

RAYS 84

from the
Rose Cross

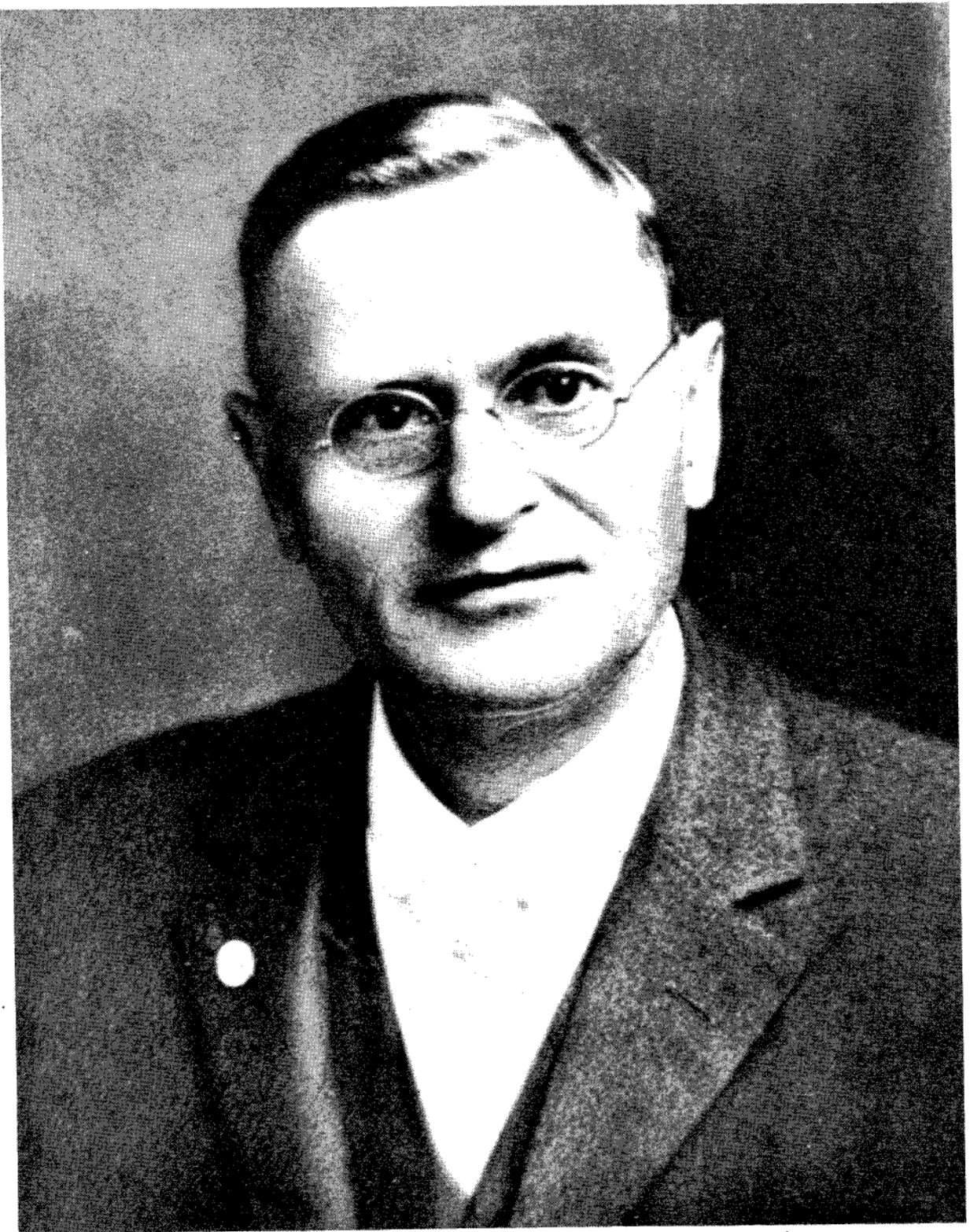
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In This Issue...

Feature

*The Rosicrucian Order, The Fellowship,
and the Western Wisdom Teachings*.....338

Editorial

Seventy-Five Years.....339

Mystic Light

A Tribute to Max Heindel...Mary L. Lyon.....340
The Invisible Temple...A.M.C.....341
Unfolding the Divinity Within...C.L.....342
The Emblem of the Rose-Cross...Frances H. Lyon.....345
On Your Journey...Anastasia Newman.....346
Nothing Rests; Everything Moves;
Everything Vibrates...Olivia Barnett.....347
Science and Religion...Elsa M. Glover.....348
Tolerance and Harmony...W.J.D.....349
Impressions of Mt. Ecclesia...Bessie Campbell.....351
The Way Toward Brotherhood...E.B.....352

Max Heindel's Message

Tannhauser—The Pendulum of Joy and Sorrow.....354

Studies in the Cosmo-Conception

The Purpose of Initiation (Continued).....356

Western Wisdom Bible Study

Profession Without Faith.....357

Astrology

The Rosicrucian Fellowship: Seventy-Five Years Young!

An Astrological Perspective

Part One—The Birth Chart...Robert Jacobs.....358
The Children of Leo, 1984.....365

News Perspectives

Expanding Horizons for Physical Science.....370
Computers Benefit Handicapped.....371

Readers' Questions

The Duties of a Probationer.....372
Jesus and Christian Rose-Cross.....372
Church Membership and The Rosicrucian Teachings.....373
Preach the Gospel: Heal the Sick.....374
Injuring Others by Concentration.....374

Nutrition And Health

Mt. Ecclesia Menus—Then.....375
Today in the Cafeteria...Sharon Clark.....376
The Science of Nutrition...Max Heindel.....377

Healing

The Healing Silence.....379

For Children

The Thorn—Sharpener...Dagmar Frahme.....380

Miscellaneous

Index to Commemorative Photos.....384

*“A Sane Mind,
A Soft Heart,
A Sound Body”*



Feature



The Rosicrucian Order, The Fellowship, and the Western Wisdom Teachings

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkreuz (Christian Rose Cross), a messenger of the Great White Lodge of Divine Hierarchs who guide humanity upon the path of evolution. The Order is not a mundane organization, but has its Temple and Headquarters on the etheric plane. Its mission was to blend esoteric Christianity, mystic Masonry, and spiritual Alchemy into one great system of religious philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the forthcoming Aquarian Age.

The Rosicrucian Fellowship was founded by Max Heindel, under the guidance of the Elder Brothers of the Rosicrucian Order. It is the authorized representative, for the present period of evolution, of that Order, and is charged with carrying the Western Wisdom Teachings to the Western people.

The Western Wisdom Teachings posit that God is the Creator of our solar system; that in all Nature a slow process of development constantly is carried on with unwavering persistence through repeated embodiments in forms of

increasing efficiency; that the goal of life is perfection, which ultimately is attained by all. The Teachings emphasize that as we sow, so shall we reap, and that it is possible for us to hasten or retard our evolutionary development by the way in which we live. They unfold the whole plan of creation from beginning to the end of this evolutionary Day of Manifestation, and give specific directions about how to proceed in order to accomplish the best results in the most effective manner. They throw light on many perplexing passages in the Bible and bridge the gap between science and religion by making religion scientific and science religious. They make no statements that are not supported by logic and reason, and they invite questions and investigations.

The Teachings of the Rosicrucians are a clear call to rectitude and strength of character, to self-reliance, justice, courage, honesty, compassion—in short, to all the sterling qualities of mind and Spirit which go to make a helper and server of men. The *Western Wisdom Teachings* clarify the essential truths of Christianity: the immaculate, as opposed to the miraculous, conception of Jesus; the duality of Jesus the man and Christ the divine Archangel Who used his vehicles; the supreme Mission of Christ to teach humanity the Gospel of Love while taking upon Himself the sins of the world by clothing the planet in His sublime desire essence; the operation of the Laws of Rebirth and Consequence, under which humanity eventually individually will achieve salvation. Salvation, simply stated, is the result of knowledge of one's true self and of adjusting life to personal principles.

The Rosicrucian Fellowship offers correspondence courses in three areas of the *Western Wisdom Teachings*: Philosophy, Astrology, and Bible Interpretation. Inquiries are welcomed. □

Editorial

Seventy-Five Years

As we come together at Mt. Ecclesia, August 6 through 10, in the spirit of Universal Brotherhood to celebrate the 75th Anniversary of *The Rosicrucian Fellowship*, it is fitting to recall the early years when Max Heindel worked against great odds to bring the *Western Wisdom Teachings* to the world. In the beginning, the work was of a pioneering nature performed under sometimes primitive conditions. Nevertheless Mr. Heindel and his co-workers, inspired by the dream of bringing to the world the spiritual panacea, the Light of Truth, rejoiced in the endeavor.

Today the work continues, at Mt. Ecclesia and in Fellowship Centers and Study Groups in many parts of the world. The real foundation of this endeavor lies in the Fellowship Members—Probationers and Students—cooperating, as spiritual brothers and sisters, to “live the life” and give of themselves in selfless service to humanity. As we each individually, in our own environments and circumstances, endeavor to be living examples of the lofty *Teachings* advanced by the *Elder Brothers of the Rosicrucian Order*, we can make a significant collective contribution to peace and soul growth among and of all humanity.

In the Aquarian Age, the Sun by its precessional passage through the constellation Aquarius will bring out in humanity all the intellectual and spiritual potencies which are symbolized by that sign. As heat from a fire warms all objects within the sphere of its radiations, so also the Aquarian Ray will raise the Earth’s vibrations to a pitch we as yet are unable to comprehend. It is as herald of that Age that *The Rosicrucian Fellowship* was brought into being.

The world is God’s training school. In the past, we have learned to build different vehicles for our use in evolution; among them is the physical body. We evolved eyes that we might see, ears that we might hear, and other physical organs and attributes. As a result of such work, we are “promoted” from “grade” to “grade” in this evolutionary school, each with its particular scope of consciousness.

Not all Egos are promoted at every step, however. If one has not learned the lessons relevant to a particular phase of development, one cannot matriculate with one’s “classmates.” When the mist in the air at the time of Atlantis condensed, for instance, and filled the basins of the Earth with oceans of water, driving people to the highlands, many perished by asphyxiation because they had not evolved lungs. They could not live in the new age with its dry atmospheric conditions.

Another great world transformation is coming. We know not when, but Christ Jesus warned that the day would come “as a thief in the night.” Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul body (*soma psuchicon* —I Cor. 15:44), and that we shall meet the Lord in the air when He comes. This soul body, an etheric vehicle, therefore is as necessary for entrance into the New Age of the Kingdom of God as a physical body equipped with lungs was for the Atlanteans who desired to move on into the age in which we now are living. Thus it is essential that we fashion this soul body, and this can be done only by loving, self-forgetting service to others. Anyone aspiring to follow in the steps of Christ Jesus, to unfold spiritual potentials, continually must be on the lookout for opportunities to serve humanity as Christ Jesus did. Each day must be filled as full as possible with kind and considerate deeds, for they are the substance of which the soul body is built. Without these “works,” no amount of prayer, fasting, or other religious exercises will avail.

The multitude of humanity slowly is moving in the right spiritual direction as led by the different churches. There is an ever-growing class of people, however, which senses the existence of a greater Truth and a more certain Light than those expressed or manifested in the orthodox churches. *The Rosicrucian Fellowship* was started for this class of people, to help them understand the mysteries of life and to help them live purposefully and productively according to the divine Laws of the universe. The methods advocated by *The Rosicrucian Fellowship* are definite, scientific, and religious. They have been originated by the Western School of *The Rosicrucian Order* and therefore are especially suited for Western people. It is the aim of *The Rosicrucian Fellowship* to hasten that glad day when sorrow, pain, sin, and death shall have ceased, and we shall have been redeemed from the fascinating, enthralling “illusions” of matter and awakened to the supreme truth of the reality of Spirit.

There is no separation with God. When we have developed the Christ consciousness within, we will have reached the altruistic goal of the Aquarian Age. We cannot reiterate strongly enough that development of the Christ within is the key to our journey onward and upward to God. Let us, as we celebrate our 75th Anniversary, dedicate our efforts anew to achieving Universal Brotherhood. “Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God.” May the roses bloom upon your cross! □

Mystic Light



A Tribute to Max Heindel

This article was written in 1919 shortly after Max Heindel's passing.

Mt. Ecclesia has been my home for over five years, and I have had every opportunity to verify my first impressions.

To the world at large Max Heindel was the student and teacher of mysticism. Many all over the world have received their first impression of occultism from him. To those in his correspondence courses, both Students and Probationers, he was our leader—authorized by the *Elder Brothers* to lead us into the higher mysteries of the *Rosicrucian Philosophy*; but to those of us who were privileged to live at Headquarters, who saw the man as well as the Lay-brother, he was a living example of his teachings.

Unassuming, he shunned the crowd who came with curious questions, yet to those who sought assistance he was ever kind and a tower of strength. A man of few words, he was ready with an answer which carried conviction and satisfaction for those who needed help. He taught us to *serve* by his own example. Seldom without pain, he never acknowledged it by word or sign. He was one of us and loved his home, was most considerate of all, and whenever needed he served.

This has been hard pioneer work: sagebrush and weeds covered the ground when bought seven years ago. We never lacked for money for what was necessary, but, alas, the workers who came often failed him. It was their test and they were not ready. Was the pump in the valley out of order? He climbed down, in spite of the lame foot and impaired circulation, a distance of 235 feet and repaired it, that Mt. Ecclesia might have water! Was anything out of order in the automobile? He was on his back under the car to fix it. Lately he found it necessary to be the mechanic of our press room, as competent mechanics on the linotype were scarce on account of the war.

Five years ago I saw him come into the old tent, which then served as a dining room and seated over fifty people, with pail and mop to clean the room. Every male Probationer thought it too menial a work for them, and Max Heindel would not let a woman do it as long as there were men around. He was the architect of our many buildings, and often when workmen failed, could be seen handing up the tiles to those above. His heart was grieved that so many he thought he could trust had failed him.

So the frail body gave way under the strain, when he might have been saved for this Work if all had done their duty.

He loved these mountains and hills, snow-capped Baldy and San Jacinto, and the wide sweep of the Pacific Ocean with its ever-changing sunsets.

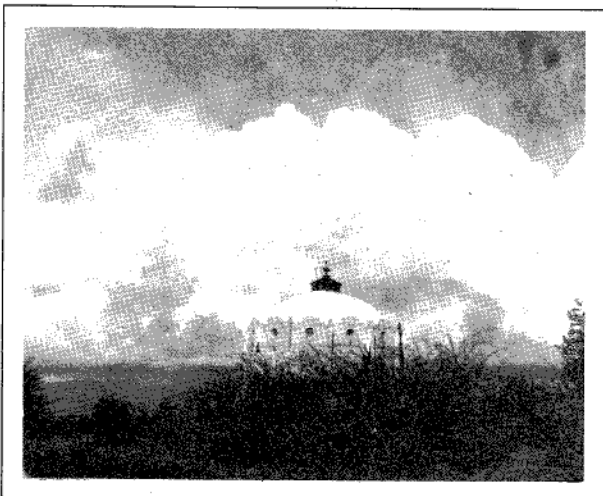
Always the gentleman, he never hesitated to show his loving consideration for his companion, for they were one in soul and Spirit. A strong tie binds all of us who have had the privilege of knowing the man as well as the leader. We cannot forget his strong voice as he led us in singing in the Pro-Ecclesia, or the happy beaming smile with which he greeted those in whom he had confidence.

Can any of us who were here at Christmastime forget the Christmas dinner and the afternoon that followed? How happy and cheery and witty Mr. Heindel was—the songs he sang in his rich bass voice, the stories he told, and the jokes that passed. Again at our New Year's party, he was one of the merriest there, applauding heartily the efforts of others and ever ready to do his part in adding to the enjoyment of all.

We miss the bodily presence, but he is yet our leader, and we still hear his voice as he repeated that favorite poem: *There Is No Death*. □

—Mary L. Lyon

Mystic Light



The Invisible Temple

All thoughts, whether good, bad, or indifferent, send out "clouds" or forms of light or shadow, of varying hues and intensity, of varying speeds and shapes, according to the quality and vigor of the force which created them.

Some thoughts and emotions alter the thinker's aura for a moment only; others are able to build and send out a definite force in a definite shape to do a definite work. In *The Rosicrucian Fellowship Healing Service*, it is said that if the healing thoughts that are sent out in love for others are sufficiently strong, a thought form will be built and ensouled. If constantly fed by earnest devotion and repetition of the service, it will become stronger and more efficient as the power of the worshipers increases.

The super-physical emanation, furthermore, is not limited to the human aura and the thought forms sent out. If, with spiritual vision, we could observe a service in a house of worship, seeing around and above the physical structure, we likely would be amazed at the spiritual edifice built by the thoughts and prayers of the worshipers. All their thoughts, prayers, and songs of praise, by virtue of constant repetition in a context of intense sincerity, would have built a spiritual "structure" in the higher realms.

Every room, every home, every building has an

etheric atmosphere around itself that constantly is being built or scattered by the thoughts and emotions of individuals who are connected with the physical premises. The etheric structure of a place of worship, because of the nature of services and private devotions taking place there, is stronger and more powerful than is that of a building devoted to more mundane uses.

Wherever there is sincere prayer and worship, no matter what religion, creed, or denomination the participants represent, an outpouring of Spirit always is attracted from the realms of the Divine. It is sent in response to the worshipers' thoughts and aspirations, and may be used by them according to their abilities and needs. Thus, the "spiritual temple" surrounding any house of worship consists of a harmony, form, and color in keeping with the teachings and services conducted there.

The invisible *Temple of the Rosicrucian Order* is the spiritual structure permeating and surrounding the physical building in which the *Elder Brothers* of the Order live and do much of their work. It is, of course, a far more superlative structure than anything built by the prayers and thoughts of "ordinary" humanity. Max Heindel visited this Temple both as a guest and as a Lay Brother of the Order, but he never revealed its location other than to say that it was in Germany, not far from the baths of Carlsbad.

One would search in vain in the physical body to find this Temple. Even the Lay Brothers and Sisters of the Order, unless they have a certain mission to perform as was the case with Mr. Heindel, are not permitted to find the Temple when in the physical body. They may, and do, attend the services connected with their particular degrees of Initiation, at midnight, when in their soul bodies. They may well retain the memory of the Temple itself and its appearance, but when they wake they do not remember the physical location.

The *Temple of the Rosicrucian Order* is so permeated with spirituality that an ordinary individual would not feel at all comfortable in such an atmosphere. It is possible to be as uncomfortable and out of place where the spiritual vibrations are above one's stage of development as it is where there is a gross, material vibration lower than that of one's spiritual status.

A "spiritual wall" surrounds the *Rosicrucian Temple* which is impenetrable to anyone ineligible to attend the particular service being conducted. Should even a Lay Brother of the Order, by mistake or through forgetfulness, seek to enter the Temple at a time when the exercises are above his or her spiritual status, that person quite literally would bump up against a spiritual wall and find the experience not at all pleasant. The "building blocks" which constitute this wall are composed of the spiritual atmosphere surrounding the physical structure, the *Elder Brothers'* house. The high vibrations of this atmosphere are all that is required to

deter the unworthy. No person, in his higher vehicles, can enter into an atmosphere that is too far above his spiritual status; similarly, it is difficult for those of high spiritual attainment to enter the environment of people who have surrounded themselves with an aura too abundant with worldliness and material-mindedness. For such advanced individuals, the experience is similar to navigating through fog on the physical plane: fog dims our sight, confuses our hearing, and generally seems more to dull our senses the longer it continues.

This helps explain why it sometimes is particularly difficult for those who would help from the higher planes to reach the very people who seem to need help most: it is exceedingly hard for a spiritually aware individual to draw close and into the murky, materially overwhelming surroundings which such people often have fashioned for themselves.

This type of consideration applies to a spiritual Temple also. This edifice should be such a place and exude a condition in which those from the higher realms can join in and cooperate with the work that people on the physical plane are trying to do. This cannot be done with any degree of efficiency unless the invisible atmosphere is built to, and maintained at, a high spiritual standard. This, in turn, can be accomplished only by the constant repeated effort of all who enter the physical structure in order to pray and worship.

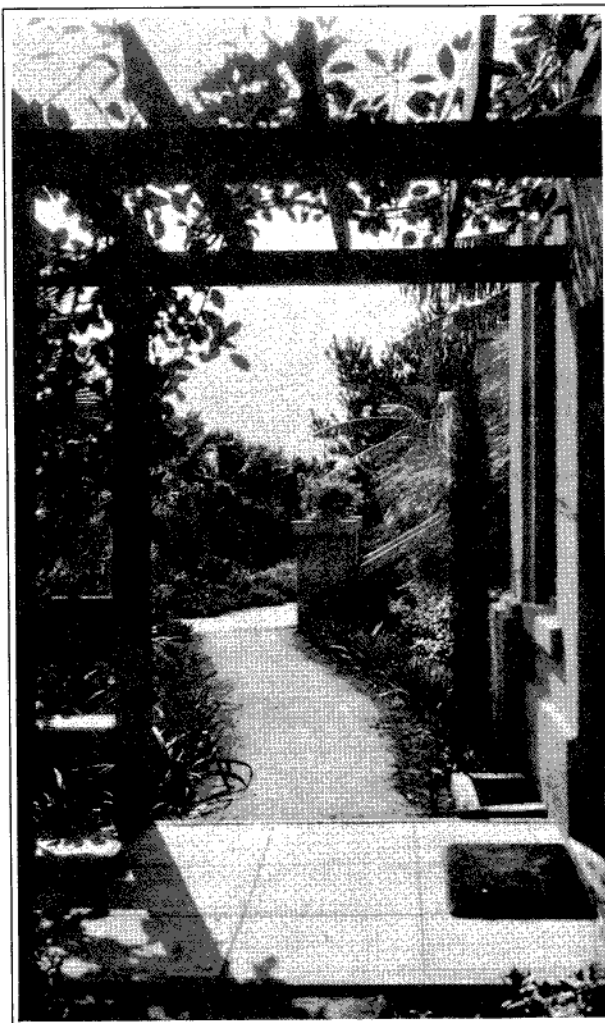
An invisible Temple (which, in fact, is invisible only to those who have not yet the requisite spiritual vision) gives a true picture and record of the spiritual work that has been accomplished in that place of devotion. The beauty and serenity which we associate with a church are only the outward and visible signs of the higher and more spiritual structure that can be built around the physical one.

