

# THE ROSICRUCIAN FELLOWSHIP MAGAZINE

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RAYS FROM THE ROSE CROSS

Philosophy and Astrology



## FEATURES

.....

*The New Alchemy*

*The Second House*

*Man's Alteration of Nature*

*Fasting*

.....

May 1963

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*What a piece of work is a man!  
... Give me that man that is not  
passion's slave, and I will wear him  
in my heart's core, ay, in my heart  
of heart.*

*—Hamlet.*



Students of occult science know man as a Spirit, possessing: (1) a Dense Body, which is the visible instrument we ordinarily think of as the whole man; (2) a Vital Body, made of ether and pervading the visible body; (3) a Desire Body, which is our emotional nature; (4) the mind, which enables the Ego to transmit its commands as thought and word, also to compel action. A compilation of Max Heindel's enlightening material concerning two of man's vehicles may be found in these books:

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## THE ROSICRUCIAN FELLOWSHIP

*Mt. Ecclesia*

*Oceanside, California, U. S. A.*

# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL  
JUNE, 1913

May

1963

VOLUME 55

No. 5



### Contents

Spiritual Growth .....	194	Daily Thought and Guide .....	223
<b>THE MYSTIC LIGHT—</b>			
The New Alchemy....Kent Lorimer	195	<b>MONTHLY NEWS INTERPRETED—</b>	
Man's Pilgrimage (Part I)..K.B.H.	198	The New Science: Bionics .....	225
The Visible and the Invisible Worlds		"Treatment Beyond the Fringe" ....	226
Frances Smith	204	Man's Alteration of Nature .....	227
My Home (poem)..Carolyn B. Croaff	207	<b>BOOK REVIEWS—</b>	
<b>MAX HEINDEL'S MESSAGE:</b>		"Vocational Guidance by Astrology"	
The Rosicrucian Mysteries .....		Frances Smith	228
(Twenty-ninth Installment)	208	<b>READERS' QUESTIONS —</b>	
<b>STUDIES IN THE COSMO-CONCEPTION:</b>		How to Develop the Mind .....	229
The Third Heaven .....	210	Blood Transfusion .....	229
<b>WESTERN WISDOM BIBLE STUDY:</b>		The Soul Body .....	230
Raising the Dead .....	211	<b>NUTRITION AND HEALTH—</b>	
<b>ASTROLOGY DEPARTMENT —</b>		Fasting .....Ernest Heckler, N.D.	231
The Second House .....	E.B. 212	<b>HEALING DEPARTMENT—</b>	
The Children of Taurus, 1963 .....	218	Creative Therapy .....	235
<b>Readings for Subscribers' Children:</b>		<b>CHILDREN'S DEPARTMENT —</b>	
Lisa F. E.; Glen M. S.	220	Tom, the Water Baby (Part I)....	
<b>Vocational Guidance Advice:</b>		Charles Kingsley	236
James C. B.; George N. R.	222		

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.

# Spiritual Growth

It is the task of the Mystic Mason, the true temple builder, to embrace the opportunities for soul growth, which come to all through the twelve departments of life represented by the twelve houses of the horoscope, under the dominion of the twelve Divine Hierarchies known through the signs of the zodiac. He must cultivate and nourish them so that he may reap therefrom THE LIVING BREAD which nourishes the soul.

Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanates from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence.

The Divine Spirit emanates from itself a dense body, extracting the Conscious Soul; the Life Spirit emanates from itself a vital or etheric body, extracting the Intellectual Soul; the Human Spirit emanates from itself a desire body, extracting the Emotional Soul.

As proper food feeds the body in a material sense, so the activity of the Spirit in the dense body which results in RIGHT ACTION promotes the growth of the Conscious Soul.

As the forces of the Sun play through the vital body and nourish it that it may act on the dense body, so the MEMORY of action done in the dense body—the desires, feelings, and emotions of the desire body, and the thoughts and ideas in the mind—cause the growth of the Intellectual Soul.

In like manner the HIGHEST DESIRES AND EMOTIONS of the desire body form the Emotional Soul.

This threefold soul in turn enhances the consciousness of the threefold Spirit.

The Emotional Soul, the extract of the desire body, adds to the efficiency of the Human Spirit, the spiritual counterpart of the desire body.

The Intellectual Soul gives added power to the Life Spirit, because the Intellectual Soul is extracted from the vital body, the material counterpart of the Life Spirit.

The Conscious Soul increases the consciousness of the Divine Spirit, because it is the extract of the dense body, the counterpart of the Divine Spirit.

The importance of RIGHT ACTION in the dense body, CORRECT MEMORY of the events in the vital body, and RIGHT FEELING in the desire body is thus clearly shown.

The food on which the Spirit increases its consciousness is the essence of the RIGHT being done in each body. This essence permeates the threefold Spirit like the perfume of a rose, increasing its influence in one's life—bringing one nearer to God.



# THE *Mystic* ... LIGHT



## The New Alchemy

KENT LORIMER

**A**LCHEMY has once more entered the circle of the respectable sciences. Within the last quarter of a century modern science has begun to realize the ancient dreams of the alchemists, to transmute base metals into gold and silver; and having accomplished this, scientists have admitted that the medieval alchemists were not fools at all, but had gone as far as their primitive equipment would take them. Their basic theory was sound.

It was no accident that medieval alchemy fathered the sciences of chemistry and biology. This was the natural and inevitable result of accurate, logical thinking and careful experimentation in the medieval laboratories. It should therefore surprise no one that such eminent thinkers as Goethe and Newton were still interested in this "superstition," as shown in surviving manuscripts, Newton having written some 650,000 words on the subject. Goethe, in later years, would sometimes refer playfully to his youthful interest in the occult, yet the second part of *Faust* which he wrote in his old age is replete with alchemical symbolism; and his disputed theory on color can be understood only from the point of view of the esoteric sciences.

Medieval alchemy had three secular aims: (1) the transmutation of base substances into precious ones, of which

the search for gold-making was only a minor part; (2) the creation of a Universal Medicine or Panacea, which would have the power to cure every kind of disease known to man, animal, or plant; and (3) the creation of life, symbolized in the Homunculus. Of these three objectives only the first has begun to be realized, though it is as yet far from its goal. The Panacea and the Homunculus follow hard in its track.

But did the medieval alchemists have no success at all in their labors? The Brotherhood of the Rose Cross was widely believed to have achieved total success in all three areas. Why, then, were their theories and accomplishments not given to the world? The answer is, that there is a right time and a wrong time to publish things of this sort. Consider: two centuries—more or less—of extensive efforts at public education, especially in the United States with its public school system have failed to bring the public conscience, the public understanding, up to the point where mighty powers can be used constructively, as the current international situation fully attests.

Or has public education failed? In this part of the world where widespread education is the rule, however inadequate it may seem to the perfectionist—and it is, unquestionably, inadequate—the voice for world peace is strong and

effective. On the other hand, public education came late in Russia. Yet it was the leaders of the Russian revolution who, having seen the efficacy of universal education in Great Britain, Western Europe, and the United States, adopted this for her own people at the very start—with what results we know.

However, Russia does not have what we optimistically term the "free press" of this and other democratic nations. Even granted that the news in the older democracies is edited and slanted to the interests of a few powerful groups, still, the truth does manage to come through; and an educated people, if denied access to truth in the great newspapers, can always print their own home-made news organ, even if it has to be done on the homely mimeograph, or page by page on a typewriter, or published by word of mouth. Thus it becomes impossible for public opinion to be fully controlled from the top.

In Russia it is of course more difficult for the news to circulate, but since the people can read and write there is no reason why they should not discover means of getting and circulating the truth. They cannot be held in ignorance forever, or directed like robots as in the czarist regime when the great masses were completely illiterate. There is room for hope.

Now it is part of the Rosicrucian legend that the Brothers of the Rose Cross stand behind the work of the scientists today, as they stood behind the work of the alchemists in the Middle Ages. Rosicrucians have never seen in science a threat to religion, but have said that when science comes of age it will, inevitably, find itself face to face with God. The atheist-scientist is, ultimately, a contradiction in terms. There can be no such thing. Atheism is a confession of ignorance. But it is sometimes necessary to confess to ignorance before one can become wise; and from this point of view, it is better to confess ignorance (that is, profess atheism)

than to force religious dogmas upon our fellowmen by political and social persecution, calling this "faith."

The Rosicrucian Philosophy, with some of its cosmology, was released to the Western World through the first public messenger to appear in several centuries, at the beginning of the twentieth century. This public messenger was Max Heindel. Observe that we do not say the "only" messenger. We say "the first public messenger." There are many Rosicrucian Initiates who do not publicly announce themselves as such; and those who are familiar with the soul-sign of the Rose Cross will easily recognize those scientists who show this sign in their works. The scientist himself may be unaware of the source of his inspiration; or he may receive instruction, or help, from "friends" who remain in the background, since to become publicly known would interfere with other projects in hand.

In this and following articles we will take up the various aspects of the alchemical work, and show how this work is now flowering in modern science.

I. We will take first the transmutation of base substance into precious ones, which involves several subsidiary problems:

- a. The Metal Work.
- b. The Gem Work.
- c. The Stone Work (Masonry).

II. This will be followed by a study of the Panacea or Universal Medicine; and this in turn by

III. The study of the labor to create life, which includes:

- a. The Plant Work.
- b. Homunculus.

But these several aspects of alchemy are its lower, material, or exoteric operations. The inner, spiritual, or esoteric operations belong to

IV. The Work of Initiation, and these esoteric aspects of alchemy will therefore be taken up separately.

In all of our studies, let us not forget Max Heindel's statement that the

teachings which he gave out were only the first few fragments of a vaster and more complex system known to the Brothers of the Rose Cross, which will be more fully revealed by a great Teacher, from the Order, possibly C.R.C. himself, who will appear publicly in the Aquarian Age.

Far from being "the last word," therefore, either scientifically or mystically, the Rosicrucian Philosophy as we now have it, is, so to speak, simply an introduction to the Work of the Rose Cross, which will continue to unfold between now and the Aquarian Age, when all science will be religious and all religion scientific.

No one can, in fact separate God from His universe, and therefore no one can separate Science and Religion. The philosophical problems involved in Pantheism, which defines God as immanent in the universe, and orthodox Christianity, which defines God as transcendent, are, from this viewpoint, only matters of definition, the difficulties and differences lying in the words that are used to express the problem. Modern philosophy realizes something of this, and consequently "Semantics"—the science of word-meanings—has become increasingly important in all philosophical systems, as well as in religion.

Science of course substitutes formulas for words wherever possible, and thus minimizes the semantic problem, though it cannot eliminate it altogether, for the formulas must be defined, and these definitions make use of words; words fail, and symbolism must carry the understanding into the farther and higher regions of cosmic reality. Mathematical formulae have been called the symbol-language of science; but in a larger sense the whole created universe is a symbol in manifold of the Divine Wisdom, and this symbolism the Initiate and Mystic learn to read, and, reading, to intuit—that is, enter into—the wonders of the cosmos, and for this reason, alchemical symbolism is still valid, al-

though it represents the bud of knowledge of which today's science is the flower.

#### WHAT ROSICRUCIAN STUDIES HAVE DONE FOR ME

In the past, fear and insecurity surrounded me on all sides, making an escape-proof enclosure. God was beyond my scope of understanding, an image after whom we were patterned. He was a power to pray to in some distant far away place, time of trouble and anxiety, always with doubt that my insignificant prayer would be answered. I thought I was alone in my dilemma; friends and family seemed to be content in their chosen faith. Church attendance was a frustrating affair, because of what appeared to be a contradiction. So the search went on.

Then by a chain of events that had to have been divinely planned, I was introduced to Mr. Heindel's *Cosmo-Conception*, which opened a whole new concept of thinking. The Rosicrucian Philosophy has shown me a positive plan for spiritual progress, along a path I vaguely knew existed.

The greatest comfort came from knowing God was within—that there was unity, one with all. To know my effort for improvement and for self discipline helps lift all vibration, to realize our thoughts are so very powerful, real, and potent that they must be used consciously for good, has helped remove the old demon fear and left in its place more understanding and hope.

I'm sure it isn't necessary to say that my path has been smoothed considerably, and that each day the signs point to more of the same. It makes my life more worth while to have a positive aim toward spiritual development and away from negativity.

Thank you each one, visible and invisible, who has been of help in this time of need.

# Man's Pilgrimage

## I

Deep'ning shadows slowly veiled the fireplace;  
 Dying embers lessened into a glow.  
 A few chimes vibrated through the stillness  
 Of my room, as the clock, striking the hour,  
 Brought to me awareness that early morn  
 Had sped the night too swiftly, while unmoved  
 I had sat in deepest meditation.

Gradually awak'ning memory  
 Impressed some mundane act that had brought me  
 Much uneasiness of spirit, upon  
 A consciousness reticent to receive  
 Its message.

Assailed me as it had done when I closed  
 The radio, for the news embodied  
 Much report of dissension, destruction,  
 Malevolence, human indignities  
 Diabolically planned. I had felt  
 This extreme negative state would but bring  
     Again apprehension, fear,  
 Chaos—the inevitable result  
 Of Man's heedlessness of the Higher Self.

Thus I had sat, with time non-existent,  
 While through my mind there moved many phases  
 Of doubt and misgiving in Man's progress  
 Spiritually, through which he evolves  
 Toward his Creator. Though forbearance  
 Is a virtue indulged far too seldom  
 In judgment of Mankind's many frailties,  
 My heart warmed with pity to the great mass  
 Of uncomprehending humanity,  
 Enthralled in the darkness of ignorance.  
 There is so much, I thought, that must be done  
 To help them develop understanding,  
 And to achieve the will to overcome  
 The low desires to which they now respond.  
 The burden of responsibility,  
 I mused, for those who could carry the torch  
 Of enlightenment, was weighty indeed.

Spiritual and mental attributes  
 Of those who had forged ahead, I reasoned,  
 Gave the capability to assume  
 This burden. The Great Masters had shown us  
 The Way in their teachings and willingness  
 To live their doctrines through much sacrifice  
 And martyrdom. Man in his pilgrimage  
 That will bring him again to the presence  
 Of his Creator, has built many times  
 Great civilizations but to destroy  
 Them as he turned aside from Divine Law  
 And indulged utterly in his own greed  
 And selfish gratifications.

