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Rays from the Rose Cross

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Thanksgiving

When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal.—*Max Heindel.*

Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.—*James M. Ludlow.*

If gratitude is due from children to their earthly parents, how much more is the gratitude of the great family of man due to our Father in heaven!—*Hosea Ballou.*

No thanksgiving is complete without its generous thought of those who are not so favored as we are. The truly grateful heart always thinks of giving blessing to some other.—*J. E. Miller.*

O give thanks unto the Lord; for He is good; for His mercy endureth forever.—*Psalms 106:1.*

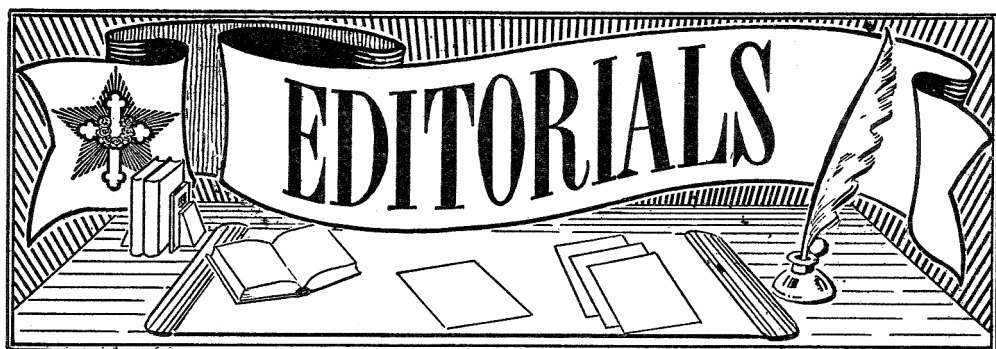
Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God"; for that, and that alone is peace.—*Phillips Brooks.*

Justice is often pale and melancholy; but Gratitude, her daughter, is constantly in the flow of spirits and the bloom of loveliness.—*Lander.*

Look over the whole creation, and you shall see that the band, or cement, that holds together all the parts of this great and glorious fabric is gratitude.—*South.*

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.—*Beecher.*

He that has nature in him must be grateful; it is the Creator's primary great law, that links the chain of beings to each other.—*Madden.*



Our Mysterious Earth

Part I

MOST of the people living on our planet think of the Earth — if they do more than simply take it for granted — chiefly as a physical base, a more or less stable ground whereupon to erect a permanent home. It is accepted as a place where wild and domesticated animals may be sustained for various purposes; a place whereon to plant and grow trees and life-sustaining crops of grains, fruits, and vegetables; a place from which to mine countless varieties of minerals and precious stones for practical and ornamental purposes; a place conveniently dotted with oceans, lakes, and rivers, so that craft of all sizes may be sailed for pleasure and profit; a place to build highways and cities and carry on industry and commerce; a place convenient for amassing material objects of numerous kinds — to become rich in the goods of the material world.

It is surely all of these — and much more — and therefore it is no wonder that we speak of our planet as “Mother Earth.” Most wonderfully and bountifully does she provide the material substances for our basic needs: food, clothing, and shelter. Yes, even the very substance of our physical bodies comes from the Earth. If there were no clay in the soil, the bony structure of the skeleton would be an impossibility, and if there were no Physical World at all, with its solids, liquids, and gases, this dense body of ours could never have come into existence.

Investigating our Earth from the purely material standpoint, man has discovered many interesting facts about its shape, constitution, and movement. Not many centuries ago our planet was thought to be flat, so that most people were afraid to go very far from where they lived for fear of falling off the edge into an abyss of darkness and space. But through the continued efforts of the more adventuresome human Spirits our Earth was discovered (or rediscovered) to be spherical in shape — by the simple feat of traveling roughly in the same direction until the starting point was reached. It was also found that our globe is about eight thousand miles in diameter, about twenty-five thousand miles in circumference, and that it has two “poles” or fixed points between which is the “axis” upon which it revolves from west to east each day, giving us darkness and light, night and day.

Further efforts by pioneering souls established the fact that the Earth moves around the Sun, at some twenty miles per second, giving us the four seasons of the year, with the spring and autumn equinoxes and the summer and winter solstices. More recently man has put forth the idea that the Sun with all its planetary companions, including the Earth, orbits the center of the Milky Way Galaxy at an estimated speed of two hundred miles per second, that the Earth has a “magnetic field”, that its axis has shifted numerous times.

Investigating the substances of the Earth, material scientists have probed its outside shell with their usual meticulous care, but only to an insignificant

depth. They have noted, tabulated, and come to conclusions concerning such phenomena as volcanic outbursts, geysers, earthquakes, tornadoes, hurricanes, etc., as they try to understand everything else: in a purely mechanical way, depicting the center of the Earth as a fiery furnace and concluding that the eruptions are caused by the *accidental* admission of water and in other similar ways. Prehistoric animals and plants have been reconstructed from their fossil remains. The cataclysmic effects of great volcanic outbursts have been traced. The paths of glaciers melted many millennia ago are as plain as if they were now moving toward the sea. The erosion by water of rocks now found in dry deserts tells its tale of changing topographical and climatic conditions very plainly.

However, with all due respect to the material scientists for their amazing array of data collected in their investigations and research concerning our planet, it is to the occult scientists that we must turn for a logical and wholly satisfying solution to many of the unsolved mysteries of the Earth. Some of the postulations of occultists in past centuries have later been corroborated by the material scientist, and there will be more and more of them as time passes.

Among those already accepted is an exceedingly slow third movement of the planets whereby that which is now the North Pole of the Earth will in the future, as it has in the past, point directly toward the Sun. Later it will be in the position where now the South Pole is, and in due time it will reach again its present state. Another is the atomistic theory, which was advocated in the Greek philosophies and later by Madame Blavatsky in *The Secret Doctrine*.

Occult science also teaches that the Earth was thrown off from the parent Sun, as were all the other planets of our solar system, in order to provide the conditions necessary for the differentiated Spirits of our life wave to evolve. If the planets had not been sent out from the Sun, the beings upon them, not being sufficiently evolved to endure the high rate of vibration of the Sun, would have been consumed. Thus we may glimpse the fact that our Earth is a part of a great Divine Plan for increasing the self-consciousness of God by means of an involuntary and evolutionary journey into matter by Spirits differentiated *within* God. It has a "keynote," a "tone," all its own, made up of the combined tones in different parts of Nature: the wind in the forest, the breaking of the surf on the beach, the roar of the ocean, and the sounding of many waters.

One of the most important basic facts taught by occult science concerning our Earth, however, has not yet been accepted by the materialistic mind, unfortunately. This fact is that our planet, like each individual human body, is the temple of an indwelling Spirit. It is the physical vehicle of a mighty Being — a Ray of the Cosmic Christ — and every atom of it is permeated with the leaven of spirit. It is therefore a living, feeling organism, with a vital or etheric body and a desire body, just as man is, and there is a definite relation between the Spirit of the Earth and the Spirit of man, just as there is a definite relation between the physical Earth and the physical man. The etheric vehicle of the Earth, we may mention in passing, constitutes the "magnetic field" of which the material scientist has become aware.

Occult science, as embodied in *The Rosicrucian Cosmo-Conception*, further reveals that the Earth, the vehicle of the Christ Spirit, is built in strata, something like an onion, there being nine strata and the central core, making ten in all. The nature and purpose of these strata or layers are fully revealed to the spiritual aspirant as he becomes initiated into the Lesser Mysteries, one stratum becoming accessible at each initiation, so that at the end of the nine Lesser Initiations he is master of all the layers, but has not yet access to the secrets of the core. Nevertheless, certain very significant facts about the different strata of the Earth have been given out for all who desire to be informed, and a knowledge of these is essential for understanding various phenomena concerning the Earth.

Beginning at the outside of the Earth, there is first what we may call the Mineral Earth, the stony crust with which geology deals as far as it is able. It is in this stratum that we plant our crops, seek for minerals, dig wells for water and oil, etc. This stratum shows the acme of Earth's consolidation, but

it is now becoming less dense, more porous, and will eventually become etheric. Wherever man plows and breaks up the denser portions of the Earth, particularly the rocks and minerals, he is helping to change the Earth as it should be.

The second layer is the Fluid Stratum, in consistency something like a thick paste. It has the quality of expansion, like that of an exceedingly explosive gas, and is kept in place only by the enormous pressure of the outer crust. The first and second layers correspond to the Chemical and Etheric Regions of the Physical World, and contain no conscious life.

In the third layer, the Vapor Stratum, there is an ever-flowing and pulsating life, as in the Desire World surrounding and interpenetrating our Earth.

The fourth, or Water Stratum, contains the germinal possibilities of all that exists upon the surface of the Earth. Here are the archetypal forces which are back of the Group Spirits; also the archetypal forces of the minerals, for this is the physical expression of the Region of Concrete Thought.

In the fifth or Seed Stratum is the primordial fount of life from which came the impetus that built all the forms on Earth. Bodies are built from the attenuated, vaporous substance long before it condensed into the Earth's solid crust. Only when the life leaves the forms can they become crystallized, hard, and dead. Thus coal is but crystallized plant bodies, as indicated by the patterns of leaves found in coal; coral is the crystallization of animal forms. The life departs and leaves the form "dead."

The Sixth, or Fiery Stratum, possesses sensation. Pleasure and pain, sympathy and antipathy have here their effect on the Earth. It is generally supposed that under no possible circumstances can the Earth have any sensation whatever. The occultist, however, as he watches the harvesting of the ripe grain and the gathering of fruit from the trees in the autumn, or the plucking of flowers, knows the pleasure experienced by the Earth Spirit. It is similar to the pleasure felt by the cow when its extending udders are being relieved by the calf. The Earth Spirit feels the delight of having yielded nourishment for its progeny of forms, this delight reaching its culmination in the harvest season.

On the other hand, when plants are torn out by the roots, it is patent to the occultist that the Earth senses a sting of pain. For that reason he prefers not to eat the plant foods that grow under the Earth. In the first place they are full of the Earth force and deficient in Sun force, and are additionally poisoned by being pulled up by the roots. An exception to this rule is the potato, which originally grew on the surface of the Earth, and has only in comparatively recent times grown beneath the soil. Occultists endeavor to nourish their bodies on fruits which grow toward the Sun, because they contain more of the higher Sun force, and have not caused the Earth pain.

It might be supposed that mining operations would be very painful to the Earth, but the reverse is the case. Every disintegration of the hard crust causes a sensation of relief and every solidification is a source of pain. Where a mountain torrent washes away the soil and carries it toward the plains, the Earth feels freer. Where the disintegrated matter is again deposited, as in a bar outside the mouth of a great river, there is a corresponding sense of uneasiness.

As sensation in animals and men is due to their separate vital bodies, so the feeling of the Earth Spirit, a mighty Archangel, is particularly active in this sixth stratum, which corresponds to the World of Life Spirit.

Spirit condenses itself into matter and becomes mineral. But though it be crystallized into the hardness of flint, life still remains, and by the alchemy of nature working through another life stream the dense mineral constituents of the soil are transmuted to a more flexible structure in the plant, which may be used for good for animal and man. These substances become sentient flesh by the alchemy of assimilation. As evolution proceeds and man learns the lessons pertaining to this acme of concretion, then our Earth will become softer and its Spirit more and more liberated. This is what Paul meant when he wrote: "For we know that the whole creation groaneth and travaileth in pain together until now."

(Continued)

THE Mystic ... LIGHT



Heart Development and Initiation

EVELYN HOLZAPFEL

MAX HEINDEL tells us it is the aim of the Rosicrucian Teachings to develop the mind and heart equally—to give all explanations in such a manner that the mind is ready to accept, and then the heart is allowed free scope for working over the material received.

If we simply read a chapter of the *Cosmo-Conception* or any lesson in our books, think it over and find it reasonable as an explanation, and then lay it away and forget all about it, it will do us very little good, for we have used only our intellect and not our heart.

We must try to *feel* it, for feeling is the function of the heart. We must try to visualize the different things and subjects taken up in the lesson. In this way we may then live them and they become part of us.

It may be very difficult to convince others of the Fellowship teaching unless we can prove to them it is a better way of life.

In our civilization the chasm that stretches between mind and heart yawns deep and wide. As the mind flies on from discovery to discovery in the realms of science, the gulf becomes ever deeper and wider, and the heart is left farther and farther behind. Only when cooperation of heart and mind can be kept from going astray, where each can have full scope for action, neither doing violence to the other and where both can

be satisfied, only then will we attain the higher, truer understanding of ourselves and of the world of which we are a part.

Here is a very amazing remark made by Max Heindel: "Generally speaking, it may be said that all the people of the Western World belong to the Western Wisdom School of the Rosicrucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern philosophy."

The Rosicrucian Order was started particularly for those whose high degree of intellectual development caused them to repudiate the heart, for intellect demands a logical explanation of everything — the world mystery and the question of life and death.

However, intellectual knowledge is but a means to an end itself. Therefore, the Rosicrucian Teaching purposes first of all to satisfy the aspirant for knowledge that everything in the universe is reasonable, thus winning over the rebellious intellect. When it has ceased to criticize and is ready to accept provisionally as *probably* true, statements which cannot be immediately verified, then, and not until then, will esoteric training be effective in developing the higher faculties whereby man passes from faith to first-hand knowledge.

To all who intend taking the first steps toward the higher knowledge, if direc-

tions given are followed at all, they must be given full credence as a power to accomplish their purpose. To follow them half-heartedly would be of no avail whatever. Unbelief will kill the fairest flower ever produced by the Spirit.

The general idea of initiation is that it is merely a ceremony which makes one a member of a secret society — that it may be conferred upon anyone willing to pay a certain price, a sum of money in most cases. While this is true of the so-called initiations of fraternal orders, and also in most pseudo-occult orders, it is altogether an erroneous idea when applied to initiation into various degrees of truly occult Brotherhoods. A little understanding of the real requirements and of their reasonableness will readily make this clear.

In the first place there is no golden key to the Temple — merit counts but not money. Merit is not acquired in a day; it is the accumulative product of past good action. The candidate is usually totally unconscious that he is a candidate; he is usually living his life in the community, and serving his fellowman for days and years without any ulterior thought until one day there appears in his life the Teacher, a Hierophant of the Lesser Mysteries, appropriate to the country in which he resides. By this time the candidate has cultivated within himself certain faculties, stored up certain powers for service and help of which he is usually unconscious or which he does not know how to properly utilize.

The task of the initiator is to show the candidate the latent faculties, the dormant powers, and to initiate him into their use. He explains and demonstrates to him *for the first time* how he may awaken the static energy into a dynamic power. It can positively never take place till the requisite inner development has accumulated any more than pulling a trigger can cause an explosion in a gun that has not first been loaded. Neither is there any danger that the Teacher may overlook anyone who has attained

the necessary development. Each good and unselfish deed increases the luminosity of the candidate's aura enormously and as surely as the magnet attracts the needle, so will the brilliancy of that auric light bring the Teacher.

The Book of Revelation speaks of the Golden Altar. The Golden Altar could well symbolize our hearts ruled by the gold of the Sun, and the censer is truly our loving self-forgetting service to humanity; the incense, the essence of this service which all ascends to the throne of God and must eventually attract the Teacher.

In the 4th Chapter of Revelation it is stated: "Before the throne were four beasts full of eyes before and behind. And the first beast was like a lion, the second like a calf, the third like a man, the fourth like a flying eagle." Here we have the fixed signs: Leo, Taurus, Aquarius and Scorpio; each in the early days included the sign before and after it, as the scripture says: with eyes before and behind. Each fixed sign has a cardinal sign before it and a mutable sign immediately following.

A study of the Tabernacle in the Wilderness shows it to be a way of initiation. The furnishings of the Tabernacle are so placed as to describe a cross. This is the cross on which, in the words of Plato, the Initiate, the World Soul is crucified. It is the body of man which, when upright, and arms out-stretched, forms a cross, the cross to which the Spirit is attached as it struggles through the limitation of matter to awaken and develop the divine powers latent within it.

