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Rays from the Rose Cross

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Thoughts from Shakespeare

I charge thee, fling away ambition:
By that sin fell the angels.

Love thyself last: cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not.

Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.

Our remedies oft in ourselves do lie
Which we ascribe to heaven; the fated sky
Gives us free scope; only doth backward pull
Our slow designs when we ourselves are dull.

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

And by my prescience
I find my zenith doth depend upon
A most auspicious star, whose influence
If now I court not but omit, my fortunes
Will ever after droop.

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

Why, all the souls that were, were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are?

All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages.

Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Good name in man or woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 't is something, nothing;
'Twas mine, 't is his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Thought Power--Man's Next Great Development

By MAX HEINDEL

THOUGHT IS A potential power of the Spirit and is one expression of its highest force—the will. Mind is the vehicle the Spirit uses in contacting all things both within and without itself; and the brain, which is a part of the physical body, is also of great value to the Spirit. The brain is built practically of the same substances as are the other parts of the dense body plus phosphorus, and it is permeated by vital body substance, desire body substance, and concrete thought and abstract thought substance. It is therefore the particular physical workshop of the Spirit with material from all of its various vehicles conveniently assembled there and ready for use. The phosphorus in the brain is the avenue of ingress for the impulses of the Spirit. Phosphorus is therefore the physical medium which enables the Spirit to express itself through the physical brain, also to contact the substance of its various vehicles through which it works.

Thought being a force in itself is always good, but it depends on how this energy is used as to whether it manifests as good or evil. As the Spirit develops its potential will power so does its thought force increase in strength and value; and if it has not learned to control and direct this great force it becomes dangerous in the extreme. The great Ones in charge of man's evolution are well aware of this fact and have therefore placed man in a school where he may learn to use this tremendous power in a safe and efficient manner. Whether we realize it or not, the great Ones who work unseen but potently with us provide us with such schooling when they placed us in this concrete existence—the physical world. Whether we know it or not, every day, every hour, every minute, we are learning lessons in right thought.

Humanity's education in correct thought development proceeds practically as follows: In the physical world a certain person has been thinking of some sort of device that would not only save labor along some particular line, but would also save time which could be put to a more profitable use. After a considerable concentration on the subject, he gets an idea. This idea at first is not a thought. It is, as it were, but a flash which has not yet taken form. Gradually, however, he visualizes it in mind stuff until he sees it mentally in

the form of some particular machine which will do the required work. Every part of the apparatus is visualized, first separately, then in its composite form ready to start into action.

Mentally each separate part is perfect and all work together in exact precision. Next the man draws a pattern of each part on paper, and according to this plan the different parts are constructed and fitted together—but the machine does not work. Something is wrong with his mental calculations. He studies the machine and after a time discovers wherein he has erred. The physical machine shows him where his thought forms were incorrect and he begins to rearrange his original conceptions. However, be it noted, that it was the concrete, physical machine that enabled the inventor to detect the flaw in his previous mental calculations, thereby enabling him to make the necessary modifications in his original, mental plan. But had there been no physical apparatus to show the mistaken reasoning he would never have known that he had built his thought form along incorrect lines.

In all lines of endeavor this concrete example holds good. If our ideas concerning any of the various matters pertaining to life are at fault, they become evident when brought into practical use here. Thus the physical world becomes an absolute necessity to teach us how to use correctly the power of thought; for as time goes on and we learn more and more to think right, we shall at last acquire the power to visualize correct images at once and without experimentation. Then we shall be ready for the next advanced step—the power to speak our thoughts into actual being.

At the present time had man this power his evil thoughts of hate, anger, revenge, envy, jealousy, etc., would fill the world with visible forms too horrible to conjecture. Moreover, these creations would possess a power so evil that their influence would be extremely hard to meet and overcome.

Let us not fail to get an understanding of the facts presented here, for it is in line with evolution that man develop this tremendous power of thought. It is as inevitable as is the continuity of existence.

Right thought, correct thinking, means progress. Wrong thought, incorrect thinking, mean retrogression. It is for this reason that right here on this physical plane, every day of our lives, lessons in correct thinking are being given to us. Note also that observation and discrimination must both be used by each student in order to meet life's various experiences and learn the lessons they contain. Observation enables an individual to obtain accurate information regarding the events which are taking place around about him, and it is of the highest importance that he observe sights and scenes exactly as they are. Otherwise the pictures in the conscious memory will not coincide with those registered in the subconscious mind and the rhythm and harmony of the physical body will be disturbed in proportion to the inaccuracy of the conscious observations made during the day. Furthermore, if our observations are incorrect, we cannot form correct mental

conclusions. Clear thinking depends largely on accurate observation and should be practiced systematically every day as it cultivates the power to reason logically, and logic is the best teacher on the physical plane.

Discrimination is the power to perceive differences accurately. It is the faculty whereby the student distinguishes between that which is important, essential, and real, and that which is unimportant, unessential, and unreal, separating the real from illusion, the lasting from the evanescent. It teaches us that we are Spirits and our bodies are but temporary dwelling places, instruments the Spirit uses. Discrimination teaches us in an impersonal way the things which are good and those which are evil; but it causes no feeling about them, and this is a most important point. Examination of an object, an idea, a condition, an action, and forming a conclusion relative to its value, good or otherwise, is necessary in the development of correct thinking. But in forming judgment in relation to that which is being considered, one should be most careful not to generate harsh thoughts; for such thoughts create arrowlike thought forms which pass outward from the thinker, pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted to all people who are striving to bring good into the world. Then, too, it is an unfailing law, that like attracts like. Evil thought forms generated by an individual attract evil thought forms generated by others, and if there is a close relationship between our own and those attracted, they unite for a time and their combined strength can accomplish a great amount of evil.

Our protection against the admission of evil thought forms into our aura is indifference to them and applying the mind to something that is good and ideal. If we will persist in applying this remedy we shall find in a very short time that we are rid of such bothersome thoughts and that only the kind we desire remain with us. Once we have learned to control our thoughts and endeavor to guide our lives by the light of spiritual perception, we shall learn the lessons so wonderfully provided for us in this earth school of experiences in a far shorter time than we will if we simply live from day to day without understanding or spiritual insight.

The pioneers in our life wave have already, to some extent, learned to control their thought power and direct it along progressive lines. They are the ones who are planning better living conditions for humanity in general, in a world wide way.

Jehovah gave to man the Ten Commandments, all of which contain valuable lessons in the development of man's potential powers and when learned will advance him tremendously on the path of evolution. These lessons were followed by an all-encompassing one given by the last great Teacher, the Christ: "A new commandment I give unto you, that ye love one another." This commandment contains the essence of all others given before, for when we truly love one another we work only for the good of all.



Liberation Through Group Work

By ELVIN JOSEPH NOEL

We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the World.
—Max Heindel

PART 1

KNOWLEDGE in all its aspects is the recognized basis of progress. As new facts are discovered, new laws are formulated, technology expands continually, and the evidences of progress are manifested. Man achieves what was previously impossible. However, the growth of knowledge does not take place at a constant, even pace. Rather, the amount of knowledge available for progress increases at a rate somewhat resembling compound interest. This is because each new fragment of knowledge in one field often provides the key to some mystery in another field. Hence, because of the inter-relationship that exists among all phases of life and knowledge, the more man knows of one subject, the more he can know of all others. Thus the light of knowledge grows steadily brighter.

This, as well may be expected, helps to solve many problems, but progress in itself challenges man with new and different situations. It makes almost all issues more vast than formerly, involving more people and reaching great-

er distances with increased swiftness. Events once isolated or local now take on global importance. Rapid travel and communication have annihilated distance, bringing humanity ever closer together, so that now all happenings affect men everywhere.

Yet it is apparent that these rapid, extensive developments are but the beginning of the speeding up process to which humanity is being subjected. Obviously, no man today can absorb all that is known. No man acting alone can think and plan widely enough, act swiftly or powerfully enough, or live rightly enough to avert tragedy for the whole. However, no matter how trying and confusing the times may seem, it is not the divine intent that mankind either yield to a sense of helplessness and despair on the one hand nor be incited to fear-inspired efforts on the other. Fortunately, there are those who respond rightly. In them, out of their recognized need for more power, knowledge, and skill, is born the urge to join with others in groups that will through their amassed resources prove adequate to present needs. Hence, in conformity with evolutionary purpose, the rapid in-

crease of group work throughout the world.

This sensed insufficiency of the individual which leads to cooperative effort is the beginning of a form of human activity with possibilities as yet little exploited. Group formation and work is still in its infancy. The techniques are still relatively unknown and the cosmic forces which weld scattered individuals into groups are just beginning to make their impact upon human consciousness. These forces flow primarily from the indwelling Christ Spirit, and secondarily from the sign Aquarius, and as they become stronger, groups of a new and more spiritual nature will become common. Groups will usher in—and be the glory of—the Aquarian Age. It is worth noting that Jupiter, signifier of the principle of expansion and of goodwill, has recently returned to the sign Aquarius where he will spend about eight months during 1950. Besides focussing public concern upon what is undesirable in business, religious, medical, and other groups in our world today, this position of Jupiter may also be expected to promote new phases of constructive group activity, thus helping to bring about some large improvements. For those active in humane and spiritual movements, this transit should bring opportunity and gratifying success.

In the past, world changes and progress were usually the work of one more-or-less enlightened individual, who through the power of his powerful personality, attracted and dominated those who became his disciples. Through him and them was done the needed work. To such great men and women we owe not only the revelations of religion, but also the progress in various branches of art, science, law, politics, philosophy, etc. Just as history is largely the story of relatively few great people, so too are the achievements in almost all fields the work of a few unique people. Now, however, all this is changing; new meth-

ods and new men are rapidly emerging. Fewer exceptionally great individuals are appearing, but there is a great increase of able men and women in every field. Instead of the master-follower set up, we may have many people of about equal ability working together, resulting in a wider distribution both of opportunity and of responsibility. People must learn to work together as co-equals, as friends, and without leadership, as Max Heindel predicted. Those unable to do so will eventually find



themselves unsuited for the new order almost upon us.

Ambition to become a leader is in itself sufficient to make an individual unsuited for the highest form of group work. How unselfishly and benevolently one may be motivated is immaterial. The desire to exercise authority indicates a mistaken approach to the newer group activity since it shows an emphasis upon personality rather than upon soul factors. In their work with pupils the Elder Brothers never give orders, never blame, never praise. The urge to serve, to live rightly, must come entirely from within the individual, and

this attitude must eventually be adopted by all groups.

The time is coming when the Higher Self within each will be regarded as the sole authority in the life of any individual, and as each learns to "love, honor, and obey his Higher Self," he will find revealed from within what is good and right, as well as what is required of him, making understanding and agreement of group objectives practically automatic. Intuition rather than intellect will be the ruling factor. Moreover, the need for rules and regulations imposed by leaders will disappear. In the new groups, the nearest thing to leadership may be vested in the chairman. The latter is, in theory at least, the member who through expressed consent of his group has become its spokesman and representative. Because of his particular qualifications, he has been made the servant of all. This is far different from being a leader who himself shapes and executes group policies.

To exploit more fully the possibilities of the knowledge available, there is a tendency in most fields to specialize in one particular branch after having gained a general knowledge of the whole profession chosen. Specialists are then grouped together, each member contributing his talents to the use of all. This pooling of experts played a prominent part in recent war effort. Similar interdependence of experts is also responsible for the tremendous advances in medicine, in science, and in business. Exactly as the knowledge and brain power of many can be merged and focussed upon complex worldly problems, so too may the heart qualities and spiritual energies of many be combined, enabling a group to wield almost unlimited spiritual power in the task of world liberation. This is a matter which may profitably engage the attention of all aspirants.

There is much useful knowledge available on the subject of groups. However,

let us here give chief consideration to factors involved in groups similar to our own. We have been given ample reason to believe that through The Rosicrucian Fellowship one phase of the salvation of humanity can and will be worked out. In such a spiritual group, five major laws or principles may be observed.

The first of these is sacrifice. Sacrifice suggests the impulse to give, to relinquish, to salvage. Without sacrifice spiritual work through groups would necessarily remain impossible. As far as the group as a whole is concerned, all that may in any way hinder its work for God and man must be sacrificed. It is interesting to note in passing that although there are a good many unselfish people in the world today, there are few, very few, entirely unselfish groups—that is, groups with no purpose other than to lift and serve humanity. People will join forces to attain political changes, better living and working conditions, old age pensions, social contacts, and many other personal or mutual advantages. Strangely enough, unselfish people are often found in selfish groups, where seeking nothing for themselves, they may be quite greedy and grasping for their group, their movement, their religion. The chauvinism and jesuitism of the past reappear in more subtle form in the political and other ideologies of many groups today. Of course, the presence of these in such groups as we are here considering tends to hinder seriously true service, the work of helping humanity all too often being made secondary to group glory and group good. All that makes group gain an end in itself, whether that gain be in material things or in members, must go.

Sacrifice for the individual members means not only the self-denials which are the A.B.C.'s of spiritual living, but also the sacrifice of all which may in any way separate **group members** or interfere with the carrying forward of

the group purpose. These include not only what is obviously wrong, but all that is not essential to that purpose and which is of no importance save to the member's personal self as it pursues its petty ends. Toward the group itself, the individual needs to acquire a complete willingness to let go of his self-will, pet schemes, and every form of personal ambition. Moreover, he needs to remember that because at the present time all see "through a glass darkly," and because the vision of what God and His Agents, the Elder Brothers, desire to have accomplished in man is not seen with sufficient clarity, a perfect accord on detail, on methods, and on principles, is not possible as yet. Hence a partial unity is all that can now be expected. None should be disheartened because the individuals of a group cannot work with similar understanding and oneness of purpose. Such perfect cooperation lies in the future.