The idea of the physical house of worship first is created in the minds of those who envision it. The idea then is clothed in desire stuff and ultimately given sufficient incentive that it can be constructed physically on the material plane. The spiritual, or "real," place of worship then gradually is constructed from the spiritual essence of the devotional thoughts and exercises repeatedly offered by the human congregation. This structure then literally lives in wonderful form and radiance, resplendent in glorious colors and vibrating with soul stirring harmony in and around, through and above, the physical edifice.

Of course material contributions are essential to the material well-being of a physical house of worship. The spiritual contributions, brought and freely given by each worshiper, however, collectively give to that particular sanctuary its special significance in the work on both this plane and the higher planes. This point cannot be brought too emphatically to the attention of all spiritual aspirants. □

—A.M.C.

Mystic Light



Unfolding the Divinity Within

Man possesses the power of Divinity within himself. It is up to him to realize that power, to become a creative Intelligence—to become, in short, a god.

Stop and think for a moment exactly what this means. It means that at some far-future time, each one of us will be as omnipotent as that great Being to Whom we refer as God, that we will perform the deeds of the Christ "and greater than these," that we will live permanently unburdened by the weight of a physical body or the encumbrance of matter, and that, having learned the lessons of evolution and knowing both good and evil, we will have aligned ourselves with the Good and

we will have become so pure that evil will be unable to touch us. It means all these things, of course—but they are so remote from us at present as to be almost unfathomable.

It also means, however, that we can, if we will but try, exercise a great deal of the divine potential within us at the present time. It is not necessary to wait until the dawning of some remote evolutionary age. Most people would be greatly surprised at the degree of "divinity" within them which already now is ready to manifest.

What, then, are some of these divine attributes to be unfolded? First are the three which come perhaps most readily to mind: omniscience, omnipotence, and omnipresence. These, of course, are far beyond our present reach and for purposes of this article can be disregarded. Far beyond us also is the creative Power that results in manifestations of such splendor as the heavenly bodies.

But we do have a degree of creative power within us now, and this power must be exercised in order ultimately to achieve its full potential. A positive, enthusiastic approach to life, accompanied by the active determination to solve our problems, make use of our other talents, and do all we can to serve others, is the context in which this creativity should expand. Persistence, hard work, and thoughtful awareness of what is ours to unfold represents the backbone of all such fruitful endeavor.

There is another attribute of divinity, however, even more important than creative ability, which we could work on in this life with gratifying results. This is the quality of impersonal love, with its attendant characteristics of compassion and altruism. Not, again, that any human being now can come close to achieving the depth, beauty, all-pervasiveness, and strength of the love of our heavenly Father or of that of the Christ. But almost all of us can develop our loving, compassionate natures far more than we are doing.

These characteristics cannot be perfected unless the person develops a sanguine interest in people and a desire to get to know them better, individually and collectively. This does not necessarily mean "sociability" as commonly perceived, or gregariousness. It means the desire to observe people and, after practiced observation, the ability to penetrate their superficial characteristics and discern their true natures. In other words, it means the ability to seek and find "the divine essence within."

At the same time, we must want to be of service to these people whom we are getting to know so well. Many people's problems can be alleviated with some type of assistance from a fellow human being. Many people, in spite of this, have problems so overwhelming as to seem to them insurmountable. It is not enough to feel sorry for others when we learn of their misfor-

tunes and then re-immersing ourselves in our private concerns. We must be ready and willing to do what we can to help, even if it is "only" the lending of moral support. If we can do nothing more, our sympathetic, serene presence often will be the sustaining force which will help the afflicted person pull through the trying period.

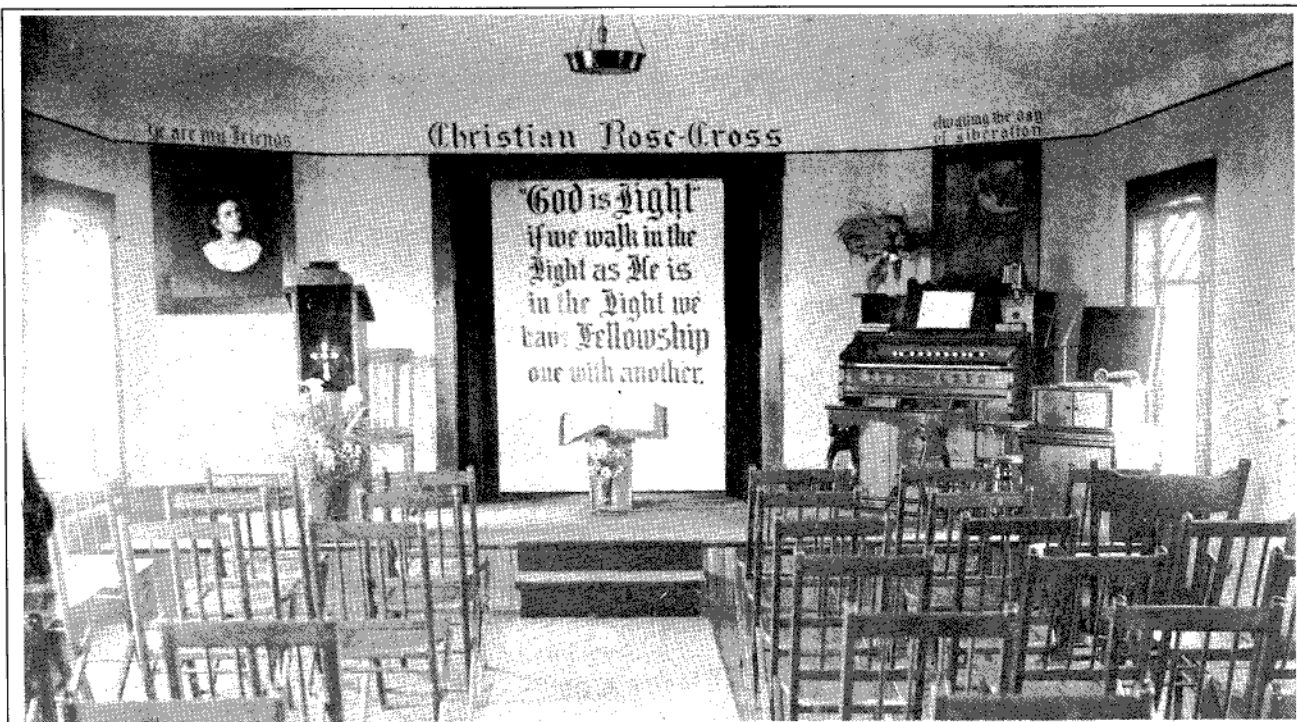
The quality of divine Love which we are trying to emulate includes the ability to be compassionate and loving to all, no matter how unpleasant or depraved they may appear. Such tenderness is nothing more than that which God and the Christ have exercised toward the whole human race all along. Who of us, no matter how far evolved, enlightened, and "good" he now may think he is, can say positively that he never, in a previous life, reached some depth of degradation himself?

We are told that in past centuries and eons almost the whole human race was guilty of selfishness and depravity which would be disavowed by thinking people today. Yet the divine love of God and the redeeming Love of the Christ rescued us and still continue to save us from the evolutionary deterioration toward which we were headed. This is the type of love which we, ourselves, in time must achieve.

The very people who seem to "deserve" our love least need it most. If anything can rescue a person from evolutionary regression it is the compassion, sympathy, and expressed confidence offered by a concerned fellow human being. The positive reaction on the part of another person can make him discern the divine spark hidden behind the shroud in which his lower nature has concealed it. Once such an individual has become aware that there is indeed "something good" about him, and his confidence in himself thereby is somewhat established, he is helped in unfolding the desire and the strength to cause that spark to burn more brightly. But without such understanding and help from the outside source which first caused him to look inward with a more discerning eye, it would have been much more difficult for him to take that initial step on the road to "right living."

Finally, and perhaps most important, is the quality of spirituality. This quality, too, must develop in the context of service. Max Heindel has given us excellent guidelines to follow in *Teachings of an Initiate*, Chapter III:

"The idea most commonly held is that spirituality manifests through prayer and meditation; but if we look at our Saviour's life, we shall find that it was not an idle one. He was not a recluse, He did not go away and hide Himself from the world. He went among people. He ministered to their daily wants; He fed them when that was necessary; He healed them whenever He had the opportunity, and He also taught them. Thus He was in the very truest sense of the word a servant of



humanity."

Again, Mr. Heindel says: "There are many people who seek spiritual powers, wandering from one so-called occult center to another; who enter monasteries and like places of seclusion, hoping by running away from the world's clamor and glamour to cultivate their spiritual nature. They bask in the sunshine of prayer and meditation from morning till night while the world is moaning in agony. Then they wonder why they do not progress; why they do not get further upon the path of aspiration. Truly prayer and meditation are necessary, absolutely essential to soul growth. But we are doomed to failure if we depend for soul growth upon prayers which are only words. To obtain results, we must live in such a manner that our whole life becomes a prayer, an aspiration. As the philosopher Emerson said:

*Although your knees were never bent,
To heaven your hourly prayers are sent,
And be they formed for good or ill,
Are registered and answered still.*

"It is not the words we speak in moments of prayer that count, but it is the life that leads up to the prayer...

"There is only one way to show our faith, and that is with our works; it does not matter in what department of life we have been placed...The determining factor which decides whether any class of work is spiritual or material is our attitude in the matter. The man who strings the electric lights may be far more spiritual than the one who stands upon the platform...It is much more noble work to clean out the clogged

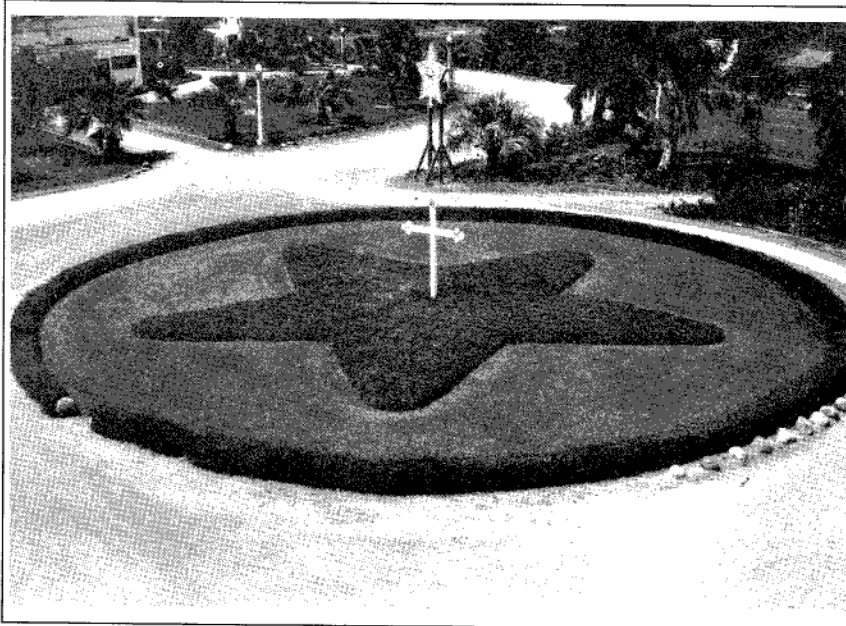
sewer...than it is to live falsely in the dignity of a teacher's office, implying a spirituality that is not actually there. Everyone who tries to cultivate this rare quality of spirituality must always begin by doing everything to the glory of the Lord; for when we do all things as unto the Lord, it does not matter what kind of work we do... (everything) is spiritual work when it is done in love to God and man."

Thus we see that the process of unfolding the divinity within us depends upon our concept of people, our relations with them, and most important, our service to them. Our divinity never will be evolved in isolation, although it certainly is true that the more spiritually advanced we become, the more isolated from our fellow human beings we in one sense will seem to be. We must learn, however, to transcend this isolation within ourselves. In one way we will be alone—how alone, in our limited understanding at least, God must be!—yet our everextending compassion for others and perpetual consideration for them will keep us too busy to dwell over-long on the fact that we ourselves perhaps are not as surrounded by "friends" as we once were.

In another much more meaningful sense, however, we will be less alone than ever, for the more we evolve our own divine attributes, the closer we will come to God, the more active a part of Him we will become, and the more we will grow aware of "the fundamental unity of each with all." As the Christ within is born and grows, we will feel ever more keenly the heavenly benediction strengthening and sustaining us on our upward journey. □

—C.L.

Mystic Light



The Emblem of the Rose-Cross

Reprinted from Rays, May 1915

Symbolism is the medium by which Spirit tries to express itself to the mind of man. It is our means of communication one with another. A word is the symbol of an idea, and so all literature, music, art, drama, dance and many other things are the symbolizing of an idea which one mind wishes to convey to another.

In past ages, the more highly evolved minds put into picture or other form an idea of God for the less evolved. Often the younger soul worshiped the symbol, not being able to grasp the spirit of the form.

Today the word "God" means a great deal to some of us, but we do not worship the word, rather the ideal which the word calls to mind. Even meditation upon the word "God" may give much food to the Spirit. How much more can be obtained from a richer symbol such as the *Rosicrucian Emblem*! It is given to us as a spiritual food. There is no transubstantiation so that the thing in itself is holy, although it is known that an emblem used for years gradually takes on some of the vibrations of the service in which it is used. It also gives them out again, so that a sensitive can feel them. The ideal back of a symbol may be of great spiritual value in the lives of those who use it understandingly.

We have in the language today a little word of one letter, which stands for the whole man: body, mind, and Spirit. It is used by man to represent any part of himself or the whole, according to his knowledge. That word or symbol was used for the body of man when his consciousness first was waking up to the fact that he had a physical body. That is the lower arm of the cross. When man's understanding of himself went farther, he added one arm to the top and later added the other arm, making the tau or T. This is the Egyptian Key of Life. This horizontal line symbolized man's vitality and his emotional nature. When he began to think, the top of the cross was added making the true Roman cross. This completes

man's fourfold vehicle: dense, or chemical body, vital body, desire body, and mind. Upon this cross of matter the Spirit of man is crucified from the foundation of the world, and we remain upon the cross until our day of liberation, when we shall know the "glorious liberty of the Sons of God."

Today, humanity stands in symbol as a white cross with a black line about it. We are recognizing the rights of others, and the ideals of brotherhood and self-sacrifice for others are growing. The pure white cross symbolizes the pure dedicated life of a servant of humanity, an *Invisible Helper*. The Rose Cross has three half circles at the end of each arm, making twelve in all. This is the symbol of the cosmic man, of which the human is the microcosm. It represents the twelve Hierarchies which today are manifesting as Signs of the Zodiac and teaching man to govern the fourfold vehicle in which they work with the Ego. It takes twelve balls to cover a ball, and so the great spiritual Teachers each had twelve disciples, and the Ego has twelve psychic faulties covering the spiritual man.

Out from the center of the cross radiates the five pointed star with the point up. This is the symbol of the Wedding Garment which each human being is weaving for himself from the loving unselfish deeds performed in the body. As the cross grows whiter, the star becomes more luminous until it attracts the attention of one of the Great and Loving Ones who will put the man or woman in touch with the Mystery School. There he or she will make a much quicker growth in spiritual power than when alone on the path to God.

The star is gold, near to the color of the Christ love, which must be the motive of action. Yellow is symbolic of the Second Aspect of Diety, the Son or Christhood, but man today cannot manifest the

pure yellow of Christ's love. He has to turn it to the orange of gold. We must develop our soul body, or Wedding Garment as Christ called it, before the Christ can be born in us and before we can attend the marriage feast.

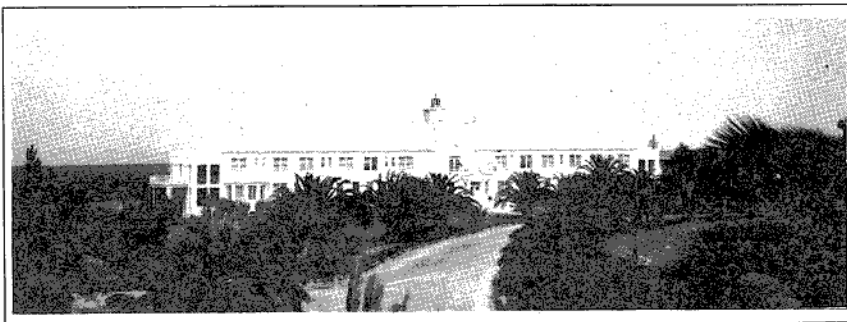
Back of the star and the cross is the infinite field of blue which is a symbol of chaos out from which came forth manifestation. This is the First Aspect of Diety, the Father. Christ said that He must bring all things into subjection unto Himself, and then He could hand the Kingdom over to the Father. We know little of what that kingdom is to be or of its powers, and what little we do know comes to us through the Teachings of the Son. Hence the blue is tinged with yellow and is not pure blue but more like turquoise, very translucent and full of life.

Hung upon the cross is the wreath of seven red roses, pure passionless seed pods, the symbol of the divine creative power of sex, cleansed and raised to a high station. The red symbolizes the Third Aspect of Diety, the Holy Spirit. This is the only pure color shown on the symbol, and man today is capable of thinking abstractly, which is the power of the Holy Ghost. The life of man is in the blood, and so we must cleanse and raise the vibration of the blood by a life of active service before we can manifest the Star of Hope and attract the Teacher to us. As the rose is the highest product of the flower world, so the human, who transmutes the impure life forces of the passion-filled blood into the clean creative life force of the Life Spirit, has attained the highest human station.

Thus we see that the Emblem of the Rose Cross is a symbol of man's past evolution, his present station, and the ideals for which he must work in the future. It is a wonderful source of inspiration for meditation. □

—Frances H. Lyon

Mystic Light



The following text was written for a friend of the author who was about to embark on a difficult journey. Since then it has inspired and comforted many other people as well, and we hope that our readers also share in its message of solace and reassurance.

On Your Journey

Travel "light" my dear friend. Take but three companions with you on your journey...the Father, the Son, Jesus Christ; and the Holy Spirit... They will fill your heart with joy when you are sad... Empower you with courage when you think you have none... Give you fellowship when you are lonely... Answer the questions of your soul when you ask, "Why me?"... Light the path for you when the way is dark... Stand in defense of you when you are slandered... Restore tranquility when all is chaos... Guide you at the forks in the road... Protect you when others would stone you... Feed you when you are hungry... Shelter you from the storms... Quiet your fears when you are doubtful... Promise eternal life when death is near... Give you peace when men make war... Heal you when you are sick... Stand by you when others leave... Bless you for your good deeds... Stand watch over you while you sleep... Work miracles when all seems lost... Show you the beauty in everything... Provide you with armies to fight your battles... Bathe you in the name of the Holy Spirit... Promise a kingdom of Heavenly spender... Encourage you when you want to give up... Be a sanctuary when one is needed... Carry your cross when the burden gets heavy... Die for you, that you may live... Give you words when you are speechless... Teach you all there is to know, if you but ask... Give you ecstasy beyond the realms and bounds of Earth... Understand you without condemnation... Forgive you with divine love... And love you... Always love you. □

—Anastasia Newman

Mystic Light



"Nothing Rests; Everything Moves; Everything Vibrates"

The Third Hermetic Principle: The Law of Vibration

What seemed a marvelous scientific breakthrough was made in the 19th Century. Now, in the 20th Century, this "marvel" is accepted fact. Perhaps the real marvel is that this fact was taught centuries ago by the Hermetists but was little known outside of Hermetic doctrine or early Greek philosophies. It is the Law of Vibration: "Nothing rests; everything moves; everything vibrates." The rate of vibration gives everything the appearance which is peculiar to itself and which identifies it to us.

A wheel may spin so fast that it appears motionless. Similarly a vibration may be so slow that the object also appears motionless to us—as, for instance, the chairs on which we sit. They feel and appear motionless, but we know that, in fact, their molecules are moving in a ceaseless dance.

The finer the grade of matter, the closer it comes to the spiritual and so the higher is its rate of vibration. If we are interested in spiritual growth and progress, we will avoid all actions which could lower our vibratory rates, and we thus could strive to raise ourselves toward our goal.

What can we do to help ourselves? We can guard our actions so that they will be in accord with the highest we know: integrity and honesty in all things. Also, our thoughts and words must be purified. "And God said...." The creative power of sound and words graphically is illustrated here. We would not be so bold as to compare the creative power of our speech with that of the Divine, but we must be aware that our words and voice *do* create—an awesome responsibility.

We soon learn that it is easier to control our actions than our thoughts and words. We must begin somewhere however, so we start eliminating from our lives all actions which might lower our vibrations.

Quite soon we realize that the eating of flesh foods must cease. Animals are on a lower rung of the evolutionary ladder and therefore their bodies are vibrating at a lower rate than does the human body. If we have reached the point where spiritual growth is our dominant desire, the change to a vegetarian diet is made easily and with a sense of joy. Regret for the loss of something which we used to consider "tasty" is nonexistent. Tobacco and alcohol likely have been eliminated long before. These physical indulgences which at one time assumed such importance in our lives are not missed at all. If the heart is sincere, the body is not difficult to control.

The higher vibrations of thought may cause more problems. The mind seems particularly difficult to govern. For this reason it seems wise to eliminate physical bad habits as soon as possible, so that we can give more energy to the conquering of the undesirable thoughts which tend to lower our rate of vibration.

Sound and color illustrate the effects of vibration. Low speeds of vibration produce low notes on the scale; higher notes are obtained when the speed increases. Eventually they become so high that they are not audible to the human ear.

Color, too, changes with speed of vibration. A dull, dark red becomes brighter as the speed is increased; then follow all other shades of the rainbow successively until we see violet, which is the highest that the human eye can register. We have learned through science that other unseen colors and rays, such as X-rays, do in fact exist and can affect us.

We begin to understand our responsibility to control our thoughts, emotions, and mental conditions. All mental states are accompanied by vibrations, some of which are thrown off and tend to affect the minds of others around us. This fact should spur us on to develop positive thinking and thus be a blessing to others while we help ourselves.

So we see that "Nothing rests; everything moves; everything vibrates." We, too, are part of the All. By working with the body and mind we may raise our vibrations closer to our Ideal. □

—Olivia Barnett

Mystic Light

Science and Religion

This is the first in a series of articles discussing the roles of and interaction between physical science and religion, as seen in the light of the Western Wisdom Teachings. The author teaches college-level physics.