On this Earth plane man is a pilgrim, having no permanent abiding place. It is a plane on which experiences are gathered, the results of which will give to us the power and wisdom with which to return to our Father's house. The migratory nature of man is indicated by the portable nature of the Tabernacle. The staves by which the Ark, its most precious object, was carried, were never taken from it. They were in position

for service at any moment as the Israelites journeyed towards the Holy Land — the heaven (world).

Paul refers to the Tabernacle as the "Symbol of good things to come." It is to be observed that the Old ever fore-shadows the New.

The Tabernacle was an oblong tent placed at the western end of a court, covering about three times the area of the sanctuary proper. The Tabernacle was divided into two sections called the Inner Court and the Holy of Holies; the enclosed area without was the Outer Court. The three divisions were provided in accordance with the three steps that lead from the first inquiry into the spiritual life to the acceptance of the discipline, training, and purification which belongs to the probationary path, until finally the state of inner illumination is attained. The three divisions also correspond to the unthinking, indifferent masses, the serious, striving seekers, and the masters who have overcome and attained Initiation. Into this sanctuary the triune God comes to dwell with man. In this three-powered tabernacle the triune man: body, soul, and Spirit, comes to commune with its Maker.

Even the figures contained in the building specifications of the Tabernacle offer keys with which to unlock the Temple Mysteries. There are symbols and blinds, which veil priceless secrets to the curious and unworthy, but reveal them to those who, through sincere seeking, gain access to their treasures of life and light.

Entering the Outer Court at the eastern end, the first object encountered was the Altar of Burnt Offerings. On the altar two lambs were sacrificed every day, one in the morning and one in the evening. It was specially prescribed that this be "a continual burnt offering" throughout the generations "at the door of the tent of meeting." By the blood of the Lamb the way was opened for the worshipper to proceed and enter into the Holy Place; by the blood of the

Lamb the way was opened for all humanity to recover its lost estate and return to the Father. Again the symbolism of the Old Dispensation is identical with that of the New, and the significance is also the same. The animal sacrifice that must be made upon first entering the Court is representative of the bestial propensities that must be sacrificed in the fires of purification before progress on the path is possible. And as the sacrifices upon the Altar of Burnt Offerings were kindled by a fire that was not of man's making, but descended from above, so the physical passions must be purified by the fires of the aspiration arising within the awakened Spirit.

Physiologically, this takes place in the sacral center of generation in the lower third division of the body. The work of regeneration begun, the way to the life of the spirit has been entered.

Between the Brazen Altar and the Tabernacle stood the Laver of Purification in which the priests washed. Only the pure in heart shall see God. Thus the provision was made in the outer court for adequate preparation by fire and water to enter the Holy Place. The nature was cleansed: the body forces were raised from the center at the base of the spine upward through the solar plexus to the centers in the heart and throat. The seeker after light was then able to enter into the Holy Place, the east room of the Tabernacle.

Before the curtain that veiled the Holy of Holies stood the Altar of Incense, to the right of it was the Table of Shewbread, and to the left of it, the seven-branched Golden Candlestick.

The Golden Altar which stood in the center of the sanctuary is representative of the heart which is the very center of the life in us. It is ruled by the golden Sun, and is to the body what the solar center is to our planetary system.

The twelve loaves of Shewbread on the Table are representative of the twelve qualities or attributes of character that have been garnered through many lives under the tutelage of the Celestial

Schools of the zodiac The incense which was placed on these loaves, and burned by the priest (the higher self) as an offering to the Lord, signifies the grateful fragrance that emanates from a developed, consecrated soul.

The seven-branched candlestick symbolizes the seven centers in the body which, when awakened to activity, appear to spiritual sight as so many vortices of light. These lights were fed with "pure beaten olive oil," a substance symbolizing the forces in the regenerated body of man.

From the Inner Court the Path led into the innermost sanctuary, the Holy of Holies, where stood the Ark of the Covenant. Only the High Priest (the higher self) was admitted into this sacred chamber, nor was he permitted to enter at any and all times. Only once a year could he pass into its holy precincts and perform the ceremonies prescribed by the Lord (law). The Ego does not dwell perpetually in the pure spiritual state; it could not do so and realize its latent powers.

The Holy of Holies is representative of the state where the Spirit dwells, unconditioned by matter, in the light of its own undimmed, divine nature. In this chamber there was no external light, none being required by the illumined Spirit that entered therein.

The Ark was a symbol of the soul; its lid was of solid gold and served as the mercy seat. At the two ends of this seat stood two golden Cherubim, their outstretched wings covering the precious casket. Within the Ark were two Tables of the Law, Aaron's Rod that budded, and the Pot of Manna. The Manna is "the *human Spirit* that descended from our Father above for a pilgrimage through matter, and the Golden Pot wherein it was kept symbolizes the golden aura of the soul body."

The two tables of the law, the ten Commandments, are the twin forces operative in the Cosmic Order which, when harmonized in the nature of man, carry him on its currents into the very heart

of Infinite Being. Aaron's Rod that budded is the spinal spirit fire that has been raised from the centers at the base of the spine to those located in the head at its summit. The inner fires had been lighted and the vision opened to a radiance which, to physical sight, is but darkness. Only those who had attained to this state entered into the Holy of Holies.

As the Outer Court corresponds to the pelvic region of the body, and the Inner Court to the thoracic, so the Holy of Holies correlates to the head. Within it resides the *Ego*, the divine presence, before whom none can draw the veil. This is under the sole control of the indwelling God, the Ego, the I AM. The organs in the head, which when acti-



vated, give insight into the spiritual worlds, are the pineal gland and the pituitary body.

Between the Cherubim rested the Shekinah Glory. This was the magnetic center in which communication took place between Jehovah and Moses. It was to the Old Dispensation what the Holy Comforter is to the New.

In Masonic symbolism, the Cherubim held between them a mystic stone on which was inscribed the Ineffable NAME. This was the stone the builders rejected, but which is to become the head of the Corner in the Temple of the New Civilization. Since the Holy of Holies may be considered as identical in its significance to the Garden of Paradise, the Cherubim are also its hierarchial protectors. The vibratory rhythms of these celestial guardians are primarily operative in the World of Life Spirit, or the place of Christ consciousness. In order to share in their powers it is necessary that man raise his consciousness up to their sublimine levels.

The spiritual significance of the four sacred seasons, the solstices and equinoxes, is embodied in the symbolism of

the Tabernacle. The Altar of Burnt Offerings on the south corresponds to the winter solstice — Capricorn. The seven-branched candlestick on the east correlates to the resurrected life and light of the spring equinox — Aries. The Holy of Holies, to the north, symbolizes the summer solstice, the Hierarchy of the Cherubim — Cancer. The Tables of Shewbread to the west correspond to the autumn equinox, the festival time of the season's ingathering — Libra.

The Tabernacle in the Wilderness was the Atlantean mystery school. It conserved in symbol and ritual the Ageless Wisdom as humanity passed from the civilization of the Atlantean Epoch to that of the Aryan Epoch.

The lesser mysteries deal only with the evolution of mankind during the Earth Period.

In the first three revolutions around the seven globes the Virgin Spirits had not yet attained consciousness. We were ignorant of how we came to be as we are today. The candidate is to have light upon that subject so, by the spell of the Hierophants during the period of the first initiation, into the first degree, his consciousness is turned towards that page of the Memory of Nature bearing the records of the first revolution when we recapitulated the development of the Saturn Period. He is still in possession of his every day consciousness; he knows and remembers the facts of 20th century life, but he is now consciously watching the progress of the evolving hosts of Virgin Spirits of which he formed one unit during the Saturn Period and its latent consummation in the Polarian Epoch.

In the second degree he is similarly caused to turn his attention to the conditions of the second or Sun revolution of the Earth Period and watches in full consciousness the progress made during that time by the Virgin Spirits, and also the progress made during its replica, the Hyperborean Epoch.

During the third degree he watches the work as performed in the Moon Rev-

olution and sees how that was the basis of life in the Lemurian Epoch.

During the fourth degree he sees the evolution of the last half Revolution with its corresponding period of time in our present stay on Earth.

In the first half of the Atlantean Epoch, the night of unconsciousness was over, the eyes of the indwelling Ego were fully opened and he was able to turn the Light of Reason upon the problem of conquering the World. That was the time when man, as we know him, was first born.

In olden-day systems of initiation, the candidate was entranced for three and one-half days, as referred to in the part of initiation just described. He is then taken through the unconscious development of mankind during the past revolutions, and when it is said he is awakened at the time of sunrise on the fourth day, that is the mystical way of expressing that his initiation into the work of the involuntary career of man ceased at the time the Sun rose above the clear atmosphere of Atlantis. Then the candidate is hailed as a "first born."

The fifth degree takes us to the end of the Earth Period when a glorious humanity is gathering the fruits of this Period and taking it away from the seven Globes upon which we evolve during each day of manifestation into the first of the *five dark globes* which are our habitation during the Cosmic Nights. The densest of these is located in the Region of Abstract Thought and is in reality the "Chaos" spoken of on page 249 of the *Cosmo-Conception* and following pages.

This globe is also called the First Heaven and when Paul speaks of being caught up into the Third Heaven and of seeing things there which he could not lawfully reveal, he was referring to the experiences of an equivalent of the fifth degree in the present Rosicrucian mysteries.

Therefore: Let us remember the admonition written on the Temple Door: "Man, know thou thyself!"

Sacrifice and Service

DAGMAR FRAHME

MUCH has been written and said about the self-sacrificing nature of the loving service to mankind which our Western Wisdom teachings expound. Sacrifice of personal interests, desires, goals, time and sometimes even health is a requisite to the performance of such service.

But how many of us have ever considered the sacrifice of *fear* in this connection? True, we realize that we should learn to overcome physical fear — fear of fire, heights, diseases and what have you; this is easy enough to understand, and certainly necessary if our service to others is to be perfected.

Indeed, fear is the greatest obstacle that the conscious Invisible Helper must learn to overcome. Before he can work successfully in the Desire World he must be fully convinced that neither fire nor water nor any other object or entity has power to harm him. Therefore, conquering this sort of fear on the physical plane is an important prelude to attaining the goal of being an Invisible Helper toward which many of us are striving.

There is another kind of fear, however, often not even recognized as such. This is the fear of projecting ourselves before others or exposing ourselves to their critical gaze, and is perhaps better known as shyness or timidity. There are of course degrees of shyness, and most people have moments when they would prefer that no one take any notice of them or that they could avoid performing a task that brings them before the public eye.

There are some people, however — and perhaps more than is generally believed — to whom public scrutiny of any sort, be it of three people seated in a room as one enters or of an auditorium full of expectant listeners, is sheer agony. These people, many of whom are talented and would make constructive contributions to human betterment,

run away from opportunities to “let their lights shine” simply because they are too frightened to stand up before others and make their views known or in other ways let their talents be seen.

Shyness is nothing more than lack of self-confidence. “What are they thinking about me?” or “What are they going to say?” is the type of thought which, consciously or unconsciously, is frequently uppermost in the timid person’s mind. His every public act is hemmed in by a wall of self-doubt, hesitation, and desire to be done with the task and get out. As a result, the task is often poorly performed, the viewers *do* think negative thoughts about the performer which, had the performer been at ease and working well, would have been just the opposite, and the entire episode becomes a waste of time and energy and serves only to create unpleasant vibrations which will perpetuate that which might better have been left undone.

And why? All because this person lacked confidence in himself.

As we well know, we each have the spark of the Divine within us, and the more we permit that spark to penetrate and govern our actions, the more reason we will have for self-confidence. In a sense, it may even be said that shyness is blasphemy because it denies that Divine spark which, if given a chance, would improve our actions and our images.

Looked at from another angle, shyness is a perverse form of self-indulgence and conceit. Most of us would agree that those among us who think themselves superior to the rest and have no patience with other people’s points of view or foibles are self-centered. The opposite extreme, shyness, is another form of that same self-centeredness. Rather than concentrating on what he can do for other people, whom he so fears, the timid per-

son often concentrates on what he can do to avoid doing anything and thus escape notice. He thinks entirely of himself just as a conceited person does.

The shy person, therefore, begrudges the giving of himself in loving service no less than the self-centered egoist does, although he may not realize it and more than likely does not intend it. Often a shy person would be more than willing to give of himself if only he were not so afraid of the opinions of other people, even as many who experience physical fear would be willing to give of themselves in moments of danger if only they were not so afraid of the danger itself.

There is a story that Max Heindel was walking on the grounds of Mt. Ecclesia behind a young woman who was scheduled to play for a service in the Chapel. She was complaining to her friend that she did not want to play—that she felt timid about it. Mr. Heindel, who overheard, said to her, “My dear, if you don’t want to play in Chapel, then don’t. This kind of service will do no good.”

Whether true or not, this story illustrates the very important point that “service” which is begrudged in any way, even because of timidity, is not service in the meaning of the Western Wisdom teachings at all. It is instead an exercise in a greater or less degree of futility which at best accomplishes a fraction of what might have been accomplished, and at worst creates a condition completely in opposition to that which had originally been intended.

It is easy, of course, to say that the timid person needs only to forget his fear of others, concentrate on the Divine spark within and how he can best put it to beneficent use, and shyness will vanish in the joy of self-forgetting service. This is, indeed, what happens, but it is by no means a simple thing to accomplish. It is no easier to conquer shyness than it is to conquer fear of fire or claustrophobia or any of the physical fears which dominate the lives of some of us.

Yet those who are shy must conquer

this fear as much as any other before they can join the ranks of self-forgetting servants working for the Kingdom of Christ. Achievement of self-confidence will take time and come in slow stages, and there will be many moments of “public exposure” as frightening to the shy person as exposure to physical danger. He will sometimes make mistakes—as who doesn’t?—and he may indeed know times when all his fears of being laughed at or ridiculed will be justified. But he will also know moments of extreme satisfaction when he discovers that he can function before the public gaze as well as any other person, and has as much chance of being listened to and respected as those outgoing individuals whom he has heretofore envied.

In time, and with persistence, he will joyfully realize that he has overcome — has sacrificed — his fear, and can from then on make full use of his abilities to serve.

* * *

CORRECTION: On page 446 of the October issue of the *Rays*, right hand column, the top line should follow the line farther down: “curs on the very day of the Autumnal.”

Cosmo-Conception on Tapes

The entire *Cosmo-Conception* is now available on tapes, seven in all, recorded on both sides. The complete set is offered for \$50.00, single tapes \$7.25. Remember your blind friend or acquaintance with one or more of these tapes at Christmas. Truly a wonderful gift! Send your order to:

THE ROSICRUCIAN FELLOWSHIP
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The Promise

GENE SANDE

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions," said the prophet Joel (2:28), anticipating the coming of Christ.

TWO thousand years ago the Sun, by precession, had reached 0 degrees of Aries, having completed a solar year through the twelve signs of the zodiac. It was ready to back into twenty-nine degrees of Pisces to inaugurate a new Great Age of 25,868 years and a smaller cycle of 2160 years. This was a turning point in evolution, the human vehicles having been completed. During the period of building material bodies, man's attention had been focused in form life; and this had finally resulted in spiritual darkness and loss of awareness of the Divine Self.

The Bible (esoteric Christianity) is a book of instruction in mastering spiritual darkness — the darkness of physical and spiritual death—by becoming aware once more, of the inner Eternal Presence. Certain symbols are related to death, i.e., the cross, the tomb, and the stone. Man was introduced to death in the early chapters of Genesis. Adam and Eve (collective man) were expelled from Eden (Paradise) because of their demand for the experience of good *and evil*. This was the first step in shutting out the divine. They had two sons, Cain and Abel. Cain killed his brother Abel with those never-to-be-forgotten words: "Am I my brother's keeper?" The One Self became two selves as the Cain self abandoned his inner source of Light to focus his attention on his own selfish interests. He then said: "My punishment is more than I can bear, everyone will kill me." One wonders how many times Cain could be killed; and here, esoteric Christianity in Bible study is a most valuable

guide to such a complex statement. Cain's reference to "everyone" may be said to apply to the many personalities he would experience — the many deaths and rebirths that would provide countless opportunities to overcome the judgment pronounced upon himself so long ago.