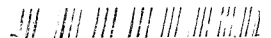
However, an inner contact based upon

love and upon a deep realization of oneness in Christ is possible today and it is what each member must cultivate and maintain—in spite of outer differences of opinion, realizing that separations between friends and co-workers is always the work of the forces of evil. It is of greatest importance in group work that all learn to love one another with the Christ love of soul for soul, a love in no way influenced by personality factors. The service of the race can go forward satisfactorily only where there is a deep, abiding love, freedom from blighting criticism, and a determination to let nothing cause a rift between oneself and others with whom one is destined to work. Sacrificing the desire to interfere with each other's lives and way of serving, and at the same time standing side by side in the work of uplifting humanity will cause an automatic overcoming of disagreements and differences.

(To be continued)

The Returning

By MICHAEL K. LAURIENTI



I wanted to kill the child! My hands seemed to move forward beyond control even as I tried to hold them rigid at my side. I went weak with a kind of helpless fury. It was like wanting to get revenge. How could a man want revenge on a three months old baby? His own son?

I wanted to pray but I didn't know how. All I could do was close my eyes, clench my fists and think, "Don't let me do anything I'll be sorry for. Please don't let me."

The little bedroom in our quonset hut was hot. I had closed the window to keep the baby's crying from disturbing everyone in the veterans' village,

if that were possible. I had closed the door to keep some of the sound from Margery, who slept exhausted after her day with the baby and our little daughter.

I shouldn't be alone with him, and yet I had let myself in for this. When Donny was born it was my idea that I take care of the children at night. It didn't matter, I had argued with Margery, that it was my final year at the university and I was swamped with home work. She had enough to do during the day, cramped up in that little hut, sacrificing so much so I could finish school. The least I could do was to let her get her rest at night. I had to

be up studying anyway. It wouldn't be any trouble to fix a couple of bottles and change the baby, I had told her.

No one could guess what those nights had been for me. I didn't dare let anyone guess. They would lock me up for a psycho. Maybe the war had done something to me. I had killed men, a few, but I had never felt pure hatred toward any of them as I had felt at times for Donny. It came as great splashes of burning pain across my mind and then something like a flood would surge over, washing it away and I could feel only pity for the baby. But never love.

The moment passed. I could relax again. I pressed the nipple of the bottle against the baby's mouth. I could ask myself questions but there were no answers to why I felt no kinship to this child. I wondered if it were something other parents felt sometimes, and hid, or was it a form of insanity creeping in? When Judy was born, even though I had wanted a boy, I had been happy. The moment I had looked at her I had loved her until my heart wanted to burst open and take her inside, closer to me. Close, close, she was a part of me.

But the night I had looked down at my son I had felt no such response. It was as though the baby stared back defiantly, a stranger, an intruder. No newly born child, I reasoned, could show any expression, but Donny had not even seemed a baby. He appeared, even that first night, to be a wizened little man, squeezed into a baby body and cruel in his helplessness. What he was seemed so much more powerful and dominating than the body he was in that only the impact of personality was felt.

For no apparent reason the baby turned from his bottle, looked up at me and screamed again. Not as in pain; I had taken care of Judy for the nearly three years of her life and I knew the cries of pain, hunger, and discomfort.

This was something else. I couldn't define it.

My fingers tightened again. "Don't let me," I said over and over.

I had read in the paper about veterans who had gone berserk and killed. "Don't let me" I begged something beyond myself.

I promised myself that if Donny went to sleep I would walk out into the night and somehow straighten this thing out with myself—or I would never come back. I didn't dare come back, feeling the way I did. Better I disappeared than to be a murderer.

It was after two in the morning when I left the village and walked down to



the river. The Moon was sliding down to the horizon in a cloudless sky. It was quiet. It reminded me of a pre-dawn air raid. There was that feeling of expectancy and dread and fate.

I sat down with my back to an old cottonwood tree. What was it that was wrong between Donny and me? Was I losing my mind? Was it a result of war tension, or what? If only there were some reason to explain that awful feeling of wanting to hurt him, or wanting to make him suffer. There were psychiatrists, I told myself, but I knew I'd never take *this* to one of them. It was too out of line—hating a baby. I'd have to figure it out alone or leave—Margery and Judy—but leave before some terrible thing happened.

In the shadows, where I had been staring for a long time, I suddenly thought I saw a figure move. More mind tricks. I kept still. I watched. The

figure looked like a skinny old holy man I had seen in India when I was stationed there. I had talked to the man a little. Curious fellow. Why should I remember him now, I wondered?

The figure didn't come out of the shadows. It paused there, and spoke in a voice so low I wasn't sure it wasn't a trick of the wind. But I *thought* I heard it whisper, "If you will listen I will tell you the reason for your feeling."

I didn't reply. I wasn't going to be caught talking to myself. I wasn't that far gone yet.

In the even, slow voice of a learned man, the figure continued.

"There is a continuity in living. Man's consciousness has come up from a barbaric state through life and death and life again. Much as you rise in the morning, work through the day, make mistakes, enjoy a few pleasures, go to forgetfulness in sleep and awaken to a new morning strengthened and refreshed, so do you go through life after life. You keep the wisdom you learned out of your yesterdays and grow toward a perfection which one day all mankind will reach, each in his own time. The people you meet, love, or hate today you are apt to meet, love, or hate tomorrow, or in another life. As you grow you realize that hate begets hate. Only love erases all mistakes.

"You wonder—" the figure raised his hand as though to stop my interrupting him, but I had no intention of speaking— "if you have lived before why you do not remember it? Do you remember when you were a baby, or every little thing you did as a child, or even what you were doing a year ago tonight? Does your lack of memory prove you did not live as a baby, or a child, or a year ago tonight? You do not recall everything you have experienced even in this life but certain things leave strong impressions upon your emotional nature.

"The reason you feel such antagonism toward the child who has come into your life is that this is not your first meeting.

"Many lives ago, when pyramids were being built, there was a powerful and wealthy master. He constructed massive edifices at the cost of his slaves' lives. He was drugged with pride and authority.

"Among his slaves there was a youth, newly brought from the mountains where he had tended his father's flocks. This boy dared to speak up in behalf of a fellow slave. For his daring the master had him beaten. His torture was meas-



ured and slow that it might be an example to other slaves. He was left to lie in the burning sun, his blood slowly wetting the sand beneath him, drying and caking there. At the end of the third day he could only gasp for water when he was brought back to consciousness. He begged for only a drop to wet the cracked lips, ease the pain of his parched throat. The master stood astride him and drank great cups of cool water, letting a single drop fall on the slave's broken body, but gave him no drink. Then the master kicked him with his iron-encrusted sandal, rolling him over in the hot gravel. I can not tell you how terrible the torture was that the slave endured—before he died.

"The life paths of these two separated. He who was master attained great learning and greater power but he knew nothing of love. He became more and

more hated in each life until he felt, and properly so, that he must always be alone and friendless.

"It is believed that before man can go on to his final liberation from death and rebirth, he must know compassion for all living creatures. In that interval between death and rebirth an individual sees the pattern of his lives through the ages—the mistakes and accomplishments—the weaknesses and strength, and he makes a choice of a life which will help him learn the things he most needs to build into his character to perfect it. He who was master saw he could go no further until he



learned about love, but how could he learn that when he had found no place for it in his struggle for power? He could attract only fear and hatred to himself.

"There was a way shown him—if he would put himself at the mercy of one whom he had greatly wronged, and if that one could forgive him, he would have learned of the power of love and would be freed to progress.

"So, with courage but not with confidence, he who has been your master came into your life as a helpless infant. He is dependent upon you for his care, protection, his very life. That, in him, which knew before he lost his remembering in the new life, is fearful of you and doubts that love can cause forgiveness, yet it knows it must go seeking through life after life until such love is found. It lies within you to free him.

"He will be a great man if he can learn from you that love is the only power, and that power without love is only destruction. It will not be easy

for you but this is promised: if you can rear him to manhood you will be proud to call him your son and you will have an inner satisfaction beyond anything you can imagine now. You will have help, my son, as you have had tonight, when you prayed."

I jerked myself erect. There was only a tree trunk there. I must have dozed off. I hoped I had. I'd hate to think I had got to seeing things and hearing voices

I got up and walked back to the village.

At my doorway I stopped. I had vowed I would not come back until I had got that thing straightened out—and there I was back. Nothing had happened but a crazy dream.

I walked quietly toward the bedroom where Donny was sleeping.

He looked very small. He could be crushed with one hand, he was so small.

I bent over the crib. My hands slid under him and I picked him up.

I looked at him.

If I his own father could feel such hatred for him, what might not others feel? What chance did he have in life?

Something seemed to crack inside me.

I felt again as I had that first time I looked at Judy.

Donny opened his eyes as I drew him close but he didn't scream as he usually did when he saw me. He just looked.

"It's all right between us," I told him. "It's all right, son."

I swear it—he sighed and dropped off to sleep again—smiling.

Whether that night was an experience in the fourth dimension or a dream or a subconscious trick played back on me from some of the weird things I had heard in India, I have not tried to figure out. I know this—it served a purpose. And one thing sticks in my mind as being certain: "... help, my son, as you have had tonight."

The Philosophy of Astrology

By N. I. THEODORE

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.

—Max Heindel

PART ONE

THERE is a peculiar pleasure mingled with a deep gratitude in being able to quote from Max Heindel's *Message of the Stars*. In my youth, when struggling with religious difficulties, his books were among those which brought great comfort, freedom, and enlightenment. All those in our generation who are stirred by their doubts of orthodox religion, or who are thirsting for a spiritual understanding that would satisfy both the heart and the intellect may well recognize in him one of their guiding lights, for he has contributed much to the deciphering of the celestial message and to the solution of the riddle of the universe.

Among all the arts and sciences which claim to reveal man's inner nature and to explain the all-pervading law of the universe, there is none better qualified to do so than the oldest of all the sciences, the science of astrology. Its study has had an irresistible appeal to great men through the ages—men and women who believed implicitly in its revelations—and its revealing light has inspired countless generations from the remote past to the present. Probably no other science in the world has recorded a more complete and interesting history of the earth's development and man's evolution. Its relation to all the great religions, the Christian religion included, is shown not only by the astrological allegories and references made in the holy books and mythology, but also by the inscrip-

tions and illustrations of its symbols in the ancient temples. References to the new and full Moon, the solar and lunar eclipses, the solstices, the equinoxes and the conjunctions of the major planets showing their important influences on man and the earth have been recorded by every great civilization, no matter where or when they existed. The ancient sages, by their repeated observations, were able to discover all these natural phenomena and to determine the influence which the heavenly bodies exerted on man. Thus they gave us a system of philosophy that has played a most important part in the moral, religious, artistic, scientific, and spiritual evolution of man.

Astrology, astro-diagnosis, and the allied sciences always maintained a place in the thought and feelings of mankind, although much obscured at times. That this should have been so is not surprising when one considers that astrology is the greatest system of organized thought that man has ever conceived, and that its interpretations of the origin of the Cosmos and of man is the oldest system of religious philosophy created. Long before Christianity or the other great religions, astrology was known and studied. Thus astrology has come down to us both as a religion and as a philosophy. It is a religion because of its holy and exalted conception of the heavenly bodies and their Creator, and also because of the deep religious feeling and reverence that has inspired every sincere student delving into its secrets.

It is a philosophy inasmuch as it makes no pretenses of magical powers or supernatural knowledge, but arrives at conclusions by reasoning from cause to effect.

Many different theories have been advanced regarding the age of astrology, but they all agree that it is measurable not in centuries but in tens of thousands of years. Ever since man observed that the Sun in its yearly travel around the twelve signs of the zodiac determined the seasons of the year—spring, summer, autumn, winter—he was convinced that the Sun was the life-giving force. Later he observed that the motions of the planets recurred at certain intervals, that their influences were dependent upon their intrinsic nature, and that



these powerful influences were exerted over every human being for good or evil from the day of birth to the moment of death. Through the interpretations of these phenomena he was able to explain the inherent differences between men and between nations. Thus in the course of time man was able to foresee in the symbolism of the stars the fates which awaited him and his nation, his friends and his enemies.

Many great events and many great intervals of time have been lost from astrology's records, but by the research of some spiritually minded astrologers many gaps have been filled. Thus astrology offers some wonderfully interesting glimpses of prehistoric events which make the history of our planet and its inhabitants more complete and more alive.

The sages who studied and practised astrology were many. They coexisted often unknown to each other in various

parts of the world, separated by insurmountable physical difficulties, yet all arrived at the same conclusions, proving the fundamental truth of their art. It was from their discoveries and their intellectual contributions that astrology was born, developed, enriched, and perfected, so that today it is one of the most spiritual of arts and exact of sciences. It is a science that provides an insight into the whole of truth in its conception of universal reality in all its aspects and particulars.

In the course of their studies the ancients observed that on either side of the Sun's path were a number of fixed stars grouped together into twelve constellations. Each constellation had certain characteristic influences similar to the traits expressed by different animals, and they named the constellations, or signs (as we call them today) after them. They also observed that when the Sun or the planets in their travel entered one of these signs the subtle and invisible rays of the sign reacted on the planetary vibrations and made themselves felt by nature and by man millions of miles away from them. These vibrations of the heavenly bodies influenced the destiny of human beings and thus all human affairs. Thus the art of horoscopy came into existence, and the horoscope which is based on the time when a child draws its first breath indicates by the position of the planets in the zodiac and the aspects they form with each other, the character of the individual, and his destiny.

Astrology's field is extensive, for besides its religious and philosophical aspects it serves many practical purposes. It foretells the weather; it indicates when the farmer should plant successfully; it assists the physician in diagnosing and prescribing wise and timely treatment; it guides young people in selecting a trade or a profession; it advises men and women in choosing the right mate; it prognosticates wars, pestilences, floods,

droughts, and famines; it provides the basis for the formulation of a calendar of remarkable accuracy, and last, but by no means least, it is the basis of modern astronomy.