I. The Roles of Science and Religion in the Search for Truth

Man possesses sense organs with which he can make observations of the Physical World. After making many observations, he begins to see patterns in what he observes. He sees that water runs downhill, that heavenly bodies move in certain paths, that electricity passing through a wire can produce heat and sometimes light, etc. Then he develops "laws," which are statements of observed patterns. He also develops theories, which aim to explain why things happen as they do. These theories often involve things which are not perceivable, but which are accepted as true if the associated explanations are reasonable. No one ever has seen gravity (or "gravitational field," as the scientists would say), but we "explain" that the reason that water runs downhill and that objects near the Earth fall when they are unsupported is that gravity pulls on them. No one has ever seen an electron, but the heating effects of an electric current can be explained by saying that electric current is composed of moving electrons, that the moving electrons have kinetic energy (another invisible thing), and that when the electrons collide with atoms in the wire their kinetic energy turns into heat energy. Thus, because electrons help provide an explanation for the heating effects of electric currents and other phenomena, electrons become part of the theory and are believed in.

This process of observing the material world and making laws and theories is called "material science." Through such studies, man is developing his ability to

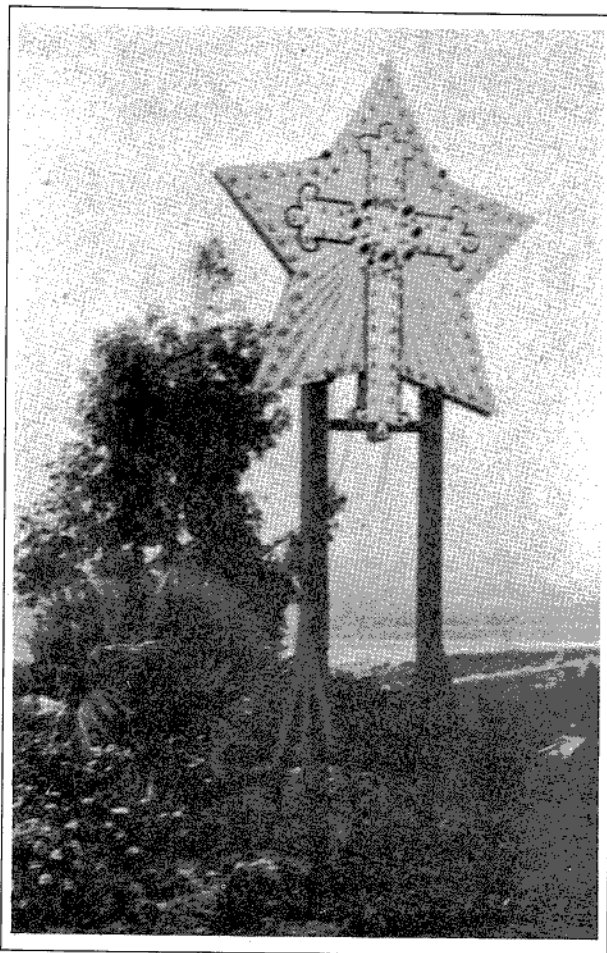
view things objectively, to use logic (to infer laws from observations), and to be creative (it requires creativity to devise theories). Through such studies, man has gained sufficient insight into the workings of Nature to enable him to interact with Nature in such a way as to get it to fulfil some of his desires. Thus, he has learned to construct automobiles and airplanes, refrigerators and air-conditioners, radios and TVs, computers and robots, and various other devices. Thus, development of material science is contributing to man's intellectual development and to his comfort on Earth. Any power can be misused. Man sometimes uses his knowledge about Nature to produce destruction and suffering. But even misuse, in time, will lead to learning and thence to the evolution of mankind.

Material science has limitations. It is based on physical sense perceptions and inferences from these. But there are some things which cannot be perceived or inferred physically. Religion is needed to complete the picture. Some individuals are clairvoyant, that is, they are able to perceive superphysical worlds. They have observed these worlds and their operations and have developed and written down the Laws which pertain to the superphysical worlds. Those who cannot yet make these observations for themselves can know about the superphysical worlds only if they are willing to accept on faith the statements of clairvoyants. Material science can make no statement about life after death. Clairvoyants say that the Spirit lives on after the body dies, and they describe what the Spirit does after death. Material science is aware of physical cause-effect relations, but cannot detect the guiding spiritual Influences which control what happens on Earth. Clairvoyants say that mutations which occur in living organisms are directed by divine Hierarchies, who have a purpose for each variation of form which they bring about. Clairvoyants say that acts of Nature (volcanoes, earthquakes, lightning, and weather systems) are all purposeful actions of the divine Hierarchies. Clairvoyants say that even we ourselves are guided, so that whatever we encounter in life was designed to be something we must learn to deal with in order to further our evolution. Material science has noted that if body A pushes on body B, then body B pushes back on body A with an equal and opposite force, but material science cannot make statements about reactions which lie beyond directly observable pushes. Clairvoyants say that when person A influences person B at the emotional, mental, or spiritual level, this influence returns to and will be felt by A.

In time, each person will develop his own clairvoyant powers. What now is known through religion then will become part of science. Until that time, however, religion and science will complement one another. Both are needed for a complete picture of Truth. □

—Elsa M. Glover

Mystic Light



Tolerance and Harmony

Tolerance of other people's imperfections is the basis of harmony in our relations with them. Tolerance may be achieved through the aid of love, which overlooks imperfections and which automatically looks for the good in others instead of the evil; also by logic through which we ascertain the underlying facts of Nature, and which shows tolerance to be logical and intolerance illogical. When we are convinced of this, it becomes possible to put the former into practice.

In the following, we will make use of the method of logic and endeavor to discover the fundamental reasons

which make tolerance under all conditions advisable. A little analysis shows us that there are three prime requisites for tolerance:

First, the elimination of contempt, and its companion vibration, anger.

Second, the avoidance of force.

Third, the avoidance of criticism.

We will consider the three elements separately.

It is very evident that we are not tolerant when we are vibrating to contempt, for contempt is the quintessence of intolerance. Contempt is the chief cause of anger and resentment. The two vibrations of contempt and anger are very similar, yet they are not the same. The lack of regard which we have for a person is the basis of contempt, whereas resentment for his reactions to us is the basis of anger. Contempt is usually felt for inferiority, real or imaginary. A refusal to acknowledge our opinions or methods is instantly regarded by the lower self as a mark of implied inferiority, and therefore becomes a subject of contempt. Anything which reflects upon the importance or honor of the personal self is thus very likely to stir up contempt and anger.

When we examine all this in the light of philosophy, we find that the method of control of anger may be reduced to a formula as follows:

First, "Your own will come to you." This is a fundamental fact of occult philosophy. Only that which we create can come to us, either good or evil. Therefore it is impossible for others, of themselves, to hurt us. At the very worst, they can do no more than act as unconscious agents in bringing us the destiny which we have created for ourselves.

Second, others can hurt only themselves through their refusal to accept conceptions and methods which are fundamentally right. If their vision is defective so that their conclusions and deductions are wrong, they are the chief sufferers and not we. Hence, there is no need to correct or punish them, for the great Law will do this automatically and much more scientifically than we could.

Third, we ourselves often are wrong, blinded by egotism and the wrong ideas which spring from it. Also, though our point of view may be correct from one angle, still from another and equally important angle it may be wrong. Therefore it is never wise to be too positive.

By the aid of the above conceptions, tolerance becomes possible, whereas otherwise it would be impossible. Then we cease to feel contempt because we have removed from our minds the error upon which it was based, and when we have removed contempt, we automatically have removed the greater part of the impulse to anger.

There is another method for the control of anger. It is the method of arbitrarily refusing to feel it because we know it is wrong, when still lacking the understand-



ing of why it is wrong. This method is employed quite largely by the church people. When this method has been put into force, the Christ vibration from the World of Life Spirit flows in and produces a state of harmony which convinces the person that he is right in thus arbitrarily refusing anger. This vibration takes the place of logic. This method is the method of the school of faith, and the preceding method indicated is the method of the school of knowledge.

The avoidance of force is the second requisite for tolerance and is also the result of tolerance. This refers to force in compelling others to accept or follow our methods. The reason for this is that force is fundamentally opposed to love, and love is the vibration of unity which the whole human race eventually must acquire. The best quality of love is willingness to do the other's will. We should be content to let the great Law of Cause and Effect apply the force, for we know that it will do it in a perfectly impartial and just manner. We must learn to give people what they want, not what we think they ought to want. Theirs is the responsibility, not ours. By taking this attitude, we avoid complicating our destiny and making our path unnecessarily hard.

The third requisite for tolerance is the absence of criticism. Some degree of hate is involved in all destructive criticism. Therefore, it must be avoided by the philosopher. Also, through the fact of the "fundamental unity of each with all," there is no separation in Spirit, and what we do to another we in reality are doing to ourselves. If we criticize another, we in reality are criticiz-

ing ourselves. It is also a fact that we have feeling against defects of others only when those same defects exist in ourselves. When we arrive at the point where we can contemplate others' defects with an entire absence of adverse feeling, being possessed with tolerance for them and holding no sentiment towards them except perhaps pity, it is proof that we have eliminated those defects from ourselves. Criticism reacts upon the self on account of unity, because criticism sets into operation an inharmonious vibration, and the effect of unity brings it back to ourselves to spend its force. Therefore criticism not only makes it harder for others, but also makes our own conditions more difficult.

In the promotion of harmony the element of tolerance is the first step, but there are other factors of equal importance. Among the most important of these is the ability to yield the personal will, when disharmony would be promoted, by refusing to give in to it. The object of evolution is to advance the whole, not the individual. Therefore the personal self in the cosmic scheme is of no particular importance, and no pride of self is justified. This conception makes it possible to yield the personal will when necessary. By so yielding, we sacrifice nothing of importance, because everything which we actually create will come to us, and a temporary yielding of the will does not interfere with this Law. The attitude of mind which enables us to yield the personal will has been labeled by the world as meekness and has been stigmatized as being an evidence of weakness. The exact opposite is the case. The instinctive idea is that meekness means degradation in the eyes of others, but as a matter of fact the opposite is true: namely, that it commands admiration from others because it demonstrates a superior stage in evolution. It also commands the love of others because it demonstrates that the one who puts it into operation is not working for self and is therefore the friend of all. Self-justification beyond a mere statement of the case is unnecessary, because right and truth will win for themselves in the end.

Active manifestation of good will towards others is an important element in the promotion of harmony, primarily because it creates happiness both for others and for ourselves. Through the fact of unity, the act of demonstration of good will towards another conveys to that other the knowledge of spiritual harmony within himself, and this knowledge produces a state of happiness. The same happens when others demonstrate good will to us. Therefore the demonstration of good will on all possible occasions is something we cannot afford to disregard.

If we would all put into practice the truths of tolerance and harmony, our own evolution and that of the community in which we are situated would be greatly advanced. □

—W.J.D.

Mystic Light



Impressions of Mt. Ecclesia

Reprinted from Rays, February 1922

It is my privilege each morning to look out of my north window at the Ecclesia. On the morning of December 24th, the sky was entirely overcast, and I was amazed to see a shining wall back of the buildings at Headquarters. The children exclaimed at the breakfast about the Sun shining upon that spot alone. The snow had just fallen upon the mountains north of the Temple. My little girl said, "It looks like a halo back of the Elder Brother's house."

For an hour this beautiful sight remained to our unobstructed view, over a mile of green blossoming pea fields, up to the slope where the white buildings at Headquarters sit surrounded by green trees, with low brown and blue hills to the west and east.

For ten years I have wished to come to live near Headquarters, and now that most of my planets have progressed into the eleventh house of my horoscope, my wish has been granted.

Many visitors have written about the beautiful natural flowers and etheric

splendor that pervade the place, but I was most impressed by the workers who are the busiest, happiest group of people I have ever met. When I heard the inspired leader, Max Heindel, lecture twelve years ago, I said (in the words from the Psalms of David), "Thy people shall be my people and thy God my God. Where thou goest I will go where thou diest I will die, and there will I be buried." So I felt I had found my people and my home when I entered the dining hall at Headquarters last September and there met my leader, Mrs. Heindel, and her co-workers. At 6:30 P.M. it was time for the Probationer's Meeting in the Temple so we walked to the Temple set apart on a hill. When I came within two hundred feet of it, I was conscious of a radiation of sweet peace. I paused a moment before entering the door to look back over the little village of Oceanside, to the great rolling Pacific gleaming in the moonlight. Inside the Temple I was aware of a delicate beauty of pale ivory woodwork and light green ferns, but the high vibration affected me immediately in a manner that made the tears flow, so that I lost all thought of gratitude to the *Invisible Helpers* and the dear souls around me who had healed me. From them for so many years I have obtained wise council and loving, healing thoughts.

All sensitive people who have had the privilege of being present at the service held in the little Pro-Ecclesia will agree with me that the vibrations in it are also wonderful. Several times when I came here I have gone in there with aching shattered nerves and have come out feeling strong and normally happy again. Surely Headquarters is a place where one can draw nearer to God and Christ, and where one may hear the injunction "Come, all ye who are weary and heavy laden and I will give you rest."

—Bessie Campbell

Mystic Light



The Way Toward Brotherhood

As students of the *Western Wisdom Teachings*, we are on our way toward Universal Brotherhood. We are on a journey, we have a destination, and we have a wonderful guide in the Teachings given us by the *Elder Brothers of the Rose Cross* through Max Heindel.

In the book *Teachings of an Initiate*, we learn that at various times and in different ways humanity has been given religions to spur them forward on the path of evolution. In each, the central idea was just high enough to arouse the aspirations of the people to whom it was given, but not so high as to be beyond their appreciation, for then it would not have appealed to them at all.

Religions have changed as man has evolved; the ideal slowly has been raised until it has reached the present high stage embodied in the Christian Teaching. Thus we see that the mass of humanity has been taken care of by the religions publicly taught in the country of their birth.

The flower of religion, however, always is given to the flower of humanity. There are always pioneers whose precocity demands a higher teaching. To them a deeper doctrine is given through the agency of the appropriate Mystery School. When only a few are ready for such preparatory schooling, they are taught privately, but as they increase in number the teachings are given more publicly.

This is the case in the Western World at the present time. Therefore the Brothers of the Rose Cross, members of our life-wave who are much more evolved

than humanity in general, gave to Max Heindel the philosophy now published in his various books, and sanctioned the launching of *The Rosicrucian Fellowship* to promulgate this Teaching. The purpose of the *Fellowship* is to bring aspiring egos into contact with the Teachings so they may learn that by service here in the Physical World they may show their sincerity and give assurance that they will use their spiritual powers in all areas of life for the upbuilding of humanity.

As an author plans a book in his mind before writing, so a Mystery Order plans a spiritual philosophy to meet the necessities of the people it is destined to serve. Max Heindel stated: "Our revered Founder and the twelve *Elder Brothers* whom he selected to aid him in the work centuries ago probably have made a retrospective study of the train of thought during our era, and it may be, for milleniums before, and thus they were able to obtain a fairly accurate conception of the direction likely to be taken by the minds of future generations and determine their spiritual requirements. Be their method what it may have been, their conclusions were right when they judged that *pride of intellect, intolerance, and impatience of restraint* would be the besetting sins of our day; and they formulated this philosophy so that it satisfies the heart at the same time that it appeals to the intellect and teaches man how to exercise restraint by mastering self."

Then the *Brothers* turned to Mr. Heindel, and after he had passed a certain test, they entrusted the Teachings to him. *The Rosicrucian Cosmo-Conception* was published in November of 1909, a little more than a year before the end of the first decade, which commenced a new cycle. Had it not been published before the end of the decade, the opportunity would have been lost until the next cycle rolled around.

Mr. Heindel goes on to say: "I was up at six and toiled on till one, two, three in the morning for weeks amid endless confusion with tradesmen and the roar of Chicago about my ears, sometimes almost reaching the limit of nervous endurance...Had it not been for the support of the *Brothers* I must have gone under. It was their work, however, and they saw me through...I admire and marvel at its (*The Cosmo-Conception*) wonderful teaching more than anyone else...It does not even seem as if I have written it, I feel so absolutely impersonal in the matter." The book was the work of the *Elder Brothers*; it belongs to humanity.

Before the *Cosmo-Conception* was published, Mr. Heindel lectured five or six evenings a week in Columbus, Ohio, and Seattle, Washington. In all his meetings he invited open discussion in a question and answer period. Among the questions most frequently asked were: Who are the *Elder Brothers*? What is their origin? Do they function on this plane in a material body?

Mr. Heindel replied that the *Elder Brothers* belong to our life-wave, but throughout many lives they un-



folded their spiritual powers to a very high degree. They are all Initiates—Adepts, in fact. Being free from the Race Spirits, they can form their bodies in whatever nation or country they may have to work. Whenever necessary, seven of the twelve take on a physical body to perform work in various parts of the world. They sometimes hold office in the community in which they live, but this is only for the purpose of giving a reason for their presence. Five of the *Brothers* do all their work on the invisible planes.

The Head of the Order, Christian Rose Cross, works with world powers and governments. Most people do not realize what an important place the *Brothers of the Rose Cross* occupy in Western civilization.

In writing to his students, Max Heindel said: "There has come to me a realization that the work of *The Rosicrucian Fellowship* is not our private work. It is the work of the *Elder Brothers* and every member of the *Fellowship*." Thus we realize that a great responsibility rests upon us—first, to acquit ourselves well in order to do credit to the Teachings; and second, to stimulate others to wish to understand and embrace the Teachings. By all working together we can make Christianity a living factor in the land and hasten the establishment of Universal Brotherhood.

Most of us are ready to acknowledge that we are especially fortunate to receive these Teachings. It is not blind chance that brings kindred souls together in the same environment, for in many an age and many a clime we have worked together. Our opportunities and limitations suit our individual requirements, as determined by our self-made destiny in previous lives. We

may rest assured that in whatever station of life we are placed it contains the lessons and experiences necessary for our development.

We well know that the keyword of spiritual development is *service*, and here is our main guidepost on the way to Brotherhood. We all must learn our lessons in service to humanity, service to our younger brothers, the animals—service everywhere. We must emulate the admonition of Christ Jesus: "He who would be the greatest among you, let him be the servant of all."

In one of his *Letters to Students*, Max Heindel asked: "Has it ever occurred to you to inquire, dear Friend, what binds you to this *Fellowship*? You know there are no outward bonds, that you have taken no oath of allegiance, and that you have not been entrusted with any secrets. It cannot be the Teachings, for they are open to the whole world: neither is it the enrollment as a student which creates the inner bond...Rather it is the *service* which we perform and the earnestness wherewith we practice the Teachings, and become living examples to the world of that brotherly love which Christ spoke of as the fulfillment of all commandments."

But most important of all is the deep occult reason for *service*. Service, and especially *selfless service*, builds the soul body, the golden Wedding Garment, without which no human being can live in the coming age. Moreover, as the soul body grows in luminosity, the inner vision is hastened and the feeling of unity increases. Brotherhood becomes more of a fact, for the unifying power of the Christ within the aspirant becomes increasingly great. We have been given other guideposts to help us toward the attainment of Brotherhood. The two exercises, morning Concentration and evening Retrospection, are powerful aids when performed conscientiously and persistently. In Retrospection the aspirant seeks to reproduce before his mind's eye the experiences of the day in reverse order, starting with the events of the evening, then continuing with those of the afternoon and the morning. He judges his actions, blaming himself for wrongdoing and approving the good he has done. Retrospection is a powerful factor in shortening one's stay in Purgatory immediately after death. Max Heindel says that it is one of the most important teachings given in the *Western Wisdom*.

Evidence of the progress being made toward Brotherhood includes the increasing amount of spiritual healing being done by religious groups. The healing work of the *Fellowship* is primarily and basically spiritual, carried on by Probationers who can function in their soul bodies, and directed by the *Elder Brothers*. They work at night while the dense bodies are asleep. The healing force comes from God, the Great Physician of the Universe. It is latent everywhere, and by proper concentration may be liberated and directed toward the sufferer. It goes forth daily from our Healing Department, our Chapel, and our Healing Temple. Applications for

healing are constantly being received, followed by many testimonials of restoration to health.

As we progress toward Brotherhood we also are journeying into a New Age—the Aquarian Age—in which humanity will have embraced higher ideals of living. At the present time, we are living in the pre-Aquarian Age, and we are subject to both the incoming new vibrations of Aquarius and the outgoing old vibrations of Pisces. The combination of the two is resulting in much mental unrest and turmoil among the peoples of the world. Such a condition has always existed during the transition of one age into the succeeding one, so we should not feel discouraged, no matter what takes place. There is a reason for all that occurs, and the Higher Powers who guide our destiny see to it that progress comes out of it all.

The nucleus for the people of the New Age is being drawn from all nations where there are individuals who have learned to manifest the Christ Light within. Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Family and Race Spirits, and to unite the whole human family into one Universal Brotherhood. All over the world the old system of paternal government is changing. Nations as such have had their day and are unwittingly working their way toward Brotherhood in accordance with the design of our Invisible Leaders, who are no less potent in shaping events because they are not officially seated in the councils of the nations. The ideal of Universal Brotherhood identifies itself with neither country nor race, for it is the Christ Principle that lifts all above differences in race, color, and creed.

Having been populated by a mixture of different races from many countries, the United States has become the melting pot from which will descend the last of all the races in the Sixth Epoch of New Galilee. In that future New Dispensation the Christ Love will be the hallmark, the land will be a land of peace, and Universal Brotherhood and Love will bind all peoples of the world together.

The Rosicrucian Fellowship, as a group and as many different individuals, has a priceless heritage in the opportunity to spread the *Western Wisdom Teachings* in these crucial times. Max Heindel repeatedly told his students that they must be “up and doing,” rendering selfless service, no matter where they might be. To emphasize this he quoted the following well-known poem:

*Let us not waste our time in longing
For bright and impossible things;
Let us not sit supinely waiting
For the sprouting of Angel wings;
Let us not scorn to be a rush light;
Every one can't be a star,
But let us brighten the darkness
By shining just where we are.*

—E.B.

Max Heindel's Message



Tannhauser

The following article is taken from Max Heindel's illuminating work, "Mysteries of the Great Operas," sold by The Rosicrucian Fellowship. A complete price list of our publications will be mailed on request.

The Pendulum of Joy and Sorrow

In this drama we deal again with one of the ancient legends. It was given to humanity by the divine Hierarchies who guided us along the path of progress by pictorial terms so that mankind might subconsciously absorb the ideals for which, in later lives, they were to strive.

