mercury makes the mind keen. It is a day for serious thought and satisfying work.

WEDNESDAY—January 16

“It matters not how straight the gate, how charged with punishment the scroll. I am the master of my fate, I am the captain of my soul.”—*W. E. Henly*.

THURSDAY—January 17

May God’s love be kindled in our hearts and may we use today’s splendid energy to the glory of God. Love is the fulfillment of the law.

FRIDAY—January 18

Mixed vibrations point to much activity. There are many new things we can do with the helpful rays of Uranus for he is giving help to originators and inventors.

SATURDAY—January 19

“Heaven never helps the man who will not help himself.”—*Sophocles*. Man finds his best good in action which gives valuable experience and this when thoughtfully considered, leads to discrimination.

SUNDAY—January 20

This promises to be an active Sunday. Let us use this power for spiritual rejuvenation, also let us be aware of the need of others.

MONDAY—January 21

“Talent is nurtured in solitude; character is formed in the storming billows of the world.”—*Goethe*. Our friend Saturn stands watch so that our character may be formed as best as can be.

TUESDAY—January 22

In these noisy days it becomes increasingly necessary to take a little time off each day and quietly get in touch with higher planes of beings to make sure of our directions.

WEDNESDAY—January 23

On this Mercury-day our love nature can have full sway, for Venus rays her gifts to us also. With loving understanding good results may come our way.

THURSDAY—January 24

Again the planets favor action on the physical, emotional, and mental planes. Let us go forth and gather experience, using our best judgment and we will get the comfort that enlightenment brings.

FRIDAY.—January 25

Today we profit when we do our duty to the best of our ability. John Burroughs expressed it well: “I rave no more ’gainst time or fate, for lo, my own shall come to me.”

SATURDAY—January 26

It will be easy for the heart to express with today’s strong Venus ray, understanding will pave the way. “We are our brother’s keeper.”

SUNDAY—January 27

On this day of the Sun let us examine ourselves and our motives; it is time for faith and trust. We know that God is good.

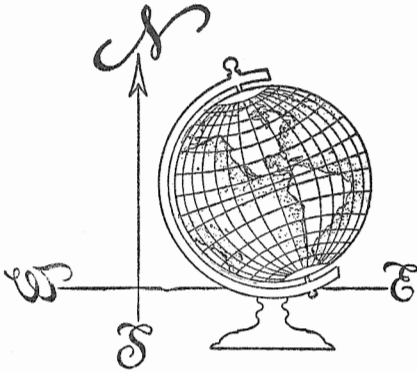
MONDAY—January 28

“The discovery of what is true and the practise of that which is good are the two most important objects of Philosophy.”—*Voltaire*.

TUESDAY—January 29

“Faith is the substance of things hoped for, the evidence of things not seen.”—*Hebr. 11:1*. On this trying day it is best quietly to do our daily chores and keep the faith.

(Continued on page 47)



MONTHLY

News

INTERPRETED

Study of the Psyche

The general prevailing theory developed by Freud is that neurosis (with its many symptoms of anxiety, lethargy, fear, sex drives, etc.) arises from the unbalanced conflict in the subconscious mind. This imbalance can be traced back to prenatal and early childhood psychological experiences, so goes the Freud theory. The traditional method has been to establish a relationship between the patient and the therapist until, through questioning and discussion, the subconscious conflicts are laid bare. When the patient is enlightened, views them directly and frankly under the doctor's guidance, he is expected to be relieved of most of his fears.

Nonetheless, authoritative data, on *what percentage of patients are cured and remain healed and which methods are most effective*, has not been available. But such tests as have been made now throw the entire system of treatment into doubt.

Several projects are now under way to discover a new approach to the disturbed mind and nervous system. One eminent research specialist states, "When we are willing to admit that the human mind and spirit possesses unlimited depths and an unlimited variety of individual characteristics, the task becomes definitely a spiritual one and we are bold enough to suggest that when scientists have opened the door they will find the key will come from man's spiritual concept of life. When he fails to meet the need in life for identity, for a purpose in living, for the requirements of love and friendship, what we call sickness of the mind overtakes him. When these obligations are faced and admitted, the healing arises from within the same areas that were filled with distress."

—*Between The Lines*, 9-62.

Our nineteenth and twentieth cen-

tury scientists added the psyche or "soul" to their field of research, and it was this turn of events that brought the release of the Rosicrucian Teachings to the general public in the Western World. For fifteen centuries the Church, with its great emphasis on faith, had professed to care for the soul. But faith is just one of the trinity that St. Paul speaks of: faith, hope, and charity, and the inquiring minds of the West had become dissatisfied.

The Rosicrucian Teachings make a distinction between *soul*, *Spirit*, and *mind*. The psychologists and psychiatrists do not use these terms now, although the nomenclature of the various forms of the illnesses for which they prescribe will some day take care of that. It will, in all probability, be as far removed from our terms of *body*, *soul*, *Spirit*, and *mind* as the old alchemical terms of the elements of fire, air, water, and earth are removed from today's chemical terms. But the fundamentals behind them will be the same, as we can see from the remarks of the specialist quoted above.

Sunspots

One of the few clear signs we have of happenings on the sun are the so-called sunspots, which we now know to be natural magnets surrounded by hurricanes of fire. Then, in 1843, astronomer Samuel Heinrich Schwabe, published the results of twenty years of observation, during which

time he established that the number of sunspots rose and fell in cycling patterns ranging in length from nine to seventeen years.