“O God!”

I cried, “they know not what they do, even  
 Unto themselves, as well as to the whole world!”

## II

The subsiding chimes brought an awareness  
 Returning stillness and dying embers  
 Were companioned by something in the room  
 It had not previously contained, though  
 As I straightened in my chair, awaiting  
 Sound of a movement, only the silence  
 Prevailed. Swiftly then, my questing eyes glanced  
 Over the room's contents. "No one is here,"  
 I spoke aloud, scoffing at the extent  
 A keen imagination had caused me  
 To believe that someone could penetrate  
 Such deep stillness unheard.

Then, as I gazed  
 The room was diffused with a soft rose light!  
 I was overcome by fascination  
 For in that light there was a quality  
 Which immersed me in its tranquillity.  
 "But this cannot be," my reason told me,  
 And I arose to draw back the curtains,  
 Which perchance, had admitted the first rays  
 Of the rising Sun. This would prove, I thought,  
 How my imagination had tricked me.

Unable to move, I stood, for there came  
 Penetrating the light, a gentle voice,  
 Exceedingly sweet. To me it carried  
 The same vibration of tranquillity  
 The rose light had brought. On it there was borne  
 To my astonished ears, the words: "Love! Peace!"  
 Trying to hold in abeyance the doubt  
 I had heard aright, I stood, overwhelmed.  
 The light remained, soft as the gentle words,  
 And within me there was born a yearning  
 To hold this true. Again, warming my heart  
 With their sweet vibration, they came: "Love! Peace!"  
 Then I knew to doubt further would but raise  
 A barrier to this gentle Presence.

"Tell me," I softly queried, "who are you?"  
 Serenely came the reply: "I am One  
 Who brings peace through love. Intense compassion  
 Dominated your thoughts and heart this night;  
 This power has drawn me to you."

Perplexed,  
 Astonished, I whispered, "Are you the Christ?  
 The Buddha?—Saint Francis?"

Serenity  
 Still pervaded the Voice, in the reply.  
 Now I knew the source of tranquillity  
 That came to me like a magnetic charm.  
 "I have been in them," the measured words flowed,  
 "And they are part of me."

Reassured now,  
 I returned to my chair. Reverently,  
 My heart aglow as I comprehended  
 The profundity of these words, I cried:  
 "Compassionate Spirit, you are aware  
 Of my disturbing thoughts. What can be done  
 To help humanity?" The answer came:

"Universal Truth, Contentment, Freedom  
Issue forth as gifts to humanity  
In the same measure Mankind expresses  
God's Divine Love to all that live; for thus  
Can be felt the Peace Christ's Love brought to us."

The Voice ceased as though awaiting response  
While I pondered silently this message  
Of perfection that was all-embracing,  
Enhanced by simplicity of statement.  
Now there awakened within me desire  
For such revelation this Intelligence  
Could impart to help suffering Mankind.  
"How heedless Man is of so great a boon,"  
I responded, "for I have known two wars  
In half a lifetime's span that have but brought  
Devastating changes to all the world.  
How shall we cope with greed, lust for power?"

"A ruler imposed his philosophy:  
'Might is right' endeavoring to conquer  
Other nations, and though he was torn down,  
In his stead a terror ten-fold in strength  
Marched upon many lands. This dread monster  
Was crushed, but not until his ruthlessness  
Had served as a means to poison the minds  
Of many youths, while now another beast  
Sinister, stronger, more insidious,  
Stretching its tentacles across the Earth,  
Grasping, holding, increasingly becomes  
The strongest medium our world contains  
For the destructive intent of Satan  
And his diabolical Black Forces."  
"Indeed, that is correct," the Voice agreed,  
"But against this Power of evil, stand  
The Forces of Light, Archangels of Christ.  
Though endeavor to help humanity  
Is their unceasing desire, it is Man  
Who strengthens their hands by his willingness  
To send forth good-will to all; Brotherhood,  
Fellowship, one with all." Now the Voice soared  
Gloriously vibrant: "Speak it; sing it;  
Shout it! Carry it always in your thoughts  
Until your actions take on the pattern,  
Bringing into being a mighty force—  
The Sword of Fire—which is Eternal Fire  
That cleanses, destroying only evil."

The power of these words was apparent  
As the Voice continued, for now the room  
Seemed filled with an electrifying force.  
"There is no evil, hatred or cunning  
That can long withstand this Eternal Fire,  
If you will unite in this endeavor.  
Man talks much of Brotherhood, while practice  
Is so often contrary to his words."

Now the Voice paused, meditating perhaps  
On Man's inconsistency, then resumed:  
"Within every man is an essence  
Of Godhead. This part of him is at one  
With his Creator. Latent it remains  
Until right thought and action call it forth."

Greed, malice, enmity, lust for power,  
Selfishness, intolerance, have submerged  
And overshadowed this divinity.  
Thus he is ignorant that part of God  
Lies within himself, and which used rightly  
Could dispel the dread discord now rampant  
On this earth."

"Do I understand aright  
Your revelation?" I queried. "This terror  
Can, without the use of force, be controlled  
And overcome?"

"It can," came the answer  
With assurance and certainty. "The task  
Would not be easy, but the force of arms,  
Bringing destruction and great suffering,  
Is a heavier burden to carry.  
India mothered a man; small he stood  
In stature, with a heart and mind that reached  
Lofty heights of human understanding  
And relationship. Fearless, unaided,  
He faced a mighty nation. No weapons  
Filled his hands, but from his heart there issued  
Great love. Thus he gathered unto himself  
Constructive power, tremendous in force  
Enveloping all those who followed him.  
Neither his hand nor voice were ever raised  
In violence. This peaceful endeavor  
Pursued throughout his life, culminated  
In freedom for his people."

"You assert  
Hatred has not the potency of love?"  
I inquired.

"Yes, love is stronger than hate;  
Stronger than all negative qualities,"  
Came the reply.

"Did not the Christ teach this?  
Jehovah brought the Law of Reprisal.  
Conforming then to Man's development."

"The message of Love, brought us by the Christ  
Is transcendental, for where Love exists,  
Law has been established. This union brings  
Cognizance of universal duty  
To all; individual fealty  
To our kindred. The Sermon on the Mount  
Remains the perfect evaluation  
Of Universal Love; the solution  
For your troubled world. Through this medium  
A transformation would be established;  
A dwelling place of peace and contentment  
Would ensue."

"Awareness is acknowledged  
Of this doctrine's perfection," I replied.  
"Quoted frequently as an ideal,  
To most it still seems unattainable.  
In these two thousand years," I protested.  
"How slight has been the measure of progress."

"Man has made progress," the Voice dissented,  
 "Universal design does not include  
 The measure of time as Man conceives it  
 In his three-dimensional reasoning.  
 Progress has been made," the Voice insisted,  
 "But an unbalance has been brought about;  
 Material progress now far exceeds  
 Spiritual growth. Man must learn to make  
 The adjustment of balancing the two,  
 Until he has achieved equality,  
 Like the movement of a clock's pendulum;  
 This is Evolution's ideal state.  
 Now, Man has progressed materially  
 With such rapidity, he is enslaved  
 By the immense possessions thus acquired.  
 How prevalent it has become to seek  
 Monetary gain for his indulgence  
 Selfishly. In its gratification,  
 Often he reverts to the low level  
 Of civilization—preservation  
 Of Self—without a kind thought for others.  
 A great adjustment must be made by all  
 To overcome gross materialism,  
 For it is a menace to your future  
 So vast, it can bring crystallization.  
 This will result in total destruction  
 Of the material plane."

"Do you mean,"

I inquired, much disturbed, "that this would cause  
 Destruction of the Earth?"

"Twice Man has failed,"

Came the answer unhesitatingly,  
 "In the progress that is necessary  
 To re-unite him with his Creator  
 After his worldly pilgrimage. In flames  
 Lemuria was completely consumed;  
 Atlantis destroyed by tremendous floods!  
 It was to save you from catastrophe  
 Of such nature that the Christ came to Earth!  
 Again retrogression has overcome  
 Your progress."

The Voice paused. I was silent,  
 In the hope this revelation, which brought me  
 Such great enlightenment, would continue.

Answering my thoughts, now the Voice resumed:  
 "Evolution is a two-fold process.  
 Man, admitting the material phase,  
 Seems unaware that spiritually  
 He must evolve also, to bring about  
 A polarity. When he surpasses  
 In this dual development the need  
 For further physical embodiment,  
 He will, in the spiritual kingdom,  
 Aid the lesser evolved in other places.  
 Because Man can see and use the results  
 Of material evolution now,  
 Assiduously he works to this end  
 Wholeheartedly, which in time will produce  
 Destructive crystallization. All things



Must be properly balanced to avoid  
Hindrance in this two-fold development.'

"Upon reflection," I said, "it does seem  
In the spiritual phase, Man has erred  
As deeply."

"Indeed, yes," the answer came,  
"Physical and material progress  
Was much neglected in the Dark Ages.  
Your history's records show those pages  
Black with deep shame, of men burned at the stake  
For avarice in religious belief,  
Or their intellectual endeavors.  
Murder, treachery, deceit were pratised,  
Believing erroneously they served  
To strengthen religion, for then Man thought  
Religious manifestation the same  
As spiritual growth. Now his error  
Is belief that material progress  
Is advancement of civilization."  
"In what manner should creative knowledge  
Be used, to bring us this proper balance?"  
I asked.

"Man has been highly edified,"  
The Voice replied, by creation in Art.  
Intellectual appreciation  
And culture quickened as Art developed.  
Creation in science and industry  
Should constantly establish conditions  
Of mundane existence on higher planes.  
Meditate upon what transpires today;  
You will conclude Man uses this knowledge  
To create that which gives him world power  
And indulgence in vacuous pleasures.  
Seeking the acquisition of money  
To make such pleasures the sole endeavor  
Of existence, has brought a great decline  
In spiritual growth. Man's keen desire  
For world supremacy is leading him  
Ever downward to the brink of chaos;  
His discernment becomes overshadowed  
As negative creation continues.  
How can proper balance be accomplished  
In such circumstance?"

Silently I weighed  
Within my mind the import of these words.  
They would give me, I knew, much to transmute  
Into my life's pattern, though eagerness  
To glean entirely what would be disclosed  
By this Great Intelligence, impelled me  
To further inquiry.

*(To be continued)*

# The Visible and the Invisible Worlds

FRANCES SMITH

WE have all seen photographs of a star that is thousands of light years distant, and we have all probably seen microphotographs of an explosion of a cosmic ray particle that has caused the disintegration of an atomic nucleus. Neither of the originals of these photographs can be seen with the naked eye, yet they are both physical material. But did you ever see a photograph of will-power, of loyalty, of love? Yet these are just as real as the star or the atomic nucleus; indeed, Plato insisted that they were more real. Stars burn out and die and atomic nuclei disintegrate, but will-power, loyalty, and love respond to an altogether different set of laws.

We hold, in common with all other occult schools, that there are seven states of reality, four of which concern humanity, and that physical materiality is but one. Yet it is just as important as any of the others, for it consists of the elements from which our bodies and all other things are made. If man, however, possessed no more than the dense physical body he would be as inert as are the crystals. Since he possesses a vital body, he is able to grow as does the plant and the animal. And since he also possesses a desire body, both he and the animals can move about to satisfy the desire body. But beyond the animal, man possesses a mind whereby he can self-consciously direct himself. That is, a competent man can read the directions on a do-it-yourself kit and then carefully assemble the article.

These other worlds interpenetrate the world we see about us, just as our four bodies interpenetrate each other. We might compare this situation with a sponge that is placed on a plate. We add a cup of water and it is all absorbed into the pores of the sponge, perhaps a slight moisture will gather on the out-

side. Then we can add a bit of purple dye and it soon will color the whole sponge and water. If, in addition, we add a drop of perfume to the whole, we have a completely complex unit in which it is difficult to separate one from the other.

If we develop our latent sixth sense, that ESP (extra-sensory-perception) we hear so much about, we too may see those other worlds. Most clairvoyants, or clear see-ers, are involuntary and can see only occasionally, in flashes, or as the mediums do, seeing only what someone on the other side of the veil wants them to see. Others can control this sixth sense to the point where they can enter the other worlds at will but cannot as yet distinguish anything. But there are enough of the trained clairvoyants who are at home in both worlds and whose reports so harmonize that we can all take heart that some day we too shall also be able to travel in far countries.

And what of these worlds that the clairvoyant investigates? And what body does he use in investigating the home of the soul (Spirit), that region wherein we exist before birth, during life here on Earth, and after death? Enclosed within this dense physical body, as the sponge absorbs the water, is a vital body made up of four different kinds of ethers. Our physical scientists are still finding names for these ethers, and we have given them arbitrary names that describe their functions in living entities of plants, animals, and men.

The chemical ether takes care of the assimilation of our food and of the mineral body in general. The life ether has charge of the propagative faculties and the life restorative processes. As far back as the 1880's electric currents have been detected in the body. Experiments

are continuing to be made in this field. Professor Friedman of the State University of New York writes about his latest experiment in the electromagnetic field, in the relationship between the Earth and the Sun. He and two colleagues are working with 16,000 patients and have found, along with the alternating current that flows along the nerves to and from the brain, that there is another current. This electric current which they have detected is a slow, steady, direct current, and he writes:

"The current we detect is the most primitive guidance system within man's body. It was through this system, we believe, that the environment originally instructed our oldest ancestors in what behavior they would have to follow in order to survive on earth. As evolution progressed, and the animals that preceded us in the magnetic family line grew more sophisticated, the faster nervous impulse system that makes modern man a quick thinker and agile actor gradually took over the superficial patterns of control. But deep beneath the surface of our lives the ancient data transmission system still directs us. The ability of a nerve to convey sense and motor impulses depends on the presence of that primordial current."

He goes on to give his reasons, deduced from his experiments, for believing this. The question immediately comes to mind, who or what in Nature directs this primitive electrical force? But that is a subject for another article.

