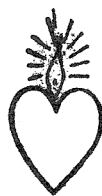


THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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Reverence vs. Criticism

The Fifth House

Science and Astrology

Nuts Instead of Meat

.....

June 1963

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Mysteries of the Great Operas

By MAX HEINDEL
Western Initiate and Seer

Faust . . . Parsifal . . . The Ring of the Niebelung Tannhauser . . . Lohengrin

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Tannhauser—The Pendulum of Joy and Sorrow—Min-
strels, the Initiates of the Middle Ages—The Unpardon-
able Sin—The Rod that Budded—The Knight and the
Swan.

Lohengrin—Based on a Myth which reveals one of the
Supreme Requirements of Initiation—Faith.

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Rays from the Rose Cross

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Have We Lived Before?

Is there an evolution of the inner man—the Spirit—as there is an evolution of the outer man—the body? Is it mere accident that some are born in healthy bodies and to material plenty while others enter life in crippled forms and suffer for lack of food and care? Or are we part of a Great Design based upon the Law of Progress which impels us onward, upward, forever?

Is it not possible that we see but a part of the whole; that actually justice and law prevail so that all are reaping exactly as they have sown; that life unending is woven on a loom of time that brings us repeatedly to earth so that we may learn in the school of experience the lessons needed for perfected character?

The knowledge that we have lived before on earth and that we shall return again in fleshly form, that it is thus we grow in soul and Spirit, that we ourselves cause our suffering, that we have free will to change our lot—such knowledge may well enable us to change our lives and bring to birth a “federation of the world” in which goodwill and brotherhood prevail.

In this Atomic Age an awakening humanity searches for a logical, reasonable solution to the mysteries of life and being. The increasing revelation by science of the secrets of the invisible worlds and their forces points toward a faith based upon knowledge to replace the blind faith of the past.

Are you one of those searching for satisfactory answers to the many problems of a complex life? If so, we invite you to read our *Rays from the Rose Cross*—a monthly publication which deals in every issue with some phase of the twin laws of Rebirth and Consequence. For only \$2.50 you may receive it regularly for a year. For fifty cents you may have a three months' trial subscription.

Note also our book list. The entire literature of The Rosicrucian Fellowship is written in the light of the basic spiritual laws which govern the universe. Many people have had their lives filled with new meaning and beauty by reading *The Rosicrucian Cosmo-Conception*.

It is our pleasure to serve you.

THE ROSICRUCIAN FELLOWSHIP
Editorial Department
Oceanside, California, U.S.A.

THE Mystic



... LIGHT

Reverence Versus Criticism

EDITH WILKINSON

IT is obvious that the civilization and culture of our day is materialistic. All about we see evidence of great materialistic achievements and of the great strides made in technology and all the material sciences. No sooner is a mechanical need recognized than someone brings forth a gadget which solves the problem. Transportation of all kinds carry men over all the earth, under the sea, and in the air, and now even into interplanetary space. Computers and calculators spare the human brain and machines of all kinds save the hands until automation has become a threat to persons who must labor for their subsistence.

This is using the mind without the heart. The heart should here be brought into play to ensure an adequate livelihood to those whom machines have supplanted. We are told, however, that our civilization has already reached the nadir of materiality, and now mankind is beginning the struggle out of materialism into the spirituality which is his destiny.

A materialistic civilization presents special difficulties to the spiritual aspirant. On every hand we see advertised and extolled myriads of things which contribute to the comfort of the body while the comfort of the mind is somewhat neglected. Preparations to assist in cleansing the outer body are much

in evidence, but the inner body is often clogged with debris and poisonous matter. Personal beauty of face and figure are practically worshipped while the beauty of a great soul living a life of selfless service may go unnoticed. Religion too often becomes a matter of external observance only, and superficial entertainment is poured forth from all sides which tends to promote an unfortunate standard of values for pastime and pleasure.

The acquisitiveness engendered by materialistic standards tends to develop the critical faculty to such an extent that certain channels and grooves form in the brain, making it very difficult to assume a more tolerant attitude. The need for constant improvement in *things* calls forth the critical faculty, as it becomes necessary to "prove all things and hold fast to the best." Too often, and quite naturally, this critical attitude comes to govern the reaction to all contacts, human or otherwise, so that what is gained in external culture represents a corresponding spiritual loss. Criticism, because it is analytic, is generally a strong characteristic of intellectuals. To criticize may often seem just, but we must remember that in order to criticize we must dwell mentally in the conditions of which we do not approve.

One of the fundamental require-

ments for the person seeking spiritual development is a capacity for devotion—for reverence toward all God's creation. Because our society tends to critical judgment, it is necessary to nurture in every way the mood of veneration and homage and selfless devotion. Everywhere in his environment and in his experiences the neophyte must seek for that which he can admire and honor. Reverence and devotion create a special awareness of the God principle in all things, and particularly in our fellow beings. We come to realize that before us is a vehicle which harbors a bit of the Godhead, no matter how encrusted it may be with the mire of materialism, or how rigidly encased in a cocoon of ignorance and intolerance. This awareness enables one to recognize the Divine Spark in everyone, which spark is thereby strengthened, and to that extent is evolution assisted.

Children born with an innate respect for parents and authority, or those who have a tendency to hero-worship, have a built-in advantage when they seek the spiritual path, for this attribute will later develop into a capacity for devotion to the good and the true. Many young people of today disparage more than they revere. It is unfortunate that the derogatory or sarcastic remark leaps so readily to the lips, and that expressions of approval are so rarely given voice.

Criticism that hurts and wounds, knowingly inflicted, can harm its source more than its object. To dwell on the weaknesses of our brothers, not only harms them, but robs us also of the soul growth which we might accomplish by recognizing some merit in them. Rigorous study of a philosophy cannot inculcate this reverence; it cannot be acquired through study. It can be gained only through daily practice in our relations to others. It must be more than respect in outward manner; it must become a way of thinking, a part of the innermost soul, so that a loving reaction

to all contacts becomes automatic—an unconscious process. It need not always be expressed, but *it must be felt. It must be experienced.*

To overcome the habit of criticism requires unremitting effort in self-analysis and the ability to face one's self—and motives—with ruthless and uncompromising honesty. When a critical judgment presents itself, the person must be willing to track down the reason for it and determine whether it stems from envy, jealousy or other self-assertive emotions in himself. This ability honestly to judge oneself is too rare a quality but is of inestimable value to the spiritual aspirant. The inability to give credit when due, to recognize and encourage the achievements of others, seriously handicaps the evolution of many.

Every moment spent in overcoming thoughts of disparagement toward life and experience will bring its spiritual reward. Kind thoughts nourish the soul, so we have spiritual food ready at hand if we are willing to use our minds with constructive purpose. Since thoughts and feelings serve as food for the soul, should we not give the soul bread, rather than a stone? Disrespect, undue criticism, the habit of underestimating that which deserves recognition, withers and paralyzes the soul. Reverence and appreciation awaken a sympathetic power in others which develops and evokes certain qualities in them which contribute to their growth as well as ours, and which might not otherwise be revealed.

To approach all events and contacts with reverence and wonder is to pour out the Divine Love, that impersonal and altruistic love which every aspirant is admonished to achieve. Some may feel this would lower one's defenses against much that might harm or hinder, but with this ability comes also a divine protection which deflects any intended injury. If there be those who feel that such an attitude would be self-deception

and delusion we may say that to look for the good that is in everyone does not necessarily mean that we blind ourselves to obvious failing, but that we look over and beyond the faults for the positive qualities that are "hidden within." By this means these attributes are nourished and strengthened and we contribute to the eventual transmutation of the faults. If there be some toward whom reverence and homage cannot come into play, then must compassion and understanding maintain a constructive attitude.

The basic result of a life of devotion is a positive harmlessness in thought, word, and deed. The word "harmlessness" brings to mind for some people a weakly sentimental, loving personality, who cannot face trouble or disharmony in life—the sort of ineffectual person who is overwilling to do for others and allows himself to be imposed upon.

But, on the other hand we can perhaps recall having met persons in whose presence the tongues of unkind gossip are silenced and malice slinks away. Such persons have developed to some degree the ability to absorb evil emanations, to disintegrate and neutralize them, and return the force intact, but changed in nature.

This is positive harmlessness which expresses through right thinking guided by intelligent love—by careful, controlled speech, and right action governed by an understanding of the Law. Such a life will call forth all the moral resources a human being is capable of. It calls for discrimination and courage to stand firm for the principles of right and truth whenever one is tempted or sees them violated. If he encounters an unfortunate situation, he does not react with resentment, disapproval, and unhelpful criticism, but maintains a loving compassion which does not condone but discourages the wrong. If he can use his influence to correct the wrong, he does so as unobtrusively as possible and in a strictly impersonal manner.

All men are not at present ready to tread the occult path, or train to become mystics. Those who attempt more than they are equal to, who overreach themselves, may have to retrace their steps. One can be spiritually greedy as well as materially so, and both are selfish and must be overcome. The quickest and safest way to make progress is to clean out the accumulated debris of wrong thinking, intolerance, and greed, which keeps us from the light, and develop the all-embracing love for our fellow men. Some choose the path of abstruse knowledge and complex thought, others that of self-



sacrificing service. The ideal is a balance of these two.

No student is fully competent to judge his own progress on the spiritual path. This recognition must come from higher sources. The spiritually advanced person is careful of his words, does not speak loosely of initiation, psychic experiences, or his own powers. True awe and reverence forbid this. He is not a crank on any subject. He will not impose on another's free will by attempting to influence his opinions in any way. He will not offer advice or presume to teach unless requested to do so. He avoids the use of the word "I." He does not attack persons or causes. He avoids extreme partisanship about anything,

(Continued on page 249)

When Thou Prayest

ANN REHM

BUT thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret and thy Father which seeth in secret shall reward thee openly—Matt. 6:6.

Christ Jesus, teaching His disciples on the Mount, admonished them not to make a display of their praying but to go within to the *Secret Place*, the *Inner Chamber*, and to pray or unify themselves with the Father, there. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is spirit; and they that worship Him must worship Him in spirit and in truth," said Christ Jesus to the woman of Samaria at Jacob's well. (John 4:24-25).

What is prayer? Why do we pray? When shall we pray? How should we pray—and where?

Prayer is an active conscious effort to commune and attune ourselves with the abiding Presence, a consciousness of our identity with Him and His identity with us. "In Him we live and move and have our being," and in us He lives and must be given expression.

Max Heindel tells us: "True, scientific prayer is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body.

