

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

March

1957

VOLUME 49

NO. 3



Contents

<p>How the Rosicrucians Heal the Sick.. 98</p> <p><i>EDITORIALS—</i></p> <p>Behind the Mask..... 99</p> <p><i>THE MYSTIC LIGHT—</i></p> <p>Lightgivers and Burdenbearers.....</p> <p style="padding-left: 40px;">Audrey Glover 102</p> <p>The Mansion of Old M'sieu.....</p> <p style="padding-left: 40px;">Mona W. Hille 105</p> <p>The Aquarian Age...Irving Lederman 110</p> <p>The Importance of Being an Individual</p> <p style="padding-left: 40px;">Harold W. Dodds 113</p> <p>Your Greatest Enemy.....</p> <p style="padding-left: 40px;">Thomas J. Croaff, Jr. 117</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>Teachings of an Initiate (Thirtieth In-</p> <p style="padding-left: 20px;">stallment) 118</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>The Rosicrucian Teachings: How Pro-</p> <p style="padding-left: 20px;">mulgated 120</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>The Multitudes Healed..... 121</p>	<p>TODAY'S SCIENCE:</p> <p>Scientific Expectations for 1957..... 122</p> <p>ASTROLOGY DEPARTMENT—</p> <p>Astrology: Its Teaching and Ethics... 123</p> <p>The Children of Pisces, 1957..... 127</p> <p>Readings for Subscribers' Children:</p> <p style="padding-left: 40px;">Richard E. J. and Susan B..... 129</p> <p>The Educational Value of Astrology.. 131</p> <p>READERS' QUESTIONS—</p> <p>Causing Pain to Earth Spirit..... 134</p> <p>Susceptibility of Meat Eaters to Cancer 134</p> <p>Evolution the Path of Attainment.... 135</p> <p>Locating the Silver Cord..... 135</p> <p>NUTRITION AND HEALTH—</p> <p>Vegetarian Recipes 136</p> <p>HEALING—</p> <p>Rosicrucian Method of Healing..... 139</p> <p>CHILDREN'S DEPARTMENT—</p> <p>A Message from the Fairies (poem).. 141</p> <p>Bob's Awakening.....Bertha Beard 142</p>
--	--

Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
The Rosicrucian Fellowship
Oceanside, California, U. S. A.

How the Rosicrucians Heal the Sick

The Rosicrucian work of healing is carried on by the Elder Brothers of the Rosicrucian Order through a band of Invisible Helpers whom they are instructing. The work is conducted according to the commands of Christ Jesus, namely, "Preach the gospel and heal the sick."

THE ELDER BROTHERS: These are high spiritual beings through whom the Christ Spirit is working for the benefit of humanity.

THE INVISIBLE HELPERS: The Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to *earn* the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in their etheric bodies, as indicated in the words of the Rosicrucian Fellowship Evening Service: "Tonight while our physical bodies are peacefully resting in sleep, may we as Invisible Helpers be found faithfully working in the vineyard of Christ." These Invisible Helpers are gathered together in bands according to their temperaments and their abilities. They are under the instruction of other Helpers *who are physicians*, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work. Not infrequently patients are aware of the presence of the Invisible Helpers.

The Invisible Helpers never refuse to answer an appeal for help, but in order to respond to the Divine Healing Force patients must adopt the gospel of right living. They should observe a pure diet, meatless, insofar as possible; they must fill their living and sleeping rooms with pure air, their minds with pure thoughts; and their daily lives with pure actions. The Divine Healing Force is pure; if you ask for it in order to be relieved of your ailments, you must be willing to conform to the natural laws of purity. Pure air, pure food, pure thinking, and pure living! If you ignore these great health-giving factors you may have called in vain upon the Divine Healing Force.

HEALING FORCE: All healing force comes from God, our Heavenly Father, the Great Physician of the Universe; it is latent everywhere; by prayer and concentration it is liberated and directed to the sufferer; it is manifested through the Master, Christ Jesus; it goes forth from the weekly meetings held in the Rosicrucian Fellowship Headquarters. Through the workings of this supreme force the Invisible Helpers raise the vibrations of the patient to a higher rate, thus enabling him, first, to eliminate the disease poison from the system, and second, to rebuild every blood corpuscle, fibre, tissue, and organ until the whole body is made new. This is done not in a miraculous manner but in accordance with nature's laws. If the patient continues to break these laws and by a wrong mode of living accumulates poisonous substances in the system, he frustrates the healing work.

SPIRITUAL HEALING: Spiritual Healing operates on the higher planes of being but is effected in strict adherence to natural laws which prevail below as above; consequently all natural therapeutics on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

NOTE: You are invited to send your request for help to our Healing Department, Rosicrucian Fellowship, Oceanside, California. Each person must sign his own request in pen and ink. This work is supported by free-will offerings. There is no charge set on this service.



Behind the Mask

D. W. IVERSON,

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—Colton.

AS this month's magazine was almost completely finished with much of it already in the hands of the printer, I have the good pleasure and privilege of being appointed its new Editor. All of us in the Publishing Department earnestly solicit your prayers, suggestions, and support to the end that we may make this magazine an ever improving example of the teachings of the Rosicrucian Fellowship.

In the sincere hope that this editorial will in some small way contribute to greater zeal among all Rosicrucian Students who read it, I shall for the first and last time touch upon the somewhat recently settled controversy which had been a plague to the Fellowship for many years.

No matter how often we may view a political convention we are always somewhat amazed and perhaps shocked at the charges and countercharges which are leveled by the various candidates and their supporters. It is not at all uncommon for insults to be freely exchanged, even if somewhat camouflaged, and the listener wonders seriously if anything good can come out of it all.

However—to the surprise of many—it is always manifest that once the voice of the public has been clearly heard through the elected delegates present, who make the final choice, the newly nominated candidate suddenly—as if by magic—becomes a friend to all and a champion to the party. Even those that were his severest critics during the heated convention now in one voice acclaim him as their choice, too, and the entire convention quickly forgets the hurt feelings and accusations of the political battle; close ranks about the new candidate; unite in one common purpose of presenting their candidate and his program to the public; and upon their united support and work will depend victory or defeat at the polls. Never once does any responsible member of the party allow the outer differences of opinion, person-

ality, and conviction keep him from promoting the ideals, purpose, and platform of the party.

We can take a good lesson from our friends in public life. There is a very real parallel between the political campaign and the trouble which has been a deterrent to the outer growth of the Rosicrucian Fellowship. Many have observed this dispute and many, too, have identified this dispute with the Rosicrucian Fellowship, itself. Many have forgotten that there is a spiritual fellowship here and that this controversy is no more a part of this teaching than the political arguments are a part of the political party before the candidate is chosen. Finally, however, the voice of the people in the Fellowship has spoken; unto them is trusted the right to govern this body; and they have decreed that the Rosicrucian Fellowship shall remain free and devote its entire time in promoting in this world the teachings of the Elder Brothers.

It is a strange paradox that the majority of those who were a part of this controversy are no longer active in the leadership of the Fellowship. In the final analysis each Student, Probationer, Disciple, and anyone considering himself at least a member in spirit—and there are many—must ask himself if he has been lost in the battle, or if he has kept his attention on the teaching, which is the only real and lasting part of this work.

In the Rosicrucian Cosmo-Conception we are taught that the world just beyond the pale of this Physical World—and which interpenetrates this Physical World—is the Desire World. Herein the desires, wishes, passions, and feelings of man, animal, and higher evolved beings take shape, color, and find expression. Here force and matter are almost evenly balanced, but the most baffling thing about this realm is that the real life or intelligence of any particular manifestation hides itself—so to speak—behind a maze of color and form which changes with great rapidity.

It requires much concentration and ability to see behind this mask and see the life principle for what it is. Those, who newly enter this realm consciously, have great difficulty in keeping their attention on this real life and not be detracted or deluded by the outer form and color emanation from this intelligence. It is of further interest to know that the Desire World not only permeates the Physical World, but is everywhere present as the invisible cause of everything in the Physical World.

Keeping the above in mind; man is, for the most part, unconsciously preparing himself for existence in this and other realms of nature. Man is learning lessons in this life which will be of immense value in later expressions. Perhaps one of the most important lessons is the one now apparent; for everywhere about us, on every hand, we are challenged to separate in our own minds the real from the unreal; the important from the unimportant. We are all aware of the verity that "Thoughts are things," and that seeing the negation and evil only strengthens this evil while, conversely, seeing the good in things will help the good to grow and in time destroy the evil. The manifest ill of this controversy has been too apparent to most

of us — however, how many of us have allowed this to overshadow the good that should and could have been done if we had kept our minds on the true purpose of these teachings?

The Elder Brothers are the mentors of this "Fellowship" and we can be certain that since their work existed secretly for centuries prior to the establishing of the Fellowship — and is vastly more spiritual than physical — it is beyond destruction by anyone. The Invisible Helpers, under the guidance of these Brothers, you can be sure, have not ignored one call for help; all departments at the Fellowship have continued to operate including the esoteric work. To my knowledge, not one soul has been denied the privilege of these teachings. Mail from our foreign departments has continued to flow to the four corners of the earth. Would that many of us were more active in spreading these teachings during the past period of disappointment and heartache.

Some have lost faith and given up, but, would not a sounder moment of thought on the real part of the teachings of the Rosicrucians reveal that the essence of this work has always been in evidence and the opportunity has always been at hand to use these teachings to help one's fellow man for this is the only valid purpose in our receiving these teachings. Though costly, perhaps this has been a blessing in disguise, for it has given all of us an opportunity to test our own convictions; to hold true to the ideals we profess to believe in.

The great biblical character, David, may well be the story of every aspiring soul and the inevitable temptations which must come to test these aspirations. David in his early life aspired to music and the arts and no doubt in his heart desired only noble and lofty pursuits. However, in his life he failed to keep true to his earlier vision and became a king of conquest and war and all that goes with it. When he finally came to himself later in life and desired to fulfill his heart's desire — to build the temple — he was denied this privilege by Jehovah because he had been a man of war and not peace. He had spent so much time fighting that he was not physically nor spiritually prepared to build the temple.

If we at all times keep our eyes on the true spiritual part of this work, which is to assist Christ in establishing His Kingdom, and if we remain true to the ideals which first attracted us to this teaching, we can be instruments of true accomplishment and reap a marvelous spiritual development thereby. On the other hand, if we see only the fault in others and demand perfection other than within ourselves, we are, in effect, only keeping ourselves from being a part of a spiritual nucleus which will be instrumental in building a greater spiritual work, enabling a ministration of the healing panacea to what every person will agree is a sick world. Let us once for all time do away with self-pity, criticism not directed toward self, procrastinations which keep us from furthering our own work in the Fellowship, and we will find that instead of being war-like and being denied because of this, we will be given a golden opportunity of service never perhaps offered in history.

(Continued on page 133)

THE Mystic



.. . LIGHT

Lightgivers and Burdenbearers

AUDREY H. GLOVER

THE symbolism of God as Light, and our little knowledge of eternal verities as sparks of that Light which we can pass on to others, is very beautiful. But meditation on this subject brought me to another conclusion: that in order to be a lightgiver one must also be a burdenbearer. That, at first thought, may not seem so beautiful.

First, let me define a burdenbearer as one who, through love, bears the burdens, or shares the burdens of others. Most of us dread responsibility. We have enough burdens of our own without taking on those of others; we want to enjoy life. However, we would, we think, find pleasure in the sharing of our God-given wisdom — our Light — with others.

God is Light, the symbol of knowledge or wisdom; but God is also Love, which is of the heart. It is taught in the Rosicrucian Philosophy that in the Adept these two paths to God are perfectly balanced. We may say that it is a two-fold path which all must follow. One cannot be divorced from the other, although in our imperfect lives one may be emphasized more than the other.

Let us turn to Christ Jesus, the supreme Lightgiver, for corroboration of this statement. He said: "Come unto me all ye that labor and are heavy

laden, and I will give you rest." "Take my yoke upon you and learn of me." "Let your light so shine before men that they may see your good works." Isaiah in foretelling the coming of Christ, spoke of Him as one who would bear our griefs, sorrows, and afflictions. Christ Jesus' commission to His disciples was to "preach the gospel" (light-giving) and "heal the sick" (burden-bearing). His works gave Light and His words gave Light, because they both sprang from supreme Knowledge and supreme Love.

There is also St. Paul, who, after he received the Light, gave his whole life to spreading the gospel, in spite of endless hardships and personal suffering. He said: "Bear ye one another's burdens, and so fulfill the law of Christ." Probably that is what he also means in the thirteenth chapter of 1st Corinthians when he says: "love suffereth long." There is no end to the suffering of Love, because there is no end to the suffering in the world which Love forever shares. With the exception of Christ Jesus, St. Paul's words and works probably carry more power and light than any other person in the Bible.

The saying of Kalil Gibran: "work is love made visible," carries on this idea that whatever or whomever we love,

we serve. We bear his or her burdens gladly. We may not always love the work, but we love the rewards of the work, or we love the person or persons for whom we are working. We do not need to tell people what or who our loves are. "It shows in our lives. Love, therefore, must find expression primarily in works, and it is only as words are backed by loving deeds that they have power — that they can give light. How well St. Paul expresses this in his famous chapter: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal."

There is a comparatively new word, *empathy*, coined and much used by psychologists, which expresses the way by which one may join the head and the heart in serving others. Empathy is defined as: "The imaginative projection of one's own consciousness into another being." It is related to sympathy, which is an expression of love, but while sympathy is emotional, empathy is primarily mental. Sympathy says, "I feel as you do," while empathy says, "I know how you are thinking and feeling." Sympathy only takes on the suffering of others, while empathy has a detached insight in which the reason and judgment can work, thus helping the sufferer to see beyond his suffering to the cause, and perhaps, to the cure. It is through this projection of our consciousness into that of another that we learn to "love our neighbor as ourselves," for we become one with him. Empathy is not cold intellectualism, or complete emotionalism, but mentality colored and warmed by feeling.

From this talk of the sharing of burdens and pain one might conclude that those who thus share must of necessity go around with sad faces, never laughing or being gay. It is true that sorrow, suffering, and death are about us constantly, and if we give our emotions full sway, we can be continuously torn by grief. But if we practice empathy we

can see life as a great and often glorious adventure. We can see the courage, strength, and greater love that grow out of adversity. There is enough sorrow in the world. It would be no help for us merely to add to it. We can go about with cheerfulness and even joy all the while we are feeling with and for others, because we have an anchor in God's eternal truths and know that "all things work together for good."

The old artists always pictured Christ Jesus with a sad and suffering face, but the modern conception has changed to



one that surely is truer, even though He was called "a man of sorrows and acquainted with grief." Nowadays He is pictured with a calm, strong face, even smiling a little, without a trace of grief or pain. Abraham Lincoln, who carried the whole burden of his country during the Civil War, was always telling jokes and laughing at them. And we are told that Gandhi, who for years carried India's burden in her struggle for freedom, was almost childlike in his joyousness in the little things of life.

But there is an undeniable strain in both lightgiving and burdenbearing. Even Christ Jesus had to go apart at times, "up into the mountain to pray." We need daily replenishment of the oil in our lamps, and this we get through

withdrawing from the world for study, prayer, or meditation. This is not selfishness or laziness, but the highest wisdom, as Anne Lindbergh so beautifully tells us in her little book, *Gift from the Sea*. The failure to insist on time for this daily renewal is the reason, very probably, why so many ministers have physical or nervous breakdowns. Without these periods they are prone to lose their perspective, their balance. Their light goes out, under the pressure of the constant demands put upon them.