We have mentioned the chemical and the life ethers. The third is the light ether, and it has charge of the forces that produce the heat and motion of the body and the circulation of the blood in animals and man and the sap in plants. The fourth ether we call the reflecting ether and is the seat of memory. It is in this ether that the mediums and involuntary clairvoyants, who have no choice, must be content to see. There are higher worlds in which the per-

manent records are kept, but this reflecting ether or subconscious world is a very important part of Nature because it is through this ether that the Ego manipulates the brain and the nervous system and controls the body. All four of these ethers are still a part of the material world and photographs of them could be made if we could perfect a sensitive enough camera.

In correlating the outer worlds with man's various bodies we come next to the Desire World, and it is analogous to the bit of purple dye that we put into the wet sponge. Just as we cannot say that either the sponge or the water or the dye is superior to the other two materials, neither can we say that the physical, vital, or desire body of man is of more importance or of finer or better material than the other two. The Desire World, made up of desire stuff, responds to laws different from those affecting the material world. In it we find our loves and hates, our jealousies and greed, as well as our principles of freedom and brotherhood.

Those who have investigated this inner—or outer—world find it a world of light and color of such luminosity, such scintillating, iridescent hues as to make our brightest colors and our most glorious sunsets on earth seem dull and dead by comparison. A faint conception of what it is like may be had by holding a wet abalone shell and watching the changing play of colors while moving it about. The trained clairvoyant soon ceases to wonder at the impossible descriptions sometimes brought through by mediums, who are vainly trying to apply physical laws to a place governed by other laws entirely.

The law operating in this region is that of attraction and repulsion, and the determinant is interest or indifference. The tendency of every form in the Desire World is to grow by attracting to itself all things of a like nature. Now this could cause all evil to multiply without bounds if it were not for the

separative and selfish nature of the lower forms of desires. By being in disharmony in their vibrations they repulse each other and are disintegrated. But evil and malicious lies, cunningly projected, do coalesce and do kill if they are repeated often enough. The converse is also true though, and if we return good for evil, often enough and with enough genuine wholehearted interest, we can at length transmute evil into good.

But all of the Desire World is not a battle ground of good and evil. In the higher regions are found all those fine virtues of honor, integrity, unselfishness, and genuine desires to be of service. But those very attributes are shared with the higher animals, in kind if not in degree, since an animal also has a desire body.



So the world of thought must be included in any account of man. Man has built for himself a mind to act as a brake upon the impulses of the desire body. And in the Macrocosm the World of Thought is divided into two regions corresponding to our own mental divisions of concrete and abstract. In the region of abstract thought we find the archetypes or patterns of everything we have in this physical world: the rocks, tree, animals, and people. It is in this world that the trained clairvoyant explores rather than in the reflecting ether where the medium is doomed to roam. Here he also finds the rivers of pulsating life, in which all forms are sustained by a rhythmic flow of vitality, the essence of that force which manifests as electromagnetic currents here on Earth.

This brings us into the fields of abstractions, and it is there that we can perceive a higher reality and a Higher Self that shapes our ends, rough hew them as we may.

## ONWARD, UPWARD, FOREVER

Life for most people is like a circular staircase, going upward in a round about way. For others, life is a straight ladder, to be climbed one rung at a time, but always straight up.

All have started at the bottom of the staircase, step by step, learning to go up. Most people seem to tire, stop, and lose time on the way. There is much time; the ascent *can* be slow because eventually all will reach the highest level. Yet time is wasted when one stops even for a moment.

In this material world, most people would not stop for any reason if they knew a pot of gold awaited them at the top. They would keep on going until the precious pot was theirs. When it could be seen and touched and possessed, they would think the long arduous climb worth all the effort they had made.

Too few know of the spritual gold at the top of the staircase of Life, or they would ignore the hardships and keep going onward and upward with determination. Did they know that for those who make the supreme effort the circular staircase becomes a straight and shorter Way, they would cease to dally along the Path.

Some have found the Path and strive to walk it day by day in purity of life, in love and service to others. Theirs is an inner joy and serenity, in spite of all the obstacles and difficulties that come in the outer life. They know the purpose for which they were born and continue daily in their efforts to accomplish that divine purpose in God's great overall Plan.

Those who are no longer on the circular staircase, who have put their feet on the straight Path of the ladder, climb gladly, joyously, with God's helping hand—Onward, Upward, Forever.

—Clayde E. Krug.

### MY HOME

My home, to me, is not just wood and land,  
 Where bare unpainted buildings stand;  
 To me my home is nothing less  
 Than all created loveliness;  
 My home is not where I must soil my hands,  
 In endless, dreary toil and dirt and sand;  
 My home to me is not a place  
 Outmoded by a modern race;  
 I like to think I just see less,  
 Of evil, greed, and selfishness.

My home is not lonely for a day,  
 Because I hear my grandchildren outdoors at play;  
 And here when age comes free from fears,  
 I'll live again, long, joyous years.  
 My home is heaven, where dwells rest,  
 Security, and happiness blessed;  
 Whate'er befalls the world outside,  
 Here faith, hope, and love abide.  
 And so my home is not just wood and land  
 Where bare, unpainted buildings stand.

To me, my home is nothing less  
 Than all God's hoarded loveliness;  
 My home is where the birds sing merrily,  
 And greet each morning with songs cheerily;  
 My home is where two doggies bark  
 And run and play from day to dark;  
 My home is where I can view the sunset,  
 With all its color and created splendor;  
 My home is where the flowers bloom  
 In red and white colors to chase the gloom.

—Carolyn B. Croaff.

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## THE ROSICRUCIAN MYSTERIES

(TWENTY-NINTH INSTALLMENT)

### Life and Death

*(Continued)*

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

In our explanation concerning the sub-conscious memory we noted that a record of every act, thought, and word is transmitted by air and ether into our lungs, thence to the blood, and finally inscribed upon the tablet of the heart: a certain little *seed-atom*, which is thus the book of the Recording Angels. It was later explained how this panorama of life is etched into the desire body and forms the basis of retribution after death. When we have committed a wrong and our conscience accuses us in consequence, and this accusation is productive of sincere repentance *accompanied by reform*, the picture of that wrong act will gradually fade from the record of our life, so that when we pass out at death it will not stand accusingly against us.



We noted that the panorama of life unwinds backwards just after death. Later, in the purgatorial life it again passes before the spiritual vision of the man, who then experiences the exact feeling of those whom he has wronged. He seems to lose his own identity for the time being, and assumes the condition of his one-time victim; he experiences all the mental and physical suffering himself which he inflicted upon others.

Thus he learns to be merciful instead of cruel, and to do right instead of wrong in a future life. But if he awakens to a thorough realization of a wrong previous to his death, then, as said, the feeling of sorrow for his victim and the restitution or redress which he gives of his own free will, make the suffering after death unnecessary, hence "his sin is forgiven."

The Rosicrucian Mystery Teaching gives a scientific method whereby an aspirant to the higher life may purge himself continually, and thus be able to avoid entirely existence in Purgatory. Each night after retiring the pupil reviews his life during the past day *in reverse order*. He starts to visualize as clearly as possible the scene which took place just before retiring. He then endeavors impartially to view his actions in that scene, examining them to see whether he did right or wrong. If the latter, he endeavors to *feel and realize as vividly as possible* that wrong.

For instance, if he spoke harshly to

someone, and upon later consideration finds it was not merited, he will endeavor to *feel* exactly as that one felt whom he wronged and at the very earliest opportunity to apologize for the hasty expression. Then he will call up the next scene in backward succession which may perhaps be the supper table. In respect of that scene he will examine himself as to whether he ate to live—sparingly and of foods prepared without suffering to other creatures of God (such as flesh foods that cannot be obtained without taking life). If he finds that he allowed his appetite to run away with him and that he ate gluttonously, he will endeavor to overcome these habits, for to live a clean life we must have a clean body. No one can live to his highest possibilities while making his stomach a graveyard for the decaying corpses of murdered animals. In this respect there occurs to the writer a little poem by Ella Wheeler Wilcox:

*I am the voice of the voiceless;  
Through me the dumb shall speak,  
Till a deaf world's ear  
Shall be made to hear  
The wrongs of the wordless weak.*

*The same force formed the sparrow  
That fashioned man the king;  
The God of the whole  
Gave a spark of soul  
To furred and feathered thing.*

*And I am my brother's keeper  
And I will fight his fight,  
And speak the word  
For beast and bird  
Till the world shall set things right.*

Thus the pupil will continue to review each scene *in reverse order* from night till morning, and to *feel really sorry* for whatever he has done amiss. He will not neglect to *feel glad* either when he comes to a scene where he has done well, and *the more intensely he can feel, the more thoroughly he will*

*eradicate the record upon the tablet of the heart and sharpen his conscience, so that as time goes on from year to year, he will find less cause for blame and enhance his soul power enormously. Thus he will grow in a measure impossible by any less systematic method, and there will be no necessity for his stay in Purgatory after death.*

This evening exercise and another, for the morning, if persistently performed day by day, will in time awaken the spiritual vision as they improve life. This matter has, however, been so thoroughly treated in Number 11 of the lecture series: *Spiritual Sight and Insight*, that it is unnecessary to dwell upon the matter further in this place.

In the First Heaven, which is located in the higher regions of the Desire World, the panorama of life again unrolls and reveals every scene where we aimed to help or benefit others. They were not felt at the time the Spirit was in the lower regions, for higher desires cannot express themselves in the coarse matter composing the lower regions of the Desire World, but when the Spirit ascends to the First Heaven it reaps from each scene all the good which it expressed in life. It will feel the gratitude poured out by those whom it helped; if it comes to a scene where itself received a favor from others and *was grateful*, it will experience the gratitude anew. The sum of all these feelings is there amalgamated into the Spirit to serve in a future life as incentive to good.

Thus, the Spirit is purged from evil in Purgatory, and strengthened in good in the First Heaven. In one region the extract of suffering becomes *conscience*, to deter us from doing wrong; in the other region the quintessence of good is transmuted to *benevolence* and *altruism* which are the basis of all true progress.

(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 Third Heaven

Q. What follows man's activities in the Second Heaven?

A. Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step towards perfection; having also learned by work on the bodies of others to build a suitable body through which to express himself in the Physical World, and having at last resolved the mind into the essence which builds the threefold Spirit, the naked individual Spirit ascends into the higher Region of the World of Thought—the Third Heaven.

Q. How does this Region affect the Spirit?

A. Here by the ineffable harmony of this higher world, it is strengthened for its next dip into matter.

Q. What causes the Spirit to seek rebirth?

A. After a time in the Third Heaven comes the desire for new experience and the contemplation of a new birth.

Q. What effect is produced by such desire?

A. This conjures up a series of pictures before the vision of the Spirit—a panorama of the new life in store for it. But mark this well—this panorama contains only the principal events. The Spirit has free will as to detail.

Q. To what might we compare this free will?

A. It is as if a man going to a distant city had a time-limit ticket with initial choice of route. After he has chosen and begun his journey it is not sure that he can change to another route during the trip. He may stop over in as

many places as he wishes, within his time-limit, but he cannot go back. Thus as he proceeds on his journey he becomes more and more limited by his past choice.

Q. What freedom of choice is allotted the reborn Ego?

A. He may have to live a hard life, but he is free to choose whether he will live it cleanly or wallow in the mire. Other conditions are also within his control, subject to the limits to his past choices and acts.

Q. Why should we be reborn into this dreary Earth life?

A. In the first place, let us realize and engrave it deeply upon the tablets of our memory that *the purpose of life is not happiness, but experience*. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting.

Q. What is experience?

A. Experience is "knowledge of the effects which follow acts." This is the object of life, together with the development of "Will," which is the force whereby we apply the results of experience.

Q: Does man have any choice in this matter?

A. Experience must be gained but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, reasoning and reflecting thereon, guided by the light of whatever experience we have. This is the method by which the occult student should learn instead of requiring the lash of adversity and pain.

—Reference: *Cosmo*: 129-132.



# WESTERN WISDOM BIBLE STUDY

## Raising the Dead

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

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

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

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

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

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

—*The Acts*, 9:36-41.

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

Frequently the word "dead" as used in the Bible does not mean that the silver cord is actually severed (from which there would be no resuscitation), but rather that the person is in a coma, or that he or she is in a state of consciousness which has resulted from tran-

scending the things of the flesh. In other words, the Apostles, having become Initiates themselves, could, like Christ Jesus, initiate lesser developed ones into higher states of consciousness when the latter were ready. They were taught this as a part of their training.

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

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

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

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



## The Second House

E. B.

**C**ONDITIONS pertaining to the second house of the horoscopolical wheel focalize a great deal of what the astrol-og-er is called upon to interpret in his service. Since every phase of the horoscope has its particular principle, it is suggested that we elasticize our conception of the second house beyond the traditional approach of seeing it as money and possessions.

First, in order to place the second house in the scheme of things let us consider a mandala made as follows: a wheel with houses; place the symbols for Aries, Taurus, Gemini, Cancer, Leo, and Virgo on the first six cusps; draw a straight line from the cusp of the first to the cusp of the fifth; another line from the fifth to the seventh cusp. The sector of the first four houses is analogous to the grades of grammar school which we all go through in childhood as a foundation of our educational experience. The additional sector of the fifth and sixth houses could be considered analogous to our high school and college education, initiated as it is by the vital impulse of the fifth house. The inner conditioning indicated by these first six houses finds its expression in the upper hemisphere, initiated by the seventh house of partnership consciousness; it is analogous to the experience in the world which we enter into after completing our formal educa-

tion—we put our knowledge to work. The composite of these six houses is what we bring to all mature experience for regenerating and perfecting—just as we bring to our mature experience as adults, all the training, conditioning, and education that we have learned and acquired in our growing years. Unspiritualized expressions of the first six—and particularly the first four—houses indicate the essential root-source of all our problems.