"Be not deceived," he says, "prayer alone will not do this. Unless our whole life, waking, and sleeping, is a prayer for illumination and sanctification, our prayers will never penetrate to the Divine Presence and bring down upon us a baptism of His power. *Pray and Work*

is an occult injunction which all aspirants must obey or they will meet with but scant success."

"Every prayer, spoken or unspoken, every song of praise and every reading of parts of the scriptures which teach or exhort, if done by a properly prepared reader who loves and lives what he reads, brings down upon the worshipper and the place of worship, an outpouring of spirit. Thus in time an invisible church is built around the physical structure, which in the case of a devout congregation becomes so beautiful that it transcends all imagination and defies description."

"But such places are scarce, for a real sanctuary is required in scientific prayer. No gossip or profane conversation may take place in or near it, for that spoils the vibrations; voices must be hushed and the attitude reverent; each must bear in mind that he stands upon holy ground and act accordingly."

He further states in the *Cosmo-Conception*: "The leaders of Humanity who desired to give us unconscious help by certain exercises, instituted prayer as a means of bringing pure and lofty thoughts to work on the vital body, and enjoined us to 'Pray without ceasing.' Scoffers have often asked why it should be thought necessary always to pray, because if God is omniscient He knows our needs and if He is not, our prayers will probably never reach Him; and if not omniscient, He cannot be omnipotent, and therefore could not answer prayer in any case. Many an earnest Christian may also have thought it wrong to be continually importuning the Throne of Grace.

"Such ideas are founded upon a misunderstanding of facts. Truly, God is omniscient and requires no reminder of our needs, but if we pray aright, we lift

ourelves up to Him, thus working upon and purifying our vital bodies."

In *Teachings of an Initiate*, Mr. Heindel goes on to tell us that: "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 or aspiration. As Emerson says:

*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 what leads up to the prayer. How can we pray God to forgive us our trespasses as we forgive those who trespass against us, when we carry hate in our hearts?"

We know that thoughts are things; that they are forces of magnitude proportionate to the intensity of purpose behind them. There is no easier or more effective method of putting our whole being in tune with a certain design, and hurling a powerful thought in a desired direction than earnest Christian prayer.

The cumulative thought of many friends directed toward a common center will work wonders.

Those who study the stars know the signs of the zodiac as a cosmic sounding board, each sign vibrant with a particular quality; and as the marching orbs travel in kaleidoscopic procession from sign to sign in ever varying combination, the chords of cosmic harmony known to Mystics as the "song of the spheres" sound a never-ending anthem of prayer and praise to God.

Stella Mann, in her book *Change Your Life Through Prayer*, tells us: "Certain it is that no sincere prayer

leaves us where it finds us. Every thought we entertain about drawing near to God strengthens us just that much and makes us that much more able to understand all life and to face all problems that come. For problems are but opportunities to grow. It never is what happens that hurts, but what we think about it. Prayer keeps reminding us that the new situation which we face is not a stumbling block but a stepping stone that leads upwards.

"All through the ages great men and women who have made constructive history or who have formed good governments or held them together in times of great danger or crises, who have eased the burdens of mankind and given new hope and light to the world, have been those who knew how to pray. As Tennyson says: 'Speak to Him thou, for he hears, and Spirit with spirit can meet. Closer is He than breathing, and nearer than hands and feet.' Great poets have written of God, and of man's relation to Him, and of the possibility and desirability of man's contacting Him through prayer"

Someone has said that we ought to pray three times a day for courage and not at all for bread, for daily bread is always forthcoming if we meet our challenges with courage. Christ Jesus said: "Therefore take no thought saying, What shall we eat and what shall we drink, or wherewithal shall we be clothed, for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." —Matt. 7:31-33.

Prayer stirs up an awareness of the spirit of God within us. This spirit is wise beyond our wisdom, loving beyond our love, and strong beyond our strength. Through prayer our faith becomes alive, strong, vital and consistent; at all times and under all circumstances it upholds and inspires us. Every experience we have is an opportunity to

practice the presence of God, and in every experience there is something good with which we can identify ourselves and grow in spiritual understanding. The wish to pray is prayer; service is prayer; thinking is prayer, and decision is faith and prayer. Therefore to "pray without ceasing" is to make our lives a continuous prayer. In *Proverbs*, third chapter, we are admonished: "In all thy ways acknowledge Him and He will direct thy paths."

There is a short but interesting article in a recent *Reader's Digest* by



Dr. Alexis Carrel, entitled *Prayer is Power*. He says: "Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. If you make a habit of sincere prayer, your life will be noticeably and profoundly enriched. Prayer is a force as real as terrestrial gravity. Properly understood, prayer is a mature activity indispensable to the fullest development of personality. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength."

It is very gratifying to read, see, and hear so many more articles and programs of a spiritual nature coming to us via the air and in our periodicals. Truly the dawn of the Aquarian Age is showing.

The following poem by Bonnie Day answers well the question: *What Is Prayer?*

*A mighty force that flows along
In silent currents, swift and strong;
A love that reaches everywhere
In gentle blessing—That is prayer.*

*Unuttered longing that is heard
Before the sound of spoken word,
Courage to do and strength to dare
Meekly and humbly—that is prayer.*

*Desire made holy; hope on wings
The calm sweet trust that leaves all
things
To a wise God's unfailing care,
This quiet confidence is prayer.*

Stella Mann has written a short story about the events leading up to the painting of the picture *Praying Hands*, by Albrecht Durer. She says it is a compilation from many sources, and we give it as she has written it.

"Thousands of Art Lovers own copies of Albrecht Durer's *Praying Hands*. Perhaps hundreds of thousands have seen it on church programs for it is widely used, being the most celebrated of all the great artist's paintings. There is a statue of it in a small chapel at Northwestern University. It is to be found in practically every art store in the civilized world. And yet few people know the heart-warming story behind it.

"Along about 1490, Albrecht Durer and a young man known now only as Hans, were struggling artist friends. Some sources place them in France, others in Austria, and still others in Germany. In any case they were very poor and had to work to support themselves while they studied. Work kept them from classes. Progress was slow. Then one day Hans, the older of the two, insisted that Albrecht devote all his time to study while he, Hans, worked to support them both. They agreed that

when Albrecht was successful he would in turn support Hans who would then learn to paint.

"The bargain was struck. Albrecht went off to the cities of Europe to study painting. His was more than talent. It was genius as the world now knows. He was soon successful and went back to keep his bargain with Hans. But Albrecht quickly discovered the price his devoted friend had paid. For Hans had worked at manual labor, hard rough work, in order to support his friend. His slender sensitive artist's hands had been ruined for life. Those stiff gnarled fingers could no longer use the artist's brush in the sure and delicate strokes necessary to painting. So Albrecht Durer, great artist and great soul, painted the hands of his friend, painted them as he had so often seen them raised in prayer for their success. It is said he presented this painting to Hans.

"Today art galleries throughout the civilized world still have exhibitions of Albrecht Durer's paintings and etchings. But of them all, beautiful and famous as they are, none holds the place in the hearts of the peoples as does *Praying Hands*, which tells its own eloquent story of love and labor and sacrifice on the part of the subject, and of the love and gratitude of the painter."

* * *

REVERENCE VERSUS CRITICISM

(Continued from page 244)

for partisanship breeds hatred, and resists change. He cultivates a spirit of impersonal observation which may stem from the ability to see error or failure, but which serves to evoke in him a loving helpfulness.

One of the principal purposes of an organization such as The Rosicreucian Fellowship is to generate and send out

through prayer and meditation thought forms which will serve as vortices of light and power for good in our troubled world. If there is disharmony in such a group, there is much wasted energy which will dim the light and diminish the power. The more harmony there is, the greater the impact on the world for enlightenment and evolutionary progress. True spirituality can be carried forward only by those who refuse all separateness, who watch their words that no evil shall be spoken, who have learned the secret of silence, are animated by a spirit of inclusive love, permitting no condemnation of others as they exercise a spirit of protection toward all.



THE TINY SPARROW

To the top of the smallest balsam
A tiny sparrow flew,
There he looked at me as if to say,
"I'd like a word or two with you."

Some memory stirred as I saw him
Perched on the fragrant tree
And my heart cried out within me,
"Dear old friend, stay and talk with
to me!"

A fragile thread was that moment
Spun from some mystic time.
Now I mourn, for the sparrow
vanished
'ere his heart could speak to mine.
—Charlotte O'Brien Harvey.

Man's Pilgrimage

K. B. H.

PART II

"You state," I said
 "The danger of negative creation.
 What is the nature of this?" I queried.

Without a pause, the answer came to me:
 "History of the human race records
 How destruction motivated Man's thoughts
 In many great inventions, using them
 For warfare, cruelty, spreading terror
 To force submission, often enslavement
 Of lesser evolved peoples. Sad it seems
 To contemplate how these same creations
 Could have been developed in such manner
 They would have aided civilized progress.
 Now inventive genius in your country
 Has brought forth a weapon so destructive
 Man is consumed with fear lest it be used.
 Again he has employed knowledge to make
 That which brings destruction, and might, perhaps,
 Cause annihilation. He has released
 Into physical manifestation
 Creative power of the Infinite,
 Though he seems unaware of its nature.
 In this resides a dual quality,
 For it has a constructive element
 As well as the destructive one employed
 By your scientists in their eagerness
 To further such negative creations.
 When their creative endeavors are turned
 Toward a use for constructive progress,
 They will find this duality contains
 Untold blessings that are so wide in scope
 Complete revelation now would seem to Man
 A fantastic dream. Obstruction to this
 Is the lack of spirituality,
 While material progress dominates
 The existence of Man so completely."

Deep silence ensued, for the Voice had ceased,
 Though I was aware the Presence remained
 While I reflected this revelation,
 Vital, clear, and sound in its timeliness.
 What reception would it have, I wondered,
 Were it revealed to modern scientists,
 Who attune their hearts and minds to receive
 Naught but the reaction of the senses.
 Nevertheless, I was anxious to learn
 Resulting benefits, should we employ
 This dual force constructively.

"Tell me,"

I said, "if we have earned the right to know,
 What would these blessings be?"

"To learn the use
 Of this force as it manifests with God,"
 The Voice replied, "discard selfish striving,

For world power. Earnest, sincere desire,
 And endeavor to improve existence
 Of Man thereby, will bring inner vision
 And enlightenment to your scientists.
 This Divine Gift will bless humanity
 If you will purify your hearts and minds
 Of negative emotions. It includes
 The power to heal physical sickness;
 To bring about fundamental changes
 That would revolutionize industry
 And agriculture. The way will open,
 If you maintain this proper attitude,
 To many benefits the earth contains
 As yet unknown to Man, but it is best
 For further revelation to be acquired
 As progress is made toward this great goal."

