

THE
ROSICRUCIAN FELLOWSHIP
MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Creating in the Mental World

The Constantian Legends

A Study of Lions

Conquest of Disease

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By MAX HEINDEL

*Initiate-Messenger of the
Rosicrucian Order*

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Biography of Max Heindel

Max Heindel, Rosicrucian Initiate and founder of The Rosicrucian Fellowship, was born on July 23, 1865. His father was Francois L. Von Grasshoff, of a noble family connected with the German Court during the time of Prince Bismarck. After emigrating to Copenhagen, Denmark, he met and married a Danish woman, three children being born to them. The oldest of these was Carl Louis Von Grasshoff, who later adopted the pen name of Max Heindel.

At the age of sixteen Max Heindel entered the shipyards of Glasgow, Scotland, where he learned engineering. As Chief Engineer of a trading steamer he took trips into many lands, thus gaining a wide knowledge of the world and its people. For a number of years he was Chief Engineer on a large Cunard Line passenger ship plying between America and Europe.

Between the years 1895 and 1901, he was consulting engineer in New York City. During this time he married, the marriage being terminated by the death of his wife in 1905. A son and two daughters were born of this marriage.

After going to Los Angeles, California, in 1903, Max Heindel became interested in the study of metaphysics, joining the local branch of the Theosophical Society and serving as its vice-president from 1904-1905. During this time there began to grow within him an increasingly intense desire to understand the cause of the sorrows and sufferings of humanity and to help alleviate them. He began the study of astrology, which he found to his delight gave him the key by means of which he could unlock the mysteries of man's inner nature. It was during this time also that he met Miss Augusta Foss, who later became his wife and devoted helper.

During a severe illness of several months in 1905, due to heart trouble, Max Heindel became more keenly aware than ever of the need of humanity to know the cause of their suffering and sorrow. He started on a lecture tour which, cut short in California by the San Francisco earthquake, was directed to Seattle and other cities in the northern part of the country.

(Continued)

THE Mystic



... LIGHT

Creating in the Mental World

COMPILED FROM MAX HEINDEL'S WRITINGS BY ANN REHM

EVERY man who accomplishes things sees first in his mind what he wishes to do. Thinking is a vibration in the mind body which produces a change in consciousness. Each thought produces not only a deviation but also a form. This thought-form is a definite separate object which is endowed with force and vitality. We are continually creating in the Mental World. As each thought is given life, the clarity, interest, and persistence with which it is clothed will determine the length of its life, the accuracy of its pattern, and the quality of its manifestation.

Every idea is a seed and will produce according to its character, modified by the kind of soil in which it is planted and by the care with which it is tended. The development of the thinker and the control he has of his desire body and the mind, are of course important factors in its fruition.

Max Heindel tells us that to understand the Physical World, which is the world of effects, it is necessary to understand the Super-physical World, which is the world of causes.

"If a dish of cold water is placed in an atmosphere of a sufficiently low temperature, ice crystals immediately begin to form and we can see the process of their formation. The lines along which the water crystallizes were in it all the time as lines of force but they were invisible until the water congealed. The

beautiful frost flowers on a windowpane are visible manifestations of currents of the higher worlds which operate upon us all the time unrecognized by most of us, but none the less potent.

"The higher worlds are thus the worlds of causes, of forces; and we cannot really understand this lower world unless we know the others and realize the forces and causes of which all material things are but the effects.

"As to the reality of these higher worlds compared with that of the physical World, strange as it may seem, these higher worlds, which to the majority appear as mirages, or even less substantial, are, in truth, much more real and the objects in them much more lasting and indestructible than the objects in the Physical World. If we take an example we shall readily see this. An architect does not start to build a house by procuring the material and setting the workmen to laying stone upon stone in a haphazard way, without thought or plan. He "thinks the house out." Gradually it takes form in his mind and finally there stands a clear idea of the house that is to be — a thought-form of a house.

"This house is yet invisible to all but the architect. He makes it objective on paper. He draws the plans and from this objective image of the thought-form, the workmen construct the house of wood or stone, or whatever the ma-

terial, accurately corresponding to the thought-form originated by the architect.

“Thus the thought-form becomes a material reality. The materialist would assert that it is much more real, lasting and substantial than the image in the architect’s mind. But let us see. The house could not have been constructed without the thought-form. The material object can be destroyed by dynamite, earthquake, fire or decay, but the thought-form will remain. It will exist as long as the architect lives and from it any number of houses, similar to the one destroyed may be constructed. Not even the architect himself can destroy it. Even after his death this thought-form can be recovered by those who are qualified to read the memory of nature.”

We find in the *Cosmo-Conception* a very extensive description of this process of building a thought-form, as follows: “We ourselves, as Egos, function directly in the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura. Thence we review the impressions made by the outer world upon the vital body, through the senses, together with the feelings and emotions generated by them in the desire body and mirrored in the mind. From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal. These conclusions are ideas. By the power of the will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind stuff around itself from the Region of Concrete Thought.

“The mind is like the projecting lens of a stereopticon. It projects the image in one of three directions, according to the will of the thinker, which ensouls the thought-form.

“It may be projected against the desire body, directly upon the reflecting ether, or toward another mind to act

as a suggestion, to carry information etc., as in thought transference, or it may be directed against the desire body of another person to compel action, as in the case of a hypnotist influencing a victim at a distance. It will then act in precisely the same manner as if it were the victim’s own thought.

“When the work designed for such a projected thought-form has been accomplished, or its energy expended in vain attempts to achieve its object, it gravitates back to its creator, bearing with it the indelible record of its journey.

“The Spirit, working through the mind, has instant access to the storehouse of conscious memory and may at any time resurrect any of the pictures found there, endue them with new spiritual force, and project them upon the desire body to compel action. Each time such a picture is thus used it gains in vividness, strength and efficiency, and will compel action along its particular line more readily than on previous occasions, because it cuts grooves, and produces the phenomenon of thought, gaining or growing upon us by repetition.”

The pyramids and many of the great cathedrals and medieval castles of the old world have outlived their creators by centuries. The thought-forms of these edifices continue to live and function in the higher worlds.

“In the three lowest divisions in the Region of Concrete Thought are the Archetypes of everything we see in the Physical World, as mineral, plant, animal and man, of the continents, rivers and oceans; and here the trained clairvoyant, whose faculty enables him to reach these high realms, sees also the universal ocean of flowing life, in which all forms are immersed, sees the same vital impulse moving from form to form in rhythmic cycles, sustaining the form specialized by the Ego of man, and the animal and plant Group Spirit.

“When we speak of the archetypes of all the different forms in the dense world, it must not be thought that these

archetypes are merely models in the same sense in which we speak of an object constructed in miniature, or in some material other than that appropriate for its proper and final use. They are not merely likenesses nor models of the forms we see about us, but are creative archetypes; that is, they fashion the forms of the Physical World in their own likeness or likenesses, for often many work together to form one certain species, each archetype giving part of itself to build the required form.

“At the time when the Ego is coming to rebirth, it forms the creative archetype of its physical form in the Second Heaven with the help of the Creative Hierarchies. That archetype is a singing vibrating thing which is set into vibration by the Ego with a certain force commensurate with the length of life to be lived upon earth, and until that archetype ceases to vibrate, the form which is built of the chemical constituents of the earth, will continue to live. If, however, we do not apply ourselves to the labor of life, or if we persistently follow a path that is subversive of soul growth, our discordant life destroys the archetype. On the other hand, when we live in harmony with the plan of life inscribed in the archetype of our dense body, there is a constructive consonance in their vibrations which lengthens the life of the archetype and, consequently, also the life of the physical body.”

“Here we also note the operation of the great Law of Justice which decrees that we reap what we sow. If our tastes are coarse and sensual, we shall build an archetype which will express those qualities; if we are refined and of aesthetic taste, we shall build an archetype correspondingly refined, but no one can obtain a better body than he can build. As the architect learns to avoid mistakes and remedy the shortcomings of one house when building another, so also the Spirit which suffers from defects in its body, learns in time to build better and better vehicles.

“Every act of every human being has a direct effect on the archetype of his body. If the act is in harmony with the law of life and evolution it strengthens the archetype and makes for longer life in which the individual will get the maximum of experience and make soul growth commensurate with his status in life and capacity for learning.

“This law applies to all without exception, but it has greater significance in the lives of those who are consciously working with the Law of Evolution than in those of others. The knowledge of these facts should add tenfold or a hundredfold to our zest and zeal for good. Even if we have started, as we



say, ‘late in life’ we may easily lay up more ‘treasure’ in the last few years than in several previous lives. And above all, we are getting in line for an early start in years to come.”

Oliver Wendell Holmes in his poem, *The Chambered Nautilus*, expresses the idea of building ever more perfection in the archetype and thus in the body, so that we may become a pillar in the Temple of the Lord and go no more out. He says:

*Build thee more stately mansions, O
my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new Temple, nobler than the
last,
Shut thee from Heaven with a dome
more vast,
Till thou at length are free,
Leaving thine outgrown shell by life's
unresting sea.*

Later Christian Relics

ANNE PHILLIPS

CAESAR AND CHRIST

WE HAVE shown that Constantine was educated to a degree—that he was not merely an ignorant soldier—though he was not, perhaps, as highly educated as the philosophers with whom he surrounded himself. We have shown further that Constantine, as a pagan or semi-pagan, was already a seer of visions and a dreamer of dreams, the God Apollo having appeared to him in a vision; and we recall his father's care of Christians and his mother's legendary reputation as a Druidess-Christian, who was, on her own claim, daughter of a King and a descendant of Joseph of Arimathea.

Constantine's father, Constantius Chlorus, died at York, in Britain, in 306 A.D. and his armies proclaimed Constantine Caesar of Gaul and Britain in his place. We have said that there were other sub-Caesars ruling other sections of the great Roman Empire: Constantine and Maxentius in the West, Licinius and Maximin Daza in the East. Constantine had tried to protect Christians, like his father before him, but the Caesars in the East were inflicting bloody persecutions upon the populations. A story of St. George (one of several Georges) belongs to a period when "the Two Caesars" were persecuting Christians there, and George, a Roman tribune, refusing to recant, was subjected to unspeakable tortures, and finally beheaded. Here is another Sacred Head, therefore, one for which Constantine built the church at Lydda in Palestine, where the head was buried in or below the Altar. A guild of church builders was under the patronage of St. George.

CONSTANTINE'S VISION OF THE FLAMING CROSS

It was at the battle of Milvian Bridge, nine miles north of Rome, that Constantine saw his vision which turned him to Christianity. It is surprising how many differing accounts one finds of this event, no two agreeing in every detail. An illustration of Constantine's banner published in *Look Magazine* shows a white cross on a purple banner; but Will Durant in his "Story of Civilization" describes it as a "flaming cross" which Constantine saw in his vision, and this surely accounts for the references to a "red cross" on Constantine's banners and the insignia of certain special knights. In his fictionalized account of Helena, Evelyn Waugh describes the Labarum thus:

"The thing was the size and shape of a military standard. The head formed a Latin cross, gold-plated. Above was a wreath of elaborate design and in the center of the wreath a jewelled monogram, the sacred XP. From the cross-bar hung a banner of purple satin richly embroidered and gemmed, bearing the motto EN TOYTOI NIKΑ ("In this sign conquer") and a series of delicately stitched medallion portraits." These medallion portraits, Waugh says, represented Constantine's six children, three of whom lived to inherit his empire.

Constantine eliminated his co-Caesar of the West, Maxentius, at the battle of Milvian Bridge where he saw his vision. He and Licinius (co-Caesar of the East with Maximin Daza) together issued the Milan Edict, establishing religious freedom for the Empire. Later Licinius again took up persecutions of Christians

in the East, and Constantine eliminated Licinius, thus becoming Augustus Caesar, or supreme ruler of the Empire.

Now in the Grail stories, the emblem of Galahad's house—that is, of the Grail dynasty—is a red cross upon a white shield, which Joseph of Arimathea (or his son) inscribed in his life's blood when he lay dying; commanding that this shield be held until its true possessor should come. Hence we read of Galahad, clad in red, riding out without a shield, until at the White Abbey he received this same shield, white with its red cross. And this same emblem becomes associated with St. George as patron Saint of England, in the time of Richard the Lion Heart.

Historians have commented on the likelihood that certain groups may have wanted to restore Constantinople as the central capital of a world Christian Empire; but in the Grail legends there is the further development that Jerusalem is to be the capital of the World Christian Empire. When once this fact has been called to the attention it is impossible not to see that it is there.

And now look again at Constantine, who first, as Caesar of Gaul and Britain in his father's place, made Britain a Christian nation, perhaps even before the Empire as a whole was Christian (but this is not clearly determinable).

Note here that the famous letters XP—Chi and Rho combined to form a monogram—constitute the first two letters of CRISTUS, but they are also the initial letters, in both Latin and English, for red or rose, and cross.

Whether or not Constantine was what historians call "highly educated" in the culture of Greece and Rome, he was not unread. He would have been familiar with Virgil's prophecy from the Fourth Eclogue:

The last great age, foretold by sacred
rhymes,
Renews its finished course: Saturnian
times

Roll round again; and mighty years,
begun

From their first orb, in radiant
circles run.

The base degenerate iron offspring
ends.

A golden progeny from heaven de-
scends.

O chaste Lucina, speed the mother's
pains:

And haste the glorious birth; thine
own Apollo reigns!

The lovely boy with his auspicious
face! . . .

Thy son shall lead the life of Gods,
and be

By Gods and heroes seen, and Gods
and heroes see.

Another Typhis shall new seas ex-
plore,

Another Argo land the chiefs upon
the Iberian shore:

Another Helen other wars create,
And great Achilles urge the Trojan
fate.

O of celestial seed! O foster-son of
Jove!

See, laboring nature calls thee to
sustain

The nodding frame of heaven, and
earth, and main:

See to their base restored, earth, seas,
and air.

And again in Book 6 of the Aeneid:

This—this is he—the chief so long
foretold

To bless the land where Saturn ruled
of old,

And give the Lernean realms a second
age of gold!

The promised prince, Augustus the
divine,

Of Caesar's line, and Jove's imperial
line.

(Dryden's translation)

The Britons had a legend, how far
back it goes we cannot say, that their
ancestors, like the Romans', came from
Troy, after its fall. This legend amuses

historians; but more recent archeological research has shown that there are evidences, even in very ancient times, of communication between the Isles of the North and the Mycenaean civilization such as characterized Troy. In view of Constantine's vision of Apollo, he may have wondered if the prophecy of the August One may not have referred to himself rather than to Octavian!