When we consider that primitive human consciousness expresses the fifth house as an instinctive expression—as a resource of the fourth house—rather than as conscious creativity, it is not to be wondered at that humanity tends to function largely in the consciousness of the first five houses. To most people even the sixth house is an expression of material sustainment rather than an expression of impersonal contribution in service. So much of humanity's relationship-consciousness is primarily rooted in the fourth house awareness of identity with family and race that decisions are made in terms of the group feeling rather than by the requirements of personal development and the urges to express the consciousness of personal integrity. Since the physical consciousness is the realm in which people tend to live, the second house focalizes much of their experience patterns and prob-

lem patterns because the second house is the essential symbol of sustainment consciousness for the entire wheel, concentrated by its significance in the sector of the first four houses. The first three houses may be called the ingathering quadrant—the inner plane processes by which we integrate ourselves with the triune dimension of physical manifestation.

“Possession” and “ownership” are words that identify the consciousness of most people in their second house expressions. The real principle of the second house is revealed, however, when we consider the philosophical point that we do not possess or own any physical thing. The only possession we have is consciousness. The quality of that possession is found in the reactions we have to any phase of life; our stewardship of it is in regeneration. The life of humanity is an inner thing—material expression is its vehicle. So, what we call the “desire to possess things” is a primitive way of saying that we desire experience by which we can exercise our faculty of stewardship of physical forms and the ongoing that is provided for in regeneration.

Since every factor found in the horoscopic wheel is a necessary thing in the life of humanity, there is no factor that is “wrong” or “evil.” The second house—as a chapter of experience and a level of consciousness—is a symbol of Spirit as much as any other house is. It conveys, essentially, the emotional or desire consciousness by which humanity seeks to draw to itself the things needful for sustainment. To say “I Have” is an extension of the first house consciousness of “I Am.” The underlying impulse of “I Am” is to sustain itself—to be able to continue saying “I Am” and to perpetuate that consciousness in the form world. To some people “my children” or “my wife” is said with the same degree of possession consciousness that “my money” is said. Both

phrases imply self perpetuation and self expression.

The essence of any astrological factor is found in consideration of the spiritual principle inherent in that factor. Since the second house has its particular “spirituality,” let us consider three mandalas abstracted from the natural or archetypal chart. (This is a wheel with thirty degrees of each sign contained within the house appropriate to it, starting with Aries on the first cusp; the planetary rulers are related to the houses and signs of their dignity.)

The first mandala will be a wheel blank except for the cusps of the first four houses—forming the first quadrant. The symbols for Aries, Taurus, and Gemini are placed on the cusps of the first three houses respectively. Our key phrases will be: First house: *I am an individualized consciousness*; Second house: *I desire to sustain my consciousness in the physical dimension*; Third house: *I learn how to make this sustainment possible*. This “ingathering” quadrant represents our process of “planting roots” on any cycle of evolution.

Venus, ruler of Taurus and abstract ruler of the second house, is the principle of attraction; her significance to our second house is the urge to draw to ourselves the means of material sustainment, or attract the inflow of material abundance. In no other way is the truth of the statement that we do not make money more evident. We, in fact, do something in exchange for money. This brings to our attention the arch-principle of the venusian vibration: equilibrium through exchange. Seen as an expression of this arch-principle, money is material exchange between people, *not* material possession; in other words, something received in return for something done. Perfect fulfillment of mutual agreement on this point is the essence of right money-use. The Commandment, “Thou shalt not

steal," was given as an injunction against trying to violate a material expression of a universal principle.

To enlarge our appreciation of the second house we now link it to the other house which is abstractly ruled by Venus through the sign Libra—the seventh house.

The mandala will be: the twelve-housed wheel; the symbols for Taurus and Libra on the cusps of the second and seventh houses, respectively. The symbol for Venus in both of these houses; lightly shade in these houses so that they stand out from the rest of the wheel. Here we have the archetype Venus-mandala—the abstract picture of the goddess's focus of influence on humanity's life-experience. The second house pictures the Principle of Attraction in man's consciousness of drawing material for self sustenance; the seventh house is the bringing together of people who complement each other. In other words, Life, in the processes of human relationship, achieves equilibriums through the love-exchange of complementaries.

The seventh house abstractly identifies all pairs of givers and takers. The employee gives work—the employer gives pay. The physical life of the employee is sustained by using the money he receives; the life of the employer's business is sustained by the efforts of those who work for him. When mutuality of good is maintained in such relationships, all persons involved benefit each other through right exchanges. When the principles of either factor are violated, disharmony and unbalance result. This is evidenced on all planes—between individuals, two groups, or two nations.

We must keep in mind that money—our symbol of material possession—is actually a "fluid" in the sense that exchange in some form takes place between people everywhere and at all times. It is like the blood which circulates throughout the physical body to sustain

physical life. Stop the flow of blood and you stop the individual life-expression. Stop, or congest, the flow of money in economic life and—just observe the results. They are evident everywhere.

The flow of blood through the physical body starts with "output;" the "return" is made when the initial impulse has completed its work. The flow of money, between people, starts when, first, something is done for which money is given as payment. Humanity, in order to function with financial success, must learn to be willing to make the best possible output in quality of service to be rendered. The sixth house makes the first trine aspect to the second, and the sixth house preludes the seventh, the abstract symbol of relationship experience.

Success in money return starts with mutual integrity of exchange consciousness and service consciousness. Deficiency or darkness of that consciousness eventually insures "money problems" in the form of subconscious remorse, loss of self-confidence, distrust of others (memory of past dishonesties), avarice, and the kind of extravagance that is all "output" without regard for equilibrium of exchange. These negative money pictures are the result of outrages perpetrated in the past against the Principle of Mutual Exchange, and are manifestations of "un-love" toward fellow beings. They, the pictures, serve as magnets for negative experience, loss, and limitation, and until they are regenerated by principle they insure the continual experience of financial negatives.

The Venus mandala is the astrological picturing of the saying that "the love of money is the root of all evil." Not money itself; because money of itself has no power. But when the consciousness of a person is "rooted" in the second house his love consciousness is rooted in attachment to his possessions.

Thus the alchemy of Love in his relationship with people is thwarted and

it thereby becomes, in time, congested to such a degree that almost anything or anybody will be seen as a threat to his holdings. His greed, distrust, avarice, fear and the like impel him to create very twisted mental pictures of people and he automatically thrusts them farther and farther away from him. Evil grows to the degree that our consciousness separates us from people. Therefore we see that money is not just a medium of material exchange but it gives, by the way it is used, a direct indication of a person's heart consciousness.

The person either loves the possession of possessions more than he loves and respects people; or in certain patterns of relationship—parents, wife, children, etc.—he exercises a rich heart consciousness but in business he has the consciousness of a pirate; or his consciousness is integrated towards the ends of maintaining balanced and harmonious relationships with all people. We serve God by exercising the redemptive Love power, or we serve Mammon by enslaving ourselves to the illusion of possessing things. As long as this illusion dominates the consciousness we invite experience of a negative and painful kind.

As soon as the right attitude toward, and right relationship with other people becomes the focal point of consciousness, the currents of the Love-power initiate an alchemical process by which liberation from the bondage of "being possessed by possessions" is achieved. Regardless of what anyone else does, every human being must, in due course of time, come into the awareness of the spiritual value of the right use of money. When that time arrives the assurance of right relationship between people will be manifested. Honesty is a flowering of the human heart by which the consciousness is able to interpret the things of Life for what they really are. An honest man or woman sees things as they are in reference to prin-

ciple and as expressions of principles. They, truly honest people, do not need to be "legislated" into honest action by laws or by the threat of punishment; they function in the consciousness of right and respectful exchange with other people in every way.

The process involved in astrological reading may be stated in this way: first, a solid understanding of the abstract or spiritual significance of each factor in the chart; then, application of abstract understanding to the particulars of the chart under consideration. This is because each human horoscope is a variation of the Archetypal Horoscope which is the Grand Vibratory Symbol of the entity we call Humanity. This Archetype is the twelve-housed wheel, with the symbols of the signs placed on the cusps starting with zero of Aries on the first, zero of Taurus on the second, and so on through the other ten signs and houses. The Archetype is completed by placing the planets in the houses and signs of their dignity.

### Your Child's Horoscope

#### THIS IS AN OPPORTUNITY FOR A READING

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

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

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

Every factor is just as important as every other factor—since all are expressions of consciousness in incarnation. All are spiritual, all are good, and all are necessary. All astrologers must ground themselves in this understanding if they want to develop the ability to perceive the spiritual potentials delineated in the charts they study, as well as the causes and purposes to be found.

Unlocking the secrets of the second house is one of the most significant services that the astrologer can perform because humanity, for the most part, is tied up in bondage to the desire for possessions. The consciousness of possession is the primitive level of the principle of the second house; the principle itself is stewardship—the responsibility of right use and perfect exchange. When a horoscope is read from the possession standpoint the factor of accumulation is emphasized—or can be emphasized—in the mind of the client. The astrologer must not neglect his opportunity to alert his client to principle. It is the awareness of principle that opens the consciousness to solutions and re-directions.

The faculty of the second house can be clearly seen by consideration of the following mandala: A twelve-housed wheel; the symbols for Aries, Taurus, and Gemini on the cusps of the first, second, and third houses respectively; a straight line connects the cusps of the first and fourth houses, creating an enclosure of the first three houses. The second house conveys an emotional implication: the desire to sustain physical life. The third house is mental: the process of learning how to effect this sustainment. We sustain physical life by using the things of Earth, not by holding on to them. In the final analysis, we cannot hold on to any physical thing, but our use of physical things—and money—depicts our consciousness of either bondage to the sense of possession or inner freedom to use the things of earth with judgment and intelligence.

The reading of any house can be a complicated matter. Let us break down the factors which can pertain to the second house patterns and consider them in sequence. This break-down will involve the creation of several white light mandalas. Use only the planetary positions by sign and house, not the degree numbers; we are going to try to perceive the workings of principle through the second house patterns, and we do not want to limit our awareness by the psychologically negating effect of impressing our minds with “bad” aspects.

First mandala: the symbol of the second house sign on the second cusp; place the symbol of its planetary ruler in its appropriate sign and house. This is the “essential second house mandala” of any horoscope; it conveys, by the sign on the cusp, the consciousness of the person in regard to money and possessions; the position of its ruler indicates where and in what capacity this consciousness is to find its completest fulfillment of the power to attract the means of earth through the exercise of perfect exchange. It also serves to delineate the department of experience that will focus the best of the person’s financial consciousness and, essentially, it shows to what degree the spiritual level of stewardship is expressed—or can be expressed—by the person. It also shows whether the person tends to express possessiveness or use of possessions.

Second mandala (or group): a mandala for each planet in the second house and in the second house sign. Place the sign-symbols on the cusps of the houses ruled by these planets. These planets focus the possession-consciousness much more intensely than any other pattern because the chapter of experience synchronizes with the consciousness pattern. This mandala emphasizes the experiences of finance very strongly; these experiences may include property finance, investment finance—in short, all manner of experiences which are focal-

izations of the financial consciousness. The regeneration of the houses ruled by these planets is definitely dependent on the regeneration of the possession-consciousness.

Third mandala: a mandala for each planet in the second house sign but in the first house. This is a phase of the first house. This is a phase of financial consciousness in the making. Personal development—or personality unfoldment—in this incarnation is preparing financial experience for the future. Financial ability is seen to be a point of personal evaluation rather than the faculty of acquisitiveness for its own sake.

Fourth mandala: planets in the second house but in the third house sign: education and mental development are focussed through financial experiences. Mental disciplines are to be met in experiences pertaining to money-making. The mental approach, in such a pattern, tends to be colored by the desire-quality of getting and holding. The third and fourth mandalas are throw-back patterns because the planets so placed are in houses preceding the one they are related to by sign. The fourth mandala tells us that the person is—to a degree—not yet purely integrated in abstract or impersonal mentation; he tends to “think in terms of his desires of possession and financial evaluation.”

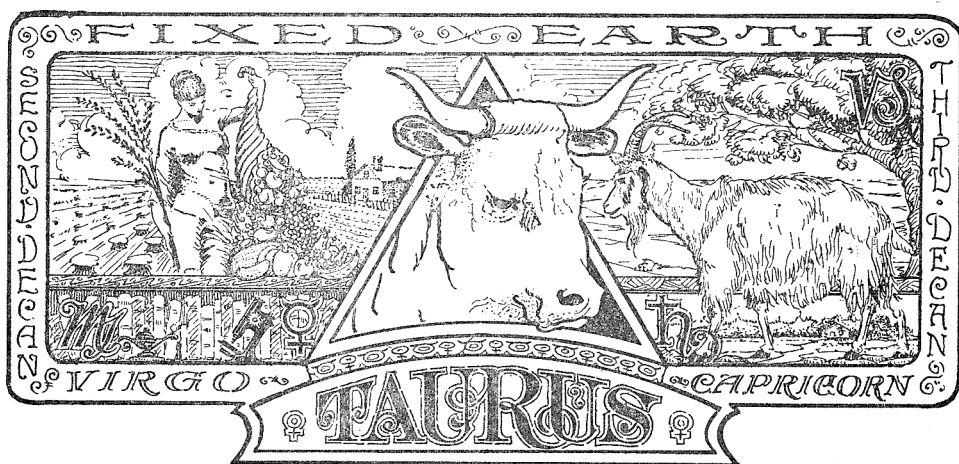
These four mandalas are all focusses of second house experience patterns. The harmonious development of this factor in our Earth-experience is shown to be of tremendous significance in soul growth when we remember that the second house is the first step in the formation of the Grand Trine of the Element of Earth. The base of this trine is a horizontal connecting the cusps of the second and sixth houses; the symbolic implication is that the Principle of Perfect Service (a phase of the impersonal consciousness) is directly dependent on the right exercise of the money consciousness. The apex

of the Earth trine is the tenth house—Society and its perfected expressions as a universal entity. The defects of the second and sixth houses insure defects in the tenth. The phrase “Capital (second house) versus Labor (sixth house)” is as negative as anything can be. It must become “Capital and Labor,” functioning together in perfect exchange between all factors in order that the apex of any society or civilization can attain its best. The natural—or abstract—rulership by Saturn of the tenth house and its exaltation in Libra—the sign ruled by Venus which also, abstractly, rules the second house—is something upon which we can all meditate. It pictures the essential meaning of the word civilization: “Civil relationships between all peoples in their dealings with earth-things and all exchanges pertaining to them.”