Now the Voice paused, but I remained silent,
 Greatly overwhelmed and deeply inspired
 By the magnitude of this disclosure.
 Keenly aware of its significance
 So vast in scope, I reflected thereon,
 Until the vibration, sweet and tranquil,
 Again filled the room.

"In the distant past
 Man demanded free-will. Thus in his hands
 His own fate was placed. Like a two-edged sword
 It pierces good or evil as he will.
 Now through this knowledge which he has acquired,
 He can make this Earth a Heaven or Hell,
 Mounting toward the highest ideal
 By expressing the essence of Godhead
 Which lies within his soul, or go downward
 Into chaos with Satan's Black Forces!"
 Though deeply impressed by the gravity
 Of this message, I was fully aware
 Some would receive it with doubt, and perhaps
 Others with scorn, derision. Well I knew
 The record of Man's worldly pilgrimage
 Gave much evidence of his heedlessness
 When Divine warnings had been given him.
 Would this timely message be accepted,
 I wondered. Then, again the Presence spoke,
 Replying to my unspoken query.

"When you reveal what has been given you,
 For those who doubt, there is sufficient proof.
 Upon your table yonder is a book,
 Within whose sacred pages you will find
 An instance where a valiant man of God
 In self-defense, invoked this same power.
 Responding swiftly to his call it came
 With deadly effect, crushing all his foes—
 Two captains and twice fifty of their men,
 Sent by a king whose word must be obeyed!
 Elijah used this force destructively,
 But when nine centuries had passed, the Christ
 Whose law was love, good-will to all and peace,
 With kind intent, used this same force aright
 To heal sick bodies, make the blind to see,
 The lame to walk. And when the hour had come
 To serve fulfillment of your redemption

By surrender to a worldly power
 Which He could have reduced to nothingness,
 Gently He reached forth His hand to replace
 The ear of Malchus with this sacred force,
 Healing the wound His zealous disciple
 Had caused. Then the forceful admonition
 Was given to Peter: 'Put up again
 Thy sword—they that take the sword shall perish
 With the sword.' From His many followers
 The Master had chosen the disciples
 To bestow on them the great privilege
 Of receiving transcendental knowledge,
 Knowing full well that each one had to learn
 To use this through the heart's true discernment.
 Peter's inner vision was not opened
 Until he knew remorse and suffering,
 After fear overcame his faith, when thrice
 He denied his Lord. Later, when he saw
 The lame man begging at the Temple Gate
 Who cried to him for alms, he used this force.
 In great compassion and love, he declared:
 'Silver and gold have I none, but I give
 Such as I have,' using this great power
 To make the crippled body whole again.
 Now he had conquered his anger and fear,
 And the power, through Love, was used aright.

"I cite these few events to prove my point
 That either good or evil may result,
 Depending on the way this force is used.
 Now Man has clearly proved ability
 To use this force destructively: while fear,
 Greed, and selfish power rule his desires
 This will maintain. Keep alive in your heart
 The ardent hope he will follow the Light
 Held aloft by the Christ, and learn to use
 This Divine Gift rightly; for it will be
 Through much compassion, tolerance, and love
 This will be brought about. The highest form
 Of serving God is by giving service
 Unselfishly to all. These attributes
 Will give you the means upon which to build
 A foundation to convert your earth life
 Into a veritable Paradise."

"Has not my country given great measure
 Of service to other nations?" I asked,
 Reflecting on the vast amount of help
 In many forms, we had dispensed abroad
 Since the last world conflict terminated.

"Upon this land you love and call your own,
 There is a destiny," the Voice replied,
 "Woven when you drew freedom's first sweet breath,
 And held above all else Man's liberty;
 Thus you became the mightiest nation.
 Much of your opulence and plenitude
 Have you given others so they may wrench
 From the destructive hands of vicious ones
 Maddened with power-lust, the right of all
 To live unenslaved. But this achievement,
 Magnificent and mighty in its scope,
 Will not be complete until you send out,
 In unity, love to all. Among you

There are some who withhold this attribute,
 Thinking it sufficient to give those things
 Which build materially. When you give
 Universal Love as abundantly,
 You will have accomplished the noblest work
 Of mankind in his earthly pilgrimage.
 A heritage so great you must not shun,
 But like your illustrious forefathers,
 Make this fine standard a pattern for all.
 The great first President of your country
 Envisioned the need of understanding
 And mutual regard among nations.
 Wise were his words, sincere and well expressed:
 'My first wish is to see the world at peace;
 The inhabitants...one band of brothers.'

I thrilled to this pronouncement, for I knew
 In its challenge there was a magnitude
 Of greatness and nobility for us,
 If we could meet the measure of its scope.
 Would my countrymen agree, I wondered.
 Is lack of comprehension of the Truth,
 So prevalent, as willful as it seems?
 Is its acceptance limited today,
 As when the Christ walked on earth and so few
 Grasped the meaning of Universal Truth
 In His teaching? Do we need miracles
 To open our hearts and minds like many
 Who listened to Him?

All this I pondered
 While the Voice remained silent. Then I asked:
 "Compassionate One, to whom shall we turn
 To guide us in this great task?"

"Look within
 Your own hearts," the Voice replied. "You will find
 The answer there will not lead you astray.
 All the highly evolved philosophies,
 Secret interplanetary knowledge,
 Abstract intellectual theories
 Will not develop in humanity
 The quality which is your greatest need.
 True compassion is born within the heart!
 The possessors of transcending knowledge
 Must evolve and join this heart's compassion
 To mental acquisitions; then they are
 Truly wise. Though wisdom has been defined
 In many ways and high-sounding phrases,
 It is naught else but merging mind's knowledge
 With understanding garnered by the heart
 From the experiences of earth life.

"Because you have opened your heart and mind
 To give, much has been given you this night;
 The gift is your own," the Voice continued.
 "Give forth what has been revealed as you will;
 Perhaps it will be accepted by some,
 While others will think it a theory
 They cannot practice—or will not. Each man
 Determines this himself; but, mark you well:
 There must be unison in sending out
 Love and Peace to all, if you will survive.

Then you shall have that which you voice in prayer:
 'Thy kingdom come on Earth as in Heaven.'

"The summation of all that has been said
 May be expressed in these wise words, spoken
 By an ancient prophet: 'He hath shewed thee,
 O man, what is good; and what doth the Lord
 Require of thee, but to do justly,
 And to love mercy, and to walk humbly
 With thy God?'"

There was a pause, then again,
 Tranquil and exceedingly sweet, I heard
 Like a benediction, the words: "Love! Peace!"

III

Enveloped in peace and deep quietude
 I remained, until I became aware
 The still room held no companion for me.
 I waited, eagerly hoping the Voice
 Might resume, while in my heart was longing,
 For I was loath to have terminated
 This revelation which brought enlightenment
 And gave me inspiration. Well I knew
 How much I had received. No response came
 To satisfy my longing; the rose light
 No longer diffused its tranquility.
 Without its glow, this room I knew so well
 Seemed strangely unfamiliar.

Now the words:

"Do justly...love mercy...and walk humbly"
 Recurred to my conscious mind. Like a call
 Re-echoed again and again they came,
 Intensified in each repetition,
 Until I felt they had become a part
 Of my inner-self. Simple, yet forceful,
 Their simplicity held a majesty
 That is the quality of all great things.
 Nevertheless, I fully realized
 How difficult it would be to achieve
 This greatness, for Man theorizes much
 But fails so often when put to the test
 Of executing his high ideals.

The Voice had warned the deciding factor
 In Man's evolutionary progress
 Or retrogression, is his own free-will.
 How tremendous the import of this choice!
 Our decisions will evolve us upward
 If they are right; downward to destruction
 Should we choose the negative. It is clear
 Evolution is a constant spiral
 Instead of an oft-repeated circle
 Which would make of us mere automatons.

The promise had been given by the Voice
 That we may have knowledge unlimited
 To make life an idealistic state,
 When we have learned to merge the heart and mind
 Into true wisdom. Though contemplation
 Of such perfection is overwhelming,
 Throughout the world perversity prevails
 In Man's endeavors to use his free-will

For destruction and gratification
 Of negative desires. I am aware
 Mind should be the servant of the Spirit,
 But it is evident, I reflected,
 How many are satisfied to enslave
 The mind to low desires.

Although we meet
 Discouragement that is disheartening,
 Our efforts must continue to give aid
 Where proper understanding is lacking
 Of spiritual values. Upon those
 Whose enlightenment is the most advanced,
 This burden rests. Much must be done, I thought,
 Before we learn to raise our low desires
 Until they are no longer negative.
 The task is tremendous, I realized,
 But my apprehension was surmounted
 By my heart, whose wise counsel assured me
 No cause is lost until we cease to try.
 Again I hear the chimes striking the hour;
 One..two..three..four..five..six. By their number,
 As I counted, I knew the day had dawned.
 Through the curtains the light faintly filtered;
 The reality of the room returned
 As its contents were discerned. I arose
 Reluctantly to draw back the curtains,
 Realizing this deep meditation
 Must be followed by action. With delight
 I now beheld the radiant morning.

Color upon color diffused beauty,
 Spreading gold, crimson, pink, sapphire, turquoise,
 In ever-changing hues across the sky.
 Full on my face the splendor reflected,
 While the counterpart of its radiance
 Infused my heart. Reverently I watched
 God's perfect creation of a new day.
 A new day! Was this a sign—a symbol?

Fervently now, my heart sent forth a prayer,
 An appeal for help—for it seemed to me
 Mankind's need for Divine guidance was great;
 How deeply we had failed to walk with God!
 Into the new day my appeal was sent
 To Him for aid so that we may perceive
 The peril which stands as an obstacle
 Thwarting the purpose of Man's pilgrimage.

I flung wide the casement; borne on the breeze
 Came the sweet-scented fragrance of morning.
 From my hill-top vantage I gazed afar.
 Below, through the valley, flowed the river
 Near whose banks stood the great metropolis.
 A calm Sabbath peace mantled the city.
 Where roof-tops and spires glistened in the Sun,
 Slumbering thousands were soon to awake,
 Some to their labors, others to pleasure.
 There would I go, and whatever the cost,
 Now and henceforth, in words and by action
 Give my fellowman what I had received:
 A message that may have been a rare dream—
 A dream with a message divinely planned!

—Rays, May, 1956.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSICRUCIAN MYSTERIES

(THIRTIETH INSTALLMENT)



Life and Death

(continued)

MOREOVER, Purgatory is far from being a place of *punishment*; it is perhaps the most beneficent realm in Nature, for because of purgation we are born innocent life after life. The tendencies to commit the same evil for which we suffered remain with us, and temptations to commit the same wrongs will be placed in our path until we have consciously overcome the evil here. Temptation is not sin, however. The sin is in yielding.