Of all astrology's contributions to knowledge, two discoveries are of paramount importance. The first is the correlation of the different parts of the human body with the various planets and signs. The second is the understanding, acquired in recent times, of the precession of the equinoxes.

The assignment of the parts of the human body to the rulership of the heavenly bodies was an important step in relating astrology to the study of



disease. It enabled the ancient astrologer as well as the physician or healer, who was usually an astrologer, to study the human body, not only as a whole in its composite structure, physical emotional, mental and spiritual, but also its relation to the stars; for the horoscope revealed the incipient diseases from the cradle to the grave. Guided by this sister science of astro-diagnosis, the healer was in a position to observe the hidden causes of disease, to diagnose the symptoms correctly, and to prescribe wisely. Thus astro-diagnosis, by penetrating into the very soul of a patient, offers help and hope to him that can be found nowhere else.

All these various influences causing mental, moral, and physical disorders, and indicating the direction from which the remedy might be sought, as well as the most favorable time for its administration, were investigated and studied from the time of Ptolemy to Paracelsus, and in recent times by Max Heindel and others.

The precession of the equinoxes is brought about by the slower backward movement of the Sun through the twelve signs of the zodiac. This produces the great changes in our planet which are known as evolution. It takes the Sun approximately 2,160 years to go through a sign by this relatively backward motion. Its intrinsic nature combines with that of the sign it occupies to produce the conditions on earth that will mark the birth, growth, and death of nations, and their religions, as well as the character of their civilization. This correlation of the precessional position of the Sun to historical events harmonizes not only exoterically with the theories advanced by many of our best astrologers, but also esoterically with the Rosicrucian Teachings as given out by Max Heindel.

References to the Sun's precessional influences are made in the Old Testament in the allusion to two animals, namely the bull and the sheep, which are the symbols of the signs Taurus and Aries. Before the advent of the Mosaic Religion the bull was worshipped and offered for sacrifice, but when the Sun by precession entered the sign of Aries, the lamb was offered for sacrifice and the leaders of that dispensation became the Shepherds. That was the era when the prophets of Israel, men of great wisdom and of deep insight, spoke as recorded in the Old Testament. That was also the age of Greek civilization where drama, art, philosophy, and science flourished, and where the foundations of our Western civilization were laid.

Later, when the Sun was within orb of the sign Pisces, the fish obtained great prominence by becoming the symbol of the Christian religion. The apostles were known as the "fishers of men." Moreover, since the evolutionary aspects of the precession are expressed also by the characteristics of the opposite signs, we find that the Christian religion was taught by a celibate priesthood who rev-

experienced the Holy Virgin, i.e. the sign of Virgo. Now the Sun has almost completed its stay in Pisces and is close to the orb of Aquarius. We already feel this influence as revealed in our scientific progress and in our social upheavals. Max Heindel writes that: "When the sun enters the sign of Aquarius, the Waterbearer, we shall have a new phase of the religion of the lamb, exoterically, and the ideal to be striven for is shown in the opposite of Leo."

Undoubtedly, according to this enlightening statement, the new Aquarian religion will be a universal religion of love, friendship, understanding, and altruism. Then man will be just and will do the right, not from any fear of future punishment but because it is his duty and his privilege to do so. On the social and economic side it will be the age of cooperation among individuals and

among Nations; it will be the age of plenty, not for a few only, but for everyone. Then man, freed from poverty and want, by contributing his share to the common social wealth, will have the leisure and the opportunities to advance himself culturally, so that he may become the real man and woman as described by Plato and Aristotle. This great progress is feasible now because the genius of the race, as incarnated in modern technology and science, can provide adequately for everyone. During the Aquarian era, poverty, the greatest of all evils and an unnecessary evil for our times, with the dreadful inequality of human conditions will have to be righted and brought into accord with the ideas of love and justice expressed by Leo and Aquarius.

(To be continued)

The Mysteries -- Then and Now

By KATHARINE HILLWOOD POOR

THE Mysteries of antiquity have been recognized since life began in an organized form upon this planet. Through all ages they have existed. At intervals their teaching was given in the Mystery Schools; again it was necessary for the sacred knowledge to be withdrawn from public view.

The ancient Mysteries and their rules of initiation were originally founded upon the basis that the material expression of the universe which contains our solar and physical worlds, is the outer and visible symbol of inner invisible spiritual verities. The outer universe is the material substance vesture of the Divine Progenitor who thought His world into Being.

The Mystery Schools from time immemorial have taught through symbols

the truths of life, and initiated its pupils into the Divine Wisdom Science, whereby they may travel the Pathway to the Gods, and build themselves en route a permanent manifesting vehicle wherein they can function in all space-duration worlds without restriction. They taught the truths of visible and invisible nature, of visible and invisible man.

They taught that evolution is the activity of growth of spiritual powers (from man to God) throughout the spheres and reaches of universal life and being; the processes of expanding consciousness from the fundamental divine spark implanted in man, up to conscious union with that Divine Intelligence which motivates all life in form.

Men were taught how to live, the se-

crets of universal nature and of life, man's interior constitution, his origin and destiny. It is the teaching of the Elder Brothers of Humanity, of the Great Teacher, Christ Jesus, who passed on to His disciples the basic truths of the God-wisdom upon which were built the Mystery Schools. It is the teaching which surpasses and includes all other teaching and contains within itself the universal truth put forth since the world began.

The entire universe is guided and manipulated from within outward. Each part of it possesses its own type of consciousness upon its own plane of life. It is animated and controlled by endless hierarchies of graded sentient beings, each one having its mission to perform as an agent of Cosmic Karmic Law.

Eternity exists behind us, *in* us, and in front of us; in past, present and future as one—NOW. Within this eternity, this field of epochal periods beginningless and endless, evolve the multitudes of living beings which constitute humanity, which will continue to evolve through many æons.

True immortality signifies continuance of individual consciousness. It must pass through and use all grades of form bodies whose outer semblances constantly change, for the purpose of gaining experience during its evolving stages. Through running the gamut of earthly experience is developed the steady expansion of consciousness which throughout duration seeks consciously to unite itself with that cosmic consciousness of which it is a constituent part.

Thus individual life is continuous. The truth "there is no death" is gradually becoming absorbed into human consciousness. Life identity is carried on under divine Law through the agency of rebirth, ever wise, ever beneficent.

We are human beings with divine capacities and powers which it is our business to cultivate and bring out into

active functioning. Therefore the divine injunction which is the pivot of esoteric teaching, "Man, know thyself!"

Böehme, exponent of the mysteries, says: "For the book in which all mysteries lie is man himself: he himself is the book of Being, of all beings, seeing he is the likeness of Divinity."

Multiple systems of religion, philosophy, and science have been brought through the ages to all races of men, in whatever form acceptable to the varying mentalities of its recipients of that time and age. All of these have stemmed from the one original Mystery source, the first all-containing Religioscience-philosophy, combined as one. Our



gratitude is due the Rosicrucian Philosophy as representative of this.

There have been outer teachings and inner teachings to fit all mentalities of different cycles and epochs, even as Christ Jesus taught in parables to the multitudes, while deeper truths and interpretations were given to His inner group of disciples. As He said to them, "It is given unto you to know the Mysteries of the Kingdom of Heaven." The Sermon on the Mount, an unexcelled system of ethics for all time, is as well, a matchless mystical teaching of Divine Law.

The Mystery Schools were established to give and perpetuate the Wisdom Teaching to future ages and races. They were guarded with great care from unworthy membership. Some of these

groups have lived on in their pristine purity hidden from outer vision: others have degenerated into various stages of black magic, notably the sorcery of later Atlantis which caused her downfall. Most of them have disappeared from outer view.

Some of the early centers where the mystery teachings were given and received, were Ephesus, Eleusis, and Dodona in Greece; Samothrace; Memphis and Philae in Egypt; and the Mithraic Mysteries in Persia. The lesser Mystery Schools were often supervised by the state and gave minor degrees of initiation. Much of this teaching was open to the public. The Greater Mys-



teries were kept secret and the deeper teachings given to those who successfully passed through the lesser degrees and all tests pertaining thereto.

The human race ebbs and flows in its upward journey. The pendulum swings high and low, yet with each cyclic upsurge of the race, it reaches just a little higher than the preceding one and the gain thus made is recorded in the cosmic records. It is all watched over by those Titans of Intelligence, the Elder Brothers of the Race, who have preceded us, who guide and are guided by Divine Law which is Justice incarnate, yet who out of their great love for mankind, linger to point out the Way to us who follow in their footsteps.

These high Intelligences ideate into men's minds, truths of life, verities of ethical and spiritual culture and value. Many messengers of the spiritual hier-

archies are sent forth into humanity to promulgate ideas among peoples for their enlightenment and advancement. Discoveries in many fields are given to men in this fashion, as well as higher conceptions of wisdom and truth.

Final closing of the Mystery Schools to public view, occurred in the sixth century by decree of the Emperor Justinian. It is said that the philosophers of that day felt that the Mysteries were being degraded and it was unwise to continue them. This does not imply any cessation of the flow of the Sacred Teaching. The light that guides all men has been kept alive since man's first conscious breath and will so remain in the hands of those whose divine duty it is to hold high the torch of wisdom through the centuries, despite all the "dark ages" that may intervene.

Always man cries "Fiat Lux!" Always must that appeal be answered, for the divinity in man calls for its own and the divine aspiration must be satisfied. Mankind's great enemies are within him—ignorance and selfishness. It is natural for human nature to ridicule and condemn what is not understood and cannot be seen by physical eye nor heard by physical ear. Increasing mental unfoldment works constantly to replace the darkness of ignorance with the light of knowledge.

Genuine Mystery Schools still exist, though not in the public eye under that name, nor in the forms used and known in antiquity. Great teachers have succeeded themselves through rebirth and through the agency of their pupils. The light of truth is transmitted from age to age, from person to person, and reaches all who are fit and ready. There is a succession of esoteric teachers upon inner planes from the earliest days, bringing the teaching to man, called by different names in different countries and races. From this underlying base springs the tradition of "apostolic succession" of the Christian church, as well as that

of the succession of the Living Buddhas of Tibet.

So from present day Mystery Schools are sent forth according to human need, messengers and agents, just as of old. Of many names, types, and races they are, in all walks of life, often quite unknown, generally misunderstood and persecuted and perhaps martyred, for humanity has a way of crucifying its saviors in one way or another. To all peoples they come bearing their message



of life. When their work is done they are recalled until another cycle of human need demands further service.

Each human being possesses inherent qualifications for a teacher of man, an Adept in the mysteries of life. If his desire and aspiration are sincere and earnest enough, he is given such attention of an initiate-teacher as he may merit, and is guided to the Divine Path where his final choice may be made. The old-fashioned choice path is of good or evil, to the right or to the left, the first of which takes man to God, the last the roundabout way through many detours and bypaths of his self-made karmic experience. Man is his own law-giver and allies himself with good or evil as his free choice dictates.

So we repeat, the mysteries of antiquity as taught in the old Mystery Schools are with us today. The hallowed teaching is kept in the strong hands of those worthy and well qualified, and

is our divine heritage when we choose to bestir ourselves to train our hearts and minds to receive and profit by it. Intensely practical and adaptable it is to all when rightly understood and applied.

The teaching passed from teacher to pupil is always the same, yesterday, today, and forever, although its form of transmission and presentation may differ. Always it ennobles all who bring from their past life periods inherent knowledge of its truth as well as those who—meeting it perhaps for the first time—aspire sufficiently to recognize it as man's true heritage and accept it to their eternal benefit.

Each cycle has its own torch bearers, who, when the flame of their own torch burns low and nears temporary extinguishment, pass it on to a waiting relay. The Pony Express of pioneer days offers a good example in a material way. Through all vicissitudes the mail was carried until its destination was reached, relay after relay of carriers being used as long as necessary. So travels the torch bearer of truth, bearing aloft his spiritual light for all who can see and make it their own.

Much exists that is not open to ordinary view. What is of greatest worth is unseen by the physical eye, invisible to physical sense, but it is alive and beneficent unto perpetuity, shining for the benefit, enlightenment, and progress of mankind. Always those who truly seek shall truly find.

Peace awaits all who travel the Way of Life. Yet, no man enters final peace alone. The goal of universal peace is for all humanity, when humanity chooses to build it in heart and project it into manifestation. All who will may become conscious of its glory and of the Everlasting Arms by which humanity is upheld—the Everlasting Love which guides and sustains it. For in truth there is no mystery. All is God.

Silver Shrines for Diana

By GUSSIE ROSS JOBE

(Conclusion)

PAUL laid kindly hands upon the man's shoulder, and looked deeply into his troubled eyes. "Brother, when the Master was even with us here, He spake unto us, His disciples, a parable. It toucheth upon the matter that troubleth thee. The true God is in heaven and the Master likened him unto a householder that goeth forth to hire workers for his vineyard. All day he hired men, sending them to his vineyard. Some went so late that they toiled but an hour, avoiding the hottest part of the day, yet when the householder paid at the close of the day each man received the same pence, regardless of time spent in labor. When this was resented by the early toilers the householder said to them 'The last shall be first and the first last.' My brother, time and toil availeth naught in God's sight. It is thy good intent that matters."

Heeman bowed his head. His voice was low as he asked: "How prayeth thou, then, to thy God?"

"With praise and thanksgiving, and hearts attuned to his loving kindness, knowing that for the sake of Jesus Christ, His only Son, He hears and answers," came Paul's reply.

"I would know how to pray thus . . . I would then pray for my little son who hath a demon. Long and earnestly have I besought his healing of Diana, but her ears seem dull of hearing. He waxes worse day by day and his body grows frailer. Can thy God cast this demon from my child?"