A mark of protection was placed upon his forehead which signalled the closing of the third eye, the Eye Divine. The Hebrew word for "mark" is Tau, meaning cross. Tau is the twenty-second letter of the alphabet, and 22, as interpreted in the Tarot, is the number of "the Master or the Fool." Man was to wear the sign of the cross in his forehead through the centuries until he could free himself from his cross by learning the way to his own redemption. This has been the lesson of the ages; and the key to the overcoming is to be found in the cross itself. The cross of the past has been a symbol of punishment and death; but it is also a symbol of life in form. The upright arm extending from earth to heaven is Spirit — life; and the horizontal arm reaching out to ever widening horizons is experience in form. At present the arms are unbalanced, suggesting man's life in duality where he sees only with two eyes and often at cross purposes with himself because he cannot distinguish the true from the false. When the cross is balanced, with all the arms equal, it becomes the symbol of redemption and immortality.

The Aquarian cross of the New Age is a balanced cross of light, prophetic of redemption. It has a single white rose at the center — the way of purity and goodness. At the upper arm are two spread wings suggesting freedom in Spirit when life in form is balanced. The two folded wings at the lower arm are the quiet and poise needed to discern the true from the false — the

real from the unreal. It is the cross of the victorious Winged Self. Christ Jesus had mastered life in form and was *the One* who had the key to the overcoming of the cross of death. He proved with His coming, "I am my brother's keeper." His was a ministry of compassion for a humanity lost in a maze of materiality. It was toward the close of His ministry that He gave the most esoteric teaching to His disciples, and this was in preparation for the opening of the third eye. He took Peter, James, and John to the Mount of Transfiguration, and there they were shown His body of Light, His glorified aura which completely enveloped his physical body. They saw Spirit and form united in one human body.

Later, He took them to the tomb of Lazarus who had been dead for four days. He had them roll away the stone from the cave. They saw Lazarus come forth in his burial clothes, proving life superior to the claims of form. They witnessed the empty tomb! At the last supper Christ Jesus told them: "I am going to leave you, and the world seeth me no more; but you will see me. And in that day you will know that I am in the Father, you are in me and I in you." However, after the crucifixion the disciples seemed to become confused with fear and disappointment and were not able to relate the lessons they had been taught. More instruction was needed.

On the third day, two disciples, Simon and Cleopas, were walking to Emmaus when Christ suddenly appeared to them. They were earnestly discussing the events of the past several days, and neither recognized Him. He entered into their conversation but still it did not dawn upon them who this seeming stranger was. Eventide came and they invited Him to "break bread" with them. A table is a place of union — assimilation; bread is a symbol of man's work with his hands. As Christ blessed the bread, broke it and revealed its deepest meaning, "their eyes were opened." They *knew Him*. Their vision extended beyond their two eyes, and the Eye of

Cognition saw and recognized the *living* Christ in His etheric body. The cross of Cain was, at last, being overcome.

His next appearance to the eleven who gathered around a table (again a place of union and assimilation) in the *upper room*, was different. Although there had been rumors of the resurrection, when He suddenly appeared in their midst, they were terrified. He showed them the nail prints in his hands and feet, but still it was all incredible. He then took *fish* and *honeycomb* to prove himself to them. Fish and honey are symbolic of esoteric wisdom, the fish wisdom marking the Piscean Age He was ushered in. "He poured out His spirit upon them," as prophesied by Joel so long ago, and this opened their understanding.

They needed the fish wisdom to interpret what the eye divine was telling them. "You must be born again," He had told them. "That which is born of flesh is flesh, and that which is born of Spirit is Spirit." Here was the answer to the physical death of Jesus, the Christed One. Loss of the body of flesh did not end it. The disciples were experiencing a new kind of death — the death of traditional thinking. Christ was helping them to roll away the stone of the closed mind, which had kept the Spirit imprisoned since the time of Cain. The disciples were seeing the worlds of spirit and form as one. They had a new birth!

Understanding is the path of communication between spirit and form. Understanding was bridging the chasm in their own thinking. Each one *knew* the Real Man is superior to the forms in which he dwells life after life. With this new birth they were ready to act as one complete self—ready to be their brother's keeper, to teach the Gospel (a true description of the divine). They were beginning to envision the meaning of those words "my kingdom is not of this world." Further instruction would now come from life itself.

For two thousand years Christ has

been "pouring out His Spirit on all flesh" — the Spirit of vision and understanding. What visions are men seeing? What type of understanding is needed?

Men are envisioning form life at its peak. A mechanical brain whose seeming capabilities far exceed the human mind has been fashioned. This is a "form" dream prophetic of the coming achievements of the human mind when linked with intuition. Rockets for space travel are the preliminary means of leading men to discovering each has his own vehicles for traveling in outer space, in "foreign countries," without the use of mechanical instruments. The limitations of the microscope and telescope will be transcended by man's own power, when developed, to investigate the minutest particle on the farthest star and the smallest bit of life in the depths of the sea. Primitive experiments in sending thought messages (ESP) need no receiver made of wires and tubes; these anticipate the Jupiter Period when all mankind will communicate in thought, using ideas to picture the exact meaning of what was originally said in words. The discovery of material substances that extend vision into unseen worlds is a vicarious forcing of higher powers latent in every human being — powers which should and can be developed normally and naturally. This is form life at its peak.

What type of understanding is needed at this time? A release (death) from seeing every thing in terms of form; and a new birth which transmutes visions and dreams into their spiritual counterparts — this is the immediate need.

The Rosicrucian Mysteries provide training through the study of esoteric philosophy, mystical Bible interpretation, and group living. Their mission: a sane mind, a soft heart, a sound body.

Esoteric philosophy explains the constitution of man, his visible and invisible bodies; the great cosmic laws of cause and effect, of rebirth, and the law of

grace which supersedes cause and effect (grace, spiritual correction); and steps in meditation in how to commune with the Inner Presence. This builds a path in thought from the outer to the inner worlds.

Mystical Bible interpretation unfolds spiritual understanding in leading each aspirant to his own Christ within — the Knowing Self which will unite him with the Father and bring the two selves, separated so long, into one Great Self.

Group living has the finest instruction for training responsible citizens of the world. Group responsibility is beginning to assert itself in many areas of life, and two of the most significant are observed in the growing need for gun control (instruments of death) and the abolition of capital punishment. Mob consciousness of the past is ready to be succeeded by group action which gives each the freedom of his own ideas, yet requires understanding to determine what is best for the whole. In group life, each individual makes a contribution of personal talent, education, or counselling according to his particular capacity, with the purpose of encouraging the highest and best in each other. Group living has a firm demand, however — that of sharing common problems. This can arouse faith in the dignity of each human, and can build a partnership that will ultimately fulfill the Spirit of Christ in the new Aquarian Age. Christ is pouring out His Spirit and human hearts are beginning to answer.

Recently a little brochure was released from the United Nations asking everyone to "Pause a minute, and out of that minute a new world can be born."

Suggested thought for that minute:
 "Let vision come and insight (understanding).
 Let the future stand revealed.
 Let the Spirit of Truth pervade all mankind.
 May the Spirit of Christ illumine every heart.
 Let a New World be born."

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE VITAL BODY

THIRTY-FOURTH INSTALLMENT

Relation of Vital Body to Spiritual Development

*Positive and Negative Development
(Cont.)*

THOSE who have the true spirituality do not feel saved one day, in the seventh heaven of ecstasy, and the next feel themselves down in the dumps and miserable sinners that can never be forgiven; for their religion is not based upon the emotional nature which feels these things, but is rooted in the vital body which is the vehicle of reason, set and persistent in the path it has once chosen. As new forms are propagated through the second ether of the vital body, so the higher self, the Christ within, is formed through this same vehicle of generation, the vital body, in its higher aspects embodied in the two upper ethers.

But as a child that is born into the world requires nourishment, so also the Christ that is born *within* is a babe and requires to be nourished to the full stature of manhood. And as the physical body grows by a continual assimilation of material from the Chemical Region, the solids, liquids, and gases, so also, as the Christ grows, will the two higher ethers grow in volume and form a luminous cloud around the man or woman sufficiently discerning to set his or her face heavenward; it will invest the pilgrim with light so brilliant that *he walks in the light*, as a matter of actual fact. By the exercises given in the Western Mystery School of the Rosicrucians, it becomes possible in time to detach the two

higher ethers, and the man may then step away from his physical body, leaving it for a time invested and vitalized only by the two lower ethers; he is then what we call an Invisible Helper.

You will remember that Christ gave not the cup to the multitude but to His disciples who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation that they may use their force in the service of others, are building that organ (an etheric organ in the throat and head) together with the soul body which is the Wedding Garment. They are learning to use it in a small way as Invisible Helpers when they are out of their bodies at night, for then they are taught to speak the word of power which removes disease and builds in healthy tissue.

There is another class of people in whom the connection between the dense and the vital bodies is more or less loose, so that the ether of their vital bodies vibrates at a higher rate than in the first class mentioned. These people are therefore more or less sensitive to the spiritual world.

This class of sensitives may again be divided. Some are weak characters, dominated by the will of others in a *negative* manner, as mediums, who are the prey of disembodied Spirits desirous of obtaining a physical body when they have lost their own by death.

The other class of sensitives are



strong *positive* characters, who act only from within, according to their own will. They may develop into trained clairvoyants, and be their own masters instead of slaves of a disembodied Spirit.

No Spirit can work in any world without a vehicle made of the material of that world. To function in the Physical World, to fetch and carry, we must have a dense body and a vital body; both are made of various grades of physical matter, solids, liquids, gas, and ether. We may obtain such vehicles in the ordinary way, by going through the womb to birth, or we may extract ether from the body of a medium and temporarily use that to materialize, or we may use the fumes of incense.

The remnant of the hypnotist's vital body left in the body of his victim is also the storehouse for commands to be carried out at a future time, involving the performance of a certain act, on a certain day, at a certain hour. When the time arrives the impulse is released like the spring of an alarm clock, and the victim must carry out the command, even to murder, yet has no idea that he is influenced by someone else. Therefore, hypnotism is the greatest crime on earth and the greatest danger to society.

It is sometimes contended that hypnotism may be used benevolently for the cure of drunkenness and other vices, and it is readily admitted that, viewed solely from the material standpoint, that appears to be true. But from the viewpoint of occult science it is far otherwise.

Like all other desires, the craving for liquor is in the desire body, and it is the duty of the Ego to master it by will power. That is why he is in the school of experience called life, and no man can do his moral growing for him, any more than he can digest another's dinner for him. Nature is not to be cheated; each must solve his own problems, overcome his own faults by his own will. If, therefore, a hypnotist overpowers the

desire body of a drunkard, the Ego in the drunkard will have to learn its lesson in a future life, if he dies before the hypnotist. But if the hypnotist dies first the man will inevitably turn to drink again, for then the part of the hypnotist's vital body which held the evil desire in check gravitates back to its source, and the cure is nil. The only way permanently to master a vice is by one's own will.

The *modus operandi* of the invisible manipulator is simply to push the higher vehicles out of the lower bodies of the unresisting medium, step in himself and take control. When he leaves, he also takes part of the medium's vital body to use as a key or lever next time.

When a materializing medium is used by Spirits for the purpose of showing themselves to an audience, they first extract the vital body, or as much thereof as they dare, from the medium, leaving the dense body in the cabinet in a fearful shrunken state. That is dreadful for people unused to such phenomena to see.

With this vital body — which, by the way, has been photographed by scientists, as the camera will register rays that are invisible to the eye — they produce the desired phenomena readily, because it is a living thing and attracts *matter* greedily so long as it has not collapsed in the manner that it does shortly after death. They interpolate physical atoms of the surrounding atmosphere after making a matrix (mold) of the vital body of the medium, and thereby shape a body into any form that suits the Spirit materializing to take upon itself.

The vital body of a medium may be used by any number of Spirits during a seance, each one clothing itself in the plastic substance and filling out with atoms from the surrounding atmosphere, even borrowing from sitters who very often feel much exhausted upon leaving a seance room.

(Continued)

Studies in the Cosmo-Conception

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

Religion, Art, and Science

Q. Is materialism a necessary factor in human evolution?

A. Just as day and night, summer and winter, ebb and flood, follow each other in unbroken sequence according to the law of alternating cycles, so also the appearance of a wave of spiritual awakening in any part of the world is followed by a period of material reaction so that our development may not become onesided.

Q. How important is Science?

A. Religion, Art, and Science are the three most important means of human education and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

Q. How is Religion related to Science and Art?

A. *True Religion* embodies both Science and Art for it teaches a beautiful life in harmony with the laws of Nature.

Q. What does Science embody?

A. *True Science* is artistic and religious in the highest sense for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

Q. What place does Art occupy?

A. *True Art* is as educational as Science and as uplifting in its influence as Religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture and painting, music and literature inspire us with a sense of transcendent loveliness of God, the immu-

table source and goal of all this beautiful world.

Q. Why are these three subjects not taught as one?

A. There was a time, even as late as Greece, when *Religion, Art, and Science* were taught unitedly in Mystery temples. But it was necessary to the better development of each that they should separate for a time.

Q. When was Religion the main teaching?

A. *Religion* held sole sway in the so-called "dark ages." During that time it bound both Science and Art hand and foot. Then came the period of Renaissance and *Art* came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern *Science* and with iron hand it has subjugated Religion.

Q. How did such subjugation affect the world?

A. It was a detriment to the world when Religion shackled Science. *Ignorance* and *Superstition* caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that Science is killing Religion for now even *Hope* may vanish before *Materialism* and *Agnosticism*.

Q. What is the solution?

A. Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the Cosmos. To avert a calamity *Religion, Science, and Art* must reunite in a higher expression of the *Good, the True, and the Beautiful* than obtained before the separation.

—Ref.: *Cosmo-Conception*, pp. 516-517

WESTERN WISDOM BIBLE STUDY

The Parable of Christ's Ministry

CORINNE HELINE

Introduction

The Parables of Christ Jesus have been termed the finest literary art of the world, combining, as they do, simplicity, profundity, human emotion, and spiritual intensity.

St. Augustine says that Christ's miracles are acted parables and that His Parables are miracles of beauty and perfection.

The Greek meaning of *parable* is *to place beside for the purpose of comparison*. Those who assert that there is no secret or inner meaning in Christianity must forego entirely a study of the Parables, for the Saviour explicitly declares as their purpose, "seeing, they may not see, and hearing, they may not understand."

One of the distinctive characteristics of St. Luke's Gospel is the importance he accords the Parables. Of the thirty or so which are most familiar to the Bible student, eighteen are narrated only in the Lukan Gospel. For purposes of esoteric interpretation we have grouped the Parables into sections as they relate to one or another of the specific aspects of the Christian Mysteries.

Parables of the Old and the New

And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

No man also having drunk old wine straightway desireth new; for he saith, The old is better.—*Luke 5:37-39.*

The great wisdom of the Supreme Master caused Him to emphasize the necessity of embracing the pioneer truths of each new age inaugurated by the precession of the equinoxes from one zodiacal sign into another. This brings an ever-recurring conflict: the conserva-

tives cling to the old; those ready for the part of wisdom to accept the new advancement accept the new. That it is the part of wisdom to accept the new the Christ makes plain in the *Parable of New Wine and Old Wine found in Luke 5:37-39, Matt. 9:17, and Mark 2:22*; also in the *Parable of Treasures New and Old in Matthew 13:52*, and *Parable of the New Patch on the Old Garment in Luke 5:36, Matt. 9:16, Mark 2:21.*

The life and teachings of Christ Jesus are a constant protest against so strict an adherence to form that it becomes stereotyped and causes the spirit to be obscured. "Before Abraham was, I am," was His challenge to His own age. New cloth must be fashioned into new garments; new wine, if it is to remain pure and unpolluted, must not be poured into old wine skins, but into new.