Among the inhabitants of the invisible world there is one class which lives a particularly painful life, sometimes for a great many years, namely, the suicide who tried to play truant from the school of life. Yet it is not an angry God or a malevolent devil who administers punishment, but an immutable law which proportions the sufferings differently to each individual suicide.

We learned previously, when considering the World of Thought, that each form in this visible world has its archetype there—a vibrating hollow mold which emits a certain harmonious sound; that sound attracts and forms physical matter into the shape we behold, much in the same manner as when we place a little sand upon a glass plate and rub the edge with a violin bow, the sand is shaped into different geometrical

figures which change as the sound changes.

The little atom in the heart is the sample and the center around which the atoms in our body gather. When that is removed at death, the center is lacking, and although the archetype keeps on vibrating until the limit of the life has been reached, no matter can be drawn into the hollow shape of the archetype, and therefore the suicide feels a dreadful gnawing pain as if he were hallowed out—a torture which can only be likened to the pangs of hunger. In his case, the intense suffering will continue for exactly as many years as he should have lived in the body. At the expiration of that time, the archetype collapses as it does when death comes naturally. Then the pain of the suicide ceases, and he commences his period of purgation as do those who die a natural death. But the memory of sufferings experienced in consequence of the act of suicide will remain with him in future lives and deter him from a similar mistake.

In the First Heaven there is a class who have not had any purgatorial existence and who lead a particularly joyous life: the children. Our homes may be saddened almost beyond endurance when the little flower is broken and the sunshine it brought has gone. But could we see the beautiful existence which

these little ones lead, and did we understand the great benefits which accrue to a child from its limited stay there, our sorrow would be at least ameliorated in a great measure, and the wound upon our heart would heal more quickly. Besides, as nothing else in the world happens without a cause, so there is also a much deeper cause for infant mortality than we are usually aware of, and as we awake to the facts of the case, we shall be able to avoid in the future the sorrow incident to loss of our little ones.

To understand the case properly we must revert to the experiences of the dying in the death hour. We remember that the panorama of the past life is etched upon the desire body during a period varying from a few hours to three and one-half days, just subsequent to demise. We recall, also, that upon the depth of this etching depends the clearness of the picture, and that the more vivid this panorama of life, the more intensely will the Spirit suffer in Purgatory and feel the joys of heaven; also, that the greater the suffering in Purgatory the stronger the conscience in the next life.

It was explained how the horrors of death upon the battlefield, in an accident, or other untoward circumstances, would prevent the Spirit from giving all its attention to the panorama of life, with the result that there would be a light etching in the desire body, followed by a vague and insipid existence in Purgatory and the First Heaven. It was also stated that hysterical lamentations in the death chamber would produce the same effect.

A Spirit which had thus escaped suffering proportionate to its misdeeds, and which had not experienced the pleasure commensurate with the good it had done, would not in a future life have as well developed a conscience as it ought to have, nor would it be as benevolent as it ought to be. Therefore the life, terminated under conditions over which the Spirit had no control,

would be partly wasted. The Great Leaders of humanity therefore take steps to counteract such a calamity and prevent an injustice. The Spirit is brought to birth, caused to die in childhood, re-enters the Desire World, and in the First Heaven it is taught the lessons of which it was deprived previously.

As the First Heaven is located in the Desire World—which is the realm of light and color—where matter is shaped most readily by thought, the little ones are given wonderful toys impossible of construction here. They are taught to play with *colors which work upon their moral character* in exactly the manner each child requires. Anyone who is at all sensitive is affected by the color of his clothing and surroundings. Some colors have a depressing effect, while others inspire us with energy, and others again soothe and comfort us. In the Desire World the effect of colors is much more intense, they are much more potent factors of good and evil there than here, and in this color play the child imbibes unconsciously the qualities which it did not acquire on account of accident or lamentations of relatives. Often it also falls to the lot of such relatives to care for a child in the invisible world, or perhaps to give it birth and see it die. Thus they receive just retribution for the wrong committed. As wars cease, and man learns to be more careful of life, and also how to care for the dying, infant mortality, which is now so appalling, will decrease.

When both the good and evil of a life has been extracted, the Spirit discards its desire body and ascends to the Second Heaven. The desire body then commences to disintegrate as the physical body and the vital body have done, but it is a peculiarity of desire stuff that, once it has been formed and inspired with life, it persists for a considerable time. Even after that life has fled it lives a semi-conscious, independent life,

(To be continued)

Studies in the Cosmo-Conception

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

Preparation for Rebirth

Q. What is the state of the Spirit prior to rebirth?

A. Previous to taking the dip into matter, the threefold Spirit is naked, having only the forces of the four seed atoms (which are the nuclei of the threefold body and the sheath of mind).

Q. To what might its descent be compared?

A. Its descent resembles the putting on of several pairs of gloves of increasing thickness.

Q. What first occurs?

A. The forces of the mind of the last life are awakened from their latency in the seed atom. This begins to attract to itself materials from the highest subdivision of the Region of Concrete Thought.

Q. How is this accomplished?

A. In a manner similar to that in which a magnet draws to itself iron filings. If we hold a magnet over a miscellaneous heap of metal filings we shall find that it selects only iron filings and even of them it will take no more than its strength enables it to lift.

Q. How does this apply to the seed atom?

A. The same is true of the seed atom. It can take, in each Region, nothing except the material for which it has an affinity and nothing beyond a certain definite quantity even of that.

Q. What type of body does this produce?

A. The vehicle built around this nucleus becomes an exact counterpart of the corresponding vehicle of the last life minus the evil which has been expurgated and plus the quintessence of

good which has been incorporated in the seed atom.

Q. What form does the attracted material assume?

A. The material selected by the three-fold Spirit forms itself into a great bell-shaped figure, open at the bottom and with the seed atom at the top.

Q. To what might we compare this descent?

A. If we conceive of this illustration spiritually we may compare it to a diving-bell descending into a sea composed of fluids of increasing density.

Q. To what would these correspond?

A. These correspond to the different subdivisions of each World. The matter taken into the texture of the bell-shaped body makes it heavier so that it sinks into the next lower subdivision and it takes from that its proper quota of matter. Thus it becomes still heavier and sinks deeper until it has passed through the four subdivisions of the Region of Concrete Thought and the sheath of the new mind of the man is complete.

Q. What process is followed by the desire body?

A. Next the forces in the seed atom of the desire body are awakened. It places itself at the top of the bell, *inside*, and the materials of the seventh Region of the Desire World draw around it until it sinks to the sixth Region, getting more material there, and this process continues until the First Region of the Desire World is reached. The bell has now two layers—the sheath of mind outside and the new desire body inside.

—Reference. *Cosmo*: 133-134.

WESTERN WISDOM BIBLE STUDY

Peter's Vision

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.

And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill and eat.

But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

And the voice spake unto him again the second time. What God hath cleansed, that call not thou common.

This was done thrice: and the vessel was received up again into heaven.

—*The Acts* 10:9-16.

The lovable Peter, the "Rock," was a Jew by birth, and therefore steeped in the Jewish laws and customs. The Torah had been the basis of his religious training, and from early youth he had been taught that it was sinful to eat "unclean" foods—those not prepared according to the rabbinical teaching. His had been a high privilege in becoming an apostle of Christ Jesus, and being taught many of the deeper mysteries of the inner wisdom of the New Dispensation. However, he had not hitherto been required to sanction unreservedly the teaching that it is not that which goeth into the mouth but that which cometh out that defileth a man. Those of the Abrahamic Covenant (but not the gentiles) were entitled to the glorious promise of the Messiah.

In order that Peter might be given the clarity of understanding which he

prayed for, a vision was shown him three times. It was in this way indicated that all food was given by God, and that "uncleanness in no wise depended upon the provision made by the Torah in regard to the method of preparing food. There was to be no distinction between kosher and unkosher meat, nor between gentile and Jew, so far as the followers of the Christ were concerned. A fundamental tenet of Christianity was being established.

When the seeking Peter, in the first vision, was commanded, "Rise, Peter, kill, and eat," he was too astounded at an admonition directly contrary to what he had been taught to think of obeying. He felt sure that he was being tempted by the Evil One. However, when the vision was repeated twice more, and he was told, "What God hath cleansed, that call not thou common," he realized at last that the will of God was being revealed to him. God had created everything, everything was pure. He was never again to call any of God's creatures unclean or unholy.

Having been convinced of the meaning of his vision, Peter accepted it wholeheartedly. Plainly, the coming of the Lord of Love was to abrogate the Law, and the apostles were henceforth to act and teach in accordance with this teaching.

(The flesh of animals was not yet explicitly forbidden as food for human beings, as it had served and would continue for a time to serve a purpose in man's evolution. Those sufficiently enlightened would know that under the Christ Dispensation abstinence from meat eating would become universal. Only the harmless life is consistent with the teachings of Christ Jesus.)



The Fifth House

E. B.

THE fifth house of the abstract horoscope is the second point for both the fixed-sign square and the fire-sign trine. The release of its potentials provides a very great channeling for spiritual on-going.

The fifth house is below the horizon—in the northern hemisphere—and to the right of the vertical of the wheel: west. It is the middle house of the quadrant initiated by the fourth house; this quadrant is called—or can be thought of as—the family sector. Being below the horizon the fifth house is in the hemisphere which pertains to the consciousness of the separate self. Being west, it is in the “fated” hemisphere—those chapters of experience which Life brings to us to deal with as best we can; we do not exercise self-determination as much in these patterns as we do—or can do—with those in the eastern hemisphere.

The four fixed signs—Taurus, Leo, Scorpio, and Aquarius—and their corresponding houses—the second, fifth, eighth, and eleventh—are the signs and houses of resource and sustenance, by which the quadrants initiated by the cardinals are “fed.” The first house initiates the consciousness of “I AM an individual;” the fourth house says: “I AM an individual factor in a pattern of family, heritage, and race.” The resource made possible by the fifth house enables Humanity to realize: “I

have the power to contribute to the stream of life through the exercise of my love-consciousness and to sustain my creations by my own resource of love-power.” The Sun, which abstractly rules the fifth house through the sign Leo, is the essential symbol of Power of any kind just as, literally, the Sun is the radiant source of life for our solar system, its creation. From this resource we are urged to release life-giving energies through the exercise of parental love and we give incarnation to other Egos who come in as our children. We also give life to impersonal expressions in the creativity in Art. Biological or impersonal, in loving our children or in loving our creativity and the work we are devoted to, these releasements are all expressions of the creative aspect of love-power.