Regardless of the sign on the second cusp and the planets involved, we must keep in mind that Venus is the archetypal symbol of the second house as a factor of spiritual consciousness. At this point it is appropriate to state that the natural, or abstract, rulers of the signs and houses condense—or concentrate—the esoteric meanings of the houses as chapters of our unfoldment. So, our consideration of second-house reading cannot be complete without studying the Venus positions and patterns; furthermore, we must intensify our consciousness of the significance of Venus as the “Principle of Equilibrium (Harmony and Balance) through exchange.”

Fifth mandala—the Venus mandala: Taurus on the second cusp, Libra on the seventh cusp. Study this mandala by rotating the wheel so that each cusp in turn becomes the Ascendant. Perceive how the two signs—forming the 150-degree aspect—relate to the wheel as a whole in these different positions. Taurus and Libra composite the “consciousness of money” and “the consciousness of relationship.” The principle, as

*(Continued on page 233)*



## The Children of Taurus, 1963

*Birthday: April 21 to May 22, 1963*

**F**IRST of the earthy triplicity, the fixed sign Taurus is well symbolized by the bull, the animal of prodigious strength and endurance. People born when the Sun is in this second-house sign are basically of a thorough, patient, and persistent nature, their consciousness focused largely through a perspective of materiality. Physical comfort and convenience mean much to them. Rather slow to accept new ideas and form definite opinions, the Taurians are apt to cling to their established beliefs and habits to the extent that they get into a rut and thus diminish their potential for progress.

Venus, planet of personal love and harmony, rules Taurus, and we therefore find its natives possessed of a fundamentally amicable and kindly disposition. However, they usually have a strong dislike for contradiction and are difficult to convince that they have made a mistake. Venus also rules a facet of music, art, and drama, so that many Taurians are found among the artists, musicians, and actors.

Usually pleasant and agreeable when in the company of others, these natives

can become quite self-centered and prone to seek solitude. Strongly amative, they are apt to become so attached to those having their affection that they develop a possessive jealousy.

In general, the children of Taurus have an abundance of vitality, but as they are fond of the luxuries of life, and particularly of rich food, they may develop the bodily ailments which result from such self-indulgence. Their childhood training should emphasize the importance of wholesome, frugal eating habits, as well as of physical exercise.

Children born during this solar month of Taurus have a "back-log" of spiritual strength indicated by the sextile between Pluto and Neptune, from Virgo to Scorpio. This is emphasized from April 23 to May 8, while the Sun trines Pluto.

Also, as the solar month opens, and lasting until April 30, the Sun trines Uranus, giving originality, independence, intuitiveness, and inventiveness to the nature. These natives are of the pioneering class, helping to bring in higher ideals and new ways of using Nature's finer forces.



Mercury, planet of the concrete mind, squares Saturn from April 21 to 30, and again from May 15 to 22, suggesting lessons in unselfishness and tolerance to be learned through delays and obstacles. These children should be given special training in human relations: consideration for others, honesty and truthfulness in dealing with them. On May 4 there is a helpful sextile to Mercury from Jupiter.

Beginning April 21 and lasting until May 13, Mars in Leo squares Neptune in Scorpio, a powerful stellar pattern which will require persistent practice in self-control, deliberation of manner and speech, and regard for law for its transmutation. High ideals and refinement of manner should be stressed.

One of the best signs of success and general good fortune, Venus and Jupiter in conjunction, is in effect from April 22 to May 4. This also favors a happy marriage, social prestige, and the respect and affection of associates, the nature being optimistic, generous, and hospitable. Musical talent is present too.

From April 26 to May 22, the Sun squares Mars, endowing those born during this time with an abundance of energy and the faculty of leadership, but a tendency to use these destructively. Control of temper, humility, modesty, and respect for authority should be emphasized in training these natives.

The Sun opposes Neptune from April 27 to May 13, a planetary pattern which will require persistence in positive, unselfish thinking and acting for its transmutation. Carefulness in dealing with all psychic phenomena should be stressed.

Also beginning April 27, and lasting to May 20, Mercury squares Uranus, a mental vibration which calls for persistent training in calm, deliberate, and constructive thinking, as well as kindly consideration for other people.

Venus trines Mars from May 2 to May 17, giving an ambitious, aspiring, and

adventurous nature, extremely demonstrative in its affection, and fond of sports and pleasures. The native has an abundance of energy and business acumen, as well as splendid earning capacity, but should guard against too free spending.

From May 3 to 22, Mars and Saturn are in opposition from Leo to Aquarius, calling for special training of these children in unselfishness, kindness, honesty, and truthfulness. Too strenuous exercise should be avoided.

Another square to Saturn comes from the Sun on May 5 and lasts to the 22nd. This stellar pattern tends to lower the recuperative powers, and provides ample opportunity for learning unselfishness, tolerance, and happy human relations in general.

A better saturnian vibration, the sextile from Venus, lasts from May 7 to 16, giving faithfulness, trustworthiness, method, and a good sense of justice. The tastes are simple and the morals high, so that honor and esteem will be merited.

From May 12 to 22 the Sun conjuncts Mercury, brightening the mind and favoring the memory on the days when the orb of influence is more than three degrees.

The Sun squares Uranus from May 14 to 22, sounding the need for training in calm, deliberate thinking and acting. Regard for the proper conventions and the opinions of others should also be cultivated.

A better uranian vibration comes during this same period from a trine from Venus, making the native mentally alert, intuitive, and magnetic. There is love for art, music, and poetry, and a happy marriage is favored.

From May 16 to 22, Mercury squares Mars, making these natives quickwitted, sharp, and alert, but also quick-tempered, impulsive, and excitable. Truthfulness, honesty, and kindness, as well as poise, forbearance, and humility, should be stressed in bringing up these children.

## Readings for Subscribers' Children

LISA F. E.

Born February 3, 1959, 7:34 A.M.

Latitude 45 N., Longitude 69 W.

Signs on the cusps of the houses: ASC, Aquarius 28; Pisces intercepted in 1st; 2nd, Aries 0; 3rd, Taurus 2; 4th, Gemini 14; 5th, Cancer 4; 6th, Cancer 26.

Positions of the planets: Venus, 4.02 Pisces, intercepted in 1st; Dragon's Tail, 16.16 Aries in 2nd; Mars, 27.03 Taurus in 3rd; Uranus, 14.19 R. Leo in 6th; Pluto, 3.24 R. Virgo intercepted in 7th; Neptune 6.57 Scorpio in 8th; Jupiter, 29.12 Scorpio in 9th; Moon, 19.34 Sagittarius in 10th; Saturn, 3.09 Capricorn in 10th; Part of Fortune, 3.37 Capricorn in 10th; Mercury, 6.20 Aquarius in 12th; Sun, 13.56 Aquarius in 12th.

With the Sun, Mercury, and ASC in airy signs, Moon, Uranus, and MC in fiery signs, Mars, Pluto, and Saturn in earthy signs, and Jupiter, Neptune, and Venus in watery signs, this child has a very nice balance of the four elements in her nature. Since the Sun, Mercury ASC, Mars, Uranus, Jupiter, and Neptune are all in fixed signs, she has considerable stability of nature and fixity of purpose.

The Sun is in the humanitarian, progressive sign Aquarius, in the 12th house, conjunct Mercury, sextile Moon in Sagittarius in 10th, square Neptune in Scorpio in 8th, and opposing Uranus in Leo in the 6th. Here we have indicated a self-confident, determined individual, with considerable inner harmony and purpose and the ability to carve her own way. However, there is a negative psychic tendency which Lisa has created in past lives by using her powers for selfish purposes. She will

need to exert her will power—and she can—in striving to live up to her highest ideals of service to others in order to become more psychically positive. Her “inner knowing” will be a safer guide than her reasoning mind.

The Moon in Sagittarius in the 10th, sextile the Sun, trine Uranus, and parallel Jupiter strongly indicates a public career which will be both pleasant and beneficial. Popularity, prosperity, and accumulation of property are all probable. This configuration also suggests a diplomatic, curious, and inquisitive mind, and there is a love for travel, outdoor exercise, a fondness for animals, and a strong inclination toward the study of law, philosophy, religion, and occultism. Because of her optimism, good humor, and friendliness, Lisa can be an ideal companion.

Saturn is also in the 10th, but well placed in Capricorn, and very favorably aspected: sextile Venus and Neptune, trine Pluto. Self-reliance, ambition, patience, perseverance, tact, foresight, and honesty combine to indicate the self-made person who can hold well positions of great responsibility.

A powerful emotional nature comes from Venus in Pisces in the 1st, toned down by the element of sorrow inherent in the 12th house sign, so that Lisa is deeply compassionate, filled with a yearning to help the afflicted or sorrowing. She also has an intense love for music and art, and with training could become a creditable performer on a musical instrument. She is by nature amiable and attractive to others, but should be able to keep her emotions on a high moral level.

The position of Mars in Taurus in the 3rd, opposing Jupiter, and squaring Pluto and the ASC, suggests a tendency toward stubbornness, wilfulness, and an unforgiving spirit at times. However, this can be transcended easily if

this child is taught to live the higher life, which she will feel impelled to do. She has many fine traits and can make this day in life's school a very useful and helpful one—for herself and for others.

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GLEN M. S.

Born October 9, 1957, 8 P.M.

Latitude 53 N., Longitude 113 W.

Signs on the cusps of the houses: ASC, Gemini 15.17; 2nd, Cancer 3; 3rd, Cancer 20; 4th, Leo 8; 5th, Virgo 4; 6th, Libra 19.

Positions of the planets: Uranus, 11 Leo in 4th; Pluto, 1.18 Virgo in 4th; Mercury, 6.22 Libra in 5th; Mars, 10.22 Libra in 5th; Jupiter, 13.12 Libra in 5th; Sun, 16.33 Libra in 6th; Neptune, 1.46 Scorpio intercepted in 6th; Dragon's Head, 11.48 Scorpio in 6th; Venus, 0.05 Sagittarius in 6th; Saturn, 10.24 Sagittarius in 6th; Sun, 28.51 Sagittarius in 7th; Moon, 0.07 Taurus intercepted in 12th.

One's first glance at this chart is caught by the grouping of planets in the 5th and 6th houses in the signs Libra, Scorpio, and Sagittarius.

With the Sun, Jupiter, Mars, and Mercury all in the Venus-ruled sign Libra, this little boy is strongly marked with the Libran traits of poise, friendliness, ardency, and enthusiasm, but with a tendency toward changeability and the likelihood of swinging from the depths of melancholy to the heights of optimism at times. The two natures of the Libran—one of the Sun, cheerful and optimistic, the other that of Saturn, morose and worrisome—are present in all natives of Libra, but in this case the planets are so favorably aspected (sex-tile Saturn and Uranus, which are trine to each other) that Glen is not likely

to exhibit the negative traits.

Basically kind, courteous, and fond of pleasure and the arts, he will attract many friends and will enjoy associating with people. He has an uncommon ability of expression (enhanced by Gemini on the ASC), and can become an eloquent and moving speaker. He is able to think deeply as well as quickly, has a splendid faculty of concentration, excellent reasoning powers, and there is great breadth and versatility to his mentality. He is interested in all endeavors that tend toward the upliftment of humanity: literature, art, music, science, religion, philosophy, and entertainment, and with training can become proficient in performing in any of these fields.

The very strong Uranus (five favorable aspects) in Leo in the 4th house adds determination to the nature, and indicates the original and inventive genius, particularly along educational and journalistic lines. Since Uranus rules the Aquarian MC, and trines Saturn, the other ruler of Aquarius, this child's vocational pursuits will be "out of the ordinary." Whether he writes, speaks, sings, teaches, publishes, or invents—all of which he will be capable of doing well—he will impart an original, progressive note to his endeavors. As a matter of fact, he will be *too* progressive to suit some people, and because of it he may be subjected to persecution and trouble from secret enemies (Moon in Taurus intercepted in the 12th in opposition to Neptune). He should be very careful to avoid becoming involved in clandestine love affairs.

Glen is definitely a New Age child, endowed with unusual intuition, very progressive ideas and ideals, and a natural inclination toward the occult sciences, including astrology. He is inherently well equipped to help the Higher Ones in their great work of furthering humanity on the upward spiral of evolution.

# VOCATIONAL GUIDANCE ADVICE

*This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,*

*place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.*

## Engineer. Surgeon

**JAMES C. B.**—Born November 2, 1947, 12:42 P.M. Latitude 38 N., Longitude 122 W. With the Sun and three planets in the 9th and 10th houses, this native will obviously be much before the public. The Sun and Mercury are in conjunction in Scorpio in the 9th house, the latter also in conjunction with the MC, square Pluto, Mars, and Saturn in Leo in the 7th. Fortunately, the Sun trines the Moon in Cancer in the 5th, which make a six-degree conjunction with Uranus, retrograde in Gemini in the 5th. There is a great deal of power here, but James will need to strive persistently to direct it into constructive channels. Venus is also in Scorpio, but in the 10th house, in conjunction with the Dragon's Tail, sextile the ASC, conjunct the MC, and square Saturn in Leo in the 7th. This intensifies the emotional nature, and while Venus in the 10th is an excellent testimony of general success when well aspected, here it can bring some unhappy social and partnership experiences unless the native is very circumspect in his behavior. The beneficent Jupiter is also in the 10th, well placed in Sagittarius, but unaspected save for the parallels to Venus and Mercury. This favors all professional activities, though not a strong influence. Mars, ruler of the Scorpio MC, in conjunction with Pluto and Saturn in the 7th house in Leo, sextile Neptune in Libra in the 8th, square Sun, Mercury, and MC, adds to the difficulties that will come through the public. The Moon, is strong in Cancer, and unafflicted, so that 5th house activities should bring satisfaction. This boy could become a competent engineer, surgeon, or policeman.