The Piscean Age, influenced by Pisces and Jupiter, has established churchcraft founded upon creed and dogma. The religion of the new Aquarian Age under Uranus will be untrammelled. As the Master observed:

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—(Matthew 13:52.)

If any man is born in Christ he is a new creature, asserted Paul, speaking from his own personal experience.

St. John, from the exaltation of his Initiate-consciousness, declared, "Behold I make all things new" for "the former things are passed away."

The mystic Tennyson sings in his inspired song of Initiation, *The Idylls of the King*:

The old order changeth, yielding place to new,

And God fulfills Himself in many ways.

(Continued)



Why Astrology?

H. M.

WITHOUT at least a fair understanding of spiritual astrology one cannot fully comprehend the mystery of man, the microcosm, and of our universe, the macrocosm. However, to view it from a fatalistic or purely material standpoint is to pervert astrology's true high purpose.

Astrology is essentially a spiritual science, although it has a practical application in our Physical World. It deals primarily with evolving Life or Spirit, being based on the premise that the planets and signs of the zodiac are the physical bodies of mighty spiritual intelligences whose vibrations or emanations definitely influence man, the Spirit, in his journey of many lives from all consciousness to self-consciousness. As Max Heindel points out in *The Message of the Stars*:

"It is a matter of common knowledge among mystics that the evolutionary career of mankind is indissolubly bound up with the Divine Hierarchies who rule the planets and signs of the zodiac, and that the passage of the Sun and the planets through the twelve signs of the zodiac marks man's progress in time and space. Therefore it is not to be wondered at that in the course of their investigations into the spiritual development of mankind, the writers have also encountered much that deals with the zodiac, which is the boundary of our evolutionary sphere at the present time."

In *The Rosicrucian Cosmo-Conception*, page 256, we find further vital information dealing with the origin of our solar system and the relation of its bodies to man: "When the beings upon a planet have evolved to a sufficient degree, the planet becomes a sun — the fixed center of a solar system. When the beings upon it have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac, becoming, so to speak, the womb of a new solar system.

"Thus the great hosts of Divine Beings who, until then, were confined within that sun, gain freedom of action upon a number of stars, whence they can affect in different ways the system which grows up within their sphere of influence. The planets, or man-bearing worlds within the zodiac, are constantly being worked upon by these forces, but in various ways, according to the stage they have reached in evolution.

"Our Sun could not become a sun until it had sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of the beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun.

"The visible Sun, however, though it is the place of evolution for Beings vastly above man, is not by any means the Father of the other planets, as ma-

terial science supposes. On the contrary, it is itself an emanation from the central Sun which is the invisible source of all that is in our solar system. Our visible Sun is but the mirror in which are reflected the rays of energy from the Spiritual Sun. The real Sun is as invisible as the Real Man."

Thus we see that in astrology we have a door into mysteries which stagger the imagination. Actually, "The zodiac and the planets are as a book in which we may read the history of humanity during past ages, and they also give a key to the future which is in store for us." We can no more separate the stars and their influence from the divinely planned scheme of man's activities than we can separate the vital organs from the body of a human being — and have it live.

Here someone may ask why it is that astronomers, with their vast knowledge concerning the positions and movements of the heavenly bodies, generally regard the science of astrology as an exploded fallacy. The answer to that is simply that the astronomer sees the form, but not the spirit which animates the form. That is why we may say that "Astronomy stands in about the same relation to astrology as anatomy to physiology. Anatomy gives the dry facts as to the location and the structure of the constituent organs of the body, and astronomy gives like dry data with regard to the heavenly bodies. But, as it is reserved for physiology to enunciate the utility of the different organic parts of the body, which alone makes such knowledge of value, so it is the part of astrology to explain the significance of the changing relative positions of the heavenly bodies in regard to the actions of mankind."

But let us proceed further with information which enables us to gain a reliable working basis for astrology — a working basis for using it in behalf of humanity's progress. In *Simplified Scientific Astrology* Max Heindel states that "On either side of the ecliptic or

Sun's path are a number of fixed stars which form twelve groups or constellations, that are called 'signs of the zodiac,' not because they resemble the animals they are supposed to represent, but because their influence has developed, or is still engaged in bringing out in us the main characteristics embodied in the animal symbol. The bombastic arrogance, the energy and courage which come from Aries could not be better symbolized than by the ram, neither could the quiet, but prodigious strength and the stubborn persistence which come from the divine Hierarchs who work with us from the constellation Taurus be more aptly described than by the symbolic 'Bull.' The characteristics of the other signs must be interpreted in similar terms, for the *zodiac is the womb of the solar system*; and sometime when we and the myriads of other beings who are now evolving in our solar system have learned all the lessons of this phase of existence, we also shall form a zodiac and perform a similar service for others as the twelve Great Creative Hierarchies are now doing for us."

Thus we see that within the circle of the zodiac the God of our solar system has His area of manifestation. Within His being a multitude of other beings are differentiated at His will and are evolving. The solar system may be considered as His body and the planets as the organs of that body. Each visible planet, as has been pointed out, is the embodiment of a great and exalted spiritual Intelligence who is a minister of God. Each one of these Intelligences emanates a vibratory rate, we may say, which is used to carry out the will of God regarding the lesser beings who inhabit the planets. It is a cosmic law that the higher in the scale of evolution a being is the less he responds to outside influence. Therefore, the higher, wiser, and more individualized a being is the less he responds to the stellar vibrations. Herein lies the secret of learning to "rule our stars."

The seven planets in our solar system

are the Seven Spirits before the Throne spoken of in the Christian religion. All other religions also speak of these Seven Planetary Genii under various names. We speak of them as Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. During more recent years Neptune and Pluto have come into our sphere of evolution but they are not actually planets of our solar system. They are embodiments of great Spirits from the creative Hierarchies which normally influence us from the zodiac, come to give us assistance of a particular kind.

The actual formation of our solar system is described by Max Heindel in Volume 1 of *Questions and Answers* as follows: "The highest vibrations exist in the central Sun, which at one time contained all the beings now dwelling upon the different planets. But not all were able to sustain the terrific vibrations of that central firemist; therefore, a crystallization took place at the poles. Gradually the crystallized matter gravitated toward the equator and was expelled, with the Spirits dwelling thereon. The first emanation became Uranus. Later on the other classes of Spirits have crystallized a part of the Sun and been expelled to move in orbits at varying distances from the central source, according to the rates of vibration necessary for the unfoldment of the Spirits upon them, forming eventually the solar system as we know it now. Each class of Spirits stays in its environment, being under the direct tutelage and guidance of one of the Planetary Spirits whose body is the planet where they dwell. As the Spirits have been incarnated on different planets because they are at widely different stages of spiritual unfoldment, they do not usually incarnate upon the other planets, save that at times some from the inner planets are sent as teachers to the outer spheres."

Now, each planet, as does each sign, has an intrinsic characteristic which indicates the nature of its work upon the human beings of our Earth. Thus we say that Jupiter represents idealism and

benevolence, and a person having Jupiter well placed in his horoscope is able to express in his life the high ideals, generosity, etc., which he has cultivated in past lives. Mercury represents reason, and anyone having a well aspected Mercury has learned to use his reasoning faculties correctly. Also, each planet, as does each sign, "rules" certain parts of the physical body, and thus indicates by its position and aspects the condition of that part of the native's body.

In addition to the planets and signs, we must, in reading the horoscope, consider the "houses." The great macrocosm about us, as a center, is divided into twelve sections. These sections are called the twelve houses of an astrological chart. Each house represents a department of life; the signs are the divisions of the heavens which by their placement relative to the houses indicate our basic temperament and attitude toward life; and the planets are the messengers of God which by their motion through the houses and signs bring us the opportunities for soul growth which we need for our individual development. In our journey from the cradle to the grave we carry the twelve houses with us in the auric atmosphere surrounding us. Each house mirrors part of the life; each holds some of our life lessons; each represents how we have worked or shirked before in a given department of life's tasks.

Now for the exact manner in which we, as individualized Egos, become related to the stellar forces about us. It is explained in the Western Wisdom Teachings that "The inhalation of the first complete breath, usually accompanied by a cry, is the moment when the incoming Ego receives its stellar baptism. This renders it ever susceptible to the influence of the particular configuration of the stars existing at that moment, and therefore the stars affect each individual differently from all others, not even the horoscopes of twins being alike. It is also strongly emphasized that according to this explanation we do not

have a certain 'fate' because we were born at a particular time, but we are born at a particular time because we have a certain self-generated destiny to work out. This is a very important distinction, for it substitutes divine law for divine caprice, it eliminates the element of 'luck' and inspires man to mastery of 'fate' by working with the Law. If we have made our present horoscope by our past actions in a past life, logically we are now preparing for future embodiments and may make it what we choose. If we strive to strengthen our body now, to overcome our faults, to cultivate new virtues, the Sun of our next life will rise under more auspicious conditions than those under which we now live, and thus we may truly rule our stars and master our fate."

With an understanding of the basic cosmic principles involved in the science of astrology, we are now ready to consider its proper application in our own lives and in the lives of those who may come to us for assistance. For those who take the spiritual attitude toward the stellar science, there are three principal ways in which the information gleaned from the horoscope may be legitimately used: character reading, vocational guidance, and diagnosis of disease. The spiritual attitude also recognizes as a basic factor in the interpretation of a natal chart the doctrine that the human being is essentially Spirit, a differentiated and individualized spark of the Divine Flame, reborn again and again into the Physical World so that it may unfold its latent divine potentialities into dynamic powers.

In studying the horoscope for character indications, we may profit by first studying our own thoroughly, for the better we are able to analyze and interpret our own chart impersonally, the better we are fitted to understand and help someone else. Therefore, we study our natal chart in order to know definitely our weak points and our strong points. Then we are in a position to begin consciously and scientifically to

improve ourselves — to weed out the undesirable parts of our nature and improve that which needs improving. Our weaknesses are our failures from preceding lives, and if we would not continue to face in the future the obstacles and suffering that result from them, we will begin here and now to eradicate them. Thus the horoscope, *properly used*, can enable us to make much faster spiritual progress than we otherwise would do. In learning our lessons, or in taking advantage of the opportunities for progress presented to us by our associates and surroundings, we are wise to remember constantly that *loving service to others* is the best means of absolving undesirable karma, and that "there is no failure save in ceasing to try."

In connection with this use of astrology, let us be warned never to give our birth data to anyone save a trusted friend. There is no inner secret we possess which a competent astrologer in possession of our birth data may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the one who is trained in the use of the horoscope. Let us also be warned not to take a fatalistic attitude toward astrology. The stars do *impel*, but they do not *compel*. Hence, we can rule our stars *if we will*.

An important phase of character reading deals with determining the compatibility of individuals, particularly in regard to the marriage partner. Occult philosophy teaches that "Man is Spirit, soul and body." Therefore the blending of two beings in perfect harmony requires that they be in accord on the spiritual, moral, and physical planes, symbolized in the horoscope by the Sun and Moon (Spirit or Ego), Mars and Venus (soul or sex), and the Ascendant, governing the physical body. These significators taken together with the sign on the seventh house and the planet therein show the innate agreement or discord between people so far as the matrimonial relationship is concerned.

"The physical harmony is judged by

comparison of the rising sign of the two persons involved." Fiery signs agree only with fiery and airy signs, not with earthy or watery signs. Earthy signs agree with earthy and watery signs, not with fiery or airy signs. Watery signs agree with watery and earthy signs, but not with fiery or airy signs.

"On the moral plane the relationship is governed by Mars and Venus. If Venus in the horoscope of one person is in the same sign and degree as Mars in the horoscope of another person, there will be love at first sight when they meet, but the attraction will be sexual; and unless there are other powerful signs of harmony, Mars will dominate Venus, especially if Mars is situated in the seventh house or highly elevated above Venus in the other person's horoscope."

Harmony on the spiritual plane is shown by favorable aspects between the Sun of one and the Moon of the other, particularly if they are in conjunction.

A further — and most important — use of astrology in connection with character reading is in bringing up children. Most people are or will become parents. From the child's natal chart may be readily seen his traits of character, and the parents in possession of this priceless information are in the best possible position to help develop the desirable traits and to take proper measures to avoid the taking root of the evil tendencies in the character and habit patterns of the child. A method of training suited for a certain child may be entirely unsuited for another — both in the same family. The parents who realize this, and understand the basic nature of each, are more able to fulfill their high calling of properly guiding the Egos who have come to them than they would be without such knowledge. Should the parents be unable to set up and read the horoscopes themselves, they should have them erected by a competent astrologer and a proper procedure of training mapped out. Teachers also may use astrology to wonderful advantage in dealing with their pupils. As education be-

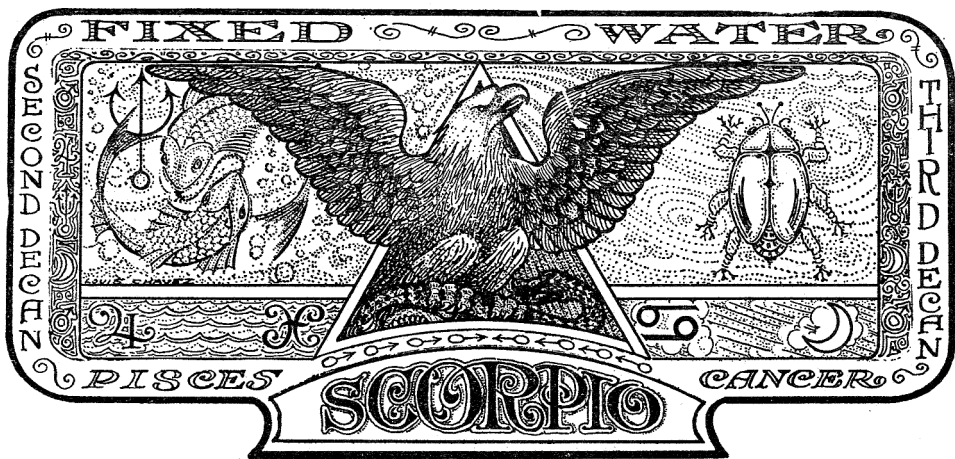
comes more and more a matter of character building, it becomes more and more essential that the teacher have some dependable means of understanding the many different types that come within his or her sphere of influence. Next to the parent-child relationship comes that of teacher-child, and both, to be successful, require a sympathetic understanding of the child's inner-self, such as may be gleaned from the natal chart.

As a means of indicating vocational aptitudes, astrology is also invaluable. The faculties which have been unfolded in past lives and are ready for use in this life in a professional way are clearly indicated to the capable astrologer, and therefore there is no guesswork when the natal horoscope is used in selecting one's vocation. A more common use of astrology in this field in the future will make it possible for people to work with an inner sense of peace in a line of work harmonious to them. However, in this connection, it is well to realize that sometimes, because of the way we have lived in past lives, we find ourselves forced to earn a livelihood by doing a type of work for which we have little taste or talent. We may have worked many lives to perfect our musical talents, but it may be that we are not permitted to use music as a means of earning a living. This is because the Spirit must unfold *all* of its potential God-powers, and must endure whatever discipline is necessary to teach it the required lessons.

In diagnosing disease, too, we find astrology the most accurate and definite means available. The basis of this use of the stellar science is explained in *The Message of the Stars* as follows:

"It is said in the Bible that God made man in His likeness, and from hoary antiquity seers and sages have noted correspondence between the *macrocosm*, the great world, and the *microcosm*, the little world, to man. This is again expressed in the hermetic axiom which is the master key to all mysteries: 'As above, so below.' Therefore we may note

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The Children of Scorpio, 1968

Birthdays: October 23 to November 22

SCORPIO is the fixed-water sign, the sign of strong, deep-seated feelings and emotions. It has two distinctly different symbols: the scorpion, signifying its lower aspects, and the eagle, denoting its ability to attain great spiritual heights.