Because of the resources of intense potential implied by the four fixed signs and houses, the unregenerate patterns which are involved with them imply a corresponding intensity of karma. The essential keyword implied by unregenerate Leo is misuse of power through the exercise of egotism. (By “unregenerate Leo” is meant frictional patterns concerning planets in Leo or the Sun itself, wherever it is in the chart.) The symbol, which we use for the “square aspect”—a square with horizontal base—when applied to the wheel falls in

such a way that the angles coincide with the midpoints of the fixed houses; the second of these—the midpoint of Leo—provides the upward turning point as we travel around the wheel counterclockwise from the Ascendant. In this picture we are alerted to the importance of regeneracy of the fifth house: until that potential is regenerated the consciousness remains fixated in levels of possession and egotism—the second and fifth houses, both below the horizon. If we can imagine the fixed square being “stopped” at the sixth cusp and the currents “cut off,” the energies which—symbolically—would seek to rise upward into the relationship quadrant above the horizon are frustrated and boil and churn back and forth within the first five houses, and the I AM of the first house remains fixated in a limiting expression of possession desire and power desire; possessions become objects of love consciousness and people who should be loved and sustained by love become the objects of the power consciousness, to be dominated and utilized as are inanimate possessions. A great symbol is shown in this frustrated pattern: the story of Man’s inhumanity to mankind; Man’s imprisonment of himself by himself.

When humanity identifies its possessions as symbols of power, and children as objects of power rather than of love, we see the consciousness of egotism trampling through human experience. This consciousness, activated by the first four houses and sustained—if such can be called sustainment—by unregenerate levels of the fifth house depicts, in symbolic form, the concept of dynasty: groups of individuals vibratorily united through a family pattern or a national pattern who are held in a mold of family as an expression of power and egotism. The individual and his essential rights are considered a cipher—at best, a pawn—in the maintenance of this fixated, rigidly organized plan. Marriage is based on position, heritage,

and possessions; religion is a conformance to ritual and dogma by which the power and supremacy of the pattern is continually emphasized; education is a tool for the molding of minds according to the expediency of the plan. In fact, the third house, in this symbol, is impaled between the first and fifth houses. Having no releasement beyond the fifth house, education remains purely a thing of rote, tradition, and repetition of a limited intellectual organization. History tells this story over and over again; we have all gone through phases in which we functioned as—and felt like—ciphers in a family or nationalistic pattern; it is really an expression of the tribe consciousness of humanity. As such it fulfills an evolutionary need and, as such, it is good. However, in due course of time it must be transcended if the race is to evolve. Those who have recognized, to a degree, their inherent powers but who remain unregenerate are those who act as the tyrants, despots, and autocrats of families, groups, and nations; they are the “givers of commands” and the “wielders of whips.” Those who remain in the first four houses, not as yet having come into an awareness of their powers, are the victims of the others; they are the superstitious and the credulous, the minions and the slaves. They live in their surface awareness, their desires and physical needs, their subservience to anything they fear or do not understand. They have, in short, not yet become aware that they are resources of power and self-determination. They are scarcely aware of individual purpose and individual potential. They exist as factors in an over-all pattern which exists as molding for their experiences.

When people come to a point of feeling unsatisfied, restless and bored with the crystallized patterns they have been living with and desire to find a more satisfying and more extensive release for their energies, then study the chart with an eye to analyzing the fifth house po-

tentials. This analysis must of course include a study of the Sun because the Sun is the abstract symbol of the ability for self-determination. Many people crystallize because they have put their lives into channels that they themselves do not really want; in other words they have side-tracked themselves into artificiality of pattern and, being "fed up" with their own mistakes are eager to get back to their real selves and begin to live constructively and happily in accordance with the best potentials in their charts. Some of these people have side-tracked themselves because of a reaction of fear of, or subservience to, a stronger will which has sought to force them out of line due to ignorance or to a lack of sympathetic awareness of their real needs. Self-determination, let it be said, is an aspect of courage—the fifth house is self-expression backed up by the regenerated qualities of the first house. However, when purpose is electrified in the consciousness, releasements of hope, courage, and renewed enthusiasms are made and the person feels that he truly has been "born again." He must know what he wants to do with his life and if he continues to fulfill his responsibility patterns he has every right to re-determine his upward progress. In dealing with such a chart, create mandalas of every Sun-aspect; determine to what degree the person can re-direct a new course of living and help him to understand why he was impelled to move off from his rightful path so that he can meet the challenges of his aspects of consciousness more successfully in the future.

In regard to the frictional patterns involving the fifth house, one in particular can be dealt with here: the assistance that the astrologer, as philosopher-friend, can render to parents who are stricken by what is perhaps the most pathetic form of human suffering—their reaction of grief to the transition of a beloved young child or baby. All human beings incarnate through

their parents, specifically, by the Law of Vibratory sympathy. Those persons who, as husband and wife, lovingly extend an invitation to incarnation to another Ego may have in back of them a history of possessiveness and parental domination over their children in the past. The conscious mind may not recognize it—and usually doesn't—but if a new incarnation is "cut off" the parents, from a philosophic standpoint, need not feel that their parental experience has been frustrated. That transition was made by Law, just as the incarnation was.

Occult explanation tells us that many Egos incarnate for a short time in order to re-establish contact with this dimension in order that their on-going may be more completely made. Such children come in to parents who, for some inner reason, must learn to let go. Somewhere in the past there was too much holding on as an expression of parental authority or power and perhaps the progress of the child in the past was inhibited or frustrated. Also, when an Ego makes transition through some sudden or violent agency and the physical body is destroyed the person may come back very soon to establish its links, and then, not being intended to remain for a full span of incarnation-experience, it goes on in its progress. Encourage, if you can, an elasticization of viewpoint in the minds of such parents; encourage them to renew, if possible, the expression of their love power in some way. **Encourage them, above all, to neutralize tendencies to prolonged grief, brooding and disintegrative sorrow, and point out to them that as long as they themselves are in incarnation they need not cut off all expressions of their love-potential. Try to help them, in other words, to keep their fifth house consciousness alive and expressive. To keep the fifth house alive is to keep the heart alive.**

In the fire-sign mandala we connect the cusps of the first, fifth, and ninth

houses, forming an equilateral triangle, the "upward" of which is the vertical from the fifth to the ninth.

When the power-aspect of the fifth house is amplified by the love-consciousness the symbolic insignia is drawn of the potential for joyousness. The suggestion is made at this point that we consider joyousness as being much more significant than just a feeling—usually temporary—of well-being or of satisfaction. Joyousness is a spiritual state in which—or by which—the Higher Self of Humanity is able to express its constructive releasement regardless of outward conditions of a frictional or difficult nature. It is in joyousness that we exercise the best dominion over our conditions and affairs, because joy is one of the attributes of the love-consciousness. It enables the releasement of power for the best good of all concerned because love clarifies the perceptions to an awareness of the inherent good in all people and of the best potentials and meanings of any condition or experience.

The best of Leo—and the fifth house—is the "smiling heart," the radiating enthusiasm and overflowing of high spirits that charge human life—and relationships—with loveliness, buoyancy, and charm. It is the insignia of pleasure and luxury by which the consciousness of Man expresses its awareness of amplitude—both inner and outer. It is the "house of hobbies" since a hobby, in the true sense of the word, is the creative releasement of an intense interest, a beloved pass-time, a re-creative and harmonizing activity. A psychological re-directive can be presented to people who have become stagnated through too much preoccupation with routine, responsibility-fulfillment and practicality. Everyone can find a channeling for release of creative and recreative impulses if he wants strongly enough to organize his life accordingly. Psychology has proved over and over again the power of a vibrationally synchronized hobby to

infuse into human life a new awareness of joy, enthusiasm, and well-being on all planes.

The first house is self-awareness; the fifth is creative self-expression; the ninth is the creative aspect of wisdom, distilled from experience. The first is being—I Am; the fifth is joyful being—I Love; the ninth is wise being—I Understand.

The fifth house is love in its most one-pointed expression. It is a radiation from the individual consciousness which is a releasement of powers for the person from whom they emanate and a warmth and stimulation to those who receive it. The fifth house is traditionally called the "house of children." That interpretation, however, is a derivative. In the chart of a specific individual the fifth house is the insignia of his creative love potential: it paints the picture of his awareness of children as a factor in his relationship consciousness—it is his potential as a loving giver of life. The Love by which we parent other Egos is

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

our level of that Divine Love expression by which a solar system is incarnated. Herein can be seen why egotism on the part of parents or teachers can be a death-dealing agency to the lives of children and pupils. Egotism is retroactive; it boils back into the levels of self-glorification and self interest. Love is interested in the true welfare and up-going of those to whom it gives life. Kahlil Gibran refers to parents who love truly as "bows from which arrows spring forth"—to go on in their development and to fulfill their own purposes and destinies.

Let us appreciate, more than ever before, that expression of Love which made possible our incarnation. Let us learn of parental love from those who have gone before us and recognize that our on-going was made possible because they responded to the opportunity to release life in their releasing of love. And we must recognize that we too, whether parents or not, do create a greater beauty for all when we tap our resources of joyous-heartedness; in doing so we, by the processes of sympathetic vibration, actually parent the joyousness in the consciousness of all people who come in contact with us. We want to live life in joyous terms, courageously, generously, and beautifully. In order to do so, we must express the heart center and live lovingly.

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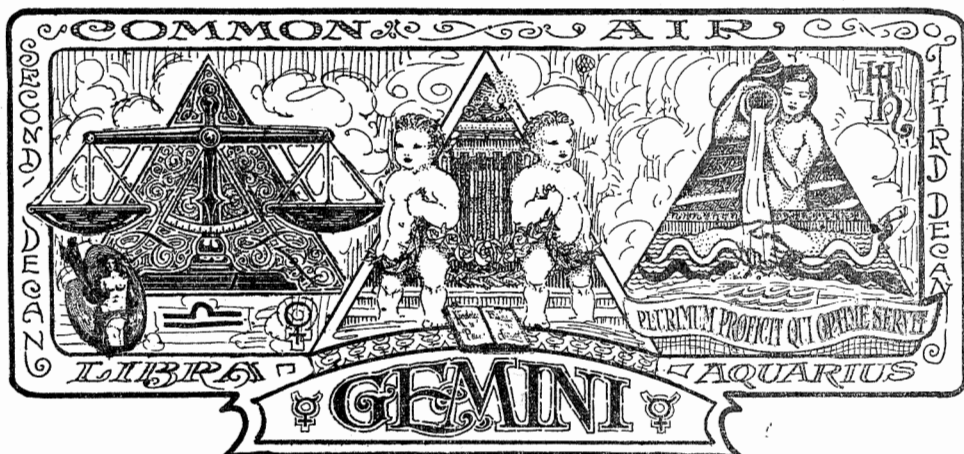
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The Children of Gemini, 1963

Birthdays: May 22 to June 22

CHILDREN born during the time when the Sun is in Gemini, the sign of the twins and a common-air sign, are usually definitely of a dual nature, one type being too dependent on the ideas and manners of other people, the other scientific, well balanced, and reserved.