And he may well have questioned its application to the Christ until the time he became converted, after a fashion, and founded his Order of the Red Cross. In the Crusades this emblem was revived and assigned to the Order of Knights Templar, and to Saint George as patron saint of England, as said.

THE CONSTANTINE ORDERS AND THE RED CROSS

The so-called "Constantian Order" surely echoes a tradition dating from this first Christian Emperor. It consists of six degrees: (1) The Red Cross of Constantine or Knights of the Red Cross; (2) the Knights of the Holy Sepulcher; (3) the Knights of St. John of Palestine; (4) the Perfect Priest Mason; (5) the Perfect Prince Mason; (6) the Grand Cross of the Order. The story is that Constantine founded the Order of the Red Cross in commemoration of his vision; which surely must mean that the cross of the vision was red, or, as Durant gives it, "flaming." Constantine and his disciples in the Order always wore the insignia upon their armor, a red cross and sixteen stars. Eusebius, Bishop of Nicomedeia, headed the degree of Perfect Priest Mason, and it is said his symbol was the lily whereas Constantine, as the Perfect Prince Mason, had as his symbol the rose. The Grand Cross was an honorary degree, like the 33° in modern Freemasonry.

The Knights of Saint John must have referred back to John the Disciple—to him who came forth alive from the tomb, as Lazarus; the Gospel of

John being the foundation stone of this order. Queen Helena headed the Order of Knights of the Holy Sepulcher, for obvious reasons: she discovered the Sepulcher and True Cross. Even apart from this, it is not strange that a woman held such a position. It is commonly assumed everywhere and in all times that the supreme ruler is not a "mere" woman, but receives honors like a man. The candidates for the Order of the Sepulcher were chosen from the best of the Order of the Red Cross. The work of the Order was carried on at the Church of the Sepulcher itself. Waugh may well be right in showing Constantine's father—either a Christian or Christian sympathizer—as having been an Initiate in the Mithraic Mysteries; and we know that Constantine was surrounded by philosophers and pagan Initiates, in the early part of his life. He may have become "Sinner King" in the later period when he became the persecutor of heresies. Johannine cults were still flourishing in the Holy Land and Egypt in Constantine's time, and all of these cults were permeated with the ancient Mystery traditions.

Constantine was Emperor from 312 to 337 A.D.; Helena found the True Cross in 326-327 A.D., in the year following the first ecumenical (universal) council of the Church which Constantine had ordered to be convened at Nicaea in 325 A.D.

And now let us return to Perceval in the High History, and see what happened to him when he sought the Castle Perilous of the King Fisherman:

"One of the Masters clappeth his hands thrice, and three and thirty men come into the hall all in a company. They were clad in white garments, and not one of them but had a red cross in the midst of his breast, and they seemed to be all of an age."

"And (when supper is being served) he (Perceval) seeth a chain of gold come down above him loaded with precious stones, and in the midst thereof was a crown of gold. The chain de-

scended a great length and held on to nought save to the will of Our Lord only. As soon as the Masters saw it descending they opened a great wide pit that was in the midst of the hall, so that one could see the hole all openly. As soon as the entrance of this pit was discovered, there issued thence the greatest cry and most dolorous that any heard ever, and when the worshipful men heard it, they stretched out their hands towards Our Lord and all began to weep. Perceval . . . marvelleth . . . ” (but does not ask the crucial question.)

“He seeth that the chain of gold descendeth thither and is there stayed until they have well-nigh eaten, and then draweth itself again into the air and so goeth again aloft. But Perceval knoweth not what became thereof, and the Master covered the pit again . . .

“Sir, saith the Master to Perceval . . . The chain of gold that you have seen is right precious and the crown of gold likewise. But never may you issue forth from hence save you promise to return so soon as you shall see the ship and the sail crossed of a red cross . . . ”

The Master explains that Perceval must go out on an adventure, and return: “There are the heads sealed in silver, and the heads sealed in lead, and the bodies whereunto these heads belonged . . . you must make come hither the head both of the King and the Queen . . . ”

Going out upon this quest, he finds his mother and two sisters in the delapidated castle, and he is shown the relics in their care, which include the Crown of Thorns set in jewels. In these legends there is mentioned, in addition to a tomb bearing a wounded dead man, a cere-cloth that goes with it.

And now consider King Arthur. The High History opens with a tale of the condition of mental suffering of the King, who evidently labors under a heavy load of remorse for some sin which he has committed. Guinevere therefore urges him to go out to the Chapel of St. Augustine and pray there,

to see if he cannot find peace for his soul. He rides out into the forest, but loses his way and takes shelter in a hermitage.

ARTHUR FINDS THE CHAPEL OF THE RED CROSS

“King Arthur was in the little house beside the chapel, and had heard the voice of the sweet mother of God and the angels. Great joy had he, and was right glad of the good man’s soul who was borne thence into Paradise. The King had slept right little the night and all armed. He saw the day break clear and fair, and goeth his way toward the chapel to cry God mercy, thinking to find the coffin discovered there where the hermit lay; but so did he not! Rather was it covered of the richest tomb-stone that any might ever see, and had on the top a red cross, and seemed it that the chapel was all incensed.” For this was not the chapel of St. Augustine, but a different one, which Arthur found by accident. Arthur is a pendragon of all Britain; he flies the dragon banner and wears the dragon crest on his helmet and sails in a dragon ship, but he does not wear or show the Red Cross at any time, anywhere.

What he had found was the Chapel Perilous, the Chapel of the Holy Grail, and the tomb is presumably that of Joseph of Arimathea, whose descendant, legend says, Helena had claimed to be, and through her, perhaps Constantine also. The sounds Arthur had heard were those which attended the Grail Mysteries.

The Red Cross of Galahad in the Abbey paintings in the Boston Public Library is the Celtic cross; not the usual Latin cross. In other cycles—i. e. Spencer’s “Faerie Queen”—St. George is the Knight of the Red Cross; but George’s Cross may originally have been a Greek cross, or a Byzantine cross, and a French manuscript dating

(Continued on page 59)

Land Beyond the Mountains

VEDA BURNAUGH COLLINS

MY FIRST thoughts on awakening had been a little muddled, the only clear words ever remembered being "in fairy lands—*forlorn*," which seemed to be without meaning. It was night and the only illumination came through a small window to the west. The mean appointments of the bedroom, the untidy bed from which I rose, were *forlorn*, indeed, but there was, nonetheless, a fairylike quality about the night and my awakening. It was so easy to rise in such boundless strength, to walk with such lightness to the stairs, and then to discover that I need make no effort—the stairs carried me from the dark shadows of the upstairs to the first floor like an escalator, and I, in childlike joy, rode gaily down. There was no fear of the silent house though it seemed a battered old ruin, no anticipation of anything but joy, and somehow it did not then occur to me that the house might have other tenants beside myself.

The door, the door, I thought, and instantly rejoiced because I had no need to open it. What delightful fairy power was this, I wondered, that enabled me suddenly to step outside on a clear, cold winter night and feel no physical discomfort?

The world lay shining in a soft golden haze. The fence which surrendered the poor little yard was strung with glittering drops of water which never fell, and everything trembled in what must be joy. A path lay before me, stretching into the distant purple mountains and beyond. I paused, amazed at the bewildering suddenness of this bright new world.

Surely this patch of yard was barren and ugly at any other time. The old wooden-armed clothes pole stood, a black silhouette against the golden light, and at its base huddled a with-

ered, tangled octopus of stems that remained of summer's climbing rose. The knowledge of these things were mine, and yet I wondered what they had to do with me, who had so suddenly been transformed into this otherwise fairy world.

Even as I stood, marveling at the beauty of the path which led into the land beyond the mountains, I felt the first small tugging at my mind. Something was wrong—not in what I saw, but in what I did. What could be holding me there in this bewildered fashion when the inviting path beckoned me on? I glanced back, not wanting to, but needing to, and there the tattered house loomed, a sad and lonely thing, dark and yet not empty. It was not a house of happiness, I knew, yet something, some deep-seated need, gave me reluctance to set forth upon my journey. While thinking these sorrowful, desperate thoughts my eyes fell upon the dead limbs of the rosebush, and I saw, to my utter amazement, they were growing before my eyes, stretching ever upward to the crossarm of the pole. Lost in puzzlement with the vision before me, I still felt urged to return to that disordered bed upstairs. It was then I looked down upon my clothing and saw I wore a robe of black. It shocked and frightened me, for I had never favored black clothing.

Before me lay enchantment—a path to a land which promised peace. I felt not the wispiest breath of winter, and it seemed a mistake for me to be dressed in black in the midst of such golden glory. This must be sorrow; this was shame. I was not ready to walk that path. The more I searched within for the answer to my troubled heart the more bountiful grew the roses, filling out with leaves of brightest green and

tiny, bright red buds. Must I leave all this and return, I questioned without sound, but in deep grief? Was I leaving something undone, some duty unfinished? The word *duty* sprang into life with the beautiful roses that hung in scented profusion from the Cross. I knew it was a Cross. It was then I felt a change coming in my garments, and looking down felt amazed to see the black which had so distressed me fading into soft shades of grey—the color of the sea at times when the sky is weeping in its lonely sorrow. Duty was the answer. I turned again and looked upward at the dark windows of the house, becoming aware that lives which were closely linked with mine must think of this as my desertion if I followed down the path which still beckoned so joyously.

I had been entrusted with the lives of others; I was responsible for the welfare of those who were helpless. Once more I allowed myself to look upon the sturdy old Cross with its burden of roses blooming as I had never seen them bloom in summer. I must return—I would return. Bowing my head in self-pity I saw the robe which had been black, then grey, was now a misty shade of rose. Amazed I fingered it and immediately my heart knew peace, then joy. I left the wondrous scene to walk again through an unopened door, to cross a shadowy room and to be carried upward by the magic of a moving stairway.

Joy was mine, I knew, and nothing could ever obliterate it from my heart—not age, or pain, or death. I could hear a little teakettle simmering on a hot-plate placed upon a rustic kitchen chair by the bedside, and my last thought as I lay down was that someone in that house was very ill.

Morning came and when I opened my eyes with unbelieving wonder there stood my three beautiful children, two girls and a small boy, eagerly saying, "Mama are you better this morning? Can you eat some breakfast?" Gladly

I told them, yes, I am better—I am well now—what shall we have for breakfast?

But it was some while before I had the strength to walk into another room where the window looked down on the yard below. There stood the old wooden clothespole, its arm sagging clownishly downward at one end toward the ground and at its base was the rose-bush, bedraggled and apparently dead. How could I help but feel regret that it had not been time for me to make the golden journey, yet how could I not rejoice that I had returned to care for these dear children who, without a mother's loving care, might come to some great human disaster? To my friends, at times, I must seem a bit pre-occupied, but that is only because, having glimpsed the land beyond the mountains, I know it to exist and my thoughts therefore dwell often on the path my feet must follow.



LATER CHRISTIAN RELICS

(Continued from page 57)

from 1500 shows Galahad's cross as a nearly equal-armed cross. The form of the cross is not really important; the important factor is its color, which is red. The Red Cross is the Cross of Martyrdom; the Cross of the Constantian Order; the Cross of the Knights Templar; the Cross of the Grail Knights; and Spencer's reference to St. George as Red Cross Knight may be, indeed, a faint and far-off echo of that Prince of Cappadocia who fought under Vespasian and whose descendant was the "stem of the Grail race" after three hundred years; that Titurel who in his turn lived for three hundred years until the coming of Perceval-Galahad.

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

ART TAYLOR

Chapter VII—OCCULT AND SCIENTIFIC ASTROLOGY

(Continued)

THE SECOND cycle of the three found in the animal kingdom recapitulates the plant kingdom, and consequently exemplifies co-ordination and assimilation. Being the second cycle, it deals solely with organization, while its position in the third plane associates it with animal and human organization only, and consequently, limited to systematic expression of those principles which would promote the same, or co-ordination of some sort coupled with alimationation and its associated respiration.

If the analogy is carried out with the cardinal, fixed, and common crosses, as before, the fire will be seen to be the co-ordinating factor, the air that of respiration, while the water and earth are both alimentary. The revelations on the supremacy of the fire already discussed need no further comment at this point, while that of the air, in respiration indicates clearly, also, the fundamental animate requisite in respirations. The really interesting point right here is that, being in the second cycle, although concerned with the third or animative plane, the other two, water and earth, are both concerned with vital organization, showing the wonderful thread of methodical up-building which the scheme portrays.

Consequently the cardinal cross consists of conscious co-ordination, urethral respiration, alimentary compilation and allotropism, the fixed cross of sub-conscious co-ordination, epidermal respiration, and alimentary preservation and absorption. All of these attributes are limited to animal and

human forms, but carried naturally, to a higher degree of refinement in the latter than in the former.

It is time now to consider the triplicities of fire, air, water, and earth. It was shown in earlier study that the three counterparts and triplicities: activity, inertia, and preservation, are always manifest as the macrocosmic mold around all degrees of phenomenal classifications, that analysis of various strata, vital compounds, essential elements, color, etc., always revealed a fundamental source and goal in these three forces. The expression of phenomena under fire, air, water, and earth culminates through the triune attributes of the three forces of action, preservation, and inertia as interpreted successively through air, water, earth, while the same three-fold expression of the fire completes the twelve-fold, or a cardinal or fixed and common cross of fire, air, water, and earth; and from the spiritual standpoint a fiery, airy, watery, earthy triplicity. The most accurate concrete visualization of this truth can be found by the analogous comparison of the strata of chemical formations with the electric storage battery.

As the animal kingdom is the third in evolution, it is the first one to utilize dynamically the full triplicity of forces in the three-fold form which it possesses and, therefore, considering the third or animative cycle, again, in detail, it will be seen that the formative recapitulation in fiery triplicity associates heat, light, and fusion as known in the laboratory; the airy associates compression,

diffusion, and electricity; water associates condensation, evaporation, and density; while the earthy consists of contraction, expansion, and inertia.

The vital recapitulation of the second cycle of the animative region, similarly, associates the three dominant fiery triplicities as conscious, sub-conscious, and super-conscious co-ordination, showing again beautifully and convincingly the mental supremacy in fire. The airy triplicity brings to bear the essential respiratory action in urethral, epidermal, and pulmonary respiration. As pointed out, the watery and earthy, both being correlated with the vital functions, are associated with elimination and, in consequence, the watery triplicity here consists of alimentary allotropism egress, and preservation, while the earthy is composed of alimentary compilation, ingress, and absorption.