"Nothing is impossible to God. Ask and ye shall receive, seek and ye shall find." Paul took from his throat a triangle of cloth and stood gently mopping the moisture from his brow. Then sud-

denly he thrust the cloth into Heeman's hands, saying, "Take this to thy son. In Christ's name I give it power to heal. May God be with you. I will pray for thee and thy son. And now, farewell. I must away to Macedonia where I will preach the gospel of Christ and win souls for him." Heeman stood a long time gazing after the diminishing form of his new found friend.

That evening at sundown Heeman stood at the door of his tent gazing at the long level line blue in the skies that converged into the green of the hills, so ethereally misty, so delicately misty, so indescribably lovely that Heeman's heart stirred with a strange restlessness. Across the amber zenith of the sky the Sun, an orange ball, dropped like a plummet into the wild fastness of the wooded hills; a faint odor of wild grape blossoms crept out upon the cooling air; the unrest in Heeman's heart was accompanied by a great hope, for hidden beneath his robe was the apostle's handkerchief.

It was going to be hard to touch his little son with this cloth, for Lasha was at home now and hanging over the pallet upon which his son was now tossing in fever and delirium. If only Lasha was as she had once been, gentle and loving. But all that was in the past for now Lasha was bitter and hard and unloving. Time was when Lasha would stand with him at the tent door, her head upon his shoulder, her lovely oriental eyes upon the grandeur of the scene before them, watching the setting Sun. His arm would encircle her waist while Gehazia, a mere toddler, would make staggering little attempts at walking. Heeman sighed as he thought of those blissful days, wondering what malign force had robbed them of love, security,

and contentment. Had they not been faithful in their prayers to Jupiter and to Diana? Surely something was not right.

Looking out over the changing panorama of the sunset, Heeman mused upon the forceful character of the apostle Paul and the happiness that seemed to radiate from him. Truly, Paul, the ambassador of this Christ, had found something strangely satisfying. Paul's face rose before his mind's eye—serious eyed, noble looking, a man that sought not wealth or power, no place in the church or society. For Paul there would be but scanty awards, possibly chains in a dark dungeon and lastly the death of a martyr. What, then, was there in this creed of Christ's which Paul so earnestly preached that could so utterly supply every need in Paul's nature? Could this Christ supply his own needs as well? True, Paul needed so little . . . he cared only about blazing a trail for others. A meager life? No! A truly great one.

A moan of poignant anguish interrupted Heeman's musings. Straightening his shoulders, he entered the tent. Now or never he must try the cloth. Lasha sat upon her heels before the pallet, her lips mumbling prayers to Diana. Tiny pimples lifted the hair roots upon his arms as he approached his child's writhing body, for Lasha's temper was quick and her tongue sharp.

"Wife," he began, standing before her with the handkerchief in his hand. "Wife,"—but Lasha had seen the cloth and seemed to know its portent. With a scream of anger she tore it from his hand. Her lips framed some scathing words which were never uttered, for suddenly she went limp and wilted down upon the tent floor like a spear of sickled wheat. Great convulsions shook her body while murmurs of many things in many tongues rolled from her lips, which frothed and bubbled, twisting and writhing over her set teeth. Her prone

body seemed but a shaken passageway for the exit of galloping, awful hordes of things that could not be named, legions of evil entities that babbled and shrieked through the woman's set teeth. The goose pimples spread to Heeman's whole body as he saw Paul's handkerchief still clutched in his stricken wife's hand and knew that he was witnessing the workings of some powerful moral law, even as Paul had promised. Heeman had never suspicioned Lasha of having a demon. True, she had changed so suddenly from the lovely, loving wife and mother, into the shrewish vixen that berated him constantly, and beat the little son whom she had once loved so dearly. She had aged prematurely and hobbled about with a staff, complaining always of pain in her limbs.

Suddenly the struggling woman seemed to relax and a quietness came over her. She lay quite still, one arm poised over her head, the stiff pain-wracked legs naturally at ease. Heeman knelt beside her.

"Wife, what ails thee? Art thou in pain?" Lasha slowly opened her eyes and it seemed to Heeman that he was seeing her for the first time after a long absence. With no effort at all she drew herself to a sitting posture, drew up her knees and locked her hands around them. She threw back her head and looked into Heeman's anxious eyes. "Beloved, thou looketh troubled. Have I been sleeping?"

"Aye, I am troubled. Our lad is in sore distress." With a low cry of compassion, Lasha bent over the tossing lad and passed her hand over the dry, feverish skin.

"Aye, the lad is feverish. Why didst thou let me tarry so long away? I *have* been away, have I not, beloved? I cannot rightly remember. I do not seem to remember or know *where* I have tarried so long away from thee and the lad. How he has grown!" She passed a hand over her perplexed brow.

"My mind seems hazy. How long hath he been ailing?"

She looked about her and saw a flat basin of water. The handkerchief with which the apostle had mopped his brow lay upon the floor where it had dropped from her hand.

This she seized, not seeming to notice aught but that it was a cloth. She dipped it into the basin of water and gently she laved the lad's body and face. Over and over again she dipped the cloth and applied it to the fevered boy's body. Soon she gazed down at him and held up a warning finger. "He sleepeth," she said simply, and that was true.

Gehazia had shivered at the first touch of the apostle's handkerchief, his muscles had jerked a time or two, then he turned upon his side, heaved a long shuddering sigh and relaxed in slumber with a natural moistness bedewing his brow.

Softly and with grace, Lasha tip-toed from the tent, beckoning Heeman to follow. "He will mend rapidly now that the good sweat hath come." Then with a furrow in her brow she again taxed her husband. "Beloved, have I

been away from thee and where then did I sojourn? Tell me, husband. I seem to know nothing of late."

Heeman took his wife into his embrace. "My dear one, thou hath been ill of some malignant sickness that hath left thee but a moment since, and while thou were not thyself the *Messiah* hath come and gone again, but He left behind those who can carry on His earthly work. It is even one of these that hath healed thee and our lad." Lasha's eyes were wide with wonder.

"Miracles?" she breathed.

"Aye, mayhap . . . Mayhap just natural grace—who knoweth?"

"If this be true, husband, then what of Diana and the silver shrines by which we earn our bread?"

"The silver shrines of Diana are doomed," replied Heeman. "This very night they will be returned to the crucible. This silver retrieved will pay our way over into Macedonia. There we will find Paul, the apostle. There we will offer our services. There we will ever abide, serving the one and true God and worshipping at shrines Invisible."

Peace Universal

Peace! — There is quiet in naming it,
Soul-satisfaction in claiming it.
Even those blindly defaming it
Move toward its gates.

Even those straining to fight for it,
Straining to left and to right for it,
Struggling through darkness to light for it,
Christ-peace awaits!

—Irene Stanley

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(SIXTEENTH INSTALLMENT)

The Coming Age

(Continued)

TWO more races were born in the basins of the earth before a succession of floods drove them to the highlands: the last flood took place at the time when the Sun entered the watery sign Cancer, about ten thousand years ago as told Plato by the Egyptian priests.

Thus we see there is *no sudden* change of constitution or environment for the whole human race when a new epoch is ushered in, but an overlapping of conditions which makes it possible for most of the race by gradual adjustment to enter the new condition, though the change may seem sudden to the individual when the preparatory change has been accomplished unconsciously. The metamorphosis of a tadpole from a denizen of the watery element to one of the airy gives an analogy of the past, and the transformation of the caterpillar to a butterfly soaring in the air is an apt simile of the coming age. When the heavenly time marker came into Aries by precession, a new cycle commenced, and the "glad tidings" were preached by Christ. He said by implication that the new heaven and earth were not ready then when He told His disciples: Whither I go you cannot *now* follow, but you

shall follow afterward. I go to prepare a place for you and will come again and receive you.

Later John saw in a vision the new Jerusalem descending from heaven, and Paul taught the Thessalonians *by the word of the Lord* that those who are Christ's at His coming shall be caught up *in the air* to meet Him and be with Him *for the age*.

But during this change there are pioneers who enter the Kingdom of God before their brethren. Christ, in Matt. 11:12, said that "the kingdom of heaven suffereth violence, and the violent take it by force." This is not a correct translation. It ought to be: The kingdom of the heavens has been invaded (*biaxetai*), and invaders seize on her. Men and women have already learned through holy, helpful lives to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal "wedding garment" of the New Dispensation.

This change may be accomplished through a life of simple helpfulness and prayer as practised by devoted Christians, no matter with what church they affiliate, as well as by the specific exercises given in The Rosicrucian Fellowship. The latter will prove barren of results, unless accompanied by constant *acts of love, for love will be the keynote*



of the coming age as *law* is of the present order. The intense expression of the former quality increases the phosphorescent luminosity and density of the ethers in our vital bodies, the fiery streams sever the tie to the mortal coil, and the man, once *born of water* upon his emergence from Atlantis, is now *born of the spirit* into the Kingdom of God. The dynamic force of his love has opened a way to the land of love, and indescribable is the rejoicing among those already there when new invaders arrive, for each new arrival hastens the coming of the Lord and the definite establishment of the Kingdom.

Among the religiously inclined there is a definite unceasing cry: How long, O Lord; how long? And despite the emphatic statement of Christ that the day and hour are unknown, even to Himself, prophets continue to gain credence when they predict His coming on a certain day, though each is discomfited when the day passes without development. The question has also been mooted among our students, and the present chapter is an attempt to show the fallacy of looking for the Second Advent in a year or fifty or five hundred. The Elder Brothers decline to commit themselves further than to point out what must first be accomplished.

At the time of Christ the Sun was in about seven degrees of Aries. Five hundred years were required to bring the precession to the thirtieth degree of Pisces. During that time the new church lived through a stage of offensive and defensive violence well justifying the words of Christ: "I came not to bring peace but a sword." Fourteen hundred years more have elapsed under the negative influence of Pisces, which has fostered the power of the church and bound the people by creed and dogma.

In the middle of the last century the Sun came within orb of influence of the scientific sign Aquarius, and although it will take about six hundred years

before the Aquarian Age commences, it is highly instructive to note what changes the mere touch has wrought in the world. Our limited space precludes enumeration of the wonderful advances made since then, but it is not too much to say that science, invention, and resultant industry have completely changed the world, its social life, and economic conditions. The great strides made in means of communication have **done much to** break down barriers of race prejudice and prepare us for conditions of Universal Brotherhood. Engines of destruction have been made so fearfully efficient that the militant nations will be forced ere long to "beat their swords into plowshares and their spears into pruning hooks." *The sword has had its reign* during the Piscean Age, but *science will rule* in the Aquarian Age.

In the land of the setting Sun we may expect first to see the ideal conditions of the Aquarian Age: a blending of religion and science, forming a religious science and a scientific religion, which will promote the health, happiness, and the enjoyment of life in abundant measure.

Sugar for Alcohol

In the chapter elucidating the Law of Assimilation in *The Rosicrucian Cosmo-Conception*, we stated that minerals cannot be assimilated because they lack a vital body, which lack makes it impossible for a man to raise their vibratory rate to his own pitch. Plants have a vital body and no self-consciousness, hence are most easily assimilated and remain with man longer than cells of animal flesh, which is permeated by a desire body. The vibratory rate of the latter is high, and much energy is required in assimilation; its cells also quickly escape and make it necessary for the flesh eater to forage often.

(To be continued)

Studies in the Cosmo-Conception

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

Animal Group Spirits

Q. How do the characteristics of animals differ from those of man?

A. They relate to species rather than individuals. If we wish to study the characteristics of the lion or elephant or any other species of the lower animals, all that is necessary is to take any member of that species for that purpose. There is no difference in the way they will act under like conditions.

Q. Is not this true of nations?

A. No, it is not true of human beings at all. If we want to study the characteristics of Negroes, it is not enough that we examine one single individual. It would be necessary to examine each individually and even then we would arrive at no knowledge concerning Negroes as a whole.

Q. Why is this true?

A. Because there is in each man an individual, *indwelling* Spirit which dictates the thoughts and actions of each individual human being; while there is one Group Spirit *common to all* the different animals or plants of the same species.

Q. How does this Spirit operate?

A. The Group Spirit works on the animals *from the outside*. The tiger which roams the wilds and the tiger in the cage of a menagerie are both expressions of the same Group Spirit. It influences both alike from the Desire World, distance being almost annihilated in the inner Worlds.

Q. Why cannot this Group Spirit dwell within the animal?

A. The animal Spirit has in its descent from the higher regions reached only the Desire World. It has not yet evolved to the point where it can "enter"

a dense body. Therefore the animal has no individual *indwelling* Spirit.

Q. How many vehicles does the animal possess?

A. The animal has the dense body, the vital, and the desire bodies. The vital and the desire bodies of an animal, however, are not entirely within the dense body, especially where the head is concerned. For instance, the etheric head of a horse projects far beyond and above the dense physical head.

Q. What would occur if the etheric head were entirely within?

A. When, as in rare cases it happens, the etheric head of a horse draws into the head of the dense body, that horse can learn to read, count, and work examples in elementary arithmetic.

Q. Do not domesticated animals sometimes "see" invisible entities?

A. Yes, due to the above peculiarity such animals sense the Desire World, though not always realizing the difference between it and the Physical World.

Q. Is there evidence of this fact?

A. Yes. A horse will shy at the sight of a figure invisible to the driver; a cat will go through the motions of rubbing itself against invisible legs. The cat sees the ghost without realizing that it has no dense legs available for frictional purposes.

Q. Is this also true of dogs?

A. The dog, wiser than cat or horse, will often sense that there is something he does not understand about the appearance of a dead master whose hands it cannot lick. It will howl mournfully and slink into a corner with its tail between its legs.

Reference: *Cosmo*, 71-77

WESTERN WISDOM BIBLE STUDY

The Source of Truth



The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

For the truth's sake, which dwelleth in us, and shall be with us forever.