The first step in forecasting disturbance of radio signals is to know the normal condition of the ionosphere for a given place on earth, season of year, and time of day. In the case of every disturbance I discovered that the troubling influence had begun to assert itself four days before one or other of the planetary configurations just described, and that the disturbance declined for four days after the planetary configuration: My earliest deductions from this experiment were published in March 1951, as follows:

1) That the most disturbed twelve-month period will be those preceding and following configurations of 0, 90, 180, and 270 degrees between Saturn and Jupiter.

2) That the most disturbed parts of the above twelve-month periods will be those when Mars is close to 0, 90, 180 or 270 degree configuration with either Saturn or Jupiter.

3) That the most disturbed phases of the above parts of twelve-month periods will be when Venus or Mercury or earth has a configuration of 0, 90, 180 or 270 degrees with either Saturn, Jupiter or Mars.

4) That the most severe magnetic disturbances of all will come when Saturn and Jupiter are 0, 90, 180 or 270 degrees apart and when Mars, Venus, Mercury, and earth are grouped near any of those four points.

5) That the least disturbed periods will be those preceding and following times when Saturn and Jupiter are separated by 120 degrees.

6) That the least disturbed periods of all will be when Saturn, Jupiter and Mars are equally spaced 120 degrees apart.

—*Saturday Review*, 10-62.

These excerpts are from a long article written by John H. Nelson for the *Saturday Review*. Mr. Nelson has been connected with Radio Corporation of America since 1946 and forecasts trans-Atlantic radio frequencies, "a diagnostician of the varying conditions of earth's ionosphere, a child of solar weather."

The ionosphere is an electrically-conducting sphere completely surrounding the earth. The name is derived from the presence of ions and electrons produced

by the sun's ultraviolet radiation, and sunspots cause an increase in the density of this space. The ionosphere exists in the earth's outer atmosphere—beyond the stratosphere—and extends from heights of approximately 40 to 400 miles. It is in the ionosphere that Telstar is now orbiting. The ionosphere makes possible all long distance radio communications using high-frequency waves since it reflects the signals back to earth, keeping them from being lost in space.

Mr. Nelson writes further in his articles, "In a report to the American Institute of Electrical Engineers in 1952, I was able to compare the magnetic violence of 1951 with the quiescent condition that prevailed in 1948, when Jupiter and Saturn were 120 degrees apart. Although the number of sunspots in 1948 had been at maximum, the ionosphere carried radio signals more dependably than in 1951, when the sunspot number was near minimum. Apparently the relative positions of Jupiter and Saturn had more to do with the behavior of earth's ionosphere than did the sunspots."

Since his report in 1952, J. H. Clark of Press Wireless, Inc., has adopted his method of using the motion of the planets, but has added Uranus, Neptune, and Pluto to the list. Mr. Nelson writes, "Pluto's role has especially interested me ever since I looked into the heaviest cosmic ray shower in history. This event occurred on 2 February 1956, five days after Jupiter had moved into a 90 degree relationship with Saturn and three days before Pluto had come into a configuration with Jupiter. Earth was grouped close to Pluto in its lineup with Jupiter, and Mercury and Mars were not far out of line with Saturn. The ionosphere was not disturbed enough to affect radio signals until 25 February, when Mercury made a zero degree contact with Saturn and a 90 degree contact with Jupiter and Pluto."

All the scientists have not accepted

Mr. Nelson's theory that the planets do affect the behavior of the sun, because the sun has a basic eleven year cycle of sunspot activity of its own. But it is possible that a gravitational drag—such as our Moon exerts on our Earth causing the tides and plant growth—could be exerted by the planets on the Sun. What is important is the proof that the planets affect the Earth and that the Earth in turn must exert an influence on the other members of the solar system as well.

Mr. Nelson forecast the great sun-storm of November 12, 1960, (which quite probably would have trapped America's first cosmonaut if this country's lunar exploration had been on schedule) more than a year in advance.

The White Man's Burden

"Today the barbarity of the Africans is no longer regarded as a primitive level of culture but, on the contrary, as a regression. Modern theories which present the Negro as degenerate rather than primitive are coming increasingly into favor; for the Africans reveal a highly developed civilization of soul which is reflected in their mythology, their cosmic theories, their religious rites and poems of mystic grandeur.

"Materially perhaps, the Africans are degenerate. Morally and intellectually this is less certain, and the work of men like Frobenius (*The World of Archeology*, Vol. II) shows that they have high traditions closely connected with the beliefs we encounter in ancient Egypt, Mesopotamia and Elam—in fact, in all the great ancestral center of Mediterranean civilization. African culture's great superiority as Frobenius has clearly shown, lay in the holiness with which it imbued everything it created. "Whoever comes close enough to it to understand it fully will quickly recognize that it prevails over the whole of Africa as the very expression of its being. It is obvious in the actions of the Negro races just as it is in their art; it is proclaimed in their dances and their masks, in their religious consciousness and in their ways of living; their modes of government and their patterns of life as peo-

ple. It lives in their fables, their fairy tales, their legends and their myths."
—*Saturday Review*, 10-62.

These excerpts are taken from a book review by Mareel Brion. We know from reports in our own times that the natives of the South Sea Islands also had a civilized way of life. Our red Indians, when the Conquistadors and the Pilgrims arrived, had a settled way of life too. Frobenius writes that "when the first European navigators arrived in the Bay of Guinea and landed at Vaida at the end of the Middle Ages, the captains were amazed to find well laid out streets, edged for several leagues by double lines of trees; for days they travelled through a countryside covered with lovely fields where the inhabitants wore gorgeous costumes made of materials which they had woven themselves. Further south, in the kingdom of the Congo, there was a swarming population dressed in 'silk' and 'velvet,' there were well run states—even to the last detail, powerful rulers and thriving trade. They were civilized here to the marrow of their bones! Much the same thing was to be found in countries on the east coast like Mozambique.