In ancient times love was brutal; the bride was bought or stolen or taken as a prize of war. Possession of the body was all that was desired, therefore woman was a chattel, prized by man for the pleasure she afforded him, and for that only. The higher, finer faculties in her nature were not given a chance of expression. This condition had to be altered or human progress would have stopped. The apple always falls close to the tree. Anyone born from a union under such brutal conditions must be brutal; and, if mankind were to be elevated, the standard of love had to be raised. *Tannhauser* is an attempt in that direction.

This legend also is called "The Tournament of the Troubadours," for the minstrels of Europe were the educators of the Middle Ages. They were wandering knights, gifted with the power of speech and song, who journeyed from land to land, welcomed and honored in court and castle. They had a powerful influence in forming ideas and ideals of the day, and in the Tournament of Song held in Wartburg Castle, one of the problems of that day—whether woman had a right to her own body or not, a right to protection against licentious abuse by her husband, whether she was to be considered a companion to be loved as soul to soul or as a slave bound to submit to the dictates of her master—was the question to be decided.

Naturally, at each change there are always those who stand for the old things against the new, and champions of both sides took part in that battle of song in Wartburg Castle.

The question is still rife. It is still unsettled with the majority of mankind, but the principle enunciated is true, and only as we conform to this principle by elevating the standards of love, can a better race be born. This is particularly essential to one who is aiming to lead a higher life. Though the principle seems so self-evident, it is not even yet agreed to by all who make high professions. In time everyone will learn that only as we regard woman as the equal of man can mankind truly be elevated for under the Law of Rebirth the Spirit is reborn alternately in both sexes, and the oppressors of one age become the oppressed of the next.

The fallacy of a double standard of conduct which favors one sex at the cost of the other should at once be apparent to anyone who believes in the succession of lives whereby the soul progresses from impotence to omnipotence. It has been amply proved that, far from inferior to man, woman is at least his equal and very often his superior in many of the mental occupations; though that does not appear plainly from the drama.

The legend tells us that *Tannhauser*, who represents the soul at a certain stage of development, has been disappointed in love, because its object, Elizabeth, was too pure and too young even to be approached with a request that she yield to him. Yearning with passionate desire, he attracts something of an identical nature.

Our thoughts are like tuning forks. They awaken echoes in others who are capable of responding to them, and the passionate thought of *Tannhauser* brings him, therefore, to that which is called "the Mountain of Venus."

Like *A Midsummer Night's Dream* of Shakespeare, this story of how he finds the Mountain of Venus, of how he is taken in by this lovely goddess, and is kept in passion's chains by her charms, is not founded entirely upon fancy. There are Spirits in the air, in the water, and in the fire; under certain conditions they are contacted by man. Not so much perhaps in the electric atmosphere of America, but over all of Europe, particularly in the north, there broods a mystic atmosphere which has somewhat attuned the people to the seeing of the elementals. The goddess of beauty, or Venus, here spoken of, is really one of the etheric entities who feed upon the fumes of low desire, in the gratification of which the creative force is liberated in copious quantities. Many of the Spirit controls which take possession of mediums and incite them to laxity of morals and abuses, who act as their soul lovers and seriously weaken their victims, belong to the same class which is exceedingly dangerous, to say the least. Paracelsus mentions them as "incubi" and "succubi."

The opening scene of *Tannhauser* introduces us to a debauch in the cave of Venus. *Tannhauser* is kneeling before the goddess who is stretched on a couch. He awakens as if from a dream, and his dream has inculcated a longing to visit the Earth above again. This he tells the goddess Venus, who answers:

*What foolish plaint! Art weary of my love?
By sorrow once thy heart was crushed above.
Up minstrel, seize thy harp and sing of bliss divine,
For love's chief treasure, love's goddess is thine.*

Inflamed with new ardor *Tannhauser* seizes harp and sings her praise:

*All hail to thee! Undying fame attend thee.
Paeans of praise to thee be ever sung.
Each soft delight thy bounty sweet did lend me,
Shall wake my harp while time and love are young;
For love's sweet joy, and satisfaction's pleasure,
My sense did thirst, my heart did crave;
And thou, whose love a God alone can measure,
Gave me thyself, and in this bliss I lave.
But mortal am I, and a love divine,
Too changeless is to mate with mine.
A god can love without cessation,
But under laws of alternation,
Our share of pain as well as pleasure,
We mortals need in changing measure.
Too full of joy, again I long for pain,
So, Queen, I cannot here remain.* □

(To be continued)

Studies in the Cosmo-Conception

The Purpose of Initiation

(Continued)

Question: Does reviewing the past complete the candidate's first degree initiation?

Answer: No, there is a further step taken in each degree; the pupil sees in addition to the work done in each Revolution also the work accomplished in the corresponding Epoch during our present stay upon globe D, the Earth.

Question: How would these be classified?

Answer: During the first degree he follows the work of the Saturn Revolution and its latest consummation in the Polarian Epoch. In the second degree he follows the work of the Sun Revolution, and its replica, the Hyperborean Epoch. During the third degree he watches the work as performed in the Moon Revolution and sees how that was the basis of life in the Lemurian Epoch.

Question: What does he see in relation to our Earth?

Answer: During the fourth degree he sees the evolution of the last half Revolution with its corresponding period of time in our present stay on Earth; the first half of the Atlantean Epoch which ended when the dense foggy atmosphere subsided, and the Sun first shone upon land and sea. Then the night of unconsciousness was over, the eyes of the indwelling Ego were fully opened, and he was able to turn the Light of Reason upon the problem of conquering the world.

Question: What stage in evolution had man then reached?

Answer: That was the time when man as we now know him was first born.

Question: Were not candidates entranced for three and one-half days in olden times?

Answer: When in the olden systems of initiation we hear that the candidate was entranced for a period of three and one-half days, reference is had to the part of initiation just described. The three and one-half days refer to the stages gone through; they are not by any means days of twenty-four hours.

Question: How long a time is required for such initiation?

Answer: The actual time varies with each candidate but in all cases he is taken through the unconscious development of mankind during the past Revolutions.

Question: Is it not said that he is awakened on the fourth day?

Answer: When it is said that he is awakened at the time of sunrise on the fourth day, that is the mystical way of expressing that his initiation into the work of the involutionary career of man ceases at the time when the Sun rose above the clear atmosphere of Atlantis. Then the candidate is also hailed as a "first-born."

Question: What does the fifth degree reveal?

Answer: Having become familiar with the road we have traveled in the past, the fifth degree takes a candidate to the very end of the Earth Period, when a glorious humanity is gathering the fruits of this Period and taking it away from the seven globes upon which we evolve during each day of manifestation into the first of the five dark globes which are our habitation during the Cosmic Nights.

Question: What does this teach the candidate?

Answer: After being shown the end in the fifth degree, the candidate is made acquainted with the means whereby that end is to be attained during the remaining three and one-half Revolutions of the Earth Period, the four remaining degrees being devoted to his enlightenment in that respect.

Question: What advantages does this give the candidate?

Answer: By the insight he has thus acquired he is able to co-operate intelligently with the Powers that work for Good, and thus he will help to hasten the day of our emancipation.

—Reference: *Cosmo-Conception*, pp. 526-528

Western Wisdom Bible Study



Profession Without Faith

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

—Matthew 7:21-23

In these statements Christ Jesus was setting a definitely higher standard of conduct than had existed during the preceding separate regime of Jehovah. Form was all-important under Jehovah, for man had not yet reached the stage in spiritual consciousness when he could do the will of the Father. "The law of the race religions was given to emancipate intellect from desire. The 'fear of God' was pitted against 'the desires of the flesh.'"

But the day of much speaking without the corroboration of the heart was destined to end. The day was dawning when actions would speak louder than words, and even though we have achieved that ideal to some extent today, in the approaching Aquarian Age it will be achieved to a much greater degree. As taught in the *Rosicrucian Philosophy*:

"Aquarius is an airy sign, having special rule over the ether. The Flood partly

dried the air by depositing most of the moisture it held in the sea. But when the Sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region.

"The etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is much more powerful and renders everything as transparent as glass. Therefore in the Aquarian Age many things will be different from now; for instance, it will be extremely easy to study anatomy and to detect a morbid growth, a dislocation, or a pathological condition of the body. At present, medical men of the highest standing admit regretfully that their diagnoses are only too frequently erroneous, as shown by postmortem observation; but when we have evolved the etheric sight, they will be able to study both anatomical structures and physiological processes without hindrance.

"The etheric vision will not enable us to see one another's thoughts, for they are formed in still finer stuff, but it will make it largely impossible for us to live double lives and to act differently in our homes than we do in public. If we were aware that invisible entities now throng our houses, we should often feel ashamed of the things we do; but in the Aquarian Age there will be no privacy which may not be broken into by anyone who desires to see us. It will avail nothing that we sent the office boy or maid out to tell an unwelcome visitor that we are 'not in.' This means that in the new age honesty and straightforwardness will be the only policies worthwhile, for we cannot do wrong and hope to escape detection." □

The Rosicrucian Fellowship: Seventy-Five Years Young!

An Astrological Perspective—Part One The Birth Chart

Our beloved *Rosicrucian Fellowship*, founded by Max Heindel in Seattle, Washington on August 8, 1909 at 3:00 P.M. Pacific Standard Time, celebrates its seventy-fifth birthday this year. Mr. Heindel, an authorized messenger of the *Brothers of The Rosicrucian Order*, surely did not pick an arbitrary time and location for the inauguration of an undertaking that was to dominate the rest of his all too few remaining years, thus laying the foundation for the renaissance of the Rosicrucian movement in the modern Western World. He regarded astrology as "the backbone of the Teachings," and a study of the birth chart of *The Rosicrucian Fellowship* surely will assist the serious student of the *Western Wisdom Teachings* in his or her efforts to gain a deeper insight into the true purpose of this organization. It is no exaggeration to state that the same exalted wisdom and love infused into every line of *The Rosicrucian Cosmo-Conception* by the Elder Brother who served as Mr. Heindel's Teacher may be found in the birth chart of *The Rosicrucian Fellowship* by those who have developed their intuitive abilities to interpret the sacred message of the stars through diligent study, and, above all, by trying sincerely to lead, each day, a life of loving, self-forgetting service to others in whatever material circumstances they may find themselves.

The purpose of this article is to provide the student with a rudimentary interpretive outline, thereby providing a rough framework for further and deeper study. Above all, as Mr. Heindel would say, it is best for us to "read a little and think a lot," and if these pages provide a stimulus to the reader's own astrological skills, inspiring his or her own unique insights into the

astrological chart under consideration, the writer's intended purpose will have been well served.

Let's begin our analysis of the chart with the Ascendant, and progress in a step-by-step fashion through the twelve houses, considering the signs on the cusps, the planets' sign and house locations and their aspects:

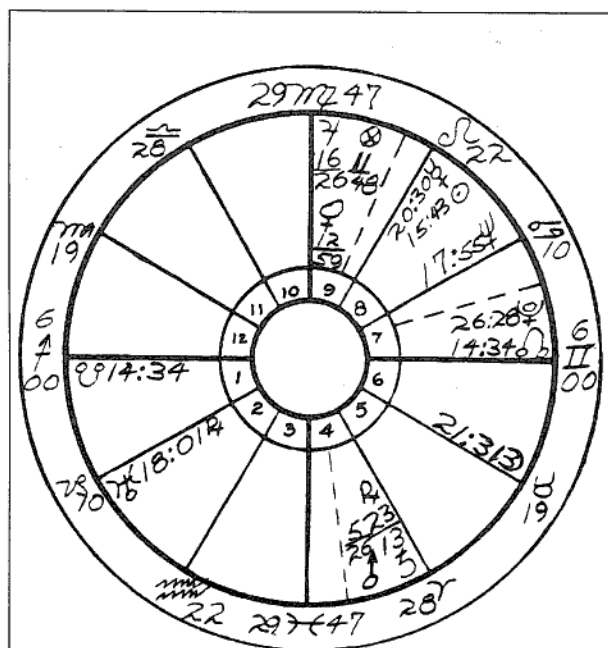
ASCENDANT

As the Ascendant in an individual's birth chart indicates the shape and appearance of the physical body and the "personality" insofar as it may relate to the "first impression" he or she makes upon strangers, the first decanate of the fiery, freedom-loving Sagittarius rising suggests that *The Rosicrucian Fellowship* presents to the world the image of an organization concerned with idealism and moral responsibility, but dedicated equally and paradoxically to personal freedom and a rejection of traditional approaches to higher thought and the status quo generally. The Sagittarian impulse to study everything about the world in order to relate each part to every other part is expressed throughout Mr. Heindel's writings, especially in his description of the ancient and modern Mystery School Teachings as the synthesis of religion, art, and science. The last four signs of the zodiac, of which Sagittarius is the first, symbolize the individual's integration into society, and for the *Fellowship*, Sagittarius represents the internalization and subsequent projection of ourselves as members of an organization that is the "preparatory school" of the Rosicrucian Order, which, we are taught, is one of seven Schools of the Lesser Mysteries existing on this planet. Although the *Western Wisdom Teachings* are presented frankly as the most advanced and comprehensive approach to the world mystery, they are por-

trayed simultaneously as the intellectual manifestation of but one of many possible paths of spiritual aspiration leading to a greater arena of service to humanity. As the last of the three fiery signs, Sagittarius projects the most advanced expression of the human will in a form that transcends purely personal self-expression. This concept is best described by the parting admonition of the *Fellowship Healing Service* which embodies our collective aspiration to become "self-conscious channels for the beneficial workings of our *Elder Brothers* in the service of humanity."

SECOND HOUSE

The ambitious, status-conscious Capricorn is found on the cusp of the house most frequently associated with money, movable property, and our values regarding wealth and property in general. The house location of Capricorn in any chart indicates the function of living that tends to be unusually subject to the influence of authority figures, i.e., those who claim knowledge that is universally applicable; Capricorn is the horoscope's symbolism of the father-complex. Consequently, its effect may be to cause the individual members of *The Rosicrucian Fellowship* to place little emphasis upon their own subjective viewpoints regarding the finances of the organization. However, this may serve to awaken us to the need to be more deeply concerned with the practical implementation of the *Western Wisdom Teachings*, paying close attention to details rather than



BIRTH CHART OF

THE ROSICRUCIAN FELLOWSHIP

Seattle, Washington, USA August 8, 1909
Lat.: 48° N Long.: 122° W 03:00 PM P.S.T.

limiting ourselves to the contemplation of generalities. Moreover, as polar opposition Cancer is the sign of the infant's nurturing support system, the ambitious Capricorn is the birth chart's symbolism for the energy that thrusts the evolving, epigenetic energies of *The Rosicrucian Fellowship* out of the "home" and into the world.

The second house contains the altruistic, pioneering Uranus, and one of the distinguishing features of this chart is the fact that this planet is "isolated" from the other planets and is the sole occupant of the natal eastern hemisphere (the tenth through the third house). This hemisphere may be thought of in terms of the Sun's daily "journey" from the dark, subconscious lunar dream-state of midnight (Cancer/fourth house) to the bright, mid-day lights of the center stage of life (Capricorn/tenth house). In light of the fact that the Uranian desire to be free of physical plane attachments of all kinds which threaten to limit freedom of movement is in basic conflict with the methodical, practical Capricornian virtues, we are given much food for thought regarding our organization's collective attitudes towards the management of its physical plane assets. What do you think Uranus' house and sign placement, tells us about these matters?

♈(♊) □ ♏(♑)

This aspect tends to create difficulty in making decisions, especially when old attitudes must yield to the evolutionary process of change. Here a fear in unfamiliar situations combined with a difficulty in breaking with the past may be sustained by second house "father-complex" energies (Capricorn/Saturn). This manifests often as the paternal finger pointing at new energies (Uranus) saying, "You lack experience and are not mature enough even to be suggesting these new ideas!" However, this aspect serves to test the mettle of the spiritual aspirants within our organization and success will be rendered that much more precious due to the failures encountered along the way. "If we persist though oft we fail, in time our efforts shall prevail."

♈(♊) Δ ♋(♌)

Jupiterian optimism may find itself a bit impatient with pessimists who fail before they even try to succeed, and the enormous creative abilities suggested by this aspect also may be mobilized in an organized, practical manner to achieve whatever material goals are desired. Here we may find that the *Western Wisdom Teachings*, if spread with enthusiasm and attention to details, display the dual abilities to make the difficult problems of life seem less burdensome to many and to gain the interest and stimulate the excitement of children, perhaps in an educational environment.

♈(♊) Δ ♏(♑)

The Rosicrucian Fellowship may benefit greatly from this aspect as it tends to inspire individuals to serve the group as a whole rather than their own interests and

promotes an inquisitiveness and eagerness to learn coupled with an outlook that is future oriented. Furthermore, suggested here is the ability to encourage the study of occult Christianity among large numbers of people, with the consequence of large financial rewards, to be utilized for even larger efforts to spread the Teachings.

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This stellar configuration characterizes the Fellowship's ability, throughout its seventy-five years of existence, to express unobtrusively its love for many people without fanfare or general public recognition. A sense of values leads this organization to enrich the lives of others by sharing its most cherished treasure, the *Western Wisdom Teachings*, with the public. Also reflected is the realization that, under the Law of Consequence, what is given to our spiritually seeking brothers and sisters without measure is always more than abundantly returned, to the benefit of all concerned parties.

$\text{X}(\text{VS}) \circ \Psi(\text{Q})$

This aspect tends to cause the membership of the Fellowship sometimes to take for granted the freedom and democracy that permeate our organizational structure, and they may fail to affirm their right to it when some external political or social upheaval threatens it. Additionally, there is a tendency for individual members to allow someone else to take the necessary steps to prevent the erosion of their rights and privileges as members. We would benefit by remembering that *The Rosicrucian Fellowship* was born at a time when political unrest, strong economic structures and powerful military machines were being developed, while the apathy of the masses permitted world leaders to undermine basic human rights and hurl humanity into a major world conflict. Here the Teacher (Neptune) asks each aspirant, "Are you now prepared to free yourself of your most cherished illusions regarding your relationship with *The Rosicrucian Fellowship* that you may become a pillar of rather than an obstacle to the Great Work?"

THIRD HOUSE

This house generally is associated with the "lower mind" i.e., that part of the intellect dealing with everyday, routine existence. It is our "automatic pilot," governing normal interactions with the world not requiring any special attention, the level of unacknowledged consciousness and routine intellectual activities. The third house symbolizes any aspect of life that does not require the mind to expand its awareness by encountering the unfamiliar.

What does the placement of the sign Aquarius on the third house cusp tell us about the day-to-day qualities of the Fellowship? Aquarius is the sign of the individual as a cooperative unit of the group, and no activity has meaning to an Aquarian unless it has a social dimension. In fact, it may be said that the true Aquarian

derives his or her awareness of self from the group and derives a sense of ego from an identification with an external group entity. Here we may find an innate desire to change society combined with a "humanitarian" nature that loves humanity as a whole but has difficulty dealing with individuals.

As there are no planets in the third house, its rulership is derived from the rulers of Aquarius, Saturn and Uranus, which were discussed in the section devoted to the second house. As they are square to each other, what do you think their effect would be upon the daily, routine functioning of the Fellowship?

FOURTH HOUSE

This house is associated with the past and its relationship to the present in the form of tradition. It also governs real estate (Mt. Ecclesia) and the end of life. It is the house of inward and personal life as opposed to outward and social concerns. Here we find the primary house of emotional support, i.e., the idea of *belonging*. Insofar as this house also pertains to psychological patterns, attitudes and memories inherited from our immediate "ancestors," it characterizes our own relationship with past members of the Fellowship and our attitudes towards their legacy as it manifests in the present status of the organization. The fourth house is the house of the "unconscious mind"; not Freud's notion of a *personal* unconscious, but Jung's concept of a *collective* unconscious, i.e., not the function of individual experience but of experiences common to all, manifesting at one level as a shared awareness through dreams, fantasies, myths, and rituals. We may then infer that the Fellowship's daily and holiday services and rituals fall into this category of experience.

On the nadir, or the cusp of the fourth house, we find the last degree of the sign Pisces, and we may regard this cusp to an extent as a blending of both Pisces and Aries, conveying the archetypal essence of "ascendant," or of the vernal equinox itself. Pisces symbolizes the most difficult stage of human evolution: transcendence of self. Although this sign is more often known for its all-embracing compassion and "oneness with the universe," it frequently is associated with a form of covert egotism in which individuals (or a group) seek to bolster their own shaky sense of self-esteem by taking care of the "less fortunate" and making sure that those they are "serving" never progress beyond their "underprivileged" status, thus enabling the "servant" to sustain a feeling of superiority. What challenges do the strengths and weaknesses of this sign bring to the "family" of *The Rosicrucian Fellowship* and its "home" at Mt. Ecclesia?

Let's examine the planets located in the fourth house and see if we can synthesize their meaning in our consciousness. Although Pisces is on the fourth house cusp, the two planets in this house, Mars and Saturn, are in

Aries, blending fires of aspiration with the seas of emotion and the practicality of Earth. Mars, the planet of dynamic activity, is in its dignity in the aggressive, enterprising Aries. However, with the exception of the trine and opposition aspects to the Ascendant and Midheaven, respectively, Mars is the only unaspected planet in this chart. Does this mean that Mr. Heindel deliberately chose this time of birth for the *Fellowship* in order to deprive it of the energy necessary to insure its success? If we simplistically interpreted unaspected planets as having little influence in the nativity, this might be our conclusion. Unaspected planets are not necessarily dormant. The challenge that they present is that their energies are not integrated into the overall pattern of the birth chart. Individuals or groups that incarnate at a time in which Mars is devoid of any major aspects to the other planets have chosen to do so in order more fully to learn the importance of the transmutation of desire in the context of social interaction on the individual or group level. Nevertheless, the trine of Mars to the Ascendant should not be entirely overlooked, as it suggests that the success of any efforts emanating from the "home" of the *Fellowship*, Mt. Ecclesia, may depend largely upon the willingness of workers to develop their own talents and not allow themselves to be ruled by an aversion to details and to planning for the future.

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The systematic, organized use of occult forces is the primary influence of this aspect on the spiritual level, and the following words from the *Fellowship Temple Service* describe this aspect perfectly:

"One coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth..."

As this aspect blends the energies of both the fourth and seventh houses, we may say that it promotes a preference at Mt. Ecclesia to discuss mutual differences rather than permit misunderstandings to spoil relationships. Additionally, success through careful planning and an attitude that values the advice of others insures the ultimate success of the group as a whole and assists individuals in their efforts to control more reliably the power of the will.