II *John*: 1-2

The elder unto the well beloved Gaius, whom I love in the truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

I have no greater joy than to hear that my children walk in the truth.

III *John*: 1-4

In these passages the Apostle of Love is again emphasizing the cardinal difference between the Old Jehovistic Regime and the New Christian Dispensation. In contrast to the external means of ascertaining "truth" under the Mosaic Dispensation of Law, had now come the "law of liberty," or the "law written in the heart," brought by the Christ. Henceforth the voice of truth (intuition) would come from the heart, its strength being in proportion to the unfoldment of the Love-Wisdom Principle.

Occult philosophy gives a clear and scientific explanation of the process by means of which the intuitive prompting operates and how it may be cultivated. It is pointed out that intuition is a spiritual faculty, the faculty of the Life Spirit, equally present in all Spirits, but functioning best in those whose vital body, the counterpart of the Life Spirit, is positive. The manner in which it functions is as follows:

"As the blood passes through the heart, cycle after cycle, hour after hour all through life, it engraves the pictures it carries upon the seed-atoms while

they are still fresh, thus making a faithful record of the life that is indelibly impressed on the soul in the post-mortem existence. It is always in closest touch with the Life Spirit, the Spirit of love and unity. Therefore the heart is the home of altruistic love.

"As these pictures pass inward to the World of Life Spirit, in which is the true Memory of Nature, they do not come through the slow physical senses, but directly through the fourth ether contained in the air we breathe. In the World of Life Spirit the Life Spirit sees much more clearly than it can see in the denser worlds. In its high home it is in touch with the Cosmic Wisdom and in any situation it knows at once what to do and flashes the message of guidance and proper action back to the heart, which as instantaneously flashes it on to the brain through the medium of the pneumogastric nerve, resulting in 'first impressions'—the intuitional impulse, which is always good, because it is drawn directly from the fountain of Cosmic Wisdom and Love."

Thus we see that the source of the truth "which dwelleth in us" is the Love-Wisdom Principle of the Spirit, and that to develop this inner voice we must follow the example of our blessed Wayshower in living the life of purity and loving service to others. This attracts the reflecting ether of the vital body upon which the intuitive message is impressed and consequently makes one more susceptible to its influence.

Max Heindel also points out that the performance of the evening exercise of Retrospection is of great value in developing the intuitive voice, since in "this impartial judgment of oneself night after night, one learns to discern truth from error in a degree not attainable in any other way."

TODAY'S SCIENCE

The Mystery of Matter

DURING the materialistic period through which humanity has been passing for millions of years it has been natural that the material scientists were deeply occupied with the most profound mystery of Nature: that of matter—the composition of the material universe and its parts. It is still the chief concern of some of the leading scientists of the world today, for, as Lincoln Barnett points out in the October 10, 1949, issue of *Life*, even the fact “that scientists know how to employ atomic energy in a bomb does not mean that they seem to understand the nature of atomic energy or the architecture of the atom . . . Atoms are not the ultimate and indivisible building blocks they were once thought to be but are actually very complex structures composed of a number of still smaller particles called protons, electrons, and neutrons. To understand the atom fully one must understand these elementary particles and . . . they are very difficult to understand.”

The eminent theoretical physicist and scientific genius, J. Robert Oppenheimer, in answer to the question, “What do we mean by an elementary particle?” states that: “The puzzle in general terms is one of structure. We understand a good deal about the behavior of electrons, neutrons, and protons. But we have no structure for them . . . Originally, we had postulated certain idealized properties for them—we had assumed that they were bare, unchanging particles just as the atom was once thought to be a bare, unchanging particle. But we know now this is not an accurate description. We are finding out, moreover, that what we are forced to call elementary particles retain neither permanence nor identity.

That is to say, they are always capable of change, one into the other. All the elementary particles interact so strongly when they are close together that our chief difficulty is to separate them from their interactions with others.”

Here we have the frank admission of a fundamental truth known to the occult scientist: that there is an underlying unity in all created things. The more subtle the forces with which the material scientist deals, the more conclusive must the realization of this basic truth become, for it is in the “subtle” or spiritual realms that the causes for all physical manifestation exist.

Fortunately, the further the scientist penetrates into the mysteries of matter, the more he becomes able to work with and direct the invisible forces of Nature, the more he realizes the limitations of the human understanding of our composite world, and the vastness of the realms that lie without the physical ken of man. He comes to realize that what once seemed contradictory in regard to the workings of the laws of Nature is actually but the result of the ignorance and limited understanding of man.

Dr. Oppenheimer, a keen student of philosophy as well as of science, accepts “Bohr’s famous principle of complementarity, which may be described as a way of understanding and interpreting the relations between mutually contradictory concepts or modes of description of physical phenomena,” and thus agrees, as Mr Barnett points out, that “The world is subtler than man’s understanding, and the contradictions the scientist uncovers in studying Nature lie not in Nature itself but simply in man’s own inadequate concepts.”



Astrological Service Series

By ELMAN

PART TWO—THE ASTROLOGICAL MANDALA

A “mandala” is an abstract design which is used as a focus for concentration and meditation by a creative artist. The mandala depicts the essence of an artistic concept; by meditation on it the artist concentrates his inspirational faculties which are subsequently released into form through painting, sculpture, or whatever medium the artist uses for his expression.

The astrologer is an interpretative artist whose essential mandala is the design commonly known as the “natural chart.” On a wheel place the symbols of the zodiacal signs on the cusps in regular sequence, starting with Aries on the cusp of the Ascendant, Taurus on the second cusp, etc. Then the symbols of the Sun, Moon, and planets are placed in the signs and houses of their dignity: Mars in Aries, first house; Venus in Taurus and Libra, second and seventh houses; Mercury in Gemini and Virgo, third and sixth houses; Moon in Cancer, fourth house; Sun in Leo, fifth house; Pluto in Scorpio, eighth house; Jupiter in Sagittarius, ninth house; Saturn in Capricorn, tenth house; Uranus in Aquarius, eleventh house; Neptune in Pisces, twelfth house.

The design resulting from placing these symbols around, and in, a circle containing twelve equal sections is con-

sidered, by the writer, to be the greatest mandala created by the mind of man. It is the composite symbol of the vibratory nature of the entity we call humanity. The horoscope calculated for the incarnation of any human being is a variation of this mandala; the same essential elements are found in all horoscopes of human beings, qualified in calculations only by the specializations of date, time, and place of birth.

This “Great Mandala”—as we shall call it—is a composite symbol of such magnitude and complexity that the imagination reels in contemplation of it. It might be well to create the mandala, step by step, from its beginning:

Use a sheet of blank paper, calculate the exact center and place there a dot. This dot is the symbol of the Consciousness which makes possible the manifestation of a galaxy, a solar system, or the incarnation of a human being. It is the essential symbol of “Being-ness” on all planes.

Through the dot, lightly draw a vertical line the entire length of the paper; this line represents the dynamic, energizing principle of Nature—the symbol of cosmic generation, “Being-ness” in the process of taking form, the essential symbol of male sex. Now draw, lightly, a horizontal line through the dot across the entire width of the paper; this line is the subjective aspect of “Being-ness,”

the essential symbol of Form itself, the female principle of Nature—that which is energized or acted upon. The picture thus far represents a radiation from a central point—Consciousness, a composite of the dynamic and subjective principles, the essential lines of force by which manifestation is made, the cross-pattern which stands as the eternal symbol of “Being-ness objectified.” This much of the design—a geometric abstract—can be called the basic mandala and can be utilized for meditation by all astrologers. It is the skeleton of all horoscopolical structure, the picturing of the Fatherhood-Motherhood of God and the essential symbol of cosmic sex which results in physical manifestation.

There is an indefiniteness about the appearance of the basic mandala described above; the lines from the central dot can extend off the paper indefinitely—thus an impression of chaos or formlessness is conveyed. Since manifestation (incarnation) serves the purpose of

HOW PLANETS AFFECT US

Astrological influence does not come from the physical planets. It is the *Life of God* diffused through the Rays of the Sun and mingled with the vibrations of the Indwelling Spirits of the planets and of the beings who live upon their surface. These composite vibrations, impinging upon the earth at the moment of a child's birth, stamp its finer vehicles with the pattern of its inherent character, and *Character is Destiny*.

evolution, and evolutionary forces always require specific forms as their instruments, we now take the next step to create, in our basic mandala, a field for evolutionary purposes.

With the point of a compass on the dot describe a circle, the circumference of which will, of course, twice intersect the dynamic-vertical and horizontal-subjective lines. Since all points on the circumference of a circle are equally distant from the center we now have created, symbolically, a perfect field designating an instrument for evolutionary forces; each of the four sectors of the circle are equal to each other in area, as are the lower and upper hemispheres to each other and the two lateral—or vertical—hemispheres to each other.

Now erase the light lines outside the circle, intensify the circumference of the circle and the vertical and horizontal lines within. The result may be called the “Mandala of Incarnation.” Its form is definite—an enclosed thing in which certain specializations of evolutionary forces can work. This Mandala of Incarnation may be used as a focal-point for meditation from two standpoints: (1) from within-out; and (2) from without-in. The astrologer must so elasticize his interpretative ability that he never loses sight of the spiritual significance of any chart he studies.

(1) From within-out: The creative Will of God expressing through a specific manifestation for evolutionary purposes; the essential spirituality of all manifestation; the God-spark inherent in the consciousness of each and every human being radiating into every factor of the individual's experience.

(2) From without-in: Divine Love and Wisdom overshadowing and interpenetrating every point of manifestation; manifestation being “enclosed within the Divine Arms and always in sight of the Divine Eyes;” the human being looks into his consciousness to find the source of his conditions and the channels for his best expressions; he turns in to become aware of his powers and potentials; his consciousness is reflected by his outer condition—the radiations from the Center—but the Center remains eternally the source of all that he experiences. The “Life” of a horoscope is within the circumference, not outside of it; so, we do not find our essential solutions outside of ourselves but in our particular expression of the Eternal Consciousness and our ever-growing awareness of it.

Simple though it appears, the circle

with its divisions into quadrants by two straight lines is a mandala of enormous complexity. If we consider that the circle itself is activated in being bisected by the horizontal line, the two hemispheres which result from this bisection are themselves undifferentiated and unactivated; their activation is made possible by the vertical line.

Each bisection symbolizes the Cosmic Principle of Duality—two-in-one-ness. "Dynamic" and "Subjective" are found to be inherent attributes of any part of any manifestation. As such these two words, in composite, are expressed by the word "sex" when made in reference to Life incarnated. Sex, activated, is generation and regeneration—the "on-going-ness" of Life. Either of the two pairs of hemispheres, in juxtaposition, result in the composite One; neither of them can represent Life functioning creatively without the frictional ignition of the other pair. For meditation, sketch circles in which are represented these bisections individually; each pair of hemispheres can be taken to represent an expression of cosmic generation.

The flat, two-dimensional representation of the quadrated circle is now to be given, abstractly, additional dimension.

The Mandala of Incarnation is an essential matrix; but incarnation implies expression of that matrix in physical form. The terms length, height, and depth are usually thought of as three different expressions of physical dimension. When we consider that all physical manifestation is three dimensional we realize that length, height, and depth are three attributes of one essential dimension—the dimension of physical manifestation. Each of the four quadrants of the Mandala of Incarnation is a specialized level of Consciousness and, correspondingly, of experience. Since experience is reflected in the dimension of physical manifestation and interpreted by consciousness, we will apply the principle of three dimensions in one to the Mandala of Incarnation.

From the center of the circle, or by four more polarity diameters, subdivide each quadrant into three equal sections. This action is the twelve-fold division of the wheel which we use as the environmental houses of the horoscope. The three dimensions of each sector are not length, height and depth, but are, in terms of signs, dimensions of consciousness reflected by the houses as dimensions of experience.

The dimension of the first house of each quadrant (first, fourth, seventh, and tenth houses) is the statement of Being—the "I Am": first house, I am an individual; fourth house, I am an individual aspect of an entity called family group or family consciousness; seventh house, I am one of the two factors of an intensely focussed emotional relationship pattern; tenth house, I am an individual aspect of the entity called humanity.

The dimension of the second house of each quadrant (second, fifth, eighth, and eleventh houses) is possession of emotional resource by which the life of the previous—cardinal—house is sustained. Second house: My physical life is materially sustained by the exercise of my consciousness of possession or stewardship and by exchange with other people; fifth house: My family consciousness is sustained by releasements from my resource of creative love; eighth house: My relationship consciousness is

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14.

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

sustained by transmutation of my desire forces through the exercise of my love consciousness in emotional exchange with my complements; eleventh house: My identity as an aspect of the universal entity, humanity, is sustained through the exercise of my spiritualized, impersonal love consciousness.

The dimension of the third house of each quadrant (the third, sixth, ninth, and twelfth houses) is the impersonal distillation of the previous two houses. Third house: Intellectual faculties by which I identify the world of forms; sixth house: My creativity expressed as service to life through my best as a worker; ninth house: Wisdom—spiritual understanding—distilled from the regeneration of desire through love relationship; twelfth house: My consciousness of serving universally, my needed redemptions from the past incarnation which have impelled the present one, degree of cosmic consciousness distilled from the perfect fulfillment of all responsibilities through spiritualized love.

The triune dimension is expressed in reference to the wheel as a whole by the "grand trines"—the equilateral triangles formed by connecting the cusps of (1) the first, fifth, and ninth houses; (2) the second, sixth, and tenth houses; (3) the third, seventh, and eleventh house and (4) the fourth, eighth, and twelfth houses. These trines pertain, respectively, to the four elements: (1) Fire: Spirit; (2) Earth: Consciousness of evaluation of forms; (3) Air: Identification and relationship consciousness; (4) Water: emotional responsiveness—the principle of sympathetic vibration.