Also, one must not forget that prayer for others is one of the most effective ways of burdenbearing. Many times it is the only way we can help others. The power of the prayer that sends thoughts of love, strength, and courage to persons or peoples who are undergoing sickness, sorrow, or any other kind of trouble, cannot be overestimated. What a great cry of tribulation goes up to God from our world today! Let us pray frequently and earnestly, for "More things are wrought by prayer than this world dreams of," as Tennyson says.

If then, through love of our fellowmen, we direct our lives into channels of service, we may be sure that our light will shine, whether it is expressed in words or actions, or in just being what we are. Often we give the most light when we are least conscious of doing so. This is a fundamental truth for ministers, missionaries, church school workers—in fact, for all who aspire to the spiritual heights.

Emerson said: "What you are speaks so loudly I cannot hear what you say." This is especially true in working with children, who have an intuitional comprehension of the love, the sincerity, and the spiritual power of those about them. Emerson also said that what he had of knowledge availed him nothing in dealing with children, but what he had of spiritual power. Once when I was taking my four-year-old daughter to an afternoon meeting, she said to me, "I am going to smile at all the pretty peo-

ple I see there." I am sure that by "pretty people" she did not mean those with regular features, but those from whom love and spiritual power shone out. A smile would be her small gift in recognition of those qualities.

There are indeed rewards for living such lives, though such ones do not look for rewards. What these may be is expressed by a man named Jeffries in these words: "I would it were possible for the heart and mind to enter all the life that glows upon the earth—to feel with it, hope with it, sorrow with it, and thereby become a grander, nobler being. Such a being with such sympathy and larger existence must hold in scorn the feeble, cowardly, selfish desire for pleasure only. Let me joy with all living creatures; let me suffer with all, and the reward of feeling a deeper, grander life would be amply sufficient." It is possible to enter into all the life upon the Earth, to love it, and serve it, and surely the greatest joy that can come from so doing is the knowledge that we are fulfilling the law of Christ, and following in His footsteps.

LOVE AS A WORLD FORCE

A detailed and authoritative research of the creative energy of unselfish love and the enormous potential power of altruism, Petirim A. Sorokin's book, *The Ways and Power of Love* (Beacon Press, Boston, \$6), could well serve as modern man's guide to effective citizenship. It provides a historical survey of the fruitful techniques of altruistic and spiritual transformation of individuals and groups, presents the scientific foundation for the verities revealed by the founders of great religions and by the great moral educators of mankind, concludes with a practical plan of replacement of intertribal strife by universal brotherhood. Dr. Sorokin is one of the world's leading sociologists and directs Harvard University's research program in Creative Altruism. —*Between the Lines*, January 1, 1957.

The Mansion of Old M'sieu

MONA W. HILLE

PART I

WHEN I first saw the old house, it gave me a peculiar shock, a strange feeling that would not leave me. It was not the feeling one sometimes has when he sees old things — that haunting feeling that he has seen them before and not in this life — but rather it was a sensation of compassion, if one can feel that for a house of disappointment, dejection and *malaise*. And it hurt — made one want to care for it and try to make it happy once more.

I just happened to stumble across it one winter when I was down near New Orleans. Early one morning I went riding and turned into the old Bayou road. After a time I came to a bend in the road — it was hardly more than a path by now — and there was the house, nearly hidden behind giant live oaks hung with Spanish moss of that peculiar glaucous color so often seen in the South.

I rode up the winding drive to the house which was several hundred feet from the road. The entire grounds were neglected and the shrubbery and grass had grown into a wild disorder. Gorgeous southern flowers were blooming riotously, regardless of insects and weeds, and the centuries-old oaks were desperately in need of pruning. I wondered at this vast neglect. But when I saw the house itself — that explained everything. A large, stately Colonial building of faded red brick it was, standing on a slight elevation. Several tall white columns had been added, apparently quite a few years after the house had been erected. It seemed very old and a sense of loneliness and melancholy exuded from it.

Perhaps this was partly caused by the fact that all the doors and windows were boarded up and that there was no hu-

man being besides myself within miles. But there was, nevertheless, an atmosphere of intense sadness that overflowed the entire place.

The house held a great fascination for me and I determined to find out all I could concerning it, for certainly it must have an interesting and romantic background. No house could exist as long as that one seemed to have done without acquiring some story. What I found out some days later sounded promising.

It seemed that everyone in the town of Jacinthe Blanche knew of this place and held it in great awe. Each had a different story, yet all agreed that the place was haunted. An old Creole lawyer, Monsieur Laurier, who seemed to know more about it than the rest told me as much as he could.

For over fifty years now this house had been unoccupied save by caretakers. But the ghostly manifestations finally became so evident that even the caretakers could stand it no longer, and so the old house had been vacant for several years. The owner had left it in the hands of the lawyer to be sold, but so far no one would consider buying the place or living there.

I immediately informed the old gentleman that he had a buyer in me, but he was not so eager to sell and tried his best to dissuade me.

"But, sair," he argued in his quaint Creole French-English, "eet ees not vat von calls a healthy place in vich to reside. *Ze revenants* — vot you call ze ghosts een Eengleesh, ees eet not? — are not so good to have for companions. An' ze mansion of old M'sieu ees replete vit' zese spirits. Eet ees not zat I believe in zem, sair, bu zey are zere — vat of it am I to believe? Me, I have not seen zem, but ozzers, zey know. I would

not advise it, sair, if you vill pardon me."

But I had set my heart on it and planned to live there with two colored servants. These I found, however, I would have to import from a distance, as all those who lived near the house and knew of its reputation absolutely refused to come near it. So wary were they, indeed, that no one lived within two miles of it, and the old Bayou road leading to Bayou Jacinthe Blanche had been forsaken on account of its passing the old mansion. Instead, the townspeople used a much longer and less convenient newer road to reach the Bayou.

When I had deposited the price with the old lawyer, I finally persuaded him to accompany me on a tour of inspection. Though he had the key to the place he confessed that he had never been brave enough to make use of it, and had never set foot inside the mansion.

So together we set out in the late afternoon, feeling much like explorers of old. I had been told by my new friend that the house was fully furnished, but he did not know how worthwhile the furniture was.

The house, with all the windows boarded up, looked like a sleeping person, and there was a strange sensation—also perceptible to my old companion—suggesting that although we were the only living people there, other presences were in our midst as we stood gazing up at the place. Yet the feeling was not sinister, but rather a pleading and hopeful expectancy.

I was irresistibly drawn to the house as if by a magnet, and a swift sense of awe and a prescience of interesting and strange experiences enveloped me as I stood on the broad stone step waiting to pry off boards on the door. These boards were old and rotten and it was a simple matter to remove them.

There was revealed a massive oaken door decorated with a crest of wrought iron. Just above the crest and on a level with my eyes was an iron grill

protecting a tiny peephole about four inches square. The crest thrilled me. Surely there was romance behind this door. Monsieur Laurier and I paused a moment with the key in the lock. We both felt we were on the threshold of another world—that the door of oak separated the past from the present, the dead from the living. There was a vague charm about it, a peaceful silence that we were unwilling to break.

The key turned raspily in the lock and the door opened stiffly and with an effort. We stood in a reception hall that seemed infinitely large in the musty gloom, for the only light came from the open door.

Cobwebs brushed our faces and clung to our hands like fairy fingers as we walked on to light some candles in the chandelier. There was no electricity, the entire building being provided with costly crystal chandeliers with myriads of waxen tapers.

Erie shapes were thrown on the walls by the candle light, and our shadows grew grotesque and terrifying. The furniture, shrouded in sheets, stood like ghostly sentinels in the dim vastness of the rooms.

Dust was thick and throughout the house was the aromatic odor of camphor and moth balls. But there was also another odor present at intervals—as if someone were passing and repassing by my side—wafted gently as if fanned by soft zephyrs. It was the odor of *muguet*, lily of the valley, and so strong and pungent was it that it stood out above the camphor. My companion was unable to smell it but thought there were lilies in the garden.

The shrouded furniture tempted me and I eagerly cast off the slip from a chair. There, to my delight and amazement, stood a magnificent Louis XVI armchair of rosewood and rich brocade.

All the furnishings in the hall and drawing room were of like beauty and richness, and on a dainty rosewood piano with mother-of-pearl keys was

a crest, the same as on the door.

In the dining room the chairs, after being uncovered, were found to be of inlaid ebony with the same crest on each, embroidered in gold on ruby velvet, and over the entire house were the expensive furnishings of the period of Louis XVI. These were evidently the original things brought over by the builder of the mansion, for M. Laurier told me that it had been built about 1795.

A grand staircase up which we stumbled led to the sleeping chambers. Opening the door opposite the landing we entered a magnificently proportioned room furnished almost regally.

The bed, a long, low couchlike affair of rare wood inlaid with mother-of-pearl, was canopied in royal purple velvet lined with old gold satin and edged with tarnished gold fringe. The satin hung almost in shreds and the rich cover on the bed was lavishly embroidered with crowns and fleur-de-lis in gold now almost black with age.

The other upstairs rooms were also richly furnished, but none so royally as this. In the room adjoining, the bed was canopied in smaragdine velvet with no ornamentation. This room was not as large as the other but was more cozy. I planned to have it for my own.

Suddenly the scent of *muguet* reached my senses again — so strongly that my head swam. But then, as before, M. Laurier noticed, nothing.

“Is this what they mean when they talk about ‘haunts’ in the Mansion of old M’sieu?” I asked amusedly. “It doesn’t seem to be very terrifying.”

“Ah, eet ees but at ze commence I believe, sair. Ve have not yet been long enough here to be expectatious. But, ven von whole night you will have spent in zis chamber, zen will you have hear somesing, see somesing, no?”

The odor grew fainter till there was but a memory of it in the atmosphere. It had grown dark in the meantime and our candles were burning low. We crept down the steps silently. The place

seemed like a ghost house, unreal, that would fade away if one made a sound. Down in the dim hall once more, I distinctly heard the rustle of a silken garment pass by my side. Pleasantly excited, I asked the old lawyer whether he had heard anything too, but he had not.

I think we all, at some time or other, have felt the desire for some experience in a so-called haunted house. And even if we did not believe in “ghosts,” wouldn’t we have jumped at the chance of spending the night in such a house? Especially one as charming and interesting as this?

At any rate that was my reaction. I was like a child with a new toy and especially delighted since I was really most interested in psychic phenomena.

Locking the front door behind us, we ventured into the garden. The Moon had risen and its silvery beams pierced the velvet splendor of the night. Symmetrical old trees draped with Spanish moss were patterned against the skies like rare lace and the lurking beauty of the garden was expressed in ethereal perfumes. But, strange to say, lily of the valley was not among them.

We could hardly tear ourselves away, for M. Laurier was also caught in the wondrous web of illusion that hung over the house and garden.

“Mon Dieu,” he said once under his breath, “ees eet zat I also am on ze point of loving ze old house? Ze very trees call to me to remain and ze house beckons — eet has a heestory to relate, no? Ees eet posseible, sair,” turning to me, “zat you would permeet me to remain here viz you for a time?”

I was overjoyed, for I had grown very fond of the old *avocat* and had secretly hoped he might suggest some such arrangement.

It was a week or so later that we took possession of the place after it had been cleaned and repaired. There was a restless air of waiting and hoping. Waiting and hoping for what, we wondered, for M. Laurier was also able to feel

the uneasiness permeating everything.

That first evening spent in the Mansion of old M'sieu was strange and unreal. We sat in the drawing room enjoying its old beauty. Every candle in the crystal chandelier was burning, and in the flickering light the old mahogany and rosewood gleamed softly while the inlaid ivory and nacre and the dull gold of the hangings cast the highlights.

It was wonderfully peaceful and still. Through the open windows came the soft essence of the garden. There was not a breath of wind stirring and everything was silence throughout.

For a long time we had been still, each immersed in his own thoughts, when M. Laurier broke the stillness with the question that was uppermost in both our minds.

"Ees eet zat ve vill experience something zis night, do you sink, Charles?"

He had begged permission to call me by my Christian name because he said he felt as if I were the son he had lost. I was greatly pleased by this for in him I recognized a true friend.

"I believe not in ze ghosts," he continued, "but ze Negroes, zey tell heestories fantastic of zis house. Many of zem have hear, see, ze *revenants*. An', Charles, ze mos' of zem were in ze sleeping chamber zat is yours — ze von viz ze smaragdine canopy. Zat you vill sleep much zis night — I doubt of it —" he shrugged his shoulders, "because you are sensitive, and vat ees more, you believe in ze ghosts vich I do not. Zere is ze difference. You see? An' more —" he broke off suddenly as I put my finger to my lips.

He followed my gaze to the candelabrum on the table. I saw him start slightly as the flame wavered and then grew steady once more.

I looked at him significantly and slightly raised my eyebrows. But he was looking fixedly at the candles and I saw the light flicker again. At the same moment I felt a very slight stir at my side and then came the now

familiar fragrance of lily of the valley.

Neither of us could speak for a moment. We knew there had been not the faintest breath of air outside, yet the flames of the candles had flickered as if in a brisk current of air. Then there had been the odor of *muguet* which, however, had been perceptible to me only. Truly, I thought it was an auspicious beginning. Yet this was but the introduction, as it were, and it was later that my real experience occurred.

Of course there had been little things that I had seen and heard frequently, as had M. Laurier also. At least he heard and saw things enough to convince him of the existence of the *revenants*, as he called them, and he was no longer skeptical.

The night of my experience we retired near midnight. It was very warm and sultry. The sky was overcast and it felt as though we should have an electrical storm. An owl was hooting in a nearby tree, and I said to M. Laurier as we went up the stairs that it was an ideal night for ghosts to wander — just the right setting and atmosphere.

I had slept for several hours when I awoke suddenly with the sense that I had been awakened. I had the feeling that I was not alone, and that whoever was in my room was not what we, in our ignorance, are apt to call "living."

I must confess that I did not feel exactly at ease. I had a funny "quivery" feeling in my feet which crept up my legs, leaving a trail of goose flesh behind it, and proceeded electrically up my spine to the top of my head.

I tried to reason with myself and foolishly the words of Cicero, I think it was, came to me: "Never less alone than when alone." I knew that I must take hold of myself or I should be open to outside influences. So I gradually overcame my fear and opened my eyes. I don't know what I expected to see but I think I was rather disappointed when I saw only inky blackness.

There was a faint rumble of distant

thunder, and some seconds later came the lightning. Through the window I could see it streak across the sky.

And then—by the faint light it threw into my room—I saw, out of the corner of my eye, a figure standing at the foot of my bed. A wave of *muguet* surrounded me.

My heart skipped a beat and then pumped furiously to catch up. I tried to laugh at myself, mentally, for being so cowardly. Wasn't it just what I had hoped for and wanted? Something to prove to myself that there is another life? For that is one of the things we can never prove to others—it must come to each, individually and independently. We can know but can never force others to know these things.

So, collecting myself, I waited. Aeons seemed to pass until the thunder, nearer this time, rumbled. And then an eternity before the lightning.

In the same position at the foot of the bed was the "ghost" gazing at me through the gloom.

Somehow I was no longer frightened, for I felt that this individual needed help and that perhaps I could be the instrument through which the help might come.