$\text{♂}(\text{♈}) \square \text{♄}(\text{♈})$

A lack of self-esteem and a fear of failure tends to produce an aversion to accepting responsibility, and Mt. Ecclesia may continue as a source of spiritual light and creativity only by demonstrating the wisdom and compassion to tolerate mistakes, realizing that it is only through a willingness to try and fail that individuals as well as groups learn where and how to succeed. This square aspect is part of another aspect, the T-square, as Saturn is also square to Uranus (an aspect discussed in the second house section), and Neptune is in opposi-

tion to Uranus. Perhaps this lack of self-confidence is derived from the memory of an unwillingness to pay sufficient attention to details and a systematic approach to problem solving in the past.

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The response to the challenges presented by the above T-square aspect may be provided by this trine as it tends toward a willingness to accept responsibility and fosters the ability to mobilize talents creatively to gain group objectives in a cooperative, democratic mode. Here self-confidence, hard work and practicality blend to propel *The Rosicrucian Fellowship* to its rightful leadership role in the international promulgation of advanced Christianity.

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Realistic aspirations are suggested by this aspect, and problems tend to be solved readily because all the fragments of information available are analyzed and utilized before action is taken. Blended with a depth of thought at the group level is the social emphasis upon honesty in speech, and violations of trust in this area may lead to the dissolution of friendships.

FIFTH HOUSE

This house is usually associated with play, amusements, self-expression, and creativity. Functionally it pertains to activities that are carried on strictly for their own sake rather than for survival. This is the area of the birth chart in which we are "ourselves," and strive to create strictly for the pleasure to be derived from the activity. On the spiritual level this house symbolizes doing good for its own sake, without any expectation of a reward beyond the joy of being of service to others.

The unoccupied fifth house is ruled by Mars, the ruler of the sign Aries on its cusp, and from this we may say that activities performed for their own enjoyment have not been integrated sufficiently into overall group goals in the past. (Since the fourth house precedes the fifth, we may say that the fourth house has the same relationship to the fifth house that the twelfth house has to the first house—that is, the fourth house is the twelfth house of the fifth house.) Surely this is not to suggest that "fun" is not indicated in this chart—individuals as well as groups require periods of rest and relaxation from the daily routine. However, pleasurable pursuits at any level must not interfere with the highest goals of the individual or collectivity.

SIXTH HOUSE

Service, work, employees, and matters that deny the individual or group immediate gratification are the areas most often associated with the sixth house. This house relates most closely to all activities that are pursued not for their own sake but for the sake of something else. Moreover the sixth house symbolizes the psychological factors enabling the the deferment of self-gratification, often manifesting as the receipt of services from others who have developed this ability.

The plodding, methodical Taurus on the sixth house cusp suggests that the service rendered in this chart has a practical relevance, needs little applause, and tends to promote social harmony in its execution. The "professional" service rendered by the Fellowship and the people employed by it will tend therefore to be of a devoted, patient, and sympathetic nature.

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This aspect tends to charge highly the imaginative faculty, and its sixth/eighth house location suggests the desire of the Fellowship's employees to serve humanity as the disseminators of occult truths, thereby alleviating the mental and emotional burdens of many human beings. Neptune, according to Mr. Heindel, symbolizes the Compassionate Ones of the Inner Planes, and this aspect is a stellar representation of the sincere desire of the Elder Brothers to use *The Rosicrucian Fellowship* as a vehicle for the spreading of the *Western Wisdom Teachings*. This desire to use occult knowledge for the service of others rather than for the gratification of selfish intellectual curiosity is the foundation of the Teachings and underlies the inauguration of the relationship between Mr. Heindel and the Teacher as much as it dominates the forces in this birth chart. In a booklet entitled *The Birth of The Rosicrucian Fellowship* by Mrs. Max Heindel we read the following:

"After reaching Germany he (Max Heindel) attended lectures and had several interviews with this teacher. But in a short time he found that this man had little to give him, and that what he gave out was not new to him. In disappointment he was ready to go back to America. As he sat in his room in great dejection, feeling that he had given up a big work in America to take this trip, a Being, who he later learned was an Elder Brother of the Rosicrucian Order and who afterward became his Teacher, appeared, clothed in his vital body, and offered to help him on certain occult points. The information which the Teacher gave him was concise and logical and beyond anything Mr. Heindel was capable of writing. On a later visit the Teacher offered to impart to him the teachings which he desired, provided that he keep them secret. Max Heindel had for years searched and prayed that he might find something wherewith to appease the soul hunger of the world. Having suffered and known the longings of his own heart, he could not give the promise to the Elder Brother, and refused to accept anything that he could not be permitted to pass on to his soul-hungry brothers. The Teacher left him.

Can you imagine the feeling that would naturally come over a starving man who had been denied food for some time to have some one offer him a piece of bread, but before he could taste of it to have it snatched away? The last condition would be more

wretched than the first. So it was with Max Heindel. About a month later, however, the Teacher appeared in his room again and told him that he, Max Heindel, had stood his test. He stated that if he had accepted the offer, namely, to keep the teachings a secret from the world, he, the Elder Brother, would not have returned. He was also told that the candidate whom they had first chosen, who had been under their instruction for several years, had failed to pass his test in 1905; also that he, Max Heindel had been under the observation of the Elder Brothers for a number of years as the most fit candidate should the first one fail. In addition he was told that the teachings must be given out to the public before the close of the first decade of the century, which would be the end of December, 1909."

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Here we may find at the group level that not all who agree to joint goals are willing to pay the price in the emotional self-control required to contribute to a successful conclusion of group efforts. Individual projects requiring a minimum of social interaction may not require the same degree of transmutation of will as group efforts in which individuals' pride of intellect and impatience of restraint may provide insurmountable obstacles to success. Consequently, this aspect assists us in realizing the importance of the subtle sacrifices that are required when we are engaged in group undertakings for spiritual goals.

$\text{D}(\odot) \square \Psi(\Omega)$

Domination of the intellect by the emotions is the tendency indicated here, and holding fast to opinions and becoming defiant when they encounter differences of opinion is a challenge that only love, tempered with discrimination, can meet adequately. As the Fellowship works in the world with a minimum of fanfare, those who serve this movement often may feel unappreciated and even assume they are being criticized when only helpful suggestions are being offered. However, all things work for ultimate good, and this aspect may assist those who serve the Great Work in realizing the importance of emotional self-control.

$\text{D}(\odot) \Delta \gamma(\mathbb{M})$

This trine is a portion of a Grand Trine aspect including Uranus in the second house as well as the Moon in the sixth and Jupiter in the ninth. Here is the stellar signature of an organization radiating self-confidence, generosity, and an enthusiastic optimism. This spiritual fortitude has attracted to the *Western Wisdom Teachings* the many thousands of suffering individuals during the last seventy-five years whom it has been our privilege to serve and uplift.

SEVENTH HOUSE

The seventh house traditionally has been labeled the house of partnership, open enemies and conflicts, and lawsuits. It is in this house that we experience others

and our consciousness adds an objective perspective to its previously subjective mode of operation. The relationships that we establish, consciously or otherwise, between ourselves and others help us to define ourselves to ourselves. On the collective level, the seventh house pertains to the relationship of the *Fellowship* with other organizations and especially its relationship with the Western Mystery School movement.

The adaptable and perpetually curious Gemini on the seventh house cusp suggests that a true understanding of and a participatory role in the Inner Plane activities of the Western Mystery School cannot be attained through merely intellectual means. Persistence in well-doing and an all-embracing compassion must accompany the development of the mind if the aspirant is to earn admittance to the Temple.

$\Psi(\text{II}) * \text{h}(\text{VI})$

Here we may find that the collective efforts of the *Fellowship* to make an important contribution to humanity in guiding people as they search for an understanding of the deeper mysteries of life tend to benefit the organization through legacies and assist individual members on the path leading to Initiation in a future day. Logic rules the day for those attracted to the *Teachings*, and the spiritualizing of the heart through the intellectual gratification of the mind coupled with selfless service to others will result ultimately in the glorious regeneration of humanity as a whole.

EIGHTH HOUSE

The eighth house generally is referred to as the house of death and legacies. Its polar opposite, the second house, symbolizes the value we place on those things in life to which we are attached. The eighth house relates to factors that result in the loosening and ultimate dissolution of attachments of all kinds. The ability to use experience as a guide for change and all energies that force the individual or group ahead toward regeneration and growth are attributable to this often misunderstood house.

The nurturing, emotional Cancer on the eighth house cusp suggests that the attachment to anachronistic emotional, ethnic, and social behavior patterns are preventing the regeneration and spiritualization of those higher vehicles which enable us to toil in Christ's vineyard of service as *Invisible Helpers*. The Cancerian compulsion to be emotionally attached to something now must be transmuted from the physical plane to the sphere of Higher Service in which self-reliance and the knowledge that one has been of service produce a sense of gratification that transcends all worldly pleasures.

$\Psi(\text{VI}) * \text{Q}(\text{II})$

This aspect symbolizes the *Fellowship's* "inheritance" in the form of the writings of Max Heindel in that they display a genius for translating clairvoyant perceptions into a written form that is readily understood by all

whose minds are open and whose soul bodies crave sustenance. Additionally the energy of this aspect may be closely related to the healing activities of the *Fellowship* as it imparts a soothing quality that calms others when they are distressed, as well as approaching their problems on a causal or spiritual level.

$\Psi(\text{VI}) * \text{h}(\text{II})$

The ability of the *Fellowship* to provide a coherent spiritual teaching that is enduring in its appeal through seventy-five years of enormous social, political, and economic changes is augmented by this aspect, and we may expect that this stellar configuration will assist in sustaining a sensitivity to religious and social ideologies that do not serve the public interest, thus maintaining the pristine purity of the Rosicrucian Teachings.

$\odot(\text{VI}) \sigma \text{Q}(\text{VI})$

Here we find a boost in the *Fellowship's* efforts to communicate to the world at large the truths of occult Christianity, as this aspect tends to augment the ability of the organization to present a compelling testimony to its perspective on Truth. However, as truly effective communication is a reciprocal affair, we may find some challenges to the group due to its tendency to be closed-minded to the opinions of other groups and not fully appreciate the necessity of the recurring application of the meaning of the words "ancient truths in modern dress."

NINTH HOUSE

Ninth house correlations include the higher mind and long journeys. Functionally it relates to synthetic rather than analytic mental processes that reach out to deal with whatever is not routine or day-to-day, i.e., consciousness expansion, via education. The planets located in the ninth house indicate the quality and intensity of individual or collective reluctance to accept the limits of the everyday world.

The courageous, dignified Leo on the ninth house cusp suggests diligent, self-confident efforts on a group level to expand the public's consciousness of the Twin Laws of Consequence and Rebirth. However the nature of this sign is not quite in keeping with the usually unpretentious style of service that has been the traditional hallmark of the *Fellowship*. Therefore, this sign placement indicates the need to refine the energies of Leo, augmenting its courageous, sacrificing aspects, and ameliorating its stubborn self-centered side.

$\oplus(\text{IX}) \sigma \text{Q} \& \text{h}(\text{IX})$

Here we can see that Christ's admonition not to concern oneself with the material needs of the morrow when one's life is given wholeheartedly to the service of God is fully applicable to the *Fellowship* in its efforts to disseminate the Teachings of the *Elder Brothers*. The benevolence of Jupiter is blended with the venusian ability to present ideas in an aesthetically pleasing manner, thus insuring that the material needs of this organization surely will be met if we but render ourselves

worthy of the privilege of being faithful stewards of the ideals of the Christ Within.

TENTH HOUSE

This house is associated on an individual level with career, status, reputation, and the people in power over us, i.e., employers, government officials, etc. Here the individual or group is very much out in the world, as this house's energies serve to counterbalance the inwardly focused fourth house and draw attention away from its concerns. Although one of the keywords of the tenth house is "profession," we find here a calling in life that is beyond the mere earning of a living, which is more closely related to the second and sixth houses. Finally, we may say that the tenth house signifies a state of being to which an individual or a group aspires but has not yet reached, as well as the internalization of the archetypal experience of fathering, manifesting in what we call "conscience." This house symbolizes the status or "image" of *The Rosicrucian Fellowship* in society and its hopes for a more widespread acceptance of the *Western Wisdom Teachings*.

The efficient, analytical Virgo on the cusp of this unoccupied house with its ruler, Mercury, in the eighth house suggests that the *Fellowship's* reputation as an occult organization may be enhanced by its presentation of a philosophy that provides practical answers to the problems of contemporary living in an impersonal, abstract fashion. Here an overemphasis on the details of its presentation to the world may sometimes obscure an underlying problem of insufficient self-confidence. However, the important lesson may be simply to place a greater faith in the *Elder Brothers'* ability to secure, through our own efforts, a rightful place in modern Western society for their lofty Teachings.

ELEVENTH HOUSE

The eleventh house is generally associated with friends, hopes, wishes, and ambitions. Here we find the synthesis of identity in terms of its integration within a larger group membership, and this house rules one-to-many relationships whereas the seventh house has rulership over one-to-one relationships. The eleventh house symbolizes the need to share with others ideals and aspirations and reach out to establish contacts with them and become integrated into a group. For the *Fellowship* this house may symbolize its relationship with the Mystery School movement as a whole and the aspiration of the esoteric student for conscious Invisible Helpship.

The gregarious, refined Libra on the cusp of the unoccupied eleventh house, with its house ruler, Venus, in the ninth house, suggests that as a vehicle for introducing spiritual aspirants to the Path of Initiation, the *Fellowship* teaches the crucially important lesson that occult knowledge and power function in the context of Christianity only insofar as they are utilized in the service of others. Additionally, we find here the astrological

symbolism for the subtle differences between working with a group for the purpose of toiling in Christ's vineyard and relying upon a group's collective spiritual energies for personal gratification.

TWELFTH HOUSE

This last house has been associated with self-undoing, sacrifice, debts of destiny (usually of the painful variety), institutions of confinement, and secret enemies. This doesn't sound like a very pleasant house at all! A good analogy to hold in mind in order to arrive at a more abstract yet functional understanding of this house is the Sun and its first faint rays, observed at sunrise. This house symbolizes, individually and collectively, our first tentative attempts to put something out into the world, and as these first efforts are most often characterized by their vulnerability and our own inexperience, their rejection by the outside world is often a traumatic experience that resists integration into the conscious level of being. Therefore, we may say that this house symbolizes repressed, unintegrated energies and the personal or individual unconscious as opposed to the collective unconscious of the fourth house. We now may ask: "How does this explanation relate to such things as secret enemies and self-undoing?" The answer is that these unintegrated energies, repressed beneath our level of awareness due to their painful histories, incarnate in the mirror of our external environment, frequently in the form of unpleasant, limiting circumstances. These once unacceptable energies that have re-emerged to haunt us must be integrated into our conscious lives, and this house teaches us ultimately the wisdom of ego transcendence, i.e., detachment from our own personal energies through devotion and service to something beyond the self. For the spiritual aspirant affiliated with a spiritual organization such as *The Rosicrucian Fellowship*, this house symbolizes the freedom from all illusions concerning the true purpose of collective spiritual endeavor as well as the crucifixion of the lower self that such activities invite.

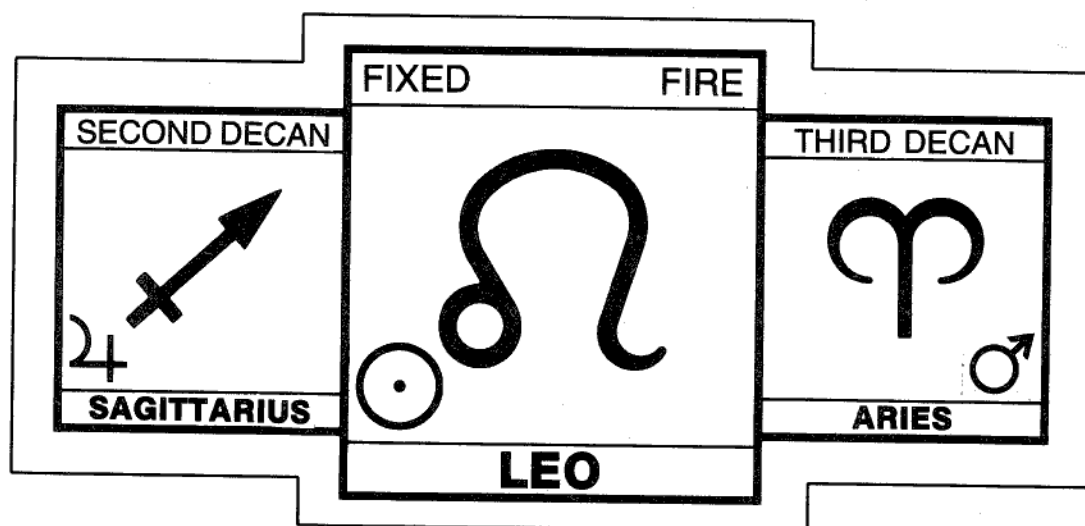
The forceful, penetrating Scorpio on the cusp of the unoccupied twelfth house, with its house rulers, Mars and Pluto, in the fourth and seventh houses, respectively, reveal the *Fellowship's* role as a practical, reliable disseminator of practical occult knowledge with its "eye" fixed over the horizon of the future when a large portion of humanity shall have matured into an understanding and acceptance of the fundamental truths of the *Western Wisdom Teachings*. Efforts to promulgate an occult Christian philosophy are relatively recent phenomena in Western society, and as the first flickering "twelfth house" rays of the rising Sun of occult wisdom rise over the horizon, may we never lose sight of the prominent role that these Teachings are destined to play in the evolution of humanity. □

—Robert Jacobs

(To be continued)

Astrology

"I Will Be Kind, Brave, Strong And Loving."



The Children of Leo, 1984

BIRTHDAYS:

July 22 to August 22

SYMBOL—Leo(♌), the lion.

QUALITY—Fixed; or consciousness directed steadily and consistently toward establishing a stable center.

ELEMENT—Fire; or an enthusiastic and inspired state of consciousness. Among other things, the fire element corresponds to ether, the vital body, the Etheric Region of the Physical World, and the Threefold Spirit.

BASIC INFLUENCE—Bouyant, resourceful, confident, and unifying.

POSITIVE INFLUENCE—A positive ♌ influence imparts generosity to the character and a willingness to contribute in terms of time and talent to those causes that

are noble and worthy. A person inspired by these forces tends to be honorable, open, and above-board in all his dealings with others and seldom will resort to underhanded, devious, or secretive methods. Such people are straightforward in their approach and expect others to be equally honest and open in theirs. These people may become leaders through sheer force of a positive, radiant, and purposeful example. These people usually will not expect more of others than they are capable of doing themselves, though they sometimes expect that others should be able to do just as well, not realizing that each person has his own particular talent and that not all people are equally suited to the same task. People under a strong ♌ in-

fluence are generally not the shy type and usually like a certain amount of recognition for their efforts. There is often an ability to deal successfully with large and general circumstances, along with an aversion to details and overly-specialized situations.

NEGATIVE INFLUENCE—

When the ♌ influence is channeled in a negative way there is a great danger of pride, contempt, and arrogance. Persons working with these forces tend to overestimate their own worth and underestimate the worth of others. When all is said and done, such people usually say a lot more than they do. In other words, much show with little substance; a "paper-tiger" syndrome. There may be a tendency to rest on the

laurels of past achievement, but usually their own pride will spur them on because they do not want others to show them up.

LESSONS—In order to realize the highest potential from the positive Ω influence and to prevent the development of negative traits, the cultivation of modesty and humility are essential. Not only an appearance of modesty, but a true modesty that is sincerely felt within. All glory should be given to God, realizing that no matter how great we may seem to ourselves, there are always those who are much greater, and that even with our best efforts we are not capable of serving God worthily for even a day. Discrimination and caution in committing one's energies should be developed in order to curb a tendency toward careless wastefulness and ineffective efforts, caused by lack of forethought and planning.

RULER—The Sun (\odot) is the ruler of Ω because it is able to express its function most easily and freely when placed in Ω . \odot represents the urge to express individual selfhood, to experience a sense of purpose, and to strive for personal growth.

EXALTATION—There is no planet presently known to be exalted in Ω , though perhaps Neptune (ψ) may eventually be a candidate since it is the planet which signifies the Spiritual Will.

DETRIMENT—Uranus (γ) is in detriment in Ω and therefore has difficulty in expressing its essential nature here. While the influence of Ω tends to draw things to a focus and create a center, γ tries to decentralize things and encompass them at the periphery.

FALL—There is no planet presently known to be in fall in Ω , though a theorized trans-plutonian planet, Athena, may eventually be here.

PHYSICAL ANALOGY—Incandescence, fluorescence, and other forms of radiant energy.

EXOTERIC ANATOMY—

Specific: heart, pericardium, pons varolii, and the dorsal region of the back. General: the back, spinal cord and spinal column, the blood and circulatory system, the endocrine and glandular systems, and the organs of the body.

PHYSIOLOGY— \odot , ruler of Ω , governs the physiological processes of blood circulation, maintenance of a constant internal body temperature, distribution of the body's energy resources, and distribution of the etheric fluid (from \odot) which enters the body by way of the spleen.

ESOTERIC ANATOMY— Ω is one representation of the Life Spirit.

TABERNACLE IN THE WILDERNESS— Ω represents the seven-branched candlestick in the East Room of the Tabernacle. The seven-branched candlestick symbolizes the Seven Spirits before the Throne, and indicates knowledge and understanding of the varied conditions about him that the spiritual aspirant needs in order to serve most effectively in his environment. This knowledge, illuminated by the Spirit of Love, becomes manifest as wisdom. These things are shown by Ω , which is the sign of love, and by its ruler, \odot , which contains in itself a synthesis of all the other separate planetary forces.

GREEK MYTHOLOGY—The two primary Sun-gods in Greek Mythology are Apollo and Helios. Helios was the god who drove his fiery chariot across the arch of heaven each day, giving light and warmth to the inhabitants of the Earth. Apollo contained within himself many different attributes, symbolizing the synthesis of forces in \odot and indicating the many facets of the Spirit in manifestation. He was a god of music, art, science, prophecy, education, and physical prowess.

COSMIC CHRISTIANITY—While \odot is in Ω the Christ Spirit

is rebuilding His Life-Spirit vehicle and imbuing it with the power which He shall be bringing to the Earth in the coming year. At this time of year we can glorify God by our works, showing our appreciation of His Love by an extra effort toward making our higher ideals into concrete realities. Now is the time to put our shoulders to the wheel and reaffirm our purpose in life of being useful servants in the vineyard of Christ.