People having the Sun in this sign usually possess much inner power, physical, emotional, and mental, with which they may become a force for either good or evil. They are capable of strong, unremitting desires, and are apt to be of an intense, inscrutable nature, possessed by deep, inflexible convictions. The mentality tends to be shrewd, piercing, determined, and fond of penetrating into the unknown so as to detect and overcome error.

Natives of this sign are usually practical and efficient to a degree, but may show a lack of idealism and vision. Resolute, implacable, they are usually ready to contend with oppression, obstruction, injustice, and disagreeable conditions, and may excel as business men, chemists, law enforcers, surgeons, and soldiers. Stressful activities are usually enjoyed, there being stamina and

recuperative power to withstand much strenuous effort and strain.

The powerful, insatiable desires of Scorpio tolerate no half measures; its natives stand definitely for one thing or the other. There is often a need of becoming less demanding, less ready to criticize or condemn, of becoming more generous and agreeable, more willing to forgive injustice.

When lacking in self-restraint, perhaps due to lack of proper early training, the emotional power of the Scorpio is apt to manifest in envy, sarcasm, passion, jealousy, and other destructive traits. Once tempered with gentleness, sympathy, courtesy, and clean living habits, the blunt, martian influence becomes a potent force for good. While the often brusque, rather unsentimental qualities of Scorpio may be somewhat trying at times, the directness, justice, and personal magnetism of the higher type Scorpio natives win them much respect.

As this solar month opens, the Sun is making no aspects, but there are a number of planetary aspects with each other: Venus sextiles Uranus; Mercury opposes Saturn; Jupiter conjuncts Pluto and Mars and sextiles Neptune; Mars conjuncts Pluto and sextiles Neptune.

The sextile of Venus to Uranus lasts until October 29, warning parents of children born during this period to train them in poise, self-control, and respect for conventions.

The opposition of Mercury to Saturn lasts until November 5, indicating opportunities to learn patience and tolerance through troubles and delays. Special stress should be put on unselfishness, truthfulness, and optimism in training these children.

The conjunction of Mars with Pluto and Jupiter is in effect until November 9 to 20, and these planets sextile Neptune until November 13 to 22. This is a rather unusual configuration and indicates such fine traits as nobility, sincerity, honesty, and integrity. Financial prosperity is favored for these natives, along with good earning ability. They have much ingenuity, and constructive and executive ability and usually put a great deal of enthusiasm into whatever they do. The disposition tends to be broad, humane, and interested in the occult arts and sciences. Success in connection with institutions of learning is favored.

From November 2 to 11, Venus and Saturn are in trine aspect, indicating tact, thrift, system, and economy. The person is faithful and true, dependable, and has simple tastes along with unimpeachable morality.

The Sun conjuncts Neptune from November 9 to 22, intensifying the vibrations in the aura, and thus favoring the development of the spiritual faculties. However, of other configurations tend toward negative psychism, this conjunction sound a strong warning against indulging in any kind of negative practices, such as attending seances.

Beginning November 3rd and lasting until the 22, Mars and Uranus are in conjunction, pointing toward an erratic disposition, a violent temper, and strong resentment against restraint. These children need special training in unselfishness, kindness, tolerance, and consideration for others. On the 10th this con-

junction begins a square to Venus, greatly accentuating the need for these children to have high moral standards, self-control, thrift, and a proper sense of values emphasized in their training. A knowledge of the Law of Cause and Effect, along with the doctrine of Rebirth, will be of great help in teaching these children the wisdom of trying to live according to the spiritual laws governing man and the universe.

The Sun and Jupiter are in sextile aspect from November 13 to 22, giving those born during this period an abundance of health, wealth, and happiness. The nature is sunny, jovial, generous, and kindly, and this results in many friends and supporters. The trustworthiness, clear judgment, and executive ability of these natives make them well fitted to advise and assist others. They are usually religiously conservative and shine especially in government work.

From November 17 to 22, the Sun sextiles Uranus, making the native intuitive, original, inventive, and independent. There is a strong attraction to the occult and to invention. Many of these natives will be successful in bringing to our ken methods of using Nature's finer forces. Rise in life by the help of friends is favored.

On the last two days of the solar month Mercury and Neptune are in conjunction, and they sextile Pluto, giving a mind that is peculiarly adapted to the occult arts, with penetrative power. Healing ability may be present.

WHY ASTROLOGY?

(Continued from page 504)

that the various parts of the human body are correlated to different divisions of the vaulted arch of heaven and the marching orbs that move through it. As the creative forces within the womb act upon the ovum and gradually build the foetus so also the stellar rays from the macrocosmic body of Mother Nature are

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Readings for Subscribers' Children

MICHELE S.

Born January 19, 1959, 2:07 P.M.

Latitude 41 N., Longitude 81 W.

Signs on cusps of houses:

ASC, Gemini 16.57 4th, Leo ...22.00
 2nd, Cancer ..8.00 5th, Virgo ..23.00
 3rd, Cancer .29.00 6th, Scorpio ..4.00
 Libra intercepted in 5th; Aries in 11th.

Positions of planets:

Uranus ...14.58R	Leo3rd
Pluto3.24	Virgo4th
Dragon's H. 17.04	Libra5th
Part of F ...18.26	Libra5th
Neptune6.51	Scorpio6th
Jupiter27.07	Scorpio6th
Saturn1.35	Cap7th
Mercury13.10	Cap8th
Sun28.58	Cap8th
Venus15.38	Aquarius9th
Mars21.50	Taurus12th
Moon0.27	Gemini12th

In this life-picture we find the Sun in Capricorn in the 8th house, sextile Jupiter in Scorpio in the 6th, trine Moon and Mars in Taurus and Gemini in the 12th, but square Neptune in Scorpio in the 6th. Ambitious, determined, and persistent, this little girl is likely to know what she wants and to attain her goals. She has less of jealousy and suspicion than most Capricornians, and more of a sunniness of nature than many of them. Trustworthy and dependable, possessed of good judgment and executive ability, she is well fitted to help others. However, the square of the Sun to Neptune sounds a warning for Michele to cultivate the positive method of spiritual development (self-reliance and self-forgetting service) and to avoid all negative psychism.

Mercury is also in Capricorn in the 8th, suggesting a critical and penetrating mind, along with a thoughtful and

diplomatic disposition. There is a love for science, particularly chemistry, and an attraction to the occult, although a tendency to be practical and thrifty. The sextile of Mercury to Neptune indicates a mind peculiarly adapted to the occult art and the possibility of healing ability. Gain through literary or scientific pursuits, if carried on in partnership with others, is quite likely.

The mercurial sign Gemini on the ASC, with the Moon in the 1st degree of the sign and in the 12th house, trine the Sun and opposing Jupiter, bespeaks a wide-awake intellect, alert for progressive ideas, facility in expression, a fondness for science and literature, and the ability to cope with emergencies. Michele will be attracted to literary work which requires many changes of subject to satisfy her restless mind. She has a love for travel and meeting new people which would serve her well in salesmanship or other work where human relations are involved.

Saturn is well placed in Capricorn, and since it is unafflicted and makes a sextile to Neptune and a trine to Pluto from the 7th house, partnerships should be beneficial to Michele. Honesty, integrity, and self-reliance are emphasized, as well as esteem by her contemporaries. There are possibilities for making considerable progress in the practice of the occult arts if she makes sufficient effort — and she can!

The planet in this chart showing where Michele needs most careful guidance is Venus, which is in Aquarius in the 9th, opposing Uranus, squaring Mars. She is apt to be too impatient of restraint and convention for her own good, and unless properly guided, may yield to gratification of sensual desires. However, her strong high spiritual ideals and her fine traits of character make it possible for her to handle this side of her nature, if she receives the proper training and establishes right habits.

KENYA S. H.

Born September 8, 1967, 9:02 A.M.

Latitude 38 N., Longitude 87 W.

Signs on cusps of houses:

ASC, Libra .28.36	4th, Aquarius 3.00
2nd, Scorpio 27.00	5th, Pisces ...6.00
3rd, Sagit. .29.00	6th, Aries5.00

Positions of planets:

Neptune24.04	Scorpio1st
Moon6.31	Aries6th
Dragon's H. 11.03	Aries6th
Saturn ...24.41R	Aries6th
Part of F. .19.08	Taurus7th
Mars21.44	Leo10th
Sun15.59	Virgo11th
Jupiter16.11	Virgo11th
Pluto22.19	Virgo11th
Uranus28.42	Virgo11th
Venus7.48	Libra12th
Mercury9.51	Libra12th

With the Sun, Jupiter, Pluto, and Uranus all in the 11th house, this child will have many friends, and they will be an important factor in his life.

These planets are also all in the mental, common-earth sign Virgo, so that Kenya is basically of a mental temperament, governed largely by intellect. He is quick to learn, is expressive and dexterous, and will use reason in forming his conclusions. He is apt to be rather acquisitive and constantly on the lookout for ways and means of bettering himself financially, socially, and economically. However, since the Sun conjuncts Jupiter, Kenya is more out-going than is usual with Virgo natives. This configuration also favors good health, a sunny disposition, kindness, sympathy, trustworthiness, and good judgment. The solar orb sextiles Neptune, too, in Scorpio in the first house, intensifying the spiritual vibrations in the aura, and therefore favoring the possibility of developing the spiritual faculties. There is also ability to become an inspirational musician.

Pluto and Uranus are in conjunction

in the last decanate of Virgo and also sextile Neptune, adding to the inclination toward the occult or mystical side of life. Prophetic dreams and visions are also probable, and the intuitive powers have been developed through previous incarnations almost to the point of mind-reading.

Libra on the ASC, coupled with the presence of Venus, Mercury, and the Dragon's Tail in Libra (in the 12th), indicates a venusian side to Kenya's nature which helps to balance the strongly mental inclinations. A love for and a talent in music and art are suggested. However, this grouping of influences opposes the Moon in Aries in the sixth house, pointing toward the need for this child to learn mental stability, wholesome eating habits, and the wisdom of being constant and loyal in his affections. A tendency toward worry and indecision, unless transmuted into a firm faith in the Higher Ones who guide our destinies, can result in poor health and lack of success.

Mars in Leo in the 10th squares Neptune but trines Saturn in Aries in the 6th. This sign and house position of Mars indicates energy and ambition, but a directness of manner that can be embarrassing at times, and such a strength and forcefulness in argument that the native may arouse opposition on the part of those who differ from him. The square to Neptune accentuates the need to stress high moral ideals and habits in training Kenya; the trine to Saturn tends to direct his energies in a constructive direction and favors physical vitality and good health.

Engineering is a field in which this child could use his natural talents in constructive service. However, he is rather versatile, and could serve well in the auto manufacturing or sporting goods business, also, as well as in teaching.

Properly trained this boy can use his spiritual qualities to dominate his emotional nature and thus make this life one of progress through constructive service.

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.

Insurance Agent, Ambulance Server

FRANK I. S. — Born December 6, 1933, 5:18 A.M. Latitude 38 N., Longitude 122 W. This chart shows the Sun in Sagittarius in the 1st house, sextile Saturn in Aquarius in the 3rd and Jupiter in Libra in the 11th, but square Neptune in Virgo in the 10th. Some very fine traits are here indicated: friendliness, kindness, sympathy, trustworthiness, method, foresight, and diplomacy, along with executive ability and good judgment. However, the square of Sun to Neptune in the 10th warns against negative psychism, as well as the possibility of being too gullible. Fortunately, Neptune trines Mars in Capricorn in the 2nd, which helps to bring out the positive side of Neptune. With Virgo on the cusp of the 10th, we look also to its ruler, Mercury, for vocational possibilities. Posited in Scorpio in the first house, conjunct the ASC, trine Pluto in Cancer in the 9th, it is otherwise unaspected. This native could use his talents best in insurance, credit managing, trouble shooting, ambulance driving, salvaging, or wrecking.

Surveyor, Mechanic

AURELIO D. P. — Born April 8, 1934, 11:45 A.M. Latitude 7 N., Longitude 73 W. The position of Sun, Mars, and Uranus in the 10th house of this figure indicates work before the public for this native. The Sun and Mars are in close conjunction (in Aries) and Uranus is also within an eight-degree orb of conjunction. The solar orb sextiles the Moon in Aquarius in the 7th (8 degrees), sextiles Saturn in Aquarius in the 8th, op-

poses Jupiter in Libra in the 4th. Mars and Uranus also sextile Saturn, giving an abundance of vitality, drive, determination, and mechanical ability. Mercury in Pisces in the 9th is unaspected save for a trine to Pluto in Cancer in the 1st. A well aspected Moon in Aquarius in the 7th is an excellent indication of helpful partners, in both marriage and business. The best fields for this native's talents are surveying, auctioneering, mechanics, promoting, supervising.

Secretary, Teacher

DUANE R. B. — Born May 26, 1948, 9:53 A.M. Latitude 34 N., Longitude 118 W. The Sun, Uranus, and Mercury all in the airy sign Gemini in this native's chart indicate a strongly mental basic nature. The Sun trines Neptune in Libra in the 3rd, giving a strong inclination toward the study of the occult, but its square to Mars in Virgo in the 1st suggests a resentment against authority that could interfere in vocational efficiency. Mercury and Uranus are in conjunction in the 11th, sextile Mars, opposing Jupiter in Sagittarius in the 5th. The mentality is quick and keen, as well as intuitive and inventive. However, the opposition to Jupiter suggests a need to overcome a tendency toward exaggeration and a liking for display and show. Saturn and Pluto in conjunction in Leo in the 1st and conjunct the ASC gives a needed stability to the Gemini nature, so that work undertaken is more apt to be accomplished. Fixed signs on all the angles add to the determination and persistence needed for accomplishment. This native could do well in clerical work, either as a secretary or postoffice clerk, and as a teacher or editor.

Daily Thought and Guide

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

FRIDAY—NOVEMBER 1

Seek the quiet ways today. "What the aspirant needs more than anything else is *poise*, and nothing is more inimical to that condition than *noise*."—*Max Heindel*.

SATURDAY—NOVEMBER 2

Art and music are favored today. They may be used for refinement and progress on the Path, if only through increased appreciation.

SUNDAY—NOVEMBER 3

"Where two or three are gathered together in my name, there am I in the midst of them."—*Matthew 18:20*.

MONDAY—NOVEMBER 4

A cheerful look makes a dish a feast, cheerful company shortens the miles, and a hopeful mind is the greatest of all medicines.

TUESDAY—NOVEMBER 5

A fine day for practical accomplishment, and for kindly service to others. We can help to make benevolence a ruling factor in the world's evolution.

WEDNESDAY—NOVEMBER 6

The early morning hours still carry the beneficent power of Jupiter, as well as the energy of Mars and the progressiveness of Uranus. Seek inner direction toward constructive service.

THURSDAY—NOVEMBER 7

Perseverance is a fine watchword for today. Through persistent effort we learn to bridle the mind and accomplish our goals.

FRIDAY—NOVEMBER 8

Avoid impulsiveness today. Take time

to seek that "inmost center where truth dwells in all its fullness," and follow its dictates.

SATURDAY—NOVEMBER 9

"He can who thinks he can." Whatever problems may come today, they can be solved by a calm, optimistic mental attitude — and full faith in aid from the Higher Ones.

SUNDAY—NOVEMBER 10

Splendid spiritual vibrations, tempered somewhat with Saturn's restraining ray, point this day toward real progress in inner realization. But we must make the effort!

MONDAY—NOVEMBER 11

The early morning hours are imbued with the benevolence of Jupiter, the energy of Mars, and the intuition of Uranus. Extraordinary accomplishment toward higher goals may be ours.

TUESDAY—NOVEMBER 12

Such strength as a man has he should use, but Shakespeare warned us: "It is excellent to have a giant's strength, but it is tyrannous to use it like a giant."