The third cycle of the animative region culminates the actual perfecting of the active functions which are associated materially as the cardinal cross of brain, kidney, stomach, and skeleton; the fixed cross of the heart, dermis, bladder-colon and mouth-throat; the common cross of liver, lungs, fatty tissue, and intestines. These same functions are associated, spiritually, as the fiery triplicity of brain, heart, and liver; the airy of kidney, dermis, and lung; the watery of stomach, bladder-colon, and fatty tissue; the earthy of skeleton, throat, and intestines.

Ascending into the fourth region, that of the human, inaugurates the really intense interest in the logical correlations of occult and scientific truths. The mental powers of man are here found to express consciously in thought, yet the development of these faculties must progress by the immutable laws of recapitulation through the four steps: material, vital or preservative, animative, and intellectual. It is precisely here that materialistic astrology has been so confused and so-called occult treatises equally so in illogical conception. It is as impossible to select a

so-called typical key word for the characteristic influence of a zodiacal sign in human interpretation as it is to say that man possesses a mind only and no lower vehicular organization.

As the human kingdom is in the fourth plane of development and focuses his composite being there in thought, so surely must there be a thought conception recapitulation; first a purely materialistic aspect, then successively a stabilized, animative, and truly intellectual conception. Consequently, there are actually four typical keywords for each of the zodiacal signs as applied to their carefully studied and known influences over human affairs. They do not encroach upon one another but as man is born successively under one after the other of the signs in order to perfect and round out his understanding, he must first interpret the material aspect, then the amalgamative, the animative, and finally the intellectual.

Considering, therefore, the materialistic recapitulation of the mental plane, and bearing in mind the appropriate metals, elements, food compounds, ethers, laboratorial attributes, co-ordinative physiological functions, etc., the Aries native will work in fire at the forge, acetylene welding ironmolding, and those trades and vocations in which the fire plays a cardinal and prominent part.

The Taurus native will become grounded in metallurgy of some nature, mining, assaying, following the instincts of the prospector which invariably read the signs indicating where the ores lie; those pursuits allied to fixed earth.

The Gemini native will study the sciences, on this plane particularly the scientific development of the machine, aeronautics, air compressors, subjects involving inflation and deflation, meteorology, etc., in common or fluctuating air.

The Cancer native will pursue one of the various branches of aquatics, chemistry, the maritime callings of

sailor, yachtsman, pilot, in which cardinal water dominates.

The Leo native will follow those vocations which encourage a more or less sympathetic appeal, and which invariably are productive of publicity, and positions dependent for their success upon personal magnetism, understanding, kindred feeling, the response to influences of fixed fire, warmth, good mixing, so to speak.

The Virgo native will exemplify service, being found in those capacities wherein the common good is furthered and not the individual desire; servants, caretakers, dieticians, and in finest expression, nurses, the products of the common earth.

The Libra native tends toward the balance, fitting most naturally into those arts of the weigh-master, and merchandising those products which sell by weight, the expression of cardinal air.

The Scorpio native will reveal the qualities of dissection, the segregation of units, the apparent destruction of the whole in its division, the removal of a portion unfit longer to be utilized in its present state; butchers, meat marketers, etc., the response to fixed water.

The Sagittarius native will act as sportsman, the seeker after recreation, exhibiting those traits which cast care to the winds permitting life to assume an aspect of play through gameness, the attribute of common fire.

The Capricorn native will be associated in secret capacities, molders, most commonly, producing their works through concealment. They would be found filling offices as investigators, in secret organizations, and as most proficient detectives, expressing the attributes of cardinal earth.

The Aquarian will develop the mastery of aeronautics and an adaptability to, understanding of, and utilization of attenuated substances and regions, invisible forces, electrical science, electronics, gaseous properties and phenomena, the elements of fixed air.

The Pisces native will be proficient

as an oil worker, and found in capacities involving lubrication, the elimination of friction, undue labor and strain, and the furtherance of preservation, frequently idle and at rest, and in vocations which require little exertion, the manifestation of the common water.

On the second cycle of the mental plane, these tendencies are methodically recapitulated on a higher sub-plane of consciousness. The mental faculties will reason as before but instead of the strictly material conception, they will express as constitutional inclinations, the vital preservation and perpetuation of their works. The Aries native will express proficiency, a cardinal motive falling far short of aggression in the strict sense, a refined and methodical leadership in fruitful production, and the utilization of opportunities.

The Taurus native will possess the strong tendencies toward cultivation, being most successful in agricultural pursuits, involving an understanding of ways and means to obtain phenomenal results from planting: nurseryman, horticulturists, etc.

The Gemini native will further the scientific characteristics found in the first cycle with the accentuation of ready adaptability which develops a true scholarly bent to the sprouting mental faculties, the ability to fit into any circumstances arising, and to receive and apply the logic of the other viewpoint.

The Cancer native will express retention, the capabilities of holding on to that which is obtained. Their best success would accrue in the capacities which call for good listeners. While apparently non-committal, they will be storing their findings for a set purpose to be revealed in the attributes of the next cycle. The most pronounced development of this retentive ability will manifest as tenacity.

The Leo native will perpetuate. This qualification will reach its zenith through oratory, not the arousing of

emotion with its resultant re-action, but the true oratory which etches the portrayal into the soul and creates lasting impression. While they become excellent public speakers, they may also be found capable in the preservation of records and statistics vital to an enterprise.

The Virgo native will express utility. As the word implies, their services would be found capable and willing in quite diverse occupations, faithfully executing assigned tasks with full utilization of means at disposal, most commonly the performing of all labors and menial work, but also as utility workmen in commerce.

The Libra native will express coalition, proficient in weighing matters and with the exertion of the balance of power bring together those separate elements which would tend toward friction and disruption, more along the lines of arbitration than jurisdiction.

The Scorpio native will segregate. The general separativeness and tangential trait running throughout this sign's expression will not necessarily manifest with disruptive intensity, but will tend to create sharp lines of distinction and separativeness. He will be found in those vocations wherein processes of deduction, departmental analysis by segregation, and positions calling for the creation and development of many units, districts, agencies, and the general breaking up of the whole for the success of its composite.

The Sagittarian will express optimism, joviality. While upon the first or physical cycle the bent would be almost solely confined to recreational indulgence, upon this, the vital cycle, it would follow the attributes of the life element in spreading sunshine, in dispelling the disrupting and retarding forces of depression and doubt, preparatory to the higher characteristics of the sign.

The Capricorn native will accomplish those labors which produce long duration: cement and concrete structures,

marble edifices and sculptorship, the compilation of those material substances which tend toward becoming eternal material monuments.

The Aquarian will nourish the smoldering powers of altruism in expressing the qualities of unification, not magnetically drawing together, but diffusing the essence of understanding, promoting the feeling of fellowship, and kindred responsibility.

The Pisces native will show mobility, the traits of plasticity. They can be utilized as instrumentalities for molding of physical, moral, or mental formations or conceptions. They may, thereby, comprise the crucible in which are melted the concretions, both individual and collective, which have been developed through past material gain, both karmic and otherwise.

The third cycle of the mental plane introduces the real active state of mental expression. The Aries native here typifies aggressiveness, launching forth into any and every movement or activity with concerted effort or impulse, always dynamically, with more or less intensity, ever to the point of conquest.

The Taurus native will reveal the same active propensities, but with the sober deliberation of persistence, a sort of painstaking, unswerving pursuit, that knows no haste nor waste, but a task to be accomplished, and endless time in which to realize it.

The scientific and studious traits of the Gemini native will here bear fruit in versatility, a spicy indulgence of the mental faculties in various researches productive of broadness, general comprehension, interest.

The Cancer natives will possess a rare ability in processes of transformation. They will patiently absorb with little apparent effort a massive amount of submitted data, listening or porusing at length, selecting those elements attractive to utilize, and correlating through processes of deduction, re-compounding them into a new inter-

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Max Heindel As I Knew Him

ART TAYLOR

My mother was astrological secretary with Augusta and Max Heindel, beginning with early 1914. The Fellowship was small in numbers but was a happy and harmonious family. Mother came up to Los Angeles frequently on weekends and very shortly brought me a *Cosmo* to read. I was impressed with its clear and rational presentation of occult truths, and when Max Heindel came to speak at the Los Angeles Center, I went to hear him. When we met, each of us knew instantly that we were old friends from previous lives.

Being invited to come down to Oceanside, I boarded the Santa Fe train the next weekend, and upon alighting saw a tiny little village of about two blocks and a scattering of a few homes. I walked the two miles of gravel road to the Fellowship grounds, and found that Headquarters consisted of an administration building (housing all activities), a small chapel, and about three cottages.

Subsequently making frequent weekend trips to Oceanside, I became well acquainted with Mr. and Mrs. Heindel, and whenever there was an accumulation of work in setting up and reading the horoscopes of applicants for help, I assisted Mrs. Heindel and my mother. Usually after the Sunday morning service, Max Heindel and I sat on a bench near the spot where the Rose Cross Emblem is now. We chatted about many subjects of mutual interest: astronomy, astrology, the Philosophy, and the sciences, always including refreshing little human reminiscences and a joke or two. Those were delightful times.

One Sunday morning, as we left the Chapel, a visitor walked along with us, mentioning how much he liked the accordion. Mr. Heindel said: "Well, accordion is the common name, but the classical name is 'come to me, go from me.'" We laughed heartily, and I have

recalled the incident countless times.

One day while helping Mrs. Heindel with the horoscopes I called her "Aunt Gussie." She liked it and suggested that I always call her that. I said I would be happy to, but added that then Mr. Heindel would need to be "Uncle Max," so henceforth they were, and became a cherished uncle and aunt.

On one trip to Oceanside, the regular service and the Moon Meeting coincided, and I was asked to speak at the regular service, while "Uncle Max" conducted the Moon Meeting. There was a vacant chair left in the front row, and presently the Brother was there.

I had been teaching the Los Angeles Philosophy Class for some time, particularly the Scheme of Evolution. One day, as I sat down at the piano for practice, I saw that the entire scheme, as so beautifully portrayed in the *Cosmo* was on the keyboard—the significance of the five Hierarchies that gave us some help and then passed into liberation, and also the seven that were to further their involution and evolution in regular progression, to minute detail. On the next trip to Oceanside, I described what I had done. "Uncle Max" was impressed and suggested that I write it all out, with an explanatory diagram. I did so and he published it in the March, 1917, issue of *Rays from the Rose Cross*.

I felt that I knew Max Heindel better than most other people, and there is a reason for this. When an author is read and studied, the salient features of his nature are quite apparent, but the other facets of his composite being are not. They are more or less hidden behind the work he concentrates upon. In intimate, personal association, the other sides reveal themselves. We were able to discuss the reverent, devotional aspira-

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MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

SIXTEENTH INSTALLMENT

Christian Mystic Initiation



The Mystic Rite of Baptism

(Continued)

BUT UNDER such conditions they had no more need of eyes than a mole which burrows in the ground. They were not blind, however, for we are told that "*they saw God;*" and as "spiritual things (and beings) are spiritually perceived," they must have been gifted with spiritual sight. In the spiritual worlds there is a different standard of reality than here, which is the basis of myths.

Under these conditions there could be no clashing of interests, and humanity regarded itself as the children of one great Father while they lived under the water of ancient Atlantis. Egoism did not come into the world until the mist had condensed and they had left the watery atmosphere of Atlantis. When their eyes had been opened so that they could perceive the Physical World and the things therein, when each saw himself as separate and apart from all others, the consciousness of "me and mine, thee and thine," took shape in their nascent minds, and a grasping greed replaced the fellow feeling which obtained under the waters of early Atlantis. From that time to the present stage egoism has been considered the legitimate attitude, and even in our boasted civilization altruism remains a Utopian dream not to be indulged in by a practical people.

Had mankind been allowed to travel the path of egoism without let or hindrance, it is difficult to see where it all would have ended. But under the immutable Law of Consequence every cause must produce an adequate effect; the principle of suffering was born from sin for the benevolent purpose of guiding us back to the path of virtue. It takes much suffering and many lives to accomplish this purpose, but finally when we have become men of sorrows and acquainted with grief, when we have cultivated that keen and ready sympathy which feels all the woe of the world, when the Christ has been born *within*, there comes to the Christian Mystic that ardent aspiration to seek and to save those who are lost and show them the way to everlasting light and peace.

But to show the way, we must know the way; without a true understanding of *the cause of sorrow* we cannot teach others to obtain permanent peace. Nor can this understanding of sorrow, sin, and death be obtained from books, lectures, or even the personal teachings of another; at least an impression sufficiently intense to fill the aspirant's whole being cannot be conveyed in that way. Baptism alone will accomplish the purpose in an adequate manner; therefore the first step in the life of a Christian Mystic is Baptism.

But when we say Baptism, we do not necessarily mean a physical Baptism where the candidate is either sprinkled

or immersed and where he makes certain promises to the one who thus baptizes him. The Mystic Baptism may take place in a desert as easily as on an island, for it is a spiritual process to attain a spiritual purpose. It may take place at any time during the night or day, in summer or winter, for it occurs at the moment when the candidate feels with sufficient intensity the longing to know the cause of sorrow and alleviate it. Then the Spirit is conducted under the waters of Atlantis, where it sees the primal condition of brotherly love and kindness; where it perceives God as the great Father of His children, who are there surrounded by His wonderful love.

By the conscious return to this Ocean of Love, the candidate becomes so thoroughly imbued with the feeling of kinship that the spirit of egoism is banished from him forever. It is because of this saturation with the universal Spirit that he is able later to say: "If a man takes your coat, give him your cloak also; if he asks you to walk one mile with him, go with him two miles." Feeling himself one with all, the candidate does not even consider the murder of himself as mistreatment, but can say: "Father, forgive them." They are identical with himself, who suffers by their action; he is the aggressor as well as the victim. Such is the true Spiritual Baptism of the Christian Mystic, and any other baptism that does not produce this universal fellow feeling is not worthy of the name.