Here are suggested a few basic mandala patterns: (1) Twelve wheels, each of which has the signs on the cusps in sequence, each with a different ascendant; each of these mandalas may be utilized for meditation on the cardinal, fixed and mutable crosses, the fire, earth, air, and water trines, the fire-air and the earth-water sextiles.

(2) Planetary environmental man-

dalas—a planetary principle expressing through a particular house—can be found in ten groups of twelve wheels each; each group pertains to the placement of each of the ten "planets" (Sun, Moon, and eight planets) in each of the twelve houses, leaving out the placement of the signs.

(3) Planetary vibrational mandalas can be created by wheels with the signs on the cusps—placing the planet under consideration in each of the twelve signs and studied regardless of house position.

(4) Synthesis of groups 2 and 3: mandalas for meditation on ascendant rulership: Twelve wheels, with signs in sequence, for each of the ten planets as ruler of the ascendant—the ruler to be placed in each of the twelve houses.

(5) Elaboration of number 4 in terms of meditation on the ascendant ruler by its placement by sector: (1) houses 1, 2, and 3; (2) houses 4, 5, and 6; (3) houses 7, 8, and 9; (4) houses 10, 11, and 12.

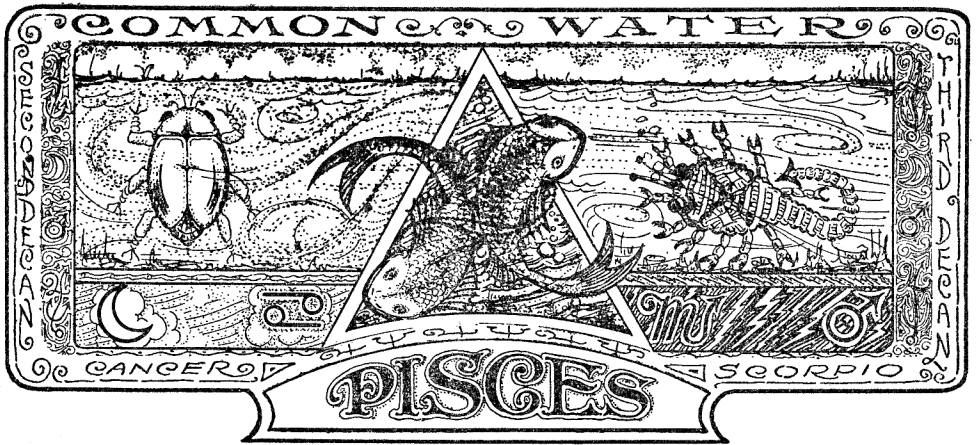
Simple and complex mandalas can be abstracted from any natal horoscope. Here are a few suggestions by which the student may concentrate his synthesizing ability:

(1) From a given chart, abstract all dignified planets into a wheel with the natal sign positions on the cusps; meditate on the placement of these concentrated vibratory essences in terms of their house rulership, house placement, and sector or quadrant placement.

(2) From a given natal chart, abstract any specific square or opposition and any one of its regenerative agencies (a planet making a trine or sextile to either one of the afflicted planets); meditate on this mandala from every possible standpoint that will open your consciousness to the clues of alleviation for the afflicted pattern.

(3) Suggest abstracting the Saturn mandala from every natal chart that is studied by placing Saturn and all the planets which aspect it in a wheel

(Continued on page 144)



The Children of Pisces, 1950

Birthdays: February 19 to March 21

THE symbol of the common-water sign Pisces, two fish trying to escape a bond existing between them, indicates the dual, conflicting nature of those born when the Sun is in this part of the zodiac. Beneath a seemingly calm surface may rage an unceasing struggle between hope and fear, faith and reason, the Spirit and the flesh, the dreams of the future and the memories of the past.

On the threshold separating two age-long cycles, the Pisceans seem alternately ahead or behind their times; feeling either too late or too early for everything and therefore inadequate for the needs of the present. Yet their greatest good requires that they live in accordance with their vision in a realistic present—that they be people with real vision rather than puny idealists.

Piscean children are not easily understood; they are different, having aims and means of self-realization colored by emotional and spiritual factors little known to others. Collective destiny or their own unredeemed past imposes limitations or frustrations they can transcend only through self-effacement

and renunciation. If compelled to live too closely to life as others see it, they may lose self-confidence, become confused, or experience a keen sense of failure.

Ineffectual and unhappy when functioning solely on a personal or materialistic level, the natives of Pisces can be surprisingly capable and creative when, true to their Inner Light, they lead a simple, charitable, and meditative life, expecting little, giving much, thoughtful of the needy, and forgetful of self.

The Pisceans are subject to evanescent, inconsistent moods and lack intensity and conviction. Sensitive and impressionable, they are often too easily influenced or hurt, while an active imagination and dislike of crudeness or discord may lead to excessive dreaming or fondness for solitude rather than action. Tolerant, visionary, and responsive to mild persuasion, they tend to be non-aggressive and yielding, even negative at times. Yet they can often exert an influence which is subtle and irresistible, although not contentious or definite. Nonresistance, unlimited receptivity, and the ecstasy born of self-abandonment, be it to degrading indulgences, to creative inspiration, or to the indwelling Spirit, determine whether

they become degenerate, successful, or spiritual.

As the Pisces solar month opens this year, the Sun is trine to Uranus and remains so until February 28. This aspect indicates a person who is intuitive, idealistic, original, inventive, and independent in his manner of conduct. He is given to the study of occultism, astrology, and electricity, and may be successful as an inventor. The friendship of people above him in the social scale is apt to be of benefit.

The conjunction of Venus and Mercury is also in effect as the solar month opens, and lasts until February 22. This is a harmonious mental vibration, indicating one who is good natured, musical, poetic, and has a liking for society and pleasure. The personality is likely to be suave, affable, and persuasive.

Another favorable mental aspect, Mercury trine Mars, begins February 19, and ends February 26. This configuration gives a keen, sharp, ingenious, and resourceful mentality. It makes the person enthusiastic over any proposition which appeals to him, and he has also the ability to enthuse others and impress them with his views. These natives love argument or debate, and they have an inexhaustible fund of wit and good humor, sometimes blended with a vein of sarcasm.

The trine of Jupiter lasts from February 19 to March 11, giving an inspirational, mystical nature and success in an occupation connected with occult orders. There is also a tendency to be conscious in the invisible worlds during sleeping hours.

Mercury trines Neptune from February 23 to March 3, bestowing a mind peculiarly adapted to the occult art. This vibratory pattern also indicates ability as a magnetic healer.

Beginning February 24 and lasting until March 4, Mercury is in conjunction with Jupiter, one of the finest aspects in the gamut. It gives a cheer-

ful, optimistic disposition with the ability always to look upon the bright side of things. The mind is broad, versatile, and able to reason correctly and form a reliable judgment. Law, literature, and travel are favored.

Venus trines Mars from February 25 to March 14, indicating a nature that is ambitious, aspiring, amorous, and adventurous. Health and earning capacity are both favored, but there is a tendency to spend too freely. An early marriage is likely.

From February 27 to March 14, the Sun opposes Saturn, an aspect which indicates the need for cultivating cheerfulness, regard for others, and unselfishness. The ability of the body to throw off disease is lessened, so that the native should be careful to exercise properly and live in fresh, clean air.

Mars squares Uranus from March 9 to March 21. Those born with this vibratory pattern are rebels against authority, and are apt to have a violent temper. Stubborn and headstrong, hard and cold, these natives need to cultivate the qualities of kindness, sympathy, and consideration for others.

Another square to Uranus, this from the Sun, begins March 14 and lasts until March 21. This configuration makes the person very high strung, nervous, and ready to fly into hysteria upon little or no provocation. Impulsiveness and impatience of restraint are also the lot of these natives, and they are subject to accidents from lightning and electricity.

The beneficent trine of Venus to Neptune begins March 13 and lasts until March 21, indicating the inspirational musician. This aspect gives a fertile imagination and deep emotions, along with a nature that is pure and chaste.

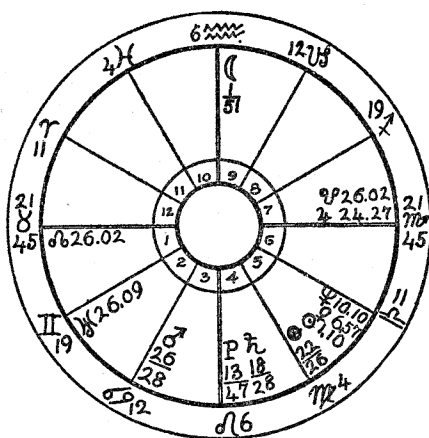
From March 17 to March 21, the Sun squares Mars, a configuration which endows the native with an abundance of energy and the faculty of leadership, but these are apt to be turned into destructive channels.

Reading for a Subscriber's Child

WILLIAM L. M.

Born September 24, 1947, 8:10 P.M.

Latitude 30 N. Longitude 87 W.



Here we have a little boy with the Sun and three planets in the musical, artistic sign Libra. The Sun, in the 5th house, is in conjunction with Venus and Neptune, trine the Moon in Aquarius in the 9th, sextile Jupiter and the Dragon's Tail in Scorpio in the 7th, sextile Mars in Cancer in the 3rd, and square Uranus in Gemini in the 2nd. Such a strongly aspected Sun is a good augury for a successful life, that is, a life in which there will be ample opportunity for the expression of the Ego and consequently the possibility of much soul growth. It also indicates some very fine traits of character: courage, strength of will, a high sense of honor, and reliability.

This child should have considerable musical and artistic ability, and should be given an opportunity to develop these talents as early in his life as possible. Taurus on the Ascendant strengthens the inclination toward art and music, but as the Ascendant opposes Jupiter and squares Mars, William is apt to be rather stubborn. The square of the Sun to Uranus indicates a very headstrong side to his nature, which can be handled

best by kindness and by paying as little attention to his tantrums as possible. Giving him something constructive to do is the keynote to handling him successfully. Musical toys, and the tools for painting and drawing will likely interest him most.

Mercury in Libra, sextile Saturn in Leo, trine Uranus in Gemini, and square Mars in Cancer, indicates a quick, keen mind, able to think deeply. However, the square to Mars is another indication of temper and impatience of restraint. William should be taught early that loss of temper and impulsive actions are most detrimental to one's physical and mental health. Here again is indicated the need for patience and kindness—but firmness—in handling this child.

The Moon in Aquarius in the 9th, trine the Sun, sextile Jupiter, and opposing Mars, gives a vivid imagination, as well as a strongly developed intuition. There will be friends among the progressive type of people, and the probability of travel in foreign countries. However, the opposition of the Moon to Mars is another symptom of a quick temper and hasty action! Teaching this child that the Law of Cause and Effect always requires that we inevitably have to take the consequences of our actions can be of great help in getting him to strive to control his emotions. As a matter of fact, William should be quite amenable to occult truths, and the sooner he is taught the fundamental principles of spiritual living the better.

Since Aquarius is on the Midheaven (if the birth hour is correct), the planet Uranus will be the chief factor in this child's vocation. He will be attracted to telegraphy, radio, etc., and if he is musically trained, could be successful as a radio entertainer.

(Chart erratum—In the 6th house Mercury should be in 20.48 degrees of Libra)

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 readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Teacher, Clerk

MRS. PAUL Q.—Born August 1, 1913, 7:30 A.M., Lat. 33 N., Long. 96 W. The twenty-eighth degree of Taurus is on the Midheaven of this chart, and Venus, ruler of Taurus, is intercepted in Gemini in the 10th, unaspected save for a semi-sextile to Moon and Neptune in Cancer. Mars and Saturn are also intercepted in Gemini in the 10th, adding variety to the vocational possibilities. Mars sextiles the Sun in Leo in the 12th, sextiles Moon and Neptune in Cancer in the 11th, and trines Uranus in Aquarius in the 6th. Saturn sextiles the Sun and Mercury in Leo. Virgo is on the Ascendant. Jupiter is in the 5th in Capricorn. As a teacher (of literature or social science), or as a mail order or postoffice clerk, this native could give efficient service.

Telephone Operator, Critic

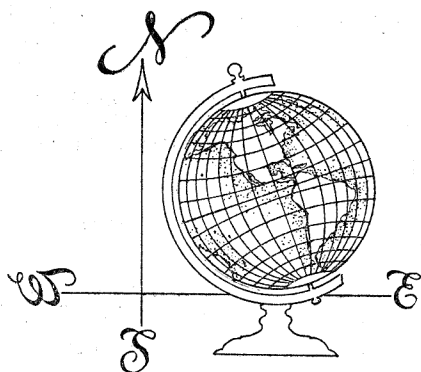
MARILYN W.—Born March 28, 1918, 1:30 A.M., Lat. 40 N., Long. 105 W. Here we find the 29th degree of Libra on the Midheaven, and Venus, ruler of Libra, is in Aquarius in the 2nd house, in conjunction with Uranus, sextile Mercury in Aries in the 3rd, and trine (9 degrees) the Moon in Libra in the 9th. Mars, ruling the 24 degrees of Scorpio in the 10th house, is in Virgo in the 8th, unaspected. The Sun is in Aries in the 3rd, sextile Jupiter in Gemini in the 5th, trine Neptune and Saturn in Leo in the 7th, and opposing the Moon. Capricorn is rising. Several vocations are possible in this case: telephone operator, government clerk, newspaper critic, analyst, and dealer in jewelry or ready-to-wear.

Beautician, Milliner

GOLDIE H.—Born April 14, 1920, 1:00 P.M., Lat. 40 N., Long. 120 W. In this chart also the artistic sign Taurus is on the cusp of the 10th house, and its ruler, Venus, is in Aries in the 8th, in conjunction with Mercury in Pisces, trine Jupiter and Neptune in Leo in the 12th. The Sun is in Aries in the 9th, sextile the Moon and Uranus in Pisces in the 7th. Leo is on the Ascendant. This native could do well as a beautician, milliner, or possibly in connection with a travel bureau as a guide for tourists.

