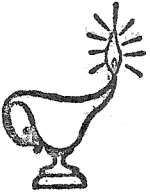
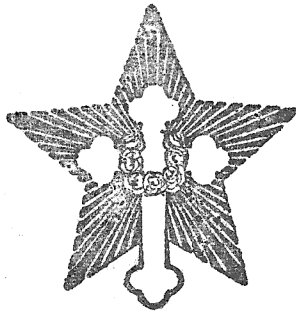


T H E
ROSI CRUCIAN FELLOWSHIP
M A G A Z I N E

RAY S FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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A Message at Easter

The Ascendant

Space Communications

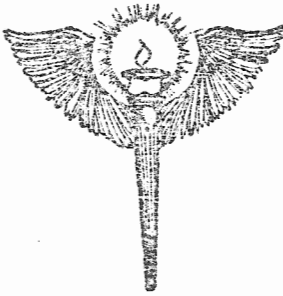
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Rays from the Rose Cross

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Meditations for Easter

All is truly ruled by Divine Love.

Endlessly wells the Divine Love.

The dynamic force of Love has opened a way to the Land of Divine Love.

Though all religious systems differ outwardly, the kernel of all is Love.

Love is the unifying force in life, and according to the higher teachings we are required to love our kin, but to extend our love natures so that they may also include everyone else.

The Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter.

Love cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness.

Though we have all knowledge and can solve all mysteries, we are but as tinkling cymbals unless we have love and use it to help our fellow man.

Love, the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purposes of God.

Christ taught that love is superior to law. Perfect love casteth out fear and emancipates humanity from race, caste, or nation to universal brotherhood, which will become a fact when Christianity is lived.

Once the neophyte has thoroughly felt in his being the love of the Father he is a changed man.

The "nails" which bound the Christ to the Cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the Earth and imbues it with renewed life.

No matter what our creed, we are all brethren in Christ, so let us rejoice. The Lord has risen! Let us seek Him and forget our creeds and other lesser differences.

Let us attune our hearts to this great cosmic event; let us rejoice with the Christ, our Saviour, that the term of His annual sacrifice has once more been completed. Let us feel thankful from the very bottom of our hearts that He is now about to be freed from the Earth's fetters, that the life wherewith He has now endued our planet is sufficient to carry through the time till next Christmas.

—Max Heindel.

THE Mystic



... LIGHT

A Message at Easter

A. D. C.

ALL too few people in the world today realize that only about two thousand years ago the human life wave evolving on this planet, some billion individual Spirits, had through licentiousness, hate, malice, greed, crime, and materialism so crystallized our Earth that it was about to become unfit for habitation. When a planet cools and crystallizes beyond a certain point it is unable longer to furnish the means necessary to produce food, shelter, clothing, etc., for the evolving life on it. It is then thrown out into interstellar space and gradually disintegrates.

When such a catastrophe occurs the evolving life waves belonging to the planet are in a very serious condition. Those who are in the vanguard of that particular evolutionary scheme are taken to other planets where their development may continue. But those responsible for the debacle are sent to the planet Saturn, where they are stripped of their vehicles, meaning the dense, vital, and desire bodies, and the link of mind, with their seed atoms. From that planet they are sent back into Chaos to begin all over again when a life wave starts that is suitable for their evolution. This is the most serious calamity that can possibly happen to any individual or class of individuals,

and can be brought about only as a result of wilful evil deeds and practises.

Since the time when our life wave was launched on its evolutionary journey it has been carefully guided and directed by great spiritual Beings who have given us the lessons necessary to develop our potential powers into dynamic forces. Until we were given the germ of mind the most of us got along fairly well; but with this acquisition came a realization of our separateness and the ability to make our own decisions. Then it was that we lost sight of our spiritual Teachers and began to center our consciousness on the Earth and the pleasure to be obtained through the gratification of the desires, chief among which was sex indulgence.

When we were no longer able to receive instruction directly from these great Beings, owing to the loss of spiritual sight brought about by centering our consciousness on the physical plane, lessons were given to us in a concrete form embodied in the Ten Commandments. These lessons were given by Jehovah God, who was our Race Spirit and who at that time had direct supervision over our evolutionary development.

Let us make a brief review of these lessons given to us by Jehovah God, and then examine ourselves to see

whether we have learned them, remembering that when once they are learned they become a part of ourselves and each day thereafter we live them in our daily lives.

THE TEN COMMANDMENTS

1. *Thou shalt have no other gods before me.*
2. *Thou shalt not make unto thyself any graven image.*
3. *Thou shalt not take the name of the Lord thy God in vain.*
4. *Remember the Sabbath day, to keep it holy.*
5. *Honor thy father and thy mother.*
6. *Thou shalt not kill.*
7. *Thou shalt not commit adultery.*
8. *Thou shalt not steal.*
9. *Thou shalt not bear false witness against thy neighbor.*
10. *Thou shalt not covet.*

Having examined these great cosmic laws and made proper self-analysis, what is the verdict?

Let us make no excuses for ourselves nor try to side-step the issue. Either we have learned these lessons or we have not—lessons that were given to us four thousand years ago. If we have learned them, if we have the Law within, engraved on our hearts, and if we direct our daily lives by the Golden Rule, doing unto others as we would be done by, then we may be sure that we do not belong to the class which has crystallized this Earth on which we live. If, on the contrary, we are still lying, stealing, and breaking many if not all of the laws of the Decalogue, then we are straggling along somewhere in the rear of the vanguard; and the fact that we can look backward and see others still farther behind need not lull us into any degree of false security—either we are in the front ranks or else we are behind.

What is right and what is wrong? some individual may ask. Turn to the

Ten Commandments and the Sermon on the Mount for the answer, and when you have found them study their contents diligently. There is nothing hard to understand about them, nothing mysterious, nothing incomprehensible. The Ten Commandments give us both a moral and spiritual code, and the Sermon on the Mount, the sublime utterances of an Archangel, contains within it the divine constitution for the righteous government of the world.

There are many people in the world today who are inclined to look upon the Ten Commandments as a code of laws applying to an ancient people and in no way affecting the present generation. Let us not be deceived. Those laws belong to evolution and are as permanent and ever present as are the laws of gravitation, expansion, contraction, or any of the other immutable laws of physics.

We who have so long neglected to read the words of Christ Jesus recorded in the unsurpassable Sermon on the Mount—have we in our daily intercourse with our fellow men forgotten the spiritual law revealed there; “With what measure ye mete it shall be measured to you again”? And remember that the law holds with reference to the good as well as the evil. Perfect justice everywhere, as we shall see when we fit ourselves to understand.

It is also in that Sermon that we find the most sublime, most comprehensive of all exhortations: the Lord’s Prayer. How many of us have tried out that supplication in a time of sorrow, distress, and desolation? There are those who have tried it, and they know that it is a magic formula that works. This miraculous prayer given to us by the Archangel Christ contains within it a supplication for every need of the Spirit from the necessities of the physical body to those of the divine spark, the Ego, born of the God of our Universe.

Many an individual lives a life of riotous pleasure, even shame, and when

suddenly overcome by his sins or the loss of those who contributed to his pleasure, selfish and unrepentant, turns to God and asks for help. Let us not be deceived, the Father knoweth what things we have need of, even before we ask Him, and if we come to Him in the right attitude of mind and heart He will provide for our needs, regardless of our past record. Genuine repentance, reform, and restitution clean up the records of our past lives, and give us a chance to begin all over again. This was made possible by the intervention of that same Christ Spirit who this Easter day has just completed another of His annual sacrifices for us; this same compassionate One who even as He hung upon the Cross, lifted up His eyes to heaven and pleaded: "Father, forgive them, for they know not what they do."

This Earth of ours will not be destroyed until it has fulfilled its destiny. Such a possibility was made impossible when the great Archangel Christ left His heavenly home and came to Earth to save us from our self-engendered destruction. At the time of the Crucifixion He entered into the Earth and by the power of His own mighty vibration broke up its crystallization and fitted it again for future productive usefulness. Every year since that far off time He has come to us at Christmas and repeated the same process; but did He for a single year forget to come, our Earth and all therein and on it would surely perish.

Since the time that the last Christmas bells rang forth in joyful proclamation, He has been with us faithfully performing His work of loving service. On this gladsome Easter morning after having given Himself to the uttermost He is again emerging from the Earth in a blaze of spiritual glory. Even as we watch the heavens flame into celestial banners of rose and gold, a host of archangelic Beings chanting celestial melodies are receiving Him with out-

stretched arms and bearing Him away to the throne of the Father, who is waiting to receive His beloved Son.

Althought the Earth will not be destroyed, the time is rapidly approaching when those who have straggled so far behind that they have become a hindrance to the rest of humanity will have to be held out of incarnation for a long time, which will certainly be a real calamity to them. Those who are going forward in their evolution will need new lessons, the nature of which will be far beyond the comprehension of the straggler. A knowledge of Rebirth and the Law of Consequence is spreading everywhere, and those in the vanguard of evolution are rapidly becoming so sensitized that the time is not far distant when clairvoyance, clair-audience, and clairsentience will be so prevalent that those not in possession of them will be somewhat in the same position as are the physically blind today.

The important thing for us to do at the present time is to take stock of our abilities and attainments—get as nearly as possible a correct perspective on ourselves, noting carefully our shortcomings and our assets, and then begin diligently really to develop our spiritual potentialities.

One might say that the first step on the path of spiritual development is the ability to judge oneself correctly. Thomas á Kempis has well said:

"We would willingly have others perfect, and yet we amend not our own faults.

"We will have others severely corrected, and will not be corrected ourselves.

"The large liberty of others displeaseth us; and yet we will not have our desires denied us.

"We will have others kept under strict laws; but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbors in the same balance with ourselves."

The second step is self-control. The lack of self-control is the mark of the young soul. People who think they are "so temperamental" are really in the same class with small children who think it a mark of precocity to show off before company. The well poised man or woman has no time for indulgence in temperamental displays.

The third step is the recognition of the fact that only that which develops the powers of the Spirit is of any enduring value.

The fourth step is to learn what the powers of the Spirit are. Primarily they are Will, Wisdom, or Love, and Creative Activity.

Will embraces positive energy, the Father Principle, the intellect, the guiding, directing principle, with all of their variations

Wisdom-love is the receptive, nurtur-

ing principle, negative energy, intuition, imagination, the Mother Principle, and all that those powers embrace.

Creative energy is the power to reproduce, fecundation, doing something, germination, fertility, growth, expansion, with their many methods of expression.

The fifth step is to begin work; direct this work intelligently, and temper *all activity* with *love*.

Understanding self, having attained some degree of self-control, realizing the purposes of life, knowing the potential powers of the Spirit, and having a disposition to put this knowledge into action will not fail to bring the desired results; always remembering that it is the little things encountered in our daily lives wherein we meet our tests, and passing them prepares us for greater things.

* * *

IN REMEMBRANCE

*I do not lightly put aside, dear Lord,
The agony You suffered on the Tree—
Your side slashed open by a Roman sword,
Your manhood ravaged by indignity.
One with Elohim, Thou, the Pristine Word
Whose echoes built the mighty universe,
By whose great love the first amoeba stirred,
—You hang there while the people jeer and curse.*

*With this remembrance heavy on my mind
I watch a miracle take place at Spring:
The Cross is jonquils bending in the wind,
The Nails have turned to violets blossoming.
Thus crucifixion I am yielded to,
So I be resurrected, Lord, with You.*

—M. T.

Man of Destiny

Part II

The Kiss of Submission

ETHEL ALEENE PANNELL

JUDAS Iscariot was bewildered. Looking about him, he saw that the field was the same, the potter's buildings near the dusty road had not changed, yet there was something different. Turning, he looked behind him. The redbud tree sent its fragrance out on the warm morning air, but there was something hanging to its largest limb.

Judas went closer and stared. It was his body, hanging limp. The face was red and the eyes bulged. He shuddered, remembering now that he had hanged himself—with his money belt.

"All the treachery of your wanton life is mirrored in your grotesque face," he thought. "But I haven't time to stand here talking. I must find my Master."

Judas took a step, and then began to glide over the field, down through the narrow cobblestone streets, through the city gate and along the road to Mt. Calvary.

From a distance he could see the Sun's reflection on the metal helmets and breast-plates of the soldiers. Men and women knelt in grief. He saw Mary, mother of Jesus, and John trying to comfort her. Mary Magdalene and other followers of Christ Jesus were wailing.

Now Judas was at the foot of the Cross, the old horror and chagrin encompassing him again. He reached up his arms and cried: "Oh, Master, forgive me, coward that I am!"

The figure on the cross moved in agony. "You are forgiven, Judas, man of destiny."

Judas wondered what he meant by "man of destiny."

"You will understand later," came the answer.

Judas slid to the ground and wept. The soldiers were casting lots to see who would win Jesus' garments.

In a trembling voice came the words from the Cross: "Forgive them, Father, for they know not what they do."

"How can you forgive them?" cried Judas. "They are fiends."

A dark cloud drifted across the Sun, followed by a wind that was filled with a chill as eerie as if it were from the depths of a forgotten cavern.

A priest and the Captain of the soldiers argued about the placard at the top of the cross.

"That sign is wrong. I demand that it be changed," the priest protested.

Judas looked up and read the letters: "Jesus of Nazareth, King of the Jews." He approached the priest and said: "That is correct. Christ Jesus is the King of the Jews."

But neither the priest nor the Captain made any sign of recognition. Judas turned away. His Master was the only one who knew he was present.

Again the cloud covered the Sun. Judas glanced up and noted that the entire sky was becoming covered with dark clouds "That is odd," he thought. "It is not yet the noon hour and the Sun is shut away from us."

Mary and John were kneeling at the foot of the Cross.

In a clear voice came words from the Cross: "Woman, behold your son. John, behold your mother."

John put his arm around Mary and said: "We will be of the same house, Master."

The priest from nearby taunted;

"You saved others. Why don't you save yourself?"

The Captain took up the taunt. "If you are king of the Jews, save yourself. If you are the Son of God, come down from the cross and we will believe you."

"Fools—idiots!" shouted Judas. "If only I could—but I had my chance and was a coward." He moved to the edge of the crowd. One of the thieves looked at the anguished face on the Cross and cried: "If you are the Christ, then save yourself and us."