## Publisher. Bandmaster

**GEORGE N. R.**—Born October 2, 1947, 5:40 P.M. Latitude 38 N., Longitude 123 W. In this chart we find cardinal signs on all the angles, (Aries rising) and the Sun, Neptune and Venus in conjunction in the cardinal-air sign Libra in the 7th house, and sextile to Mars, Pluto, and Saturn in Leo in the 5th house. A very active person is this boy, interested in music, art, writing, and all the higher things of life, and having a great deal of energy and zest to accomplish his goals. Mercury in Scorpio in the 7th house trines Uranus in Gemini in the third, sextiles the MC, but squares Mars. This indicates a very quick, keen mind, along with considerable intuition, but a tendency at times to prevaricate and speak too bluntly and cuttingly. There is also mechanical and inventive ability. The Moon is in the Venus-ruled, fixed-earth sign Taurus, giving a "down-to-earth" touch to the nature, and also needed stability. Its square to Saturn suggests lessons in unselfishness to be learned through the public, and women in particular. Jupiter in Scorpio in the 8th indicates an interest in the hidden forces of nature, but its conjunction with the Dragon's Tail and square to Saturn suggest the need to persist in direct, constructive thinking, and in tolerance and trust of others. Aries on the ACC gives an aggressive, pioneering personality, always ready to take on new ventures. Saturn rules the 10th and is in Leo in the 5th, conjunct Pluto, sextile Venus and Uranus, and square Moon and Jupiter, suggesting such professions as publishing, entertaining (probably by singing), teaching, or leading a band or orchestra.

# Daily Thought and Guide

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

## WEDNESDAY—May 1

On this Mercury day we may have to face a few unpleasant tasks, but let us stand firm, performing our daily duties and holding on to that which is good.

## THURSDAY—May 2

We may not comprehend things quite so clearly today, but strict attention to duty will pay. In the words of the wise Epicurus: "The greater the difficulty the more glory in surmounting it."

## FRIDAY—May 3

"It is character which builds an existence out of circumstances."—*Carlyle*. To take that which is at hand and build a useful and happy life is also a part of evolution.

## SATURDAY—May 4

A day of rest is in order. Nature beckons in all her glory, she rewards those who love her with peace and tranquillity.

## SUNDAY—May 5

Today we pray that God may make us channels for peace. This will make our religion a potent factor in our daily lives. "The peace of God, which passeth all understanding."—*Phil.* 4:7.

## MONDAY—May 6

Strong martian vibrations will make it possible for us to expend much energy today, but in order to make the best use of this strength let us seek inner poise first.

## TUESDAY—May 7

"It is by presence of mind in untried emergencies that the native metal of a

man is tested."—*Lowell*. Let us then gird our loins and do what lies before us to the best of our ability.

## WEDNESDAY—May 8

Vibrations are much the same today. Things may seem to be erratic but if we keep our inner self calm, all will be well and much can be accomplished.

## THURSDAY—May 9

If we muster our strength and courage now, we can learn the lessons this day has for us and life's purpose will be fulfilled.

## FRIDAY—May 10

Today is apt to be a quiet one when it is easy to see the best in our fellow-man. We now can realize the truth of the words of St. Paul: "Love is the fulfilling of the law."

## SATURDAY—May 11

On this very active day we will be able to finish many things we had started previously. As we do our work, let us look for the Good in everything and we will surely find it.

## SUNDAY—May 12

This day is dedicated to the Sun. Let us worship and relax and know deeply within that love casteth out all fear. God is Love.

## MONDAY—May 13

Let us not be troubled over many things on this active day. A loving heart gives strength and with kindly understanding much progress will be possible. We are told to love one another.

## TUESDAY—May 14

Many diverging vibrations mark this day. "All things are full of labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing."—*Ecccl 1:8*.

## WEDNESDAY—May 15

Today it is important that we do let our "Light Shine," for it may be difficult to complete our work successfully unless we can inspire others to cooperate with us.

## THURSDAY—May 16

We will need a little patience today to deal with diverse matters. "Straight is the gate and narrow is the way which leadeth unto life."—*Matthew 7:14*.

## FRIDAY—May 17

A rather quiet day allows us to recall the busy times just past and to judge our reactions to life's experiences. In the words of Lowell: "One thorn of experience is worth a whole wilderness of warning."

## SATURDAY—May 18

"Peace rules the day when reason rules the mind."—*Wm. Collins*. Today more than ever we should think before we speak. Let us listen to the inner voice and gain strength and poise.

## SUNDAY—May 19

On this day of the Lord it will be easy for us to help those who are in need of material and spiritual assistance. "We are our Brothers keepers."

## MONDAY—May 20

Today vibrations are strong and varied and there may be much opportunity for action and soul growth. Let us make the most of it.

## TUESDAY—May 21

"Of a truth, men are mystically united, a mystic bond of brotherhood

makes all men one."—*Carlyle*. We must unite and work diligently to make the brotherhood of man come true.

## WEDNESDAY—May 22

In times of action our character is molded by our many experiences. Let us not forget that we have to reap what we have sown.

## THURSDAY—May 23

May we be guided to see our faults as well as our good points. "We know the truth, not only by the reason but also by the heart."—*Pascal*.

## FRIDAY—May 24

There is a tendency to have a short temper today, so let us guard our tongues. By prayer and serious effort good may be accomplished.

## SATURDAY—May 25

As we do our work today let us act with care and self discipline. Venus will help us to do this with an understanding heart.

## SUNDAY—May 26

Let us keep this day holy and dedicate it to worship and quiet relaxation. Beware of misunderstandings, the stars impel but do not compel.

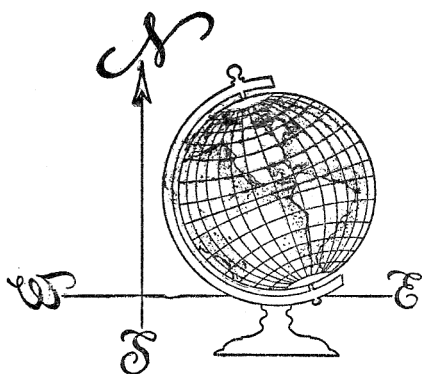
## MONDAY—May 27

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life."—*Beecher*.

## TUESDAY—May 28

On this day of Mars we pray that our Heavenly Father may guide us in thought, word and deed. We must make every effort to rise above our stars.

(Continued on page 239)



MONTHLY

*News*  
INTERPRETED

## The New Science: Bionics

What does a frog's eye tell a frog's brain? How does a moth hear a bat? How does a dolphin swim? These questions are not for a high-school biology class. They are sophisticated challenges for the nation's leading research laboratories. The answers promise the birth of a radical new technology.

The new science has been christened bionics. It aims to discover the engineering principles employed by living organisms, plant and animal, and apply them in designing machines that will enable man to meet more efficiently the increasingly complex challenges of transportation, communication, education and defense. Biologists, electronics engineers, physicists, neurologists, chemists and psychologists are working together in this new approach.

In the final analysis, the great goal of bionics is the artificial reproduction of intelligence—whether that of man, dolphin or lesser animals. The enormity of the task of mechanizing and electrifying brain power is illustrated by the fact that the human brain contains about 10,000,000,000 nerve cells. We do not know how it translates nerve impulses into sight, sound or touch; or how it stores and retrieves vast amounts of knowledge. Bionics researchers find themselves on a small island of knowledge in the midst of a sea of ignorance, but, like corals, they are building reefs, extending their knowledge in all directions

—S. E. Post, 1-5-63.

These portions of an article by Ruth Sheldon Knowles point the direction of our technological progress. Applied science is always easier for the layman to understand than is pure science. In

the realms of pure science we find the genius who stands abreast of our great artists and musicians. None may be great craftsmen as are the applied scientists who work with the concrete mind, and perform miracles in their own way, but each genius has built a bridge—the rainbow bridge—from this physical world to the archetypal world where ideas are living things. He brings back the imprint of an idea and gives it form, leaving to the very skilled craftsman the task of applying it.

Such is the way of growth that many a skilled craftsman has his bridge so nearly completed that he can use it occasionally; and many a genius has so lately finished his bridge and is so inept in using it that perhaps only one or two of his works will bear the mark of the real archetype. It is time and not the human mind that is the judge of the real from the false, for all things that are in tune with the real archetype vibrate in harmony with it. Those things that are flawed will in time disintegrate because of the disharmony between them and the real archetypes.

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## “Treatment Beyond the Fringe”

When doctors in Columbus, Ohio, told Jerry's parents they had no cure or relief for the surges of pain in his arms, legs, and hands, he turned in despair to the

fringes of medicine. A charlatan sold him a pair of copper bracelets to relieve the pain. Another quack used a vibrating machine to "stimulate" circulation; a chiropractor manipulated his spine; an elderly lady prescribed alfalfa tea. Before Walsh returned to the care of reputable physicians he, his relatives, and friends had shelled out more than \$3,000 for worthless treatments.

Now 40, Jerry Walsh bitterly recounts his agonizing quest for relief before Michigan Sen. Pat McNamara's Special Senate Committee on the Aging, which last week began investigating the shocking extent of quackery and fraud directed at the nation's elderly. "I can guarantee you," Walsh testified, "that when you are in a bed of pain, you will try almost anything."

But health experts at last week's hearings emphasized that machines were only a small part of the cure-all pitch. Pills, powders, and capsules are gobbled up by Americans looking for short cuts to well-being. According to testimony by Dr. Robert E. Shank of the American Medical Association's Council on Foods and Nutrition, "perhaps the most lucrative deception is perpetrated by nearly every distributor of vitamins and vitamin-mineral supplements. The AMA," he declared, "maintains that food is the preferred source of nutrients."—*Newsweek*, 1-28-63.

Truly the road of the pioneer is a hazardous one, fraught by the ultra-conservatives without, and the charlatans within. But any body of men who set themselves up as judges over others had better not live in glass houses. The long battle that Sister Kenny waged against the A.M.A. in her fight for her treatment of polio victims (now the accepted treatment) leads us to believe that not all folk treatments and folk medicines are deceptive nostrums. The shades of Louis Pasteur and many another innovator in our care of the ill might be invoked to substantiate our contention. Nor is it far fetched to compare the iron lung, the x-ray machine and the blood circulators that are necessary equipment in our hospitals with some of the newer color therapy and music therapy machines. "The fault, dear Brutus, is not in our stars, but in ourselves."

We agree whole-heartedly with the

AMA when they say that pure, natural food is the preferred source of nutrients and vitamins. But with our refined sugars and flours, our preservatives and hydrogenizers and our growing propensity for the handy pre-cooked pre-prepared meal, we question the amount of nutrients and vitamins remaining in the stuff we eat. The AMA would do better to investigate in the field of pure natural foods.

Glowing health is a natural and not an unnatural state of being. After a life time of consciously punishing our bodies, often times just for "kicks" what can we expect except debility and illness? A good state of health depends, not only on a healthy liver and heart, but also on a positive, outgoing outlook on life. If we abuse our bodies by excesses just for "kicks" then we should be willing to pay for those titillations. We would be outraged to lose to another our good rewards; why expect Congress and the laws to protect us from our follies?

Lest we be accused of brutality and lack of feeling, we hasten to add that our healing department at Mt. Ecclesia treats more than 2,000 patients every year, through prayers, diet, and the aid of Invisible Helpers. The medical fraternity that depends on drugs heals only the external effects of deep internal maladjustments and can never cure: it can only alleviate pain for a shorter or longer time. What is necessary is a coordinated approach that recognizes man as a delicately oriented individual consisting of four bodies, ideally ordered by a Spirit or Ego. What we actually have is four unruly bodies, each selfishly struggling for power over that Spirit. Until we can understand this fundamental fact we shall continue to have pain and illness, our pain and our illness, caused by our own actions and not by some capricious avenging God or some blind accidental chance.



## Man's Alteration of Nature the past earth life and prepares the

Man is altering the balance of a relatively stable system by his pollution of the atmosphere with smoke, fumes, and particles from fossil fuels, industrial chemicals, and radioactive material; by his alteration of the energy and water balance at the earth's surface by deforestation, afforestation, cultivation of land, shading, mulching, overgrazing grasslands, reduction of evapotranspiration, irrigation, drainage of large swamp lands, and the building of cities and highways; by his clearing forests and alterations of plant surface cover, changing the reflectivity of the earth's surface and soil structures; by his land-filling, construction of buildings and seawalls, and pollution, bringing about radical changes in the ecology of estuarine areas; by the changes he effects in the biologic balance and the physical relocation of water basins through the erection of dams and channel works; and by the increasing quantities of carbon dioxide an industrial society releases to the atmosphere.

The effects on man himself of the changes he has wrought in the balance of great natural forces and in the new micro-environment which he has created are but dimly perceived and not at all well understood. . . . That we do not have any clearcut idea of their impact on man, or of man's response, is cause for concern. It would seem unwise to continue to tamper with environment without, concurrently, striving to determine the real and lasting effects of our actions.—Committee on National Resources, National Academy of Sciences in *National Resources: A Summary Report to the President of the U.S.A.*

One of the most important disciplines for the Rosicrucian student is that mentioned by the scientists: to determine the real and lasting effects of our actions each day. The evening retrospection should be carried out with the above mentioned global effects in mind, for even the housekeeper has a far greater effect on these changes than a first thought might indicate.

The Western Wisdom Teachings on the changes in environment are given in the *Cosmo-Conception*. "The life in the second heaven is an exceedingly active one, varied in many different ways. The Ego assimilates the fruits of

the past earth life and prepares the environment for a new physical existence. It is not enough to say that the new conditions will be determined by conduct and action in the life just closed. It is required that the fruit of the past be worked into the World which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit. Therefore, all the denizens of the Heaven World work upon the models of the Earth, all of which are in the Region of Concrete Thought. They alter the physical features of the Earth, and bring about the gradual changes which vary its appearance, so that on each return to physical life a different environment has been prepared, wherein new experiences may be gained. Climate, *flora* and *fauna* are altered by man under the direction of higher Beings, to be described later. Thus the world is just what we ourselves, individually and collectively, have made it; and it will be what we make it. The occult scientist sees in everything that happens a cause of a spiritual nature manifesting itself, not omitting the prevalence and alarmingly increasing frequency of seismic disturbances, which it traces to the materialistic thought of modern science."

\* \* \*

### SPECIAL PRICE ON COSMO

We have on hand a number of "corrected" copies of *The Rosicrucian Cosmo-Conception* for \$3.50 each. These books have the regular cloth binding, but errors in printing (from old type which had not been entirely corrected) have been rectified by linotyped inserts. All material is included. In California add four percent sales tax.