"The European conquistadors brought an end to its flowering as they progressed, for the new countries of the Americas needed slaves and Africa offered them—hundreds and thousands, full cargoes of slaves. But the slave trade was not gilt-edged; it had to have its justification and the Negro was therefore treated as little more than an animal, a commodity."

But these old orders must vanish in the preparations for a New Age. We are infinitely grateful that they remained for the record that we can make of them. These peoples had no recorded history other than their artifacts and the word-of-mouth legends. The concrete minds of our contemporaries seek to explain trends of civilization through economic, sociological, and political or-

(Continued on page 47)



BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"Health from the Sea and Soil"

FRANCES SMITH

Health from the Sea and Soil, Charles S. Ahlson. Exposition Press, New York, 1962, 224 pages, \$4.00.

It is the opinion of Mr. Ahlson that the waters of the oceans contain some as yet undiscovered health-giving properties besides the many water-soluble minerals found there. These properties are comparable to the vitamins or enzymes found in plants. As yet all we can see are the results from taking the natural sea water in small doses over a period of time, results of a strengthened vitality that can throw off debilitating diseases.

Mr. Ahlson is well qualified to evaluate scientific agricultural theories and reports on experiments. He has a B.S. degree in agriculture from the Oregon Agricultural College and served as field agronomist and state seed commissioner for the University Extension Service for ten years, and before his retirement in 1958 he was agronomist for the U.S. Department of Agriculture Soil Conservation Service for twenty-three years. He has been in the forefront of many innovations that have been of inestimable value to the improvement of our agriculture and has been the recipient of many well-earned honors.

In *Health from the Sea and Soil*, Mr. Ahlson explains, in terms for the layman, the direct relationship between

the fertility of our soils and the health of our physical bodies. One section of his book is devoted to the land, another to the inexhaustible source of health-giving properties of the sea, and a third section to our part in utilizing and maintaining these two sources of food supplies.

There are many case histories given of cures through the use of sea water, taken judiciously by the drop, or, at most, the teaspoonful, over variable periods of time. There are also results of studies of experiments on animals and plants in laboratories and in the fields with the use of sea water and sea kelp.

He quotes Dr. K. Starr Chester, head of a staff of farm researchers, who states that "numerous studies show the soil in nearly every state lacks one or more trace elements—of cobalt, copper, zinc, manganese, boron. All food grown on mineral-poor soil is dangerously inadequate in availability of iron, calcium, phosphorus, sodium, potassium, magnesium, sulphur, and minor elements." The author then comments: "It becomes increasingly obvious as we study this problem of supplying nutritive foods that our present methods of producing and processing the harvests of the land are inadequate. For one who has consumed sea water for over twenty-five years, with favorable results, I cannot believe that any individual could be

adverse to the use of sea flora and more products of the sea including the medium in which the valuable products are produced."

The sea kelp grown in the Pacific Ocean from Pt. Conception south to a point some distance below the United States-Mexico border along Baja California, along the coast of Patagonia, and around Cape Horn is one of the most unusual plants existing. In certain periods it may grow as much as twelve inches in twenty-four hours. There has grown up an industry around it of harvesting it for fertilizer and as a food supplement. Our records as far back as 1586 show that the natives recognized its value: "No kelp, no corn-yard."

Mr. Ahlson also touches upon the problems of the nutritionist in getting fair treatment from the courts. He quotes from Dr. Royal Lee, president of the Lee Foundation for Nutritional Research of Milwaukee (a non-profit public service institution, chartered by the state of Wisconsin to investigate and disseminate facts relating to nutrition):

"Since Supreme Court decisions have established the doctrine of superiority of expert opinion over facts as presented by a defendant, it is impossible to successfully defend any case before a federal court regardless of the merits it may have. Persons who testify as to the facts are described as 'deluded victims' of the defendant...."

"Under present law interpretations, no statement in literature can be made unless it conforms to the 'consensus of medical opinion.' That absolutely blocks the publication of more than one side of any controversial matter. The public is no longer permitted to hear both sides of such questions, so that each citizen can use his own judgment."

Our author included this bit of candid advice: "I have rarely suggested the use of sea water to anyone. I have

found it to be folly. I have had enough experience on this subject to know that even a reference to the value of sea water as a food does not provide a subject matter for mutual discussion. It is principally for this reason that I have recorded this information. This subject requires a sound, logical and complete presentation involving all its ramifications before it commands attention or before it would receive a good reception." This book is just such a presentation and we heartily recommend it to our readers.

GOETHE'S "THE MYSTERIES"

(Continued from page 14)

timated that he will be departing. The Brothers do not know when, they do not know how; he has not actually said that he will die. His mind is soaring into heavenly regions, he speaks to the Brothers for but one small hour each day, and his every word is carefully noted, to be handed on to those who come in later times. He has not named a successor. He seems to be waiting—waiting for a certain hour. And in that hour Brother Mark arrives at the door of the House.

(To be continued)

ERRATUM: We regret that an error was made in the December issue of the *Rays* in giving the authorship of *The Religion of Love*. It should have been given to Edith Wilkinson.