The second thief shouted: "Be quiet, Infidel! We are getting just punish-



ment, but this man has done nothing wrong."

The crowd stared at the thief. He was the only one who had voiced a word in Jesus' defense.

"Verily, I say unto you, that after the resurrection you will be in heaven with me," came the reply.

The sky was darkening swiftly now. The wind became heavier and the crowd began to disperse and hurry toward the city.

"I thirst," cried out the Crucified One.

A soldier tied a sponge to his spear, dipped it in vinegar and gall and held it up to the dry lips. In vain Judas

begged that water be given to Jesus. The soldier made no effort.

Now the threatening sky opened up and the rain began to come down in a blinding gray veil. Lightning speared the Earth with red tongues, and the thunder responded like the beat of a bass drum, rolling and rumbling over the city of Jerusalem. In the deep dusk Judas saw the Master's body convulse in His last agony as He cried out: "It is finished, Father. Into your hands I commit my spirit."

The ground trembled as if emulating the quivering of the dying body on the Cross. The Captain shook his head, saying, "Truly, this was a just man."

Judas could stand no more. He returned to the sagging form hanging from the limb of the redbud tree and stood looking at it while the earth shook and quivered and shuddered with violence. The loosened earth had uprooted the tree and the weight of the body had caused the tree to hang over the edge of an abyss made by the Earth's convulsions.

Judas made his way back to Mt. Calvary. He was surprised to find the Sun shining. The Earth had ceased its retching and lay calm and spent.

John and some of the faithful ones were taking the body of their Master down from the Cross. Judas saw a slow trickle of blood and water coming from the side where some sharp instrument had been driven into the tender flesh. As the body was lifted down the blood and water formed a little pool at the foot of the cross.

Judas watched wretchedly as the faithful ones carried the still form from Mt. Calvary to a tomb that Joseph of Arimathea had given them. He joined the procession, which the soldiers followed at a distance.

The procession moved slowly with its precious burden toward the stone slab, where they laid Him gently and wrapped Him in clean robes. Judas smoothed the hair back from his Master's fore-

head and tried to remove the streaks of blood from His face, but again his hands were worthless.

"We should hurry home now," said Mary Magdalene, "and prepare the spices for embalming our Master's body."

The other women agreed and the four of them left the crypt.

Judas was the last to leave, for he knew that the rock that was to be rolled into the tomb's opening would not keep him in or out. He sat down on the stone floor with his back against a wall and watched the sunlight disappear as the stone was rolled into place by the soldiers.

A strange hollowed-out feeling came over Judas as though he had not eaten for days. The events of the past day and a half began to come before him. He arose and quickly left the tomb. He could not bear to re-live those haunting hours.

Judas went down the Via Dolorosa, the street which the Bearer of the Cross had trodden on His way to Calvary. Its course lay under several arches that lead to Pilate's palace. It was narrow and steep.

"Street of Sorrow," murmured Judas sadly.

Wondering how Pilate was reacting, he found himself in the Governor's private chamber. Claudia Procula, Pilate's wife, was pacing the floor as she wrung her hands.

"I warned you, Pilate, but you would not listen to me," she said. "You would not believe in my dream."

"Claudia, can you not understand that there are spies in this house who would have reported me to Caesar if I had denounced the will of the mob and turned Jesus free?"

Judas stayed to hear no more. Pontius Pilate was also a coward! Returning to the temple, he saw old Annas and Caiaphas in whispered conversation.

"The people do not like earthquakes and storms at noonday," the latter was

saying. "They say it is a bad omen. Even those who said to crucify Him now blame us. We are in danger."

"I know," nodded Annas. "If we could only have kept the word from getting out that the curtain before the Holy of Holies was torn from hem to hem though no human hands touched it!"

Judas looked at the curtain. It was in strips. Somehow he knew that now and thenceforth all creeds and races could worship there. He shook his fist at the two men and cried: "You will



pay even more for inciting the mob against my Master."

The two priests paid no attention to Judas, and he turned to leave the temple. Standing on the steps, he recalled the last time he had stood there—after he had thrown his money bag at Caiaphas. The anguish was gone, but in its place was that annoying hollowness.

The Captain and his guardsmen marched into view and mounted the steps.

"I will report that we rolled a stone into the opening of Jesus' tomb," said the Captain as he entered the temple.

The soldiers leaned against the round stone pillars that held up the front of the building. They were silent.

The Captain returned. "You stand

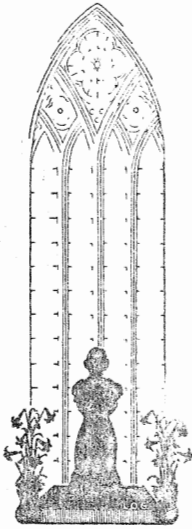
around like criminals awaiting execution," he observed.

One of the men looked toward Mt. Calvary, and replied: "Perhaps so. We feel now that we crucified a just, honest man. There was never a man before whose crucifixion was followed by an earthquake and the worst rainstorm for a generation."

"And at the noon hour, too," added another.

The Captain nodded. "There will be more punishment brought down upon us all, I fear."

"You worry only about yourselves,"



cried Judas, "not about what you have done!"

Not noticing Judas, the Captain continued: "A potter at the end of yonder street has complained that there is the body of a man hanging from a tree in his field. He wants it removed. Caiaphas says we are to take it down and bury it. Come."

The soldiers marched up the street, and Judas followed. It was the same street he had walked up a few terrible hours before when he knew that his Master's life would not be spared. He reached the field before the soldiers did

and sank onto the steaming earth by the side of the tree trunk.

The soldiers and the potter came across the field. They were shocked to find the body was that of Judas, the man who had kissed the cheek of the man Jesus.

"The poor man must have been beside himself to have done this," remarked the potter.

"He was one Judas Iscariot, the disciple who betrayed the man Jesus of Nazareth to the priests of the Sanhedrin."

"He must have been quite distraught to have taken his own life. Dig a grave in yonder corner," said the potter, pointing his finger. "The earthquake made quite a deep gulch through my field. Do you think the crucifying of the man Jesus could have done this? It looks as though it might be the vengeance of God."

The soldier cut the body of Judas down, leaving a short length of the belt still hanging to the limb.

"A grave in a potter's field is a just burial place for a traitorous coward," said the Captain.

Judas did not move from his spot by the tree. He was hearing his Master's gentle, commanding voice: "Judas, come to me." He looked up but saw no one. Then he knew that Christ Jesus was calling from the tomb, and he arose and hurried away.

Before the stone, Judas hesitated momentarily, then passed on through it. He stopped and stared at the transfiguration of the Master before him.

"Come, Judas. Let us have a little talk before I must leave and go to the disciples."

"Oh, Master—Master! How can you talk with me—a cowardly traitor?" Judas prostrated himself before the shining figure and put his lips to the wounds still visible in the feet. Sobs wracked him.

The Master reached down and raised the agonized man to his feet, saying

gently: "As I told you from the cross, you are a man of destiny. If I had not been betrayed I would have been unable to fulfill my mission. You did a noble thing to undertake what you did."

"I undertook a mission that had your betrayal for its purpose?"

"Yes, Judas. You agreed to this mission when you were in the heaven worlds—all, that is, but the taking of your own life. That has been your mistake."

"But—but my anguish at your torture by my hands! How could I have taken on such a task?"

"Someone had to do it. It was not an easy decision for you to make. You chose to be the despised man of destiny. Without the crucifixion my blood would not have flowed into the Earth and broken up its crystallization. It was all a part of our destiny together."

"Oh, Master, when I heard you praying in Gethsemane, I knew that I had done a terrible wrong! Yet I did not have the courage to take the scourging Caiaphas promised me if I did not keep my part of the bargain."

"It was not for you to revoke your promise. So do not let this prey on your mind further. You have much graver problems facing you."

"Graver problems, Master?"

"The taking of your own life. It is not for one to terminate his own life—it is necessary to be patient and learn and wait until the allotted time is up. You must now wait until your archetype ceases to vibrate before you can continue your progress in the proper manner."

"Oh, Master, I did not listen to your teachings as closely as I should have, so I do not understand all that you say. An archetype—?"

"That is the pattern of your physical body which you made in the heaven world and started spinning. At a normal death it stops. But in the case of a suicide—"

"Yes, Master?"

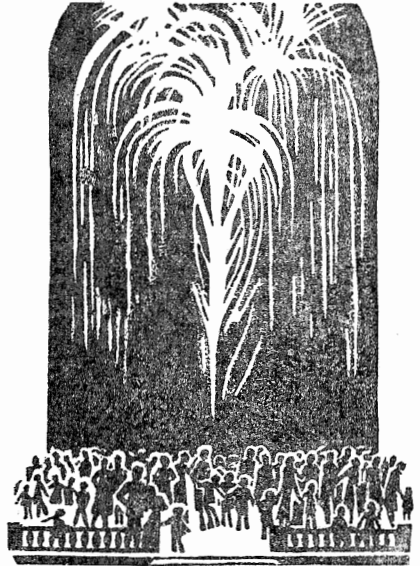
"The archetype continues to spin until the normal span of life is finished, but in the meantime—"

"In the meantime—?"

"The suicide wanders the earth a lonely and miserable person. No one notices him or hears his moans."

Judas bowed his head. "But, Master, why should you not be able to live out your years rather than to have gone through those tortuous hours?"

"I had to suffer crucifixion so that my blood would give entrance to the Earth for my Spirit to become indwell-



ing and aid humanity's progress from within."

"Will you live permanently in the Earth, Master?"

"Partially so until humanity is redeemed. Although I will ascend to my Father and stay for a time each year, my presence will still be felt. Each autumn I will bring my Father's power anew to the Earth and its inhabitants."

"But you will continue to suffer for mankind! Why Master?"

"Because I love all mankind and must help them to progress as my Father would have them do,"

Judas thought of his own hate for others and of his cowardice.

As though he had spoken, he was answered. "Judas, you must learn to forgive. Only so can you be forgiven. Remember to think of life as eternal. Like an egg it has no beginning and no end. That is true of Life Eternal. Even though the soldiers have buried your physical body, you stand here, fully conscious."

"Oh, yes, Master, I feel more alive than I did when in my body," said Judas. "But—but there is no physical body here that belonged to you—"

"That is true. The atoms of the body I used have disintegrated—because of the high rate of vibration imbuing them. Do you remember that when in the body I sometimes went away for a few days? I went to the Essenes, who knew how to take care of the physical body properly,

giving it complete rest and returning the atoms to their natural rate of vibration. But I must go now to my disciples and leave a final command with them."

"What will that be, Master?"

"To go into all the world and preach the Truth."

"And is there a word you would leave with me, Master?" Judas asked humbly.

"Yes. Do unto others as you would have them do unto you, and forgive those who spitefully use you."

"Thank you, dear Master. I shall remember it always. And now may I follow you until your resurrection?"

"You may if you wish. Come—I have much to do before going to my Father."

Judas follow his Master toward the stone-covered entrance. As they neared it, the stone rolled away, and outside there stood an Angel whose "countenance was like lightning."

Now upon the first day of the week, very early in the morning, they came unto the sepulchre.....

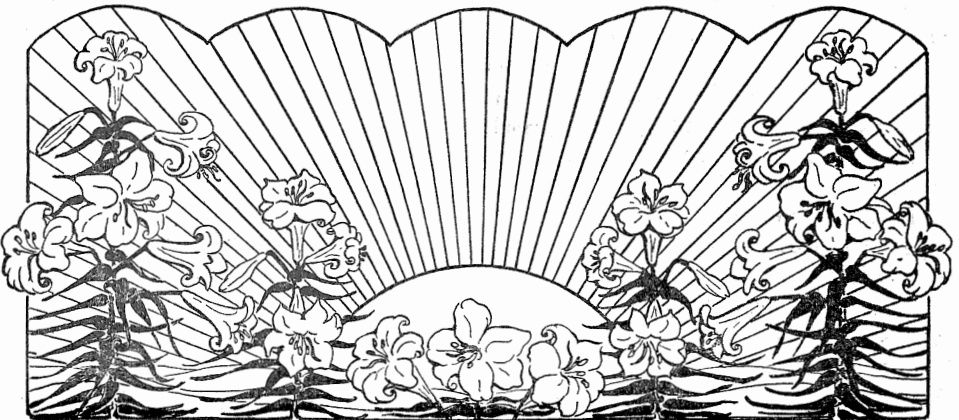
And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen.—Luke 24:1-6.



Goethe's "The Mysteries"

(*Die Geheimnisse*)

An Interpretation

ANN BARKHURST

Part VII

BUT now let us observe what more Wilhelm Meister sees on the mountaintop, and which one must suppose that Brother Mark was also to see, if Goethe had finished his poem. For it often happens that a writer who is both poet and novelist will treat quite exhaustively of a theme in a prose version which he has formerly used in a poem; but if he uses the theme first in prose, he almost never puts it into poetry afterward. The web of the poetic impulse has been broken. It would seem that here also the material that would have gone into *Die Geheimnisse* has been put instead into the prose works describing the adventures of Wilhelm Meister.

When Wilhelm Meister and his companion have reached the summit of the mountain, it seems to Wilhelm that "Hollow masses of rock move forward, as in a theater, and now reveal a gleaming interior to the eye of the delighted spectator."

In Hebrew esotericism—the Book of Enoch, for instance—there is a place where the "hollows" of things are seen. What are these hollows in the modern phrase? They are the "archetypes" of all created material things, as experienced—not merely viewed—in the mental plane where the archetypes exist. It is only when the seer views archetypes of objects or persons *still in physical existence* that they appear to be hollow, Max Heindel says. The archetype *sings*, it is a *musical pattern*, and its sounding pattern draws into place the atoms of matter which build the

form, both here and hereafter. The keynote of the archetype of the human body sounds in the medulla oblongata of the human being; the little flames in the mass of rock which comprise the mountaintop are singing flames, which form the crystals of which the rock is made, chanting in consonance with the giant diapason from earth's center.

The hollow mass of the mountain seems to move forward toward the spectator, which means that he has concentrated or focused his vision into the hollows, or singing archetypes, of the mountain; and as his consciousness penetrates the hollows, these seem to move forward toward him; an experience often commented upon by occultists and mystics when viewing inner plane phenomena—etheric, astral, or mental.