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Oceanside, CALIFORNIA, U.S.A.

# BOOK REVIEWS

## Literature-Plays Motion Pictures-Music

### "Vocational Guidance by Astrology"

FRANCES SMITH

*Vocational Guidance by Astrology*, Charles E. Luntz. Llewellyn Publications, St. Paul, Minn. 1962. 213 pp. \$5.00.

Charles E. Luntz, now retired from a position as executive head of a large wholesale commodity firm, recognizes that his success is partly due to his ability to put the right people in the right jobs where they will be happy in their work. The secret of his success was actually due to his use of astrology. In order to further spread his knowledge he finally retired and took up writing so he could teach others. He also edits a magazine, *Ancient Wisdom*, through which he talks to the many friends he has created.

A basic knowledge of the mechanics of setting up a horoscope is necessary before the average reader can use this book. Of course the deeper the understanding one has of the influences of the planets and the houses upon an individual the easier it will be to apply the rules laid down here.

The style is clear, concise and exact. Perhaps the most interesting section of the book is the part containing the horoscopes delineated twenty years ago and now brought up to date in this second edition. Scattered through the work are some very fine observations on the three outer planets, Uranus, Neptune, and Pluto, such as the following:

"Some knowledge of the native's background and an estimate of his evo-

lutionary advancement, apart from what the horoscope shows, is therefore desirable in attempting to evaluate the planets Pluto, Neptune, and Uranus from the standpoint of their good indications. In practice astrologers usually take them at face value where the client's own horoscope is under examination. Obviously he has some faith in the reality of the unseen or he would not be consulting them. But even here the degree of intelligence is to be considered. Blind, unreasoning faith is not necessarily the hallmark of advancement in evolution."

#### STOWAWAY IN THE SKY

Of all the movies we have ever seen, this French production in color is one of the most thoroughly enjoyable—especially if one likes to travel by air. While there is no occult significance, the sheer esthetic pleasure afforded by traveling (in a balloon) over the breathtaking scenery of Paris and other parts of France and its environs, including the famous "monarch of mountains," Mont Blanc, makes this picture one to be remembered. Unforgettable, too, are the close-up of the Eiffel Tower, a hunt in which the pursued deer is saved by the occupants of the balloon, and an Alsace wedding feast. How we wish that all the movies made in this country carried as wholesome a message and impression to people all over the world!

# Readers' QUESTIONS

## How to Develop the Mind

### Question:

I read a great deal in your literature about the development of the mind. Will you be kind enough to give me some specific directions which will result in mental development?

### Answer:

First of all, in order to develop the mind, one must *use* it. This is on the same principle as developing a physical muscle by using it. The more mental activity there is, the stronger the mind becomes.

Concentration is a great help. It focusses the mind on one particular subject and thereby gives it one-pointedness. Daily exercises in concentration should be a part of the aspirant's schedule of activities.

Studies in abstract thought, such as mathematics, are most beneficial. They lift the mind from the realm of material expression and center it on the region of original ideas, which are the root of all manifestation. These ideas reveal the causes which produce effects. They are the original source of knowledge and logic.

The preservation of a fluidic, adaptable state of mind is also essential. An open mind is necessary to prevent crystallization of thought which will prevent the assimilation of higher truths.

Religion (not church doctrine) is also another great help in mental development. Our religions have been given to us by the great Beings who knew exactly what we needed for our development. Each one of them contains a magic for-

mula for the development of man, physically, morally, mentally, and spiritually.

When the germ of mind was given to mankind it coalesced with the desire body, and the race religions were given to humanity under the direction of Jehovah to free the mind from dominant desire. The mind is the link between the Spirit and its vehicles and should always be under the control of the Spirit and not the desire body.

The mind, as well as the other vehicles, is spiritualized by the cultivation of the faculties of observation, discrimination, memory, devotion to high ideals, prayer, and the right use of the life force.

It is of great importance that one have the right kind of thoughts, as thoughts of a like character are attracted to us by the thoughts we already have in our minds.

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## Blood Transfusion and Its Effect

### Question:

Is there any occult change brought about in the blood by blood transfusion?

### Answer:

Yes. The Ego resides in the blood or functions through it, and some of its characteristics inhere in the blood even when transfused into that of another

person. Transfusion of blood from an individual of a higher life wave to one of a lower life wave will bring about the destruction of the lower vehicle, that is, disintegration of the form in order that the higher Spirit may escape from the hampering conditions imposed by the lower vehicle.

For example, the blood of a man injected into the veins of an animal destroys the blood of the lower animal, which causes the death of the latter. When the blood of one person is transfused into the veins of another, if the stages of the two Egos are similar and they are reasonably in harmony with each other, there will be practically no ill result; but if one is highly developed and the other is not, then a great deal of spiritual inharmony is likely to manifest; this will in time reflect itself into bodily inharmony, and the results obtained by the transfusion will not be all that could be desired.

In the blood of each individual there are pictures of all that has happened to that particular Ego in the present life. These pictures are transferred with the blood in the case of a transfusion. The pictures in the blood of one Ego mingling with those in the blood of another Ego would have a tendency to dim the pictures belonging to the second Ego, making them less distinct and therefore of less value to the owner.

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## The Soul Body

### *Question:*

I should like to know just what is meant by the soul body. Of what is it composed, what is its use, and how do we get it?

### *Answer:*

In order to form a conception of the soul body one must first have some understanding of the vital body. This vehicle is the medium through which the solar energy is specialized and distributed throughout the dense body. It is composed of four ethers, namely, the chemical ether which is the avenue of the forces which assist the Ego in accomplishing assimilation, excretion, and growth; the life ether which is the medium of manifestation for the forces which assist in the propagation of the species or race; the light ether which is the avenue of sense perception and the medium of manifestation of the forces which produce heat, motion, and the circulation of the blood in man and animal, and of the sap in plants; the reflecting ether which is the storehouse of the Memory of Nature and of man, also the avenue of ingress whereby the Ego makes an impression upon the brain, manipulates the nervous system, and controls its dense vehicle.

It is possible to separate the two higher ethers from the two lower ones. even now the pioneers are making the cleavage between the two, and in time all who keep up with evolutionary progress will do the same. When this cleavage is completed, the two higher ethers will form the vehicle known as the soul body. This is the vehicle used by the conscious Invisible Helper, and as it contains the sense perceptions and the memory, he is in full possession of all of his faculties while out of the dense body, knows all that he knew in the material world, and has the ability to bring into the physical consciousness all that he learns while on the invisible planes. The soul body is the densest vehicle that the Ego will use in the Jupiter Period. The cleavage between the two higher and two lower ethers is made by a conscientious practise of the evening exercise known as retrospection, and by repentance, reform, and restitution.



## Fasting

ERNEST HECKLER, N. D.

SOME time ago the famous evangelist, Billy Graham, was asked the question: "Should Christians fast in this modern age?"

He answered that "Fasting was taught by our Lord," and that he himself had found "Fasting and Prayer powerful and effective means of Christian growth and the lack of it, or rather the lack of spiritual discipline that it indicates, one of the causes of our spiritual inertia." He prophesied that "a sermon on fasting would go over as big as a sermon on prohibition, since we live in a gluttonous age, when people, at least many of them, have made their bellies their God."

Alas, how true!

There are two kinds of fasting: one for physical purification and the other a source of spiritual aid, the latter the one Billy Graham had in mind.

It has been my experience that short fasts for physical purification are of great help, if not the greatest help, in preventing disease. A short fast is especially beneficial if taken at springtime and, again, at fall—and if followed by a colonic.

I have found that whenever I take my spring and fall fasts, I do not suffer from the common cold during the summer and/or winter seasons. This rather obviously indicates that a cold is

but Mother Nature's effort to rid the system of accumulated waste matter, mostly mucous, the end result of undigested starches not sufficiently insalivated and therefore not digested in the stomach.

So, while medical scientists are busy trying to find a remedy (a pill or anti-toxin) for the common cold, I shall be diligently cleansing my system by short fasts at the proper season.

Long fasts for physical purification are not best. However, if the fast is taken for a spiritual reason by a person who, like the prophets of old, feels an inner urge to get in tune with the invisible world, then it may be considered a superior fast. No doubt it could be prolonged to last forty days and forty nights, provided the person fasting is in perfect health, with no waste matter in the system to be eliminated.

During years of observing patients with chronic ailments undergoing long fasts, I never saw a single case cured by such fasts. If the patient had been benefitted at all, he could have obtained the same results from shorter fasts.

The well known late diet specialist, Prof. Arnold Ehret, at the end of his career stated in his book: *Mucusless Diet Healing System* "I am no longer in favor of long fasts." (Everyone interested in improving his health should

read this book.) He suggested starting with the no-breakfast plan, followed by a twenty-four hour fast; then gradually increasing to a three, four, or five-day fast, emphasizing that one gets far better results by a short fast and careful selection of food eaten immediately following the fast, than he does by taking a long fast and paying little attention to the food eaten immediately afterward.

Most dieticians fully agree with this.

A short fast taken as a spiritual discipline can actually do wonders for one who has a problem or something to overcome, such as the habit of overeating, meat-eating, smoking, drinking, etc. It will be found that it is much easier to stick to a former resolution after a fast. The proof is in the trying! One's earnest desire, which amounts to a prayer, and the fast can turn the trick, when before the best intentions proved to be the proverbial pavement to the hell of physical discomfort and mental anguish. Yes, indeed, praying and fasting can be very effective means to soul growth.

On fasting days, it is well to sip a cup of hot distilled water containing a teaspoonful of honey and a slice of lemon the first thing in the morning; again at noon, and in the evening before retiring. A small glassful of distilled water should be taken every hour in between these times.

If you happen to be one of those people who, judging from past experience, gets awfully sick when fasting, suffering with headaches and from sleepless nights, mix the distilled water with unsweetened fruit juice, half and half—apple juice, grape juice, or some other juice more to your liking. This will make your fasting easier. You will sleep better and there will be less temptation for you to nibble on solid food during the fast. The result will be practically the same. Have your hot drinks first thing in the morning, at noon, and in the evening—then every hour take a

glassful of the fruit-juice mixture.

Break the fast in the morning with a cup of hot milk and distilled water, half and half. At noon take a bowl of hot vegetable soup, and for supper a poached egg on toast (whole wheat or soya bread) with a cupful of hot milk and distilled water (half and half). After that eat your regular meals to which you were accustomed. If you have been a heavy eater, take a little less at first. If you are still a meat-eater, but resolved that one day you will do without it, now is the time to start. You will find it much easier to carry out your resolution after your fast.

These days we hear so much about saturated fats. We have not learned all that is to be known about them, but of one thing we can be sure: it isn't the fat in nuts, avocados, fruits, vegetables, or even in cow's milk, that is clogging up our arteries. It is the fat in the meat we are eating that does the clogging. (It would take a lengthy article to go into detail on this subject.)

If you are to be a vegetarian, you must learn what makes nutritious substitutes for the protein in meat. Trying to live on a vegetarian diet at a meat-eater's table can lead to serious malnutrition.

A principal weakness in American cooking lies in the preparation of vegetables. The solution is water-less cooking, and eating raw foods which need no cooking, such as nuts, avocados, apples, pineapples, pears, and many other fruits, as well as green leaf vegetables, lettuce, cabbage, carrots, tomatoes, celery, radishes, onions, parsley, chives, etc.

Delicious salads can be made of some of these, cooked vegetables such as green beans, green peas, red beets, etc., being added. With a good portion of cottage cheese, the meal is complete, though it may be made more palatable by using a dressing to one's liking. One of those wonder gadgets on the market with which one can grate, chop, slice, mince,

dice, and shred, makes preparing salads easier.

Eating sufficient salads is a great help in keeping the eliminative system in order. Constipation is largely due to lack of roughage in our meals, and the rest may be attributed to inhibition. The latter can be remedied by simply establishing certain times for evacuation and persistently heeding the call at those times.

### HEALTH MIXTURES FROM YOUR BLENDER

#### 1.

One egg, one tsp. honey, one tbsp. lemon juice, one-half cup grape juice.

#### 2.

One cup diced honeydew melon (or cantaloupe), one tbsp. lemon juice, one cup orange juice, few chopped dates.

#### 3.

One cup canned pears, one cup unsweetened pineapple juice, two tbsp. ground sunflower seeds.

#### 4.

One-half cup well-soaked and chopped dried prunes, one cup apple juice, one cup unsweetened pineapple juice.

#### 5.

One and one-half cup frozen (or fresh) strawberries, one cup orange juice, few chopped dates.

#### 6.

One cup unsweetened pineapple juice, one cup of following chopped fruits: banana, apple, pear, peach.

#### 7.

One cup unsweetened pineapple juice, one pint grape juice, one tbsp. lemon juice, 4 slices of canned pineapple (or crushed), few chopped dates.

#### 8.

One cup milk, one cup canned (or fresh) apricots, two tbsp. honey, few dates.

### THE SECOND HOUSE

*(Continued from page 217)*

has been said before, is "Equilibrium through mutuality of giving and receiving"—the Principle of Marriage. Meditate on the Venus mandala of any chart that you are called upon to read from a financial standpoint, in order to get at the roots of the person's basic consciousness of exchange. The house and sign positions of Venus—regardless of her aspects—will give you a clue as to the esoteric reasons for manifestation of financial lack or deficiency. Planets afflicting Venus must be regenerated if the root of poverty-consciousness is ever to be removed. The afflictions to Venus show only how the person, in his past incarnations, expressed unbalance and inharmony in his relationships with other people. Conditions pertaining to the second house are particular to this incarnation, but Venus is the archetypal symbol of right relationship in all phases and on all planes. Help your client to become more aware of the truth of this principle—doing so is one of your deepest responsibilities.

To conclude this discussion: Utilize the spiritual keywords of the planets as they express rulership or occupancy of second house conditions; doing so insures perception of the esoteric purpose of money in this incarnation of your client. Do not weaken him by making financial decisions for him—to do so is a violation of your own Principle of Service. Alert him to his own consciousness of Principle and encourage him to "take up his own (financial) bed and walk"—walk in the paths of exercising his financial intelligence to its utmost best, in good will, honesty, and perfect exchange with all people.