The Temptation

We often hear devout Christians complain of their periods of depression. At times they are almost in the seventh heaven of spiritual exaltation, they all but see the face of Christ and feel as if He were guiding their every step; then without any warning and without any cause that they can discover the clouds gather, the Saviour hides His face, and the world grows black for a period. They cannot work, they cannot pray; the world has no attraction, and

the gate of heaven seems shut against them, with the result that life appears worthless so long as this spiritual depression lasts. The reason is, of course, that these people live in their emotions, and under immutable Law of Alternation on the pedulum is bound to swing as far to one side of the neutral point as it has swung to the other. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of spirit



which follows it. Only those who by cold reason restrain their emotions escape the periods of depression, but they never taste the heavenly bliss of exaltation either.

It is this emotional outpouring of himself which furnishes the Christian Mystic with the dynamic energy to project himself into the invisible worlds, where he becomes one with the spiritual which has beckoned him on and awakened in his soul the power to rise to it, as the Sun built the eye wherewith we perceive it. The nestling takes many a tumble ere it earns to use its wings with assurance, and the aspirant upon the path of Christian Mysticism may soar to the very throne of God times out of number and then fall to the lowest pit of hell's despair. But some time he will overcome the world, defy the Law of Alternation, and rise by the power of the Spirit to the Father of Spirits, free from the toils of emotion, filled with the peace that passeth understanding.

But that is the end attained only after Golgotha and the Mystic Baptism, the latter of which we discussed in the preceding chapter. Moreover, it is only the beginning of the active career of the Christian Mystic, in which he *becomes thoroughly saturated with the tremen-*

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Studies in the Cosmo-Conception

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

The Evolutionary Scheme

Q. What course is followed in the evolutionary scheme?

A. The evolutionary scheme is followed through five of the seven Worlds in seven great Periods of Manifestation, during which the Virgin Spirit, or evolving life, becomes first man—then, a God.

Q. What is the origin of the Virgin Spirits?

A. At the beginning of Manifestation God differentiates *within* (not from) Himself these Virgin Spirits, as sparks from a Flame, of the same nature, capable of being fanned into Flames themselves.

Q. How are the sparks fanned into Flames?

A. Evolution is the fanning process which is to accomplish that end.

Q. What possibilities do the Virgin Spirits possess?

A. In the Virgin Spirits are enclosed all the possibilities of their divine Father, including the germ of independent Will, which makes them capable of originating new phases, not latent in them.

Q. How do the latent possibilities differ from the independent Will?

A. The latent *possibilities* are transformed into dynamic powers and available faculties during evolution, while the independent Will institutes new and original departures—or Epigenesis.

Q. Where is the Virgin Spirit before it begins its pilgrimage through matter?

A. Prior to the beginning of that pilgrimage the Virgin Spirit is in the World of Virgin Spirits, the next to the highest of the seven Worlds. It has Divine Consciousness, but *not self-consciousness*. That, Soul-power, and the

Creative Mind are faculties or powers attained to by evolution.

Q. How does immersion in the World of Divine Spirit affect the Virgin Spirit?

A. The Virgin Spirit is blinded and rendered utterly unconscious by that matter. It is as oblivious to outside conditions as is man when in deepest trance. This state of unconsciousness prevails during the First Period.

Q. What is the state of consciousness of the Virgin Spirits in the ensuing periods?

A. In the Second Period it rises to the dreamless sleep state; in the Third Period it reaches the dream stage, and in the middle of the Fourth Period, at which we have now arrived, the full waking consciousness of man is attained.

Q. To which World does man's present consciousness pertain?

A. This is a consciousness pertaining only to lowest one of the seven Worlds. During the remaining half of this Period, and the entire three remaining Periods, man must expand his consciousness so as to include all of the six Worlds above this Physical World.

Q. How was descending man aided in building his bodies?

A. When man passed through the various Worlds in his descent his energies were directed by higher Beings, who assisted him to turn his unconscious energy *inward* for the building of proper vehicles. At last, when he was far enough advanced and equipped with the threefold body as a necessary instrument, these higher Beings "opened his eyes" and turned his gaze *outward* upon the Chemical Region of the Physical World, that his energies might conquer it.

—Reference: *Cosmo*, pages 188-190

WESTERN WISDOM BIBLE STUDY

The Taking of Oaths

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by heaven for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.—*Matthew 5:33-37.*

The "old time" here referred to is the regime of Jehovah, God of law ("an eye for an eye and a tooth for a tooth") which existed prior to the coming of Christ as the indwelling Spirit of the Earth. It was then taught (by the Jews) that an oath was not binding unless the name of God, or the gold of the temple, or the sacrifices of the temple, were invoked. (See Matt. 23:16-20).

Anyone taking such an oath appeals to God to witness and to judge the truth of his words, and therefore brings himself under solemn obligation "unto the Lord." To do this insincerely is to "for-swear" oneself, or to "take the Lord's name in vain." It is to be expected that this would happen often during the regime of selfishness which flourished under Jehovah, in spite of the injunction to the contrary. Hence it became the source of fraud and resulted in filling our language with profane expletives.

Christ Jesus brought an even higher teaching: "Swear not at all." The true Christian is entirely truthful, and his word is sufficient without the use of oaths. Hence the admonition: "Let your communication be, Yea, yea; Nay, nay," and some sects refuse to take the oath usual in legal requirements because

of this biblical injunction.

In connection with this high standard held up for Christians, it is also well to realize the full significance of the power of speech. In the light of occult philosophy the word spoken by a human being is revealed as a microcosmic manifestation of the macrocosmic Word which brought our world into existence. Hence speech is truly sacred, and, as Max Heindel has pointed out: "The use of words to express thought is the highest human privilege and can be exercised only by a reasoning, thinking entity like man." The occult student knows that one of his duties here on the Earth plane is to learn to speak the "word of life and power" which all are destined to possess at some future time.

It is further taught that: "In the Jupiter Period an element of a spiritual nature will be added, which will unite with the speech so that words will invariably carry with them understanding . . . When a man of the Jupiter Period says 'red' or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking, or of the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer.

"The new wine cup mentioned as an ideal for the future epoch, the New Galilee, is an etheric organ built within the head and throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed cup, is truly a creative organ, capable of speaking the word of life and power . . . This organ we are now building by service."



Astro-Philosophy Discusses Government

E. B.

Part 3

THE essential nature of Citizenship is "Fraternity localized." As inhabitants of this solar system, our first citizenship-identity is that of (what we will call) "solarians." This identity is derived from the fact that all life-expressions on this planet and all life-expressions on the other planets of this system are microcosms of a common source—our Solar-Logos. If there were some way of identifying our system in its relationship with the other solar systems of our galaxy, we could further qualify our identity as "galactic citizens," then "arch-galactic citizens," then the final identity which we have with all other life-expressions as "Universarians" or "Cosmosians." However, our immediate localization in the Cosmos is by identity with our immediate Creative Source, the Manifestor and Governor of this system. We could designate this Source, by a personalized name, for example, "Helios." This could specify the identity of our Source in the inter-fraternity of other Solar-Logoi of our galaxy. Then our citizenship-identity could be, as members of this system, "Heliosolarians" to differentiate our citizenship-status from other "Solarians" of our galaxy. As an American citizen of Spanish ancestry is a "Spanish American" (the

background—derivative—qualifies the localized identity), so we could be designated as "Heliosolarian Earthians" to specify our immediate citizenship on planet Earth of the solar system of "Helios." In our horoscopes, the circular traditional symbol for the Sun placed in the center of the wheel is the astrological symbol of "Helios" as our Creative Source; the suggested symbol of "semi-circle on horizontal line" (a symbol-picture of the rising Sun) is our personalized consciousness of the existence and nature of "Helios;" we designate this new symbol simply as "Sun" because it represents a relative comprehension of the nature of "Helios."

The archetypal astrological symbol of democratic citizenship (as the principle of fraternity manifesting in a governmental form) is the sign Libra, seventh house-sign of the Great Mandala and cardinal initiator of the air-trine from which all specifications of fraternity are derived. Because the four cardinal signs indicate the basic specifications of our polaric-generic Being, the mandala with Libra as Ascendant will now be considered as the root of our democratic citizenship consciousness.

As "Cosmosians," the Libra mandala pictures our attribute as "Reactors and

Reflectors"—we react to the stimulus of other people's expressions. The occult mystery of the positive aspect of the vibratory power of Venus, as ruler of a cardinal sign, is seen in the fact that the action that we express, subsequent to a reaction to another person's negative expression, can be an expression of transmutative alchemy; we may react with pain but we do not have to re-project according to the pain-reaction; we can re-project in such a way that the friction, disharmony, or negative condition in general is neutralized. Thus, in this mandala, Libra (one of the signs which are focalized by Venus) is the expressor, but its expression, because Libra is the reflective polarity of Aries, is that of counteractive or transmutative alchemy. In this mandala, the "transcendencies" of the signs Libra through Pisces focalize the elements of soul-consciousness in those archetypal experience-chapters which usually pertain to the consciousness of the "separative self." To react and express by transmutative alchemy is to raise the consciousness of separative self into a degree of the octave of the "inclusive self." To the degree that regenerate action follows reaction will the combined vibratory forces of two, or many, people magnetized in relationship be transmuted.

In physical terms, this mandala portrays woman as expressor, man as reactor; it portrays, in a more abstract sense, the expressiveness of soul-consciousness, the reactivity of self-consciousness. Dynamic expressions of negative selfishness are the things which "bombard" the receptivity of the Venus-vibration; the reactive expression of Venus is to neutralize the destructive element and thereby establish a greater degree of unified good. In the democratic fraternity of marriage, this Libra-Ascendant pictures not only woman; it pictures the composite soul-consciousness of both people; it symbolizes the beauties and perfections which each person sees in the other; it symbol-

izes the beauties and perfections of each that are ignited in consciousness by the dynamic essence of the other. This is the "raising in love" (not "falling in love") by which two humans, citizens in the world of an intensely focused relationship, are enabled to perceive their soul-elements through mutual ignition of idealities. The transmutative alchemy that takes place in a love-relationship (and all love-relationship is marriage in the realms of consciousness) is Libra as initiator of new life-consciousness and as epigenitor of a new world of experience. Husband and wife—two-fold manifestation of lover-beloved—are fraternal citizens in the "democratic country of the union which they establish;" the epigenetic development of each, through physical, mental, emotional, and vibratory inter-fusion, is the purpose of the union; individualized expression of both, mutual respect of individualities, and cooperative action in the love-service of child-begetting and child-stewardship composite the democratic quality of true love-union. Consequently we see that a government based on democratic principles is, of all governments, the one most highly charged with the essence of love-consciousness. Only people who had evolved a high degree of awareness of the unity of love-power were qualified to promulgate democratic governmental principles. They were people who had, to a degree, realized the ideal of interfraternity of humans as Earthians and as citizens of a localized national group. The respect for the individual rights of males and females and the provision of opportunity for individual expression picture the spiritual love-principles of marriage transposed into the extended octave of the "togetherness" of males and females on this planet or in a specific racial type or in a particular national form. The individual human, in the localization of his or her personal family life, proves the type of his rulership-consciousness; as he is in his consciousness, so is he in his family and so

is he in his relationship with fellow-nationals.

Now to consider the "childhood of attainment." We refer to the sign Gemini in the Great Mandala as the immaturity of the citizenship-consciousness of Humanity. This is the third house-sign; as a root-sign it is the twelfth house-sign of the matrix-sign Cancer—it is that which "lies behind all parental expression." In this respect, Gemini's relationship to Cancer (and its polarity, Capricorn) is that which impels parentage; it is the physical sons and daughters to a specific couple of husband and wife; it is the karmic sons and daughters born to a specific polarization of national ancestral background. Cancer-Capricorn, in relationship to Aries-Libra, is "that from which Form (manifestation) is derived." We do not inherit national traits; we are magnetized to parents of specific ancestry by the quality of our consciousness. "National trait" is just another way of saying "vibratory quality concentrated in a large number of people." We have words like "Scandinavian," "Spanish," "Polish," etc., to designate the citizenship of our physical birth or the national background of our parents, but there are many people who are not similar in nationalistic quality to their parentage; in fact they can be unsympathetic to the traditions and nationalistic viewpoints of their parentage. These people prove that, in consciousness, they are citizens of a different ideality—they find their affinity with people whose interests, ideals, and aspirations parallel their own. However, born in the localization known as "The United States of America," all children, by karmic magnetization are brought in contact with the ideals and aspirations expressed by the spiritually-minded founders of this nation; the essence of democratic citizenship is the cornerstone of the national edifice which they established. As Gemini, then, our children are "young, immature, growing Americans." And it may

safely be said at this point that incarnation as "American citizen" means that every child (regardless of his karmic or ancestral background) is timed to learn more of the spiritual ideal of democratic living. There have been many great democratically-minded individuals in human history. Democracy does not mean "political party;" it is a state of spiritual consciousness. The immortal Akahnaton, Pharaoh of Egypt almost six thousand years ago, has been called the first democratic ruler in human history; as sovereign of his people he sought to establish the principles of religious freedom, legal equality of the sexes and spiritual education as integral parts of the life of his subjects. He was, by the transcendent quality of his mind, heart, and spirit, a true "Son of Helios:" his concepts of rulership included a sense of his basic fraternity with his subjects and that of his subjects to each other. If modern education in this country can teach, or vitalize, an awareness of fraternity in the minds of

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

today's children, it will have fulfilled its esoteric purpose. If modern education can teach the Law of Cause and Effect it will have fulfilled its principal exoteric purpose because understanding of this law is the root of all education. The education of the factual intellect is important, of course, but brilliantly endowed intellects can, and some do, live in a world which they interpret as chaotic, incoherent, confused, and unintelligible because they themselves are chaotic, incoherent, confused, and unintelligible in their relationship to themselves and to other people. They do not know that they themselves cause the conditions which register as effects in their lives, Gemini natives, then, as specific children born of specific parents in a specific locality are citizens in the world of learning, the world of home and school. In a democratic governmental administration, the recognition is given to the right of every child to learn, to organize and coordinate his mental faculties, to extend his knowledge (brought over from past incarnations) of the objective world, to unfold his talents and potentialities for work-service and to become more spiritually informed. This recognition is given by virtue of respect for the child's individualized existence on this planet and respect for the good which he, potentially, may do as an adult. The generic essence of Gemini, in such designation, is feminine; the boy-student and girl-student function through the years of their learning-experience as in-takers; they function as receptors of and reactors to educational stimuli which are projected by the dynamic essence of Gemini's planetary polarity, Jupiter (ruler of Sagittarius). The Jupiterian polarization of Mercury's Gemini states that all true education is spiritual—knowledge of principles is macrocosm to knowledge of effects; knowledge of cause-and-effect clears the channelings for all other knowledge. The evolutionary instinct to spiritualize the concept of life-service is shown by the Virgo-Pisces

vertical diameter of the Gemini mandala; the ideal of perfect personal and impersonal service is that which "gestates" the aspiration to learn. Knowledge (or understanding) that is not used for contributive improvement of human life is relatively, "dead material." Therefore, as members of family groups and of school groups, children are citizens in the state of mental maturing. The stewardship principle of this identity is the Cancer-Capricorn diameter on the second and eighth cusps—the "possession of group or national or family citizenship" is to be transposed into the octave of stewardship of the human group by exercise of that which is intellectually and spiritually learned. As long as we incarnate in the human archetype, we have citizenship only as "Earthians;" to congest on possession of American citizenship is to inhibit and constrict the sense of identity as Earth-citizenship. The human archetype is our family, it is the "society" to which we belong, it is the specification of our identity in relationship to our solar logos, "Helios," of whose power we are the highest epigenetic manifestation on this planet. Gemini is ninth house-sign of the Libra mandala—the sense of fraternity distilled from past incarnations represents the wisdom aspect of our focussed complementary relationship-consciousness in the present incarnation. Injustices of viewpoint regarding the principles of polarity in human relationship serve to congest the flowering of love-relationship, marital experience, and fraternal citizenship with compatriots and fellow-students-in-life generally.