THIS MONTH'S ASPECTS

The solar month begins on July 22, 1984 at 3:59 P.M. T.D.T. (Terrestrial Dynamical Time) with the following aspects: \odot in Ω \square ψ in Ω until July 30; ψ in Ω \square γ in γ until July 27; γ in Ω Δ γ in γ until July 27; γ in Ω and γ Δ ψ in γ until July 30; γ in Ω and γ \ast ψ in Ω until July 31; γ in γ \ast γ in ψ until Aug. 4; γ in ψ \ast ψ in γ until the end of the solar month. (Refer to the solar ingress chart in this article.)

$\odot(\Omega) \square \psi(\Omega)$:

This aspect tends to force into consciousness inner conflicts pertaining to the transmutation of the individualizing will to love and give of oneself. If children with this aspect come to grips with this inner tension and accept its presence without a significant loss of self-respect, they may succeed in projecting love in its nurturing, non-possessive form. However, their attempts to "flee" from this challenge in compulsive fear may result in domineering, and manipulative modes of relating to others. Agreements in the home based upon mutual respect and humility rather than upon the outcomes of power struggles may provide a needed example worthy of these children's emulation.

$\psi(\Omega) \square \gamma(\gamma)$:

Children with this aspect may



Mt. Ecclesia **SOLAR INGRESS CHART** July 22, 1984
 Lat.: 33° N Long.: 117° W 07:59 AM (Pacific Standard Time)

bring upon themselves feelings of isolation and depression if they are unable to relax and accept that "play," in its myriad child and adult forms is a necessary part of human life and not simply a fruitless activity if moderation rules the day. On another level, this aspect suggests children who may have made a prior decision to utilize this embodiment as an impetus to learn more fully the importance of seeking lasting happiness and fulfillment in the realization of spiritual, rather than worldly, goals.

$\odot(\text{♊}) \Delta \text{♋}(\text{♊})$:

The ability to get along with virtually everyone in an open-minded manner that is suggested by this aspect often and may inexplicably be accompanied by a casual attitude towards established personal ties. These children may incur

unenviable debts of destiny if their magnetic qualities attract friends who are subsequently rebuffed when the relationship progresses beyond its initial novelty. However, we also may find here considerable artistic creativity and, if other factors in the chart concur, a tendency to strive to further refine and transmute emotional energies into a powerful focusing of force for the moral upliftment of mankind.

$\odot(\text{♊}, \text{♊}) \Delta \Psi(\text{♊})$:

Although the trine aspect is in the so-called "harmonious" category, it should be realized that all Mercury-Neptune chart contacts present their own uniquely characteristic set of challenges. Here, insights into life may be as penetrating as they are inexpressible, and children with this aspect tend to be more interested in artistic

pursuits rather than in math or science. An interest in occult studies is suggested also, but it may tend to be manifested in a subtle, quiet manner, contrasting to the openly eccentric modes of Mercury-Uranus contacts.

$\odot(\text{♊}, \text{♊}) * \odot(\text{♊})$:

Children with any of the Mercury-Pluto aspects tend to realize early in life that "brain-power" is superior to "brawn-power" and may seek to develop the ability to concentrate mental energy for the purpose of attaining a wide array of goals. A love of mysteries of all kinds, including the enigmas of human behavior as well as mechanical problems is suggested, and these areas may be approached with both logic and intuition. Parents are advised to respond positively to their child's insatiable curiosity, even if they are unable to purchase playthings for them that are not disassembled on the first day. An inhibited sense of curiosity in childhood may produce an adult whose greatest mystery is his or her own compulsive, self-destructive behavior.

$\text{♋}(\text{♊}) * \text{♋}(\text{♊})$:

This aspect tends to bestow the ability to choose long-range goals and achieve them through persistence, planning, and hard work. They may have a strong sense of obligation and responsibility at an early age, and may earn generally the respect of peers and authority figures alike. The sign placement suggests a career in law, politics, or the ministry.

$\text{♋}(\text{♊}) * \odot(\text{♊})$:

The ability to act as a catalyst in effective group activities is suggested by this aspect, and these children may be recognized by their peers and placed in positions of leadership. Although there may be a tendency to adhere to a self-imposed high standard of ethics, they may benefit greatly from be-

ing encouraged not to expect others always to behave similarly.

♄(♊) ♂ ♀(♏)

July 24-end of ☉ month:

The practical, ambitious nature of Capricorn tends to bring this aspect down to earth to some degree, and we may find here an intensely idealistic orientation to the world and its assorted challenges. However, foolish risks may be taken in the pursuit of worldly ambitions, and success may simply result in an unrealistic self-confidence that ultimately spells disaster. These children may benefit greatly in adulthood from the childhood memory of at least one parent whose spiritual life was of a mystical, intensely personal nature, unfettered by the restrictions of orthodox dogma.

☉(♏) ☐ ♄(♏)

July 25-Aug. 10:

Inhibition of self-expression in all its forms tends to be the greatest challenge facing children with this aspect. Very often this tendency is, ironically, manifested as a blatant boastfulness, and issues that may be resolved peacefully may be "forced" with the consequence of hard feelings. Very often a lifetime of hard work and great ambitions is thwarted by repeated obstacles and setbacks, resulting in either modest success or poverty. Perhaps the lesson here is in learning to express self on a more humanitarian, spiritual plane of endeavor where efforts are rewarded ultimately in a more generous, enduring manner. Parents would be wise to inculcate good dental habits early in life as this aspect often portends problems in this area of hygiene.

☉(♏) ♂ ♀(♏)

July 25-Aug. 10:

Children with this aspect tend to stand for identifiable beliefs and ideals, and those in their social environment will probably be unam-

biguous in the assessment of their relationships with them. This aspect suggests an attunement to the spirit of universal brotherhood, and an insight into creative methods of nurturing this dream into a vibrant reality. Parents may be disappointed if they are expecting these children to remain close to their family as the years pass, as the tendency here is to go through life as proverbial "rolling stones," likely to become bored with routine living. Recreation for these children may place them in dangerous situations, as they tend to be born daredevils.

♀(♏,♏) ♂ ♄(♊)

July 26-Aug. 5:

This aspect tends to confer a love of intellectual pursuits, particularly the reading of books, and these children may be inclined to pursue careers in higher education. Politics and the legal field are also likely fields for there is suggested here an ability to communicate ideas with ease. We are likely to find a tolerant, broadminded disposition, with a desire to make the home a refuge of social harmony and intellectual pursuits. These children may be valued among their friends for an ability to arbitrate working compromises among those whose viewpoints regarding the best collective solution to a group problem differ.

♀(♏,♏) ☐ ♂(♏)

July 26-Aug. 9:

Children born with this aspect tend to face challenges in moderating their own emotional intensity as well as their sensitivity to the behavior of others. As Mars tends to diminish the qualities of Venusian refinement, so does Venus reduce the courage and stamina of Mars, and we may find these children tending to be equally dissatisfied with themselves and others. Family relationships may be quite stormy, and although parents may be stretched to the limits of

their patience at times, it may be quite important for them to inculcate in their progeny a sensitivity to the feelings of others which this aspect suggests may be quite lacking.

♀(♏) * ♄(♏)

July 30-end of ☉ month:

Mental discipline is the primary characteristic of this aspect, and these children tend to have mental capacities that are "older" than their chronological ages. Although we may not find here an abundance of social skills, the organizing abilities may be considerable and their peers may value their talents for attending to the logistics of group projects. Parents can ameliorate the tendency of this aspect towards an overly critical nature by inculcating a broader outlook towards problem solving and a healthy sense of humor.

♀(♏) ☐ ♀(♏)

July 30-end of ☉ month:

Although this aspect suggests a bright mind, there may be great difficulty sustaining concentration and scattered thinking may result. These children tend to enjoy jolting others with displays of mental prowess, especially if it serves to point out the shortcomings of others. There may be a lesson to be learned here in the area of sensitivity to the feelings of others, and these children may learn through their own disappointments that a playful mood is not justification for assaulting the self-esteem of others. If parents are able to point out to these children, in a non-judgmental manner, their tendency to jump to hasty, incorrect conclusions, a resulting sense of humility may augment a sensitivity to the feelings of others.

♀(♏,♏) ♂ ♀(♏)

Aug. 3-11:

This aspect tends to confer such a highly idealized conception of love that the imperfect relationships

with parents and peers may prove quite unsatisfying to these children. This problem tends to be somewhat alleviated by the fiery sign placement of this trine, and there may be a greater willingness to overcome the social passivity suggested by all Venus-Neptune contacts in the natal chart. Additionally, these children tend to be too demanding on themselves by expecting unrealistically their own behavior to reflect consistently the Christian ideal of universal compassion. Although the desire to create beauty is suggested here, it may require other factors in the chart to provide the discipline required to master an artistic craft. Nevertheless, the final determinant is always the divine prerogative of free will.

$\odot(\Omega, \text{♄}) * \odot(\Omega)$
Aug. 3-12:

This aspect is somewhat similar to the Venus-Neptune trine in that it pertains to the transmutation of the love nature; however, here we may find a greater direction and objectification in relationships with others. Moreover, this aspect tends to produce a transformation in one's attitude towards love and relationships, and the children with this aspect may suffer repeated disappointments until intensity of emotion is divested of feelings of possessiveness. The friends of these children, however, may be fortunate in that this aspect tends to bestow an extremely loyal nature.

$\text{♃}(\text{♊}) \Delta \odot(\Omega, \text{♄})$
Aug. 7-15

This is a beneficent blending of the optimism of Jupiter with the balance of Venus, and these children will tend to have the ability to bring joy to all who are blessed by knowing them. Religious art tends to be one area that may interest them, but a desire to benefit those less fortunate may be the primary motivation for much of their career activity.

$\odot(\text{♄}) \square \text{♄}(\text{♋}, \text{♊})$
Aug. 11-20:

This aspect may combine a fickleness of affection with a rigidity of opinion, and these children tend to have great problems with emotional equipoise and following rules at home. As their basic nature is likely to render them virtually incapable of adhering to conventional social norms, parents run the risk of diminishing their child's self-esteem by expecting behavior that is unrealistic for such unorthodox individuals. If they come to terms with their own intense desire for freedom and creative expression, they may achieve fulfillment on all levels.

$\odot(\Omega) \square \text{♄}(\text{♄}, \text{♊})$
Aug. 11-end of \odot month:

Children with this aspect tend to be seeking perpetually a battle, and it may require some of life's harsher experiences to teach them that the only victory that truly counts takes place *within*. Although the nature may be generous, there tends to be a lack of poise and impartiality, and impulsive words and deeds may cause enmity and alienation. The sign placement suggests that when their wills are thwarted by others, they may hold grudges, and parents are advised to teach by example the importance of putting yesterday's hurts out of mind and focusing on this day's opportunities to serve and love without measure.

$\odot(\text{♄}) * \text{♃}(\text{♄})$
Aug. 12-21

This aspect may serve as a counterbalance to the Venus-Uranus square, although even the harmonious aspects of Venus and Saturn, two planets with very contrasting natures, may have a depressing, melancholy effect. These children tend to be loyal and serious, willing to forego excitement in the fulfillment of what they regard as their obligations to their loved ones. Their friends may be few but their friendships will tend to be deep and enduring.

$\odot(\Omega) \Delta \text{♄}(\text{♋})$
Aug. 14-end of \odot month:

Again, we have here an aspect between two planets that do not seem to have very much in common, and even the trine aspect may suggest problems with indecisiveness at critical moments and a daydreaming, impractical nature. The emotions may be quite refined, expressing as empathy, and even an ability to heal if other factors in the natal chart agree. However, Neptune very often denies an insight into the true motives of our actions, and children with this aspect may suffer from self-delusions that make them easy prey for the dishonesty of others. Clarity of will in expression may be the principal lesson here.

$\odot(\text{♄}) \sigma \odot(\text{♄})$
Aug. 14-21:

Here Mercurial reason blends with the emotions, tending to give these children a nature that is shy and non-demonstrative, but possessing the capability of exploring the emotional foundations of human problems with a rational, scientific composure and detachment. Virgo is a sign that tends often to confer a shyness and an insecurity that manifests in the full spectrum of behavioral patterns. Here we may find the child who retreats from social interaction into a world of academic achievement, whose rewards bring incomplete fulfillment. If this introversion is overcome, these children may become good mediators between quarreling friends and family members.

$\odot(\Omega) * \odot(\Omega)$
Aug. 15-end of \odot month:

Children with this aspect tend to have the ability to withstand changes without losing their emotional equipoise. Here we may find that these children make a lasting impression upon others, and they may benefit if they are taught that

the drive to achieve goals also can entail unforeseen responsibilities. Parents may not have great difficulty inculcating good study habits as these children tend to be quite inquisitive and may be willing to work hard to satisfy their curiosity.

$\odot(\Omega) \Delta 4(V8)$

Aug. 19-end of \odot month:

This is an aspect that suggests true wealth, i.e., the ability to be perfectly content with one's lot in life, accepting all circumstances as a part of the Divine Plan. However, an insight into the underlying causes manifesting in life may be exaggerated and tends possibly toward a lack of dynamism and acceptance of conditions that warrant change. Fortunately, children with this aspect tend to be assisted by some authority figure in the acquisition of direction in their lives and a set of specific goals. Here, an acceptance of the help of others, moderated by a sense of self-reliance, may insure the realization of their ambitions.

In conclusion, thoughtful reflection upon verses 65-72 of the 119th Psalm may be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

Thou hast dealt well with thy servant, O Lord, according unto thy word. Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted I went astray: but now have I kept thy word.

Thou art good, and doest good; teach me thy statutes. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. Their heart is as fat as grease; but I delight in thy law.

It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver.

—Robert Jacobs

News Perspectives



EXPANDING HORIZONS FOR PHYSICAL SCIENCE

On May 29, 1984 the American Association for the Advancement of Science (AAAS) included an unusual session in its annual meeting. The session was moderated by Isaac Asimov under the title, "The Edges of Science." (*Science Digest*, May 1984, "Science at the Fringe.")

Three of the topics under discussion were: Parapsychology (including ESP); Psychokinesis and Clairvoyance; Unidentified Flying Objects (UFOs) and The Search for Extraterrestrial Intelligence. Each of these topics were addressed by two speakers who deal in the world of traditional science. They discussed whether or not these phenomena can be investigated by using the present-day tools of science.

Perhaps this meeting came about at just the right time. It is believed

that the Soviet Union now is spending tens of millions of dollars on the study of psychic abilities, or "PSI," while the U. S. spends only around \$500,000 a year, with most of the money coming from private sources.

The U. S. Government just has begun to address this research gap with a 1983 report titled "Research into PSI Phenomena: Current Status and Trends of Congressional Concern." This report concludes that PSI might be useful for applications in military intelligence. Even though there is no conclusive scientific evidence that PSI phenomena exist, some of the experiments at SRI International, a leading PSI research center, have yielded some positive results. During some of these sessions at the Stanford Lab, people were able to describe the whereabouts of others as far away as South America.

Robert Jahn, Dean of Engineering at Princeton, also reports that when people in his lab were told to think positively or negatively this "thought energy" could be used to increase the respective pulses which were produced randomly by an electronic counter. Even though small, these results were consistent and statistically significant during thousands of trial tests.

Many of the "unseen phenomena" which are accepted universally by the Occultist and Mystic alike are not always well-received by the trained scientist. Things beyond the range of the five senses and laboratory experimentation have for many years been labeled fake or fraud by persons working in the various fields of scientific research.

Rolf Sinclair, a physicist and the secretary of the physics section of the AAAS, says: "Scientists have to remember that the edges of science shift with time. What is on the fringe today may be beyond legitimate discussion in fifty years—or it may be in the mainstream. In physics, much of what

we're working on wasn't even known about ten years ago."

COMPUTERS BENEFIT HANDICAPPED

Home computers have begun to revolutionize so many areas of our lives today that we hardly can pick up a book, newspaper, or magazine without seeing an article on the entrance of computerization into this modern world of electronic technology.

The handicapped person also is being assisted by computers. In an excellent article in *Friendly Exchange* (the magazine of the Farmers Insurance Group of Companies), Summer 1984, entitled "Computers for the Handicapped" by DeBorah Green Zackery, some very interesting ideas are put forth. "For millions of physically disabled, home computers are creating new opportunities where there was scant hope before." The partially-sighted are being helped by terminal monitors that display six-inch high letters on their screens. There also is a "talking computer terminal," called Orator, which has been developed and is able to voice 650,000 English words. A person unable to speak, by typing in the proper commands could communicate with others anywhere in the world!

Some amazing accomplishments already have been carried out by Dr. Robert Combs of the University of Missouri-Columbia, who has done much research on telephone links that will enable a quadriplegic or mute to communicate, via home computer, with a remote office location. The computer will generate the dial tones of a telephone number. When the person answers, it will say "Hello" and explain that the conversation may take some time because the person calling has a handicap. The monitor screen displays questions that the handicapped user wants to ask, and when the proper control buttons are pushed, the conversation can continue with prepro-

grammed phrases or the user's own voice.

The combining of a personal home computer and a speech synthesizer allowed Joe Hartman, a mechanical engineer for IBM, to devise a system that would allow his son, Sam, to operate on a par with adults using his personal computer, even though Sam is congenitally blind.

Mr. Hartman wrote a special program that enabled his son to learn the keyboard. "After Sam pressed a key, the computer told him the name of the letter or character. Later the computer quizzed Sam by telling him a specific key to press. When Sam pressed the correct character, he earned a point, but if he pressed an incorrect key the computer told him the character pressed, repeated the character to be pressed and returned Sam's score to zero."

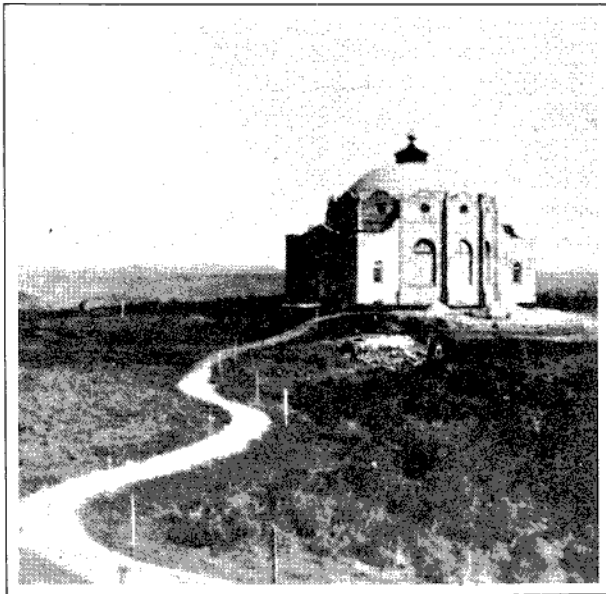
After Sam learned to master the keyboard his father started teaching him the commands in *basic* computer language, in which he wrote additional programs to help Sam complete homework assignments. This achievement in the computer field also has helped Sam gain new "status" in relating to his friends when they join him to play popular computer games such as "Frogger and Centipede!"

Thus, for the half-million persons in the U. S. who have been declared legally blind, the home computer, speech synthesizer and printer provide information that previously was available only through Braille or by the assistance of an oral reader. This type of computer system also will allow the blind to communicate in print without the use of Braille as an intermediate step.

A number of resources for the handicapped also are listed at the end of the article and would be very beneficial to anyone wishing to get involved in this valuable use of the "personal home computer."

—N.D.W.

Readers' Questions



THE DUTIES OF A PROBATIONER

This question and answer are reprinted from the July, 1920, issue of the "Rays." They are as valid for all Members of the Fellowship now as when first presented.

Question:

I have been on the student list at Mount Ecclesia for a number of years and have recently taken my vow as a Probationer. I have promised myself that I shall endeavor to obey the God within, but now I am puzzled as to what course I should pursue. How can I best keep my vow? In what way can I best assist my fellow man and help the spread of the Fellowship Teachings? I need guidance; please aid me.

Answer:

This Probationer feels as do all others who are earnest in their aspirations: that there is a great field for work, but lack of experience holds him back. He feels his own incompetency. He asks: How can I best keep my vow? By every moment keeping an earnest watch on thought, word, and deed. By never allowing anything impure to enter the mind, no hasty word to escape the lips, no dishonorable act to sully the name.

It is necessary to understand the constitution of man fully to comprehend the situation. Man is a three-fold

Spirit which has emanated from and is still a part of God. This is spoken of as the Ego, or God within. Each aspect of the Spirit has built a body in concrete matter, a reflection of itself. Naturally one would expect that these lower vehicles would be under control of their higher counterparts, but unfortunately other influences have crept in and estranged the lower from the higher. Now a direct path has been constructed between the spiritual and material parts of man's constitution. This path is the mind. It is still very feeble and not under control, but by degrees it will become more usable. Our will to do will cause this link of mind to grow stronger. The light from the Higher Self will lead the lower self by the path of mind if we are true to our vow and follow the injunctions of the Spirit.

Let each Student and Probationer realize that he, united with all the others, forms *The Rosicrucian Fellowship*; that his every thought and act reacts upon the whole. Each time his love and compassion are stirred, he raises the vibrations of the whole. Each time he is self-seeking or dishonorable, thinks thoughts that pull down instead of building up, he thus causes the whole Fellowship to suffer. Not only does it suffer by the lowered vibration thus caused, but the criticism of the world is directed against the whole body and it is weakened thereby. We are all, each moment, either helping the spiritual beings who are behind this wonderful movement, or we are fighting against them.

The members of the *Fellowship* are as a city set upon a hill whose light cannot be hid. They must attune themselves so that they give forth only a true keynote. If they respond to anything that is false, they, by that falsity of tone, draw to the *Fellowship* what is undesirable and untrue. When they find among their numbers what they recognize as not being the true light, let each inquire of himself what he has done to attract such a condition. Each will have to plead guilty at the bar of conscience; there is not one who is free from sin.

When a Spirit steps apart from the multitude and resolves to follow the path that leads upward, then the eyes of all are upon him. The Angels rejoice; the evil forces seek to lay a trap hoping perchance he may trip and fall. Often he will trip, often he may fall, but every time he starts again forward, he helps the whole *Fellowship*. The steady striving will show the watchers and the scoffers that there is a power not of Earth helping the earnest Spirit to reach the goal. Therefore keep on trying every day "just where you are," following closely the life of the Christ.