Wilhelm has risen from the lower, or sensuous astral world, into the archetypal world of the mental plane; and so Brother Mark would have done. He has reached the development symbolized in the Uraeus serpent on the brow of the Initiate, which presses forward into fifth-dimensional space. The four-dimensional space spoken of by modern physics includes the "astral" world of the occultist, which suffers under the illusions of time and the hallucinations of sense and emotion. In the mental plane proper, however, as entered by the Initiate (or as experienced in preliminary glimpses by any neophyte), all is order and clarity, functioning in the crystal lucidity of the cosmic mind. It is here that the "hollow" archetypes of the objective world are known, "cav-

ities" in which the singing, sounding musical keynote is heard, like the buzzing flame of the medulla oblongata which becomes, to the Initiate, a real tone-pattern of which the physical tone is a sort of base note. The sound of the living universe thus heard in mental space is called by Boehme the Intelligible Sound, for it reveals itself intelligibly to the Initiate-consciousness.

The archetype as known in the mental world will reveal to the Initiate all there is to know about the object or being whose archetype it is. Such knowledge is experienced as an instantaneous flash of light in which all is seen, known, and felt at the single point of consciousness, simultaneously, not in successive moments of time. When, however, the Initiate once more descends into his physical body, with its conventions of time and space, he must perforce sort out his knowledge, separate it into its logical parts, and arrange these parts in chronological order in terms of earth speech and understanding. It has been said that the seer scarcely knows where to start in this work; which is like unravelling a ball of yarn with many loose ends and interknotted threads.

But if the archetype is that of a being or object which is NOT in physical formation or embodiment, then, as we have said, the seer discovers a complete figure; it is not a hollow, for the hollow, or cavity, is filled in with the likeness of the figure or object. For this reason also the astral body assumes the likeness of the physical body which the Ego has thrown off in death.

The "hollow" mountain of legend is particularly well represented in Glastonbury Tor, as described in English tradition; whose interior forms a continuous passageway down to the center of the earth, to the Foundation, which is marked with a Rosy Cross; for there the planetary Logos abides, intoning the Sacred Name Jah-Hawwa, Father-Mother God, "a mysterious union." The proximity of the mountain peak in

Die Geheimnisse shows that something of this sort was to be described later in the poem.

But why the Garden of Temptation, if the youths are in fact harmless spiritual creatures from the depth of the heart of Nature? All Nature forces are ambivalent in character. They are morally neutral relative to the human being, and therefore their forces can be used for good or for evil.

Hence the alchemical maxim that the Elixir Vitae, the Medicine of Immortality, may also be the Water of Death—a bitter poison. Here we have reference to another kabbalistic doctrine, as old as the Essenes, and older. This is the Redemption of Lucifer and his restoration to his throne before God, as supreme Archangel of the universe. In the day when Messiah comes, said the kabbalists, even the Archangel of evil, Samael himself, called the Venomous Beast, will be restored to his pristine nature which he had in the dawn of creation; the first part of his name, which signifies venom, will be dropped, *and he will keep only the latter part "EL," which means "God,"* and which is common to all angelic names. Now to orthodox Jews who did not believe that Messiah had come, Samael was still the Venomous Beast; but to many Gnostic Christians who believed that the Messiah had come in the days of the Roman Empire, Lucifer was already restored to his ancient and primeval throne, and it was therefore permitted to the devout and "saved" Christian to revere, and even to adore, Lucifer, not as the Venomous Beast, but as the redeemed and glorious Archangel of God. It was St. Augustine who led the orthodox Church to the stand that evil, or error, can never be redeemed, and that Satan will be forever Satan until annihilated; while other Christians, seeing that Christ's coming had not brought an end to evil, contended that it was the Second Coming that should accomplish this. Dante's Lucifer, in the

heart of the world—the “world” not the “earth”—which is Hell, remains a “Venomous Beast.”

Hidden references to the Redemption of Lucifer occur many times throughout medieval literature. We may note in passing the symbolism of Peacock and Lion, which occur together in some instances, and which may be taken to signify Lucifer redeemed and the Christ, respectively, although other religious meanings may also be read into them—again, “a mysterious union.” For if Dante thought that Lucifer was in the center of the earth, Rosicrucian mystics claimed that the Christ resided there, from the time of Golgotha, though not continuously, since for part of the year, said the legend, He ascended as an Archangel (i.e. god) into the sphere of the Sun.

This gives the clue to the alchemical symbolism of peacock feathers of which Paracelsus wrote: “It is necessary that you persevere in the Work until the peacock’s tail is quite consumed. . . . and the vessel attains its degree of perfection.” And again, “when the dryness begins to act upon the humidity, various flowers of different colors appear in the glass, just as they appear in the tail of the peacock, and such as no one has ever seen before.” This is a perfectly obvious reference to the brilliant colors of the astral or “Soul World” as known to mystics and occultists; for in that world the Spirit is brought face to face with Lucifer, to stand or to fall in the alchemy of temptation. Thus Lucifer is to the unregenerate the tempter as of yore; only to the redeemed is he the Light Bearer and Genius of Cosmic Beauty.

John’s Revelation, strange to say, also shows something of the Gnostic view, closely concealed under intricate symbolism. We have reference to the “emerald rainbow” round about the throne of God, for this is no other than the primeval Serpent, who has left his skin, or shell, behind him and risen up into

the heavens, couching at the feet of the Christ, or Man Standing in the Sun.

When we read of the legend of St. John blessing a little winged serpent which rises up in a cup or goblet, we know what is meant. But whether the elixir in the cup means life or death depends entirely on whether or not the Christ has awakened within the individual soul. In the familiar words of Angelus Silesius: “The cross on Golgotha thou lookest to in vain, unless within thyself it be set up again.”

The Lucifer Archangel is symbolical of the principle in Nature which can be either good or evil according to the use made of it. In oriental science it is called “the emerald prana,” or life force, which Max Heindel says courses through the Desire World. The Kabbala says that the whole creation swims in a green light from which, as from an ocean, all life proceeds. Here we learn something of the significance of the emerald serpent of Goethe’s alchemical fairy tale “Die Märchen.”

Note that the “emerald serpent” of prana is *astral* life force, belonging to what is generally known as the Soul World. It is not to be confused with the life force of the etheric region and etheric body, which is described as “peach-blossom” color, as Goethe called it. The Emerald Grail represents this same astral principle, symbolized in the calyx of the rose.

The Ruby Grail is the Rose itself, or again the crystal vase reddened by the blood of Christ which it holds. In medieval times, the color Red was not symbolic of lust or passion, but of the purified blood, as it still is in Rosicrucian mysticism. It signified the pure red blood of the martyr, and the ardent self-sacrificing love which inspires the martyr to lay down his life for the world.

Red and Green are complementary colors, both of which strongly reflect the soul life, while the pink-orange of the seed-pod of the rose represents to

the mystic the flame-color of the life ether, or vital principle in objective Nature.

Goethe, significantly enough, was much interested in producing a ruby flame—not the orange flame which we usually call red, but a true red flame; and he was elated when he succeeded in doing this, for here, truly, was the equivalent of the Rose in terms of fire!

When, therefore, we find Brother Mark in the Rose Garden, we may assume that he is to undergo some sort of trial in the Garden, after which he will be admitted to the Great Hall, which on its part communicates through channels (mine shafts) cut in the living rock with the interior of the peak. He will be conducted into the Hollow of the Mountain; see the vision of the flames—the Yods—which constitute the basic life-unit of matter and recognize and know them as living entities; descend through the seven (or nine) *hollow* layers of the *hollow* earth to the Center where he meets the Liberator; ascend throughout the same layers to emerge on the mountaintop, thence to arise into celestial and archangelic spheres, the Ptolemaic crystalline spheres ruled over by the cosmic Titans, the great planetary Genii.

But whether he goes up or down it is all the same. The orbit of Saturn, which is shown as the outermost ring of the solar system, really denotes a sphere of consciousness which interpenetrates the Earth, and is found in its innermost. At the center of the Earth, the Initiate finds that he is at the same time in the outermost periphery of the universe. In this world, space and time do not exist. On the wings of thought (Mercury) the Ego flies instantly to any spot in the universe to which the will is turned, yet goes nowhere; and the ascending layers of the hollow earth are at one and the same moment the crystalline spheres of the outer universe. Hence the strange diagram of a planetary labyrinth as

drawn by Dr. John Dee in his “Hieroglyphic Monad,” in which the spiral path from the outer circle *ends (or begins) in the center* with the planet Saturn!

The Beast in the Labyrinth is Saturn, Cronos, Time!—the “forever becoming” of things by which what is good in one cycle becomes evil in another, and evolution is a continuous outgrowing of bad, good, better, best.

And now what of the Founder, who is supposed to be dying, and what has this to do with Mark? Before his death, Jacques de Molay, the Grand Master of the Temple, appointed as his successor, according to Masonic tradition, one Johannes Marcus Lormenius and entrusted to him the real “Treasure” of the Order. It would seem to be indicated that this is the Brother Mark who arrives at the House of the Rose Cross and for whom the Founder is waiting while preparing to “die.” For be it known that the German Order, and also the Spanish, were the only Templars who managed to survive as such. Even the English Order of the Garter dared not reveal too much of its true nature and intentions.

The Founder does not, in point of fact, “die” at all. He only elects to remain unknown, even to the numerous lay brethren of the Order, so that he may work thenceforward as the power behind the thrones of Europe and the world.

Max Heindel has written that when he visited the Temple of the Rose Cross the midnight service did not begin until, by some unseen but potent “sign,” which was *sensed* by all present, they knew that the Thirteenth had entered the chamber and had taken his seat in the Thirteenth Chair.

To those whose vision could be lifted so high, something indeed was there: an aureole, or Glory as it is called in sacred art, within which was a *cavity* or *hollow* where a body would otherwise

(Continued on page 190)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSICRUCIAN MYSTERIES

(TWENTY-EIGHTH INSTALLMENT)



Life and Death

(Continued)

WHEN a man is dangerous he should of course be restrained, but even apart from the question of the moral right of a community to take the life of anyone—which we deny—society by its very act of retaliatory murder defeats the end it would serve. If the vicious murderer is restrained under whatever discipline is necessary in a prison for a number of years until his natural death, he will have forgotten his bitterness against his victim and against society, and when he stands as a free Spirit in the Desire World, he may even by prayer have obtained forgiveness and have become a good Christian. He will then go on his way rejoicing, and will in the future life seek to help those whom he hurt here.

When society retaliates and puts him to a violent death shortly after he has committed the crime, he is most likely to feel himself as having been greatly injured, and not without cause. Then such a character will usually seek to "get even" as he calls it; he will go about for a long time inciting others to commit murder and other crimes. Then we have an epidemic of murders in a community, a condition not infrequent.

The regicide in Serbia shocked the Western World by wiping out an entire royal house in a most shocking bloody

manner, and the Minister of the Interior was one of the chief conspirators. Later he wrote his memoirs, and therein he writes that whenever the conspirators had tried to win anyone as a recruit, they always succeeded when they burned incense. He did not know why, but simply mentioned it as a curious coincidence. To the mystic investigator the matter is perfectly clear.

We have shown the necessity of having a vehicle made of the materials of any world wherein we wish to function. We usually obtain a physical vehicle by going through the womb, or perhaps in a few special cases from a particularly good materializing medium, but where it is only necessary to work upon the brain and influence someone else to act, we need but a vehicle made of such ether as may be obtained from fumes of many different substances. Each kind attracts different classes of Spirits, and there is no doubt that the incense burned at meetings where the conspirators were successful was of a low and sensual order and attracted Spirits who had a grudge against humanity in general and the King of Serbia in particular. These malcontents were unable to injure the King himself, but used a subtle influence which helped the conspirators in their work.

The released murderer who has a grudge against society on account of his execution, may enter low gambling saloons where the fumes of liquor and

tobacco furnish ample opportunity for working upon the class of people who congregate in such places, and the man whose spiritual sight has been developed is often sadly impressed when he sees the subtle influences to which those who frequent such places are exposed.

It is a fact of course that a man must be of a low caliber to be influenced by low thoughts, and that it is as impossible to incite a person of benevolent character to do murder—unless we put him into a hypnotic sleep—as to make a tuning fork which vibrates to C sing by striking another attuned to the key of G. But the thoughts of both living and dead constantly surround us, and no man ever thought out a high spiritual philosophy under the influence of tobacco fumes or while imbibing alcoholic stimulants.

Were capital punishment, newspaper notoriety of criminals, the *manufacture* of liquor and tobacco eliminated from society, the gun factories would soon cease to advertise and would go out of business along with most of the locksmiths. The police force would decrease, so would jails, and taxes would be correspondingly minimized.

When a person enters Purgatory he is exactly the same person as before he died. He has just the same appetites, likes and dislikes, sympathies and antipathies, as before. There is one important difference, however, namely, that *he has no dense body wherewith to gratify his appetites.* The drunkard craves drink—in fact, far more than he did in this life—but has no stomach which can contain liquor and cause chemical combustion necessary to bring about the state of intoxication in which he delights. He may and does enter saloons, where he interpolates his body into the body of a physical drunkard, so that he may obtain his desires at second hand, as it were, inciting his victim to drink more and more.

Yet there is no true satisfaction. He

sees the full glass upon the counter but his spirit hand is unable to lift it. He suffers the tortures of Tantalus until in time he realizes the impossibility of gratifying his base desire. Then he is free to go on, so far as that vice is concerned. He has been purged from that evil without intervention of an angry deity or a conventional devil with hell's flames and pitchfork to administer punishment, but under the immutable law that *as we sow, so shall we reap*, he has suffered exactly according to his vice. If his craving for drink was of a mild nature, he would scarcely miss the liquor which he cannot there obtain. If his desires were strong and he simply lived for drink, he would suffer veritable tortures of hell without need of actual flames. Thus the pain experienced in eradication of his vice would be exactly commensurate with the energy he had expended upon contracting the habit, as the force wherewith the falling stone strikes the Earth is proportionate to the energy expended in hurling it upwards into the air.

Yet it is not the aim of God to "get even;" *love* is higher than *law*, and in His wonderful mercy and solicitude for our welfare. He has opened the way of repentance and reform whereby we may obtain forgiveness of sin, as taught by the Lord of Love: the Christ. Not indeed contrary to law, for His laws are immutable, but by application of a higher law, whereby we accomplish here that which would otherwise be delayed until death had forced the day of reckoning. The method is as follows:

In our explanation concerning the sub-conscious memory we noted that a record of every act, thought, and word is transmitted by air and ether into our lungs, thence to the blood, and finally inscribed upon the tablet of the heart: a certain little *seed atom*, which is thus the book of the Recording Angels.