Aquarius, fixed air-sign, is eleventh house-sign of the Great Mandala, and fifth house-sign of the Libra mandala. As the latter, it is the transcendent essence of love-power in human relationships. It is "personal love that knows no barriers of external qualifications;" it is love that perceives the inner value and inner reality of human individuality. It is the decrystallization of con-

gested, egoistic aspects of personal Love; it is love as the "heart-aspect" of the Mastership-consciousness.

The Aquarius mandala shows Capricorn at the twelfth cusp; that which is to be redeemed is crystallization of concept of separative human group-identity. Nations separate and different from each other, competitive against each other in fear and insecurity, are to be, by the Uranus vibration as ruler of Aquarius re-identified as structure points in the edifice of the total of human society. This mandala, and the placement of Capricorn-Cancer, definitely pictures the influence of the Masters as those who serve by recharging the crystallized concepts of "separate nation-families" by the scope and power of their love-perceptions into a clearer realization of the one nation and the one family. The national placement of a Master—or of one who loves with a degree of Master-love—is the vibratory form into which he incarnates to fulfill his spiritual service. Joan of Arc for France, Queen Elizabeth for England, Kahlil Gibran for the people of Syria, etc. In all of these cases a service of inspired regeneration was performed for specified human groups but the entire race ultimately benefited by that service. If, for example, Gibran thought of himself, in a congested way, only as a Syrian, the power of his poetry and painting would have been correspondingly depleted. He was a Syrian only by localized national identity; he was, and he knew it, in reality an Earthian and a "Solarian." The fraternal citizenship symbolized by Aquarius is the most complete picture of democratic principle in action because the scope of its power and influence includes all humans, regardless of outer aspect, background, or parentage. Aquarius, as ninth house-sign from Gemini, is fraternity universalized; as fifth house-sign from Libra it is love-radiation impersonalized and love-exchange spiritualized. All who learn are fellow-citizens and all who

love are members of the heart's democracy.

OCCULT CORRELATIONS

(Continued from page 63)

pretation, possessing new qualifications, serving new purposes, and illuminating that which preceded.

The Leo native will here glow with affection, expressing within the confines of their own families or circles, but also interpreting to the world as a most lovable disposition, strong, yet too affable to reveal anger, too good natured to be affected by dissension. He will therefore be very much liked, very attractive, through massiveness, especially to the opposite sex, and quite popular through unstinted showing of kindness.

The Virgo native will show great talent in mimicry, the ability to enact faithfully any trait of human nature, emotion, element of existence, natural phenomenon, auditory reproduction, etc., in fact anything impinging upon the consciousness through the senses. They develop into actors of world renown.

The Libra natives will reveal the active mental properties, as in entertainment, and found in those capacities which afford it, both to themselves and the public, as entertainers in art and music, as host and hostess, and as the clubman and good fellow.

The Scorpio native will excel in processes of elimination. While upon the lower strata the qualifications express as dissection and segregation, they here culminate in the open rupture between the fit and the unfit, the struggle for the survival of the fittest, the elimination of the weak or the contaminated. Here are found the surgeon and the army officer.

The Sagittarian expresses beneficence in the fullest sense: acts of charity,

(Continued on page 95)



The Children of Aquarius 1965

Birthdays: January 20 to February 19

RULED by the awakener Uranus, the Aquarian is usually easily identified by his independence and pride in intellectual superiority.

Aquarius is the fixed-air sign, which blends the impulsive and mental propensities with the stabilizing influence of the fixed and saturnian qualities. Through this combination the thoughts are fixed and concentrated, and thus they become real. However they gain their self-assurance through the strongly developed intuitive faculties.

These people usually are well formed, with a stateliness and poise that show purpose in all their actions. They often succeed in life where others would fail, having clear conceptions of all they undertake, and the ability to apply the mind steadily.

The Sun in Aquarius gives a great love for scientific and occult studies—tracing the hidden forces in plant, animal, and man. The intuitive powers of Aquarius help them in judging and analyzing human character, and there is a desire for work for the improvement and the evolution of humanity which their expansion of vision enables them to do. The very foundation of their

character is a strong feeling for and interest in the welfare of mankind.

The Aquarius natives incline toward the unconventional in thought and action and thus make excellent reformers, their new and progressive ideas often being expressed in inventions along electrical and aerial lines.

Times of high idealism (Uranus) and periods of depression (Saturn) are apt to follow each other alternately in the lives of these natives. When living along the purely personal lines they are apt to use their inflexible wills in the direction of selfish mental desires, often boasting of the things they really cannot execute.

From a health standpoint, the chief causes of physical ailments common to the Aquarians are due to defective circulation and too-sensitive nerves. Through reflex action there may be heart trouble.

All during this solar month Jupiter opposes Neptune, and Uranus conjuncts Pluto, sextiles Neptune, and trines Jupiter. This is a very strong Uranian influence which, added to the Uranus-ruled Aquarian nature, will stamp all those born during this period with such

traits as independence, progressiveness, intuitiveness, inventiveness, and originality. Poise and balance should be stressed in training these children, as well as the positive methods of spiritual unfoldment.

From January 20 to February 13, the Sun squares Jupiter, indicating that children born during this time should be given special training in self-restraint, thrift, and honesty.

During this same period Venus and Mercury are in conjunction, making the native cheerful and companionable, as well as fond of music and poetry. Many poets have this aspect.

Venus trines Jupiter from January 20 to 30, one of the best signs of success and general good fortune. It is a good indication of a successful and happy marriage, social prestige, and the respect of all with whom the native comes in contact. The nature is jovial, generous, liberal, and tolerant.

From January 20 to 28 Venus trines Uranus, making the person mentally alert, intuitive, and magnetic. There is a love for art and music, and a happy marriage is favored. People with this aspect usually attract many friends.

Mercury also trines Jupiter from January 20 to 29, giving a cheerful optimistic disposition. The mind is broad, versatile, and able to reason correctly. Success in law and literature is favored.

From January 20 to 27 Mercury trines Uranus, signifying an original, independent, and inventive mind. The ideas and ideals are quite lofty, and many friends are attracted because of the kindly sympathetic nature.

Venus sextiles Neptune from January 23 to February 1, a sign of the inspirational musician. The imagination is fertile, the emotions deep, the nature pure and chaste.

During this same period Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art. Magnetic healing ability or a supernormal faculty may be manifested.

Mercury trines Mars from January 29 to February 5, bestowing a keen, sharp, ingenious mind, and making the native enthusiastic over any proposition that appeals to him and giving him the ability to enthuse others, also.

From January 30 to February 7, Venus trines Mars, indicating an ambitious, aspiring, and adventurous nature, amorous and quite demonstrative in the affections. There is also a fondness for pleasures and sports, the health is favored, and the earning capacity good. However, there is apt to be a tendency toward too-free spending.

The Sun squares Neptune from February 2 to 15, intensifying the vibrations of the aura, but tending to attract undesirable entities. The use of the will in positive, clean living is needed to transmute this aspect.

From February 10 to 18, Mercury squares Jupiter, a warning to train these children in positive, direct thinking and acting. Loyalty to friends and associates should also be stressed in order to help transmute this vibration into a more constructive one.

Mercury also squares Neptune from February 12 to 19, suggesting the need for training the memory, and learning to fit into the surroundings. Humility and strict honesty should also be stressed in bringing up these children.

From February 15 to 19, Venus squares Jupiter, giving a tendency toward desire for luxurious living and putting up a fine front to the world. Faithfulness in partnerships, self-control, and simplicity of taste should be emphasized in forming the characters of those born during this period.

The Sun conjuncts Mercury from February 16 to 19, brightening the mind and favoring the mentality on the days when the orb of aspect is three or more degrees.



Readings for Subscribers' Children

VALERIE H.

Born August 26, 1957, 4:09 P. M.

Latitude 48 N., Longitude 117 W.

Signs on the cusps of the houses: ASC, Capricorn 10.27; 2nd, Aquarius 29; Pisces intercepted in 2nd; 3rd, Aries 13; 4th, Taurus 12; 5th, Gemini 4; 6th, Gemini 22.

Positions of the planets: Part of Fortune, 2.14 Aquarius in 1st; Dragon's Tail, 14.04 Taurus in 4th; Uranus, 8.59 Leo in 7th; Pluto, 29.24 Leo in 8th; Sun, 3.27 Virgo in 8th; Mars, 11.56 Virgo in 8th; Mercury 25.13 Virgo in 8th; Moon, 25.14 Virgo in 8th; Jupiter, 3.54 Libra in 8th; Venus, 8.22 Libra in 8th; Neptune, 0.24 Scorpio in 9th; Saturn, 7.53 Sagittarius in 11th.

This little girl has the Sun and Mars in conjunction in the first part of Virgo, intercepted in the 8th house, and the Moon and Mercury in conjunction in the last decanate of Virgo. Hence she is strongly Virgoan in nature, quick mentally, and governed very largely by the intellect. Since the Sun and Mars sextile Neptune in Scorpio in the 9th house, Valerie will be quite interested in the occult and she has the ability to develop her spiritual faculties. There is apt to be some musical talent also. However, the Sun and Mars square Saturn in Sagittarius in the 11th, suggesting that the parents of this child should take particular pains to teach her unselfishness, kindness, and tolerance for others, especially her friends.

Fortunately, Saturn sextiles Venus and Jupiter (in conjunction in Libra in the 8th), and trines Uranus (in Leo in the 7th), so that Valerie has some very fine traits: dependability, honesty, sincerity, faithfulness, tact, simplicity of taste, and a strong tendency toward

unimpeachable morals. She has considerable strength of character, a deep, philosophical mind, a strong sense of justice and fair play, devotion to duty, and ability to concentrate upon large problems and exercise authority. Added to these, she has a strong intuition which enables her to be guided by an interior insight when new and important steps have to be taken. Furthermore, her mind has a definite mechanical, inventive turn.

The conjunction of Moon and Mercury gives a retentive memory, and the influence of Virgo indicates a love for study along scientific lines, with chemistry and diet the favorite subjects. This child has an excellent power of expression, and could become an unusual linguist. She is inclined to look on the bright side of life, although the capricornian Ascendant gives a measure of reticence and reserve in personality. She will undoubtedly gain by inheritance, probably through both her family and her marriage partner.

Uranus in the 7th house suggests an impulsive, unexpected, sudden tendency in all things (partnerships, legal affairs, etc.) governed by the 7th. However, Uranus is well aspected (sextile Venus and Jupiter, trine Saturn), so that the results of the Uranian action on affairs of the 7th should be pleasing and helpful in the end. But this child should have humility stressed in her training, as the Uranian influence can tend to become rebellious, impatient of restraint, and too self-assertive.

The position of the Dragon's Head in the 10th, in conjunction with the MC, sheds a degree of Jupiterian influence over the vocational area of life. Mars, ruler of the Scorpio MC, being in Virgo in the 8th, points toward chemistry, newspaper work, printing, photography, and foods as suitable fields for vocational talents.

ARTHUR A. Z.

Born August 13, 1954, 6:48 A. M.

Latitude 52 N., Longitude 4 E.

Signs on the cusps of the houses: ASC, Virgo 14.06; 2nd, Libra 6; 3rd, Scorpio 4; 4th, Sagittarius 9; 5th, Capricorn 17; 6th, Aquarius 19.

Positions of the planets: Venus, 4.38 Libra in 1st; Neptune, 23.42 Libra in 2nd; Saturn, 3.48 Scorpio in 2nd; Mars, 27.06 Sagittarius in 4th; Dragon's Head, 12.52 Capricorn in 4th; Moon, 4.01 Aquarius in 5th; Part of Fortune, 28.09 Aquarius in 6th; Jupiter, 18.02 Cancer in 10th; Uranus, 25.02 Cancer in 11th; Mercury, 10.56 Leo in 11th; Sun, 19.58 Leo in 11th; Pluto, 24.06 Leo in 12th.

In this boy's chart we find Mercury and the Sun in conjunction (9 degrees) in Leo in the 11th house; the Sun also conjuncting Pluto, sextiling Neptune in Libra in the 2nd, and trining Mars in Sagittarius in the 4th. He has not only much physical strength, determination, courage, and leadership ability, but also considerable spiritual understanding to guide him into constructive activities. There will be many loyal friends, among both men and women, to help him realize his hopes, wishes, and aspirations.

Mercury in Leo indicates high ideals and aspirations, as well as a positive, strong, and persevering intellect. The tendency to be blunt and outspoken is softened by the sextile of Mercury to Venus in Libra in the 1st, which gives a cheerful, sociable disposition, along with ability for music and poetry. Mercury opposes the Moon, however, so that this boy should be taught to practice concentration and the exercise of the memory.

The Moon in Aquarius in the 5th, trine to Venus, suggests a vivid imagination, oratorical ability, and a happy marriage, but rather changeable affec-

tions. But the Moon squares Saturn and opposes Mercury, pointing toward opportunities to learn lessons in unselfishness, tolerance, and patience, largely through 5th house affairs: education, children, courtship, etc.