The lightning by now was almost continuous, and I could plainly see my visitant in the lurid glow.

Tall and straight and in his prime he was. He had handsome features and looked as though he had loved the pleasant things of life and had been determined to have them at any cost. But the agony of his eyes showed that he knew better now and was trying his best to atone for past errors. His entire expression was that of one pleading, yearning, hoping for a chance to explain, and thereby help to right the wrongs he had done. But despair and utter hopelessness were written on his face—and no wonder, for he had so long vainly tried to make his presence known to those who had lived after him in his house, hoping thereby to lessen his burdens.

Judging by his dress one would have taken him to be a noble of the frivolous pre-revolutionary court of Louis XVI. His carefully powdered *perruque* was beautifully curled and clubbed. A gorgeous coat of ultra-marine velvet was worked in gold and seed pearls, and diaphanous lace flowed at his neck and partially covered his carefully kept hands. Rich xanthine satin trousers came to his knees where transparent silken hose were fastened with jeweled buckles. Certainly he was robed in the utmost luxury and fashion for the period in which he had lived.

Finally I sat up in bed, fully expecting him to disappear. Instead he leaned forward, an expectant look on his face.

"Can I help you?" I heard my voice query softly as if in a dream.

Never shall I forget the look of unalloyed happiness and thanksgiving that practically transfigured his features as he replied by a species of thought transference, which is the universal language of the invisible world. Only those who are physically sensitive or to some extent clairaudient can register in their consciousness the vibrations of this language. I had not known up to that time that I was sufficiently sensitive to do this, but my experience on that night removed all doubt on the subject. By means of this language I received the following communication from my ghostly visitor, which I have translated as nearly as I can into mundane language. He said:

"You can, indeed, help me; only listen and I will tell you my story." He spoke rapidly and as he talked his anguished eyes grew calmer and more serene. "Ah, Monsieur, you can never know what I have endured these years that I have been on this side! Figure to yourself how it would be to want to right something that had been done while living and then to have no one hear you or see you."

(To be continued)

Aquarian Age

IRVING LEDERMAN

IN the Bible we are told: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.) This quotation may well be applied to the coming Aquarian Age.

We know from our study of astrology that Uranus rules Aquarius, toward which the Sun by precession is moving. The powerful vibrations from Uranus awaken altruism in the human heart and impel humanity further toward the love of freedom, and interest in science, philosophy, art, and music. These powerful vibrations are making themselves felt all over the world. We are witnessing the effect of them in the political, scientific, and spiritual fields. We see the enormous strides made by science. Inventions that most people thought were impossible in the past have now become realities. In the political field the spirit of freedom is making itself increasingly felt.

The desire of the more backward races for freedom and self determination is now unmistakably manifesting itself. There is a growing unrest, and many political upheavals are taking place which in time will result in freedom and unity to all people. The great strides made in means of communication and transportation have done much to break down barriers of race prejudice and prepare us for Universal Brotherhood.

In the field of religion it seems that thinking has crystallized the most and conservatism holds out the longest, but even in this area we can observe the Uranian vibration making itself felt. More and more people are falling away from the old established religions and

dogmas, and embracing the metaphysical and occult doctrines. There is more widespread interest in astrology, clairvoyance, faith healing, nature cures, and new thought in general. The Aquarian Age will bring a blending of religion and science, forming a religious science and a scientific religion which will promote the health, happiness, and enjoyment of life in abundant measure.

When a new epoch is ushered in there is no immediate change in the constitution or environment for the whole race. There is an overlapping of conditions which makes it possible for most of the race, by gradual adjustment, to enter the new condition. The preparatory change is usually accomplished unconsciously. Even our eyes are beginning to change, because the ether surrounding the Earth is becoming more dense and the air is growing more rare. This is particularly true of Southern California. Uranus also rules the ethers. Much of the eye trouble now prevalent among people is due to this fact. We are becoming responsive to a higher octave of vision. Instead of the etheric rays which emanate from an object bringing the reflected image to the retina of the eye, the so called "blind spot" will be sensitized, and we shall look out through the eye and see directly the thing itself instead of the image upon our retina. Then we shall not only see the surface of the thing we observe, but we shall be able to see through it, as those who have cultivated the etheric vision do now.

In every period of change there are always pioneers who pave the way for their weaker brothers. In every age there are certain qualities and powers to be developed in mankind. In the At-

lantean Epoch, cunning was developed. In the Aryan Dispensation reason was to reach perfection. In the Aquarian Age the faculty of intuition is to be developed. Man is to develop soul power and a creative mind as the fruitage of his pilgrimage through matter. The threefold body with the link of mind are the tools of the Spirit on this upward path.

In order to throw more light on man, his constitution, and the end and aim of evolution, The Rosicrucian Fellowship was started. It is the herald of the new age. To show the way to union with the higher self is one of its main objectives.

Man is essentially a divine being. As a son of God he partakes of the nature of his Father and shares His godhead. The repeated incarnations of the differentiated Spirit in the worlds of outer manifestation is for the specific purpose of acquiring knowledge, which can be gained only in this manner. With this putting forth of the divine consciousness into the three bodies — the physical body, the desire body, and the mental body — man begins to identify himself with the bodies, and in that identification the Ego feels itself to be the bodies which are meant to be its servants. Feeling itself to be these bodies, the incarnate consciousness no longer shares the all embracing consciousness of the divine self, but shares the separateness of the bodies and becomes an entity separate from and opposed to other beings. Thus we have the personality.

This duality is seen in our natures: the higher or spiritual, and lower or rational. We recognize that the higher mind is intuitive and godlike in nature, while the lower mind is but its rational imperfect and limited reflection in the human personality. The Ego, in its identification with the separate bodies, no longer knows itself as that which it truly is — a son of God. Then begins the age-long tragedy of the Spirit in

exile, oblivious of its own divine heritage and degraded in its unconscious submission to these bodies which should be its willing instruments.

As long as man lives the animal life of his bodies he may know contentment of a sort. It is in the awakening of the divine self and the remembrance of his true nature that conflicts begin. Then there is born the age-long struggle in which he tries to free himself from the entanglements of the world of matter. It is the eternal experience of every striving Spirit.

There is no greater problem, no greater difficulty in human life than this consciousness of being two persons in one. St. Paul exclaimed in distress, "For the good that I would I do not, but the evil which I would not, that I do." The great mystic Goethe also writes, "Two souls alas, housed within my breast and struggle there for undivided reign." There is not a human life free from this fundamental struggle. However, it is a spiritual law that the higher self always eventually wins the victory. During moments of inspiration the higher mind does penetrate into and respond to cosmic consciousness. The ray of Uranus is an aid in this accomplishment.

The Rosicrucian training consists of spiritualizing the vital body and through it building up and quickening the Life Spirit. It gives us the clue how to unfold our latent possibilities into dynamic powers. The Life Spirit is the true Christ Principle in man. It is through the higher aspects of the vital body that the Christ within, the higher self, is formed. The keynote of the Rosicrucian teaching is service. The reason for this is that service builds the soul body which consists of the two higher ethers. Service has been well defined as the best use of our talents — the putting of our talents to the best use in each case of immediate need regardless of like or dislike.

The soul body is in no wise to be

confused with the soul which permeates it. It is as real as the dense body of flesh and blood. The soul that permeates the soul body is that invisible, intangible something which can be cognized by the spirit of introspection. It is more than life, beauty or wisdom. It is that reality which remains when everything else has been absorbed.



In the Aquarian Age we will get most of our teaching by intuition. Intuition is a form of teaching from within. This inner knowing impresses itself directly upon the reflecting ether of the vital body. If the life lived has been sensitized by a life of service and prayer the impressions will be clear and strong. It is the superconscious memory of the Life Spirit, which at times need not clothe itself with mind stuff in order to impel action, but at times can make direct contact with the reflecting ether. The more readily we learn to recognize it and follow its dictates the oftener it will speak to our eternal welfare.

Thus we see how needful it is to be still to know what our own Spirit can reveal to us. Our Spirit sees more clearly in the world of Life Spirit, where the **true memory of nature** exists, than it does on the physical plane of our ex-

istence by means of the slow physical senses.

The World of Life Spirit is the true home of the Ego. Cosmic wisdom and unity reign here, and guiding messages can be sent directly to the heart, which is the home of altruistic love. These messages originating on such a high plane result in what we call "first impressions," which are true intuitional impulses which can be relied on. With the help of the compassionate ray of Uranus this inner knowing becomes stronger and more defined. It is the Uranian compassion which makes it possible for us to feel what touches our fellow man's heart and get an understanding of his needs. This intuitional knowledge is a spiritual consciousness over and above human reason. We do not always recognize this inner knowing, for our attention is often focused on outer things. Therefore we do not always follow its dictates.

Intuition gives us the feeling of oneness with the divine and with all that lives in the universe. The true Aquarian is attempting to evolve the passions into love — an altruistic love which embraces the entire creation.

We classify love as an emotional power radiating from the heart. Here on the physical plane happiness is the expression of love, and above it must be the same: the love of God for us.

We know that the key to the mystery of life is the Hermetic maxim, "As above, so below." In this sense our greatest glory is the manifestation of love, and so it must be with God. His greatest glory is the love that He pours out to us. The means to acquire a greater consciousness of our Maker is found in the understanding and practice of the power of love, the magic force of the Christ. To unfold this wonderful power and then pass it on to others is to realize our own divinity. We accomplish this by complete dedication in His service.

The Importance of Being an Individual

HAROLD W. DODDS in *New Outlook*, December, 1956

The President of Princeton discusses what society today is doing to you as an individual. Must you be in bondage to bigness? Can you maintain your integrity and attain your higher destiny in the complex maze of our modern world?

S the individual man going the way of the buffalo? "Everything," we are told in tones of considerable despair, "is getting bigger except the individual, and he is getting smaller and more insignificant and dependent on large social units."

You recognize this as a familiar indictment of the times. . . . Is it true, however, that our complex society necessarily depersonalizes people, while enriching them with material goods? Is the individual really becoming expendable, a production number or a mere fractional particle in a table of statistics, engulfed in a world of mass methods, national advertising, mass communication and mass indoctrination?

This I do not believe and I challenge the proposition that, to paraphrase the words of a recent critic, our society has become so impersonal that people really need their initials on personal belongings to "remind them who they are."

It is true that, measured in terms of raising one's own food, weaving one's own cloth, cutting one's own firewood, molding one's own candles or managing one's own blacksmith shop, it does seem that a man has less range in which to operate as an individual than he used to have. But are these the right tests to apply in searching for the answer to our question? Is there not another side to the picture? Is it not true that our complex economy, in releasing us from the necessity to weave our own cloth or make our own candles has also released us from many crushing elemental

anxieties and long, exhausting hours of manual labor which characterized the handicraft economy? Were not our individualistic ancestors, in many respects, more regimented than we are?

By comparison, the average man today enjoys an unparalleled opportunity for new high levels of satisfactions, now that so much of his time and strength is no longer consumed in merely subsisting. Need the dignity of man suffer because as a worker he must function in coordination with larger groups? On the contrary, has not the ever-increasing productiveness of our economy given us the opportunity for a life less earth-bound than we ever enjoyed before? Is not industry learning rapidly that its employees are not a labor commodity but self-respecting individuals? Is it not true that the more complex, the more highly organized our society becomes, the more it requires competent, self-respecting individuals to make it work? Are not the most advanced societies those in which you will find the individuals most highly developed? No, I do not see that mankind is being returned to the level of ants and bees, On the contrary, I see hopeful signs that man is moving the other way.

What I suggest is that the large-scale basis of life today, with all its difficult problems of mass opinion and mass organization, is really an opportunity for greater self-realization rather than less. So I conclude that, no matter how much one may yearn sentimentally for a return to the simple life of the past, no man who has access to a good education can today rationalize his failure to be a person on the grounds that the massive scale of life restricts the scope of the individual. What we moderns must do is to think of self-development in terms of richer aspirations than prece-

cupation with the production of material goods and services. Surely, we can standardize automobiles without standardizing the higher reaches of the mind. Surely the fact that many of us can own automobiles today, who would not have been able to support a horse and buggy fifty years ago, should enable us to strengthen rather than force us to diminish our uniquely human qualities of personality.

Of course, being an individual does not mean that one has no responsibilities to society, that one's obligation is



only to his own self-indulgent happiness and well-being. Being an individual is the antithesis of every man for himself and the devil take the hindmost. True, every human being has a life of his own to live and an individuality to preserve and nourish, but this does not support the philosophy of the elephant that chanted, as he danced among the chickens, "each for himself and God for all of us."

Nor can one become an individual just by being queer. Some undertake to fulfil themselves by cultivating eccentricity, but unless they are authentic geniuses — not merely self-appointed ones

— they are apt to end up by being merely pathetic. To be an individual, one must not be afraid of being different, but difference for the sake of difference does not make a man.

When one starts to study the anatomy of individuality, the first thing that strikes one's attention is that not all conformity is bad; on the contrary, man must practice a large degree of conformity, else individuals would have no chance to develop at all. Our society would fly apart as a result of its own centrifugal forces did we not conform willingly to many prevailing social patterns and habits. For example, unless one is under the clearest compulsion of conscience to act otherwise, it is one's duty to observe the law of the land, particularly in a democracy in which people make the laws and retain the power to change them by peaceful means.

Moreover there is another vast field of conduct quite outside legal commandments and regulations which involves what has been termed "obedience to the unenforceable." It refers to those broad essentials of personal behavior which no civil or penal laws reach but which civilized people are bound to observe. Good manners is another. I don't mean just the etiquette of the drawing room. Many a man practices good manners in the truest sense who knows little about how to handle a teacup or how he should arrange his knife and fork on his dinner plate. Fundamentally, good manners are the embodiment of one's moral respect and consideration for others.

The commendable desire to be oneself must also envisage one's duty to the organizations of which one is a part. One can be a good team player and a constructive individual as well. Up to a point, you will find it your duty to adjust yourself to the good of the business organization for which you work, the partnership of which you are a member, or the neighborhood in which you

live. Note, however, my "up to a certain point" qualification, for occasions do arise in which it is your obligation not to conform. One great evil of the Nazi and Communist philosophies is that they omit this "up to a point" qualification and demand the complete subordination of the individual to the system. Any system that follows this line carries the germs of its own ultimate destruction.

The movement of Western civilization has been marked by expanding freedom from the rule of rigid custom, ritual and status toward greater stress on the worth of the individual and a larger tolerance and respect for the man who deviates. Science with its curiosity to discern new knowledge has made a profound contribution to freeing man's soul from bondage to caste and unchallenged tradition. The long history of the idea of civil rights, the right to freedom of religion, freedom of opinion and freedom of speech, the philosophy underlying the Fifth Amendment, reveal successive steps toward realization of the worth of the human soul, one's own soul, and the souls of others. What the poets and preachers tell us about the unique individual with all his enduring personal hopes and fears, aspirations and responsibilities for self-realization is true.

In all ages the easiest course has been to let one's environment mold him. It requires an energetic spirit and a strong will to express oneself under any circumstances. Thornton Wilder has written of the "loneliness that accompanies independence and the uneasiness that accompanies freedom." The danger today is not so much that the world will force you to conform, as it is that you will want to conform, that you will prefer not to be the master of your fate, the captain of your soul.