(To be continued).

Studies in the Cosmo-Conception

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

Music—From the Second Heaven

Q. How do occultists rate the musician?

A. None other ranks so high as the musician, which is reasonable when we consider that while the painter draws his inspiration chiefly from the world of color—the nearer Desire World—the musician attempts to bring to us the atmosphere of our heavenly home world (where, as Spirits, we are denizens) and to translate them into sounds of earth life.

Q. Why is his mission considered highest?

A. His is the greatest mission because, as a mode of expression for soul life, music reigns supreme.

Q. What objective evidence supports this?

A. That music is different from and higher than all the other arts can be understood when we reflect that a statue or a painting, when once created, is permanent. They are drawn from the Desire World and are therefore more easily crystallized, while music, being of the Heaven World, is more elusive and must be re-created each time we hear it.

Q. Cannot music be preserved?

A. It cannot be imprisoned, as shown by the unsuccessful attempts to do so by means of mechanical devices. The music so reproduced loses much of the soul-stirring sweetness it possesses when it comes fresh from its own world, carrying to the Spirit memories of its home and speaking to it in a language that no beauty expressed in marble or upon canvas can equal.

Q. Which is the most perfect sense

organ that the human being possesses?

A. The instrument through which man senses music is the most perfect sense organ in the human body. The eye is not by any means true but the ear is, in the sense that it hears every sound without distortion while the eye often distorts what it sees.

Q. Is the musician taught to build the right kind of ear in the Second Heaven?

A. Yes, the musical ear. In addition the musician must learn to build a long, fine hand with slender fingers and sensitive nerves, otherwise he would not be able to reproduce the melodies he hears.

Q. Why do not all men have well built bodies?

A. It is a law of Nature that no one can inhabit a more efficient body than he is capable of building. He first learns to build a certain grade of body and afterwards he learns to live in it. In that way he discovers its defects and is taught how to remedy them.

Q. Then man, himself, is finally his own builder?

A. Yes. He learns to *build* his vehicles in the Heaven World and to *use* them in the Physical World.

Q. Does not such wisdom reveal a Supreme Intelligence?

A. Nature provides all phases of experience in such a marvelous manner and with such consummate wisdom that as we learn to see deeper and deeper into her secrets we are more and more impressed with our own insignificance and with ever-growing reverence for God, whose visible symbol nature is.

—Reference; *Cosmo*: pp. 127-129,

WESTERN WISDOM BIBLE STUDY

An Angel Delivers Peter

Now about that time Herod the king stretched forth his hands to vex certain of the church.

And he killed James the brother of John with the sword.

And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread).

And when he had approached him, he put him in prison, and delivered him to four quaterions of soldiers to keep him: intending after Easter to bring him forth to the people.

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up saying, Arise up quickly. And his chains fell off from his hands.

And the angels said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garments about thee, and follow me.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through the street; and forthwith the angel departed from him

—*The Acts*, 12:1-10.

Many of the early Christians gave their lives that the teachings of Christ Jesus, imbued with the leaven of Love, might become the imperishable heritage of humanity. James, the brother of John, was one of these martyrs, sacrificed in the clash between the old regime of law and selfishness and the new order of love and brotherhood.

Among the comforting rewards that came in those trying days and that still

come to the followers of the Cross is that of aid from the Angels. The loving ministry of these shining ones brought solace and comfort to many, and upon numerous occasions they accomplished a physical release or otherwise gave assistance that relieved a serious situation. They are motivated entirely by love, and are therefore ever ready to serve wherever they can.

A powerful factor in attracting the aid of angelic ministers is prayer. We note here that "prayer was made without ceasing of the church unto God for him." The prayer of people united and dedicated to a single purpose can accomplish seeming miracles. A communication with God is established and Divine Life and Light flow into and illumine those who pray properly.

True prayer, born in praise and adoration, lifts the higher self to the very throne of God and brings down a spiritual outpouring. This outpouring may set new forces to work in the life, or so direct the old forces that situations are changed in a seemingly miraculous manner. This is the basis of overcoming evil with good. It is a conscious cooperation with and use of the spiritual forces all about us. It is a magic key that opens the way for loving ministrations from the angelic hosts.

This experience by Peter may also be interpreted in the light of esotericism to indicate the powers that come to the spiritual aspirant as he reaches certain stages on the Path. He evolves the soul body and learns to function in it. Love and faith enable him to transcend physical law and control the lower nature. The soldiers and the door to the prison may be thought of as phases of the lower nature which are overcome as the powers of the Spirit are developed.



The Ascendant

E. B.

STUDENTS, this is a discussion of you.

The left horizontal of the horoscological wheel, extending from the center to the circumference, is the emergence of you from the inner planes—as an expression of the idea we call Humanity—into objectification in incarnation; the Ascendant-point is your appearance on this plane at the time of your birth.

When you emitted your first cry you were saying: "Look, World, here I AM again!" That cry was your "dawning," the Light of you appearing in the world of other human Lights as it has appeared many times in the past. You came in to express a brighter, clearer quality of your Light than you ever did before, and those who welcomed you with Love did so, actually, because of the promise inherent in your Light for the betterment of human Life during the years of your incarnation. Every incarnation is an expression of Humanity's love for, and faith in, the Light which is its Source and its Habitation.

Your incarnation was vibratorily key-noted by the zodiacal sign which covers the Ascendant-point of your horoscope. Each one of the twelve signs is one of the three (Being-ness, Love, Wisdom) aspects of the dimension of Polarity (Positive/Negative) in terms of Gender (Masculine/Feminine). And—a human being's principal vibratory purpose

in incarnation is to fulfill, to the best of his/her ability, the potential of the Ascendant-sign through the experience-chapter and vibratory placement of the planet that rules the Ascendant-sign. (By "vibratory placement" is meant the sign in which that planet is placed; the quality of expression is indicated by the nature of the planet which disposes it; the ruler being in Taurus or Libra is disposed by Venus; in Aquarius, it is disposed by Uranus, etc).

Create three mandalas, one each for the cardinal, fixed, and mutable signs. This is done by drawing three circles; each one has the symbols of one of these three classifications of signs as they appear in zodiacal sequence; the sign-points are connected by straight lines, giving us the three variations of a square.

The cardinal signs are the turning points as we travel around the wheel from the Ascendant-point; they represent the four basic points of seasonal change throughout the year and they also represent the four basic points of human relationship-structure; the masculine-feminine of parentage (Capricorn/Cancer) and the masculine/feminine of that which is begotten by the parents (Aries/Libra). Persons who have a cardinal sign on the Ascendant (unless there are interceptions and the Ascendant-sign is also on the twelfth

cusps) have come in at this time to take a "new direction" in their evolution—their Ascendant-sign opens up a new quadrant of the zodiac for the quadrant of the first three houses. (Those who have the cardinal Ascendant-sign also on the twelfth cusp are simply continuing that which was inaugurated as a turning point in the previous incarnation.)

Each of the four cardinal signs is the "Being-ness" aspect of the element to which it belongs: Aries—Fire; Cancer—Water; Libra—Air and Capricorn—Earth. Aries and Capricorn are the "male signs" of which Aries is the masculine and Capricorn the feminine; Cancer and Libra are the "female signs," of which Libra is the masculine and Cancer the feminine.

The fixed signs are the "Love aspect" of the elements—each being the fifth sign from the cardinal of its element. In parallel: Aries-Leo; Capricorn-Taurus; Cancer-Scorpio; and Libra-Aquarius. Since every horoscope is the result of the exercise of consciousness in the past incarnation and we really go "round and round the wheel" through our incarnations, we see that, from an evolutionary standpoint, Leo is the first fixed sign, Scorpio the second, Aquarius the third, and Taurus the fourth. On a mandala with the twelve signs in order—from Aries around the wheel—draw four straight lines as follows: (1) from Aries to Leo (cusp of first to cusp of fifth); (2) from Cancer to Scorpio (cusp of fourth to cusp of eighth); (3) Libra to Aquarius (cusp of seventh to cusp of eleventh); and (4) Capricorn to Taurus (cusp of tenth to cusp of second). In this way we see a "motion picturing" of the linkage between one incarnation and the next, since the line connecting Capricorn to Taurus "comes back" into the zodiacal cycle through the tenth, eleventh, twelfth, and first houses. Actually, we do not "go around a circle," repeatedly; we *unfold* through a spiral-process from one "oc-

tave" to the higher one; each "octave" brings us closer and closer to "return to the Center" which is our "lost Eden;" in effect, we are, in Consciousness, re-absorbed into our Source.

The mutable signs are the Wisdom-aspect of the elements, because each mutable is the ninth sign from its initial cardinal. To the above mandala we will now draw four more straight lines as follows: (1) From Leo to Sagittarius, cusps of fifth and ninth; (2) Scorpio to Pisces, cusps of eighth and twelfth; (3) Aquarius to Gemini, cusps of eleventh and third; and (4) Taurus to Virgo, cusps of second and sixth. We now have the picturing of the *four elements in their trine aspects*, the Being-ness, Love and Wisdom aspects of the two "expressions" of Polarity and the four "combinations" of Gender. Apply this formula to your Ascendant-sign and get a clear picture of the "trine-quality" and the "gender-quality" of your sign.

Your ruling planet is the significator of the focusing and expressing of the vibration of your Ascendant-sign and its Principle represents a basic function that you are to fulfill in this incarnation. However, you have another ruler which is co-related to your planetary ruler: that is the planet that disposes your ruler; we might term this planet the "vibratory ruler" of your chart since its generic quality is the one through which your planetary ruler must express. (Unless, of course, the planetary ruler is in its own sign of dignity—in which case it is "two-fold" ruler.)

The environmental requirement for the unfoldment and fulfillment of your personality-potentials is shown by the house in which your planetary ruler is placed. The key-words of each house must be learned by the astrological student if he is to learn where his personal "essence" is to be progressively fulfilled. No matter where we go on this plane, we carry our entire horoscope with us, inside ourselves, for the simple

reason that the horoscope is the picture of our consciousness and we can never get away from consciousness. We can, however, keep ourselves established in the requirements of our planetary ruler if we will perceive that any place or association with any group of people contains possibilities for exercising the potentials of the planetary ruler. Man is to utilize the physical plane, he is not to be used by it but he will become congested and limited in it if he does not establish his self-awareness represented by the combination of qualities of the Ascendant-sign, the planetary ruler qualified by its dispositor and its significance by placement in a certain house.

The astrological design shows us a strange and wonderful thing—that which is known as the “psychological base”: the cusp of the fourth house of the natal chart. This cusp, from an occult standpoint, can be studied by the Law of Cause and Effect as the signifier of a condition which links this incarnation to the one passed—thereby showing us how we can strengthen our sense of “continuance” from the past embodiment into the present one.

First, let us remember that we come into incarnation with no conscious awareness of what we have come from; the superconscious carries all of our memories that remain from the past and it is the “re-vivification” of these memories that makes it possible for us to “tie-in” consciously with a certain level of our vibratory being that is closely connected with our memories of progress made in the past incarnation. Now, let us see how this is pictured abstractly, as a Life-Principle:

A mandala containing only the cusps of the twelfth and first houses; place the symbol for Pisces on the twelfth and the symbol for Aries on the first; connect the two points on the circumference by a straight line. This is the essential picture of the residue of unfulfilled ideals which made necessary the present

incarnation. Now add the lower vertical—the cusp of the fourth house—and place the symbol for Cancer at the cusp-point; connect this point, by straight lines, to the cusps of the twelfth and first. The “Aries-line” is the involution in the present incarnation to the point where identity with family and vibratory heredity is established—the sense of “nest-occupancy” and relationship-identification with the vibratory quality of the parentage. (The fourth cusp is, of course, one-half of the complete line of parentage which is extended, for completion, into the upper vertical to the sign Capricorn, the cusp of the tenth house.)

The Pisces line in the above mandala is the spiritualized matrix: one of three lines and two of three points of the Water-trine of Cancer, Scorpio, and Pisces. Therefore, since the first “up-turning” point in the cycle from the Ascendant is the cusp of the fourth house, we see that the spiritualized matrix, derived from the best of ourselves in the past is directly pictured

Horoscopes for Subscribers' Children

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

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

NOTE: We give horoscope readings ONLY in this magazine.

in the best of our vibratory heritage. To know only the worst of our parents is, in human terms, to become most intensely aware of the worst in ourselves because we incarnated through them by the Laws of Cause and Effect and of Vibratory Sympathy. To remain established in our worst feelings about ourselves, as "expression" of our parents, is to remain congested in the negative past. We cannot make spiritual and vibrational progress until we recognize our potentials for progress; to make such progress implies the need to become aware of our spiritualized resources.

Now, translate this mandala into the terms of your natal chart—the signs on the cusps of your twelfth, first and fourth houses. Unless there is the complication of interception in certain arrangements, signs on the twelfth and fourth houses will represent two aspects of one of the four elemental trines. A detailed analysis—by generic and spiritual value—of these two signs in relationship to the ruler of the chart gives us the picture of how the best of our past is to be continued in this incarnation as "pabulum" for progressive and upgoing expression of the planetary ruler.

Turn your natal chart as it is so that the fourth cusp appears as the Ascendant—a quarter-turn to the right. The (apparent) twelfth house is actually the third house of the natal chart and it is the ninth house from the natal seventh—"ninth house" representing "Wisdom-aspect." This is the picturing of the wisdom resource from the last time you incarnated in the physical sex opposite to your present expression. The third house of the natal chart is the present intellectual unfoldment, but it is also, as seen in the above, a key to understanding something of the best of "your complementary polarity because it reflects one of the "higher octaves" of yourself expressing the opposite sex. Your ability to learn now

is conditioned by—and qualified by—your distillation of wisdom in past embodiments (learning is, for the most part, "reminding") and your past "learning from experience" (Wisdom) has a direct bearing on your mental abilities now.

So—we see that the fourth house of the natal horoscope contains so much information concerning the best of ourselves translated from the past into the present. We hold ourselves back and down if we ignore this potential; we start the upward climb into psychological maturity if we use it.