JESUS AND CHRISTIAN ROSE-CROSS

Question:

In what manner are Jesus and Christian Rosenkreuz connected with the Elder Brothers and their work?

Answer:

There are seven schools of the Lesser Mysteries, each one presided over by a conclave of twelve Initiates who have passed through the nine Lesser Initiations. One of these order of Initiates is the *Rosicrucian Order*.

Each of the seven orders is constituted of twelve *Elder Brothers*, who are under the leadership of a thirteenth *Brother*. He remains invisible at the nightly Temple services, but is the inspiring power upon which the order depends for guidance. The head of the *Rosicrucian Order* is Christian Rosenkreuz, or Christian Rose-Cross, of whom Max Heindel says: "He is incarnate today, an Initiate of high degree; an active and potent factor in all affairs of the West although unknown to the world...He is a representative of the Central Conclave of the *Elder Brothers* of humanity."

The *Elder Brothers* of the minor conclaves presiding over the Lesser Mystery Schools have received the nine lesser Initiations; the thirteenth, however, is an Initiate of the Greater Mysteries and forms the "link with a higher Central Council composed of the Hierophants of the Greater Mysteries, who do not deal with ordinary humanity but only with graduates of the Lesser Mysteries."

We are told that there are five schools of the Greater Mysteries and consequently five orders of Greater Initiates, each also composed of twelve *Elder Brothers* plus a thirteenth. The thirteen *Brothers* are "the links between the different schools." The seven Heads of the Lesser Mysteries, together with the five Heads of the Greater Mysteries, "compose what is ordinarily known as the White Lodge, namely, a supreme conclave of the Eldest among our *Brothers*, who are now in full charge of human evolution and plan the steps we are to follow in order to advance. The whole is grouped under one Central Head who is called the Liberator."

These high Initiates possess physical vehicles, although they can function at will in their higher bodies, and the larger part of their work is done from the inner worlds. But Jesus, whom we assume to be the illustrious head of the Central Conclave, perfected and relinquished his physical body 2000 years ago. He was the first human being to receive all thirteen Initiations and thereby not only to liberate himself from the shackles of physical matter and the bondage of death, but also to set the supreme example of how, by a life of perfect purity, the resurrection body is built and liberation made possible. The Bible calls him the "first fruit" of perfected mankind. His was the most advanced human physical body. He was "obedient unto death," and by perfect surrender to the Christ Spirit was found worthy to receive the Christ Spirit. Functioning in a celestial body of the most rarefied desire matter, he is the Eldest *Brother*, the Liberator alluded to in the *Cosmo-Conception*, and he forms the link between the

Supreme Council of our planet and the Cosmic Hierarchies.

"An *Elder Brother* only will grasp my extended hand when I extend my other to the younger ones coming behind me, in order to lead them to the Temple door. This will open to them if they seek prayerfully, if they knock persistently, and if they labor manfully."

CHURCH MEMBERSHIP AND THE ROSICRUCIAN TEACHINGS

Question:

Do you consider it wise for me to connect myself with an orthodox Christian Church? I formerly was an ardent church-goer, but since I accepted the Rosicrucian Teachings I have not been attending services regularly.

Answer:

Jesus, in His youth and early manhood, studied in the school of the Essenes. This group was far advanced in spiritual knowledge and in an understanding of the mysteries and secrets of Nature. While still a boy, Jesus attended the Temple at Jerusalem with his parents. Later, when Christ Jesus had entered into His ministry, He took part in the services of the synagogue and observed the Jewish rites and ceremonies with His disciples.

His doing so did not mean that these public teachings were more advanced than those of the New Dispensation which He had come to make known. It did mean, however, that Christ Jesus countenanced the meeting of people to learn the Laws of God, and He sought by His knowledge to shed more light. When He read the Scriptures, He gave a deeper meaning to the passages and found in them the kernel, whereas previously the people had been struggling with the shell only.

If we wish to follow His example, we must not draw aloof from denominational Christians. Instead, if we feel comfortable, we do well to continue our worship with whatever Christian Church appeals to us, and certainly we should try to share with others the treasures that we have found through our study of esoteric subjects. In this way, we can help other people recognize the truths of the Bible that thus far have been hidden from many. There is no need to be aggressive and say that "we" are right and "they" are wrong. Instead, when asked, we can state how the truth appears to us, and at the same time show by our actions that we are endeavoring to "live the life" as best we understand it.

No two persons can see the truth in exactly the same way. Each individual looks upon religion and upon the world through different eyes from those of others. We can indicate the help we have found in solving life's problems, leaving other people free to follow the same path or another, as they choose.

In *Student Letter No. 4*, Max Heindel said: "You are

not required to join or attend a church, but if you do go there in the spirit of helpfulness, I can promise you that you will experience a most wonderful soul growth in a very short time. The great Recording Angels, who give to each nation the religion best suited to its needs, placed us in a Christian land, because the Christian religion will help us in soul growth. Even admitting that it has been obscured by creed and dogma, we should not let that prevent us from accepting those teachings which are good, for that would be as foolish as to center our attention upon the spots in the Sun and refuse to see its glorious light."

It is very probable that, if and when you return to your church after a temporary absence, you will find new beauties in the church teachings—beauties that you had not understood before. You also may recognize a depth of love and compassion that you had not suspected existed there, simply because you formerly may not have been sufficiently attuned to perceive it.

A little occult knowledge does not make an advanced Christian. The Christ must be born within, and He is found by mystics as well as occultists. Both head and heart must be equally developed in the "perfect" Christian.

PREACH THE GOSPEL: HEAL THE SICK

Question:

What did Christ Jesus mean by His admonition to "preach the gospel" and "heal the sick"? How does the Law of Cause and Effect relate to our attempts to heal the sick?

Answer:

By the term "the gospel," Christ Jesus meant the gospel of brotherhood and love, which is the fundamental proposition of Christianity. Christ ushered in the Era of Love which was to supersede the Era of Law under Jehovah, in which "an eye for an eye and a tooth for a tooth" had been the rule. Anything that exemplifies the principles of brotherhood and love and their application is, in effect, "preaching the gospel" of Christ.

Christ Jesus used the phrase "heal the sick" in its literal sense, meaning the restoration to physical and mental health of those who were sick. This did not mean, however, that any person necessarily could be healed at any particular time. The Law of Cause and Effect continues to operate. However, the Christ vibrations of Love drive out low vibrations from the aura, making healing much more rapid than it otherwise might be. These vibrations of Love break up the crystallization of the body and mind and permit an inflow of the life force in greater quantities. Love is the great healing vibration. In some cases instantaneous healing results from the introduction of the Christ vibration into a person's aura.

Therefore, Christ Jesus meant that His followers were to preach the gospel of Love and, by their actions, make a practical demonstration of it to those with whom they came in contact. By so doing, they could materially hasten the recovery of the sick and still be operating under the Law of Cause and Effect. The introduction of the Christ vibration into the aura of a patient establishes a new cause which modifies the effect of the Law of Cause and Effect and does away with the need for some of the old causes to work themselves out.

We should do everything we can to relieve the mental, physical, and emotional suffering of our fellow humanity. It is impossible to interfere with the patient's destiny so as to frustrate the Law of Cause and Effect. If the debts engendered under this law are so great that healing cannot take place at a given time, then efforts to promote healing will produce little or no results. But we do not know what the debt of destiny of any particular patient is; therefore it is our duty to do everything in our power to help those in distress, leaving results to the divine Power and knowing that no effort is wasted.

INJURING OTHERS BY CONCENTRATION

Question:

Is it possible for a person or a group of people to harm another person by concentrating thought of illness or evil on him?

Answer:

Yes, this is entirely possible and, indeed, often has been done throughout history.

There is a foolproof safeguard, however. Man is made in the image and likeness of God, and when he learns to manifest the principles of Godhead, no evil vibration can affect him. A person who has been made ill by the evil thought of others has some power of evil within himself; this evil nature within provides the avenue of ingress for evil emanating from other sources.

Someone who has developed his soul body, by building a life of purity and service, has put on literally the "armor of the Lord." Nothing but good can come to him. Even if all the world's thoughts are massed against him, he will be unharmed, because he has unfolded the power within to transmute evil into good. This good he then sends back to those who would harm him, for their upliftment. This is what Christ Jesus meant when He said: "Love them that hate you and bless them that persecute you and despitefully use you."

When the real spiritual aspirant discovers enemies, he does not vilify and abuse them. Instead, he works upon himself, realizing that evil within him has attracted the evil from without. He knows that when his own house is put in order, outer conditions will be adjusted harmoniously. □

Nutrition And Health

MT. ECCLESIA MENUS—THEN

We thought our readers might like to compare menus served in the "good old days" at Mt. Ecclesia with what is available in our dining room now.

BEET & WATERCRESS SALAD

Cucumbers, thinly sliced
Grated hard boiled egg yolk
Watercress

Parsley sprigs
Cooked beets, diced

Arrange watercress on plates. Place layer of the cucumber with beets in center. Garnish with grated egg yolk and parsley. Serve with French Dressing.

VEGETABLE PEANUT LOAF

1 c whole wheat bread crumbs
3 large boiled potatoes
1 c spinach or cabbage
4 medium carrots
1 t vegetable salt
1/2 t paprika

1c peanuts
1 T parsley
3 eggs, beaten slightly
1/2 c milk
1 c chopped celery & leaves
Tomato Sauce*

Put carrots and peanuts through food chopper. Then put potatoes, onions, parsley, celery, and spinach in chopping bowl and chop fine. Combine the above with eggs, salt, paprika, and bread which has been soaked in milk. Mix well and pack into oiled loaf pan. Bake in 350° oven for 1 1/2 hours or until top is brown and loaf looks firm. Cover with tomato sauce*. Serves 8.

TOMATO SAUCE

2 c tomato pulp and juice
1 small onion, chopped fine
Vegetable salt
1 small clove garlic chopped fine and crushed to thin paste

2 T soybean flour
2 T olive oil
1 t savory herb

Melt butter in double boiler over hot water. Add flour and savory, simmer until thickened. Add other ingredients; cook another 5 minutes. Season.

STEAMED STRING BEANS

Green string beans
Hot distilled water
Butter

Vegetable salt
Cream
Dash marjoram herb

Steam beans until tender in just enough water to keep from burning. Season with salt and marjoram, adding a little cream.

PINEAPPLE CHEESE ICEBOX PIE—CRUMB CRUST

4 c wheat flakes
2 T brown sugar

4 T melted butter

Crush flakes fine (makes 1 cup). Add sugar and butter. Mix well. Press into 9" pie pan, reserving 3 T crumbs for topping. Chill thoroughly in refrigerator or bake 8 minutes in 375° oven.

PINEAPPLE CHEESE ICEBOX PIE—FILLING

1 T vegetable gelatin
1/4 c cold water
1/3 c brown sugar
1 c soft cottage cheese
1 c crushed fresh pineapple, including juice

3 eggs, separated
1 t grated lemon peel
2 T lemon juice
1/4 t vegetable salt
1/3 c brown sugar

Add gelatin to cold water, set aside. In cold double boiler beat egg yolks slightly, adding pineapple and juice, lemon peel and lemon juice together with 1/3 c sugar; cook over hot water, stirring until thick; add gelatin, stir until melted; remove from heat. Put cottage cheese through wire strainer, adding to hot mixture; cool until beginning to thicken. Beat egg whites with salt; when stiff gradually beat in 1/2 c sugar and fold into pineapple-cheese mixture. Heap on chilled crust, sprinkle with reserve crumbs and chill for 3 hours or longer.

□

Nutrition And Health

TODAY IN THE CAFETERIA

Recipes by Sharon Clark

CREAM OF BROCCOLI SOUP

4 T butter
1 medium green pepper
1 c broccoli flowerets, thinly sliced
2 1/2 c water or stock
1/2 c cream
Pinch of allspice
Dash of basil & thyme

1 1/2 c chopped onion
4 c chopped broccoli
1 t salt
2 c milk
1 bay leaf
Dash of Tamari
Optional extra cream

Saute onions in butter with bay leaf until the onions are clear. Add chopped pepper, broccoli, stock and salt. Cook about 10 minutes covered (until broccoli is tender but still bright green). Puree until absolutely smooth. (Texture is important) Whisk in cream and the seasonings. Adjust salt to taste. Steam the broccoli flowerets until just done (again tender but full of color). Combine flowerets with soup in a large double boiler or kettle. Heat gently and serve right away. Whisk in the optional extra cream if you wish. Top with chopped parsley. Serves 6.

"WHERE'S THE MEAT?" LOAF

4 c cooked barley
3 green onions
3 eggs, beaten
1 T Tamari
5 slices whole wheat toast, crumbled
1 T garlic powder

1/2 large onion
1 T thyme
1/2 c sliced mushrooms
1 T sea salt
1 T dry mustard

Combine ingredients. Put in an oiled loaf pan and bake at 350° for about 45 minutes. Top with tomato paste halfway through baking, if you like. You can also use catsup, or Italian sauce. Makes 2 loaves.

SAUTEED ZUCCHINI

Sliced zucchini (coins) about 2 pounds
1 onion, chopped
2 T butter

1 c grated jack cheese
1/2 t onion salt
1/2 t celery salt

Brown onion in melted butter. Stir in zucchini and salts until mixture is partially cooked. Top with cheese. Cover and steam for 3-5 minutes.

CAULIFLOWER WITH CHEESE SAUCE

1 head cauliflower
1/4 c butter

1 c grated cheddar cheese
1/2 t salt

Steam cauliflower whole in covered pan until tender. Drain water. Melt butter in pan with cauliflower and top with cheese. Serve as soon as cheese has melted. Salt to taste.

CHOCOLATE CAKE

1 box Bakers chocolate (unsweetened)
1 c water
2 1/2 c butter
1 t salt
1 T vanilla
Honey

2 lbs. brown sugar
6 c flour
9 eggs (separated)
1 T baking soda
3 c water
1 1/2 c chopped walnuts

Mix butter and sugar until fluffy. Mix chocolate mixture, egg yolks, (chocolate should be melted with 1 c butter). Mix flour with salt and baking soda. Beat egg whites until stiff. Alternate mixing in flour mixture and egg yolk and chocolate mixture into egg whites. Use a rubber scraper and blend carefully. Fold in vanilla. Pour into 4 oiled and flour dusted 8" pie pans. Bake at 350° for 35-40 minutes. Ten minutes upon removal from oven, poke with a fork all over top and drizzle on about 1/2 c honey and swirl with a spoon over top to form a glaze. Top with chopped walnuts. □

The Science of Nutrition

The only difference between the body of old age and that of childhood is the greater density, toughness and rigidity, caused by the greater proportion of calcareous, earthy matter entering into the composition of the former. The bones of a child are composed of three parts of gelatine to one part of earthy matter. In old age this proportion is reversed. What is the source of this death-dealing accumulation of solid matter?

It seems to be axiomatic that the entire body is nourished by the blood and that everything contained in the body, of whatever nature, has first been in the blood. Analysis shows that the blood holds earthy substances of the same kind as the solidifying agents—but mark!—the *arterial* blood contains more earthy matter than the *venous* blood.

This is highly important. It shows that in every cycle the blood deposits earthy substances. It is therefore the common carrier that chokes up the system. But its supply of earthy matter must be replenished, otherwise it could not continue to do this. Where does it renew its deadly load? There can be but one answer to that question: from the food and drink. There is absolutely no other source.

The food and drink which nourish the body must be, at the same time, the primary source of the calcareous, earthy matter which is deposited by the blood all over the system, causing decrepitude and finally death. To sustain physical life it is necessary that we eat and drink, but as there are many kinds of food and drink, it behooves us, in the light of the above facts, to ascertain, if possible, what kinds contain the smallest proportion of destructive matter. If we can find such food we can lengthen our lives. From an occult standpoint, it is desirable to live as long as possible in each dense

body, particularly after a start has been made on the Path.

So many years are required to educate, through childhood and hot youth, each body inhabited, until the Spirit can obtain at least some control over it, that the longer we retain a body that has become amenable to the Spirit's promptings, the better. Therefore it is highly important that the pupil partake of such food and drink only as will deposit the least amount of hardening matter and at the same time keep the excretory organs active.

The skin and the urinary system are the saviors of man from an early grave. Were it not that through them most of the earthly matter taken from our food is eliminated, no one would live ten years.

It has been estimated that ordinary, undistilled spring water contains carbonate and other compounds of lime to such an extent that the average quantity used each day by one person in the form of tea, coffee, soup, etc., would in forty years form a block of solid chalk or marble the size of a man. It is also significant that, although phosphate of lime is always found in the urine of adults, it is not found in the urine of children, because in them the rapid formation of bone requires that this salt be retained. During the period of gestation there is very little earthy matter in the urine of the mother, as it is used in the building of the foetus. In ordinary circumstances, however, earthy matter is very much in evidence in the urine of adults, and to this we owe the fact that physical life reaches even its present length.

Undistilled water, when taken internally, is man's worst enemy, but used externally, it becomes his best friend. It keeps the pores of the skin open, induces circulation of the blood, and prevents the stagnation which affords the best opportunity for depositing the earthy, death-dealing phosphate of lime.

Harvey, who discovered the circulation of the blood, said that health denotes a free circulation and disease is the result of an obstructed circulation of the blood.

The bathtub is a great aid in keeping up the health of the body and should be freely used by the aspirant to the higher life. Perspiration, sensible and insensible, carries more earthy matter out of the body than any other agency.

As long as fuel is supplied and the fire kept free from ashes, it will burn. The kidneys are important in carrying away the ashes from the body, but despite the great amount of earthy matter carried away by urine, enough remains in many cases to form gravel and stone in the bladder...Let no one be deceived into thinking that water contains less stone because it has been boiled. The stone that forms on the bottom of the tea kettle has been left there by the evaporated water which escaped from the kettle as steam. If the steam were condensed, we should have distilled water, which is an important adjunct in keeping the body young....It may be said

generally of the solid food we take into our systems that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances....Fruits are an ideal diet. They are in fact evolved by the tree to induce animal and man to eat them, so that the seed may be disseminated, as flowers entice bees for a similar purpose.

Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up—if the process has not gone too far. The increased permeability enables the Spirit to manifest more freely and with renewed energy.

Considering the body from a purely physical standpoint, it is what we might call a chemical furnace, the food being the fuel. The more the body is exercised, the more fuel it requires. It would be foolish for a man to change an ordinary diet which for years had adequately nourished him, and take up a new method without due thought as to which would be the best for serving his purpose. Simply to eliminate meat from the ordinary diet of meat-eaters would unquestionably undermine the health of most persons. The only safe way is to experiment and study the matter out first, using due discrimination. No fixed rules can be given, the matter of diet being as individual as any other characteristic. All that can be done is to describe the general influence of each chemical element, allowing the aspirant to work out his own method.

Neither must we allow the appearance of a person to influence our judgement as to the condition of his health. Certain general ideas of how a healthy person should look are commonly accepted, but there is no valid reason for judging. Ruddy cheeks might be an indication of health in one individual and of disease in another. There is no particular rule by which good health can be known except the feeling of comfort and well-being which is enjoyed by the individual himself, irrespective of appearances.

Water is the great solvent. Nitrogen or protein is the essential builder of flesh, but contains some earthy matter. Carbohydrate or sugars are the principal power-producers. Fats are the producers of heat and the storers of reserve force.

Ash is mineral, earthy, and chokes the system. We need have no fear of not obtaining it in sufficient quantities to build the bones; on the contrary, we cannot be too careful to get as little as possible.

The calorie is the simple unit of heat...That we may get the greatest amount of strength from our food we must pay attention to the number of calories it contains, for from them we obtain the energy to perform our daily work....Of course, it will require some study at first to secure the best nourishment, but it pays in health and

longevity and secures the free use of the body, making study and application to higher things possible. After a while, one will become so familiar with the subject that he will need to give it no particular attention.

It must be remembered that not all of the chemical substances contained in each article of food are available for use in the system, because there are certain portions which the body refuses to assimilate.

Of vegetables, we digest only about 83 per cent of the proteins, 90 per cent of the fat, and 95 per cent of the carbohydrates.

Of fruits, we assimilate about 85 per cent of the proteins, 90 per cent of the fat, and 90 per cent of the carbohydrates.

Phosphorus is the particular element by means of which the Ego is able to express thought and influence the dense physical body. It is also a fact that the proportion and variation of this substance is found to correspond to the state and stage of intelligence of the individual. Idiots have very little phosphorus; shrewd thinkers have much; and in the animal world, the degree of consciousness and intelligence is in proportion to the amount of phosphorus contained in the brain.

It is therefore of great importance that the aspirant who is to use his body for mental and spiritual work should supply his brain with the substance necessary for that purpose. Most vegetables and fruits contain a certain amount of phosphorus, but it is a peculiar fact that the greater proportion is contained in the leaves, which are usually thrown away. It is found in considerable quantities in grapes, onion, sage, beans, cloves, pineapples, in the leaves and stalks of many vegetables, and also in sugar cane, but not in refined sugar...In conclusion, let the aspirant choose such food as is most easily digested, for the more easily the energy in food is extracted, the longer time will the system have for recuperation before it becomes necessary to replenish the supply. Milk should never be drunk as one may drink a glass of water. Taken in that way, it forms in the stomach a large cheese ball, quite impervious to the action of the gastric juices. It should be sipped, for it then will form many small globules, which are easily assimilated. Citrus fruits are powerful antiseptics, and cereals, particularly rice, are antitoxins of great efficiency.

Having now explained, from the purely material point of view, what is necessary for the dense body, we will consider the subject from the occult side, taking into consideration the effect on the two invisible bodies which interpenetrate the dense body.

The particular stronghold of the desire body is in the muscles and the cerebro-spinal nervous system. The energy displayed by a person when laboring under great excitement or anger is an example of this. At such times, the whole muscular system is tense, and no hard labor

is so exhausting as a "fit of temper." It sometimes leaves the body prostrated for weeks. There can be seen the necessity for improving the desire body by controlling the temper, thus sparing the dense body the suffering resulting from the ungoverned action of the desire body.

Looking at the matter from an occult standpoint, all consciousness in the Physical World is the result of the constant war between the desire and vital bodies.

The tendency of the vital body is to soften and build. Its chief expression is the blood and the glands, also the sympathetic nervous system, having obtained ingress into the stronghold of the desire body (the muscular and the voluntary nervous system) when it began to develop the heart into a voluntary muscle.