These natives are very active and restless. They would like to be in two places at the same time, were that possible. They like traveling, and walking is one their favorite pastimes—quite a beneficial one for their health.

The Geminians are apt to be confident one moment, wavering the next. They are studious and avid readers on many subjects, having an all round fund of information. There is a great love for the arts and sciences but a tendency to mere surface study of them, though the attitude may be that of an expert.

Gemini natives excel in all mercurial pursuits, particularly in speaking and writing. They prefer a vocation which displays their dexterity, such as public speaking, teaching, and publishing. Their work is often more the gathering or accumulating of information than the completing of comprehensive tasks.

These people are usually easy to get

along with, for they are able to adjust themselves to any environment, and adapt themselves to other people's circumstances. Having an inclination to be impersonal, they are frequently able to handle situations by not taking things too seriously.

The planet Mercury rules Gemini, controlling the nervous system, as well as the mind. Consequently, those born with the Sun in this sign are usually high-strung, impatient, and somewhat nervous. Being very sensitive to the mental atmosphere about them, they should be taught to seek quiet, peaceful surroundings, and to practice concentration of thought and effort.

All during this solar month the planets Neptune (in Scorpio) and Pluto (in Virgo) are in sextile aspect, giving to the children born at this time a basic spiritual strength which can be used to great advantage in handling the difficult problems that may come to them.

The Sun squares Uranus from May 22 to 31, warning the parents of those born during this period to stress poise and self-control in their training. Deliberation in speech and action, along with reliability, should be cultivated.

A more harmonious vibration, the

trine of Venus to Uranus, also begins May 22, and lasts through the 25th. This indicates mental alertness, quick intuitive perception, and personal magnetism. There is a love for art, music, and poetry, and many friends are attracted. A happy marriage at an early age is probable.

From May 22 to June 14, Mercury squares Saturn, suggesting that children born during this time should have unselfishness, cheerfulness, and truthfulness stressed in their training.

Mercury also squares Mars, from May 22 to 29, and again from June 14 to 22. This stellar pattern indicates quickness and sharpness of mind, but also a tendency toward quick temper, excitability, and impulsiveness. Poise, truthfulness, and consideration for others will need to be emphasized in bringing up these children.

Also beginning May 22, and lasting until June 1, Saturn opposes Mars, again stressing the need to teach children born during this period unselfishness, kindness, honesty, and self-control. Otherwise severe experiences will come to teach these virtues.

The Sun and Jupiter are in sextile aspect from May 25 to June 14, a stellar pattern that favors health, wealth, and happiness. The nature is optimistic, jovial, and generous, and the native is trusted for his good judgment, kindness, and honesty.

Also beginning May 25, and lasting until June 4, is the opposition of Venus to Neptune, indicating lessons to be learned through the marriage partner and other trusted close associates. Complete honesty and dependability in these relations should be stressed.

Mars conjuncts Uranus from May 27 to June 18, a powerful planetary configuration that quickens the mentality but which will require persistent practice in self-control, tolerance, and consideration for others for its transmutation.

A more favorable vibration comes from the conjunction of Venus and

Mercury, lasting from May 31 to June 16. This aspect gives cheerfulness and sociability, along with talent for art, music, and poetry.

From June 2 to 12, Venus squares Saturn, warning the parents of these children to stress generosity, unselfishness, and trust in their training. Otherwise they will suffer severely from the results of their jealousy and stinginess.

A fine solar vibration, the trine to Saturn, lasts from June 6 to 22. Method, foresight, and organizing, executive, and diplomatic ability are all indicated by this aspect. The native is also kindly, honest, and trustworthy, having particular ability in political, judicial, and agricultural work.

From June 9 to 19, Venus squares Uranus, emphasizing the need for giving special training to these children in poise, dependability, and trustworthiness in close personal relations.

Mercury squares Uranus from June 10 to 21, a mental vibration that will require much persistence in poise, deliberation in thought and action, and constructive thinking for its transmutation.

From June 11 to 22, Venus squares Mars, an aspect suggesting emotional imbalance, so that children born during this time will need to be given special training in high moral ideals and control of the emotions, particularly in relation to the opposite sex. Wisdom in spending, also, should be taught them.

A more favorable martian aspect is the sextile to Neptune, which gives a leaning toward the study and practice of occultism. This can be of inestimable help in directing the life constructively.

At the end of the solar month, June 20-22, Venus sextiles Jupiter, one of the best signs of success and general good fortune, indicating the accumulation of wealth, a happy marriage, social prestige, and respect from associates. The nature is jovial, optimistic, generous, and big-hearted, and there is a fondness for travelling, pleasure, and music,

Readings for Subscribers' Children

SYLVIA K.

Born May 26, 1951, 9:36 P.M.

Latitude 43 N., Longitude 88 W.

Signs on the cusps of the houses: ASC, Capricorn 5.36; 2nd, Aquarius 17; Pisces intercepted in 2nd; 3rd, Aries 0; 4th, Taurus 2; 5th, Taurus 26; 6th, Gemini 16.

Positions of the planets; Moon, 26.18 Aquarius in 2nd; Dragon's Head; 15.02 Pisces in 2nd; Jupiter, 7.20 Aries in 3rd; Mercury, 10.24 Taurus in 4th; Mars, 3.53 Gemini in 5th; Sun, 5.03 Gemini in 5th; Uranus, 7.36 Cancer in 7th; Venus, 18.02 Cancer in 7th; Pluto, 18.18 R. Leo in 8th; Saturn, 25.32 Virgo intercepted in 8th; Part of Fortune, 26.51 Virgo intercepted in 8th; Neptune, 17.02 R. Libra in 9th.

With the Sun and two planets in common signs, the Moon and two planets in fixed signs, four planets and the ASC in cardinal signs, this little girl has a fair balance of stability, activity, and flexibility in her nature. There is also a fair balance of the elements, with some emphasis on the mental-air, and the least on the fire-spiritual.

The Sun and Mars are in conjunction, and parallel, in Gemini in the 5th house, indicating a bright, quick-witted child who learns easily and is interested in all that is going on about her. She has a strong facility for expression, but should guard against a tendency to be blunt at times. The sextile of this conjunction to Jupiter in Aries adds some very fine traits to her character: friendliness, generosity, trustworthiness, good judgment, tolerance, and breadth of vision. Also, her health and financial fortunes are favored. Brothers, sisters, and neighbors should help to bring happiness and benefit into her life.

The Moon in Aquarius accentuates the mental side of Sylvia's nature and gives a strong imagination. However, its square to Mars suggests a quick, hasty temper, so that Sylvia should be taught from early years to cultivate poise and deliberation in speech and action. Self-control, kindness toward others, tolerance, and carefulness in spending should all be stressed in training this child. The trine of the Moon to the MC gives help in regard to vocational work and affairs connected with the public.

With Mercury in Taurus and the Saturn-ruled Capricorn on the ASC, Sylvia's mind takes on depth and stability, at the same time that it is original, independent, and inventive (Mercury sextile Uranus). She has lofty ideas, the pioneering instinct, a sociable nature, and loves art, music, and literature, as well as science.

Uranus in Cancer in the 7th indicates unusual and unexpected happenings in regard to partnerships, legal affairs and in the home. Its sextile to Mercury and trine to the MC help to bring favorable culminations to these activities, but its square to Jupiter warns against impulsiveness. Venus is also in Cancer in the 7th, bringing a harmonious vibration if Sylvia endeavors to attract the better side of Venus. However, the square of Venus to Neptune in Libra in the 9th will bring opportunities for increasing her faithfulness, honesty, and understanding in all partnership relations. This child will also need to establish careful dietary habits to avoid difficulties in stomach digestion.

From Saturn in Virgo intercepted in the 8th house, unsuspected save for the conjunction with the Part of Fortune and the parallel to Neptune, comes a trend toward interest in the deeper problems of life, along with a good sense of economy, and the ability to manage others. Need for care in diet is again

indicated, so that sluggishness in intestinal digestion may be avoided.

WALTER G. A.

Born February 8, 1955, 5:40 A.M.

Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Capricorn 21.31; Aquarius intercepted in 1st; 2nd, Pisces 6; 3rd, Aries 17; 4th, Taurus 16; 5th, Gemini 9; 6th, Gemini 29.

Positions of the planets: Sun, 18.54 Aquarius intercepted in 1st; Mercury, 26.52 R. Aquarius intercepted in 1st; Mars, 17.19 Aries in 3rd; Dragon's Tail, 3.22 Cancer in 6th; Uranus, 24.42 R. Cancer in 7th; Jupiter, 21.57 R. Cancer in 7th; Part of Fortune, 8.44 Leo intercepted in 7th; Pluto, 25.54 Leo intercepted in 7th; Moon, 6.07 Virgo in 8th; Neptune, 28.14 R. Libra in 9th; Saturn, 20.49 Scorpio in 10th; Venus, 2.35 Capricorn in 12th.

The basic temperament of this little boy is fixed-air (stable mentality), but there is also a strong cardinal (activity) influence, along with considerable of the earth (material, practical) and water (emotion) elements.

We find the Sun and Mercury in conjunction in Aquarius, intercepted in the 1st house, sextile to Mars in the 3rd, which, along with Capricorn on the ASC, indicates a rather shy, retiring personality, but also much physical and mental vigor. Walter has strong intuitive powers, but also a very practical side to his nature. He will show interest in all humanitarian and progressive endeavors in science, literature, and philosophy, and will be quite persistent in accomplishing whatever he undertakes.

This child will need to use all of his natural persistence in attaining his goals, for Saturn, the obstructor, ruler

of the ASC, and co-ruler of Aquarius, is in the 10th house, conjunct the MC, square Sun, Mercury, and Pluto. However, Saturn sextiles the ASC, and trines Jupiter and Uranus in Cancer in the 7th, adding to the ambition, self-reliance, and persistence in accomplishment, and giving a strong sense of justice, devotion to duty, ability to concentrate and exercise authority, and ingenuity of mind. By cultivating unselfishness, kindness to others, and an attitude of faith and optimism, Walter can work with the higher saturnine forces to serve others and thus transcend the squares. This applies particularly to vocational activities and public relations.