COMING: Volume two of *Studies in Astrology* by Elmer Bacher is being printed, and will be ready by the time this magazine reaches you. It contains articles on Mars, Jupiter Saturn, Uranus, Neptune, and Pluto. Price \$1.00.

Readers' QUESTIONS

Capital Punishment Increases Murder

Question:

Lewis Lawes, former warden of Sing Sing prison, New York, was opposed to capital punishment. He wrote a pamphlet on the subject giving his reasons why capital punishment should be abolished. In it he says: "What explanation is there of the fact that several counties in New York state had no murderers convicted for a number of years, yet when the first conviction for murder occurred with the subsequent execution of the murderer at Sing Sing, it was immediately followed by a number of murders?" Will you please explain this and also state the position of the occultist on the subject of capital punishment?

Answer:

The occultist knows the real explanation as to why capital punishment increases murder for he is in possession of the facts behind the scenes, and knowing the facts he is able to furnish the solution to the problem. The explanation is as follows.

When a murderer is executed he merely loses his physical body. He is, however, in possession of three other bodies which he takes with him into the invisible world, namely, the etheric body, the desire body, and the mind or mental body. An executed murderer is usually earthbound for many years, living in the etheric atmosphere of the earth in close contact with human beings, and able to influence them by sug-

gestion for the reason that he still possesses his mind and is able to think and reason exactly as he did while in his dense body. The executed murderer usually goes out of physical existence with his mind filled with thoughts of revenge against society for what society has done to him. When one gets into the Desire World, he does not have the control of his thoughts and emotions that he had here, for here the physical brain deadens the superphysical vibrations and acts as a sort of muffler or insulator so that we are not unduly affected by the influence of the unseen worlds. But when we get into the invisible world and its powerful currents of emotion, it is quite possible for us to be swept off our feet, and if we are animated by the passions of hate and revenge we are almost totally unable to restrain ourselves from gratifying them.

Therefore the executed murderer proceeds systematically to influence persons of weak will and weak mentality to commit crimes of various kinds, by which he hopes to satisfy his desire for revenge, particularly in the case of those who were responsible for his conviction and execution. Thus an invisible criminal of this sort is a most dangerous menace because he is capable of doing far more damage from the invisible planes than he was while living in his physical body. Therefore it is perfectly evident that it is rank folly to execute criminals for it defeats the very end which it is supposed to accomplish.

The only logical course to pursue in view of the esoteric facts is to confine criminals in institutions where they can do comparatively little harm during the

course of their lives, and where they can be instructed in some useful line of work. Then by the time they are ready to pass out of physical life in the ordinary manner, in most cases the desire for retaliation will have cooled so they will not be likely to become an invisible menace.

We have here a startling psychological reason for the abolishment of capital punishment, against which no satisfactory argument can be presented. When the esoteric facts become generally known, facts which prove that capital punishment is one of the greatest breeders of crime and murder that we have, then this form of legalized murder will be relegated to the limbo of barbarous things such as the torture chamber, the rack, and the wheel, all of which belong to the unenlightened brutality of past ages.

Those who are in possession of the occult facts in relation to capital punishment should do all that lies in their power to disseminate knowledge on the subject, and so help to create public sentiment which will result in the passage of laws doing away with such punishment.

The Reason for Dual Personality

Question:

Is it possible for a person to have a dual personality like the character which Robert Louis Stevenson describes in the story, *Dr. Jekyll and Mr. Hyde*, and if so how do you account for it?

Answer:

Yes, it is quite possible for a person to have a dual personality similar to that of the character portrayed by Stevenson. Such cases were quite prevalent during biblical times, but they are comparatively rare at present.

We account for such dual personality

in the following manner: People who have led very evil lives, particularly if they have fostered hate and malice, have thereby caused their vital body to be composed almost entirely of the two lower ethers, and they have hardened it and endued it with great strength. Also the desire body has become coarse and vile in character. A further development is that the vital and desire bodies become interlocked so that at death the usual separation between the two does not take place.

This interlocked vital body and desire body is called the *sin body*. Such people gravitate after death to the lowest region of the Desire World, which interpenetrates the etheric region of the Earth, and are there in constant touch with those in the Physical World who are suited by their evil natures to carry out the wicked designs of these disembodied Spirits. Sometimes these earthbound entities keep up their nefarious work for centuries, and there seems to be no limit to what they may do. All this time they are adding to their own score and their ever increasing load of sin, for the vital body is reflecting and etching deeply into the desire body a record of each misdeed.

Finally, however, the earthbound Spirit is obliged to let go and enter the purgatorial existence, being no longer able to resist the purgatorial force of repulsion. This existence is naturally lengthy in proportion to the time the Spirit has continued its evil practises after the death of the dense body, and it thus meets its due retribution. After the purgatorial period is finished, the Spirit leaves the sin body. This, however, does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is enhanced by its dual composition, being composed as it is of both a vital and a desire body. It has what amounts to a sort of personal con-

(Continued on page 47)



Color Principles and Their Use

E. P. H.

Part II

THERE is no doubt that we are constantly affected by the colors in our surroundings. The right color combinations in our homes, offices, shops, travel accommodations, schools, and hospitals are exceedingly important, both for health and efficiency. Injudicious color combinations are not only in bad taste, but they work havoc with our well-being.