The tendency of the desire body is to harden, and it in turn has invaded the realm of the vital body, gaining possession of the spleen and making the white blood corpuscles, which are not "the policemen of the system" as science now thinks, but destroyers. It uses the blood to carry these tiny destroyers all over the body. They pass through the walls of arteries and veins whenever annoyance is felt and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell and opens the way for the passage of the white corpuscles into the tissues of the body, where they form bases for the earthy matter which kills the body.

Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries, or loses his temper. The latter will make and distribute through his body more destructive white corpuscles than the former. Were a scientist to analyze the bodies of these two men, he would find that there was considerably less earthy matter in the body of the kindly disposed man than in that of the scold.

This destruction is constantly going on, and it is not possible to keep all the destroyers out, nor is such the intention. If the vital body had uninterrupted sway, it would build and build, using all the energy for that purpose. There would be no consciousness and thought. Because the desire body checks and hardens the inner parts, consciousness develops.

There was a time in the far, far past when we set out the concretions, as do the mollusks, leaving the body soft, flexible, and boneless, but at that time we had only the dull glimmering consciousness the mollusks now have. Before we could advance, it became necessary to retain the concretions, and it will be found that the stage of consciousness of any species is in proportion to the development of the bony framework *within*. The Ego must have the solid bones with the semifluid red marrow, in order to be able to build the red blood corpuscles for its expression. That is the highest development of the dense body. □

—Max Heindel

Healing

The Healing Silence

Holy silence, familiar to troubled hearts in earnest prayer, throbs with healing power. Here we may enter the secret place of the Most High with faith and thanksgiving, and lift our hearts in the vibrant stillness for the healing and help that abound in Him.

"Pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly."

Through the reverent stillness is communicated the undeniable knowledge of a healing Presence and a man or woman blessed with the inner power of a living faith may enter alone to partake of potent soul refreshment. Peace and power enfold such a worshiper as a shining garment.

There is a compassionate embrace for those who seek the Father's mercy. Their need, locked in the hidden places of the heart and mind, is received by Him, transformed by the emotion of His love touching theirs, and they arise refreshed and sometimes made whole.

Forgiveness is in that holy Presence, soothing and lifting the contrite heart. Encouragement to live righteously, to overcome by the light of God's wisdom, to leave with Christ those burdens too great to bear, is received with joy. A radiance born of anguish and pain envelops the heart and fills it with the bliss of a oneness in Him.

Turning to the spiritual quietude of the secret place of the Most High, we must fearlessly accept the truth of our own responsibilities in the things we suffer. In this acceptance, and in the subsequent obedience to the laws of God, minds are stilled, hearts respond to peace, lives become recreated and whole. Greater service in His vineyard glorifies the life.

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 4:15 when the Moon is in a cardinal sign on the following dates:

HEALING DATES

August.....1—8—15—23—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*. □

For Children



The Thorn—Sharpener

Egbert was not grown up enough to have a knife yet, but he had begged and pleaded so hard, and had promised so faithfully to use it only in the right way, and had made such a nuisance of himself, that Nicholas finally said, "Oh, all right." Actually, Nicholas didn't think it was a good idea, but he was so busy supervising the work of all the Fairies, and keeping a special eye on the dandelions who were threatening to get out of hand, and counting apples, that he was willing to do almost anything to get Egbert out of his hair.

People—that is, Fairy people—always were trying to get Egbert out of their hair. He was the youngest of the Fairies, and what a problem he could be! He couldn't be trusted to finish even the simplest job. Early in spring, when Nicholas had asked him to loosen the soil around the tulip bulbs, he worked for about five minutes and then went off to slide on the ice that still was left on the pond. Nicholas had to finish the job himself. Egbert was really in disgrace after that, and no one let him do any work at all.

This made Egbert very unhappy, and he begged to be allowed to do something. Nicholas said no, but Nina, who always felt a little sorry for Egbert, said she would be responsible for what he did if he could work for her. Nina was in charge of the painting brigade, and she and her helpers did such a wonderful job that their flowers seemed to be the brightest and prettiest of any for miles around.

It was about time for the strawberries to turn red, and Nina thought that would be the perfect job for Egbert. He would have just one can of

paint and one color, and the strawberry patch was right next to the apple tree where she herself would be working and could watch him—so how could anything go wrong? How, indeed?! To make a long story short, Nina had to leave the apple tree and help with a rush job painting some roses. Then Egbert began to think how nice it would be if he could surprise everybody and paint the strawberries all different colors. So he took his bucket of red paint back to the shed, and brought out buckets of purple, yellow, blue, white, and a new shade called "tangerine" which no one seemed to know much about. It had come in a big order from the Central Fairy Supply Warehouse, and although it was pretty, it didn't seem to fit properly anywhere in the landscape. Egbert was soon hard at work, painting each strawberry a different color. After awhile he even tried painting designs, and, when he was finished, if the strawberries had been Easter eggs, everyone would have said, "My, how beautiful!"

But since they were strawberries, Egbert was startled to hear behind him a loud shriek of "Oh, no!" and a roar that sounded something like, "Egbert—what have you done now?!"

Egbert turned around. There, looking horrified, were Nina and Nicholas. Egbert's big smile faded as he looked at them. "Don't—don't you like it?" he finally asked.

Nina and Nicholas didn't answer. Nina couldn't seem to find her voice, and Nicholas was so upset he was afraid he'd say something he might be sorry for later. Needless to say, Egbert was sent straight home to bed. Needless to say, too, Nina and her helpers had to work all night getting all the purple and yellow and blue and white and tangerine paint off the strawberries and putting the red paint on. After that, no one gave Egbert any jobs, because everyone

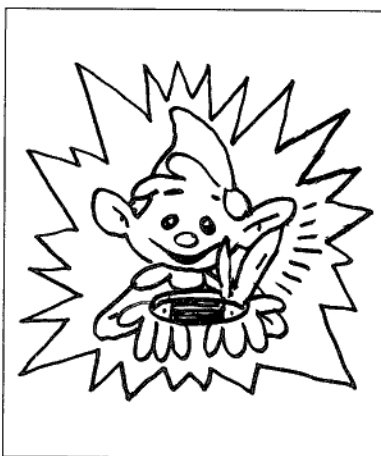
was afraid that he would do something even worse next time.

For a while, Egbert was very quiet, staying out of the Fairies' way and not teasing anybody about anything. But gradually he started thinking up new things that might be fun to do. One morning he watched the Sharpeners getting ready for work. For one week every summer, the Sharpeners had to sharpen the thistles and the thorns on the roses and raspberry bushes. Egbert was old enough to go with the Sharpeners this year, but of course Nicholas said no. "Goodness only knows," he thought, shuddering, "what Egbert would do with a knife!"

Poor Egbert! He looked on sadly as the Sharpeners went off to the rose arbor. Then he wandered down to the brook, hoping to find something to do that would cheer him up. He started to throw a few pebbles into the brook and watch the ripples when a salamander came by and asked him to please stop because he was planning a picnic on that very spot with his cousins that afternoon and didn't want the place messed up.

Then Egbert went over to the reeds and started to choose one that he could make a whip out of. (Actually, he didn't whip *anything* with his reeds—he was much too kind-hearted for that—he just whipped them through the air as hard as he could because he liked to hear the whizzing sounds they made.) But today Mrs. Duck came out and asked him—very politely of course—not to disturb the reeds because her children were going to have a birthday party in a few hours and one of the games planned was hide-and-seek in the reeds. So Egbert, just as politely but with a sadly drooping face, said, "Certainly. And I hope it's a very nice party."

He sat down on a rock, holding his chin in his hands and staring into the brook. He splashed the water with his foot just a little, and



then didn't do it anymore because he was afraid that someone would come out of somewhere and ask him to stop.

Then he thought he heard a funny little sound, almost like a snuffle, behind him. He turned and saw nothing, but the sound went on. It seemed to be coming from a clump of high grass on a hill near the brook. Egbert went to the grass and pushed it aside. There, to his great surprise, he found a tiny wild rose bush, full of pink blossoms but so little that no one had seen it there covered by the grass. The little bush looked startled as Egbert pushed the grass away, and sniffed very hard. It seemed to have been crying for some time.

"What's the matter?" asked Egbert. "Why is a pretty thing like you crying?"

"Because nobody ever sees me, and pretty soon summer will be over and my flowers will be gone and they won't have made anybody happy," said the little bush in a broken voice.

"Oh," said Egbert. "But how long have you been here?"

"I've been here ever since spring and everything was coming along fine until that grass grew up and covered me. I don't get any sunshine anymore, and the Fairies haven't been by to sharpen my thorns because I don't think they know I'm here. And if my thorns don't get sharpened pretty soon they won't be strong enough to last

into next year."

"You *do* have a problem," agreed Egbert, "and we're going to have to do something about it."

Egbert looked at the little rose and found himself feeling more and more sorry for it. It certainly seemed funny that the fairies had not been around to take care of it—he always thought that Nicholas knew every flower and plant that grew in his territory.

Well, thought Egbert, if Nicholas and the others weren't going to help, it seemed as though he himself was going to have to do the work. And Egbert, who had never thought very hard about helping someone in trouble, suddenly jumped up.

"First I'm going to transplant this grass so it doesn't cover you any more," he said.

Egbert looked around and discovered a bare spot on the hill not far away, where the tall grass would look especially good. He dug a hole for it with his hands, and then carefully transplanted the clump of wild grass. Then he went back to the rose bush and sat down on a stone nearby.

"How do you feel now?" he asked.

"Ummmmm—that Sun is so warm" smiled the little bush, stretching. "I almost feel like growing some more."

"Oh, yes," said Egbert, "you'll grow now. You're awfully pretty, but you could be just a little bit bigger. And the next thing to do is get your thorns sharpened."

They sat quietly for a few minutes, the little bush stretching in the sunlight and Egbert making his plan. Then he jumped up.

"Don't worry if no one comes around for a day or two," he said. "I promise that your thorns will be sharpened, but I just had a idea and it may take a few days. I'll be back then, though, and meantime you just concentrate on growing."

"I will," smiled the little bush. "And thank you very, very much."

Egbert took a last look at the little bush, and thought her pink blossoms looked especially pretty in the golden sunshine. Then he ran toward home, feeling much happier and more enthusiastic than he had for months. He found Nicholas untangling two long honeysuckle vines that had gotten all snarled up together.

"Nicholas, couldn't I please have a knife," said Egbert before Nicholas even knew he was there. "I promise to be careful with it."

"No, Egbert," said Nicholas softly. "I've already told you that we can't let you have a knife until we can trust you to be more responsible."

This was just the answer that Egbert expected, and it didn't bother him at all. But from then on, Egbert didn't give Nicholas any peace. Morning, noon, and night he begged to be given a knife. He followed Nicholas everywhere—under the front porch of the Jones' house where some little mushrooms were growing, up into the pine tree where Nicholas went to see if the pine cones were getting their seeds properly, and even to Mrs. Rabbit's house where Nicholas had to talk to Mrs. Rabbit about the way her children were eating the carrots in Mr. Jones' vegetable garden. Egbert waited outside the Rabbits' door while Mrs. Rabbit and Nicholas talked, but as soon as Nicholas came out he started in again about the knife. He whined and he pleaded and he cajoled, and he knew he was making a pest of himself. But that was all part of his BIG PLAN, and he just had to make it work!

Finally, on the morning of the third day, Nicholas was counting the apples that were starting to get ripe. There should have been 275, but he could find only 269 and was quite disturbed. Egbert found him there and began again: "Nicholas, won't you please, please, PLEASE let me have a knife?"

"Two-hundred-and-seventeen,

two-hundred-and-eighteen, two-hundred-and —," mumbled Nicholas.

"PLEASE?" interrupted Egbert deliberately, knowing exactly what he was doing. "I promise to use it the right way. I won't cut anything I shouldn't."

"Two-hundred-and-fourteen, two-hundred-and —no, no, I already counted those. Oh, Egbert! Look what you did! Now I have to start all over again. Can't you find something to do and leave me alone?" Nicholas sounded more than a little irritated.

"Oh, Nicholas, if you'll just please, please, PLEASE let me have a knife I won't bother you any more. I'll leave you alone and you can get all the apples counted and all your other work done too." Egbert smiled a big smile at Nicholas, who looked at him distrustfully.

"Oh, all right," he finally said. "But Egbert, if you get into any sort of trouble with that knife I will listen to no excuses. I will take it away from you and send you to live with the Gnomes and work in their mines until you have learned some responsibility. Do you understand?"

Egbert shuddered. He understood perfectly well. The Gnomes were nice enough people, but he certainly didn't want to work underground away from the sunshine and fresh air. No—he would see to it that he didn't get into trouble.

"I understand," he told Nicholas, "and I promise."

Nicholas looked at him for a long minute. Then he reached into his pocket and without a word handed Egbert a jack-knife with sharp blades that glinted in the sun when Egbert opened them.

"Thank you, Nicholas, thank you. You won't be sorry." Egbert ran off toward the little rose bush by the brook.

"Ho," he said, "You've grown." The little bush certainly had



grown, and her blossoms were all turned up toward the Sun. She was smiling and radiant, and seemed to be twice as pretty as when Egbert first saw her.

"Oh, Egbert, I'm so happy. It's been so wonderful these past few days just standing in the Sun and feeling myself grow. I'll never be able to thank you enough," she said.

"Oh, fiddlesticks," said Egbert, blushing a little, "that's what Fairies are for, after all. I'm just glad I discovered you. And now I'm going to sharpen your thorns."

Egbert took out his knife and looked at it. But for the first time since making his BIG PLAN, he started to get worried. After all, what did he know about sharpening thorns? He'd certainly never done it before—he'd never even used a knife before.

"I think I'd better tell you something," he finally said to the little rose bush. "I don't really have any business trying to sharpen your thorns. I've never done it before. I should have told the other Fairies about you and let one of them do it. But I wanted to show them that I *could* too do something all by myself without messing it up, so I didn't tell them about you and now I don't think I can. Maybe I'd better go back and get someone else."

The rose bush smiled. "No, Egbert, you do it," she said. "After

all you've done for me already, I just know that you'll be able to do this too. Come on."

"But—but—I don't want to hurt you," faltered Egbert. "I've never done anything with a knife."

"Doesn't matter," said the rose bush. "You're going to do something with it now. And you won't hurt me—you're going to make me feel good."

"I don't want anyone else to do it," she went on, as Egbert still hesitated.

"Well—all right," he said doubtfully. "But tell me if it hurts."

"I will, Egbert," she said. "Now how about getting started."

So Egbert opened up the biggest blade of the knife and began working on a large thorn near the bottom of the stem. He worked very slowly and timidly, and the thorn didn't seem to be getting any sharper at all.

"You'll have to cut more firmly than that," said the bush. "Stop worrying—it really doesn't hurt. In fact, the more you sharpen, the better it feels."

So Egbert tried again, this time using his knife with more force. Gradually the thorn became very sharp and the rose bush said, "Egbert, you have no idea how good that feels. Keep on—you're doing a wonderful job."

Egbert went on, sharpening thorn after thorn and growing more sure of himself with each one. At last he was all finished, and tested a few of the thorns to make sure that they were really done well. "Ouch," he yelped. "They are sharp."

"Certainly they are," laughed the little bush. "I'll bet I have the sharpest thorns around, and I have you to thank for it. You're wonderful!"

No one had ever told him that before, and Egbert beamed.

"Are you going to let the other Fairies see me now?" asked the bush.

"Yes," answered Egbert. "I'll get

them right away. They just have to see how pretty you are."

Then Egbert had another idea. "Would you mind," he asked, "if I planted some other flowers near you? Maybe if I show them that I can make a little garden, Nicholas will let me help him again."

"I don't mind at all," said the little bush happily. "I'd love to have some company here."

So Egbert got to work. First he cleared the ground near the bush and put in some small rocks to keep the earth from washing downhill when it rained. Then he went off in search of other plants, and brought back violets, a big clump of daisies, some perky black-eyed Susans, and even a baby pussy willow whose mother agreed to let Egbert transplant her if he promised to take very good care of her. Egbert carefully planted all of them and gave them plenty of water from the brook.

The little rose bush stood right in the center of her garden, making friends with all the new plants. They had a wonderful time getting acquainted while Egbert finished his work, and he thought about how pretty all those colors looked together. He liked the garden, but something was missing. What was it?

"Of course!" he said after a minute and ran up the hill. In a little while he was back, carrying a fat, jolly Jack-in-the-pulpit. The other plants were delighted to see Jack, and he started telling jokes even before Egbert put him into the ground. The other plants soon were laughing so hard that Egbert could hardly get them to hold still while he watered them once more.

"Oh, Egbert," said the little rose bush. "This is just the happiest day of my life. All this wonderful company, and sharp thorns, and sunshine all the time now. How can I ever thank you?"

"You've already thanked me," said Egbert. "You gave me enough confidence to sharpen your thorns,

and that gave me enough confidence to plant a garden, and now I know I can work just as well as the other Fairies. I'm going to bring them over to see you now. Be right back."

With a wave and one last happy look at his garden, Egbert ran home. Nicholas, who had finally found the six missing apples under some leaves, was in a much better mood than he had been in the morning.

"Well, Egbert," he asked, "what have you been up to?"

"You'll just have to come see, Nicholas," panted Egbert, all out of breath, as he ran up. "You wouldn't believe it if I told you. The others have to come too."

Egbert dashed off to find the other Fairies, leaving Nicholas wondering uneasily, "Now what has he done?"

Soon the rest of the Fairies came together, all wondering more or less the same thing. Egbert wouldn't answer their questions as he led the way to his garden. He only smiled and said, "You'll see, you'll see."

As they got to the brook, Nina was the first to see the garden. She stopped right in her tracks and stared. "How pretty," she cried out and pointed. "Look, everybody, look!"

Then there was a chorus of "ooohs" and "aaahs" as the Fairies



went closer. Egbert's smile grew bigger as he heard, "What lovely colors," and "Whoever would have thought of putting pussy willow next to a rose bush?" and "Someone had a lot of sense, putting stones there to keep the water where it belongs."

"But where did this garden come from?" Nicholas asked. "It wasn't here last week."

"It wasn't even here this morning," laughed Egbert, who couldn't keep his secret any longer. "I planted it."

All the oohing and aahing stopped, and the Fairies stared at Egbert.

"You what?" asked Nicholas.

"I PLANTED it," repeated Egbert, loudly and happily. "And I'd like you to meet the person who showed me that I could."

He introduced the rose bush and the other plants, and began to tell the story of the garden. When he finished, the Fairies just went on staring at him. Finally Nicholas reached out and touched one of the thorns.

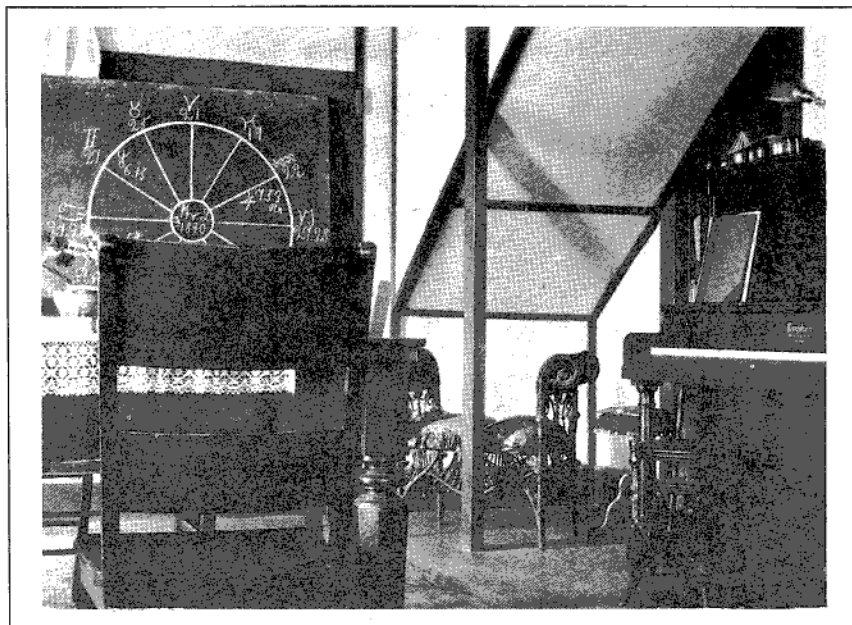
"Ouch," he yelped, louder than Egbert had done. "That is the sharpest thorn I've ever felt. Egbert, are you sure you sharpened it?"

"He most certainly *did* sharpen it," said the rose bush. "And every thorn is as sharp as that one."

"Well I never!" said Nicholas. "Egbert, I must admit I never thought you had it in you. Congratulations!"

That night the Fairies had a party for Egbert. Nina and some of her friends had baked a big cake with lots of white icing. They put it on the table in front of Egbert, who was very much surprised. Then a big grin spread all over his face as he looked more closely at the top of the cake. There, in delicious-looking pink and green icing, he saw a picture of the little rose bush, and the words: "Congratulations Egbert—Champion Thorn-Sharpener." □

—Dagmar Frahme



Index to Commemorative Photos

Entrance to Mt. Ecclesia—1917.....	Front Cover
Max Heindel (1865—1919).....	Inside Front Cover
Aerial view of Mt. Ecclesia, circa 1920.....	338
Max Heindel.....	340
Rosicrucian Fellowship Healing Temple.....	341
Entrance to old Administration Building, viewed through former wisteria arbor.....	342
Old Library Building before 1920's; for services before Chapel was constructed.....	344
Cross, centered in five-pointed star, illumined emblem in background, Mt. Ecclesia.....	345
Rosicrucian Fellowship Guest House.....	346
Former Rose Cross Lodge, Mt. Ecclesia.....	347
Illuminated emblem, Mt. Ecclesia.....	349
Augusta Foss (Mrs. Max) Heindel.....	350
Easter Ceremony at Cross, former Library Building in background.....	351
Ceremony at Cross.....	352
Founder's Cross, raised at Ground Breaking Ceremony, Mt. Ecclesia, November 28, 1911, showing Mr. and Mrs. Heindel and others.....	353
Max Heindel.....	354
Rosicrucian Fellowship Chapel, before enlargement.....	357
Lester Cramer, Temple Architect, with Temple Dome.....	370
Rosicrucian Fellowship Healing Temple, nearing completion.....	372
Class room in former Library Building.....	384
Montage of scenes from early days at Mt. Ecclesia.....	Inside Back Cover
Montage of scenes from early days at Mt. Ecclesia.....	Back Cover