Further effort will be needed to handle the square of Jupiter and Uranus to Mars in Aries, and to Neptune in Libra. There will be lessons to learn in self-control, honesty, and kindness in the areas of life dealing with neighbors, brothers and sisters, partnerships, and long journeys. All negative psychism should be avoided, and positive, constructive thinking and prayer practised.

The Moon in Virgo in the 8th house is trine to Venus and the Dragon's Head in Capricorn in the 12th, and sextile to Neptune in the 9th. This is a very happy, fortunate configuration, giving kindness, affection, sympathy, mental quickness, a retentive memory, an extremely fruitful imagination, and oratorical ability to the nature. There is interest in science (chemistry in particular), occultism, music and art, and there are apt to be prophetic dreams, gain by marriage, and benefit from activities in hospitals and laboratories.

This little boy has an active life ahead of him, and he can make it one of much progress if he is properly trained to work with his many fine capabilities. He could find excellent opportunity for expressing his talents through engineering, the secret or intelligence service, insurance, or as a credit manager.

VOCATIONAL GUIDANCE ADVICE

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

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

Minister, Lawyer

R.C.—Born August 16, 1948, 3:15 A.M. Latitude 37 S., Longitude 175 E. The many planets (all of them except the Moon) above the horizon in this chart indicate a life that is largely objective, and the two planets in the 10th house point toward considerable public activity. This native has the Sun, Saturn, and Mercury in conjunction in the masterful, fixed sign Leo intercepted in the 8th house. Fortunately, the Sun and Mercury are not combust, so that, with this configuration sextiling Mars and Uranus, and trining Jupiter and the ASC, there are strong indications of an excellent mentality—quick, deep, inventive, versatile, and broad—as well as of an abundance of physical, mental, moral, and spiritual strength. There is dependability, a high sense of honor, sincerity, and honesty. Jupiter, strong in Sagittarius and on the ASC, and sextile to the Leo planets, gives a very outgoing personality—truly a friendly, benevolent, and sympathetic person who enjoys helping people. Another side of this boy's nature is indicated by the Moon in Capricorn in the 1st, squaring Neptune and the MC, and opposing Venus and Uranus. He will need to use his fine Jupiterian traits to overcome a tendency at times toward melancholy, a hyper-sensitiveness, fear of want, fickleness, and conceit. The most circumspet behavior will be required to avoid deceit and slander in public life, as well as in partnerships. This boy's fine talents for dealing with people and helping them, along with ability in public speaking, could be used to great advantage in the ministry, law, or the diplomatic field.

Merchant, Exporter

ANGEL O.—Born January 3, 1900, 11 A.M. Latitude 18 N., Longitude 66 W. This chart, also, shows most of the planets (all except Pluto and Neptune) above the horizon, and definite indications of a public life. The Sun is in the ambitious sign Capricorn in the 10th, in conjunction with Mars, and sextile the Piscean ASC. This indicates a person who is ambitious, trustworthy, honest, and faithful, as well as energetic, courageous, and determined. Success in the world of affairs is strongly favored. Then we find Jupiter, Uranus, the Dragon's Head, Mercury, and Saturn all in Sagittarius, in the 9th and 10th houses. Mercury and Saturn are in conjunction in the 10th, square the ASC, and opposing Neptune. This tends to bring confusion into the thinking processes and also the probability of slander and deceit unless great care is taken in the speech. The Moon in Aquarius in the 11th house is in conjunction with Venus, sextiles Uranus, and trines Pluto, a fine configuration giving imagination and intuition, as well as many helpful women friends. Since both Uranus and Jupiter are in the 9th house, there has likely been considerable travel in this man's life, probably in connection with his vocational endeavors. The afflicted Neptune, ruler of the ASC, in the 4th house, testifies to the need for him to avoid all negative psychism, particularly in the home, and to persevere in positive, controlled thinking and feeling in order to bring the higher attributes of Neptune into play in his life. He could serve well in government work, or as an exporter, merchant, or operator of a travel bureau.

Daily Thought and Guide

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

SATURDAY—June 1

A day with mixed vibrations leads in the beautiful month of June. We pray that we may be guided by our Heavenly Father and that no stumbling block may stop our progress.

SUNDAY—June 2

“Be still and know.” Dedicate this day to worship and relaxation, and rest in the knowledge that when we commune with nature we are close to our creator.

MONDAY—June 3

Today bestows organizing ability and an understanding of the deeper things of life if we overcome a tendency to act hastily. “Order is heaven’s first law.”—*Pope*.

TUESDAY—June 4

Thought should always precede action and today more than ever let us look before we leap. “As a man thinketh in his heart, so is he.”—*Prov. 23:7*.

WEDNESDAY—June 5

“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us.”—*Romans 8:18*.

THURSDAY—June 6

Let us travel carefully on this active Jupiter day. There is much energy and a unity of head and heart, giving us greater understanding. Saturn stands by and makes sure that we learn from our experience.

FRIDAY—June 7

Lofty ideals and a fruitful imagination abound today and those who possess

personal magnetism will find it easy to help in the healing of the sick. Thoughtfulness before action is still in the order of the day.

SATURDAY—June 8

Mixed vibrations keep us on the alert. It is a time to look for deeper things. “The one thing in life of value is the active soul.”—*Emerson*.

SUNDAY—June 9

“Come unto me all ye who are heavy laden and I will give you rest.” Let us commune with nature today and rest in the knowledge that God takes care of His own.

MONDAY—June 10

A very quiet day when heart and mind unite and when we can achieve a feeling of brotherhood with all mankind. “The crest and crowning of all good, life’s final star is Brotherhood.”—*E. Markham*.

TUESDAY—June 11

Mixed vibrations point to action and reaction. If we have control of our temper we can quietly perform our duties, looking to the Lord in prayer and much good can be accomplished.

WEDNESDAY—June 12

Persistence in well-doing” is the secret of success in life. In the words of B. Franklin: “He that can have patience, can have what he will.”

THURSDAY—June 13

Let us keep strong emotions under control today and by giving self-forgetting service to others, our day’s work will not be in vain.

FRIDAY—June 14

Saturn will help us today to find answers to our problems and our "still small voice" may give us long awaited answers.

SATURDAY—June 15

Today the planets favor rest and well earned recreation. Let us enjoy Nature in all it's shining glory, thanking the Giver of all Good.

SUNDAY—June 16

Good forces are powerful on this day of worship and prayer, and we are assured when we realize that man's inner life is precious.

MONDAY—June 17

Head and heart unite today and serve us well on our search for truth. Again we have to try earnestly to use the abundant force of Mars for the good of all.

TUESDAY—June 18

A quiet day when we may feel an urge to delve into spiritual matters. "God the Great Giver, can open the whole universe to our gaze in the narrow space of a single lane."—*Tagore*.

WEDNESDAY—June 19

A good day with much activity. "Every man knows instinctively that all beautiful sentiments in the world weigh less than a single lovely action."—*Longfellow*.

THURSDAY—June 20

On this day we can perform all of our duties with gladness, with a song on our lips. But let us not voice our criticisms of others too easily lest we ourselves be judged by our fellowman.

FRIDAY—June 21

Today's planetary rays foster a happy outlook on life and we may feel the joy of living strongly. So let us be

about our Father's business and try to bring joy to all who may in need of care.

SATURDAY—June 22

Today's work will go well but we must try not to overdo. "Take rest, a field that has rested gives a bountiful crop."—*Ovid*.

SUNDAY—June 23

On this quiet day we should spend some of our time in meditation and contemplation. "The Lord is my shepherd, I shall not want."

MONDAY—June 24

This is a wonderful day of action and much benevolent strength, but Mars and Mercury may open the way for much quick criticism. Let us think before we speak.

TUESDAY—June 25

Again the stars favor action. "The best is not to be explained by words. The spirit in which we act is the chief matter. Action can only be understood and represented by the spirit."—*Goethe*.

WEDNESDAY—June 26

On this Mercury day the planets bestow many blessings upon us. We should finish old activities and make plans for new ones.

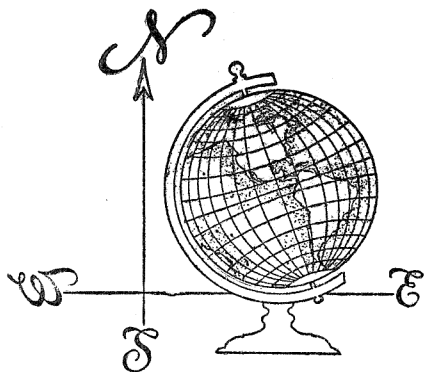
THURSDAY—June 27

Continued activity is in order. We should, however, take time to sit quietly in meditation so that we may get in touch with spiritual verities. Also let us give a helping hand to those in need.

FRIDAY—June 28

Reasoning ability and love of humanity are in the stars today. We see things more clearly and also realize a sense of brotherhood.

(Continued on page 287)



MONTHLY

News

INTERPRETED

Science and Astrology

That solar flares disrupted radio communications here on Earth was a readily ascertained fact—as soon as we had radio communications to be disrupted. Magnetic storms caused by solar flares had been raising hob with maritime navigation for centuries; a ship's magnetic compass points generally northward, unless there's a magnetic storm, in which case it's just as apt to point East, West, or if it has a chance, straight UP. As long as power lines were strung across the country, and telegraph and telephone lines, we learned a new aspect of the storms—they could induce perfectly deadly voltages and currents in long conductors.

John Nelson has shown—by making ninety-three per cent accurate predictions, when a time accuracy of plus or minus 10 minutes at 5-day ranges—that the occurrence of solar flares can be predicted by observing the patterns of the planets.

Now this is something entirely new in observational science; it is a proven instance of a *pattern* having an effect that the *elements of the pattern* do not have... but to find that a *pattern-arrangement of the planets* has an immensely significant effect that the planets themselves do not is a very different thing indeed.

Nelson's work during the past seven years has been of immense value to the communications industry; his motivation in studying the stars and planets is not that of the astrologer, nor that of the astronomer. He's not interested in the stars and planets for their own sakes; he's interested in them at what I think we should call an astro-engineer—to find out how to arrange his engineering problem, long distance communications by radio, in view of the observed effects those bodies have.

The space agencies of all nations will have to employ astro-engineers like John

Nelson, who can predict what's going to happen to human engineering projects, by studying the pattern of positions of the planets.

One can imagine the shop-talk of a couple of astrologers in years ahead. "Well, on this run we had to get through before May 31st, or the line lost that contract for good. But look, we had Jupiter and Saturn practically dead-on at quadrature, with Mars in opposition to Saturn. Earth was neutral, and the only favorable planet we had was Venus in trine with Jupiter." —*ANALOG Science-Fact-Science Fiction*, 9-62.