The above-described horoscopolical conditions refer to the individualized chart—the "you-ness" of your vibratory portrait. But there is another way of learning how to say "I AM" and it is found in consideration of the fact that no matter what the actual Ascendant and planetary ruler might be, every horoscope has the Aries-Libra diameter somewhere—and Aries, through its rulership by the dynamic, expressive Mars—is the abstraction of "I AM." In primitive levels of consciousness, Humanity's "I AM" is stated in terms of friction, resistance, contention, self-defence and destruction of that which is feared because it is not understood. Man has fought for his survival—seemingly against the world, other people and conditions. Actually, he has resisted the outpicturings of his own ignorance of Life-Principles—he has never fought other people but he has fought his fear of them since they, his "enemies," are never anything but the mirrors of his negatives. When he truly loves that which he really is, and his living is an expression of that loving, then his "enemies" disappear and all people are recognized as his brother/sister friends.

Mars, through its rulership of Aries, is the abstract ruler of the horoscope of humanity. Through this vibration we say not only "I AM" but "I AM determined to survive and perpetuate my existence." The Mars-potential in every

horoscope is the "red blood" of consciousness, the vital sense of Being-ness, the essential masculinity of generic vibration, the capacity to vitalize, to stimulate, to impregnate (on whatever plane, to contend with inner and outer down-pullings, and finally, through its spiritual distillation, it is courage-born-of-faith—the aspiration of the Spirit to progress and to live on ever-ascending octaves of the consciousness of the One Life, the One Love, and the One Wisdom.

The significance of the cusp carrying Aries in your chart shows that, regardless of your physical sex, that experience-fulfillment demands the exercise of the most vital masculine generic quality; you must learn to exercise courage, you must develop self-confidence, you must face your fears, learn to understand their source in your consciousness and overcome them through transmutations and constructive expressions. You must develop and exercise the basic Mars-quality of initiative—referring to the "starting-ness" of Aries as the first sign of the Abstract Horoscope; at this point you must—and eventually will—learn what it means to propel yourself without waiting for suggestions, prodings or even encouragement from others. Through the house carrying your Aries cusp you are the "birdling" who hops from the protective nest and exercises his strength to fly; once in the air and away from home-base he either flies or falls to the ground; no one and nothing can keep him in the air except his own strength and his acclimation to the element which is to be his natural field for living and moving.

Since the Aries cusp may be anywhere on the wheel and the Mars-potential in any chart may be slight or great in scope, there is an infinite variety of "Marsiness" possible. To the degree that your Mars is "congested" by square or opposition aspects and to the degree that planets in Aries (disposited by Mars) are congested will you have

to learn to exercise the virtue of courage as an expression your inner Love-Wisdom; to fight, not by resistance to people you feel are "enemies" but non-resistantly by transmuted expressions of your consciousness; to stand by your convictions (if they are truthful ones) as an expression of your integrity and above all things to respect the right of other people to express themselves according to their vibratory equipment. A healthy, integrated Mars never tries to congest, inhibit, limit, or imprison the fulfillment of another, but he seeks always to encourage by his Love-Wisdom the ignition of their best and finest potentials on all planes. The person who knows Love-Courage and Wisdom-Courage is the person who truly knows what "I AM" means; we must all, sooner or later, come into an awareness of this spiritualized sense of identity with our Source—our Father-Mother God.—*Rays*, April, 1953.

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THE ROSICRUCIAN FELLOWSHIP

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The Children of Aries, 1963

March 21st to April 21st, 1963.

MOST all children bubble over with life and energy, but in addition to being of a lively nature, those born during the passage of the Sun through the zodiacal sign Aries are usually self-assertive and aggressive, giving them a determination to be leaders. The surge of life now seen in all Nature finds its counterpart in the dominant child born at this time.

The direction in which this spiritual force will be expressed is shown in the position of the signs and planets in the individual horoscope. It is directed with the aid of the spiritual beings on the planets in such a way that each Ego born receives the planetary ray at the proper angle to bring him the experiences that will enable him to develop powers which will carry him upward along the path of evolution.

Originality, self-reliance, and a certain optimistic outlook fill the Arian native with hope—an admired quality! This gives them a push and desire to go ahead, whether they have the ability or not. This is usually quite conducive to soul growth, even when the results are not what are anticipated. These na-

tives dislike being “bossed,” for they have a strong love of freedom and are quick to resent imposition or abuse from others.

The planet Mars is the ruler of the sign Aries, and from the beginning of this solar month to April 6, it trines the Sun, our source, and creative center. The New Moon on March 25th (in Aries 4.07) falls on this aspect, adding further impulse to the energy. Thus these combined forces give the children born during this period super-abundant energy.

Mars is essentially egotistical, frictional, and dynamic, and through these vibrations the Aries children view their surroundings and set about to overcome them. They are eager and determined, but if not properly trained and guided they can create an alarming karma because of their actions in getting things regardless of the cost to others. However, with loving care and good direction of their behavior this enormous energy can be turned into the shining gold of courage—which is the cardinal virtue of Mars—and shape a world for the better in whatever channel his en-

ergy finds an outlet—science, art, or religion.

During the period from March 21 to April 6, the Sun conjuncts Jupiter, adding a benevolent, generous tone to the strong Mars-Aries vibrations. These children will have consideration for others, and ever be ready to assist those in need.

The Sun conjuncts Mercury during a part of this same period: from March 23 to April 6. This brightens the mentality and favors the memory when the orb of aspect is 3 degrees or more.

Another fine solar vibration, the sextile to Saturn, lasts from April 2 to 21. This indicates method, foresight, and organizing, executive, and diplomatic ability, along with moral stamina and a high sense of honor.

As the solar month opens and lasting until March 26, Venus conjuncts Saturn, showing the need for the fulfillment of the Venus qualities of love in these children. Special help should be given them so that they will learn consideration for the feelings of others, as well as chastity in their living.

Venus opposes Uranus from March 27 to April 5, indicating a need for these children to be given special training in balance of the love nature. Otherwise they may have to suffer through relations with friends and loved ones until they have learned the necessary lessons.

A more favorable venusian aspect is the trine to Neptune, beginning April 6 and lasting until the 16th. This vibratory pattern gives a fertile imagination, deep emotions, and a pure and chaste nature.

The planet Mercury, ruling reason, is the avenue through which man learns to overcome his lower propensities. From March 21 to 28 it conjuncts Jupiter, giving a broad, versatile, and reasoning mind, as well as a cheerful, optimistic nature. Success in law and literature is favored. From March 26 to April 1, Mercury trines Mars, adding keenness, in-

genuity, and resourcefulness to the mind. Prodigious mental tasks can be accomplished by such mentalities. From April 7 to 13, Mercury trines Uranus, bespeaking the original, independent, and inventive mind. These are the pioneers, with lofty, progressive ideas, who lead the way into new, higher avenues of thought and learning. Many friends are attracted and a career in science or literature is favored. A more difficult mercurial vibration is the square to Mars, lasting from April 11 to 19. These children will need loving, gentle training in adhering to the truth and giving kindly consideration to their associates. From April 14 to 21, Mercury opposes Neptune, indicating to wise parents, and teachers the need for giving these children special training in memory and active accomplishment. Positive thinking along upright, cooperative lines should be emphasized.

Beginning as the solar month opens and lasting until April 8, Saturn and Neptune are in square aspect, from Aquarius to Scorpio. This planetary pattern suggests that these children in past lives have not been as honest and straightforward as they should have been, so that in this incarnation they will be given opportunities to show whether they have yet learned the necessary lessons along these lines. If not, they will suffer from the deceptive, fraudulent actions of others.

Another difficult neptunian aspect, the square from Mars, begins April 10 and lasts to the 21st. Children born during this period will need special training in refinement, deliberation in speech and action, self-restraint, and proper respect for law and order. Otherwise they are apt to suffer through fanaticism, impulsiveness, and extravagance in speech and action.

The sextile of Neptune to Pluto all the solar month suggests the possession of spiritual powers which may be used to great advantage in progress along the spiral of evolution.

Readings for Subscribers' Children

TERAN S. M.

Born December 13, 1959, 3:20 P.M.

Latitude 33 N., Longitude 118 W.

Signs on the cusps of the houses: ASC, Taurus 29.21; 2nd, Gemini 25; 3rd, Cancer 17; 4th, Leo 11; 5th, Virgo 10; 6th, Libra 18.

Positions of the planets: Moon, 7.52 Gemini in 1st; Uranus, 20.58 in 4th; Pluto, 6.06 Virgo in 4th; Dragon's Tail, 29.42 Virgo in 5th; Venus, 1.12 Scorpio in 6th; Neptune, 8.12 Scorpio in 6th; Part of Fortune, 15.50 Scorpio in 6th; Mercury, 0.23 Sagittarius in 7th; Mars, 7.17 Sagittarius in 7th; Jupiter, 14.38 Sagittarius in 7th; Sun, 2.22 Sagittarius in 7th; Saturn, 7.18 Capricorn in 8th.

With the Sun, Moon, and five planets in common signs, this child will obviously need encouragement and training in the development of will power and independence. The presence of three planets in fixed signs, and fixed signs on all the angles will give her considerable strength to do this, but innately she is inclined to be too receptive and ready to accept circumstances as they are rather than to change and master them.

The Sun, representing the individuality, is in the aspiring sign Sagittarius, in the 7th house, in conjunction with Jupiter and trining Uranus in Leo in the 4th. Here we find a great deal of benevolence, generosity, aspiration, and friendliness, all touched with the initiative, originality, and intuitiveness of Uranus. All partnership affairs and relations with the public are brought under this benign influence, so that there should be much happiness for Teran in these departments of life.

Mercury and Mars are also in Sagit-

tarius in the 7th, making a 7-degree conjunction, but they square Pluto and oppose the Moon in Gemini in the 1st. This child has a quick, alert mentality, but she should be trained to cultivate poise and persistence in memorizing and recall. This configuration will bring lessons along these lines into her relations with partners and the public in general.

Venus and Neptune in conjunction in Scorpio in the 6th make a beautiful sextile to Saturn in Capricorn in the 8th, and also to Pluto in Virgo in the 4th. Teran has powerful emotions at times, but it is likely that they will be kept well under control and directed along constructive lines. There is a fertile imagination, but a practical side, too, and ability along musical lines. Training in music, particularly performing on some instrument, would be an excellent release for her emotional nature, and her imaginative ability will no doubt show itself in her conversation and writing. The Venus-ruled Taurus on the ASC will add toward her musical inclinations and also give needed persistence in reaching the high goals she will set for herself.

With the Sun and three planets in the 7th house, this child's life activities will be largely in the sphere of partnerships, but should she undertake to follow a vocation, it will be of a Uranian-Aquarian nature. By means of radio or TV she could help very beautifully to give out phases of the New Age truth which she will naturally understand, and which she will undoubtedly be taught at home.

Teran will probably like games and outdoor exercise, and these will be fine for her as long as they are not too strenuous. Walking, learning to inhale deeply of the fresh, oxygen-filled air, can be a strong factor in keeping her health up to par.

RICHARD C. A.

Born October 5, 1954, 8:15 A.M.

Latitude 40 N., Longitude 105 W.

Signs on the cusps of the houses: ASC, Scorpio 7:40; 2nd, Sagittarius 7; 3rd, Capricorn 10; 4th, Aquarius 15; 5th, Pisces 18; 6th, Aries 15.

Positions of the planets: Saturn, 8.31 Scorpio in 1st; Venus, 23.22 Scorpio in 1st; Dragon's Head, 10:03 Capricorn in 3rd; Moon, 16.31 Capricorn in 3rd; Mars, 20.10 Capricorn in 3rd; Part of Fortune, 12.20 Aquarius in 3rd; Jupiter, 27.09 Cancer in 9th; Uranus, 27.19 Cancer in 9th; Pluto, 25.36 Leo in 10th; Sun, 11.50 Libra in 11th; Neptune, 25.17 Libra in 12th, Mercury, 7.14 Scorpio in 12th.

Here we find the Sun, Moon, and four planets in cardinal signs; four planets in fixed signs, and fixed signs on the angles, indicating a direct contrast to the previous chart: the need to learn flexibility and pliability. When the energies of this child are channeled into constructive endeavors, he will be a tremendous power for good, but patient understanding and direction will be needed to help him learn the humility and desire to serve others that he requires.

The Scorpio ASC, with Mercury and Saturn in close conjunction, gives a rather complicated personality: great determination, independence, aspiration, and courage are indicated, but also a tendency to be headstrong, brusque, sarcastic, and worrisome. Fortunately, Mercury and Saturn are in sextile (8-degree orb) aspect to the Moon (and Mars drawn in by conjunction to Moon), which helps to bring out the better side of all influences in the configuration. The mind is deep, sharp, and able to concentrate on and solve diffi-

cult problems, and the memory is retentive.

Another fortunate influence for the personality is the presence of the Lady Venus in the first house, although her best qualities do not manifest through the sign Scorpio. But Venus sextiles the Moon and Mars and trines Uranus and Jupiter in Cancer in the 9th house. This is an exceedingly magnetic, intuitive, big-hearted, artistic, and musical configuration, which will attract people to Richard and help to make association with them pleasant and profitable. Travel by water to foreign countries is very probable.

The Sun is in the Venus-ruled sign Libra in the 11th house, sextile to the MC, but square to the Moon and Mars in Capricorn in the 3rd. Poise and self-control should be stressed constantly in bringing up this child, along with full confidence and faith in God and his own divine nature. He will be naturally attracted to the occult, but he will need to learn the desirability of the positive, constructive path of love and service to others if he is to avoid severe experiences relating to the superphysical.

Neptune, the planet of spirituality and the superphysical, is posited in Libra in the 12th house, the house of destiny, and it squares Mars, Uranus, and Jupiter, showing that Richard has worked too largely along selfish lines in the occult arts during past lives. Now he must learn to master the powers that will seek to influence him from both the visible and invisible planes. This he can do by learning to live unselfishly, directing his powerful energies into activities that benefit others, particularly brothers, sisters, and neighbors.

Pluto in Leo in the 10th house, and the Sun, ruler of Leo, in Libra, are the chief signifiers of the vocation best for this child. He has natural ability to serve as a librarian, dealer in art goods or musical instruments, ticket salesman, and travel agent.