Life's toughest decisions are in this area. There is no mathematical formula by which you can settle the problem of what you will be and what you will

stand for. It is a problem which everyone must solve for himself. How you decide relates to your sensitivity to human values, to your allegiance to those unique qualities of the spirit which mark mankind off from even the highest animals.

In conclusion, I would like to relate what I have been saying to the abiding truths of faith. It is our belief that God is daily manifesting Himself in us, His creatures and His children, that validates our worth and glory as individuals with a peculiar destiny of our own. It is our personal relationship to a supernatural being which sets "an absolute value on the dignity of every human being." St. Paul tells us not to be conformed to this world but to be transformed that we "may prove what is the good and acceptable and perfect will of God." As our faith supports the integrity and autonomy of the individual, so does it impose the grave but noble obligation to be one. That divine thirst for some purpose and permanence to our existence as autonomous individuals summons us to obedience to a Personal Being outside ourselves and yet an integral part of us as individuals. And in response to this summons we find fulfillment.

There are a good many influences these days which can readily lead a man to assume that the courage which it takes to face the loneliness and unease of being oneself, represent but a futile gesture against overwhelming forces. Now that astronomy has shown us that man is physically less than a speck in an immeasurable universe; now that our big society is modifying the social relations of the individual to others; now that we know more about the influence of social trends on conduct, more about the play of unconscious psychological incentives, more about the chemistry of the brain, man's erstwhile purely rational view of himself has suffered some sharp shocks. But the self-con-

scious human being has survived and will continue to survive. The more science can tell us about the natural aspects of our world and of ourselves, the more will our human and spiritual energies be released to express themselves.

In moving, poetic language the composer of the Eighth Psalm summarizes all and more than I have said. First he refers to the question which I have just raised and which no thoughtful person can escape: Is not the individual man too minute a particle in the immensity of space to be of any significance in



himself? The Psalmist puts the question to the Lord in this way:

When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? And the son of man, that Thou visiteth him?

It is, I repeat, a natural question for the us moderns, as it was for the Psalmist. But he wavers only for a moment; promptly, he goes on to reassure us regarding man's sovereign place in all creation in the memorable sentences: *For Thou hast made him a little lower than the angels, and hast crowned him*

with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet.

If you remember this you will not be seduced into depersonalizing conformity; you will be an individual. I commend it, not as a man learned in theology or the doctrines of the Church, but as an ordinary citizen who has found faith is both rational and practical. It is a mystery, I know, but so, in the deepest sense, is tomorrow's sunrise.

*True love is but a humble, low born thing,
And hath its food served up in earthen-ware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this work-day world,
A simple fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home*

—James Russell Lowell.

*If there is righteousness in the heart,
there will be beauty in the character.*

*If there is beauty in the character
there will be harmony in the home.*

*If there is harmony in the home, there
will be order in the nation.*

*If there is order in the nation, there
will be peace in the world.*

—Adapted from the Chinese.

*Grant to us, O God, the beauty of inward happiness,
And the serenity which comes from living close to Thee.*

*Daily renew in us the sense of joy, and let Thy Spirit dwell in our hearts;
That we may bear about in us the infection of good courage,*

And meet all life's ills and accidents with a gallant and high-hearted happiness,

Giving Thee thanks always, for all things.

Your Greatest Enemy

THOMAS J. CROAFF, JR.

BEYOND the shadow of a doubt, one of the most crippling emotions in everyday life is fear. Many people suffer constantly from fear, but of what they all too often know not. All they know is that, though they can't put their finger on the trouble, something terrible is surely about to happen.

People's reactions when in trouble are very curious. Hampered by fear, they will sometimes sink into a deep pool of negative thinking or unhappiness, quite frequently daring us to pull them up and out! Or they will fling themselves at us positively demanding a miracle to happen. Knowing that such people suffer keenly from the pangs of fear, we should consider whether they really want to adjust themselves to a situation, or to stay as they are—in a state of fear and frustration.

Much has been said in recent years about *The Power of Positive Thinking*. Once the essence of this principle of positive thinking for successful living is actually accepted by people, a great deal can be accomplished in the eliminating of mankind's Public Enemy Number One, *fear*, and for the building of human happiness and betterment. Life is worth the living. That much is certain, but it is important that we make living constructively, without fear, the basis, the very foundation, for our everyday lives.

Some people are living their lives fearfully, while others are possessed with keen optimism. As all of us must face the uncertainties of life, should we not consider which approach is the more productive of success and happiness? Which approach will aid us in achieving peace of mind and in living useful and enjoyable lives? While it is certainly true that we are now confronted

with some of the most serious problems ever to puzzle mankind, we are supplied, fortunately, with the facilities for their solution as never before in history. Therefore, it ill behooves any of us to be overly dismayed with the varied and serious problems of living, especially in view of the manifest ability of mankind to survive even the atom and hydrogen bombs and to reach new heights of glory in spite of the numerous obstacles that face all of us as we travel life's pathways.

Contrary to the cynics and advocates of fear and despair, mankind is not washed up at all. A great future, in fact, awaits us, we are assured by the truly Enlightened Ones.

We learn by doing. As man lives he learns by experience. True, he makes mistakes! True, many of his experiences are bitterly impressed upon his consciousness, but out of these experiences answers or solutions to unsolved problems come forth.

Fortunately, many of us can gain from observing the experiences of others, pessimists to the contrary notwithstanding. Thus, through the progressive experiences of mankind, we are able to cope with the numerous problems that tend to perplex and trouble us. It is good, too, that our children profit often from observing our experiences.

The life we live is strictly up to us, for God helps those who help themselves. We can fill our hearts and lives with faith and joy, if we will.

In Cosmic Union with God there is no limit to our progress, and there is no doubt about it. We eliminate fear and negative thinking as *we master our environment*, filling our hearts and minds with faith and trust.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Teachings of an Initiate

THIRTIETH INSTALLMENT

Our Work in the World

(Continued)

AS we have stated previously in our literature, there are nine degrees of the Lesser Mysteries, of whatever school, and the Rosicrucian Order is no exception. The first of these corresponds to the Saturn Period, and the exercises having to do with it are held on Saturn's day at midnight. The second degree corresponds to the Sun Period, and that particular rite is celebrated every Sunday. The third degree corresponds to the Moon Period and is held on Monday at midnight; and so on with the remainder of the first seven degrees. Each corresponds to a Period and is held on the day appropriate thereto. The eighth degree is celebrated at the New Moon and the Full, and the ninth degree at the summer and winter solstice.

When a disciple first becomes a lay brother or sister, he or she is introduced to the rite held upon Saturday nights. The next Initiation entitles him also to attend the midnight services at the Temple on Sunday nights, and so on. It is to be noted, however, that while all lay brothers and sisters have free access in their spiritual bodies to the Temple during all *days*, they are barred from the



midnight services of the degrees which they have not yet taken. Nor is there a visible guard who stands at the door and demands a password of each as he desires to enter, but a wall is around the Temple, invisible yet impenetrable to those who have not received the "open sesame." Every night it is differently constituted so that should a pupil by mistake or through forgetfulness seek to enter the Temple when the exercises are above his status, he would learn that it is possible to bump one's head against a spiritual wall and that the experience is by no means pleasant.

As already said, the eighth degree meets at the New and Full Moon, and all who have not attained are debarred from that midnight service, the writer among them, for this degree requires a measure of spirituality far beyond my present attainment, a stage to which I may not attain in several lives, though not wanting in effort or aspiration.

You will therefore understand that on the night of the New Moon in Aries, 1910, when the Teacher came for me, it was not to take me into that exalted gathering of the eighth degree, but to another session of a different nature. Besides, though this session was held in the night as it occurs in California, the time is different in Europe. The exercises of the New Moon had been held in Germany hours before, so that when I arrived at the Temple with my Teacher the Sun was already high in the heavens.

When we entered the Temple some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out. The keynote of it all was to refrain from organization, if possible, or at least to make organization as loose as we could. It was pointed out that no matter how good the intentions may be in the beginning, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority, and in the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason there should be as few as possible. The Teacher even thought that it would be possible to get along without any at all.

It is in line with this policy that I had printed upon our letterheads, *An International Association of Christian Mystics*, for there is a vast difference between an association that is entirely voluntary and an organization which binds its members by oaths, pledges, etc. Those who have taken the Obligation as Probationers in The Rosicrucian Fellowship know that *that Obligation is a promise to themselves* and not to the Rosicrucian Order. The same tender regard for the maintenance of the fullest of individual liberty is in evidence throughout the whole range of the Western Mystery School. *We have no Masters*; they are our friends and our Teachers, and they never under any condition demand obedience to any mandate of theirs nor command us to do this or that. At most, they advise, leaving us free to follow or not.

I may say here that this policy of not *organizing* had already been adopted in starting the study centers at Columbus, Ohio; Seattle, Washington; and Los Angeles, California; and since I have gone further along this line in trying to

spread the Teachings to individuals from a *World Center* rather than to establish more centers in different cities. In some places bands of students have desired to unite for study and spiritual elevation. To this end all assistance has been given them, but as said, I have made no effort to bring about formation of study centers but leave students to do as they feel prompted.

The new work of healing, of which I shall presently speak, necessitated permanent headquarters. As we are living in a concrete world under material conditions, it seems to be necessary that Headquarters should be incorporated under the laws of the land in which we live, so that that which belongs to the work may remain available for the use of humanity after the present leaders have been released from life. Thus far we cannot escape hard and fast conditions of organization at Headquarters, but *the Association at large must remain free* so that the highest spiritual growth and the longest life may be attained. It is sad to contemplate, however, that though such are our intentions, the day must come when The Rosicrucian Fellowship will go the way of all other movements; it will bind itself by laws, and usurpation of power will cause it to crystalize and disintegrate. But then we have the consolation that upon its ruins will rise something greater and better, as it has risen above other structures that have served their purpose and are now on the way to dissolution.

After the before-mentioned discussion we entered the Temple, where the twelve Brothers were present. It was arranged differently from what I had seen it before, but lack of space forbids a detailed description. I shall only mention three spheres suspended one above the other in the center of the Temple, the middle sphere being about half way between floor and ceiling; also that it was much larger than the two others, which hung one above and one below.

(To be continued)

Studies in the Cosmo-Conception

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

The Rosicrucian Teachings: How Promulgated

Q. What appeal do the Rosicrucian Teachings have for the intellectually minded?

A. Theirs is a teaching which is satisfying to the mind and its explanations are both profound and lucid, but, and this is a very important "but," *the Rosicrucians do not regard an intellectual understanding of God and the Universe as an end in itself; far from it.*

Q. How do they consider the intellect?

A. The greater the intellect, the greater the danger of its misuse. Therefore, *this scientific, logical and exhaustive teaching is given in order that man may believe in his heart that which his head has sanctioned and start to live the religious life.*

Q. How is this Teaching promulgated?

A. In order to promulgate this teaching The Rosicrucian Fellowship has been formed, and anyone who is not a hypnotist, *professional* medium, clairvoyant, palmist, or astrologer, may enroll as a *Preliminary Course Student* by writing to the General Secretary.

Q. What is the fee for this instruction?

A. There is no fee for Initiation, or dues. Money cannot buy our teaching, advancement depends on merit.

Q. What follows completion of the Preliminary Course?

A. After completing the Preliminary Course one is put on the Regular Student list for a period of two years, after which if he has become so imbued with the verity of the Rosicrucian Teachings that he is prepared to sever his connection with all other occult or religious orders—the *Christian Churches and Fraternal Orders are excepted*—he may assume the Obligation which admits him to the degree of *Probationer*.

Q. Why must connection with other occult schools be severed?

A. We do not mean to insinuate that all other schools of occultism are of no account—far from it—many roads lead to Rome, but we shall attain with much less effort if we follow one of them than if we zigzag from path to path. It is to avoid waste of the scanty moments at our disposal that resignation from all other Orders is insisted upon by the leaders.

Q. Is there any specific difference between the Rosicrucian system and those of other Schools?

A. The Rosicrucian method of attainment differs from other systems in one special particular: It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak.

Q. Do Probationers meet in groups for development?

A. No. Each Probationer in our Rosicrucian Fellowship performs his exercises in the seclusion and privacy of his room. Results may be obtained more slowly by this system, but when they appear they will be manifest as powers cultivated by himself, usable independently of all others.

Q. Might Probationers not use such powers for selfish gain?

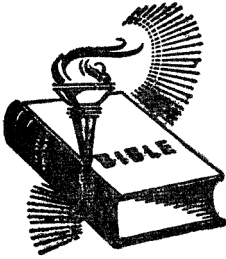
A. No. The Rosicrucian methods build character at the same time that they develop spiritual faculties and thus safeguard the pupil against yielding to temptation to prostitute divine powers for worldly prestige.

—Reference: *Cosmo-Conception*, pp. 530-532.

WESTERN WISDOM BIBLE STUDY

The Multitudes Healed

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.



And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

—Matthew 15:29-31.

And again, departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

—Mark 7:31-37.

That there was such a great need for healing when Christ Jesus walked the Earth, and that this great need still exists, is a sad commentary on the spiritual progress of humanity.

Occult philosophy teaches us that: "The Old Testament opens with the

account of how man was led astray by *the false light* of the Lucifer Spirits, giving birth to all the sorrow and suffering in the world; it closes with the promise that the Sun of Righteousness shall rise, with Healing in its wings. And in the New Testament we find the Sun of Righteousness, *the true Light*, come to save the world, and the first fact that is stated in regard to Him is that He is of Immaculate Conception.

"Now this point should be thoroughly understood: it is the Luciferian taint of passion which has brought sorrow, sin, and suffering into the world. When the creative power is used for sense gratification. . . . that is the sin which cannot be forgiven; it must be expiated. Humanity as a whole is now suffering from that sin. The debilitated bodies, the sickness that we see around us has been caused by centuries of abuse, and until we learn to subdue our passions there can be no true health among the human race."

Thus we see why the command given to the disciples of Christ was twofold: to preach the Gospel and heal the sick. Though one with a high spiritual consciousness can relieve immediate illness, permanent healing can come to a person only when he has learned of the spiritual laws governing all creation and has begun to live according to those laws. The disciple must teach as well as heal.

The mountain in biblical references usually symbolizes a high state of spiritual consciousness, thus accounting for the fact that Christ Jesus so often "went up into a mountain" whenever there was a particular spiritual work to do. At the same time we are taught that it is necessary for everyone who aspires to heal to live so as to be able to liberate the healing force, "which comes direct from the Father."

TODAY'S SCIENCE

Scientific Expectations for 1957

JULY of this year will begin "The greatest joint effort in the history of science, the International Geophysical Year." The major accomplishments expected by science in this year are outlined in an interview with Dr. Joseph Kaplan and presented in *Parade of The San Diego Union* for December 30, 1956. Dr. Kaplan, director of America's part in the Geophysical Year, is "geophysics professor at the University of California at Los Angeles, research adviser to the Air Force, and one of the nation's top scientists." He tells us that:

"For 18 months, more than 5000 scientists from 55 nations . . . will study the earth's crust and core, the oceans and glaciers, the atmosphere around us, the sun that virtually controls life on our planet. They will probe the earth's interior . . . explore outer space . . . measure the high jet streams and the deep ocean currents."

These studies and investigations "will have application in many fields of human activity, from raising crops to improving radio communications. . . . We will be able to forecast the weather more accurately We may be able to give advance warning of earthquakes, volcanoes and tidal waves to estimate our potential seafood supply answer the problem of disposing of radioactive waste from atomic-energy plants."