Almost every doctor is acquainted with instances in which a wrong color was the cause of mental upset or emotional discomfort. Dr. Sabin of New York University reports several cases of mental irritation caused by harmful color combinations. He relates the case of a woman who was nervous, fretful, and complained of ill-health generally. An examination by the family doctor revealed nothing organically amiss. It was noticed, however, that on her visits away from home she improved. This gave the doctor a clue, and he sent the woman and her daughter on an extended trip. Then he called in an interior decorator, and the two made an inspection of the patient's home. The decorator was at once struck by the violent display of colors in the patient's bedroom. It was a disturbing combination of deep violet and purple, colors which have an

exciting effect. Lighter colors were substituted: calming greens and soft yellows. After the patient returned home she no longer had her emotional and mental upsets.

The color scheme of the home very often enters into the success or failure of the social amenities. It is said that when the Empress Josephine was informed that a woman whom she detested would on a certain occasion wear a dress of deep green, she had her drawing room, wall paper, furniture, coverings, and rugs hastily redecorated at a great cost with a shade of blue that would make the green dress appear glaring and vulgar.

On the other hand, the proper use of colors can make a social gathering a huge success. A certain woman was giving a dinner party and wanted to employ colors to the best advantage. She approached a color engineer for advice.

"Try magenta light," he suggested. "Buy three or four large watt lamps and plant them around the floor under the furniture. Then turn out all the other lights and see what happens."

His instructions were carried out, and the party was a huge success. The soft flattering glow had made the women

look ten years younger. The women were pleased, the men were gallant. The conversation flowed easily and gracefully. The food tasted better, and everyone's spirits ran high.

Not only in homes is the importance of the color scheme being appreciated as a source of happiness and efficiency. Far-sighted educators have begun to realize that the colors used in the decoration of schoolrooms play a very important role in learning. For years the dreary blackboard formed the chief motif in the decoration scheme of the classroom. The surrounding walls were equally cold and gloomy. Now in many progressive schools greenboards are being used, with happy results. The white (or colored) chalk on the greenboard is just as easy to read, and the color combination imparts a much cheerier atmosphere to the entire classroom. It has been found that besides relieving eyestrain, the greenboards combined with light-colored walls make the classroom more cheerful and inviting, and learning a more pleasant adventure.

In these days of high-speed travel the part that colors play in the decoration of airplanes has received the attention of Howard Ketchum, a color engineer who is devoting much of his time to boosting travel via airplane.

"Certain colors," he explains, "are conducive to nausea. Others breed confidence and cheer."

Mr. Ketchum is advising his airplane clients not to serve mayonnaise and to avoid coffee, if possible. Yellow and coffee colors seem to have an unpleasant effect on the stomach during air travel. Yellow, likewise, is to be avoided, if possible, in the interior decorations of a plane. On the other hand, Mr. Ketchum found that a green which is neither blue nor yellow has a cheerful effect on air passengers and is particularly suitable if it is greyed a little.

"Green is appropriate for all climates," is the belief of Mr. Ketchum. "In the summer it looks cool, and yet in

the winter it does not look cold."

Another interesting illustration of the influence of color upon people was recently afforded when the city of London, in an attempt to reduce the number of suicides from Blackfriar's Bridge, painted that ancient and gloomy structure a bright green. Thereafter suicides from the bridge were reduced more than a third. Previously, the black, drab color of the old bridge invited self-destruction, but the new, bright green has just the opposite effect.

Dr. Sabin (of New York University) tells of the following case: The office of a factory had been a warm, bright yellow. An efficiency expert was called in, and he decided that a slate blue would be more practical and would need less cleaning and repainting. When winter came the stenographers began complaining of the cold, something they had not done before when the room was a bright, cheery yellow. The janitor protested that the thermometer showed 72 degrees, the customary winter temperature of this office. The complaints, however, continued, and finally the thermostat was changed to 75 degrees. The girls in the office continued wearing their coats until the cold, slate blue was repainted a warm yellow. After being repainted the room seemed warmer at 72 degrees than it had at 75 with the slate blue walls.

A somewhat similar instance occurred a little later. A manufacturer not far from New York had the women's cafeteria in his factory repainted a light blue. It was not long before the women began to complain that the cafeteria was always chilly and that they had to wear their coats at lunch. Here again the temperature of the cafeteria was precisely the same as that elsewhere in the factory, where the girls worked in comfort without their coats. This state of affairs continued until the manufacturer called in a color expert who recommended that the baseboards be painted orange and that orange slip

covers be placed on the chairs. When this was done the complaint stopped.

Superintendents of shops everywhere are realizing that cheery surroundings can go a long way in making the hours pass more quickly, increasing efficiency of their workers, and elevating the quality of the work done.

The printshop of the Hershey Chocolate Company at Hershey, Pennsylvania, is but one example of many of how a little splash of color will go a long way. There the machines are not the usual, depressing black. They have all been painted with a rich, Delft blue, oilproof enamel of a rough, quick-drying type. The floor is of oiled maple. Pillar bases are light gray, the upper portion is a bright color. Side walls are glazed hollow tile of a mottled tan color, and the ceiling is a bright buff in order to avoid too great variance between the glazed tile and ceiling areas. Tabletops are mahogany, and waste cans are bright blue. There is a sufficient display of colors to brighten up the place considerably, and the atmosphere is one of cheerfulness and accomplishment.

In regard to the colors to be used in shops, the decorators point out that a maximum of white ceiling and side walls should be provided to conserve the light from natural sources. The sashes (of both doors and windows) should be painted ivory or some lightly tinted color for more light reflection. They should never be painted gray or black, not only because these colors are depressing, but also for the very practical reason that these colors absorb as much as 47 per cent of the light entering such areas. The five foot lower wall panel should be light green, jade green, or gray-green for softness, and also to eliminate the very appreciable but generally ignored "ground light" reflected upward to the eyes of the machine operators. The ground light may be a very real accident hazard.