Actor, Pet Dealer

GEORGE W. G.—Born January 23, 1931, 2:57 P.M. Lat. 43 N. Long. 74 W. Numerous factors are involved in the vocational possibilities of this horoscope. Pisces is on the Midheaven, and the Moon is in this sign in the 10th, sextile the Sun in Aquarius in the 8th. The rulers of Pisces, Neptune and Jupiter, are sextile each other from Virgo to Cancer. Uranus is in Aries in the 10th, sextile the Sun, trine Venus in Sagittarius in the 6th, trine Mars in Leo in the 2nd, square Mercury and Saturn in Capricorn in the 6th and 7th. The emotional sign Cancer is on the Ascendant. This young man has ability as an actor, either for the legitimate stage or for the movies. Dancing should come naturally to him. He is likely to be interested in pets and could do well raising them for sale. He would also have ability as an electrician or footwear salesman.



MONTHLY

News
INTERPRETED

Too Much Careless Thinking

Sam Gill, research director of a New York advertising agency, reported the following results of a public opinion survey:

Question: "Which of the following statements most closely coincides with your opinion of the Metallic Metals Act?"

Answers:

It would be a good move on the part of the U.S. (21.4 percent).

It would be a good thing but should be left to individual states (58.6 percent).

It is all right for foreign countries but should not be required here (15.7 percent).

It is of no value at all (4.3 percent).

The percentages represent the answers of 70 percent of the total; 30 percent had no opinion. The National Metallic Metals Act existed only in the mind of the individual who planned the poll.—*Tide*

The Reader's Digest, January 1950

A good many people seem to have indulged in slipshod thinking, which allowed them to be taken in by this hoax. One can imagine that of those who answered the fake question in the poll about the non-existent "Metallic Metals Act," some were honestly mistaken and thought they had heard of such a thing, but it is safe to assume that a number would not face the fact that they might be ignorant of something that others knew, so they fabricated an answer and very likely persuaded themselves that they were returning an honest opinion. If so, they were practising one of the worst forms of deception: self deception.

Some may say that as the questionnaire was a hoax, no harm was done

and the whole thing can be laughed off as ridiculous. But careless and dishonest thinking is always bad, and leaves those who practice it open to the influence of unscrupulous deceivers. This kind of thinking, if persisted in, very often leads to serious mental conditions. The truth is not acceptable; it seems to be hard, cruel, and painful, so the individual takes it and buries it deep in the subconscious, where it stays while the conscious faculties try to forget it. Since truth will out, some day it must be met and faced once more, and until then the effort at suppression will be a constant source of inharmony and irritation.

Man is endowed with many precious faculties, and of them all one of the most important is the power of thought. In the evolution of the human being, the mind is a comparatively recent acquisition, and so far not very many people have developed it to the point where they can think clearly and truly. In most people the mind is all tangled up with emotions, and particularly with the negative emotions. People think what they *want* to think because they are afraid to face the truth lest it should be disturbing or unflattering and make them appear less important and worthy than they would like to be. The mind has been variously described as a "bridge," a "lens," or the "path." It is all three. It acts as a link between the Ego, or true spiritual self, and the outer man. Over this bridge or path must pass the instruction and

guidance that the Spirit gives to the material faculties and senses. If this pathway of mind is all cluttered up with fears, false ideas, and prejudices, very little truth from the higher regions can find its way to the brain consciousness.

One who strives persistently to think clearly about everything in his experience and to penetrate behind the seeming to the real truth, finds his life being gradually transformed, and there is much valuable instruction available for those who want to learn to think aright. The exercise of "Retrospection" recommended in Rosicrucian Fellowship literature is a powerful aid. Courage is needed to face the truth about oneself, but he who does so will learn to estimate the true value of earthly trials and mistakes and to live in harmony with his real, essential being. By striving always to cut through the unessential, extraneous features and to get to the heart of a matter, he is no longer lost in the fog of conflicting opinions, but learns to make his own decisions by the light of the Truth which shines increasingly bright on the problems of life.

Saucers from Space?

The story reads like H. G. Wells at his most fantastic. But *True* magazine, out this week, swears that flying saucers are really space ships from some other planet.

For the past eight months Donald E. Keyhoe, a United States Naval Academy graduate with a wealth of aviation experience, headed a special research project for the magazine. He analyzed all available reports and also tried to penetrate, without much success, the mystery-enshrouded Project Saucer, which is still being operated by the Air Force.

Combining his findings with historical reports, Keyhoe concludes that for the past 175 years the planet Earth has been under scrutiny by unworldly explorers using (1) small pilotless television transmitters, (2)

250-foot wide discs which operate like helicopters, and (3) large cigar-shaped aircraft.

Newsweek, January 2, 1950

In view of the skepticism and ridicule to which the idea of "flying saucers" being ships from another planet has been subjected by various "authorities," it is extremely interesting to read the above item in *Newsweek*. Whether the conclusions of Mr. Keyhoe are entirely correct or not remains to be seen, but from the avidity with which the general public has read his well-documented article in the January issue of *True*, it is obvious that there is a growing belief in the possibility of beings from other planets visiting the earth. That in itself is encouraging, for it indicates a lessening of the grip with which materialism has held the consciousness of mankind for ages.

Occult philosophy teaches that beings upon the other planets of our solar system belong to our own life wave, all originally on the Sun, but as some progressed more rapidly than others it became necessary to place them where conditions were more suitable for their progress. Those upon Venus, Mercury, and Jupiter are more advanced than the inhabitants of the earth, while those on the other planets are apt to be less developed. The Moon was once a part of the earth, but had to be thrown off to accommodate unevolved Egos who would have been a hindrance to the progress of their fellows had they remained here.

Max Heindel also points out that "In addition to the divine Hierarchies and the four life waves of Spirits now evolving in the Physical World through the mineral, plant, animal, and human kingdoms, there are also *other life waves* which express themselves in the various invisible worlds. *Among them* there are certain classes of sub-human Spirits which are called elementals." As to nature of those possibly *not* sub-human, he gives no information.

READERS' QUESTIONS

Materialism and Disintegration

Question:

How can materialism cause disintegration of the vehicles of the Virgin Spirit when every kind word, action, or thought is built into the golden wedding garment and constitutes the heavenly treasures of the Spirit? Does not the materialist also have some good harvest of actions and thoughts, for instance, a man like Darwin? Then, too, how about the Lucifer Spirits who have failed in evolution but whose vehicles are not disintegrating?

Answer:

The statement in the Rosierucian Philosophy that materialism will eventually cause the disintegration of all the vehicles refers to an extreme case, that is where materialism (love of earthly things, sense gratification, and all things pertaining to the lower life) has become so pronounced and so intense that it causes the lower self to abandon good and take up evil permanently and irrevocably, refusing entirely to listen to or follow the prompting of the Spirit. Only then are the vehicles entirely lost.

In such a case as this the Spirit abandons the lower vehicles, or bodies, the bridge of mind between the Spirit and the lower self is broken, and the lower vehicles become a soulless personality which is subject to eventual disintegration. The Spirit after abandoning its lower vehicles finally passes into chaos by way of the Moon and the planet Saturn, where it remains

indefinitely awaiting the beginning of a new cosmic day.

This is entirely different from the ordinary conception of materialism, which consists of a lack of belief in spiritual realities or a lack of belief in religion; the latter is only a preliminary stage of materialism, and will not result in the loss of the vehicles unless it is carried very much farther in a succession of lives. A man like Darwin, of course, and others of his type who live constructive lives have a great deal to their credit and are in no danger of losing their vehicles unless they carry the process a great deal farther and thereby lose all touch with the Spirit.

The Lucifers have not failed. They are stragglers, but not on account of materialism. They refused to obey Jehovah-God when commanded by Him to assist in imprisoning the plant, mineral, and human kingdoms in forms. These forms are largely created out of water, and as the fiery Lucifers disliked water they refused to work with it. In doing this they threw themselves out of line with the ordinary method of evolutionary procedure, and having thus become an anomaly in nature they have been forced to work out their own salvation in their own way.

The Descent of the Ego

Question:

Will you please tell me how long it takes the reincarnating Spirit to make

the trip from the Third Heaven to the earth plane?

Answer:

There are seven primary planets belonging to our solar system, and each one emits a tone peculiar to itself and varying from that of every other planet. Each time the Spirit incarnates the seed atom of its dense body vibrates in particular harmony with the tone of one of these seven planets. The tone of this planet then becomes dominant in the building of the incarnating Spirit's archetype, which work is done in the Second Heaven; and, although the tones of all the other planets are necessary in building it, each tone is so modified that it conforms to the keynote, or basic tone, given out by the most harmonious planet.

In celestial as well as terrestrial music there are both harmony and discord; and as the various tones impinge on the vibrating seed atom of the Ego they in turn aid the Spirit in building its archetype. The vibrating lines of force thus established later attract and arrange the physical particles of the dense body into the desired shape or form.

The time spent in the Second Heaven is much longer than the actual period of gestation and varies greatly according to the complexity of structure required by the incarnating Ego.

The process of archetypal construction is not continuous for the reason that the planets at times form certain aspects that produce tones to which the powers of the vibrating seed atom of the Ego cannot respond. At such times the Ego simply hums over the tones that it has already learned and while thus engaged waits until a note is struck which it can use in building the archetype of the new structure in which it is to express itself. The harmony and inharmony expressed in the tones of the seven primary plants later manifest them-

selves in our dense organism in the form of health or disease as the case may be.

After the Ego completes its period of gestation in the Desire World and gathers the needed ether from the etheric plane, it travels in an elliptic orbit around the earth until it is necessary for it to enter the body of the mother.

In the light of the foregoing you will readily see that there is no set time required for the Spirit to make its descent from the Third Heaven to the physical plane; also that the length of time needed to make the descent varies according to the complexity of the structure of the Spirit's new organism.

Recalling Past Lives

Question:

Nowadays one so often hears people talking about their past lives. I do not seem to have any remembrance of mine. Is there some way to learn of my past incarnations?

Answer:

Yes, there is, though it may take you some time. The ability to read at will in the Memory of Nature (where all that has happened has been recorded) requires for most people much persistent effort in living the spiritual life that results in the unfoldment of the inner faculties. However, patient persistence always accomplishes its object.

Some people who have not yet developed the faculty of positive clairvoyance may for a specific reason be shown in a dream or vision an experience that occurred in a past life. Mediums may also get such information, but since their development is negative, it cannot be depended upon.



How Keen Is Your Sense of Smell?

By E. P. HERMAN

MAN is essentially a sensuous creature. He has to be. It is through his five special senses that he establishes contact with the world about him. His eyes tell him of the shape, size, and color of things. His ears are constantly attuned to the sounds made by man and nature. His tongue and palate are the seats of the sense of taste, a most important sense from the nutritional point of view. With his fingers he gets an idea of the texture and surface of objects—their smoothness or roughness, and their general configuration. This is his sense of touch. With his nose he sniffs, consciously or unconsciously, the prodigality of odors, scents, aromas and fragrances with which this amazing world abounds.

Man's nose is a most versatile organ. In it are contained specialized cells upon whose sensitive surfaces are impinged the odors of the world about him. These cells are situated in the upper chamber of the nose. Every time a man takes a breath he becomes aware of some odor. Most often, of course, this is an unconscious procedure. After every swallow of food the aroma of the food is conveyed to the olfactory end-organ of the scent-perceiving mechanism in his nose.

In order for a substance to be odorous or, more properly, odoriferous, it must emit particles which, as a rule, are in

gaseous form. These minute particles are conveyed to the olfactory cells in the nose by currents of air or simply by gaseous diffusion, and after solution in the moisture of the nose acts chemically upon the sensitive hairs of the sense cells. All vapors or gases, however, are not capable of acting as stimuli to the olfactory cells. That is, not all vapors and gases have scents. It is believed that there are certain groups, "odoriphore groups," which are characteristic of all odorous substances and by virtue of which these substances react with the special form of protoplasm found in the air cells.

Dr. W. Haydraft has thought this problem out in great detail, and he has shown that the power to cause smell, like other physical properties, is a periodic function of the atomic weight of the substance. According to the great Russian chemist, Mendeleyev, the elements in certain groups are characterized by their odoriferous properties, as for instance, the second, fourth, and sixth numbers—sulphur, selenium, and tellurium—of the sixth group. It has been found that in organic compounds belonging to an homologous series the smell gradually changes and, indeed, increases in the higher number of the series. Which, in simple language, means

that the more complex chemically a substance is, the more odorous it is likely to be.

Discovery that the sense of smell operates through odoriferous substances filtering out heat rays inside the nose was one of the most notable scientific achievements in 1947. Drs. Walter R. Miles and Lloyd H. Beck of Yale University completed experiments which prove that the sense of smell is effected through radiations. The nasal membranes of the nose—those of the olfactory region—radiate certain wave lengths which are absorbed in part by the vapor or gas being smelled. As the radiations are absorbed, the heat loss to the membranes of the olfactory apparatus is interpreted by the brain as smell.

Since the waves given off by the membranes cover a fairly wide band of frequencies, our range is restricted to the field of frequencies which can be absorbed by the vapors and gases falling within this range.

According to Drs. Miles and Beck you don't smell something because its vapor charged with aromatic particles hits your nose and goes into solution on its moist inside lining, as has been commonly taught, and mentioned earlier in this article. You smell a rose, your favorite perfume, or the pungent garlic, because your nose is a radiator of energy. It sends off heat waves. All that the rose or the garlic does is to let escape a gas capable of absorbing radiations of certain wave length—exactly the band broadcast by your nose.