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.

Teacher, Editor

FRANCINE F.—Born October 17, 1934, 7:20 P.M. Latitude 41 N., longitude 74 W. The mental signs are very much in evidence in this chart. The Sun and Venus are in Libra in the 5th house, making an 8-degree conjunction. The Sun also makes an 8-degree conjunction with Jupiter in the second degree of Scorpio in the 6th, sextiles Mars in Leo in the 4th, trines Moon and Saturn in Aquarius in the 10th, squares Pluto in Cancer in the 3rd, and opposes Uranus in Aries in the 12th. This is a very powerfully aspected Sun, indicating much mental and physical energy, along with moral stamina, and an inner ability to attain success through one's own efforts. Mercury is in the fixed, occult sign Scorpio, intercepted in the 6th, sextiling Neptune in Virgo in the 5th, giving a mind that is naturally inclined toward the deeper, hidden things of life. However, Mercury squares Saturn and the Moon in the 10th, so that this native will need to cultivate unselfishness—particularly in vocational pursuits—and stress training of the memory. The opposition of Mars in the 4th to Moon and Saturn in the 10th adds to the need to be circumspect and unselfish in vocational activities, as well as in the home. The trine of Mars to Uranus gives originality, inventiveness and ingenuity to the mental processes. The sextile of Uranus to Moon and Saturn accentuates these qualities and adds to the attraction to the occult arts. Gemini on the ASC, and Aquarius on the MC, emphasize the strong mental side to this native's nature, so that she will be naturally qualified to serve as a teacher, editor, or writer for a periodical.

Contractor, Business Executive

GEORGE R. Jr.—Born February 27, 1930, 7:45 A.M. Latitude 39 N., Longitude 122 W. The presence of Uranus in the 1st house, within 8 degrees of the Aries ASC, sextiling Mercury, Jupiter, and Mars, indicates that this native will be quite unusual in his thinking—progressive, ingenious, inventive, and independent. Aries is a pioneering sign, and Uranus is a pioneering planet, so that the combination points toward one who is never satisfied unless he is trying out new methods and endeavors. Mercury in Aquarius in conjunction with Mars accentuates the above and attracts many friends of the advanced mental type. The Moon is also in Aquarius, in the 12th house, but in the 29th degree and making no aspects except the sextile to the MC and the opposition to Neptune, intercepted in Virgo in the 6th. This configuration warns the native to avoid all phases of negative psychism, as well as secret arrangements or alliances of any kind. The Sun and Venus are in Pisces, intercepted in the 12th, sextiling Saturn, but squaring Jupiter in Gemini in the 2nd, and opposing Neptune, further emphasizing the need to cultivate a positive attitude toward all that has to do with the superphysical, being especially careful never to give way to a tendency toward passiveness. Saturn in the sign Capricorn is well placed and its sextile to the Sun and Venus brings out moral stamina, dependableness, and a high sense of honor. However, its square to Uranus from the 10th warns to cultivate composure, deliberation, and strict honesty. This native could do well as a contractor, a business executive, or government worker.

Daily Thought and Guide

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

MONDAY—April 1

If we are sensitive to the high spiritual vibrations of the planet Neptune today, we may be able to unite the conflicting thoughts surrounding us with his divine strength.

TUESDAY—April 2

Let us try to follow the admonition not to see the mote in our brother's eye and much may be done. "Only deeds give strength to life, only moderation gives it charm."—*J. P. Richter.*

WEDNESDAY—April 3

If we cast our bread upon the waters we shall, find it after many days, and if we follow this old adage today the future will provide us in surprising measure.

THURSDAY—April 4

"Lord make me know mine end, and the measure of my days, what it is; and I may know how frail I am."—*39th Psalm.* Good Mercury vibrations will help us today.

FRIDAY—April 5

All efforts at reasoning things out will bear good fruit today, and to try to see things clearly before acting will benefit us all.

SATURDAY—April 6

A fine day to enjoy music or a good book and interesting talks with friends. As we read in the Proverbs: "A merry heart doeth good like a medicine."

SUNDAY—April 7

"Whatsoever a man soweth that shall he also reap." Let us sow such good and sincere thoughts on this fine Sunday

that they may form a ladder on our upward path.

MONDAY—April 8

This should be a quiet lovely Monday. After enjoying congenial work we may have the pleasure to watch Mother Nature's unfolding her many wonders of fragrance and color.

TUESDAY—April 9

Let us make good use of this active Mars day. Experience gained and lessons learned are invaluable on this day in life's school.

WEDNESDAY—April 10

Method and organizing ability will be a strong factor today, and with a prayer in our heart we will be able to do much necessary work today. "Work and Pray."

THURSDAY—April 11

Today the planets' vibrations can help us. It is a time to be up and doing our daily material duties as well as searching for the "eternal verities."

FRIDAY—April 12

Today we think lovingly and thankfully of Him who gave His life for us. "Truly this man was the Son of God."

SATURDAY—April 13

"Character is the result of two things: mental attitude and the way we spend our time."—*Hubbard.* Mixed vibrations give us the chance to choose in which way we spent this precious commodity.

SUNDAY—April 14

"When Christ ascended triumphantly

from star to star, He left the gates of heaven ajar."—*Longfellow*.

MONDAY—April 15

Mercury and Uranus help us to live up to our highest ideal today, but Mars is ready to make us speak out of turn in haste. Self-control is in the order of today.

TUESDAY—April 16

On this Mars day we can accomplish much. Venus and Mercury will help with heart and head. "Every man's work shall be made manifest."—*I Cor. 3*.

WEDNESDAY—April 17

Mixed vibrations rule the day—it will be well quietly to give our service wherever needed. As we watch the play of action and reaction we may learn much.

THURSDAY—April 18

"Pray as if everything depended on God, and work as if everything depended upon man."—*F. J. Spellman*. This is good advice today.

FRIDAY—April 19

May God inspire us through our higher self today so that we may be enlightened on our path. If we listen to the still small voice within, answers will come and new doors may be opened.

SATURDAY—April 20

The planets favor us in many ways today with the accent on new as well as spiritual aspects. High ideals and lofty inspirations win attention.

SUNDAY—April 21

On this fine Sunday we may find enough leisure to appreciate the beauties of Spring, and we feel that "God's in His Heaven, all is right with the world."

MONDAY—April 22

There will be an urge for much physical labor today, but let us take a little time out for quiet contemplation.

TUESDAY—April 23

There will be opportunities for new ways of doing things. Let us give thanks to the Giver of all Good. He cares for His children.

WEDNESDAY—April 24

"Give us the strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune."—*R. L. Stevenson*.

THURSDAY—April 25

Today let us try to think things over clearly and carefully, then much good may be achieved. "Straight is the gate and narrow the way which leadeth unto life."—*Matt. 7:14*.

FRIDAY—April 26

This is a quiet day; it will be best if we concentrate on doing our regular daily tasks, knowing that God's love surrounds us.

SATURDAY—April 27

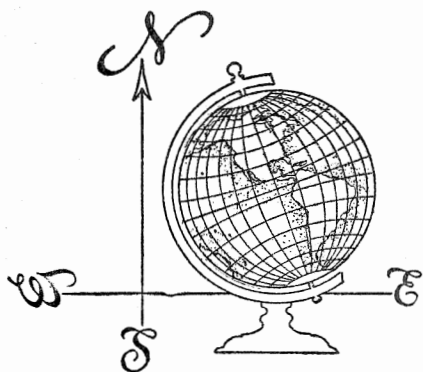
Venus and Jupiter unite today to give abundantly, so let us relax and enjoy most things that come our way. For real enjoyment let us share it with others.

SUNDAY—April 28

This is the day of the Sun, dedicated to the worship of our Creator. We are admonished to love one another, and we know that Love is the greatest force in the world.

MONDAY—April 29

Again the planets unfold Beauty before our eyes and ears. "There is
(Continued on page 184)



MONTHLY

News

INTERPRETED

Space Communications

The technology of electronics is reaching today for summits of national, global, and space communications beyond anything conceived since the invention of moveable type.

The way is thus opened technically for the establishment over the next few decades of a communications system by which governments, organizations, or individuals may establish contact with anyone, anywhere, at any time, by voice, sight, or document, separately or in combination. In its most advanced form, such a system would be based upon communication via satellite without intermediate routing or wired connection.

Recent research, looking to communication among men across the reaches of space, has tapped an even greater resource with the discovery of means of carrying information on pencilled beams of light generated in the remarkable device known as the *laser*. Traveling in a straight line for hundreds of thousands of miles, one laser beam can concentrate a signal capacity a million times greater than in all of the communications channels in use throughout the world today.

Despite the pace of technological growth today, it is likely that the rate of progress toward the future global and interplanetary communications systems will be determined as much by political, social, and economic factors as by technical accomplishment. . . . For example, the day of the closed or remote society is coming to an end. No barriers of time, or distance, or ideology, can long withstand the mounting flow of information and the vastly improved access to information across the oceans and the continents. The awareness of knowledge is the first step to its acquisition, and the acquisition of knowledge is,

in turn, fundamental to human advance in every sphere.

—*Saturday Review*, 1-63.

Communications are important only in so far as the material to be communicated is important. Let us learn a lesson from Shakespeare's Prospero, in *The Tempest*. Caliban, that Piscean type individual that lived on the Island says:

*"When thou cam'st first
Thou strok'dst me and made much
of me . . . and taught me how
To name the bigger light, and how
the less,
That burn by day and night . . .
Thou taught me language; and my
profit on't
Is, I know how to curse."*

David Sarnoff, who wrote the article for the *Saturday Review* from which the above excerpts are taken, makes one statement that we should like to comment on: "the rate of progress will be determined as much by political, social, and economic factors as by technical accomplishment." Until we have something more to communicate than the price of commodities, or how to build a bigger dam, we shall fail as did Prospero in *The Tempest*.

We are so constituted that something within us forever yearns for a better understanding of our own inner natures, and no amount of physical wellbeing can deaden or stifle that urge. No

amount of impersonal social factors is going to be a substitute for the soul growth that comes when we as individuals accept our debts and become personally responsible for the political, social and economic life of today.

Therese Neumann

At the age of sixty-four, Therese Neumann of the village of Konnersreuth, Germany, passed away, thus ending nearly forty years of pretending to live without food. Since 1923 she is reported to have taken no food except a small piece daily of the Holy Communion wafer, and she was claimed to have taken no liquids. The local priest of the village and the Bishop of the diocese attested to these marvels. In addition to going without food for nearly forty years, Therese was an alleged "stigmatic," going into an ecstatic state each Thursday from midnight until Friday afternoon, during which time she relived the drama of the crucifixion of Jesus. She was reported to bleed from her body, duplicating his wounds, blood flowing freely from her hands and feet. There were exceptional times during which she did not go into the ecstatic state on schedule, but skipped a period....

Did she go all those years without taking food? Her claim to have done so has been widely publicized in this country by a group of people calling themselves *leatharians*. These people put forth the claim that man can derive all the sustenance he requires from the air; that his normal mode of nutrition is that of deriving his nutrients from the air through the lungs and not through the digestive tract by means of foodstuffs.... To ask us to abandon what appears to be the biological scheme of nutrition and convert our lungs into suppliers of food and our digestive apparatus into a useless appendage and to do all of this in a trice is asking a bit too much

—*Hygienic Review*, 12-62.

We are all doubtless familiar with the point the scientists made several decades ago when they declared that according to all the laws of aerodynamics the bumble bee can not fly. With this sciep-

ticism of the powers of human understanding we hesitate to condemn Therese Neumann as being an imposter.

The body of the average person burns up so much fuel in such a short time that it must be replenished copiously to keep the physical machine going. But this internal combustion machine as we understand it in today's scientific theories demands that much fuel because it is so inefficient. The discord between the vital and the desire bodies of man as he seeks to gain control of each and bring back that divine harmony lost so many millenia ago, accounts for the great waste. Glimpses into ancient history reveals the great quantities of food consumed by our ancestors, and consequently gives us a perspective by which we may judge today: the two or three thousand calories of today's average diet are indeed minimal.

Not many are ready for a calorie-less diet yet, but many can fast for weeks and gain in health from it. Therese Neumann kept her equilibrium through all the years by a strict religious discipline, and we might learn from her life. In the not-too-distant future there will be more such people demonstrating that the fourfold body of man can indeed function constructively here on this planet with a minimum of "physical" food.

The Oneness of Life

Only slowly—and recently—have we come to recognize that wild animals are not something with which mankind is at war but a part of the balance of life, which is delicately adjusted. Recently, I was at the Arusha Conference, in East Africa, called by the International Union for the Conservation of Nature, under the sponsorship of UNESCO and the Food and Agriculture Organization. It was an emergency meeting because so many new states are becoming independent and the nat-

uralists of Europe and America were afraid that the Africans might decimate the game animals by slaughter and destroy their habitat by immature husbandry and indiscriminate cattle-raising.

It was gratifying, and at the same time humbling, to find that the Africans themselves were traditionally more aware of the role of wild life in their own ecology than the white man has hitherto shown in his intervention in that continent. The African recognized that in the precarious nature of the savannah lands, big game—and even the tsetse fly—were a decisive factor.

Nearly four million square miles of the African continent are held in fief by the tsetse fly. Because of the fatal diseases which its bite produces in man and his domesticated animals but does not produce in the wild animals, the tsetse has preserved great tracts which might have been destroyed by shifting cultivation and by over-grazing.

It was suggested at Arusha that a monument ought to be raised to the tsetse fly as "The Saviour of Africa" and it was Africans who insisted that before modern methods to remove the tsetse were employed, their people must be trained to husband well this legacy of land.

More than that, Prime Minister Nyerere of Tanganyika, volunteered the Arusha Manifesto of pledging his government, with the endorsement of all Africans present, to preserve the wild life and their habitat "for their children's grandchildren."

This kind of wisdom, this recognition of a world we share, not only with other people but with other creatures, has not been conspicuous in those nations which we call advanced, or scientific.

—*Unesco Courier*, 12-62.

There is a distinction made here in the way of looking at the interdependence of all living things. The old way is illustrated by the suggestion that the deadly tsetse fly, acting as an outside force, be called the "Saviour of Africa," because it has preserved the great heart of the continent from despoilation. This outside force used fear as its motivating agent.