Colors have also come to the hospitals,

where they are needed more than in any other place. No longer is the dominating color white in progressive hospitals. In the Doctor's Hospital in New York the foyer is decorated in green and the page boys wear green uniforms. The bedrooms have chintz hangings and there is a tasteful display of soft, comforting colors everywhere. Even in the operating room there has been an invasion by color, blue-green now being used there. It rests the surgeon's eyes and makes his work surer and more efficient.

One hospital recently had a whole floor of rooms done in various bright, cheery colors, and so popular was this floor that nurses as well as patients were anxious to get assigned to the brightly colored ward. In time the entire hospital assumed gay colors, and the results were remarkable, from the viewpoint of both health and morals.

Even athletes have come to realize that color, properly applied, plays an important role in maintaining efficiency at a high peak. In 1928 Alonzo Stagg, football coach at the University of Chicago, made a practical application of colors in increasing effectiveness of his football players. He fitted out two dressing rooms for his team. One was decorated in blue for rest and recuperation, and the second was painted in flaming red for use in delivering his "pep" talks. The red room was used before the players went out on the field, and it acted as a wonderful tonic and stimulant. The blue room was used after the game to afford rest and recuperation.

It is interesting to note here that the rules governing the effects of exterior colors upon human beings seem to apply equally as well when one resorts to the internal use of medicinal herbs and plants. For instance, Dr. Babbitt points out that the balsam of Peru "is of a dark reddish brown color, a warm bitterish taste, leaving when swallowed a burning or prickling sensation in the

throat—is a warm, stimulating tonic and expectorant”; cloves are “externally deep brown, internally reddish, their taste hot—among the most stimulant of aromatics”; iron “is of a reddish color The preparations of iron are powerfully tonic, raising the pulse, promoting the secretions, and increasing the coloring matter of blood.” For the herbs in which yellow predominates, indian hemp, lobelina, and bloodroot are mentioned, all of which are emetic and cathartic. “The fact that emetics deal so much, in the red as well as in the yellow principle shows that they act more or less upon the blood and muscular tissues as well as the nerves.” To illustrate the effects of the Will Principle in medicinal herbs, Dr. Babbitt cites the sedative and narcotic effect of aconite, belladonna, foxglove, and other plants having blue flowers. Concerning green tea, he states: “Tea is astringent and gently excitant, and in its finer varieties exercises a decided influence over the nervous system, causing exhilaration, wakefulness, etc. Long continued in excessive quantity, it is capable of inducing unpleasant nervous and dyspeptic symptoms, the necessary consequence of over-excitement of the brain and nervous system. Green tea is decidedly more injurious in these respects than black. . . . The reader will readily see that the double quality of producing excitement and astringency comes from the yellow and blue which combine to produce the green.

(To be continued)

MAX HEINDEL'S MESSAGE

(Continued from page 16)

us to prevent decomposition while thus keeping the body for cremation, it may be packed in ice till the three and one half days have passed. After that time the Spirit will not suffer, no matter what happens to the body.

(To be continued)

MONTHLY NEWS INTERPRETED

(Continued from page 34)

ganizations rather than in the legendary terms of great men and gods. This impersonal attitude tends to lift us slowly out of our own consciousness of ourselves into a first tentative understanding of another's actions. Of course we experienced, at one time, this spontaneous, poetic way of expressing ourselves in dance, mime, and in art. But now, we hope to understand why we acted thusly, and perhaps eventually to control and to create, without the intermediary of ritual, custom, and other divinely given (from without) directives.

This will be a long slow process and we have barely sighted the threshold of the door that will open up to us this wonderful new life. Right now, in the twentieth century, and in the seventh decade of this century, our chief concern should be the aid we can give to these stragglers who are so desperately trying to catch up with our speeding evolution. Nor is this an easy assignment: it will require more patience than the one to be helped has. It will require more love, and more work than the one to be helped has, else we shall be in the position of receiving help from him. Our record in the past does not justify us in assuming an air of superiority!

GOLDEN CUSTARD

Beat two eggs slightly and add one-third cup honey. Stir in 1 pint scalded milk gradually and beat well. Add $\frac{1}{8}$ tsp. salt and 1 tsp. vanilla. Pour into six buttered custard cups. Dot tops with butter. Bake in moderate oven (350 degrees F.) about 35 minutes—until set through center. When done sprinkle with nutmeg. Serve in custard cups or cool and turn out on serving dishes and surround with fresh fruit. (Salt and butter may be omitted if desired.)



The Invisible Helpers

OUR method of healing is not altogether a spiritual matter. We use physical means wherever it is possible. There are times even when we send our patients to a doctor in order that they may obtain quick relief from him by a certain treatment which we cannot give as promptly by other methods. Also, the diet of patients receives careful attention, for naturally, as the body is built up of physical substances, healing is carried on by the Elder Brothers through a band of Invisible Helpers whom they are instructing.

These Invisible Helpers are Probationers who during the daytime live a worthy life of helpfulness and thereby fit themselves or earn for themselves the privilege of being helpful through the instrumentality of the Elder Brothers at night. These Probationers are gathered together in bands according to their temperaments and ability. They are under instruction of other Probationers who are doctors, and all of them work under the guidance of the Elder Brothers, who naturally are the moving Spirits in the whole work.