The Dragon's Tail, Jupiter, and Uranus are all in the emotional sign Cancer, the first two in the 10th house, and Uranus in the 11th, a strong indication that Arthur will need to exercise his will and independence in living a positive spiritual life, ignoring the attempted influence of undesirable incarnate entities. Control of the emotions is highly important in accomplishing this, hence he should have the wisdom of self-control emphasized from his early years. Furthermore, serious nervous indigestion could result from emotional outbursts.

Mars in Sagittarius in the 4th, sextiles Saturn and Neptune, and trines the Sun and Pluto, sharpening the mental and oratorical faculties, and giving an argumentative disposition with a fondness for debating on such subjects as law, philosophy, and religion. This configuration also indicates a candid, open way of dealing with others, along with much ambition and enthusiasm. Arthur will be fond of sports and outdoor exercises and should be an entertaining conversationalist and orator.

The common sign Virgo on the ASC, and common signs on all the other angles, add versatility and pliability to Arthur's nature, so that he should be able to adjust to changing surroundings. This influence also increases his linguistic ability, but he should cultivate a broad vision, not allowing petty details to obscure real issues.

Since Mercury rules both the Gemini MC and the Virgo ASC, and is more favorably aspected than Jupiter, it would be better for this boy to follow a mercurial vocation than a Jupiterian one (suggested by Jupiter in the 10th). He could become a proficient organist, bandmaster, singer, entertainer, or teacher.

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.

Lawyer, Stage Director

CHESTER J.O. — Born October 3, 1927, 12:15 A. M. Longitude 73 W., Latitude 42 N. This chart shows the fixed sign Leo on the ASC, giving stability needed by one who has most of his planets in cardinal and common signs. Adding to the fire element, we find Aries on the MC, with Uranus in that sign, and Saturn, Dragon's Tail, and Moon in Sagittarius intercepted in the 5th, the last two in conjunction, square Jupiter and Uranus, sextile Mercury, trine Neptune. There is a strong impulsive (Uranus) tendency in this native's nature, but on the whole the aspirations are high. The Sun is in the Venus-ruled Libra in the 3rd, in conjunction with Mars, sextile Saturn, and opposing Uranus. Here again is evidence of an erratic tendency, but also much courage, independence, and stamina. Venus, ruler of the 26 degrees of Taurus in the 10th, is posited in Virgo in the 2nd, and squares Saturn. This limits the earning capacity somewhat and suggests that this native should strive to eliminate jealousy and stinginess from his nature. The conjunction of Jupiter and Uranus in the 9th trine Saturn and the ASC, adds strength to the character, indicates a strong sense of justice, sound financial judgment, and devotion to duty. Long journeys, some of them sudden and unexpected, are probable. The sextile of Mercury to Moon and Neptune gives a retentive memory and a mind peculiarly adapted to the occult art. Since there are no planets in the 10th, we look to its ruler Mars, for vocational direction. As a lawyer, stage director, theatrical agent, or box and ticket office helper, this native could use his talents well.

Writer, Accountant

JAMES P. M. — Born February 6, 1932, 4:30 A. M. Longitude 118 W., Latitude 34 N. With Capricorn on the ASC, and Saturn in the 1st house and sextile to Venus in Pisces in the 2nd, in conjunction with Mercury, this native is quiet and reserved, but possessed of much ambition, persistence, determination, and caution. The Sun, Moon, and Mars in conjunction in Aquarius in the 2nd, and sextile Uranus in Aries in the 3rd, shows a very different side to the nature. This native is strongly stamped with the Uranian-Aquarian traits and abilities, as well as those of Saturn-Capricorn. He is strongly intellectual, but also quite intuitive. He can concentrate deeply and master practically any mental problem, but he can also find his answers via the intuitive voice if he will but listen. He is interested in science (particularly that branch dealing with electricity), literature, philosophy, and advanced thought along all lines. He is also quite inventive. Being very set in his mental attitudes, this man should strive to become more tolerant and considerate of other people's views and opinions. Jupiter in Leo in the 8th, trine, to Uranus, adds nobility to the nature, and gives humaneness to the disposition, as well as a tendency to delve into the occult arts. However, the opposition of Jupiter to Mars, Sun, and Moon points toward the need to curb extravagance and a tendency at times to think in "inflationary" terms. The 10th house contains no planets, and its ruler, Venus, is in Pisces in the 2nd, sextile to Saturn. This native could serve well in several capacities; as a writer, accountant, interpreter, or inventor.

Daily Thought and Guide

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

MONDAY—February 1,

On this very active day mental and emotional energy should be abundant. Let us use the gifts our Creator has bestowed upon us in helping our fellow-men who may be in need.

TUESDAY—February 2

Mixed vibrations prevail today and Mars will urge us to overdo. If we proceed with care, a prayer in our heart, all will be well.

WEDNESDAY—February 3

Today it will be best to finish whatever work has to be accomplished. We will receive help for all practical purposes if we eagerly and carefully do our part.

THURSDAY—February 4

On this Jupiter day we may wish to spend more than we should. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." — *Prov. 8.11.*

FRIDAY—February 5

Today's mixed planets bring some problems but steady attention to daily duties will help us to solve them. In the words of Virgil: "For they can conquer who believe they can."

SATURDAY—February 6

A good day to perform our work quickly and well and then rest from cares and toil. Enjoy a good book or some fine music.

SUNDAY—February 7

On this rather quiet Sunday make prayer and worship an important part. We should make an effort now to keep our inner balance and try to hear that "still small voice" which guides from within.

MONDAY—February 8

Today, those who are ready may receive help from the stars which will enrich the soul. Practical affairs may have to struggle along as best they may and much patience is required.

TUESDAY—February 9

Today we should take it easy, take time for meditation and prayer. "For tomorrow and its needs I do not pray. Keep me, my God, from stain of sin just for today."

WEDNESDAY—February 10

We may be tried and found wanting. "Reform must come from within, not from without. You cannot legislate for virtue."—*C. Gibbons.*

THURSDAY—February 11

Today we need strength and courage. "The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputations from storms and tempests."—*Epicurus.*

FRIDAY—February 12

An uneventful day, when it seems best quietly to perform our duties. Introspection is in order and Saturn will help us to do better in the future.

SATURDAY—February 13

On this rather quiet day silence is more eloquent than words and thoughtful consideration for others will bear good fruit.

SUNDAY—February 14

Today is the day for prayer and rest. "Between the humble and contrite heart and the majesty of heaven there are no barriers, the only password is prayer."—*H. Ballou.*

MONDAY—February 15

In the Bible we read: "Whatsoever a man soweth that shall he also reap." Let us be careful of our sowing today and we may learn much needed lessons and let us heed them in the future.

TUESDAY—February 16

If we watch our many experiences carefully and keep our mind centered on God, we may learn much today. God is at the helm.

WEDNESDAY—February 17

On this day of Mercury there may be some discordant feelings, but there will likely be a chance for real achievement if we patiently do our best.

THURSDAY—February 18

Today it will be well to strive to do our part, working and praying and then to leave the rest in the hands of our heavenly Father. "I triumph still if Thou abide with me."

FRIDAY—February 19

The mixed rays from the planets today gives us the opportunity for self-discipline and self-control. In the words of the poet Whittier: "The harvest-song of inward peace" will be our aim.

SATURDAY—February 20

After finishing the things that have been put off for far too long a time, let us rest and relax, and keep a cheerful mind and a happy countenance.

SUNDAY—February 21

On this very active Sunday let us be about our Father's business and be concerned with the welfare of the needy, that we have always with us. "The Lord is mindful of His own."

MONDAY—February 22

Again vibrations are active and mixed and there is much to be accomplished. "Whatever thy hand findeth to do, do it with all thy might."—*Eccl.* 9:10.

TUESDAY—February 23

Today let us stop and reflect seriously before we go about our daily business. There may be help from the stars for artistic pursuits but everyday matters will require caution.

WEDNESDAY—February 24

Loving consideration for our fellow-man will bear fine fruit today. If we do our part, working and praying, we may leave the rest in the loving hands of our heavenly Father.

THURSDAY—February 25

The stars are sending us an uplifting and happy tone on this Jupiter day. "How beautiful upon the mountain are the feet of him that bringeth good tidings."

FRIDAY—February 26

Many planets are sending us their best rays today. Working on new inventions and modern appliances should bring good results, and all interested in music will find inspiration also.

SATURDAY—February 27

Today again the stars are bestowing their blessings upon us. Work, play, and enjoyment of contact with old friends bring happiness.

SUNDAY—February 28

Today as we worship, pray, and rest, let us be grateful to God, uniting our spiritual aspirations with those of others and making it a fine day for all we meet.

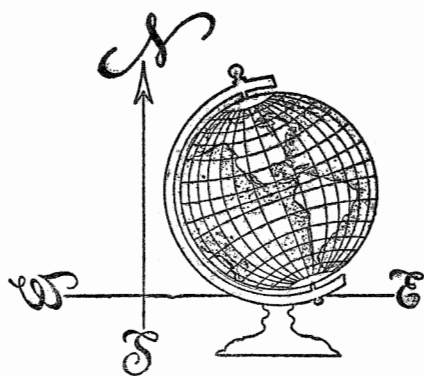
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By MAX HEINDEL

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The Rosicrucian Fellowship



MONTHLY

News

INTERPRETED

A Study of Lions

A study of lions in the remarkable story *Born Free* by Joy Adamson, describes the unique barrier-breaking friendship between a young white Kenya woman and a lioness. The lion, raised in the Adamson home, became a gentle loving 300-pound member of the family. Returned in adulthood to her wild state, the lioness soon mated, cared for her young, joined in the hunts for meat with other wild lions. But on the reappearance of the Adamsons she again became a gentle, playful member of her human family. All these observations are now authenticated by the experiences of a British movie company now filming *Born Free* in Kenya. A 750 acre ranch was rented and stocked with lions—all brought in from the wilds. Lions from zoos were prohibited, because specialists in animal psychology consider them too treacherous to achieve the genuine and natural relationship described in the book. The producers felt they must substantiate the thesis that wild animals would respond to affection from humans.

When animals trained for carnivals and circuses occasionally turn upon their trainers, experts believe it is because the relationship between the trainer and the animals is that of master rather than friend. . . . It has long been known that when such animals do spring on their trainers they maul and chew them up, sometimes fatally. But these animals do not break a neck or back on the instant of attack as the giant cats always do in killing for meat in the wilds.

The wild lions on the movie set, to the amazement and satisfaction of all, have responded like Mrs. Adamson's Elsa. "We didn't do anything to bring this about except spend all the time possible with them, taking them for walks and showing them friendship," explained the director. "And we showed them we weren't afraid. The lion senses this more quickly than any other animal. We demonstrated simple things to do—like jumping on a car, jumping into a tree or lying in the middle of the road. Then they started doing every-

thing we wanted." The two movie stars, Virginia McKenna and Bill Travers, proved themselves very adept at animal handling. From the first week of their arrival, they mixed with the lions who had leading parts in the picture, accepted every possible risk. The lions responded more sensitively to them than to professional handlers.

"Man has only started to comprehend the unknown reaches of animal psychology," believes Mrs. Adamson, who is living on the outskirts of the movie camp while her book is being filmed. The great barrier between mankind and the creatures of the wild is based on self-imposed ignorance caused by man's particular hostility towards all that is around him, which the animals do not share, according to Mrs. Adamson. Man kills to kill, while animals kill only for food. *And man is the only animal that kills his own kind.* There is a code of survival among animals: a buck deer, antelope, or moose, in their mating quarrels, always spares the defeated when surrender is signaled. They die only when their horns become locked. Wolves, tigers, lions, etc., "bare the throat" as a signal of defeat and are spared by the victor. Only man fights to the end.

—*Between The Lines*, Dec. 1, 1964

We are happy to print this report on the animal world. The Rosicrucians teach that "The Archangels have dominion over races or groups of people and also over the animals, for these two kingdoms have desire bodies and the Archangels are expert architects of desire matter, because in the Sun Period the densest globe was composed of that material, and the humanity of that period, who are now Archangels, learned to build their densest vehicles of desire stuff as we are now learning to build our bodies of the chemical elements whereof our Earth-globe is com-

posed. Thus it will be readily understood that the Archangels are peculiarly qualified to help later life waves through the stage where they learn to build and control a desire body."

There is an old Persian tradition that all of the virtues are but personified archangelic influences. We have all been taught from childhood that the Christ Spirit (archangelic) is *love* and our whole Christian religion is based on "letting Christ come into our hearts." The virtues of love, faith, trust, loyalty, etc., by-pass the rational mind altogether and work directly through the heart. Max Heindel points out that the "point of vantage of the Group Spirit, as of any Ego in the dense body, is in the blood."

This old truth from the Magi, who gave us our Sun (Son)-day is being proved through science now. Eleven years ago James D. Watson and Francis H. C. Crick proposed the now familiar model for the structure of the DNA (deoxyribonucleic acid) molecule, for which they, with Maurice H. F. Wilkins, received a Nobel prize in 1962. DNA is the molecule that contains the genetic code of each living organism. This genetic code determines the form of each cell from birth to death. It is found in every living cell of both plant and animal *with the exception of the blood cells*, and a few viruses. It is by means of the blood therefore that the Ego permits, in free will, our great Archangel Christ to guide us into ways of love and wisdom. And it is through the blood that the Group Spirit (archangelic) guides his animal charges.

The Ubiquitous Peace Corps

The young, sweat-soaked U. S. Peace Corpsmen emerged from the African rain forest to find a neat, white clinic in a straw-hut village—and a warm *Wilkommen* from a couple of young German doctors, themselves members of a peace corps. If it has not happened already, such an encounter is bound to occur sooner or later. Struck by the success of the U. S.

program, no fewer than 22 nations are beginning to field Peace Corps of their own.

Norway, which claims that it was the first to copy President Kennedy's Peace Corps idea, has teams in Uganda. Similar programs have been initiated by Canada, Australia, Denmark, The Netherlands. The French *Volontaires du Progres* has dispatched 95 farmers, carpenters, masons and doctors to France's former African colonies, and within a year expects to have 400 in action.

Though started in 1958 as a small private organization, Britain's Voluntary Service Overseas went into high gear after the Peace Corps came along, now gets matching funds from the government and counts 700 workers in the field, mostly in Commonwealth countries and European refugee camps. Three developing countries—El Salvador, Kenya and Zambia—have started domestic Peace Corps to work within their own borders. Nine other countries are planning overseas or domestic Peace Corps-style organizations: Argentina, Austria, Belgium, Italy, Japan, the Philippines, Sweden, Thailand, and even tiny Liechtenstein.