WEDNESDAY—NOVEMBER 13

This Mercury-ruled day carries a harmonizing venusian influence, so that peace may be sought and attained. However, remember to use care and discrimination in making decisions.

THURSDAY—NOVEMBER 14

Keen, productive thinking is favored today. Answer important letters, compose that intended article, continue research on an intriguing subject. Use joyfully that wonderful instrument — the mind!

FRIDAY—NOVEMBER 15

Meditation on health problems may bring a rich reward today. "Joy and Temperance and Repose slam the door on the doctor's nose."—*Longfellow*.

SATURDAY—NOVEMBER 16

Heed the voice of intuition toward altruistic endeavors today. Altruism is the inner force to be cultivated if our world is to move forward according to God's Plan.

SUNDAY—NOVEMBER 17

"Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report...think on these things."

MONDAY—NOVEMBER 18

Extra effort in maintaining emotional control will be well spent today. "The world is a school to teach us how to think and feel aright so that we may become qualified to use the power of thought and the power of emotion."—*Heindel*.

TUESDAY—NOVEMBER 19

Nature is God in manifestation. Penetrating thought into the mysteries of Nature will bring rewarding results on this Mars-ruled day.

WEDNESDAY—NOVEMBER 20

Favorable rays from Jupiter, Mars, and Uranus combine today to offer opportunities for rare accomplishment in altruistic endeavors. "Improving the golden moment of opportunity is the great art of life."—*Johnson*.

THURSDAY—NOVEMBER 21

A steady vibration from Saturn on this Jupiter-ruled day can be used advantageously to plan and attain success in any undertaking. "The ends well defined are the secret of durable success."—*Cousin*.

FRIDAY—NOVEMBER 22

Special efforts to maintain equilibrium and practice moderation in all activities will bring satisfying dividends today. "All the operations of Nature are gradual."—*Bacon*.

SATURDAY—NOVEMBER 23

Mental energy is favored today, but Saturn's restraining hand may be felt. In the later hours of the day, a spiritual inflow may be contacted through prayer and meditation.

SUNDAY—NOVEMBER 24

The lunar orb activates beneficent radiations from the Sun, Jupiter, Mars, and Uranus today, so that it may be a Sabbath of spiritual fulfillment to remember. Seek and ye shall find!

MONDAY—NOVEMBER 25

A day to make special effort in using the *will*. "All life needs for life is possible to will."—*Tennyson*.

TUESDAY—NOVEMBER 26

"You may assuredly find peace if you are resolved to do that which your Lord has plainly required: to do justice, to love mercy, and to walk humbly with Him."—*Ruskin*.

WEDNESDAY—NOVEMBER 27

"We must learn, with Paul, to be all things to all men, or we shall defeat the object we have in view of bringing light to seeking souls."—*Max Heindel*.

THURSDAY—NOVEMBER 28

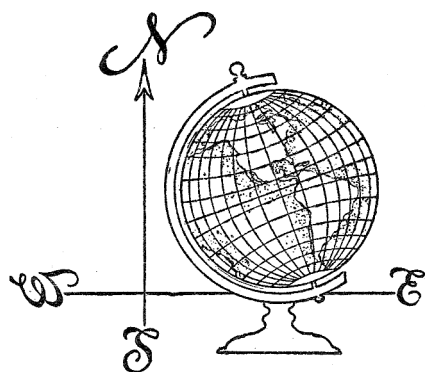
A favorable combination of the lunar and neptunian rays on this Jupiter-ruled day offers aid in using the imaginative faculty, as well as in obtaining desired results in plumbing the secrets of Nature.

FRIDAY—NOVEMBER 29

Mixed vibrations on this Venus-ruled day may pose problems for some, but here again *adaptability* offers the solutions needed. In that one word we have the secret of advancement or retardation.

SATURDAY—NOVEMBER 30

How better to end the month than to heed the words of St. Peter: "To your faith add virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience."



MONTHLY

News

INTERPRETED

Phylos' Prophecy Approaches Fruition

At Allegheny Observatory in Pennsylvania, star spectra so faint the human eye can't see them at all are being clearly recorded on a new "see in the dark" television camera developed by Westinghouse. The camera's sensitivity is at least 10 times that of photographic plates.

The tube responsible for the camera's performance converts the invisible light emitted by the star into an electronic signal and amplifies it hundreds of times before changing it back into a visible image. Even weaker light signals can be built up into bright images over a long period of time.

Here's how the process, called "integration," works. The camera is installed on the observatory's 30-inch refracting telescope. Bright visible images are recorded on film. Then the system is switched to "integration" for periods of 10 to 120 seconds. Less than a second after the integration period ends, the strengthened image appears on the television screen. A photograph of the image is made from the face of the television monitor.

In this way, faint astronomical objects can be recorded in just a minute or two instead of the half-hour needed for exposure on a photographic plate. A bonus is that the camera's red response is greater than that of photographic film, rendering the brightness of red stars and objects closer to reality.

The spectrum of a star that the new television camera records is a breakdown of the light the star emits and probably the most informative thing about it. It tells the star's temperature and chemical composition, identifies it as a giant or dwarf, indicates whether it has an atmosphere or a strong magnetic field . . .

—*Science Digest*, 3-68.

Another of the prophecies of the book, *Dweller on Two Planets*, by Phylos, approaches manifestation. This is the "elec-

tric" telescope which would magnify light images from planets so that every inch of their surfaces could be examined by astronomers on earth. The amplified electronic signal which is shown on the television screen as an image is a step in the direction of the astronomer's telescope mentioned by Phylos.

When Teachers Turn Tempters

A group of 15 students had their self-esteem crushed with false results from a personality test, on the theory that people who feel unworthy will tend to act worthless. Like the loser who seeks failure, they will tend to take actions consistent with self-concepts.

In another group, students were given good news about themselves, with scores of "mature, highly creative and deep."

In a later test, the disillusioned students—unaware of any link with the testing procedure—cheated considerably more than those buoyed by good news about their character.

"It is more dissonant for someone who feels good about himself to commit an unworthy act," comments Dr. Aronson.

Dr. Aronson points out that the personality tests implied nothing about morality, yet a crushed self-esteem appeared to increase underhanded behavior.

"Some people are crooks even with high self-esteem," he says; nevertheless he believes the experiment has implications for handling lawbreakers.

Again the issue of ethics had to be faced. The Texas psychologist says he spent more time with his subjects afterwards, explaining everything and reinstating self-esteem, than he gave to the experiment itself, on the grounds that experimenters should leave their subjects in as good a shape or

better than at the start.

—*Science News*, Feb. 24, 1968.

In occult literature we have often read that the esoteric teacher may sometimes "tempt" the pupil; not, of course, that he ever tempts the pupil to do evil, but that he puts him in a position where his character may be proved, for the pupil's own enlightenment and satisfaction. Novices taken into the Pythagorean community were subjected to tests, and many of them did not come through satisfactorily. In some convents and monasteries today, the novices are similarly put to the trial; for example, ridiculed and teased, to prove of what stuff they are made.

The experiments with students described above are at any rate valuable in showing how careful teachers must be in handling young people, in order to sustain their self-esteem. Spiritual teachers of course have no difficulty about this because they emphasize the fact that men are in reality "Sons of God," in their true, essential Being, and that anything contrary to this is to be looked upon as false, and dismissed from thinking.

The Virgin Spirit is the true man, and this Spirit is in its very essence good and pure and wise in every way, and constantly projecting its divine wisdom through the personality. We have only to listen for the intuition of the Spirit, the voice which expresses divine Wisdom and Love, in order to know ourselves for what we are: made in the image and likeness of God.

The Peril of Painlessness

From infancy on, the 10-year-old girl had incurred numerous cuts, burns, lacerations and even fractures of both legs, yet never once said it hurt.

She could pick scorching hot dishes and pans from the stove, commenting only that it felt warm.

"She is an awful kid to crawl on rocks and stones," her father related to doctors. "She rubs big sores on her hands and knees and goes right on without paying any attention to them."

The little girl is another of the rare group of individuals who go through life feeling no pain. She has a congenital insensitivity to it. Lucky? On the contrary. She'll be lucky to escape a premature death. She won't have a pain in the side to warn her of an inflamed appendix, a pain in the arm to warn of a heart attack or a headache to signal hypertension.

"We consider pain our persistent enemy but its value as a warning far outweighs its evil," notes Dr. Vincent J. Collins, president of the Illinois Anesthesia Society. "Without perceiving pain, people would go through life incurring one critical injury after another simply because they have no means of knowing when they get hurt. Pain is our built-in safeguard . . .

The amount of pain one can take varies from person to person. It depends on temperament, culture, past experience, expectation and fear of danger. Most normal men and women have the same sensitivity to pain but the psychological reaction to it differs widely.

Pain tends to become worse at night when there is more time to think about it. Pain is diminished when there is a secondary discomfort in the body. Hence noise, a form of pain, has been used to reduce reaction to the primary pain. Clenching the fists, wringing the hands or gripping a metal bar helps.

Distraction explains why soldiers often do not feel their wounds on the battlefield, why boxers can fight with a broken hand but win the next day if someone lightly touches the now painful injury.

—*Science Digest*, Sept. 1967.

In *The Rosicrucian Cosmo-Conception* Max Heindel has pointed out that pain is not an unmitigated curse, but that it serves as a means of protection against injury. This, of course, is common knowledge, but perhaps it is not fully realized. The annals of history show that some persons seem more or less sensitive to pain; and it is possible that some cruel people are simply less sensitive to bodily pain than others. It is commonly believed that highly civilized races are more sensitive to pain than the less civilized, although there has been no real evidence to support this view.

As long as we live in physical bodies as they now are, it seems necessary that warning devices should be there. But the warning device need not necessarily be painful, as the organism becomes more highly evolved and the intelligence more universally alert. In any case, there are cases of people who could con-

trol pain to a large degree, through mental and spiritual exercises, and in some instances they were able to "tune it out" entirely in times of inescapable suffering. All of these instances are promises of a brighter tomorrow for everyone, for the specialized powers of a few may become the generalized powers of the many in the coming age.

A Fourth Ring for Saturn As Well As a Tenth Moon

Three and a half centuries ago, the pioneer Galileo observed what he thought were two mysterious objects in space, one on each side of the planet Saturn. The mystery went unsolved for 45 years, until Christian Huygens discovered that they were in fact a pair of concentric rings around the planet. In the 19th century another ring was found, bringing the total to three: an outer one, a bright central one and a dark inner one.

Now Walter A. Feibelman of the University of Pittsburgh's physics department has found evidence indicating a fourth ring. Such a ring had been sought before, but not seriously since 1909, when the American astronomer Edward Barnard came up with seemingly conclusive negative results. There have been enough hints at its existence, however, that the elusive fourth ring has been compared to the Loch Ness Monster—some see it, some do not.

Late last year, a rare event inspired Feibelman to take up the quest anew. Every 14.78 years, the rings of Saturn can be seen edge-on from earth, and the past winter marked one of these opportunities. It was during this occurrence, in fact, that other astronomers discovered and confirmed that Saturn has a tenth moon, now named Janus because one of the definitive sightings was made on Jan. 9, feast day of the Roman god of doorways (SN:1/14).

Reporting the detection of the fourth ring took longer because positive identification could be made only by charting how much the ring darkened a photographic plate. Although the ring can be seen visually on a photograph, as can the satellite, Feibelman wanted to be as certain as possible that the thin line was not the result of instrumental or observational problems.

Feibelman photographed the planet with the 30-inch refracting telescope at the Allegheny Observatory, University of Pittsburgh.

On any of the exposures "a very thin extension of the nearly edge-on ring system can be seen," Feibelman reported in the May 20 NATURE.

The thin ring "extends to more than twice

the known ring diameter" (or a total of 340,000 miles), and is so faint it cannot be photographed except with a large telescope. However, when two or three photographic plates are viewed in superposition, the thin line of the fourth ring can be clearly seen.

Printed reproduction of the "D" ring is extremely difficult. Feibelman therefore made tracings of the density of the photographic emulsion, and these clearly show the presence of matter in the plane of the other three rings but at a much greater distance from the planet.—*Science News*, June 3, 1967.

We are interested in the verification of the fourth ring of Saturn, and in the tenth moon which has been discussed in earlier issues of this magazine. Astrologers will do well to note the cycle of 14.78 years, in which the rings of Saturn can be seen edge on from the Earth. The past winter was one of these times. Perhaps this astronomical positioning of Saturn relative to Earth may be one of the "cycles" necessary to a better understanding of horoscopes and transiting planetary influences. Astrology is in its infancy, today, especially since so much of ancient astrology has been lost in the course of time.

The Heart Cooperates with the Brain

A new, important role for the heart in regulating brain reaction has been proposed by Dr. John I. Lacey of the Fels Research Institute in Yellow Springs, Ohio.

Dr. Lacey's theory, based in evidence from animals and humans, contradicts common notions that the cardio-vascular system reflects but does not control mental arousal. He says that heart rate and blood pressure level vary with mental activity. Deceleration in the heart and lowered blood pressure are associated with faster brain response. Until now it has been assumed that increased heart activity means greater mental as well as physical arousal.

Dr. Lacey sees the cardio-vascular system acting as a gate for stimulation to the brain. A stimulus comes in, the brain quickly decides whether to pay attention, and signals the heart accordingly. Heart activity then acts on the brain to enhance or inhibit attention. Why the heart should be involved in such an important job is unclear, but it may be necessary to modulate complementary states of mental attention and physical arousal.—*Selected News*.

Occult scientists of both the Orient

and Occident have for centuries declared that the heart as well as the brain plays a role in the conscious and intelligent control of the body. The heart is, in fact, named as the seat of one aspect of the superconscious mind, where Intuition has its kingdom. In the Western Wisdom Teachings, as explained by Max Heindel in *The Rosicrucian Cosmo-Conception*, it is said that the stronghold of the Life Spirit Principle (the Christ Consciousness or Cosmic Consciousness) has its principal seat in the pituitary body in the head, but a secondary stronghold in the heart. The Human Spirit, or Ego, has its primary stronghold in the pineal gland, and its secondary stronghold in the brain as a whole. This "Divine Spirit" or "Silent Watcher" has its stronghold at the root of the nose, but not in a gland.

The Divine Spirit is termed the "Father Principle" within, just as the Life Spirit is termed the Christ Principle. The Father Principle is the Cosmic Creativity Principle, or Will Principle, and the power of "Epigenesis" belongs to this principle. Epigenesis enables the Virgin Spirit to create new ideas in the universe and thus manifest new conditions, and become a positive creator in its own right.

Scientists have of course not admitted that the heart had anything to do with the intelligence manifesting in the brain, until recently, as this news item shows.

Again occultists have long taught that for the highest mental reactions to take place it is necessary for the person to quiet his blood pressure and breathing, and to induce a deep tranquility, in which the mind seems to be free from external pressures and stimuli. This is not sleep, because the mind is fully awake and the person is conscious both of himself and his body and his environment; yet he deliberately shuts out distracting stimuli by an act of will. When the necessary quietude has been induced the superconscious mental processes come into play, known as various kinds of clairvoyance, telepathy, clairaudience,

cosmic consciousness, etc. The individual may sometimes find that he leaves the physical body, then, and is able to function as an independent being on the inner planes of Nature, where he collaborates with the celestial Hierarchies. Both heart beat and pulse are quiet in these states, not aroused to extra activity.

The heart plays a special role because of its connection with the Christ Consciousness and the pituitary body. It is popularly considered to be the seat of the love nature, and when high spiritual love is experienced, both with human objects or as directed to God, the individual is generally aware of currents flowing in the heart region. There the great lotus of the heart unfolds, just as one unfolds in the brain, while above and around the head the "Thousand-petalled Lotus" unfurls its petals when the Divine Spirit Consciousness has reached its time of flowering.