Concerning the principal means of acquiring the desired information, Dr. Kaplan says: "We expect to shoot a dozen satellites into space during the International Geophysical Year. The first should be ready for launching from Cape Canaveral, on Florida's east coast, by late fall," a sphere "20 inches in diameter, filled with scientific instru-

ments," and weighing 21½ pounds.

This satellite "will be carried by a three-stage rocket 72 feet long, guided by internal controls. The first stage will burn out about 36 miles above the earth, then drop off. The second motor will drive "the rocket to a height of about 140 miles. It will coast to a desired altitude of 250 to 300 miles, where the nose cone will be ejected." Finally, the satellite is propelled by the "third-stage motor" "into its orbit with the necessary velocity of 18,000 mph." Revolving around "the earth once every 90 minutes," it will move "in a latitude range of about 40 degrees on either side of the equator." So that it may be found and followed, "the satellite will contain a radio transmitter whose signal can be picked up by ground stations." Although it will be imperceptible to the naked eye, "in good weather the average individual should be able to spot it with binoculars."

By using the research satellites, scientists expect to learn specifically "about the density of the upper atmosphere . . . information about ionospheric physics, geomagnetism, solar radiation, cosmic rays, meteoric particles — all vital to an understanding of outer space." In Antarctica they "intend to probe its frozen secrets, map the topography of the continent beneath the ice, study the ionosphere above the South Pole, locate and study the South Geomagnetic Pole." Similar activities "will be conducted in the Arctic regions." In the United States there will be coordinated "studies with Canada and our Latin American neighbors oceanographic research in both the Atlantic and Pacific

(Continued on page 140)



Astrology: Its Teaching and Ethics

THE fact of astrology being practiced by men of high character and standing tends to make plausible its theories and claims in so far as these men in the past recognized in it something of real beauty, something soul satisfying. The latter may be inferred from the fact that many devotees of this art kept their studies secret and away from a profane and superstitious world in fear lest they be classed as fools and fortune tellers. We are told that Plato, Max Muller, Dante, and many other such men were devotees of this sacred art!

To the earnest, sincere student there is perhaps nothing more painful than to hear the rubbish that is distributed to the public under the name of astrology by those whose only conception of it is fortune telling. Such astrologers have missed the pearl of beauty in this art that the spiritual astrologer sees clearly.

Astrology tells us that "Character is Destiny," but this is often repeated in a parrot-like fashion without realizing just what it means. What does astrology teach? What is the one principle which stands out clearly? It is this: **Whatever the conditions in our lives, whether of a good or a bad nature, they are nothing more or less than an outer reflection of the conditions existing within us.** Astrology is a religion and more; it is the highest and most elevated of religious practices that any man can follow. What is its creed? In place of

an anthropomorphical Being it reveals a truer God—not one who is afar off, seated on a throne of judgment, but a loving Father who is known to us only by his acts and works throughout all life. It teaches that our weaknesses, both latent and manifested, must be overcome by our own volition, and that if this is not done voluntarily, the laws of Nature, working like a clock, will see that it is done through difficult experiences. It teaches that there is no escape from the result of wrong-doing, and that man achieves his own salvation. It demands knowledge in place of faith. It demands that we should know in place of merely believing. It asks only investigation that its truths may be proved, and forces none to accept aught of its teaching other than by logical means.

Astrology teaches that man is an immortal Spirit, placed in an Earth life as a school of training; that he has duties to perform, and in performing them is prepared for more advanced and progressive work. It teaches that all life is governed by immutable laws, which if transgressed work for us misery and loss. It teaches that man has a personal responsibility, the power of choice, but that the effects of that choice will operate upon himself. In other words, it teaches that our sins punish us. It teaches that if man fails in his duty during this one earthly span, he shall return again in earthly form to

undo his wrong and learn from his mistakes, growing more godlike, rising higher, and progressing nearer to the Divine within.

Astrology teaches that life is a progressive development. It does not teach any such doctrine as that of a favored few, nor that of an eternal loss for sinners. All is regulated by immutable laws of eternal justice, by which every man of his own volition pays for every wrong done, and every man is his own savior. Its justice is manifest in that if we do wrong, then by ourselves must that wrong be righted — no cowardly cries for mercy; no deathbed repentance. Punishment is not administered by an angry God, but is the result of a transgression of Nature's laws. This is the basic teaching of astrology, and no one who studies this science from a religious point of view can escape seeing the truth of it.

No sincere, conscientious student of this science can long engage in its researches without sooner or later hearing the call to take up the tremendous work of self-unfolding, of building daily into his character the principles and ethics of the science to which he is devoted. There is surely no more holy, more dignified, more elevated and godlike teaching than that presented to man through astrology. True, its sublime truths have been dragged from out their sacred tabernacle and presented to the world glossed over with man's selfishness. True, the pearl has been exhibited to those who could see in it naught but a reflection of their own degraded and superstitious minds. But to the pure in motive it will always be a sacred preserve, an esoteric revelation.

To the student just beginning his researches in this branch of occultism there comes a voice saying: "Are you prepared to follow Truth wherever it may lead you?" No doubt many of us fail to realize fully the responsibility in undertaking any occult study. Suppose it should lead us to the door of Initia-

tion, where the problem faces us of transmuting all of the lower man into the higher and true man. Would we here turn away, saying, "This is as far as I can go," or would we be prepared, would we have the honesty to push that door open, would we be willing that truth should lead us on and yet on to further stages, higher duties, greater responsibilities?

Let us see what astrology teaches regarding this. We have Saturn representing the Guardian of the Threshold. He stands watch over the bridge which leads from the lower to the higher consciousness. He stands guard that the unclean may not thrust themselves into the presence of the pure and holy. None may pass Saturn who have not acquired the virtues which his vibrations tend to produce. All seeking the higher consciousness must be subjected to this process of testing and the chastisements, trials, and vicissitudes by which his virtues are put to test. They are briefly as follows:

First: Physical purity, for only a pure body can reflect pure thoughts.

Second: Purified emotions and dispassionate feelings.

Third: Love of truth, patience, perseverance, chastity, and a meditative attitude.

Finally, Saturn brings every individual to true humility and to the condition in which all that is material is renounced so that the latent powers of the real Self may cross the bridge made by Saturn from the Spirit to the personality. Thus he is saved by liberation from the concrete side of matter. The individual is then no longer in bondage to the flesh and at the mercy of circumstances, but having conquered matter in its more or less solid form can leave his body at will and function upon the higher planes, and having reversed his spheres, he works consciously with the ray to which he belongs.

But this is accomplished only by obedience to the higher laws. Man proves

his superiority to law only by his conformity to the law. The law and the individual must be one. Such compliance with the law is therefore spontaneous. All other compliance or obedience is compulsion and not natural. Man attains freedom only by serving, by obedience, thus showing his oneness with that which he serves or obeys.

A new race is slowly coming among us. Thousands are awakening to a sense of their spiritual natures and their potentialities. Teachers must be at hand to instruct these souls. It is here that our responsibility lies: to lead such ones safely to that which they seek; to pour into the yearning hearts some measure of truth that has been our privilege to receive; to point out to them the path that will bring them into a knowledge of the Divine within them; to help feed the tiny light now just appearing with the knowledge and wisdom that make for freedom and unity with the great Source from which these Spirits are but an emanation. What better way can we do this than through a knowledge of astrology?

What stupendous opportunities this science offers to those willing and ready to aid their fellowman! What a holy mission confronts the occult student at the present day! And what are we going to do? Are we going to study selfishly with the object of gaining knowledge in advance of others to be used for personal satisfaction, greed, or vanity, or are we going to be alive to the duty facing us, the responsibility incurred? If the latter, we must overcome vanity, intellectual pride, and similar human weaknesses, and enlarge our minds with love. We must be willing to drink the cup of another's sorrow, to give him in its place our cup of healing oil, sympathy, and kindness. It means the choice between a life of selfish ease, luxury, vanity, self-seeking, and a life of toil for those just now entering the stage in which they need assistance. If we face with courage the

work to be done and willingly give ourselves — body, mind, and soul — to this great work, we shall earn our reward in more progress, higher duties, and greater responsibilities.

What sacred symbolism is contained in the incidents of the ministry of Christ Jesus! Truly it is the story of man's Initiation in all its details. The self-denial, the struggles of Truth with darkness, the crucifixion, are all experiences of the soul as it treads the higher path leading to emancipation. The crucifixion of self, the carnal, the sensual, the earthly man, is followed by the resurrection of the spiritual man. Then is the risen life set free to soar unhampered by earthly ties of any kind. What clearer landmarks can be found of man's journey from the time of the awakening to the finished work? Christ Jesus has gone every step of the way before us, and it is for us to do as He says: "Take up thy cross and follow me." The cross is the cross of matter. It signifies the work of conquering matter and sense illusion, and the realization of the spiritual Self.

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope reading ONLY in this magazine.

Does astrology teach this? Yes, this is the basic teaching of esoteric astrology. It is the path which all who endeavor to become free from domination by stellar vibration must follow. It is the only path by which man frees himself from mundane influences and becomes amenable to the higher spiritual vibrations of the planets. This path is the path of the Will, for it is the will of man which is the determining factor. God forces His knowledge on no one. He offers, and we accept or reject at our will. But the decision determines whether our lives shall be lived in harmony or in chaos and disorder. All the evil in the world is the result of the negation of God. Every problem, be it of whatever nature, will be found when analyzed to be a religious problem. It is the effect of the negation of spirit, the result of an increasing materialism. It is the duty of all awakened souls to help improve this condition in the world, not by force, not by legislative means, not by compulsion, not by any outer means, which are but palliative, but by the transmutation of the evil within ourselves, by directing our personal lives into a channel of right conduct, recognizing that it is individuals that make the nation. Thus shall we truly learn to know that "Character is Destiny."

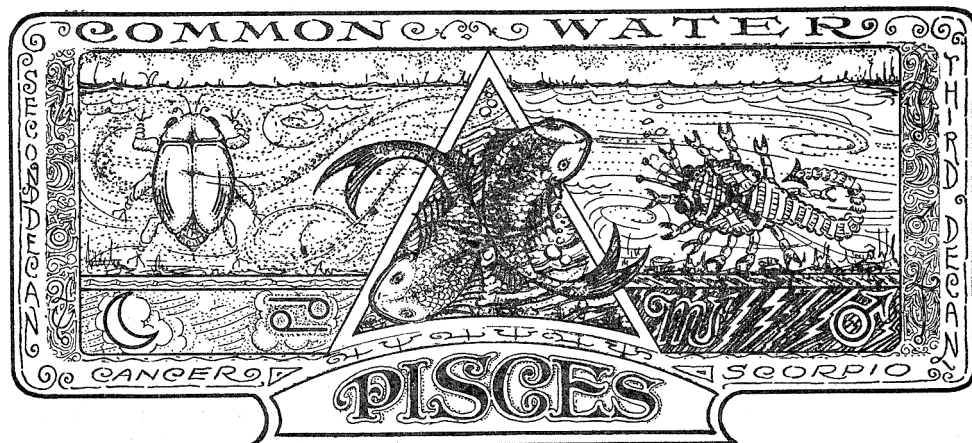
We must eradicate selfishness in all its many forms. There must be no obtruding of self in our study of astrology. There is nothing so fatal to spiritual education as self-seeking, self-pleasing, boastfulness, arrogance, or pride. The intellect must be subordinated to self-abnegation, sincerity, and singleness of purpose. Christ Jesus is the highest example known to us of devotion to Truth, of faithfulness and of earnestness of purpose. He lived a life of self-denial, and He died a death of self-sacrifice for Truth. When Truth searches the motives of men and lays bare the foulness hidden beneath the surface, this Truth do men hate, and they crucify the bearer of it.

Astrology teaches that the purpose of man is to manifest God in all things. The purpose of our very existence is but to develop the Divine in us. We are to concern ourselves first with the development of our characters, and so make our destiny. Thus we work with cause, and character is the cause of all that enters into our lives. This is under the control of our own will. If we desire harmonious conditions, which are effects, we must first create them.

Those who know of the truths contained in astrology, those who know of its beauties, those who know the justice of God as revealed through His Planetary Administrators have a duty to see that this science is kept in its sacred place and in its original purity. The contamination of this holy art by earthly lusts and greed has been the cause of its apparent downfall and non-recognition. But it is for us to see that this wisdom, hidden from the vulgar view, may not be hidden from those worthy to investigate into its mysteries and to receive and recognize its teaching. It is a spiritual science; let us keep it so. The deeper truths of astrology are too pure and beautiful, too ennobling, to be exhibited before a vulgar and superstitious world. The holiest and purest comes direct from Spirit to Spirit, and may not be proclaimed to the non-spiritual. The richest and purest gems of Truth must be preserved in the spirit shrine, and be gazed upon in silence and reverence. There is an outer truth and an inner truth. The inner truth is always esoteric, for only to the soul that is prepared can it be given. It is this esoteric truth for which our lives should be a daily pursuit, as being an altogether lovely and desirable end in life, higher than earth's ambitions, and nobler than any work that man can do.

It is this esoteric truth which is the pearl hidden from the modern fortune teller. It is recognized only by him who is of an awakened mind, whose Spirit

(Continued on page 144)



The Children of Pisces 1957

Birthdays: February 19 to March 21

A dual nature is indicated by the symbol of this common-water sign, Pisces: two fish trying to escape a bond existing between them. Strongly emotional, these natives are apt to have two conflicting sides to their natures. Though outwardly calm, they may be subjected to a constant struggle between hope and fear, faith and reason, the Spirit and the flesh.

Piscean children are not easily understood, and perhaps more than others need the careful, loving guidance of wise parents. They are likely to have aims and means of self-realization colored by emotional and spiritual factors little known to their associates. If forced to live too closely to the so-called realities of life, they may lose self-confidence and become confused.

Although ineffectual and unhappy when living on a personal or materialistic level, Pisceans can be surprisingly capable and creative when, true to their highest ideals, they lead a simple, charitable, and meditative life, expecting little, giving much. The cultivation of will power, intensity of effort, and a generally positive attitude will be of great benefit to these children.

Pisces is perhaps the most sensitive of all the signs, and its natives are apt to be too impressionable for their own good. They are prone to be too easily influenced or hurt, and may withdraw into solitude and dreaming to escape the discord and crudeness of the world. However, the more developed type expresses a high degree of the vision, tolerance, and selflessness which are goals for all spiritual aspirants. Many fine actors, writers, and spiritual teachers are to be found among the Piscean natives.

As the solar month opens, and lasting until March 1, the Sun trines Neptune, favoring the development of the spiritual faculties. Clairaudience and inspirational musicianship may manifest if there are supporting aspects.

Venus sextiles Saturn from February 19 to 22, indicating one who is faithful and true, just and methodical, qualities which make for success in all departments of life. The tastes are simple and the morals unimpeachable.

From February 19 to 26 Mercury sextiles Saturn, giving a mind capable of profound thought and concentration. There is good reasoning ability, along with persistence, diplomacy, and cau-

tion. Prominence in connection with church, secret societies, or governmental work is favored.

A less constructive aspect, Mercury square Mars, prevails from February 19 to March 1. These natives are quick-witted and mentally alert, but inclined to temper, impulsiveness, and excitability. Truthfulness, kindness, and tolerance should be taught these children.