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**The Rosicrucian Fellowship**

Oceanside, California, U. S. A

### FROM OUR PATIENTS

*Colorado*—This may prove interesting to you. My eye and parts of my face have been very troublesome. Yesterday, on impulse, I applied honey all over the eye and around the area of my nose, since, I reasoned, it could do no harm if it did not help. Within a very short time the itching ceased. I left it on all night, and today most of the inflammation is gone, and no itching. The puckered skin is gradually smoothing out. I feel sure that with the help of the Healers and my own efforts, I shall be completely well.

*Oregon*—For this week a happy report is—everything is better all the way around. Thank you, thank you! My husband's doctor told him this morning that he had made a *miraculous* recovery and that he just couldn't quite understand it! (But we can, can we not?) Instead of the expected six months for recovery, he believes that only three months will be needed. If people only knew! As for me—again my sincerely meant "thank you"! A way will be found to repay someday, this I know. Bless you.

*Oregon*—Time to write again and an opportunity to thank you most sincerely for all you are doing. No more attacks for me. Isn't that wonderful? The change in my appearance is so great that people I know are not sure it is me at first, they are amazed! Your work is so marvelous! Let us pray that all humanity will soon realize this wonderful work and all help one another.

*England*—I am very pleased to report that I continue to improve in health. I really feel much better and I am very grateful to God that I should be selected to receive this great blessing of a Divine Healing. I thank you very much for putting my name on the healing list, and I continue to pray that you all will be able to keep up the good work. I enclose my weekly signatures.





## Creative Therapy

**A**N effective channel for healing forces is an absorbing interest in creative activity. Both children and adults who forget themselves in one of the arts, from color work in outlined forms to the broad sweep of a mural, direct their consciousness into therapeutic creation and away from disease.

It is in the free coordination of mind and hand applied to a creative medium congenial to the patient, preferably several mediums for young children who continually desire change, that the Spirit is released to flow rhythmically. It is able then to hasten healing, often precipitating it beyond expectation.

For the child who is ill, a supply of assorted materials with which joyously to create colorful objects that may be useful, ornamental, or just fun, and above all, original, will prove to be an effective instrument in therapy. To an ordinarily active child it will be an occasional adventure of the spirit that may be of inestimable value toward his appreciation and understanding of all creation, as well as a channel for health.

Simplicity of design will bring the greatest benefits, for only a child's complete satisfaction in the shortest possible time will offer that opportunity for absorbing interest so necessary to creative therapy. The imagination must be captured at once.

One medium for creative expression that almost invariably captivates the

minds of both boys and girls is colored paper of sufficient weight. Given enough of this fascinating material in a dozen hues, with scissors and paste and a variety of patterns to trace from—circles, squares, triangles—and almost any child will respond with an amazing exhibition of real talent. Equally important, they should receive a greater measure of good disposition, good appetite, and good health.

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

### HEALING DATES

April .....	7—15—21—27
May .....	4—12—19—25
June .....	1—8—15—21—28

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



## Tom, the Water Baby

CHARLES KINGSLEY

### Part I

ONCE upon a time there was a little chimney-sweep, and his name was Tom. He lived in a great town in the North country (England), where there were plenty of chimneys to sweep, and plenty of money for Tom to earn and his master to spend. He could not read nor write, and did not care to do either; and he never washed himself, for there was no water up the court where he lived. He had never been taught to say his prayers. He never had heard of God, or of Christ, except in words it would have been well if he had never heard.

He cried half his time, and laughed the other half. He cried when he had to climb the dark flues, rubbing his poor knees and elbows raw; and when the soot got into his eyes, which it did every day in the week; and when his master beat him, which he did every day in the week; and when he had not enough to eat, which happened every day in the week likewise. And he laughed the other half of the day, when he was tossing halfpennies with the other boys, or playing leap-frog over the posts, or bowling stones at the horses' legs as they trotted by, which last was excellent fun, when there was a wall at hand behind which to hide.

As for chimney-sweeping, and being hungry, and being beaten, he took all that for the way of the world, like the rain and snow and thunder, and stood manfully with his back to it till it was over, as his old donkey did to a hail-storm; and then shook his ears and was as jolly as ever; and thought of the fine times coming, when he would be a man, and a master sweep, and sit in the public-house with a quart of beer and a long pipe, and play cards for silver money, and wear velveteens and ankle-jacks, and keep a white bulldog with one gray ear, and carry her puppies in his pocket, just like a man. And he would have apprentices, one, two, three, if he could. How he would bully them, and knock them about, just as his master did to him; and make them carry home the soot sacks, while he rode before them on his donkey, with a pipe in his mouth and a flower in his buttonhole, like a king at the head of his army. Yes, there were good times coming; and when his master let him have a pull at the leavings of his beer, Tom was the jolliest boy in the whole town.

One day a smart little groom rode into the court where Tom lived, and hallooed to him to know where Mr.

Grimes, the chimney-sweep, lived. Now Mr. Grimes was Tom's own master, and Tom was a good man of business, and always civil to customers, so he proceeded to take orders.

Mr. Grimes was to come up next morning to Sir John Harthover's at the Place, for his old chimney-sweep was gone to prison, and the chimneys wanted sweeping. And so he rode away, not giving Tom time to ask what the sweep had gone to prison for, which was a matter of interest to Tom, as he had been in prison once or twice himself. Moreover, the groom looked so very neat and clean, with his drab gaiters, drab breeches, drab jacket, snow-white tie with a smart pin in it, and clean round ruddy face, that Tom was offended and disgusted at his appearance and considered him a stuck-up fellow, who gave himself airs because he wore smart clothes, and other people paid for them.

His master was so delighted at his new customer that he knocked Tom down, and drank more beer that night than he usually did in two, in order to be sure of getting up in time next morning; for the more a man's head aches when he wakes, the more glad he is to turn out, and have a breath of fresh air. And when he did get up at four the next morning, he knocked Tom down again, in order to teach him (as young gentlemen used to be taught at public schools) that he must be an extra good boy that day, as they were going to a very great house, and might make a very good thing of it, if they could but give satisfaction.

And Tom thought so likewise, and, indeed, would have done and behaved his best, even without being knocked down. For, of all places upon earth, Harthover Place (which he had never seen) was the most wonderful, and, of all men on earth, Sir John (whom he had seen, having been sent to jail by him twice) was the most awful.

Harthover Place was really a grand place, even for the rich North country,

and Sir John a grand old man, whom even Mr. Grimes respected; for not only could he send Mr. Grimes to prison when he deserved it, as he did once or twice a week; not only did he own all the land about for miles; not only was he as jolly, honest, sensible squire as ever kept a pack of hounds, who would do what he thought right by his neighbors, as well as get what he thought right for himself; but what was more, he weighed full fifteen stone, was nobody knew how many inches round the chest, and could have thrashed Mr. Grimes himself in fair fight, which very few folks round there could do, and which would not have been right for him to do, as a great many things are not which one can do, and would like very much to do. So Mr. Grimes touched his hat to him when he rode through the town, and thought that that made up for his poaching Sir John's pheasants.

So Tom and his master set out; Grimes rode the donkey in front, and Tom and the brushes walked behind; out of the court, and up the street, past the closed window shutters, and the winking weary policemen, and the roofs all shining gray in the gray dawn.

They passed through the pitmen's village, all shut up and silent now, and through the turnpike; and then they were out in the real country, and plodding along the black dusty road, between black slag walls, with no sound but the groaning and thumping of the pit-engine in the next field. But soon the road grew white, and the walls likewise; and at the wall's foot grew long grass and gay flowers, all drenched with dew; and instead of the groaning of the pit-engine, they heard the skylark saying his matins high up in the air, and the pit-bird warbling in the hedges, as he had warbled all night long.

All else was silent. For old Mrs. Earth was still fast asleep; and, like many pretty people, she looked still prettier asleep than awake. The great elm trees

in the gold-green meadows were fast asleep above, and the cows fast asleep beneath them; nay, the few clouds which were about were fast asleep likewise, and so tired that they had lain down on the earth to rest, in long white flakes and bars, among the stems of the elm trees, and along the tops of the alders by the stream, waiting for the sun to bid them rise and go about their day's business in the clear blue overhead.

On they went; and Tom looked, and looked, for he never had been so far into the country before; and longed to get over a gate, and pick buttercups, and look for bird's nests in the hedge; but Mr. Grimes was a man of business, and would not have heard of that.

Soon they came up with a poor Irish-woman, trudging along with a bundle at her back. She had a gray shawl over her head, and a crimson madder petticoat; so you may be sure she came from Galway. She had neither shoes nor stockings, and limped along as if she were tired and footsore; but she was a very tall, handsome woman, with bright gray eyes, and heavy black hair hanging about her cheeks. She took Mr. Grimes' fancy so much, that when he came alongside he called out to her:

"This is a hard road for a gradely foot like that. Will ye up, lass, and ride behind me?"

But, perhaps she did not admire Mr. Grimes' look and voice; for she answered quietly: "No, thank you; I'd sooner walk with your little lad here."

"You may please yourself," growled Grimes, and went on smoking.

So she walked beside Tom, and talked to him, and asked him where he lived, and what he knew, and all about himself, till Tom thought he had never met such a pleasant-spoken woman. And she asked him, at last, whether he said his prayers! and seemed sad when he told her that he knew no prayers to say.

Then he asked where she lived, and she said far away by the sea. And Tom asked her about the sea; and she told

him how it rolled and roared over the rocks in winter nights, and lay still in the bright summer days, for the children to bathe and play in it; and many a story more, till Tom longed to go and see the sea, and bathe in it likewise.

At last at the bottom of a hill, they came to a spring; a real North country fountain, like one of those in Sicily or Greece, where the old heathen fancied the nymphs sat cooling themselves the hot summer's day, while the shepherds peeped at them from behind the bushes. Out of a low cave of rock, at the foot of a limestone crag, the great fountain rose, quelling, and bubbling, and gurgling, so clear that you could not tell where the water ended and the air began; and ran away under the road, a stream large enough to turn a mill; among blue geranium, and golden globe-flower, and wild raspberry, and the bird cherry with its tassels of snow.

And there Grimes stopped and looked: and Tom looked too. Tom was wondering whether anything lived in that dark cave, and came out at night to fly in the meadows. But Grimes was not wondering at all. Without a word, he got off his donkey, and clambered over the low road wall, and knelt down, and began dipping his ugly head into the spring—and very dirty he made it.

Tom was picking the flowers as fast as he could. The Irishwoman helped him, and showed him how to tie them up; and a very pretty nosegay they had made between tem. But when he saw Grimes actually wash, he stopped, quite astonished; and when Grimes had finished, and began shaking his ears to dry them, he said:

"Why, master, I never saw you do that before."

"Nor will again, most likely. 'Twasn't for clealiness I did it, but for coolness. I'd be ashamed to want washing every week or so, like a smutty collier lad."

"I wish I might go and dip my head in," said poor little Tom. "It must be

as good as putting it under the town pump; and there is no beadle here to drive a chap away."

"Thou come along," said Grimes; "what dost want with washing thyself? Thou did not drink half a gallon of beer last night, like me."

"I don't care for you," said naughty Tom, and ran down to the stream, and began washing his face.

Grimes was very sulky, because the woman preferred Tom's company to his; so he dashed at him with horrid words, and tore him up from his knees, and began beating him. But Tom was accustomed to that, and got his head safe between Mr. Grimes' legs, and kicked his shins with all his might.

"Are you not ashamed of yourself, Thomas Grimes?" cried the Irishwoman over the wall.

Grimes looked up, startled at her knowing his name; but all he answered was, "No, nor never was yet;" and went on beating Tom.

"True for you. If you had never been ashamed of yourself, you would have gone over into Vendale long ago."

"What do you know about Vendale?" shouted Grimes; but he left off beating Tom.

"I know about Vendale, and about you, too. I know, for instance, what happened in Aldermire Copse, by night, two years ago come Martinmas."

"You do?" shouted Grimes; and leaving Tom, he climbed up over the wall and faced the woman. Tom thought he was going to strike her, but she looked him too full and fierce in the face for that.

"Yes; I was there," said the Irishwoman quietly.

"You are no Irishwoman, by your speech," said Grimes.

"Never mind who I am. I saw what I saw; and if you strike that boy again, I can tell what I know."

Grimes seemed quite cowed, and got on his donkey without another word.

"Stop!" said the Irishwoman. "I

have one more word for you both; for you will both see me again before all is over. *Those that wish to be clean, clean they will be; and those that wish to be foul, foul they will be. Remember.*"

And she turned away, and through a gate into the meadow. Grimes stood still a moment, like a man who had been stunned. Then he rushed after her, shouting, "You come back." But when he got into the meadow, the woman was not there.

Had she hidden away? There was no place to hide in. But Grimes looked about, and Tom also, for he was as puzzled as Grimes himself at her disappearing so suddenly; but look where they would, she was not there.

Grimes came back again, as silent as a post, for he was a little frightened; and, getting on his donkey, filled a fresh pipe, and smoked away, leaving Tom in peace.

(To be continued)

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## DAILY THOUGHT AND GUIDE

(Continued from page 224)

WEDNESDAY—May 29

Today it will be best for us to do our duty quietly and prayerfully. "Do your duty that is best. Leave unto the Lord the rest."

THURSDAY—May 30

"Whatever expands the affections, or enlarges the sphere of our sympathies, whatever makes us feel our relation to the universe, must unquestionably refine our nature and elevate us in the scale of being."—*Channing*.

FRIDAY—May 31

Head and heart unite today, and good thoughts and kind actions can easily result. In humility let us thank our creator for His goodness to mankind.

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

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The *Senior Course* is devoted to the esoteric phases, particularly in connection with one's spiritual development. (12 lessons)

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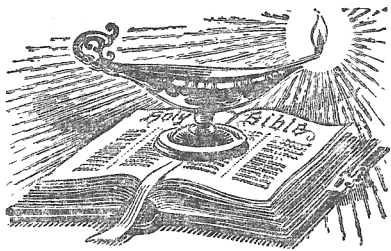
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