—*Time*, Nov. 27, 1964

A cursory search through history shows us many Peace Corps groups. For instance, King Arthur and his Round Table, though legendary has a basis in fact, the Crusades, the Teutonic Knights. In fact, the biblical story of the Good Samaritan seems to be the prototype of all person-to-person aid. Before that time we had gods or divinely appointed help, as really, that is what all temple or church sponsored aid is.

And make no mistake about it, this Peace Corps work brings far greater character development to the young Peace corpsman himself than it does to the one aided. When misguided fools, with no well developed skills to share, take upon themselves the honor of helping another, we find only another Don Quixote tilting at windmills.

The Rosicrucian Fellowship advocates a deep and tender love for all creation, a soft heart, but — *in conjunction with a sane mind and a sound body*. Sentimental do-gooders probably have spoiled more worthwhile projects than actual maliciousness has, because the evil eventually destroys itself, while sentimentalism tends to drown everything.

Swords Into Ploughshares

France is pioneering in the use of military draftees in peace-time services. Instead of routine drilling for her draftees, France is training many as teachers and sending them to former French colonies in West Africa. The program was begun as an experiment last year with about 400 draftee-teachers and is now being greatly expanded.

The French draftee-teachers average about 25 years of age and have often completed their education under draft deferments. As soon as they enter the service they are flown to Africa in civilian clothes with no drill sergeants awaiting them at their destinations. They teach in primary and secondary schools for the entire school year, and the following summer they return to France for four months of basic military training and are then discharged.

The draftee-teacher program is directed by the Ministry for Cooperation which directs France's \$1.8 billion a year aid program in her former African colonies. This technical assistance program now requires about 10,000 Frenchmen; it is hoped that 30 per cent of these posts will eventually be filled with draftees. An important reason is cost. Privates are lower-paid employees than civilians, especially in posts requiring specialized training. Another reason is that France has a teacher shortage and there is domestic criticism when teachers are sent abroad; whereas soldiers may be posted to foreign teaching jobs for specific periods without resentment at home.

As we have reported previously, France spends over three times more of her gross national product on foreign aid than does the United States.

—*Between The Lines*, Nov. 15, 1964

These draftee-teachers do not have exactly the volunteer status that the Peace Corps does but it is certainly one step above the "spit-and-polish" attitude of a regular army position.

We are glad to emphasize the point that the editor of *Between-The-Lines* makes when he says that France spends over three times as much on foreign aid, in proportion to her income, as does the United States. We tend to grow provincial in our isolation and need to be reminded that the same Christ Spirit of altruism permeates *all* of the planet earth and not just our own back yard. For instance, did you know that our Christmas seals to fight tuberculosis were started in France by a banker

many years before the citizens of the United States took up the crusade?

The fact that France is sending so much aid to her former colonies speaks well for a program of restitution and karmic debts paid. And the international banking and business firms, of which the United States has her fair proportion, and from whose exploitation of these underprivileged countries we have all indirectly profited, has incurred for us a similar debt that we should all be thankful is being liquidated right here and now instead of centuries or lifetimes later.

MAX HEINDEL AS I KNEW HIM

(Continued from page 64)

tions, the comprehension of the cultures, music, art, the sciences, and in addition, the human, so essential to balanced development.

Max Heindel was a living example of the precepts of the Rosicrucian Fellowship Teachings: "A sane mind, a soft heart, a sound body," and the counterpart: "Be ye wise as the serpent, strong as the lion, harmless as the dove." He knew that the Elder Brothers frowned upon organization in general, and sought carefully to avoid any more than was necessary for carrying on administration. Also, he was keenly aware that our real progress along the path of illumination was from within—"the temple without sound of hammer." He decried any form of regimentation, and frequently emphasized that we should not too suddenly strive to become so enlightened that we would lose the value of experience of the particular horoscope we had chosen for that very purpose.

He tried, valiantly, to stress the reverent, devotional nature of the mystic, the occult side of intellectual comprehension, and to balance them with sufficient of the wholesome, human influences for rational unfoldment. It was a privilege to have worked with him.

Readers' QUESTIONS

Nature of Elements

Question:

I am confused as to whether the elementals are the same as Nature Spirits, and which ones are good and which ones are bad. Please give me some information as to their appearance, intelligence, characteristics, and activities. How do they make a medium obey their commands?

Answer:

The term "elementals" is usually used to mean the Nature Spirits. There are four kinds of these. The gnomes are the earth spirits, and in folklore are called fairies, elves, pixies, etc. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly about but are of the earth earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way human beings do, and they live only a few hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. They tint the flowers with innumerable shades and various hues of color; they cut the crystals in the minerals and make the precious stones. They marshal the particles together which form the iron, silver, gold, etc., and they bake and brew their own etheric foods.

The undines are the water spirits. They inhabit the rivers and all other bodies of water. Their bodies are composed of the life and light ethers, which makes them much more enduring than

the gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and light ethers, and they, too, are subject to mortality, but live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air, carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battle fought in the air between these two classes of Nature Spirits we call a storm.

The salamanders or fire spirits, are the fourth class of Nature Spirits. They also enter into these aerial battles, and are active in the production of fire, and thus are present in the electrical discharge called lightning. Their bodies are built principally of the reflecting ethers, and they live many thousands of years.

All of these elementals may appear in many forms, for they have the faculty of changing their shape. It is due to this fact that so many strange tales or visions seen are thought true by untrained clairvoyants. Nothing can be done to stop elementals from changing their shape, but we may shoo them away from us as we chase a serenading feline from below our bedroom window.

Max Heindel states that: "The elementals often use this faculty of transformation to frighten or mislead the newcomer (into the Desire World), as many a neophyte has found out to his consternation when he first entered that realm. These little imps are quick

to know when a person is a stranger and not conversant with the nature of things there, and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. Then they may feign atrocious attacks upon him, and it seems to give them the keenest delight if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere. They soon learn to leave him alone. Thus he learns to force them to do his will, for in that world all creatures which have not been individualized are compelled to do the bidding of higher intelligences, and man is among the latter.

"Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The beings thus created with his life and will power and given a certain mission to do will faithfully obey his orders, and according to the intensity which he puts into that work will the thing last for a longer or shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the person who originally started the spell had gone into the higher heaven world."

Mr. Heindel also tells us (in *The Web of Destiny*, Parts III and IV) that: "It sometimes happens that one of these elementals takes possession of the sin body (the interlocked desire and vital bodies) of some one of a savage tribe, and thus adds extra intelligence to that being. At the rebirth of the Spirit that generated this sin body, the usual attraction brings them together, but on

account of the elemental ensouling the sin body, the Spirit becomes different from the other members of the tribe, and we find them acting as medicine men or in a similar capacity. These elemental spirits ensouling the sin bodies of Indians also act upon mediums as spirit controls, and having obtained power over the medium during life, when he dies, the elemental spirit controls oust him from the vehicles which contain his life experiences, and thus the medium may be retarded in evolution for ages. Therefore, though mediumship may produce no seeming evil effect in a lifetime, there is a very, very grave danger after death to the person who allows his body to be taken possession of."

As to how an elemental (or other obsessing entity) makes a medium obey its commands: "Spirit controls stand outside their victim's body and behind him, manipulating the organ of speech or the whole body, as the case may be, from and through the cerebellum and medulla oblongata where the flame of life burns with a double, buzzing sound composed of two tones, indicative of the resistance of the body to the manipulations of the intruder. However . . . , the spirit controls who thus manipulate their victims from without are the wise ones who are too wary to be caught in a trap. While they are without, they can let go at any time they wish and leave their victim to pursue his daily life as desired, while they do the same themselves. But there are other spirits who are not so wise, or who are perhaps more foolhardy or else so anxious to get into the physical world that they throw all caution aside. Entering the body of their victims, they find . . . the body of their intended victim has a lock grip upon them and they cannot let go under ordinary circumstances. Thus the obsession becomes permanent, and the whole personality of that victim changes."

In addition to the Nature Forces,
(Continued on page 87)



Meat Eating vs. Vegetarianism

A SERIES OF QUESTIONS AND ANSWERS REGARDING THIS PROBLEM OFTEN
CONFRONTING THE ASPIRANT

(Conclusion)

LENTILS CONTAIN appreciable amounts of protein and can be made into loaves, or delicious soup, as also can the split pea. To make this soup wash and soak the lentils or peas overnight. In the morning add one minced onion, one chopped carrot, parsley and celery leaves (one-half cup of each of the latter). Cook until a thick, smooth puree. Watch carefully to avoid burning. Season with vegetable salt.

Lentil Loaf

Cooked lentils 2 cups
Steamed brown rice ½ cup
Eggs 2
Ground raw peanuts 1 cup
Sea Kelp 1 tsp.
Thyme 1 tsp.
Celery and leaves ½ cup
Small onion chopped 1
Tomato soup 1 cup
Mix thoroughly and bake in loaf pan 40 to 45 min. in 375° F.

Egg Plant Loaf

Eggplant, diced and unpeeled .. 2 cups
Raw pecans ground finely 2 cups
Eggs slightly beaten 2
Whole cooked millet cereal 1 cup
Carrot finely grated 1 cup

Celery finely chopped 1 cup
Onion finely chopped ½ cup
Pinch of sage powder
½ tsp. Vegex
Soy or sesame oil 2 tbsp.
Saute onion, celery in oil. Mix other ingredients and bake 40 min. in 375° F.

Walnut Loaf

Walnuts ground fine 2 cups
Brown rice 1 cup
Brown rice bran ½ cup
Eggs 2
Parsley ½ cup
Celery leaves ½ cup
Vegetable salt 1 tsp.
Sage or savory seasoning
Tomato soup 1 cup
Mix and bake 45 min. at 375° F.

Cabbage Roll

Place 2 tbsp. Soy Pattie mixture in center of cabbage leaf and roll firmly, securing with tooth pick. Place in pan and dot with butter. Then pour over the cabbage rolls the following sauce: 2 tsp. Vegex or Savita, 2 tbsp. whole wheat flour, Soya oil, 2 tbsp., 1 tbsp. Paprika, 2 cups water. Place oil in saucepan, add flour stirring constantly to prevent burning. Do not brown. Add

water slowly and stir to prevent lumping. Add Savita or Vegex, and other seasoning and continue stirring. Cook for five min.

Cheese Fluff

Eggs 3
 Cream 6 tbsp.
 Unprocessed cheese 1/2 cup grated
 Vegetable salt 1 tsp.
 Separate eggs, beating whites very stiff. Beat yolks, add cream and mix thoroughly. Fold in grated cheese. Fold in stiffly beaten eggwhites. Pour into well-oiled baking dish, placed in pan of hot water. Bake at 375° F. for forty min.

Mushrooms a la King

Mushrooms 1/2 lb.
 Onion, chopped 1/2 cup
 Sesame oil 4 tbsp.
 Eggs, hard-boiled 3
 Half and half 2 cups
 Savita or Vegex 2 tsp.
 Whole wheat flour 3 tbsp.
 Saute mushrooms and onions in oil. Add flour and stir until smooth. Do not allow this mixture to brown but cook gently. Add Vegex dissolved in 2 tbsp. hot water, then to above add the half and half. Simmer five min. Just before serving fold in the diced eggs. Serve immediately on millet bread, toasted.

Dried kidney beans or lima beans, soaked overnight and then well-cooked, can be used occasionally.

There are on the market noodles, spaghetti, and macaroni which are made of soy, Jerusalem artichoke, or cottonseed flour—all very low in starch, and which can be used to vary the menu. (Of course only the unprocessed cheeses are used in a health program!)

An excellent quick gravy, made with soy flour, can be obtained in a health food store. It is easily made and is truly delicious served with loaves, etc.

We are soliciting recipes high in protein content from experts high in this field, and so we hope to have more of these to send you from time to time.

Again we say, however, we are happy that you are interested in getting out of the orthodox way of eating. Eating for health is lots of fun, and it does not take long to discover that it pays enormous dividends.

May He Who marks even the sparrow's fall be your constant Guide.
 In His service,
 The Healing Dept.

READERS' QUESTIONS

(Continued from page 85)

there is what we may call a "desire-elemental." "As a vampire sucks the ether from the vital body of its victim and feeds upon it so perpetual thoughts of regret and remorse concerning certain things become a desire-elemental which acts as a vampire and draws the very life from the poor soul who has shaped it, and by the attraction of like for like, it fosters continuance of this morbid habit of regret." (*Web of Destiny*, p. 117).

Concerning all this, let us keep in mind that clean, helpful living protects us from ALL inimical influences, and that no power can harm us when we keep positive and LOVE glows from our heart.

ROSICRUCIAN PRINCIPLES

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

Conquest of Disease

GERALD B. BRYAN

In this scientific age super-telescopes are searching the heavens trying to find out more about this wonderful universe of ours with its millions upon millions of blazing suns, so far away that they appear as but tiny, flickering specks of light, which in turn merge into an amorphous cloud of still more distant suns.

While the great universe beyond is being explored, another group of dedicated scientists is exploring the little universe which is called man. His body is being placed under the penetrating analysis of the ultra-microscope and the inward searchings of the X-ray tube. The wonders of his mechanism is being revealed more and more, and still the search goes on.

In the meantime, the old enemy of man, disease, is still in his midst. Cancer is taking an increasing toll, and new diseases are appearing to baffle the healing professions.

Let us grant that the physician is doing all he can to combat the enemy, but something more is needed than scientific research. What is needed is the *application* of the laws of health that have already been discovered. We know, for instance, that smoking, drinking, and some other vices are the direct cause of many of the chronic diseases that afflict mankind. Important organs such as the lungs, kidneys, and liver are permanently damaged because of these foolish habits, and yet such vices continue despite all our scientific knowledge and research.

Human beings are simply not applying laws that have so painstakingly been discovered. Because of human frailties, lack of self-control, and sometimes just plain ignorance, they are doomed to suffer unnecessary pain until death relieves them of their miseries.

Just a little knowledge concerning

food adulteration, air pollution, and water contamination, plus the will to do what one can to correct such disease-causing agents, would do much to help in the conquest of disease. However, even those in possession of considerable knowledge concerning health and disease, do not always practice what they know. Doctors themselves, who should be shining examples of physical fitness, because of such knowledge, are the more frequently the reverse of this needed fitness to carry on their valuable work.