From February 19 to March 19, Jupiter sextiles Uranus, giving a broad, humane disposition, and a tendency to delve into the occult arts and sciences. The nature is honest, sincere, sociable, and hospitable, and likely to benefit from influential friends in official positions.

Venus squares Mars from February 21 to 23, suggesting that these children be taught from an early age to cultivate high moral standards, control of the emotions, and thrift.

From February 24 to March 20, Venus conjuncts Mercury, indicating a nature that is cheerful, companionable, and sociable. There is ability for music and poetry.

Venus trines Neptune from February 26 to March 8, suggesting the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

From March 2 to 9 Mercury trines Neptune, giving a mind that is peculiarly adapted to the occult art. Magnetic healing is favored.

The Sun sextiles Mars from March 3 to 21, bestowing an abundance of vital energy, as well as much courage and determination. The disposition is frank and open but inclined to be blunt, so that these natives would do well to cultivate kindness and consideration for others.

From March 5 to 21, Jupiter trines Mars, giving an enthusiastic nature and the ability to influence others with the same feelings. Nobility, sincerity, and honesty are other traits indicated by this aspect. There is good earning capacity

and much ingenuity and constructive ability.

Venus squares Saturn from March 8 to 18, suggesting that children born during this period be taught generosity, frankness, honesty, and impersonal love.

From March 9 to 15, Mercury also squares Saturn, emphasizing the need for these children to cultivate unselfishness, cheerfulness, truthfulness, and kindness.

The Sun opposes Jupiter from March 10 to 21, calling for emphasis on self-control, thrift, and honesty in training these children. Devout parents by their example can be a strong factor in influencing them.

From March 11 to 21, the Sun conjuncts Venus and Mercury, bringing out the musical side of the nature, and favoring the mentality and memory on the days when the orb of aspect is 3 degrees or more.

Mars sextiles Uranus from March 12 to 21, giving an energetic and ambitious disposition, along with an original, ingenious, alert, and intuitive mind. There is inventive genius which is apt to express itself along electrical or aviation lines, a broad vision, and nobility.

From March 16 to 21, Mercury opposes Jupiter, indicating the need for training these children in positive, decisive thinking, as well as sincerity and faithfulness in friendship. Lessons are apt to come through travel and the making of agreements.

Venus opposes Jupiter from March 18 to 21, suggesting that these children be taught honesty, self-restraint, and dependability, particularly in all relations with the opposite sex.

All during the solar month Uranus squares Neptune and Pluto sextiles Neptune, the former to be transmuted into a sextile or trine by honest, unselfish living, taking particular care to pursue the positive path of spiritual development. The sextile of Pluto to Neptune gives strength to the positive, constructive side of the spiritual faculties.

Readings for Subscribers' Children

RICHARD E. J.

Born January 7, 1946, 12:42 A.M.

Latitude 40 N., Longitude 120 W.

Cusps of the houses: 10th, Cancer 27; 11th, Virgo 0; 12th, Virgo 29; ASC, Libra 23.9; 2nd, Scorpio 21; 3rd, Sagittarius 23.

Positions of the planets: Jupiter, 25.37 Libra; Mercury, 28.17 Sagittarius; Dragon's Tail, 29.5 Sagittarius; Venus, 11.41 Capricorn; Sun, 17.29 Capricorn; Moon, 15.45 Pisces; Uranus, 14.11 Gemini; Dragon's Head, 29.5 Gemini; Saturn, 21.44 Cancer; Mars, 25.55 Cancer; Pluto, 11.12 Leo; Neptune, 8.37 Libra.

The Sun in Capricorn in conjunction with Venus in the 3rd, and sextile the Moon in Pisces in the 5th, suggests more inherent kindness and response to the needs of others than many Capricorn natives have. There is an artistic and musical side to the nature, and the mind is receptive and imaginative. However, the solar orb opposes Saturn and Mars in Cancer in the 9th, and squares Jupiter in the 1st in conjunction with the Libran Ascendant. This configuration emphasizes the need for Richard to give play to the above-mentioned characteristics in overcoming a tendency toward resentment, pessimism, destructiveness, and selfishness at times. If he is brought up in the knowledge that all experiences in life are opportunities specifically designed to help us learn the lessons required for our progress in the great School of Life, he will be able to make the most of his talents and abilities in attaining goals on the Path.

Jupiter in Libra on the Ascendant, sextile Mercury and the Dragon's Tail in Sagittarius, will be a great help to this boy in giving him a nobility of mind—a religious and philosophical bent. It inclines to cheerfulness, opti-

mism, and the ability to reason correctly, as well as to fondness for travel. Law and literature will have a strong appeal. By consciously trying to respond to these traits, the less desirable side of Jupiter (as shown by its square to Sun, Saturn, and Mars), as well as that of Sun (opposition Saturn and Mars), can be transmuted.

The beneficent sextile of the Moon in Pisces to the Sun and Venus has already been noted. However, the Lady of Luna squares Uranus in Gemini in the 8th, warning Richard's parents to stress stability in affections, self-control, and wholesome pleasures in his training. Uranus in Gemini gives a touch of originality and intuitiveness to the mind and a fondness for scientific pursuits.

Fortunately, Uranus trines Neptune, the planet of spirituality, indicating an inclination toward the occult or mystical side of life, and a sensitivity to super-physical forces. There is healing power and the probability of visions of a prophetic and inspirational nature. The love for travel is accentuated and there is apt to be help in the realization of hopes and wishes.

Neptune's square to Venus from the 12th house stresses the need for teaching this child faithfulness and loyalty in personal relations. The likelihood of losing in anything that has an element of chance is increased.

Since Richard's planets are scattered through many houses, and the planetary aspects are of a varied nature, he is sure to have an active life, with many types of experiences. He is fortunate in having earned the right to be born in a family understanding occult truth, so that he may be given early training in handling the difficulties and obstacles offered for his progress.

SUSAN B.

Born June 4, 1950, 4:30 P.M.

Latitude 40 N., Longitude 120 W.

Cusps of the houses: 10th, Leo 22; 11th, Virgo 25; 12th, Libra 2; ASC, Scorpio 11.55; 2nd, Sagittarius 11; 3rd, Capricorn 15.

Positions of the planets: Moon, 12:39 Aquarius; Jupiter, 6:47 Pisces; Dragon's Head, 3:56 Aries; Venus, 3:47 Taurus; Mercury, 21.68 Taurus; Sun, 13.39 Gemini; Uranus, 3.50 Cancer; Pluto, 15.43 ♀ Leo; Saturn, 12.56 Virgo; Mars, 27.37 Virgo; Dragon's Tail, 3.56 Libra; Neptune, 14.43 ♀ Libra.

This child's chart shows a predominant common-air influence, but there is also enough of the other elements to give a very fair balance. The scattered planets indicate many types of experiences in various fields of endeavor, while fixed signs on the angles give stability to the nature.

The Sun in Gemini in the 8th trines Neptune in Libra in the 11th and the Moon in Aquarius in the 3rd, sextiles Pluto in Leo in the 9th, and squares Saturn in Virgo in the 10th and Jupiter in Pisces in the 4th. Susan is basically of a mental type, imaginative, adaptable, eager to acquire knowledge and quick to learn. She has much innate ability which will enable her to rise in life, but she will also have helpful friends. The occult arts will attract her, though she may be prone to pursue the intellectual path. Nevertheless, she has a strong intuition and will often receive intuitive flashes to guide her. The square of the Sun to Jupiter suggests that it would be well to stress thrift, honesty, and self-restraint in training this little girl, while the square to Saturn will require cultivation of unselfishness and cheerfulness for its transmutation.

Mercury in Taurus is well placed for a Gemini native, giving stability to the mind. It also gives a liking for music,

art, and literature, along with popularity in literary and scientific circles, including public speaking. The trine of Mercury to Mars in Virgo indicates a keen, sharp, witty, and ingenious mind, so that Susan will like argument and debate, working with enthusiasm for whatever she undertakes. She will also be quite dexterous, able to do her tasks quickly and well.

Venus in Taurus in the 6th sextiles Jupiter in the 4th and Uranus in Cancer in the 8th, a strong indication of financial plenty, a happy marriage, and social prestige. Susan has both musical and artistic ability and could render excellent service in either or both fields. She has a very sociable, generous, sympathetic, and hospitable side to her nature.

The square of Mars to Uranus, along with the Scorpio Ascendant, suggests that this little girl be taught from early years to control her temper, to be obedient, and to strive for kindness in speech. Encouragement of lofty aspirations and devotion to high ideals by her parents can be a tremendous help in overcoming the Mars square Uranus vibration.

Saturn in Virgo in the 10th opposes Jupiter and squares the Sun, suggesting a tendency to focus the mind on disease. A simple, wholesome diet, along with an attitude of faith and cheerfulness, will be the best means of mastering this tendency.

Neptune in Libra in the 11th, trine the Sun and Moon and sextile Pluto, gives high spiritual aspirations and the ability to attract others of a similar nature who will be of help in the realization of hopes, wishes, and desires. This configuration also gives a strong imagination, prophetic dreams, and musical and poetic talent.

This Ego is well equipped to render fine service and make much progress in this life-day.

The Educational Value of Astrology

THE educational value of astrology centers in the fact that more than any other science it reveals man to himself. No other science is so sublime, so profound, and so all embracing. It sets forth the relation between the Grand Man of the universe and the little god that is man. "In the image of God created he him." The Big Pattern is repeated in miniature human forms. God, the macrocosm, and man the microcosm, are related and fundamentally one.

Material science has determined to some extent the physical effects of the rays of the sun and the moon. Speculations have been offered as to effects of rays emanating from other stellar bodies. Occult science, investigating the subtler forces that impinge upon emotion and mind, has charted their effects with no less definiteness than has academic science the reactions of sea and soil, plant and animal to the solar and lunar rays.

With this knowledge we may determine the astrological pattern of each individual and know the relative strength and weakness of the several forces operating in each life. To the degree that we are in possession of such knowledge we can begin systematic, scientific character building. We elect times and seasons cosmically advantageous to unfolding undeveloped qualities, correcting faulty traits, and eliminating destructive propensities.

The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It enters into the intangible, yet ever present and potent factors in life. It transcends form. It discovers spirit. It demonstrates Reality. It touches every walk of life. It counsels the adult in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physician in diagnosing dis-

ease, and in similar manner lends aid to each and all in whatsoever station or enterprise they may find themselves.

Astrology and astronomy were at one time a single subject. The soul of things has not always been so largely hidden to the great mass of people as it has been during the past century or two of skeptical, materialistic science. So far removed we have been from the true and inner science of the stars that its higher knowledge has been practiced either by the illumined few unknown to the world at large or by charlatans who have secured fragments of the subject and exploited that little smattering of knowledge by trading upon the ignorance and superstition of the uninformed.

Today astronomy, child of astrology, after having left its Father's house, and wandered into a far and barren country where it fed on the husks of forms and figures only, has turned and set its face toward its true home where the feast of spiritual abundance is awaiting its return. Today men of the first rank in the field of science are dealing with cosmic rays and their influence upon man and planet. Rapidly the consciousness of the people is being prepared for an awakening on a vast scale to the recognition of the fact that stellar bodies do not alone mark time and tide, but that the impulses of our very souls are subject to their motions. *Subject* to their motions, mark, but not a *slave thereto*. The destiny of every human soul is to rule his stars; knowledge and obedience are the means thereto — knowledge of the nature of the stellar forces and obedience to their perfect pattern.

Astrology is the greatest, the most sublime and the oldest of all sciences. Its origin antedates history. Its sources apparently reach back to the time when gods are said to have walked and talked with men. It would be difficult to assign

to primitive humanity the great invention of an astrological symbology, universally used throughout the ages and to which foremost seers of many lands and different religions have looked for pictorial presentation of the evolution of man and planet. In these same glyphs the understanding eye discerns the rise and fall of civilizations and the progressive unfoldment of the world's great philosophies and religions. They constitute keys with which we may unlock untold treasures in the Bible and the Sacred Scriptures of all the world.

Astrology is at once a science, a philosophy, and a religion. It is metaphysical, occult, and withal practical. The rudiments may be learned by anyone who can add and subtract and its elements checked in one's own life to a sufficient exactitude to demonstrate the truth of its claim beyond all possibility of disbelief. An application of the principles it teaches, whether or not those principles are fully understood, is sufficient to prove their validity by their fruitfulness in our daily life.

The errors of practicing astrologers can no more be taken as a disproof of the truth of the subject than the frailties of professing Christians can be argued as demonstrating the worthlessness of religion and the nonreality of the Christ. Real astrologers like true saints are few and far between. They both represent the fruitage of many lives of noble endeavor and selfless service. Goodness comes not from creed but by living a life of friendliness and usefulness. Wisdom comes not from memory-knowledge but from an age-long extract of experience.

Only those who have purified their natures and sensitized their vehicles by pure living and high motive can receive and transmute the lofty spiritual influences impinging upon us from the heavenly bodies. Lilly, the great seventeenth century English astrologer, recognizing this, wisely declared to his students that

the purer their lives the better would their judgment be. By the ear of the spirit we may hear the music of the spheres and by the eye of the spirit we may read and interpret their manifold revelations.

Astrology swings our life into wider orbits. It deals with our earthly span of life as but a segment of the whole. Our natal chart is what it is, not by an arbitrary decree of Fate but is the result of our own past action or inaction. It marks the magnetic conditions prevailing at the time of our birth and affirms these to be such as will best favor the acquisition of those lessons most required during the incarnation then beginning. By the operation of this law of consequence, this doctrine of hope and responsibility, we recognize the present to be at once the fruitage of the past and seed for the future. Character becomes destiny.

Astrology, like religion, is divided into two branches, exoteric and esoteric. The exoteric covers purely mundane matters. It tells the mariner when best to set out to sea, the farmer when planting is most propitious, the physician the underlying causes of disease to be treated, the teacher the basic nature of pupils, and parents the innate tendencies and capacities of the child. It reveals the favorable and unfavorable seasons according to which election may be made.

The esoteric transcends all these outer concerns. It concerns our inmost nature, with the very principle of life, the source of our being. It deals not with passing fortunes of the personality but qualities of the soul and spiritual development. The incidents pertaining to the world of form are inconsequential to it. It is focused instead on that divine element within which is striving toward an ever increasing realization of its unity with the whole through its contact with form and time and space. As such, esoteric astrology becomes a spiritual

science, a universal religion. Only such a science and such a religion promise to satisfy adequately the united demands of head and heart of growing, aspiring humanity.

More than any other factor in the world today, astrology gives promise of leading a materially minded generation into conceptions concerning the things of the spirit. Physical science is handicapped by its own self-set limitations. Religion is under suspicion because its ceremonies are too often antiquated and empty. Astrology links the fundamental elements of science and religion. It is based on astronomical data. It charts invisible forces. It combines the seen

and the unseen, body and soul, form and spirit.

When the rapidly quickening spiritual perceptions of the race will lead it into a serious inquiry of the celestial scroll, we may expect an era of power and illumination such as history has never known. No other subject within the entire range of human knowledge appears to hold for this day and age the possibilities open to astrologers for helping men to an elevated sense of their own dignity as citizens of a cosmos, to a greater grasp of universal law, and to realization that we are eternally secure within the caressing fold of Infinite Life and Boundless Being.