It is the resulting loss of heat from your olfactory sense organ, followed by a speed-up of radiation, that your brain interprets as smell. The reason that you can smell some things while others seem to have no odor is because only certain substances are "tuned in" on your wave length.

How exactly does the nose perceive odors? The "smell receptors" or patches

of specialized cells in the upper nose lie across air passages from tissues which are normally cooler than they are. Therefore, these cells radiate heat waves across the air stream. They differ from one another in both size and shape, and because of these differences they radiate waves of different kinds.

Drs. Miles and Beck theorized that when pure air is passing through the nostrils, the cells give no signal; they are getting rid of their heat at the standard rate. But when an odorous vapor is present in the air stream it absorbs certain wavelengths of the heat which the cells are radiating. The cells can feel the change and the stimulus produces a sensation of smell. It is this differential in the radiation of heat that makes it possible for you to know the differ-



ences between roses and garlic, or between a good egg and a bad one.

While most of us are satisfied to classify odors as pleasant or unpleasant, students of this particular science believe in going a bit deeper into the subject and classifying scents into several categories. Among the greatest students of scents was Dr. K. Zwademaker, who classified odors into nine classes, as follows:

1. Ethereal odors, such as are given off by fruits, which depend upon the presence of ethereal substances or esters.
2. Aromatic odors, which are typified by camphor and citron, bitter almonds, and resinous bodies.
3. Fragrant or balsamic odors, comprising the various flower odors or perfumes.
4. Ambrosial odors, typified by ambergris and musk. This odor is present in the flesh, blood, and excrement of some animals. It is not unpleasant. In fact,

it forms the basis of most perfumes.

5. Garlic odors, such as are found in garlic, onions, sulphur, selenium, and tellurium compounds.

6. Burning odors, the odors given off by roasted coffee, baked bread, tobacco smoke, the odors of benzol, phenol, and the products of the dry distillation of wood.

7. Goat odors. The odors of this animal arise from the caproic and caprylic scents contained in the sweat. Cheese products have a similar odor.

8. Repulsive odors, such as are given off by many of the narcotic plants and acanthus.

9. Nauseating or fetid odors, such as are given off by feces, certain plants, and products of putrefaction.

While odors are perceived in the nose they are interpreted in the brain. All the special senses have special areas set aside in the brain for the final seat of judgment. The cortical center in the hippocampal lobe of the brain is the seat of the sense of smell. This particular center is widely connected with other parts of the brain, and we have in this fact a basis for the extensive associations connected with odors. We thus can store memories of odors and special events associated with them. On this account certain odors attain special significance. If the memories associated with a particular scent are pleasant we will get a gratifying reaction every time we smell that particular aroma.

It is only within recent years that much attention has been paid to the role that the nose plays in the enjoyment of life. Odors are capable of arousing all sorts of emotions and reaction. Dr. Marston Taylor, late professor of organic chemistry at Columbia University, who investigated the importance of the nose in the daily scheme of things, said: "The sense of smell has unlimited power over the mind. It is capable of lifting you to heights of ecstasy, of causing

intense inspiration. Perfume is a mental stimulant which if governed correctly is capable, like faith, of enriching the life of the individual beyond mere facts, for, like faith, it is of the intangible. Even a case of the doldrums may be cured instantly by perfume. On the other hand, the sudden nostalgia which often grips a person without warning may be occasioned by an odor, perhaps almost forgotten, but associated in the mind with the past."

Within recent years it has been shown that the five special senses work more often in cooperation than independently. In order to get a complete picture of



an object or a situation all the senses work together. Another interesting fact that has come to light very recently is that stimulating one sense often sharpens the acuity of another. Very intense musical sounds are sometimes capable of increasing the sharpness of vision. Men who use their eyes in doing fine and delicate work, such as engravers and watchmakers, have found that they see better when working in an environment of intense noise. When the noise subsides the acuity of vision is decreased.

What is even more interesting is the fact that stimulating the sense of smell can have a very interesting effect on vision. Dr. S. V. Krakov conducted a series of experiments to ascertain the effects of odors on vision. Twelve persons were made to gaze on a screen of various colors. The smell was brought to the observer from a bottle placed under the nostrils. In all cases the smell was strong enough without causing unpleasant tingling sensations in the nose. The observer received instructions to take a deep breath of the odor only twice, and then to breathe normally and to concentrate on the color

screen before him. From this experiment it was established that odors have a definite effect upon color vision. Among others, it was found that camphor, bergamoth oil, and geraniol increase the ability to see colors.

There is no gainsaying the fact that the sense of smell is an important one of the five physical senses. It can add much to the dimension of our lives, and will no doubt become more and more important as our physical bodies become increasingly etherealized.

OUT OF THE PAST

It comes again—

That vague flash of memory

Which I cannot trace;

Pillars stand about me,

Jasmine blowing in the rain,

A garden, sculptured arches,

A strange, illusive place;

Sometimes its haunting nearness

Stabs like an old pain

I almost remember

Then it is gone again.

—*Ethel Peak*

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Oceanside, California, U.S.A



The Healing Christ

Part 1

IS it not remarkable that Christ Jesus spent so much time and effort on the healing of the physically ill, a field which is conceded to belong to physicians? Without number were the diseased who came to him.

Even during His life on earth when He sent out the Twelve and the Seventy, "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Well known is His promise: "They shall lay hands on the sick, and they shall recover."

He had to do this partly in secret. To the healed leper He said: "Say thou nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." He wanted no disagreeable encounter with the priests who, according to the law, performed medical duties. On another occasion when great multitudes followed him, and *He healed them all*, "He charged them that they should not make Him known." His cures were so obnoxious to those in power that they often held council how they might kill Him.

We know that the apostles followed in His footsteps, and when the faithful once prayed: "Stretch forth thine hand to heal that signs and wonders

may be done by the name of thy holy child Jesus," the place was shaken where they were assembled together. The Elders of the church, too, assisted in healing, as indicated by James in the 5th chapter of his Epistle: "Is any sick among you? Let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of Faith shall save the sick."

O. R. Georgi, D. C.
(To be 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:

February	6—12—19—27
March	5—11—18—26
April	2— 8—15—22—29

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*.



The Sylph of the Cave

By ALICE CHALMERS

(Conclusion)

NOT appreciating that the sylph, despite his manlike appearance, was still not a man, Janet urged, "Let's give him something to eat!"

Marigold, without actually having scientific understanding, still had some inkling of the ethereal nature of the strange visitor, but thought it wouldn't hurt to try, because he was not like most of the sylphs she knew. They politely set out a third portion for their invisible guest, and invited him to take part in the feast. He did not understand their words, but the gestures he understood, and after looking into Marigold's face he stooped over the portion of food given him, and inhaled deeply as if he found the odor of it good.

"He doesn't eat it," Marigold observed to Janet, who kept asking, "What's he doing now?" every other second.

"He seems to just smell it," she said doubtfully.

"What's he doin' now?"

"Still smellin'," said Marigold.

After a time the visitor stood upright, wavering like smoke, and began to retreat, as if drawn backward; but as he went he raised both arms above

his head in benediction and uttered a cry as he disappeared. And as his cry went out even to the horizon the sharp sound of thunder was heard far off, and the girls realized that the sky had darkened, while streaks of lightning began to flicker through the air.

Excited by this development, Marigold peered around the leafy curtain of their house to see if her mother was getting ready to call her home. "This is only a *little* thunder-storm," she remarked, "and maybe that sylph had something to do with it. Maybe we can find him. He can't be far away in this time."

Janet—who was some two years younger than Marigold—was only too willing to be led into adventure, and they scurried around the rock and made for the highway, where Marigold insisted she could still "smell" the curiously earthy odor left by their visitor, although he was not in sight.

A truck loaded with provisions for one of the resort hotels passed the girls on the road, and the driver offered to give them a lift as far as the hotel—which he did, under the impression that that was where they were headed for. (And they did not enlighten him, being

too full of their own excitement.)

Having reached the hotel, they headed in the general direction of the Garden of the Gods, trusting to their sylph friend to guide them aright. But long before they actually got there, for it was several miles from their starting point, Marigold had to admit that she had lost the scent.

"Now what do we do?" cried Janet, sitting down in some wild flowers which proved to be somewhat stickery at this time of year.

Marigold sat down, too, in a stickery spot. "Maybe I can call him in my mind," she said. "They don't really talk, you know, they just think things at you, or they feel things at you, and then you feel things back at them."

She tried as best she could to build up in her imagination the picture of the lone sylph, and when a moment later a brisk wind whipped up the dust on the drying plants around them, she asserted that that was he, that he had come back to get them. Trustingly they followed him, or, rather, to be quite accurate, Marigold followed him and Janet followed Marigold, although Janet was beginning to cast frightened glances at the lowering sky and to shrink from the lightning-flashes which were becoming more frequent.

But Marigold was wrong in thinking this was a "little" storm; it proved to be one of the worst cloudbursts the region had known. And the girls had got themselves thoroughly lost in the outskirts of the fabulous "Garden"—without ever reaching the Garden proper—when the sky opened and the flood came down in perpendicular sheets.

Janet was by now hysterical, screaming and clutching at her friend, to whose superior age and wisdom she clung for protection. But Marigold, although somewhat terrified at Janet's terror, still found an uncanny satisfaction in the drenching rain, the occasional roll of thunder.

"Where is he? Where is he?" Janet screamed.

"I don't know," Marigold answered, "and I can't tell where the wind is."

"You get him! You get him!" the younger child screamed again. "You make him take care of us!"

Even Marigold could hardly resist the infection of terror now, but she felt sure she could "call" her friend again as before. Then she remembered the eery cry he had given when he dis-



appeared, and cupping her mouth with her hands she tried to imitate it. She had good lungs, and the weird sound went echoing out among the rocks close by; and a far echo returned the cry to them.

"That's him! That's him!" Janet cried in delight and relief, though she was old enough to know an echo when she heard one, and believed this now because she was so anxious to believe it.

Whether or not the echo had anything to do with him, Marigold saw his face, huge as if cut out of a great rock, suddenly, quite close before her, shining through the curtain of rain. He motioned for her to follow him, and she took Janet's hand and dragged her along

through the wet stinging grasses, until they found themselves on a path running along a small canyon. It could be dangerous to unsure feet, but these were guided feet, and there were no missteps. Due to the overhang of the cliff, the path was not wholly unprotected, and since it was worn in the rock, it was not muddy. Nevertheless it was not a path which would be recommended for anybody under normal circumstances.

Around a bend in the rock, they came to a natural opening into a cave, the rocky floor of which was worn in a circle from the dancing feet of prehistoric men; and in the center of the circle was a flat stone, which might have been an altar. The cave was quite dry, and the two children felt safe and secure here, particularly since their host, the sylph, continued to hover over the altar as if that were his special abiding place.

He did not leave his sanctuary; nor did they. They were tired, and though wet, they fell asleep for a time, to find when they awoke that the Sun had come out—with that abrupt termination of storm which every Coloradoan knows well—and the rays of the sunlight falling from the west were laden with the combined glory of autumn and rain. The air over the earth was fresh and clean.

"It's getting on toward night," said Marigold, "we'd better hurry home." She turned to make her farewell salute to the sylph of the cave—the air was never quiet there, due to a down draught through the rocks somehow—and hand in hand they retraced their steps.

They reached the meadow where they had turned off to the cave, but found a gully had become a lake; a torrent of water was pouring over the ground where they had sat, and they were in fact stranded.

But not for long. A truck was coming toward them up the road, and they

jumped up and down and waved as it maneuvered through the slippery mud and miniature lakes and rivers of the road.

Their absence had not been noticed until the storm burst, when calls had gone out on the radio describing them, and the hotel truck driver had recognized the description of the two little girls who had ridden to the hotel with him. They had afterward been seen taking the trail toward the Garden, and rescuers immediately went out to look for them, and had a bad time of it, what with the washed out bridges along the way and inundated road beds.

But all's well that ends well; and though Marigold and Janet were punished by not being allowed to play together for the rest of the summer, who can say that they had not learned something valuable?

For it was one of the "gods" of an ancient red race, a Spirit of the Air, who many centuries ago had been worshipped with the sweet odors of burnt offerings who re-enacted for their sake an ancient rite of good will toward men. Those who see in the magic pictures of God's Fairy Book tell us that in ancient times these invisible friends were closer to men than they are today; not because they have gone away from us, but because we have gone away from them. And if we do not now make burnt offerings to the Air Gods, we do at least plant sweet smelling flowers and we try to keep the air of the mind pure and clean, because we know that the Air Spirits receive the essence of all good thoughts in the likeness of sweet perfume.

Hebrew poets and mystics who wrote our Bible declared and do still declare that there is to this day a mighty Archangel, called Sandalfon, who receives the prayers of the righteous in the likeness of clouds of incense rising from the earth.

But evil is a stench in the nostrils of the Spirits of the Air.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply. The Board of Trustees considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

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

ASTROLOGICAL SERVICE SERIES

(Continued from page 127)

with the natal signs on the cusps. Interpret Saturn as the principle of responsibility fulfillment, and meditate on its significance in the chart from all approaches.

(4) The most important of all mandalas abstracted from a natal horoscope are those which pertain to the twelfth house. In composite, these give the clues to the whys and wherefores of the present incarnation. Suggest a mandala to be applied to a natal sign cusp wheel for every single factor pertaining to the twelfth house of the natal horoscope: sign, house, and sector placement of the ruler; vibrational and environmental placement of each planet aspecting the ruler; each condition pertaining to any planet in the twelfth house, and, last of all, a mandala composed of the signs on the twelfth cusp and the ascendant and the placement of their planetary rulers.

A spiritualizing technique for mandala interpretation follows in the article entitled *White Light Astrology*.

(To be continued)

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find them in the February issue. They will also be printed in the April number.