Our scientists have arrived at a half-way station on the upward spiral—one where they would try to work consciously to "husband well the legacy of

land." But in their arrogance they would be the ones to decide which flies to kill and which to preserve.

The Rosierucian Philosophy looks a second step beyond this to the recognition that all life is sacred, not just that which is friendly to man, with the doom of death to the rest. We recognize that the World of Life Spirit encompasses all creation. The moral world of right and wrong, good and bad, applies only to the human life wave. But this great World of Life Spirit contains the archetypes of a seven-fold creation; mineral, plant, animal, human, angelic, archangelic, and the Lords of Mind. There are, in all probability, many more but the finite mortal mind comprehends only those seven.

Until we learn to function consciously in the World of Life Spirit, we shall be forever "experimenting" with insecticides and fertilizers. There is a broad, forward movement to evolution that includes all seven life waves so that what each created thing learns is dependent on the progress of the other; this includes minerals as well as Archangels, and also the common garden variety of men and women. The symbol of the Golden Chain contains all of this, the profundity of conception depending on the mental capacity of the individual. By mental capacity we do not mean intellectual concepts alone; we include all reverence and a sense of deep abiding love.

The great Christ Spirit, a Ray of which entered the body of Jesus at the baptism, functions in the World of Life Spirit. This is good Johanine doctrine based upon the many references to life found in the Gospel of John. It might be worth our time to check that Gospel with regard to the universal oneness of all life and meditate on it for a while.

There is no other teaching than that of Rebirth which is of equally vital importance.—Max Heindel.

Readers' QUESTIONS

The Invisible Forces and Their Work

Question:

Are plants under the dominion of the planets and the signs, and just why do different zodiacal Hierarchies work with certain vehicles of other life waves and not with all of their vehicles?

Answer:

All evolving life waves on the Earth are under the dominion of the planets and the signs to a greater or lesser degree. There are now on Earth four different kingdoms passing through different stages of evolution, namely, the mineral, the plant, the animal, and the human. The virgin spirits composing these four life waves are evolving under the guidance and with the assistance of a number of invisible Hierarchies, the most active of which are at the present time probably the Lords of Mind, the Archangels, and the Angels.

The Lords of Mind make their densest bodies of concrete mind stuff, and are adepts in working with this material. They have a great influence on humanity for the reason that the human life wave is now in possession of an embryonic mind, the germ of which was radiated from the bodies of these great Beings.

The Archangels construct their densest bodies out of desire stuff. They are adepts in the manipulation of this substance, and are therefore especially fitted to assist less evolved Egos who are developing and using vehicles made of this material. Hence they work with both the animal and human life waves,

since the virgin spirits of these possess desire bodies.

The Angels form their densest bodies of ether, and consequently they are well versed in working with this grade of matter. This knowledge makes them eminently able to assist others who are not as expert as they in working with ethereal substance. It is for this reason that the Angels exercise an influence over the plant, animal, and human kingdoms, all the virgin spirits of which possess vital bodies.

The virgin spirits of the human life wave construct their densest bodies of the chemical and mineral constituents of the Earth, and experiences accumulated through ages of time make this life wave fitted to a certain degree of work with beings who have bodies composed of mineral elements, as are those of the virgin spirits of the plant, animal, and mineral life waves.

However, humanity's evolution upon the Earth is only a little more than half finished, and the beings belonging to our life wave have not yet attained fifty per cent of the efficiency in their work of dense body building that will be theirs when the latter part of the Earth evolution is completed. Therefore the human life wave to a great extent works on the dead mineral bodies of animals, converting them to food, clothing, articles of ornamentation, etc., and as they work principally with seemingly dead things, their labor, generally speaking, involves the process of *destruction*. They destroy the mass state of the mineral so that they may extract the gold, silver, precious stones, or whatever part seems desirable to them. They destroy the trees in the forest for the purpose of converting them into lumber

to be used for constructive purposes. They destroy the dense vehicles of the plants that they may use them for food. But in the case of the Angels and all the other creative Hierarchies this destruction of forms is not carried on, for they deal with life, in an entirely *constructive* manner.

The Archangels inhabit the Sun, and the Angels are located on the moons belonging to our solar system working with the moon forces. The plant kingdom loves the Sun for the reason that this life wave is in the second period of its evolution, which is for it the Sun Period. But as the virgin spirits of this life wave are now constituted they cannot endure the intense vibrations of the Archangels which are as dry and parching as are the desire bodies in which they function. In consequence of this the plant kingdom needs in addition to the rays of the Sun the element known as water, which is ruled by the Moon. It is the subdued ray of that orb which carries the fructifying force that gives the possibility of growth to all that lives. Therefore seeds planted when the Moon is increasing in light, that is to say from the new to the full, produce larger tops than those planted when the Moon is dark, or decreasing in light from the full to the new. Seeds sown when the Moon is decreasing in light will produce a greater growth under ground than they will on top of it.

There are certain signs of the zodiac that are more favorable than others to plant growth, because they have certain affinities for the lunar vibrations. The watery signs, Cancer, Scorpio, and Pisces are fruitful signs for that reason, and seeds planted while the Moon, the planet of fecundation, goes through one of these signs will produce better results than when it is passing through the fiery signs of Aries, Leo, and Sagittarius, for these are Sun signs, and therefore the effect of their vibratory power manifests itself in burning up the vital spark of the seed.

Glandular Trouble

Question:

What is the connection between the vital body and the glands, and does the glandular trouble indicate a weakness of the vital and physical bodies?

Answer:

The glands, particularly the ductless glands, are the highest product of the vital body and are the centers through which the solar force is specialized, distributed, and made use of in the body. Therefore it is true that glandular trouble does indicate a weakness in the vital body, particularly in relation to its ability to receive the inflow of the life force, and this weakness is communicated to the parts of the physical body which are dependent upon the glands for their sustenance, growth, and well-being.

The Theorem of Correspondence

Question:

Please explain the Hermetic axiom, "As above, so below." Why is the axiom called Hermetic?

Answer:

There is a correspondence between all planes of nature. The higher planes are reflected in those below. Spirit works on all the different planes in a similar manner thereby originating what might be termed the "theorem of correspondence." Therefore if we know the law regarding a certain manifestation on the physical plane, we know there is a corresponding manifestation on the spiritual plane.

This theorem of correspondence is called the Hermetic Axiom because it is supposed to have been first enunciated by Hermes Trismegistus.



How to Keep Fit After Sixty-five

ERNEST HECKLER, N.D.

ABOUT sixty years ago Dr. Heinrich Lahmann, M.D., a prominent European physician, wrote a book on the subject of altered blood chemistry, which he declared to be the cause of many bodily disorders, and particularly of changes to our joints and muscles. He had come to the conclusion that civilized people not only eat too much but indulge in denatured foods, deficient in mineral and vitamin balances.

As a remedy he suggested eating more of green leaf vegetables with our meals, forgoing, at least as a steady diet, all white flour products, cake, pastry, and all other bakers' delights. He found it essential that we include in our meals foods which require no cooking, since cooking often destroys the very elements needed to rebuild broken down cells and tissues. He also recommended sunbathing and physical exercises.

Dr. Lahmann's book was in my library for many years, forgotten until I developed arthritis. Upon reading it a second time I was ready to apply some of his ideas:

1. Start the day with a *friction-rub*; with a rough towel rub the entire body. It is meant to aid circulation, improve s'in function, and indirectly to help the joints.

2. Work or play in your bathing suit, beginning with a fifteen minute period and increasing gradually to an hour or more. Always rub a little olive oil into the skin before starting, and be sure to wear a hat with a large brim at all times.

3. Drink *fruit juices*, diluted with distilled water. Use raw sugar or honey instead of white sugar. Take daily portions of multi-vitamin and multi-mineral food supplements.

4. After dinner, *walk* a mile—rain or shine and no matter how painful it may feel to you at first. When it has become a habit, it will be a real pleasure.

5. To loosen up your stiff muscles and joints, certain *exercises* are important. The best time for these exercises is in the early morning, as soon as you get up—before breakfast. If you will spend at least ten minutes every day on the following exercises, you will be rewarded beyond expectation. The hardest part is getting started; then if you persist you will win. Do each exercise about six or seven times a day—more if you wish.

a. For the *legs*:

(1) Swing the legs forward and

backward, first the left, then the right. Hold on to something if you need to do so.

(2) Flex the lower leg, as far back as possible, then forcibly swing it forward, just as though you were kicking a football.

(4) Swing legs sideways and backward, raising the opposite arm at the same time. If the left leg goes back, the right arm goes up and vice versa. If the left leg goes sideways, the right arm goes up.

b. For the *shoulders*:

(1) With arms hanging down, roll the shoulders clockwise.

(2) Stretch arms in front and swing them back as far as you can, clapping the palms of the hands.

c. For the *neck*:

(1) Stick chest out high, forcing chin to rest on chest. Then let head fall back and forth, always returning to original position, i.e., chin close to chest.

(2) Turn the head left, then right.

(3) Roll the head in circular movement, first left, then right.

d. For *hips*:

(1) Learn to "walk" the horse trot. With feet spread apart about eighteen inches, as the knees bend forward a little and the foot goes to the tip of the toes, first on the left leg, then on the right, let the hips roll outward. Do this about 12 times, remaining on the same spot.

(2) With legs about eighteen inches apart, swing the hips in a circular movement, first to the left, then to the right, as far as you can.

e. For the *spine*:

(1) With legs about eighteen inches apart and arms hanging down, try to reach floor gradually, little by little, bouncing like a spring, up and down. Feel the bending of the vertebrae in the spine. Do not bend the knees. When about to reach floor with finger tips,

touch the floor with every second bend, about six times. Don't give up this beneficial exercise just because you cannot reach the floor. It may take time, but *persist*.

(2) On tip of toes, arms stretched out above head, dance through the room, moving arms up and down like two pistons, first the left, then the right arm. Now, take a rest, lying flat on the back for a minute or two, with arms and legs stretched out.

f. From this position, flat on the back, lift legs and arms and try to bring them together. Relax, again on your back, and then learn the scissor exercise: With hands folded back of the neck, as a support in lieu of a pillow, swing the legs outward as far as possible; then swing the right leg to the left *over* the left leg as far as possible, and outward again, this time the right leg swings *under* the left as far as possible, and this is repeated about ten times, or more if you feel like it.

g. Now try to raise the upper part of the body from the "flat-on-back" position, and at the same time raise the legs, bringing them as close together as you can, rolling only on the hips.

h. Before getting up from the floor, massage the lower limbs. Get a firm grip around the ankles and make upward squeezing strokes. This is very beneficial for a sluggish venous circulation.

i. Now sit a few minutes, cross-legged. This helps relax the abdominal muscles. Take a deep breath, then blow out all the air you can. Do this often; it will bring a new supply of oxygen into the system.

j. When ready to retire for the night from a reclining position do a little exercising with the hands and feet. With a firm grip around the wrist, rotate the hand, first clockwise, then counter clockwise. Flex all the fingers. Do the same with the feet. Rotate both ways and try to flex toes.

Vegetarian Recipes

GREEN DRINK

Place in your blender the following: juice of one lemon, a few slices of cucumber, skin and all; a few sprigs of green celery leaves, 1 clove garlic, small portion of green pepper, 1-3 cup minced parsley, a little spinach, beet top, and mint leaves. Blend with unsweetened pineapple or apple juice. Serve at once.

FAVORITE SALAD

Grate or chop each of the following vegetables separately: celery, cucumber, green pepper, green onions, parsley, tomatoes, watercress, and avocado. Thoroughly marinate, using proportions to suit your taste, and serve with your favorite salad dressing, or with sour cream, yogurt, or a scoop of cottage cheese.

WINTER SALAD

Wash and chop pears, apples, bananas, and grapes. Mix and place on washed lettuce or romaine leaves. Serve with your favorite fruit salad dressing.

PINEAPPLE AMBROSIA

Use a fresh, ripe pineapple. Cut it down the center. Cut and scoop out the centers of each half and cut into small pieces in a bowl. Slice some oranges, bananas, and fresh coconut. Mix well and place mixture in each half of the pineapple. Sprinkle top with more fresh coconut or chopped dates.

SAVORY MACARONI

Cook one pound macaroni (whole wheat) until done. Put $\frac{1}{3}$ cup oil in frying pan; add 1 cup chopped onion, 2 green chopped peppers, cook until soft. (Take out some to put on top of dish a few minutes before the casserole is taken from oven.) Combine above

with the macaroni, 1 lb. shredded cheddar cheese, one No. 2 $\frac{1}{2}$ can tomatoes, salt, few grains of marjoram. Then stir in three beaten eggs. Pour into casserole and cook about an hour.

TO FRESHEN STALE BREAD

Rinse a glass baking dish with water, put in bread, rinse lid and cover. Place in cold oven, turn on heat and allow to reach 250 or 300 degrees in about 10 or 15 minutes.

This replaces the lost moisture and bread, no matter how stale, becomes as fresh as when just baked

* * *

DAILY THOUGHT AND GUIDE

(Continued from page 176)

Beauty all around our paths, if but our watchful eyes can trace it 'midst familiar things and through their lowly disguise."—*Hemans*.

TUESDAY—April 30

April leaves us amid fine planetary vibrations; let us make it a happy day, always giving God the glory. Mental, emotional and physical activities will fall in line and much can be done.

* * *

HOUSEKEEPER NEEDED !

We need a worker to help care for the rooms in our Guest House. A member of the Fellowship preferred, but non-members are given consideration. Write to:

THE ROSICRUCIAN FELLOWSHIP

P. O. Box 713

Oceanside, California.



Healing Power of Praise

I will praise thee, O Lord, with all my heart.... Upon the harp will I praise thee.... I will praise thee forever.... While I live I will praise the Lord, sang David, the initiate singer of old.

There is a magical quality for good in praise to God. Its psychological effect may be used as a dominant factor in healing the physical and mental ills of human beings everywhere.

An attitude of praise puts one in tune with the harmonizing vibrations of the Spirit's true home world, lifting the consciousness to a higher level, liberating the inner man from the "mortal coil" of earthly things, and calling forth from the heart an indescribable feeling that acts in a transforming manner upon every atom of the body. Sincere praise invites an inpouring of spiritual Light and Life, that divine effulgence which opens the way for communion of the human being with his Creator.