Max Heindel also speaks of a "Lily", an etheric organ which develops between larynx and the organs in the head, and which enables the Adept to speak the Creative Word. This Lily is built by conserved life forces arising by way of the spine, to the heart and brain. Spiritual conservation of life forces is more than conservation of the sex forces, as some persons believe it to be; it also involves conservation of the forces used in speech, which are conserved by control of the tongue and by devoting speech as much as possible to worth-while subjects and purpose. Life force is also conserved when thoughts are controlled and the mental activity centers in noble and worth-while imaginations and ideals, and in creative thought processes which make for the betterment of man and his world.

Be filled with the Spirit; speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. — Ephesians 6:18-19.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"The Lord of the Rings"

The Lord of the Rings by J. R. R. Tolkien, Ballantine Books, New York.

MUCH has already been written and said about this trilogy, but it will long remain a source of delight and wonder to many readers as yet unacquainted with it. Here are three books about which lukewarm feelings are impossible — the reader will either become immersed in the atmosphere, joys, and sorrows of Middle Earth to the temporary exclusion of all else, or see little point in continuing after the first few readings.

Mr. Tolkien has woven his myth of the destruction of the evil Ring of Power around the lives of the Hobbits and their companions from the worlds of Elves, Dwarves, and Men. Hobbits are small, furry-footed people with some of the more endearing human characteristics, together with the all-too-human fondness for indulgence in good food and similar pleasures. Hobbits enjoy life and each other, desire only to live in the peace of their quiet Shire, and are slow to rise to anger or "great deeds." But when at last they realize the extent to which all they hold dear is threatened, they muster a latent strength and fortitude which might well be emulated by many men today.

The Elves — earliest race on Middle Earth — are already leaving, and the Age of Man is near. Aragorn, Man of the West, descendant of the ancient Kings who came from beyond the sea,

seeks to claim his inheritance. This he can do only if the wicked Sauron, Lord of the Rings, who has been permitted to extend his realm almost unchecked before the eyes of careless, frightened, or unaware inhabitants of Middle Earth, is finally vanquished. But if the Ring of Power, guarded unwillingly but faithfully by Frodo the Hobbit, falls into Sauron's hands, all is lost. And Sauron's evil eye is everywhere.

In his description of the ensuing conflict between good and evil, the author has drawn upon his vast knowledge of, and what appears to be intuition for, mythology, philology, nomenclature, history, psychology, and high spiritual truths. His characterizations are perfectly delineated, both in description and in unveiling of plot; his portrayals of natural phenomena and passing events are as real as though actually appearing before the reader. The lyrical quality of the text ranges from the earthy and humorous descriptions of life in the Shire, to the heroic accounts of valor and service in the name of the "good," to the almost sublime portrayal of the Ring Bearer's triumph and the King's return, and, ultimately, to the bitter-sweet testimony of final parting and self-sacrifice which is demanded of all who would reach the highest ranks of service and attainment.

Almost every page brings fresh evidence of the author's depth of knowledge and insight. Surely Mithrandir, the

wizard and guide of the quest, has more in common with the Persian savior Mithras than mere similarity of names. There is an unspoken parallel between the King who returns with healing in his hands and the Biblical King-Priests of old in whose kingdom there was peace and joy. Rarely has the beauty of true friendship been more touchingly portrayed than in the account of Sam's devotion to his beloved Frodo. And when before have several languages — including the musical Elven tongue with its liberal use of vowels, and the harsh, guttural and chilling speech of Mordor — been invented simply to make a book more realistic?

The Lord of the Rings is far more than just a romantic legend designed to captivate the reader. It is a spellbinding tribute to the author's reverence and compassion for life. It brings the reader to laughter and to tears, and will leave many with the elation and sense of "other-worldliness" usually engendered only by a particularly inspired and soaring piece of music.

L'Elisir d'Amore by Donizetti. Angel recording BL 3701. (Complete opera — 2 records, 4 sides.)

This gay recording is a recent release of what is perhaps one of Donizetti's merriest operas. Recorded in the Rome Opera House under the baton of Francesco Molinari Pradelli, it features Mirrella Freni and Angela Arena, sopranos, Nicolai Gedda, tenor, Mario Sereni, baritone, and Renato Capecchi, bass.

The beauty of this music lies in its happiness and continuing expression of pure joy. The entire opera is a profusion of sweet and lilting melodies, broken only rarely by a less-melodic more musically "monotonous" selection for one of the male voices, which serves, in turn, to heighten the joy of the next melody.

The story of the opera of course follows the flighty, improbable path of all musical comedy. It involves the inevi-

table, beautiful heroine, her awkward and stuttering peasant admirer, the also-inevitable, dashing representative of the military, and a new element — a scoundrelly but likeable traveling "quack" who sells *the* magic elixir which is guaranteed to make the imbiber invincible in love.

Naturally, the elixir first backfires and the poor peasant is in worse romantic straits than ever after taking it. Naturally, the heroine promises to marry the soldier. Naturally, the country lad finds hidden persuasiveness (thanks to the second cup of elixir) and through the subterfuge of indifference inveigles the heroine into declaring her love for him. And naturally, the "quack" claims credit for the happy ending, and as the curtain falls he is busy selling more and more bottles of his now-celebrated elixir.

This series of unlikely events afforded Donizetti a great deal of scope for inserting melodic gems into his score, and the skilled and talented cast does them full justice. The libretto is sung in Italian, a flowing musical language in its own right, which seems to blend in with and enhance the lyrics.

There is certainly nothing profound or even "spiritual" about this music. For pure enjoyment, however, or as a tuneful "tonic" to lighten and give a lift to the spirit, this recording would be hard to equal.—D.F.

It is significant that when Wagner first began to feel the inflow of that inspiration which was to take its embodiment in the romantic opera *Lohengrin*, he was spending his holiday in a certain locality which was impregnated by the vibratory rhythm of a mighty occult Brotherhood whose initiatory Temple is located in that vicinity. — *Corinne Heline* in

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Readers' QUESTIONS

Cause and Effect of Sun-spots

Question:

What are Sun-spots, what causes them, and do they have any particular effect on the planets and their inhabitants?

Answer:

Sun-spots are depressions or cavities in the surface of the Sun. A Sun-spot consists of a more or less round, relatively black center or nucleus called the *umbra* and a surrounding less dark part called the *penumbra*. The penumbra is made up of converging fringelike filaments of brighter material than the center, or umbra. The umbra and penumbra do not gradually blend into each other but are separated by a well defined boundary, and likewise the penumbra and surrounding photosphere have a very definite line of demarcation.

Both in form and dimension the Sun-spots are subject to great changes which transpire with astonishing rapidity. Two or more situated close together will frequently expand towards each other and form one large spot. On the contrary, one large spot has been seen suddenly to crumble into several smaller ones. The umbra of a Sun-spot may be anywhere from 500 to 50,000 miles across. The diameter of the penumbra may be as great as 200,000 miles. The largest Sun-spots can be seen with the aid of a smoked glass to reduce the glare of the Sun. The umbra of a Sun-spot is dark only in comparison with the glowing photosphere (luminous envelope of the Sun) which surrounds it.

Sun-spots last from a few days to several months with an average duration of a month or two. They are rarely seen except in two belts extending from lati-

tude six degrees to latitude thirty-five degrees on each side of the equator. They are not always equally numerous. For about three or four years they appear with great frequency, then they become less numerous and decline to a minimum for about three or four years, after which they are more numerous again. The interval from maximum number to maximum number averages about eleven years. When the Sun-spots are fewest, the Sun emits its full amount of heat, but when they are most numerous, the heat is considerably decreased.

The Sun, the planets, and their satellites, which collectively we designate as our solar system, are so indissolubly bound to one another and to the beings which inhabit them, that any planetary disturbance on one of these heavenly bodies is felt not only by all the other members of the solar system but also by the beings inhabiting the individual planets of that system. Disturbances on the Sun are especially distressing for the reason that the Sun is the center of the solar system and to it all the planets are magnetically attached.

Sun-spot activity, recurring in eleven year cycles, is in reality caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle we designate as the Sun. When the outbreathing of this great Being occurs it carries with it the life and vitality of the Architect of the Universe, whose breath in turn imparts His vitalizing, fructifying qualities to all that exists within the solar system, giving, without stint or measure, life to all that is. And this great outflow of vital energy manifests in everything from the tiniest differentiated life spark to all the great Beings who guide and direct the pro-

cesses of evolution. On our mundane sphere we see it manifest in pleasant, sunny weather, in good crops, and in healthier, happier people, who are inclined to be more amiable and kind. In other words, this great outbreathing of the Cosmic God marks an era of increased vitality and good feeling, and accelerated growth on all planes of being. During this time the sun itself is comparatively free of spot or blemish and shines with great brilliancy, giving out its maximum of heat and light.

This outbreathing, lasting approximately five and one-half years, is followed by an inbreathing of the Cosmic God. When this great cosmic breath returns to its source, it is laden with a sense of the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the major part of the sun's life-giving force is being gradually withdrawn from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomforts, which generate in humanity ill feeling, brooding, and general discontent.

This great outbreathing and inbreathing of the Cosmic Being whom we designate as God might be likened to the systole and diastole of a great heart, sending out at one time the full force of solar vitality to the furthestmost confines of the solar system, then drawing it in contaminated with the poison of passion generated by billions of beings in the struggle for existence in the different worlds. The outgoing vital force is similar to the arterial blood which issues from the heart of the human being, pure and clean, laden with the life-giving oxygen which is sent to every part of the body and then returns through the veins laden with the poisonous carbon dioxide generated by the processes of metabolism going on in every part of our being. As the lungs through the processes of osmosis purify the blood by supplying it with oxygen and relieving it of its load of carbon dioxide, so does the Sun alchem-

ically transmute the poison of passion, envy, pride, lust, hate, etc., into pure love and life force, and returns these to the various planets of the solar system. It is while this alchemical transmutation is taking place that the Sun-spot activity occurs, the spots being the physical manifestation of the alchemical process which is then in action.

A great outbreathing of the sun commenced about the beginning of the year 1907 and lasted approximately five and one-half years. This was followed by an inbreathing which required about five and one-half years, ending in 1918. The next outbreathing lasted until 1923 had passed and included six months of 1924.

The "last period of maximal flare activity" was in 1957, we are told in an interesting article in *Newsweek*, Aug. 4, 1968, from which we quote below:

This should be the sun's stormy season, when the greatest number of sunspots and flares appear during the eleven-year solar cycle, like hurricanes building during the earth's summer months. Sunspots are comparatively cool whirlpools of magnetic intensity that somehow spawn flares, which burst from the sun's gaseous surface. Often, the radiation effects of a flare are felt 93 million miles away on earth: radio communications are blacked out, magnetic compasses swing wildly and the aurora borealis appears. But this year's solar disturbances have been fewer in number and less intense than those of 1957, the last period of maximal flare activity, and physicists are in disagreement about whether this is indeed the year of the noisy sun.

"We're well on the way to the maximum of the current cycle," says John P. Hagen, chairman of Pennsylvania State University's astronomy department. Dale Bucknam, chief space forecaster for the Environmental Science Services Administration, thinks it is possible — though unlikely — that the crest has come and gone, and was perhaps not as stormy as in previous solar cycles.

The difficulty, explains Helen Dodson Prince of the University of Michigan's McMath-Hulbert Observatory, is that "you can't tell a maximum until you're past it." But this leisurely determination is unsatisfactory to the National Aeronautics and Space Administration where astronauts are concerned. The agency has established a sun-alarm system that will warn space pilots to take cover before a major solar storm reaches them, exposing them to more than the allowable dose of 25 rads.

To protect the Apollo astronauts against injurious or lethal radiation, the U.S. has

(Continued on page 522)



Health in the News

HELP FOR CANCER AND POLIO

Proneness to breast cancer can be detected in individuals before the disease attacks, the Academy meeting was told. Dr. Roger J. Williams of the University of Texas in Austin reported that he and his co-worker, Dr. Rose Mary Gutierrez, find "distinctive patterns of ketosteroid excretion in the urine are definitely associated with breast cancer."

This, Dr. Williams said, is "but a first step in the prevention of breast cancer — an outcome much to be desired." The distinctive excretion patterns may even indicate different degrees of proneness.

Their conclusions are supported by recent findings of Drs. R. D. Bulbrook and J. L. Haywood of London, who observed distinctive differences in steroid excretion patterns in women on the Island of Guernsey three months to five years before the appearance of breast cancer.

Dr. Williams said that such studies as his and those of the two English doctors "have much wider implications for the prevention and management of diseases of many varieties."—*Science News*, 11-11-67.

Although cancer is still one of the most serious of the illnesses which afflict humanity, *progress has been made in its control and cure!* Surgery and radiation are as yet the chief methods used, but other work goes forward which now promises to reduce reliance on these methods. It is important in all cases to know whether any sort of growth in the body is, or is not, cancerous; because if it is not, there may be no need for surgery at all. Some benign tumors disappear naturally of their own accord, and so do some cancers. Some benign tumors are stationary; they do not develop to any appreciable degree, over

long years; but, and this is the crux of the problem, doctors have not been sure as to whether or not the growths were benign or malignant. The statistics show that *the great majority* — about 75% — of breast tumors are benign; and to remove them requires only two or three days in the hospital, and the effect of the operation is, in many instances, very slight. Yet the patient cannot know which it is until the operation is done; that is, the pathologist stands at the operating table, and when the tissue is removed, he examines it, and reports as to whether or not it is benign. If it is benign, the operation is simple, and soon over. If it is malignant, then the operation is more extensive, and is usually followed by some amount of radiation.

Today physicians are beginning to use the "thermogram" to test whether or not there is cancer in the body. This is simple and inexpensive, but even yet there are few hospitals in the United States which have the equipment. The X-ray is said to be not as accurate as the thermogram. A really 100% means of detection of cancer is the first necessity in its early control and cure. Surgery will then be reduced to a minimum.

We should also avoid thinking that cancer is as dangerous as it used to be. Many patients have been operated on for cancer and have lived forty and fifty years thereafter, and died of a heart ailment or some other condition. We

know of a woman of ninety — in good health!—who still visits her hairdresser, yet she had an operation for cancer at the age of forty. Moreover, cancers, like benign tumors, have been known to disappear for no known reason that the physicians could discover; sometimes as the result of spiritual ministration and prayer, perhaps at famous religious shrines, and also by individual spiritual healers who specialize in this work; perhaps aided by diet and medicines.

Further news correlative with the foregoing comes in a recent news item:

One of the biggest questions we can ask about the behavior of living organisms is how the cells of the organism are controlled so they stop growing at just the right time and place.

Suppose you cut your finger. Why does the finger heal up in just the right shape, instead of growing a big knob or something? How does it remember the shape it had before it was cut?

One possibility is that a chemical signal might communicate from one cell to another and this chemical signal stops the cell from growing or dividing, thereby keeping the whole structure of the body organized. A fine idea, if it could be proved. But it's not easy to demonstrate that things as tiny as cells are busily passing signals around.

It has been shown, however, that certain cells definitely can pass big chemical molecules across their walls. These molecular messengers just might have something to do with the fact that cells remain orderly.

Another theory was that electrical signals caused by ions — electrically charged particles — moving between the cells might give a good clue as to whether there was communication from one cell to another. A current of ions was, therefore, injected into one cell and measured in the adjacent.

It was found that indeed an appreciable amount of current put into one cell finds its way into the surrounding cells. This could provide a very interesting mechanism for inter-cell communication.

We obviously want to know what happens to cell-to-cell communications when cells go wrong, as in cancer. One test was made with cancerous liver cells. The intriguing result was that in a mass of cancerous liver cells there seems to be no detectable ion communication. The cells behaved as separate, independent units.

Furthermore, it was found that normal cells (at least they appeared normal) that were close to the cancerous cells also had a kind of reduced communications ability with each other.

It almost seemed as though the cancer might be getting to them somehow and re-

ducing their ability to keep track of where they were and what they were doing.