The system of forming and organizing a band of Invisible Helpers is accomplished by the use of the effluvia from their vital bodies. The first of this is obtained at the time when the Probationer signs his Obligation, and it is renewed every day when he makes

the record upon his report blank. So long as he is faithful and lives the life of purity and service it forms an unbroken link between him and the Elder Brothers.

Each group of healers usually consists of twelve Probationers besides their instructor, and they are generally taken from the same locality because the night is the same for them all. These Probationers are then grouped according to their rising signs so that they may form a complete circle.

—Max Heindel.

(To be continued)

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

HEALING DATES

December6—12—19—26
January2—8—15—23—29
February4—12—19—25

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception.	\$4.50
The Rosicrucian Mysteries.....	4.00
Complete Index of Books by Max Heindel	4.50
The Web of Destiny.....	3.50
Mysteries of the Great Operas....	3.50
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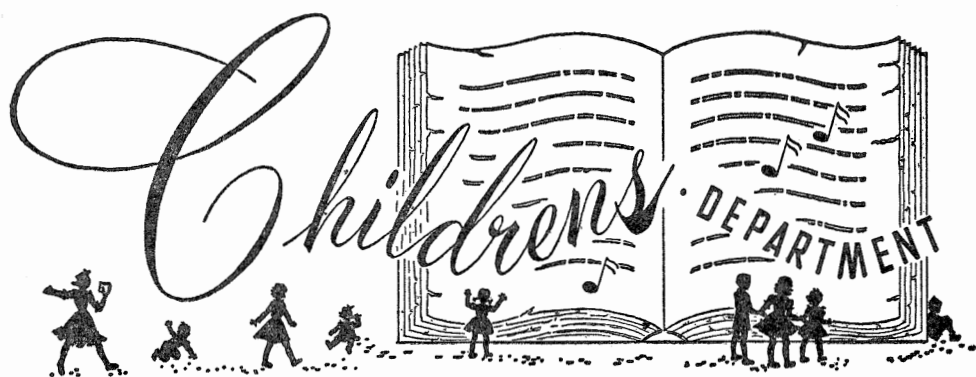
Colorado—I'm getting better and better, and am I ever happy and grateful! My face is healed, my foot nearly so, and the bone is healed—but sore at times. But that also will be fine.

Florida—Some time ago, I wrote to you for help in healing hemorrhoids. This was given and I felt almost immediate relief. I then asked for help in healing a long-standing case of colitis, then later requested help for a gallstone condition and a small cyst on the breast. I have been faithful on the diet, following the suggestions you gave me, including daily use of carrot and fruit juices, and a day on juice each week. There has been definite improvement in elimination, with much less distress from colitis. The cyst on my breast is much reduced in size, and the soreness in the right side, formerly experienced from the gallstones, has not been present for some time. I realize that conditions such as the colitis and gallstones result from years of wrong eating and thinking, and will therefore require time and effort to correct. I am feeling much stronger and have more energy now, and am hopeful of complete healing.

The study in connection with the Preliminary Philosophy Course has been most helpful to me in gaining a new outlook on life and in attempting to hold to thoughts that promote healing, and to purge harmful ones.

For this abundant help to one who was in great need, I am truly grateful.

California—Haven't had a headache in a long time—but sometimes my headaches come without warning, with long periods of quiet between. However, this time I feel like I might have them licked, so please remove my name from the list of those who wish aid. If I have any more severe headaches, I will write again. In the meantime, I will try to follow the diet you outlined for the rest of my life. It seems to be very pure, and gives me lots of vitality.



Carol and the Wee Ones

CAROL was discontented, and all Cupset. At breakfast was she not always expected to eat oatmeal? And at lunch, invariably she was expected to eat and like spinach, which to her seemed green and weedy. Again in the evening some form of cereal usually appeared. She would not have cared so much about that if, once in a while, she could go out doors all alone and wander around by herself.

Carol, you see, was not very old in years—not quite four—yet she had been wise beyond her age from the time she was a tiny baby. Her blue eyes seemed to shine with knowledge. Perhaps when she slept, smiling, she dreamed of the beautiful land she had come from. Perhaps when awake, watching the movements of those about her, she had some knowledge of the meaning of life.

This particular morning she stood by the kitchen window. Her small pointed chin came just above the sill. How she wished that she were taller—tall as Daddy so she would not have to stand on the very tips of her toes to be able to see the pretty leaves in the yard. She pressed her nose to the glass. How nice it would be if she were out in the sunshine, playing with the leaves.

Carol wanted desperately to go out in the yard. Something seemed to be calling her... calling...

She glanced over her shoulder. Her mother had left the kitchen. Carol heard her moving around in the bedroom. The back door was open, and she felt sure she could easily push the screen outward. She tiptoed from the window, hesitated a moment, then slipped through the door, and out into the big yard.

Feeling very brave and free, she ran across the yellowed grass toward the biggest pile of leaves—yellow, red, and brown—under the tall old tree in the middle of the yard. Her heart pounded but she could not keep her feet from dancing.

When she reached the tree, she stood very still, feeling very small out in the big world all alone for the first time. Swiftly she forgot her grievances. She wondered why the trees were whispering, and what they could be saying. The bright silent sunbeams with the leaves dancing across them made a strange, shivery feeling go up and down her back.

Suddenly dozens of leaves flickered through the air as the whispering in the tree tops grew louder. They flew toward Carol. One bright, yellow leaf stopped to kiss her nose. Another sat on her shoulder.