Hate, greed, jealousy, and all other disease-producing attitudes disappear quickly in the magic presence of thanksgiving and praise to Deity. Realities of the Spirit become established in the body.

Easter is pre-eminently a time of rejoicing and praise. It is at this Holy Season that the Christ, indwelling Planetary Spirit of our Earth, is freed from His hampering material vehicle so that He may return for rejuvenation

to His Father's throne in the World of God.

All Nature sings His praise at this time. With joyful songs and gay colors the outward glory of God is made manifest. The Angels fill the heavens with their soul-thrilling hosannas as they joyfully meet their Christ and accompany Him on His upward way.

Ours is the opportunity to revivify our whole being at this time. By opening our hearts and minds to the Essence of Love about us, we may bring in the spiritual harmony that dispels all ills.

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

March	4—11—18—25—31
April	7—15—21—27
May	4—12—19—25

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

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
Ancient and Modern Initiation....	3.50
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Questions and Answers, Vol. I.....	4.50
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The Rosicrucian Christianity Lectures.....	4.00
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In the Land of the Living Dead...	3.00

On Astrology

Message of the Stars.....	5.50
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The Rosicrucian Fellowship

Oceanside, California, U. S. A

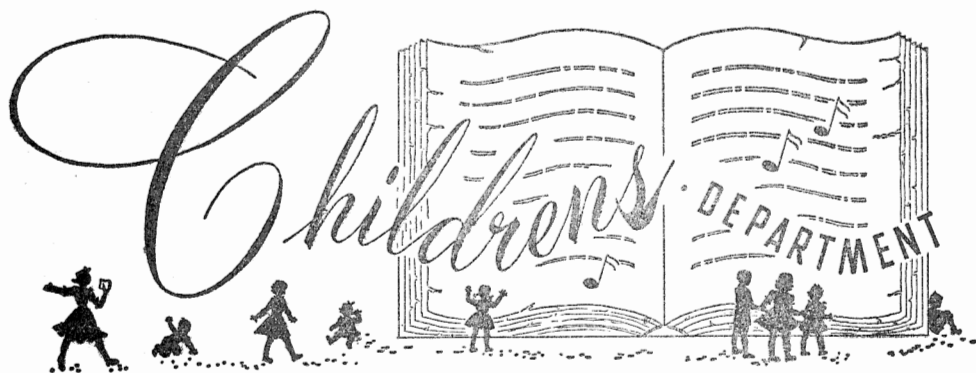
FROM OUR PATIENTS

Illinois—I feel better now than I have for long years. Ideas come to me about how to help myself, and when I use them they really work. Forgetting the things that are past, I am getting some semblance of order. Thank you, dear Friends, for praying and for your suggestions from time to time.

West Australia—I am writing to thank you for the spiritual help I have received. I am free now of all the after-effects of the hepatitis and feel renewed and vitalized in every cell of my being. The cleansing did me a world of good and has taught me to eat the right kind of food. I now have salads every day, very little starchy food, and can do my own work and chores, along with a little gardening. I sleep well and feel well. My doctor said I have a new lease on life, and, what do you think, my greying hair is now quite dark brown! I will never allow my body to become toxic again! I am 76 years of age, but now I feel easily thirty years younger—thanks to the help I received from you. While I was in the hospital, I felt my different bodies loosening, and I saw a white light spread around me, and it seemed that a streak of lightning came through me, from the top of my head down my spine. Then one of the Helpers stood by my bed, so I know I am guided and protected.

Pennsylvania—For your continued help, my appreciation! I feel guilty at times about keeping on, since there has been such great improvement; but I do not think I am ready yet to let go the helping hand.

California—I am happy to say that my throat condition is now restored to normal and that I may have my name taken off the healing list. My deepest thanks to all who have helped me, and also for the directions which indicated to me my own erring in this trouble.



A Rosebud for Donna Dee

ETHEL ALEENE PANNELL

"WATCH where you're walking. Do you want to mash me?"

Six year old Donna Dee jumped and looked around. There was no one in sight. The delicate bell-like tones were repeated. Donna Dee looked around the garden. She looked all around the little tulip leaves and jonquils that were just coming through the ground. She looked under the Oriental poppy plants and the hyacinths. She looked in the rock garden and in the huge pots in the fish pool where the water lilies were beginning to spread their green glossy leaves over the pool.

She straightened up and frowned. She had heard someone talking to her.

"Shame on Donna Dee. She can't find us," came a tiny musical voice.

Donna Dee jumped again. "There is someone in the garden. Where are you?"

"All around you."

"There is no one here or I would see you."

"You are not trying very hard."

Donna Dee was becoming impatient. "I have looked everywhere."

"Look again."

Shading her eyes with her hand, Donna Dee looked toward the rose bush nearest her from which the wee voice

had seemed to come. Then she saw him.

A tiny creature stood by the brown stalks of the rose bush with his hands on his hips. He wore a green suit with gold buttons down the front. His long green cap was cocked saucily on the side of his head and the end came over his shoulder. On the end was a golden pom-pom. His little face was wrinkled and tanned by the sun.

Donna Dee fell on her knees and reaching out her hand, tried to pick him up, but he jumped quickly to the other side of the rose stalk.

"Tsh—tsh," he said, wagging a teeny finger at her. "I am not a plaything."

"You are so cute," cried Donna Dee, pushing the golden colored curls from her face.

"Cute, indeed! I am here to direct the work in your garden."

"But my father and mother do all the work in our garden."

"All the work, indeed," scoffed the little man. "The very idea."

"Then tell me what it is you do."

"My helpers and I put all the colors in your flowers, green in the stems and leaves, gold in the tulips, pink, red and yellow in your roses—after we have shaped them to look like you want them to look."

"You do? I thought they just grew that way."

"Just grew, indeed!"

"You seem to know a lot about our flowers. How did you learn?"

"How did I learn? I am a gnome and every spring my helpers and I come down to help with the gardens. Without us, your plants and flowers would have no shape or color."

"Oh, I did not know that. Please tell me more."

"More, indeed. There is lots more. I see you know nothing about us so I will begin at the beginning."

"Please do," said Donna Dee eagerly, her big blue eyes sparkling.

"I will begin by telling you my name is Zeen. I am in charge of the crew that is working here in your garden."

"Are there crews of workers in other people's gardens, Zeen?"

"Yes, of course. How do you think other people have flowers and plants?"

"I don't know. Couldn't you be a little bit more friendly?" asked Donna Dee wistfully.

Zeen was thoughtful a moment, his wrinkled face growing more wrinkled as he thought.

"I guess I could. After all, how could I expect you, an Earth child, to know about me or my helpers?"

"Yes, how could you expect me to know about you when I've never heard about you? Do tell me all about you and your helpers."

"Indeed! As I said, I'll begin at the beginning. I'll tell you first what we gnomes are and where we came from."

"Oh, goodie!" Donna Dee settled herself on the soft grass.

"We are called Nature Spirits. We live in the ether. There are different kinds of Nature Spirits. There are the Sylphs who work with the vaporized particles of water prepared by the Undines, who are the water spirits. Then there are the Salamanders who are the Fire Spirits."

"That is very interesting, Zeen. When do you begin your garden work?"

"At different times in different parts of Earth. We follow Spring from the south up to the northern part of Earth."

"Can you tell me what makes Spring come to Earth, Zeen?"

"That is a good question, and I'll do my best to answer it. As the Christ Spirit leaves the center of the Earth at Eastertime to go to His home in the heaven world each year, He awakens the Life Spirit in the Earth so that the flower seeds and roots come to life and start growing. We gnomes start working with the first sign of a leaf or a stem coming out of the ground to mold it into shape, then to color it."

"Oh, how wonderful," exclaimed Donna Dee. She lifted a violet leaf—and a little gnome looked up at her! "Is this one of your helpers, Zeen?"

"Yes, they are all over your garden. This is Goba."

"How do you do, Goba. My name is Donna Dee."

"Come," said Zeen, "I will show you some other gnomes at work."

They walked down the lawn. Donna Dee had to be careful not to step on Zeen as he hopped over the high blades of grass. Down at the bottom of a tiny tulip leaf, Zeen stopped and exclaimed, "Well, what have we here!"

Donna Dee got down on her knees so she could see what was making Zeen angry. There with his back propped up against a leaf sat a tiny gnome sound asleep.

"Wake up, you sleepy head," roared Zeen. "Can't I leave you a minute without your going to sleep?"

The little gnome rubbed his eyes and stretched.

"I'm sorry, Zeen."

"Sorry indeed. Now get to work. These leaves are coming fast and you must get them all colored immediately."

"But Zeen, I'm all out of chlorophyll,"

"Why didn't you ask Flao to bring you more?"

"I did, but he hasn't come back, so I decided to have a nap."

"Have a nap! Indeed!"

Just then a soft sweet voice came to them from the direction of the Sweet William plants just pushing through the ground.

"Here's your chlorophyll, Toro. I had to stop and give Zeta some, too, for the Sweet William leaves coming through the ground."

"Zeen, aren't you going to introduce me to your helpers?" whispered Donna Dee.

"Oh, I'm sorry, my dear. Sorry, indeed. Yes—yes—Donna Dee, these two helpers are Toro and Flao. But there are really so many of us, I can't introduce you to all of them."

"So there are. Dozens of us," nodded Toro.

"Do you mind if I watch you work this afternoon?"

"Not at all, my dear. We are very glad to have you."

But that afternoon Donna Dee's little friend Betty came over to play.

Donna Dee told Betty about the Nature Spirits, but Betty only laughed.

"Who ever heard of Nature Spirits making flowers and leaves, then coloring them?"

"All right, don't believe me. Just for that, I won't show them to you."

"How can you when there aren't any?"

"There are, too."

So the little friends quarrelled and Betty went home.

As soon as Betty left, Donna Dee ran in the house and got some sugar lumps and went out doors again. She found the Nature Spirits as busy as bees. Zeen was helping Toro put chlorophyll in the stems and leaves of the Oriental Poppy plants.

"I have brought you some sugar lumps. I will put them in among the plants so when you get hungry, you

will have something to eat. Besides, sugar tastes so good—it is sweet."

Donna Dee turned and began putting the lumps of sugar in different flower beds.

"Sweet, indeed. I wonder what she thinks we are," said Zeen.

"Let's do something to show our appreciation," said Toro, "even though we do not eat earthly food. She was just trying to be kind."

"Wonderful idea. What could it be?" asked Goba who had just come to leave more chlorophyll.

"I've got it," said Zeta. "You make her an extra special—extra beautiful rosebud, Goba, and use your very special coloring."

"I will—I will," cried Goba clapping her tiny hands. "And in the morning when she comes out to see us, you present it to her, Zeen, from all of us."

"Present it to her, indeed. I will be most pleased to do so and thank you for the honor."

"You are the only one to do it because you are our leader."

"Your leader—yes, indeed, and I am proud of that."

The next morning when Donna Dee came dashing into the garden, she could not find one single Nature Spirit anywhere. As she came close to the rose bed, she heard a silvery laugh.

"Where are all of you. I can hear you," said Donna Dee.

They all jumped out from under the rose bush.

"You were hiding from me—shame on you," said Donna Dee pretending to be hurt.

"Shame on us, indeed," said Zeen, and clearing his throat, he began to speak in a grand manner.

"To show our appreciation of your thoughtfulness for our welfare, Goba has made, especially for you, this rosebud." He made a sweeping motion toward the tip of the nearest rose stem where the Nature Spirits were remov-

(Continued on page 191)

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World Headquarters
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“THE MYSTERIES”

(Continued from page 160)

be. For he would not allow the image of his bodily self to become visible.

In the same way, when one of the Elder Brothers of the Rose Cross has appeared in mental space to various persons in our own time, it has happened on occasion that he chose not to be seen, but showed to the disciple only the radiating aureole surrounding a human-shaped hollow.

Brother Mark, the emissary of the Red Cross, has found sanctuary for himself and his “Treasure,” which is *only in part* transferred to Scotland and England.

The Red Cross had been the insignia of Christian esotericism long before the days of the Crusades. Now the Red Cross of the Knights Templars reverts and is transformed into the Red Rose which is added to the Black Cross of the Teutonic Knights as the *personal emblem* of Father C.R.C.

In later times we find a White Rose added to the Cross, symbolical of the Great White Work of the alchemists; so that the basic alchemical colors—Red, Green, Black, and White—are all united in the one emblem common to the whole of Christian esotericism.

And we note further that whereas C.R.C.’s personal emblem is shown with the climbing rose plant, Goethe made of this a Wreath or Crown of Roses, and relates a legend which differs somewhat from the earliest stories of Christian Rosenkreuz. We have therefore to consider that Goethe’s story concerns “another” C.R.C., that is, a new incarnation; just as Max Heindel believed that Count St. Germain was a later incarnation of the individual known by that symbolical name. We note also a legend handed down from early Fellowship times that “that Brother who is lovingly called the Brother St.

George" is the same who worked with Max Heindel on the *Rosicrucian Cosmo-Conception* and stood behind him when he first began the work which later took the form of The Rosicrucian Fellowship at Mt. Ecclesia.

And it is a curious commentary on the strange intuitions of the human Spirit to observe that when, in 1936, The Rosicrucian Fellowship removed the last trace of black from their emblem and used thereafter, on all occasions, the pure white cross, they were reverting, quite without realizing this, to the White Cross of the Hospital and of St. Lazarus, for such was his emblem in the Middle Ages. In his writings Max Heindel did not mention this; the reversion to the Cross of Lazarus was a spontaneous manifestation. For such is the tradition of modern Rosicrucianism, that it was no other than this Lazarus, raised from the tomb by the Christ, who in later centuries adopted the symbolical name of Christian Rosenkreuz and founded the Order of the Rose Cross—somewhere in Germany, on a mountaintop, overlooking a valley and a silver-sparkling river that leaps from living rock.

A ROSEBUD FOR DONNA DEE

(Continued from page 189)

ing the mesh veil of spider webbing revealing a delicate satin pink rosebud.

"This is for you with our sincerest compliments," said Zeen. "And we all thank you for the sugar lumps."

Donna Dee was speechless. She reached down and breathed the sweet scent of the rosebud.

"You are all so dear to do this for me. I thank all of you, especially you, Goba. And your speech was so sweet, Zeen. I thank everyone of you very, very much."

She looked up, but her little friends had all disappeared.

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