This is far from a proven idea, but the test results seem to be peculiar to cancer cells, at least in the tests on liver.

We are a long way from understanding the whole mechanism of cancer. But it is possible that these ion-current experiments might lead to very good ways to check on whether a cell structure is cancerous or not.

—*St. Paul Pioneer Press*, 10-24-67

Here again the emphasis is on prediction, but the cure may be just around the corner. We can live in hope.

We must remember that it is only within the last few years that polio has been brought under control. There still remains the problem of curing the after-effects of polio. However, electrical devices are now being implanted into the paralyzed muscles of certain polio victims which they can control and which cause the muscles to respond. The nerve-electricity seems to be lacking, and the implanted electrical mechanism supplies the lack. If this is so, there should shortly be found a way to restore the natural biological electricity to flow through them once more. The prospect is hopeful for cure of polio after-effects.

It has often been remarked that as mankind conquers one scourge, another rises to take its place. Polio and cancer have taken the place of smallpox and earlier diseases. This is due to the action of collective causation, generated by peoples en masse. The different diseases correlate to different areas of causation. The "new" scourges are created by "new" sociological acts or lack of action on the part of society collectively and the human being individually as well. Polio and cancer now seem on the way out, but unless there is widespread moral regeneration and spiritual enlightenment, other scourges will come to take their place, and have to be conquered in their turn.

POTASSIUM — AN ELECTROLYTE

A lime-flavored effervescent tablet has been developed to treat the lack of a vital electrolyte, potassium, in the body's fluid system. Too much or too little can cause death.

Potassium supplements are on the market, but the new prescription tablet, called K-

Lyte, makes a more palatable drink when dissolved in water. In water it becomes potassium citrate, potassium bicarbonate and potassium cyclamate. It has been well tolerated and effective in studies on humans, the manufacturer, Mead Johnson Laboratories, stated.

Nearly 50 possible reasons for potassium deficiency have been identified in recent research. As many as 20 percent of hospital patients may suffer from loss caused by vomiting and diarrhea. Other reasons for loss include treatment by drugs such as thiazine diuretics and corticosteroid hormones. Intestinal surgery, metabolic diseases, kidney disease, severe burns and nutritional deficiency also cause potassium loss.

—*Selected*

There are many booklets on health foods which tell of the work which is done by potassium in the human system. These can generally be purchased at Health Food Stores, and potassium products are also available in many places. Here we learn that potassium is an electrolyte (any substance that dissociates into ions when dissolved in a suitable medium or melted and thus forms a conductor of electricity), and note that either too much or too little can cause death.

SAVORY SPREAD

To $\frac{1}{2}$ cup water placed in small bowl add $\frac{1}{4}$ cup soy milk (Soyagen) and beat with fork until dissolved. Add $\frac{1}{2}$ cup oil gradually, beating until oil is emulsified, then add $\frac{1}{2}$ cup flaked yeast with B-12 and beat until smooth. Salt to taste. (Very little salt is required.)

SAVORY CRUMBS

Combine $\frac{1}{2}$ cup slightly toasted bread crumbs, $\frac{1}{2}$ cup flaked yeast with B-12, and 2 Tbs melted margarine. Heat briefly before using. Serve over steamed cauliflower or other vegetables, or as a topping for casseroles just before serving. Too long heating in oven should be avoided.

—*Today's Health*, Spring, 1968.

SUN-SPOTS

(Continued from page 519)

a chain of ground stations, called the Solar Particle Alert Network (SPAN), peering at the sun. SPAN's instruments listen for clues of activity and take photos of the sun every ten seconds. If astronauts happened to be on the moon at the time of a large, dangerous solar flare, SPAN would alert the crew in time for them to hurry back to the shielded safety of their space ship. But despite its protective measures, NASA considers major solar storms a minor threat.

WHY ASTROLOGY?

(Continued from page 506)

active upon men. It is their activity which we note in the process of evolution whereby that which is now man has come up through the lower kingdoms to his present stage of completion, and it is by the same rays that he will gradually evolve to the divine stature where he will be like the Father in heaven."

So it is that the competent astrologer is able to discern from the positions and aspects of the planets in the natal chart just where the chief physical weaknesses are, the type of diseases the native is susceptible to, and when the disease is apt to manifest. Furthermore, he is able to discern the *spiritual cause* of the disease, for each weakness indicated represents the breaking of spiritual laws in the past.

Astrology is a science, an art, and a religion. Let us do nothing ignorantly or knowingly to cause an adverse attitude toward this sacred language of the heavens. The next time we hear someone belittle the sacred science of the stars, let us realize that ignorance has always derided that which is beyond its own limited comprehension. However, ignorance is self-imposed, and anyone who searches for Truth with a pure desire and complete faith, will surely find it.



Importance of Mental Attitude in Healing

Part I

THE fact that I received help immediately after asking you for it proved to me that my sufferings were the result of spiritual inharmony. Otherwise the improvement that came would have been maintained — and it was not.

Again, we are distinctly told that if the illness is a result of a chronic condition, the cure will be slow — which is reasonable. I think I suffered through more than a year; I couldn't get well as long as I kept a little corner of myself filled with self-love and self-pity.

Then, when I made up my mind I was *tired* of suffering, I began really to study myself. I found a lot of ugly *trash* in my memory. I began to bless everybody I didn't like, and in a few days I had few bitter or hard thoughts. Then it narrowed down to one person, who was really out of my daily life. However, I felt a dislike for her. I cleaned that out by sitting down and deliberately reversing each feeling I had against that poor woman. Finally I had only tolerance and a degree of compassion for her.

Then I tried to see if there was anything else that stood in the way of improvement. I found that I didn't invariably *seek first* the Kingdom of God. So I spent some time concentrating on the *nature* of the Kingdom of God. I found, of course, that it includes *everything*, and that if I seek first for the

Kingdom of God, I must include all formerly objectionable persons. Having "seen the Christ in them" in my mental vision until they shone, I knew I had really been at work in the right direction. I began to feel like a different — and better — person.—M.G.

(Continued)

* * *

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

HEALING DATES

September.... 1 — 8 — 15 — 22 — 28

October..... 5 — 12 — 19 — 26

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

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OUR PATIENTS WRITE

Washington, D. C.—I am feeling better, rereading your beautiful, intelligent letters and following all the advice and feeling the inner change. May God bless you with love, light, and prosperity.

Ohio—I am improving and I thank you for your marvelous help. I am endeavoring to purify myself, reviewing this life and asking to clean out the other lives, also. Thank you for your explanations of why we suffer. Love, blessings, and many thanks.

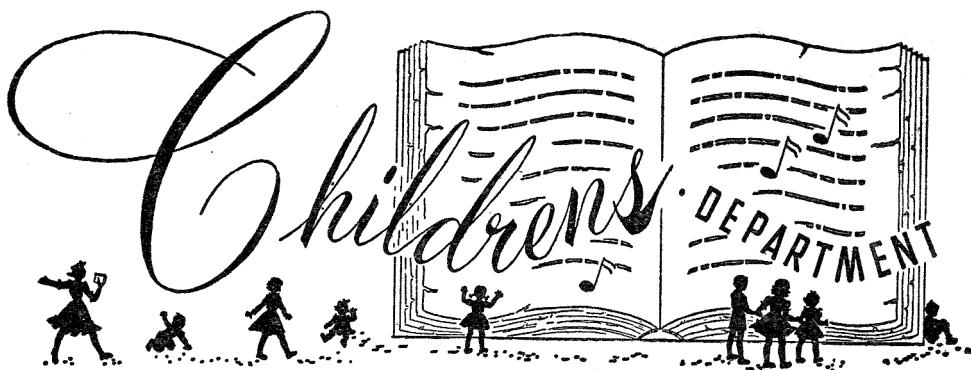
Wisconsin—On Tuesday of this week, my husband and I traveled a hundred miles to attend a funeral. Because that was the second day of my fast, I hesitated to go, but my husband urged me to accompany him, so I took along my grapefruit juice and stayed with my fast. I am so grateful for the help that I am getting. May God bless you all.

California—I feel fine — these three words cover everything. The results of the help given me by the Rosicrucian Fellowship, plus the diet you gave me, plus my own effort to carry out the instructions, are very evident and marvelous. Thank you for everything.

Wisconsin—Believe me when I say I'm most grateful to the Invisible Helpers for their daily assistance. Without it I'd still be taking medicine. Many, many thanks to them and also all the workers at the Fellowship.

Pennsylvania—It's utterly amazing how my head, and especially eyes, have cleared. The — has improved also, but because it was a long time developing it takes longer to be rid of it. I understand that it is a stubborn disease and possibly brought on by stubbornness. My mental state is so improved that I hardly feel like the same person that I was several weeks ago. I can't thank you enough for your patience and kindness.

Illinois—I am very grateful to all for your help. I am hoping that I can be of some help to people in need, too. I feel that is the way I can show my appreciation for the help I have received.



The Leaf Painter

DAGMAR FRAHME

JACKIE rubbed his eyes and looked again. There *was* somebody sitting on the lowest branch of the maple tree painting a leaf. He was painting it a bright red very carefully and didn't seem to be spilling any paint at all. (That was certainly better than Jackie could do. When he painted at school the floor was always a mess and Miss Martin wasn't too happy.)

"Hi," called Jackie. "What are you doing that for?"

The person in the tree looked down and smiled such a big smile that his cheeks — which were very rosy indeed — puffed out like two red apples. He wiped his brush, laid it across the top of the paint bucket which was carefully balanced on the branch, and jumped down.

"Hello there, Jackie," he said. "I was wondering when you'd come visit me."

"How did you know my name?" asked Jackie. "And who are you?"

"My name is Bimbo, and we know all the children in the village."

"Oh," said Jackie, very much surprised. In fact, he was so surprised that he forgot his good manners and stared hard at Bimbo, who didn't seem to mind at all.

Bimbo was not much bigger than Jackie (and that wasn't very big). He had on a brown suit which seemed to be

all in one piece, red shoes with long toes that turned up, and a long green hat with a little bell at the end.

"Where do you live?" asked Jackie suddenly. "And how come you know all the children? And who is 'we'?"

"Whoa," laughed Bimbo. "One question at a time, please. 'We' are my brothers and sisters and uncles and aunts and cousins. We live right here in the woods and we know all the children because we've been watching you all growing up ever since you were born."

"Oh," said Jackie again, still staring at Bimbo. "But how come you're painting a leaf?"

Bimbo smiled and sat down on a big brown log. "What time of year is it, Jackie?" he asked.

"Well," said Jackie thoughtfully, sitting down too. "It's the time when apples get ripe and nuts fall down and we make Jack-o-Lanterns and — and — it's *fall*, that's what it is!"

"Right," agreed Bimbo. "And what else happens in fall?"

"We have to go to school," said Jackie with a long face.

"And a good thing you do, too," said Bimbo. "But can't you think of something else that happens?"

"Well —" said Jackie, pulling his right ear. Suddenly his eyes grew big and round as saucers and he stared even

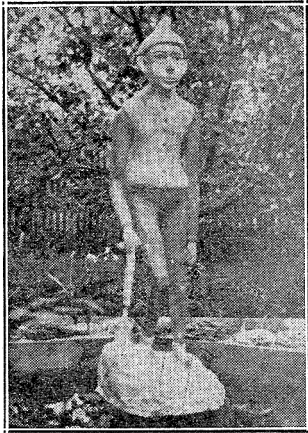
harder at Bimbo. "Oh," he said, and then "Oh" again. "The leaves change color."

"Uh-huh," said Bimbo, picking up a twig and starting to make a design on the ground with it.

"You mean — you mean you *paint* them?" asked Jackie, who was now more surprised than ever.

"Certainly," said Bimbo, going on with his design. "I do, and so do my brothers and sisters and aunts and uncle and cousins."

"But I thought that just happened



by itself," said Jackie. "I didn't know anybody painted them."

"Humph," snorted Bimbo, stopping his design. His usually cheerful face looked just a bit disgusted. "Things like that don't 'just happen.' Somebody has to make them happen."

"Oh," said Jackie for the fifth time, and then sat still looking out into the woods. He saw that the leaves on many trees had changed color, and that there were really many, many trees indeed.

"Do you have many brothers and sisters and uncles and aunts and cousins?" he asked after a while.

"Oh, yes," said Bimbo, who had gone on with his design again. "Lots and lots of them. Wherever there is just one garden with just one tree, one of us has to be there to take care of it."

Bimbo drew a few more lines in his

design, then tossed aside the twig and jumped up.

"And now you'll have to excuse me, Jackie," he said. "I have a lot of work to do, and if we don't stick to our schedule the leaves will still be green when snow starts falling and then everything will be all mixed up!"

"Can I watch you work?" asked Jackie.

"Sure," smiled Bimbo. "Talk to me, too. I like company when I'm painting."

Then Bimbo reached his arms up and with one quite remarkable bound he jumped, caught the low branch of the maple tree, swung himself up and over and sat down on the branch. He dipped his brush into the paint and started working.

"That was pretty good," said Jackie, who was a pretty good jumper himself. He reached his arms up, too, bent his knees, and jumped as high as he could. But it wasn't nearly high enough. Jackie tried again and again, but he just couldn't reach that branch of the maple tree.

He looked up sadly at Bimbo, who smiled. "Practice, Jackie, practice. Everything takes practice."

"Even painting without spilling paint?" asked Jackie.

"Even painting without spilling paint?" said Bimbo, who had started work on the next leaf. "You like to paint, don't you, Jackie?" he asked.

"Oh, yes I do," said Jackie, "but Miss Martin doesn't like me to because I make such a mess."

He sat down on the log again and thought. Suddenly he had an idea. "I know what I'll do. I'll pretend I'm Bimbo painting leaves and paint so carefully that maybe I won't spill any either."

"Good idea, Jackie," said Bimbo. "And I think that if you try very hard, that will work quite well."

For a little while Jackie sat on the log and told Bimbo about school and his baby sister and his big dog Mike.

Bimbo didn't say too much because he was very busy, but Jackie knew that he was listening. He certainly seemed to know all about Mike.

Suddenly the bell in the village rang six times.

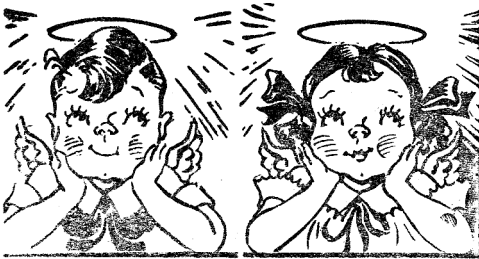
"Oh, oh," said Jackie jumping up. "I'd better not be late for supper. I'm glad I met you, Bimbo," he said politely. "And I won't forget about how leaves change their colors."

"Here, Jackie, take this." Bimbo broke off the red leaf he had just finished painting and let it float down to Jackie.

"Thank you, Bimbo," said Jackie catching the leaf. "I'll keep it in my new book and maybe let Miss Martin see it tomorrow. It sure is pretty."

Jackie looked at the leaf a minute, then waved his hand at Bimbo. "Bye," he shouted, and ran off toward the village.

Bimbo smiled. "Good by, Jackie," he called. Then he stood up very carefully, lifted his paint bucket to the next branch, swung himself up too, and soon was hard at work again.



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BUTTER COOKIES

$\frac{1}{2}$ cup butter	2 tsp tartrate
1 egg	baking powder
$1\frac{1}{2}$ cups unbleached	1 cup brown sugar
flour, sifted	$\frac{3}{4}$ tsp vanilla
	$\frac{1}{4}$ tsp vegetable salt

Cream butter; add sugar gradually and cream thoroughly. Add egg; beat well. Stir in vanilla. Mix and sift flour, baking powder and salt. Add to first mixture; stir until blended. Chill for $\frac{1}{2}$ hour. Roll dough out onto floured board to $\frac{1}{8}$ " thickness. Cut in various shapes with floured cookie cutter. Bake on cookie sheet in 375°F. oven for 8 to 10 minutes.



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