BEHIND THE MASK (Continued from page 101)

It is granted that there are those who will say that any organization which engages in legal battles, etc., is not worthy to carry on the work or be supported. And there are those who will say that the power has been taken away from us. Where their authority comes from we know not, nor care. However — knowing perhaps that some day his students would need this assurance — Max Heindel wrote approximately forty years ago in a letter to his students now found in his book, *Teachings of an Initiate*, pages 152, and 155, "It is sad to contemplate . . . the day must come when the Rosicrucian Fellowship will go the way of all other movements; it will bind itself by laws, and usurpation of power will cause it to crystallize and disintegrate. But then we have the consolation that upon its ruins will rise something greater and better . . . a little assistance from the Brothers enabled me to contact the fourth region, where the archetypes are found, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of the Rosicrucian Fellowship. I saw our headquarters and a procession of people coming from all parts of the world to receive the teaching. I saw them issuing thence to carry balm to afflicted ones near and far."

What indeed can overshadow the immense significance of the above! From the darkness of the troubled past will blaze a spiritual power from here that may in a measure be likened to the life of Christ whose own life on earth was a path of thorns, persecution, trouble, and even betrayal and denial by his very own select! This is our faith, our life, and our only answer to those who would question us.

It is the Editor's hope and prayer that in the not too distant future — when the opportunity and means permit — he may combine the job of Editor with lecturing. In the meantime, let us all do what we can to further these teachings.

No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God.—Luke 9:26.

Readers' QUESTIONS

Causing Pain to Earth Spirit

Question:

Will you explain to us how, in view of the statements on page 505 of the *Cosmo-Conception*, people can weed their gardens, and plow their fields without causing pain to the Earth's Spirit? Referring to page 457, are we to use a diet one hundred percent salt free?

Answer:

The Planetary Spirit suffers from the pulling of weeds and other plant growth much as a person suffers from the pulling out of hair. The growth of new and better plants no doubt compensates for the slight discomfort experienced in the eradication of weeds, etc. Plowing in itself would give pleasure to the Earth, loosening the soil and making it more porous.

The majority of people get sufficient salt, and the right kind, in their vegetables—that is, of course, if they eat plenty of vegetables. In case of illness or peculiar living conditions, a person would do well to consult a physician before eating an entirely salt free diet.

* * *

Susceptibility of Meat Eaters to Cancer

Question:

Is it true that cancer is confined to meat eaters and that vegetarians are exempt from it? If so, what is your explanation of the matter?

Answer:

We have seen certain statistics prepared, we believe, by some branch of

the medical profession, which stated that cancer was largely confined to meat eaters. We are not in a position to say how authentic these statistics are, but the occult student would expect the above statement, in the main, to be true. A cancer consists of a group of body cells which have broken away from the control and guidance of the Ego or Spirit. Thus they represent a form of anarchy. They are mutinous; they have rebelled against the captain. Moreover, they are predatory in nature. They set out to live an existence independently of the rest of the cells of the body. They draw sustenance not only from the blood stream but also from the surrounding tissue. They seek to exalt themselves at the expense of the rest of the body. The cancer grows and interferes with the processes of the body, and if not checked brings about sure death.

Before a particle of food can be assimilated into the body and become an integral part of it, the cell individuality must be conquered by the Ego of the body into which the food is taken. There cannot be two masters in one body. This subordination of the cell individuality of the food is brought about in the process of digestion. The cells of an animal body are very much more highly individualized than are those of a plant, for the reason that the animal has a desire body, and its desires and passions are increased upon the consciousness of the cells in its body. This makes it much more difficult to subdue the cells of animal flesh, when that flesh is eaten by man, than those of plants. Moreover, the animal cells are never fully and thoroughly subdued; they stand ready to mutiny if the opportunity is given,

on account of the desire nature of the animal which has been impressed upon them. The plant, however, has no desire body; therefore its cells have little incentive to break away from the control of the Ego after they have been taken into the human body.

It is easy to see from the preceding that the meat eater has a more difficult task to perform in keeping all the cells of his flesh food under subjection than the vegetarian does. Moreover, when his vitality becomes lowered for any reason, the animal cells are ready to seize the opportunity to mutiny, and this might readily take the form of cancer. Therefore, regardless of statistics, the occult student affirms that meat eaters must naturally be more subject to cancer than vegetarians.

* * *

Evolution the Path to Attainment

Question:

Is it true that the Virgin Spirit, the God within, is perfect, and that when an individual once recognizes this fact he can accomplish all things?

Answer:

In the beginning the Virgin Spirits were tiny sparks differentiated within the body of the Father-Mother God. Each spark had within itself *in potentiality* all the divine powers of its Creator, and in addition to this it had what is known as Epigenesis, which is the power to create something entirely original and new.

During the process of evolution the Virgin Spirit gradually develops its latent potentialities into dynamic powers, under its direct control and available for use at any moment. Epigenesis is not used by the Spirit until it has advanced a considerable distance on the path of evolution.

The ultimate destiny of each Virgin Spirit is the attainment of omnipotence, but we are all a long way from the goal. According to the divine plan it requires seven Great Days of Manifestation to accomplish this work, which consists in body building, the development of latent potentialities into dynamic powers, the extraction of soul power from the three-fold body, the acquisition of a creative mind and self-consciousness, and the use of the individual will in initiating new and original departures, or Epigenesis. We have done the work required in the Saturn, Sun, and Moon Days, being now a little over half through with the Earth Day, but we still have three more whole Days before us: the Jupiter, Venus, and Vulcan.

In consideration of the foregoing facts, it is self-evident that the Virgin Spirits still have a great deal to accomplish before they reach ultimate goal and attain unto the perfection of their Creator. We are all gods in the making, but we have many long, hard lessons yet to learn before we become graduates in God's great school of life.

* * *

Locating the Silver Cord

Question:

When we are asleep does the silver cord remain with the dense body, or is there a kind of tie between it and the higher vehicles which leave the body with the Ego at this time?

Answer:

In the daytime when the Ego is in the dense body the silver cord is coiled around the solar plexus; but when it is out at night, either in sleep, or working as an Invisible Helper, the cord which is very elastic stretches enough to accommodate all of the Ego's activities. The silver cord itself is the tie between the Ego and its vehicles.



RECIPES

RAISIN PUFFED RICE BALLS

One cup seedless raisins, 1 cup sugar, $\frac{1}{4}$ cup corn syrup, $\frac{1}{2}$ cup water, 1 tbsp. vinegar (or substitute), 2 tbsp. margarine, 4 cups puffed rice cereal.

Rinse raisins, drain and dry thoroughly. Combine sugar, syrup, water, vinegar or substitute and margarine and cook and stir until sugar is dissolved. Cover kettle and boil slowly 3 or 4 minutes to dissolve any crystals on sides of kettle. Remove cover and boil to 290° F., or until syrup dropped into cold water will form thread which cracks. Combine cereal and raisins and pour hot syrup slowly over them, tossing to coat thoroughly. With slightly buttered hands, shape into balls.

AGAR FRUIT MOLDS

One-half cup raisins, $\frac{1}{2}$ cup currants, $\frac{1}{2}$ cup dates, $\frac{1}{2}$ cup lemon peel, $\frac{1}{2}$ cup figs, 1 tbsp. raw sugar.

Method: Cut ingredients into small pieces and cook well together. Add sugar and set in agar.

VEGETARIAN MEAT BALLS

One lb. nutmeat, 1 cup soya beans, 1 cup wholemeal bread crumbs, $\frac{1}{4}$ cup tomato juice, 2 beaten eggs, 1 $\frac{1}{2}$ tsp. celery salt, $\frac{1}{4}$ cup wholemeal flour, $\frac{1}{2}$ cup margarine.

Mix thoroughly all the ingredients except the flour and fat, and shape into balls. Roll them in flour and brown in moderately hot oven. Arrange balls in shallow baking dish and then cover with tomato sauce. Bake for 20 minutes.

TOMATO SAUCE

Three cups tomato juice, 1 medium carrot finely grated, $\frac{1}{2}$ tsp. lemon juice, $\frac{1}{2}$ cup chopped onion, $\frac{1}{2}$ tsp. chopped parsley.

Combine the ingredients and simmer. Pour over vegetarian meat balls.

CHEESE FONDUE

One cup scalded milk, 1 cup soft breadcrumbs (wholemeal), 2 tbsp. melted butter, 3 eggs, $\frac{1}{2}$ cup grated cheese.

Combine all ingredients except eggs. Stir in egg yolks, then stiffly beaten egg whites. Pour into buttered ovenware dish, stand dish in hot water in moderate oven until firm (30 to 35 minutes).

SPICE PIE

Threequarter cup honey, $\frac{1}{4}$ cup milk, $\frac{1}{2}$ tsp. ginger, 2 eggs (slightly beaten), $\frac{1}{2}$ cup raisins, $\frac{3}{4}$ cup raw or brown sugar, 1 $\frac{1}{2}$ cups soya bean pulp, $\frac{1}{2}$ tsp. lemon juice, $\frac{1}{2}$ tsp. nutmeg, 1 cup water.

Combine dry ingredients, add soya

bean pulp and mix thoroughly. Add remaining ingredients and mix well. Put into a plate lined with pastry. Bake in oven for 30 minutes.

—*American Vegetarian-Hygienist*,
August, 1956.

PRUNE PUDDING¹

Chop $1\frac{1}{2}$ cups cooked prunes after pitting. Cream together $\frac{1}{3}$ cup shortening and 1 cup of brown sugar. Blend in 1 egg. Sift 2 cups flour with 3 tsp. baking powder, 1 tsp. salt, 1 tsp. cinnamon, $\frac{1}{2}$ tsp. allspice, $\frac{1}{4}$ tsp. nutmeg. Add to creamed mixture alternately with $\frac{3}{4}$ cup prune juice. Stir in prunes, $\frac{1}{2}$ cup candied fruits and $\frac{1}{2}$ cup chopped walnuts. Turn into a well-greased mold that holds $1\frac{1}{2}$ qts. Cover tightly. Set in kettle containing enough hot water to cover lower half of mold. Steam $2\frac{1}{2}$ hours. Let cool for five minutes, then turn out of mold. Serve hot with hard sauce.

HONEY FRUIT CONSERVE

Rinse 4 cups dried apricots; drain and put through fine knife of food chopper. Combine with 1 No. 2 can crushed pineapple, 4 cups water, 1 cup honey, and 5 cups sugar. Boil until of desired consistency (about 20 minutes) stirring continuously. Add 1 cup coarsely chopped blanched almonds last 5 minutes' cooking. Pour into glasses and seal with paraffin. Makes about 12 six ounce glasses.

DARK FRUIT CAKE

After rinsing 1 cup dried apricots and 1 cup prunes, cover with water and boil 10 minutes. Drain and cool. Remove pits from prunes, chop prunes and apricots. Add $\frac{1}{4}$ cup honey and $\frac{1}{4}$ cup fruit juice. Heat mixture and bring to a boil. Let stand. Rinse 1 cup currants and 2 cups raisins. Chop 1 cup

pitted dates and add $1\frac{1}{2}$ cups diced preserved citron, 1 cup diced candied pineapple, $\frac{1}{2}$ cup candied cherries, 2 cups chopped walnuts. Cream 1 cup butter or margarine with $1\frac{1}{4}$ cups brown sugar. Blend in 4 eggs, singly, beating thoroughly. To this mixture add, re-sifted together, 2 cups enriched flour, 1 tsp. salt, 1 tsp. cinnamon, $\frac{1}{2}$ tsp. allspice, $\frac{1}{2}$ tsp. nutmeg, $\frac{1}{4}$ tsp. soda, and blend thoroughly. Pour batter over prunes and apricots and mix thoroughly. Grease 2 long pans ($9\frac{1}{2} \times 5\frac{1}{2}$ inches) and line with two thicknesses of greased brown paper. Pour batter into pans and bake at 275° about $3\frac{1}{2}$ hours, over shallow pan of hot water in lower part of oven.

PERSIMMON PUDDING

Sift together 1 cup flour, $\frac{3}{4}$ cup sugar, $\frac{1}{2}$ tsp. baking powder, $\frac{1}{2}$ tsp. salt, $\frac{1}{4}$ to a $\frac{1}{2}$ tsp. cinnamon, and add $\frac{1}{2}$ cup seedless raisins and $\frac{1}{2}$ cup chopped nuts. Combine 1 cup fresh persimmon pulp with $\frac{1}{3}$ cup milk and 1 tsp. vanilla, and add flour mixture. Turn into a greased and floured mold holding 1 quart, filling it about $\frac{2}{3}$ full. Cover tightly before steaming for an hour. Serve with hard sauce.

STUFFED DATES

Cream 1 tbsp. butter or margarine with $1\frac{3}{4}$ cups sifted confectioners' sugar. Add $\frac{1}{2}$ tsp. vanilla and 2 tbsp. orange juice. Form into rolls, slice and stuff into pitted dates (about 1 lb.). Top each date with a walnut half.

LEMON CAKE PUDDING

Sift $\frac{1}{4}$ cup flour, 1 cup sugar, $\frac{1}{4}$ tsp. salt, and then stir in $1\frac{1}{2}$ tsp. grated lemon rind, $\frac{1}{4}$ cup lemon juice, well beaten whites of 2 eggs. Pour in 8 in. casserole, set in pan of hot water and bake 40-45 minutes at 350° F.

WALNUT CHEESE PATTIES

Combine $1\frac{1}{2}$ cups whole wheat bread crumbs, $\frac{1}{2}$ cup nuts finely chopped, $\frac{3}{4}$ cup grated cheese, dash of pepper, $\frac{1}{4}$ tsp. thyme, 6 tbsp. milk, 1 egg slightly beaten. Mix thoroughly. Form into 6 patties. Bake in oiled pan.

APPLE CAKE

Grate 2 cups raw apple and let stand while other ingredients are being mixed. Combine $\frac{1}{2}$ cup soy oil with 1 cup raw sugar, packed. Sift $1\frac{1}{2}$ cups soy flour and $1\frac{1}{2}$ cups whole wheat flour with 1 tsp. salt, and add a bit of it to $\frac{2}{3}$ cup chopped raisins and $\frac{2}{3}$ cup chopped nutmeats. Combine fruit, including 1 cup currants, and $\frac{1}{2}$ tsp. cardamon, with flour, creamed sugar and grated apple. Add 2 cakes compressed yeast which has been dissolved in a little warm water. Mix well. Add 1 tsp. vanilla and 1 tsp. each of orange and lemon rind. Pour into loaf pan and allow it to stand 2 hours, or until it has risen double. Bake about 1 hour at 300° F.

CAROB COOKIES

Mix $\frac{2}{3}$ cup wheat germ flour, $\frac{2}{3}$ cup soy flour, $1\frac{1}{4}$ cups wheat germ, $\frac{1}{2}$ tsp. salt, $\frac{2}{3}$ cup carob meal powder, $\frac{1}{2}$ cup coconut. Add 1 cup honey, $\frac{2}{3}$ cup oil, 1 tsp. vanilla, and water enough to make right consistency. Drop by spoonful on cookie sheet. Bake $\frac{1}{2}$ hour in oven at 375° F.