“Hello, leaf,” she murmured.

Then the leaf dropped down and hur-

ried with the others across the slope of the lawn. When there they climbed in piles against the fence.

"Come on! Come on!"

Was it the leaves which called in those faint, tinkly voices?

"Come on! Hurry!"

As fast as her little red shoes would carry her, Carol trotted after the leaves. There was such a pile of them in the corner, under the brownish-red vines that hung over the fence. Carol decided it would be nice to sit on them.

"Look out there. Be careful," a voice squeaked.

Carol whirled around—and there was a small face peering at her from under one of the brightest leaves.

"H'lo," she whispered, not at all surprised.

"You nearly smashed me," came the reply in a rather petulant voice.

"I'm very sorry," said Carol quickly.

"That's all right, Carol," the tiny fellow told her, smiling.

A million wrinkles appeared on his pointed face, like sunbeams.

"Who are you?" Carol asked curiously.

"One of the Wee Ones who live under the leaves," he answered.

As Carol sat down very carefully on the leaves he went on:

"You see, every year when the trees get ready to go to sleep for the winter, they give us their leaves for cloaks. Trees like to wear green, so when their leaves change color, they give them to us in exchange for the things we do to help them the year round. We are getting out provisions for winter now; the dead flower petals for our coverlets; the castaway shells of the crickets to make our furniture. When the first snowflakes fly we toss our wornout cloaks into the air and scamper away to our homes in the wonderland places. Grown people seldom see us. And not many children do, only children like you, Carol, who understand many things."

The little man stopped to rest after his long explanation. While he had been talking Carol had observed little pointed feet twinkling under every leaf. Now and then a bright little face peered up at her.

"Oh!" whispered Carol. "What is it like in the wonderland places?"

"There the Sun shines all day," the little fellow continued. "Little girls can be outdoors all the time—if they mind their mothers. There are other fairies, too—water sprites, the sylphs that fly higher than you can see, and the fiery ones. But my brothers and I work with the trees and plants mostly—vegetables, especially. Spinach we like to work with better than you like to eat ice cream," he said, his eyes twinkling.

"You do?" exclaimed Carol in surprise.

"Oh, yes. Spinach is green like the trees and grass in summer. Doesn't it remind you of summer gardens with the sunbeams and the rain and the nice brown earth that smell so fresh and good? Think of that and you'll always like to eat spinach."

"But oatmeal—um—"

"Oh, oatmeal—that always makes us think of fields of waving grain, so prettily tasseled."

Carol thought very hard. Perhaps he was right—yes, she was sure he was right.

"I wish I could be there with you," she sighed.

"Perhaps—some day—you may. But now I must go, Carol. I'll see you here again some day."

And he slipped swiftly away—away down the side of the fence, through the gate, into the street.

"I forgot," Carol cried. "I forgot to tell him when." She jumped to her feet and ran after him. At first it was easy to follow the Wee One but soon he disappeared from sight.

Other leaves were scurrying from all over the yard. Some of them flew over the fence. Others slipped under it, and

some went through the gate.

"Some day—some day," the leaves seemed to chant.

Carol ran after them, following them through the gate. She wanted to hear more, and when the little man would be back. She must catch him. Her brown hair blew around her face, and her red shoes twinkled brightly. Down the grassy bank and into the street she followed the frisking leaves. But now she was getting tired. She wished they would come back.

"Some day," a voice called faintly, and silvery laughter floated back to her.

"Wait," she called, just as someone touched her on the shoulder.

Carol looked up and there was her mother, her face white and frightened. She lifted Carol into her arms, and said:

"Darling, you must not run away. It frightens us when we don't know where you are."

Carol felt safe and happy in her mother's arms, and sorry that she had made her unhappy by running away. She would always mind her mother now, and would try to like her spinach and oatmeal. Perhaps some day she would see the Wee One again. He had promised.—*L. T.*

DAILY THOUGHT AND GUIDE

(Continued from page 31)

WEDNESDAY—January 30

Yesterday's faith may well be fulfilled today for the planets' rays give us strength for action. "By works faith is made perfect."

THURSDAY—January 31

Today, by keeping a constructive and hopeful attitude we can learn our many lessons and move on to better things. Work and pray.

READERS' QUESTIONS

(Continued from page 38)

sciousness. While it has no reasoning power, still it is in possession of a kind of low cunning which makes it seem as though it were actually endowed with a spiritual presence. This enables it to live a separate life for many centuries.

The creator of this sin body after discarding it passes rapidly through the First Heaven, where on account of having but few if any good deeds to his credit has little to detain him, and quickly goes into the Second Heaven where he sojourns only long enough to create a new environment for himself. He then enters the Third Heaven there to remain for a short time only. Such an Ego is reborn much earlier than is ordinarily the rule in order to satisfy material cravings which draw it very strongly to the physical plane.

When such an Ego is reborn, the sin body is drawn to it by magnetic attraction, and usually stays with it all its life. In such cases the person is likely often to come under the influence of the sin body, which will cause him to lead an entirely different life than at other times when not under its influence. While under the domination of the sin body he may be impelled to commit deeds which at other times he would loathe and despise; yet its influence is so strong that it gets possession of him at times in spite of his endeavor to rid himself of it.

From the foregoing one can readily see how an individual under the influence of the sin body may be led to conceive and perpetrate crimes befitting an archfiend, and at all other times be in deed and in truth a humane, conscientious, law-abiding citizen.



HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

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

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