So mankind in general continues to pass on to future generations the hereditary effects of improper living, to the end that generations unborn must pay the price for either our ignorance or our folly. Surely, the actual practice of right living, and the conquest of disease, is not keeping pace with our knowledge concerning the universe and man. The conquest of *Self* should accompany, if not precede, the conquest of disease.

RECIPES

Soy Bean Loaf

Soak $\frac{1}{2}$ lb. soy beans overnight. Cook slowly until fairly tender. Drain, cool, and put through coarse grinder. Heat $\frac{1}{2}$ cup butter or vegetable shortening in frying pan, add beans, and brown. Add $\frac{1}{4}$ cup chopped onion, 1 small clove of garlic, chopped, $\frac{1}{2}$ cup chopped celery, $\frac{1}{2}$ tsp. red pepper, chopped, 1 tsp. sage, 4 tsp. sugar, salt to taste, a pinch of cayenne pepper, $\frac{1}{2}$ cup stewed tomato, 1 cup dry bread crumbs, 1 egg slightly beaten. Form into loaf in greased pan, leaving space around edge for sieved canned tomato to nearly cover. Bake in 350° oven for about an hour.



Healing by Laying on of Hands

And it came to pass, that the father of Publius lay sick of a fever . . . to whom Paul entered in, and prayed, and laid his hands on him, and healed him. —Acts 28:8.

THE VITAL life force, or nerve energy, is as yet little understood by material science, for man has not yet reached the stage of development where he is ready to control and work with this mysterious essence. We do know, however, that this energy is vitalizing and healing in effect, and a person is healthy in proportion as he displays an abundance of it.

To generate this healing power in excess in the body so that it may be used to help others, one must live the higher life. By that is meant a diet of the more etherized foods, (fresh fruits and vegetables), deep breathing of fresh air, and clean spiritualized thinking. Like all electrical energy, this solar force is dual in nature, and it utilizes that part of the body known as the sympathetic nervous system.

The healing force originates from the visible presence of Christ, the Sun, and from there permeates the atmosphere about us. From the air the Life is breathed into our lungs, where it is taken up by the blood and the sympathetic nervous system for distribution to every cell in the body. There is a right and left sympathetic nerve trunk running along the spine with numerous plexuses branching out to all parts of the body.

The right side of this system dispenses the positive vibrations, while the left represents the negative or passive aspect. There are nerves located in the arms through which this healing force radiates, and these nerves terminate in the thumb and two first fingers of each hand. In the laying on of hands by one who is supercharged with this healing power from on High, the energy flows directly into the debilitated cells and tissues, often effecting an instantaneous cure. That Christ Jesus and His disciples had an abundance of this force is evidenced by the fact that even their clothes were charged with it.

(Continued)

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

HEALING DATES

January	1—9—15—21—29
February	5—12—16—25
March	4—11—17—24

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

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception.....	\$4.50
The Rosicrucian Mysteries.....	4.00
Complete Index of Books by Max Heindel	4.50
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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

California—So many times I have written to you for help, and have always recovered wonderfully well. I have utmost confidence and faith in this divine healing work. A week or two ago I called the Fellowship and asked that my husband be put on the healing list. It was on a "healing date day" and the time was a few minutes before the meeting in the Temple. I am grateful beyond words for your help. My husband is much improved in many ways.

Virginia—I am very glad to report that my gall bladder and spleen no longer bother me. My stomach, too, is much improved, and my nerves, also, so that I can control them better.

New York—Thanks especially to the Healing Department, the invisible Helpers, and all others who join in the healing mission, who are right there when the call is sent out. I, personally, have always been healed, almost right away, but this time I am referring to my cousin. She has cancer. About 2 months ago the cancer reached her brain. The doctors found two nodes—that side was almost dead. She did not know her name or address and acted like a crazy person. The doctors told us she would have to be sent away to a State Hospital for mental cases. Without anyone knowing it, I prayed and asked the Invisible Ones to help her so that she would not have to be sent away. The morning we took her in (to the doctors) and everything was decided for her to be sent away, a different young doctor came to check her. He looked at me and said, "I'll tell you what—before sending her to the mental institution, I'd like to keep her under observation and try some tests on her." I was so happy in my heart, for then and there I knew my prayers were answered. I applied to Headquarters for healing for her, and I got a very nice, encouraging reply. I am glad to say that after 8 weeks of treatment and prayers

(Continued on page 93)



Tom, the Water Baby

CHARLES KINGSLEY

Part XIX

"VERY GOOD," it said. "Come along. But it will be no use. He is most unremorseful, hard-hearted, foul-mouthed fellow I have in charge. He thinks about nothing but beer and pipes which are not allowed here, of course."

They walked along over the leads and very sooty they were. Tom thought the chimneys must want sweeping very much. But he was surprised to see the soot did not stick to his feet or dirty them in the least. Neither did the live coals, which were lying about in plenty, burn him for he was a water baby. At last they came to chimney No. 345. Out of the top of it, head and shoulders just showing, stuck poor Mr. Grimes, so sooty and bleared and ugly that Tom could hardly bear to look at him. In his mouth was a pipe but it was not alight though he was pulling at it with all his might.

"Attention, Mr. Grimes," said the truncheon. "Here is a gentleman come to see you."

But Mr. Grimes only said bad words and kept grumbling. "My pipe won't draw. My pipe won't draw."

"Keep a civil tongue and attend!" said the truncheon and popped up just

like Punch, hitting Grimes such a crack over the head with itself that his brains rattled inside like a dried walnut in its shell. He tried to get his hands out and rub the place but he could not, for they were stuck fast in the chimney. Now he was forced to attend.

"Hey! . . . Why, its Tom! I suppose you have come here to laugh at me, you spiteful little atomy!"

Tom assured him he had not but only wanted to help him.

"I don't want anything except beer and that I can't get. And a light to this bothering pipe and that I can't get either."

"I'll get you one," said Tom. He took up a live coal (there were plenty lying about) and put it to Grimes' pipe. But it went out instantly.

"It's no use," said the truncheon, leaning itself up against the chimney and looking on. "I'll tell you, it is no use. His heart is so cold that it freezes everything that comes near him. You will see that presently, plain enough."

"Oh, of course, it's my fault. Everything's always my fault," said Grimes. "Now don't go to hit me again" (for the truncheon started upright and

looked very wicked). "You know, if my arms were only free, you dare not hit me then."

The truncheon leaned against the chimney and took no notice of the personal insult like the well-trained policeman it was, though it was ready enough to avenge any transgression against morality or order.

"Can't I help you in any other way? Can't I help you to get out of this chimney?" asked Tom.

"No," interposed the truncheon. "He has come to the place where everybody must help himself. He will find it out, I hope, before he has done with me."

"Oh, yes," said Grimes. "Of course it's me. Did I ask to be brought here into the prison? Did I ask to be set to sweep your foul chimneys? Did I ask to have lighted straw put under me to make me go up? Did I ask to stick fast in the very first chimney of all because it was so shamefully clogged up with soot? Did I ask to stay here—I don't know how long—a hundred years, I do believe, and never get my pipe or my beer or anything fit for a beast let alone a man?"

"No," answered a solemn voice behind. "No more did Tom when you behaved to him in the very same way."

It was Mrs. Bedonebyasyoudid!

When the truncheon saw her, it started bolt upright—Attention! And made such a low bow that if it had not been full of the spirit of justice it must have tumbled on its end and probably hurt its one eye.

Tom made his bow too.

"Oh, ma'am," he said, "don't you think about me. That's all past and gone. Good times and bad times and all times pass over. But may not I help poor Mr. Grimes? Mayn't I try to get some of these bricks away that he may move his arms?"

"You may try, of course," she said.

So Tom pulled and tugged at the bricks. He could not move one. Then he tried to wipe Mr. Grimes' face but the soot would not come off. "Oh,

dear!" he said. "I have come all this way, through all these terrible places to help you and now I am of no use at all."

"You had best leave me alone," said Grimes. "You are a good-natured, forgiving little chap and that's truth. But you'd best be off. The hail's coming on soon and it will beat the eyes out of your little head."

"What hail?"

"Why, hail that falls every evening here. Till it comes close to me it's like so much warm rain. But then it comes to hail over my head and knocks me about like small shot."

"That hail will never come any more," said the strange lady. "I have told you before what it was. It was your mother's tears, those which she shed when she prayed for you by her bedside. Your cold heart froze it to hail. She is gone to heaven now and will weep no more for her graceless son."

Then Grimes was silent awhile. Then he looked very sad. "So my mother's gone, and I never there to speak to her! Ah! A good woman she was and might have been a happy one in her little school there in Vendale if it hadn't been for me and my bad ways."

"Did she keep the school at Vendale?" asked Tom. Then he told Grimes all the story of his going to her house and how she could not abide the sight of a chimney-sweep, how kind she was, how he turned into a water baby.

"Ah," said Grimes. "Good reason she had to hate the sight of a chimney-sweep. I ran away from her and took up with the sweeps and never let her know where I was, nor sent her a penny to help her. Now it's too late—too late!" said Grimes.

And he began crying and blubbering like a great baby till his pipe dropped out of his mouth and broke all to bits. "Oh, dear, if I was but a little chap in Vendale again, to see the clear beck and the apple orchard. The yew hedge too. How different I would go on! But it's too late now. So you go along, you kind

little chap. Don't stand to look at a man crying—old enough to be your father and never feared the face of man nor of worse either. But I'm beat now, and beat I must be. I've made my bed, and I must lie on it. Foul I would be and foul I am, so an Irishwoman said to me once. Little I heeded it. It's all my own fault, but it's too late." He cried so bitterly that Tom began crying too.

"Never too late," said the fairy, in such a strange, soft, new voice that Tom looked up at her. She was so beautiful for the moment that Tom half fancied she was her sister.

No more was it too late. For as poor Grimes cried and blubbered on, his own tears did what his mother's could not do, and Tom's could not do. Nobody's on earth could do for him either. They washed the soot off his face and off his clothes. Then they washed the mortar away from between the bricks and the chimney crumbled down, and Grimes began to get out of it.

Up jumped the truncheon and was going to hit him on the crown a tremendous thump to drive him down again like a cork into a bottle. But the strange lady put it aside.

"Will you obey me if I give you a chance?" she asked Grimes.

"As you please, ma'am. You're stronger than me—that I know too well, and wiser than me, I know too well also. As for being my own master, I've fared ill enough with that as yet. So whatever your ladyship pleases to order me, for I'm beat and that's the truth."

"Be it so then—you may come out. But remember, disobey me again and into a worse place you go."

"I beg pardon, ma'am, but I never disobeyed you that I know of. I never had the honor of setting eyes upon you till I came to these ugly quarters."

"Never saw me? Who said to you, 'Those that will be foul, foul they will be'?"

Grimes looked up. Tom looked up

too, for the voice was that of the Irishwoman who met them the day they went out together to Harthover. "I gave you your warning then, but you gave it yourself a thousand times before and since. Every bad word that you said—every cruel and mean thing that you did—every time that you got tipsy—every day you went dirty—you were disobeying me, whether you knew it or not."

"If I'd only known, ma'am—"

"You knew well enough that you were disobeying something, though you did not know it was I. But come out and take your chance. Perhaps it may be your last."

Grimes stepped out of the chimney and really, if it had not been for the scars on his face, he looked as clean and respectable as a master sweep need look.

"Take him away," she said to the truncheon, "and give him his ticket of leave."

"What is he to do, ma'am?"

"Get him to sweep out the crater of Etna. He will find some very steady men working out their time there who will teach him his business. But mind, if that crater gets chocked again and there is an earthquake in consequence, bring them all to me. I shall investigate the case very severely."

So the truncheon marched off Mr. Grimes looking as meek as a drowned worm. And for aught I know, or do not know, he is sweeping the crater of Etna to this very day.

(Continued)

FROM OUR PATIENTS

(Continued from page 90)

she is back home, her mind clear and alert, no pains except on the affected side. The circulation in that leg is poor and she has pain when she sits too long.

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The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

FROM OUR PATIENTS

California—I wish to state that my request to have my name placed on the fellowship Healing List has proved such a great blessing that I cannot help revealing my pleasant surprise. Today my knee is free of all aches and pains, and while before it was a torture to drive eight miles, last week I drove 400 miles without the slightest pain. Before I had to limp and flinch to climb the stairs at home, but today I can climb naturally, without any pain whatever. May the Rays from the Rose Cross penetrate every corner of the world to lift mankind from darkness to healing light. How true: "If we walk in the light" we shall have harmony with ourselves and our environment as well.

Ceylon—I have some important news for you this time. Last week, on Tuesday night, I had retired after taking my lemon and olive oil. At about 2 A.M. I was awakened by a piercing pain on my right side, which penetrated right down to the heel of my foot and paralyzed a portion of my body. My throat was parched and my body was partly benumbed. The pain lasted about 15 minutes and left me feeling quite normal. I felt a sense of weakness for some time the next day, but after that I was perfectly normal. My first thought, as the pain was diminishing, was that God had certainly come to my rescue and in the process of healing me made me feel pain. Whatever it may have been, that pain only left me more confident that I was being healed. The next experience was this: On Saturday morning (early) I awoke after a refreshing rest, only to notice a strong odor of sweet-smelling flowers in my bedroom. I kept inhaling the sweet scent, realizing that nowhere in my bedroom or any other part of the house or in the garden were there any visible flowering plants, nor even any ripe fruit. All this has been quite unusual, but day by day my trust and faith grow firmer.

MAX HEINDEL'S MESSAGE

(Continued from page 66)

dous fact of the unity of all life, and imbued with a fellow feeling for all creatures to such an extent that henceforth he cannot only enuciate but practice the tenets of the Sermon on the Mount.

OCCULT CORRELATIONS

(Continued from page 73)

bounteousness, a general trait of liberality, acts of goodness and kindness, found in its loftiest state as philanthropy.

The Capricorn exemplifies ambition, the desire to attain a superior position in life, wherein is found distinction, attainment, and even fame. No matter what is achieved, they are never satisfied with things as they are, but aspire to still greater unfoldment of power, application of forces at command, even bent upon greater accomplishment.

The Aquarian will reveal a love of sociology, actually carried to the point of scientific attitude in the formation of society, association, fellowship, companionship, and fraternal spirit. It may express moderately in social sect, community interest, public service with some corporate limitation, or expand into participation in world affairs.

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