VEGETABLE ROAST

Mix thoroughly 2 cups ground cooked beans, 1 cup chopped parsley, 1 cup steamed onions, $\frac{3}{4}$ cup beets shredded fine, 2 carrots grated fine, 1 cup diced celery, 1 tsp. sweet basil, 1 cup whole

wheat bread crumbs, $\frac{1}{2}$ cup wheat germ, 3 tbsp. oil, 2 garlic cloves, 1 raw onion cut fine, 2 egg yolks. Form into loaf or patties. Place in oiled pan and bake 15 to 20 minutes.

BAKED BROCCOLI

Melt 4 ozs. cream cheese in $\frac{3}{4}$ cup milk over low heat. Cook 10 oz. broccoli spears in salted water; drain. Pour half the cheese sauce into an 8 in. square baking dish, and lay in the broccoli. Cut 4 hard boiled eggs in half and place between broccoli spears. Top with pieces of pimienta. Add remaining sauce and sprinkle with $\frac{1}{3}$ cup cracker crumbs. Bake at 325° F. for 30 minutes.

MOLASSES APPLE BETTY

Wash, core and slice 5 apples. Cube 4 slices dry whole wheat bread. Put layers of cubed bread and apples into greased pan with bread on top. Sprinkle with 1 tsp. cinnamon. Mix $\frac{2}{3}$ cup molasses with $\frac{1}{4}$ cup hot water, and pour over top. Dot with 2 tbsp. margarine and bake in moderate oven (375° F.) until apples are tender and top is lightly browned.

ROSIKRUCIAN 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.





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

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

Regarding the system used to find those who have written to Headquarters for help, the method requires applicants for relief to write the letter of request with pen and ink. Thus the paper is impregnated with a part of their vital

body and this is taken from the letter by the Elder Brothers. It contains an accurate gauge of the condition of the individual from whom it came, and it also acts as an "open sesame" to the Helpers who are given charge of the case. As the condition of the patient changes so does the record. Therefore the patients are required to write with pen and ink a few words every week and mail it to Headquarters. Thus the Elder Brothers are in constant touch with their condition and are able to direct intelligently the work of restoration to health.

This work never ceases. It is continuous, as the Sun is always absent from a part of the globe, and the Probationers in that part are active in the work of healing and helping during the hours of bodily rest.—Max Heindel.

* * *

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

February	3—10—16—23
March	3—10—16—22—30
April	6—12—19—26

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception	\$3.50
Paper Bound	2.50
The Rosicrucian Mysteries	2.50
The Web of Destiny	2.50
Mysteries of the Great Operas	2.50
Ancient and Modern Initiation	2.50
Gleanings of a Mystic	2.50
Letters to Students	2.50
Teachings of an Initiate	2.50
Occult Principles of Health and Healing	3.00
The Vital Body	2.50
Questions and Answers, Vol. I	3.50
Questions and Answers, Vol. II	4.00
The Rosicrucian Christianity Lectures	3.00
Freemasonry and Catholicism	2.50
In the Land of the Living Dead	2.00

On Astrology

Message of the Stars	4.50
Astro-Diagnosis	3.50
Simplified Scientific Astrology	2.50
Astrology and the Ductless Glands	.50
Tables of Houses, Lat. 0° to 66°	
One volume, paper-bound	2.50
Simplified Scientific Ephemerides	
From 1857—each year	.50
Ephemerides, bound (20 years)	10.00
Astrological Charts, sml. .10; lge	.35
Horoscope Data Sheets, 1 doz.	.30
(8½x11 in., printed both sides)	
Complete Index of Books by Max Heindel	3.50

Booklets

Aquarian Age Stories for Children	.75
The Musical Scale and the Scheme of Evolution	.75
Archetypes	.50
Christ or Buddha?	.50
Mystical Interpretation of Christmas	.50
Mystical Interpretation of Easter	.50
Mystery of the Ductless Glands	.50
Nature Spirits and Nature Forces	.50
Rosicrucian Child Training	.50
Salads and Vegetarian Menus	.50
Evolution	.25
Earthbound	.25
How Shall We Know Christ?	.25

In California add 3 per cent tax on total
*Catalogue of Publications sent on request
 Discount to Dealers*

Write for list of our books published
 in foreign languages.

The Rosicrucian Fellowship

Oceanside, California, U. S. A.

TODAY'S SCIENCE

(Continued from page 122)

... stations on the equatorial Pacific Islands."

To summarize the expectations of science for 1957, a closing sentence is given: "We are engaged in a great adventure into the unknown." This adventure will without a doubt bring the material scientist closer to knowledge already possessed by the occultist, and will thus lessen the gap that divides the "seen" from the "unseen."

* * *

Faith is the force of life.—*Tolstoi*.

Faith lights us through the dark to Deity.—*Davenant*.

This is faith: it is nothing more than obedience.—*Voltaire*.

Faith is among men what gravity is among planets and suns.—*Parkhurst*.

All I have seen teaches me to trust the Creator for all I have seen.—*Emerson*.

The steps of faith fall on the seeming void, and find the rock beneath.—*Whittier*.

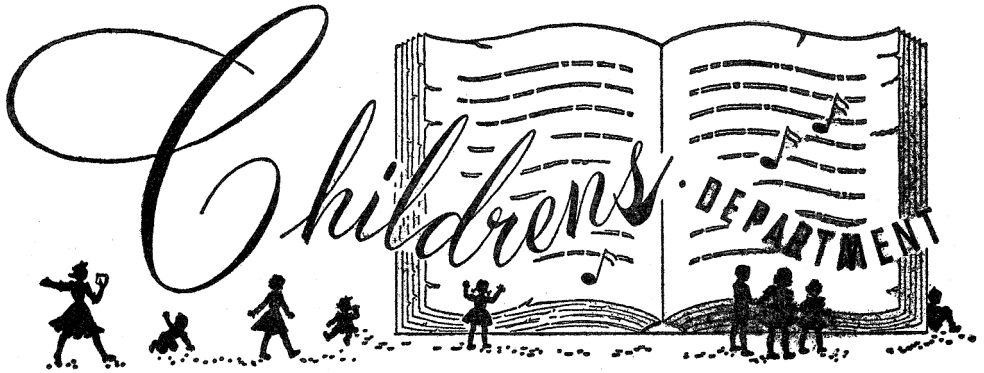
Let us have faith that right makes might; and in that faith, let us, to the end, dare to do our duty as we understand it.—*A. Lincoln*.

One in whom persuasion and belief Had ripened into faith, and faith become

A passionate intuition.—*Wordsworth*.

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.—*Stephens*.

The person who has a firm trust in the Supreme Being is powerful in his power, wise in his wisdom, happy by his happiness.—*Addison*.



A Message from the Fairies

Under the trees one bright summer's day,
A child went merrily out to play
Among the flowers, and there plucked up
A lily with a golden cup.

Now in that cup a fairy sat!
The child, amazed, cried, "What is
that?"

"A fairy! A fairy!" it shouted with glee,
When down came another from out of
a tree.

The one from the tree was green and
brown;
One ne'er could have seen him had he
not slipped down..
So tiny was he that if put in a cup,
A leaf from the tree would have covered
him up.

His trousers were green, his jacket was
brown,
His wings iridescent; he wore a wee
crown.
With a faint, little voice, though clear
as a bell,
He quickly proceeded his message to
tell.

"Little girl, little girl! pray run not
away,
But tarry you with us, we've something
to say.
We've come from a valley all peaceful
and bright,
And bear you a message from fairy and
sprite.

One day you were playing far off in a
dell,
And heard a voice calling, down deep in
a well.

With heart beating wildly you ran there
in haste,
And rescued a kitten the dogs had there
chased.

We've come to reward you for kind
deeds you've done
In protecting God's creatures, the ones
that are dumb.
We'll crown you with flowers that never
shall fade.
We'll protect you, dear kind little maid.

Go tell little children where'er they
may be.
To be kind to all kitties and doggies
they see;
For God sends wee fairies to children at
play,
Who list to their voices and know what
they say.

This message we leave you and go on
our way:
Let love be your motto when you are at
play;
Ne'er wound your companions by word
or by deed,
And the fairies will help you when you
are in need.

—Amelia C. Elliott in RAYS FROM
THE ROSE CROSS, January, 1925.

Bob's Awakening

BERTHA BEARD

EDWARD DOUGLAS looked at his wife thoughtfully and inquired, "Florence have you noticed Bob's actions lately? He's getting to be very selfish and a regular bully, I'm afraid."

"Yes," replied Mrs. Douglas, "it has given me many an anxious moment, but it's a delicate subject to talk with him about. I have tried to touch on the matter as much as I dared, hoping he would soon respond again to the general atmosphere and teachings of his home. It's only recently that he has exhibited this attitude, and I am praying that his better self will prevail before much longer."

"Well, I think it is really nothing to be greatly alarmed about," said Mr. Douglas. He is a little spoiled over his success at school and in his athletics. Actually, he is a born leader, but he seems to have a wrong conception of leadership — only temporary, I hope. It would do him good if some of the boys he picks on would turn around and give him a sound thrashing."

"I must confess, Edward, I'm living in fear of his coming in with the blood streaming down his face, or being hurt in some way," answered Bob's mother.

"Now, Florence, you mustn't talk like that. After all, what would a broken nose or a black eye count against his growing up an overbearing 'smart Aleck'? Understanding the law as we do, we know the misery such a disposition creates."

"Yes," responded Mrs. Douglas, "and it made me wonder if —"

Almost as though to bear out the conversation, a little fellow came running up the walk calling wildly to Mr. Douglas, who jumped to his feet and opened the door.

"Mr. Douglas, Bob was picking on

me, and I — hit him, and he fell down and hit his head, and I'm afraid he is d-dead! His head is all bleeding, and he never answered me when I s-spoke to him!"

By the time the boy had ceased talking Mr. Douglas was out in the street picking up his son from where he had fallen.

"He's not dead. Don't worry, Florence. It's just a scalp wound, I believe. Get a basin of water, and I'll call Dr. Wilbur. Don't cry, Jimmy. It wasn't your fault. Run along home now; Bob will be all right."

Mr. Douglas was correct. It was only a scalp wound, Dr. Wilbur said, and Bob would be all right in a day or two.

Edward and Florence Douglas were spiritually advanced people and well balanced. They understood thoroughly that "no man liveth unto himself," but each knew the other was more deeply affected by their son's egotism and selfishness than he or she would admit.

* * * * *

Bob Douglas, still unconscious, found himself facing an impudent-faced and repulsive looking shape, which said, "Did you call me?"

"No," Bob answered. "I just told Jimmy Travers that that strap was mine. I don't care if he did find it. He found it in front of my house, and that made it mine! I don't care if I didn't lose it. Anyway, if I want anything I'm not going to let a little snipe like Jimmy Travers keep me from having it. I can lick him any time!"

"Ah! then you *did* call me," said the evil-looking creature, leering at Bob. "I thought I was not mistaken. Perhaps you would be interested in knowing that I am Boss Self, and thoughts

and speeches of that nature are a direct summons to me. You did well to call upon me, for I can show you a wonderful time in life. Come on and I will show you through the Land of Self-protection, where everybody pleases himself. Our motto is: "Look out for Number One!"

The creature called to a group of hideous-looking boys standing in the background. "Egotism! come here! and you, Ignorance, Envy, Cruelty, Hate, Hypocrisy, Vanity! Come on, and call all the rest of the gang! We've got to help Bob Douglas have his own way."

So they started out. The first scene they came to was that of a boy trying to do a problem in algebra.

"Oh, he's a dub!" said Vanity. "Show him how much smarter Bob is than he is, Egotism."

So Bob did the problem in a trice, but could not forget the crushed look on the boy's face as they walked off. He noticed that his footing seemed insecure all the way, and he could not see well. There seemed to be a fog hanging all about, and everything appeared distorted. Every time his foot slipped his head would hurt dreadfully.

Presently they came to a little kitten trying to get away from a dog. Bob had started to help the kitten when Indifference and Cruelty both called out, "Say, let it alone! Aren't you looking out for yourself? You might get a good scratch or a bite!"

As the way got rougher and Bob's head ached harder, Conscience, who had been tugging away at his heart ever since he started, came out and sat on his shoulder. She was just about to speak when Boss Self said, "What have you got her along for? Can't you leave her behind?"

"No," Bob replied, "I'll *have* to bring her."

"Well," Boss Self returned, "keep her out of sight then. She will only be

a kill-joy." But Conscience whispered to Bob just the same.

Shortly afterward they saw Grace Mannering talking to Frank Swayne, and Jealousy and Vanity and Hate and Hypocrisy all said to Bob, "You are better looking than he is. She likes him because he is a goody-goody. There's your chance for a grand-stand play. Help that old lady across the street so Grace will think you are kind-hearted."

Bob did as suggested, but with a hang-dog air, for he felt hypocritical.

Then they went on, but the atmosphere got thicker, and the way under foot more and more uncertain. Bob fell several times and cut and bruised himself. Conscience at last whispered to him, "You'd better get out of here before you get into serious trouble."

Bob called to Boss Self and told him he had a splitting headache and that he'd like to go home. Boss Self replied, "What! Don't you want your own way? Are you going to be a quitter? Just wait, we'll have a wonderful time as we go on."

Ignorance joined in, "Yes, here's the place to have the best of everything, and conquests for ourselves. Hurrah for Self! This is the life!"

Bob quailed from this outburst from the repulsive-looking Ignorance, and Conscience was very restless, nestling under his coat. After going through a number of scenes of this kind, Bob reached the limit of his endurance when he saw Cruelty knock a lame boy off into the slimy mud because he took more room on the sidewalk than Cruelty thought he needed.

Bob then told Boss Self that he desired to go home at once, regardless of everything else. Then the impudent creature said, "Well, we can't take you home. Find your way out the best you can."

(To be continued)

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

Centuries have rolled by since a high spiritual teacher having the symbolical name Christian Rosenkreuz — *Christian Rose Cross* — appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion, and to explain the mystery of Life and Being from the scientific standpoint, *in harmony with Religion.*

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from sale of Fellowship books largely support the Institution.*

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply.

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

ASTROLOGY

(Continued from page 126)

is reaching out to the Author of his being. In order that man may perceive the spiritual it is necessary that he be conditioned to the spiritual, for the things of the Spirit are comprehended only by the spiritual. The non-spiritual cannot comprehend them.

Astrology, being a spiritual science, cannot be fully appreciated by the material mind. Such a mind attaches to this science a material significance and reduces the art to mere fortune telling. Let him who would learn of its sublime truths, its deeper revelations, pay the price of living a spiritual life, thus opening himself to receive deeper knowledge and to drink from its fountain of wisdom. There are no secrets in Nature which man may not learn, but he must be willing to pay the price demanded by Nature.

Astrology will not reveal man to himself unless he looks into it with the eye of non-self. He who can see himself as he is with all his weaknesses and vices is a courageous man, but that is what he must do if he is to make progress — weaving a garment of purity and perfection out of his impurity and imperfection. This is the work of him who is conscious of his purpose in life, the work of him who is awakened. It can be made a glorious work or a painful process, according to the attitude with which we approach this self-unfolding. Let us make of it a glad and joyous work, knowing that we are returning to the true spiritual state, our rightful position as God-men. To do this is to be in tune with the Infinite, to be one with the Spirit.

—L. W. Farmer in RAYS FROM THE
ROSE CROSS, August, 1926.

* * *

It is a gentle and affectionate thought, that in immeasurable height above us, at our first birth, the wreath of love was woven with sparkling stars for flowers.—Coleridge.