Something new was added to astrology when today's science stepped in—an objectivity that could include the position of the Earth. Ptolemy, who lived in the second century after Christ, still used the subjective approach that made man the passive tool of the forces working through the Moon and the planets. Until the middle of the twentieth century our basic astrological concepts and precepts were all based on Ptolemy.

John Nelson, whose article in *Saturday Review* was commented upon in the January issue of our *Rays from the Rose Cross*, has proved the influence of the planets on just one phase of terrestrial work. What has not been sufficiently noticed is that the solar flares that so disrupt our radio communications and bring pressures on all our activities are caused by the actions of the two big planets, Jupiter and Saturn, on the Sun. It appears that the motions

of Jupiter and Saturn act as a bellows on the solar furnace, and if they can affect the Sun, then do not we on Earth, in our own small way influence the Sun and planets, too?

What a world of speculation this thought releases! Shall we rewrite our astrology books, forgetting what influence the planets have on us, and start to check what our reactions to these influences are in our solar universe? The imaginary shop talk which John W. Campbell creates for us in the article quoted above sets us right side up and facing forward: it was what the men did even though the aspects were not auspicious that was important. Perhaps this preoccupation with the negative aspects of the elements of astrology has been the cause for the decline of the stellar science among our leaders. Cupidity must give way to an enlightened reaction for all of us.

Oneness of Creation

We began by severing man from nature and setting him up as a sovereign kingdom apart. With this we thought we had done away with the one characteristic that can never be denied, namely that man is first of all a being that is alive. And by closing our eyes to this common feature the door was opened wide to every outrage and abuse....

Only Rousseau raised his voice against this type of egotism. In the footnote to the *Discourse* previously quoted Rousseau recounts that, from the clumsy descriptions made by travellers, he preferred to recognize the great apes of Africa and Asia as men of an unknown race rather than run the risk of denying human nature to creatures who might possess it....

We know that in the life of Rousseau there was one minute—perhaps one second—which, tenuous though it was, he prized above any other. That is why towards the end of his life it was this moment which obsessed him most and which he took pains to describe at length in his last work, returning constantly to it in the course of his country walks. Yet it was no more than his simply regaining consciousness after a fall which caused him to faint. But

the feeling of being alive is of all others a "priceless feeling" no doubt because it is so rare and so uncertain:

"It seems to me that I filled with my own slender existence all the objects I perceived...I had no distinct notion of my individuality...in all my being I felt a delightful calm to which, whenever I recall it, I can find nothing comparable in the full range of known pleasures."

This famous passage in the second *Fromenade* was echoed in the seventh with an added explanation of what it meant to him: "I feel ecstasies, ineffable delights in losing myself as it were, in the system of beings, in identifying myself with the whole of nature."

—UNESCO Courier, 3-65.

Jean Jacques Rousseau was born in Geneva on June 18, 1712; and from July 1962 to July 1963 the world is celebrating the 250th anniversary of his birth. The dichotomy of man's nature that would separate his reason from his intuition can most clearly be illustrated by the simile of the stairway, with reason being the steps and intuition being the risers. Being born in a century when all earning was resting on the step or plateau of reason, and classical rules and man-made justice was crystallizing all initiative, Rousseau came upon the scene as an irresistible south wind, melting the accumulated ice of the past until it became a flood.

The force of this flood culminated in the French Revolution of 1789. But Rousseau's ideas were not swept away in that blood purge; they were but purified and freed to live on into our present time. As we look at and study them dispassionately we see that they are as true today for the whole world as they were for the 18th century Frenchman. What Rousseau did was to illuminate an area of consciousness that had not been studied rationally before. What he did not do was to free us from our chains that bind us: that we shall have to do for ourselves. Each of us, personally, will have to experience some such awakening into the World of Life; each must understand that he belongs

to and is responsible to a greater life force than that which courses through his veins.

Expanding Assignments

A help-your-neighbor program in global terms—which is as old fashioned as quilting bees and barn raisings, yet as modern as electronic technology—is rendering service through the DATA Assistance Corps.

Here's how it works: U.S. citizens abroad (missionaries, Peace Corps personnel, businessmen, diplomats, ect.) who see problems that afflict the economics of their host countries, volunteer to get help from fellow Americans back home who are experts in each particular need. These American consultants are a stay-at-home Peace Corps, consisting of highly skilled professional men and women with know-how in many fields. The DATA Assistance Corps in Palo Alto, Calif., acts as a clearing house for the requests that are sent in; these are analysed and forwarded to the consultants here in this country. The problems submitted are analysed and the recommended solutions are presented in writing and with needed diagrams.

The consultants at home come from all walks of life and include engineers, auto mechanics, scientists, doctors, farmers, builders, teachers, architects, businessmen, electronic experts and others who offer to do what they can in their spare time to help solve problems they receive in writing from DATA.

A missionary on the West Coast of Africa requested instructions for the care of citrus trees. An American teacher in the Philippines asked how to lift water 15 feet for irrigation. Iraq requested a formula for mixed food for livestock. A missionary doctor needed instructions for constructing a whirlpool to use for child paralysis victims in an Indian hospital. A farm school in Greece wanted know how to build equipment for pasteurizing milk.

All these requests were answered by consultants in this country and the information was forwarded by DATA to those abroad.

—*Between-The-Lines*, 4-63.

This sounds suspiciously like "loving self-forgetting service" to us, and we wish the headlines of our daily newspapers were made up of such dramatic

events instead of the flood of daily reports of accidents and mayhem. The good that our right hand does is never known by the left. Have you ever meditated on why this should be so?

One reason for this universal law is that we are still weak children of God, and we could grow to expect those daily headlines and the acclaim that a morally good act might bring. In this case virtue is its own reward, since right feelings and good deeds nurture soul growth, and soul growth is an individual concern and has nothing to do with fame and notoriety.

Perhaps another reason why reports such as DATA are found on the back pages of our newspapers is that many of the acts which are morally good for one generation or one phase of civilization are not necessarily so for another time and another place and we could easily become crystallized in our good deeds. As the chambered nautilus leaves behind his perfectly good house because it is too small, so should we outgrow our present attitudes and be ready for more difficult and expansive assignments.

Our psychologists tell us that inherent in the personal makeup of each of us there is a craving for the approval of our peers. But "loving, self-forgetting service" should never be done as an ego-salve; we can gain the approval of our peers in other fields. Max Heindel tells us that at one time we were outrightly rewarded for good acts and actively punished for evil actions, and indeed there are still remnants of that attitude in our society at present. If we have not arrived at the point where we can honestly enjoy helping another, then we should do so out of a sense of duty; those less fortunate than we do need help, and whether or not it helps us in soul growth (which is very little if we do not act with a loving heart), at least another is taught to help himself, and the burden is removed from the shoulders of another too busy helper.

Readers' QUESTIONS

Ensoulement of Animal and Vegetable Forms

Question:

Is each separate animal or vegetable form ensouled by a divine spark or virgin spirit functioning as a separate entity under the direction of a Group Spirit?

Answer:

Yes, it is, so far as the animal kingdom is concerned. Each animal is a virgin spirit functioning with a number of other virgin spirits under the guidance and direction of a Group Spirit; but the animal is not completely within its vehicles as in the case of the human being. That is, its higher vehicles are not concentric with its physical form. For instance, the etheric head of the animal is seen to be some distance above the physical head. Until the Ego of the animal form becomes completely indwelling and capable of assuming full charge of its physical body, it is necessary that it be governed by the Group Spirit of its particular species.

The plants are also under the domination of the Group Spirits, but the division between the virgin spirits composing this kingdom is not as clearly defined as it is between those composing the animal kingdom. That is, a great number of virgin spirits function through the physical forms of the plants more or less promiscuously, a certain virgin spirit not being confined to any certain single plant form. The connection of the plants with the earth makes them all more or less a unit so far as individualization is concerned; but as

their evolution proceeds, the individualization of the virgin spirit becomes more and more pronounced, and it is gradually more closely confined to a single form of the species, as in the case of the most highly developed plant forms such as the higher grades of trees. However, complete individualization and confinement to a single form does not take place until the spirit reaches the animal kingdom.

The Reason Why Animals Suffer

Question:

If it was the "Fall" that brought pain and suffering to mankind, why is it that the animals, who had no part in the fall, have to suffer also?

Answer:

In the Jupiter Period when the animals become human, the lowest inhabited globe will be in the Etheric Region, where the finer forces of Nature will be available for use by all. Therefore, it is very necessary that the animals should know by experience the nature of the pain which it would be possible for them to inflict by the misuse of these great nature forces. In order to give them the necessary compassion their physical organism has been made similar to our own, and is therefore capable of feeling the pain and suffering which are incidental to physical existence.

However, since human beings have free will they may mistreat the lower life waves evolving in close proximity to them, or at least bring the lower life wave into the aura of their experience.

To atone for our present and past abuse of the animals our life wave must and will at a later period help the animals to attain the very utmost from the school of evolution.

The Nature Spirits

Question:

Will you please tell me something about the Nature Spirits and fairies? What is their work? Are they immortal? Will they ever reach a stage in evolution corresponding to the human?

Answer:

Among the Nature Spirits there are different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, the undines, the sylphs, and the salamanders. The gnomes are the earth spirits, and in folklore are called fairies, elves, brownies, pixies, etc. Their bodies are composed of chemical ether chiefly, combined with a small amount of life ether. They do not fly about but are of the earth earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way human beings do, and they live only a few hundred years. The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. It is the gnomes who tint the flowers with innumerable shades and various hues of color. They cut the crystals in the min-

erals and make the precious stones. They marshal the particles together which form the iron, silver, gold, etc., and they brew and bake their own etheric foods.

The undines are the water spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which make them much more enduring than gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and light ethers, and they too are subject to mortality but still live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air by carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battle fought in the air between these two classes of nature spirits, we call a storm.

There is another class of nature spirits called salamanders which enter into these aerial battles. They are active in the production of fire, and thus are present in the electrical discharge called lightning. Contact of the water vapor with the cold air of upper space condenses it into minute particles, which the undines combine into larger ones and triumphantly hurl to earth in the form of rain. The salamanders are fire spirits. Their bodies are built principally of reflecting ether, and they live many thousands of years.

The gnomes, undines, sylphs, and salamanders are all still subhuman, but under different circumstances from those under which we evolve they will ultimately reach a stage in evolution corresponding to the human. All four of these classes of nature spirits work with our own life wave, rendering most valuable and necessary service.



Nuts Instead of Meat

ERNEST HECKLER, N. D.

MAX Heindel, founder of The Rosicrucian Fellowship, advocated a vegetarian diet as best for body and mind, much superior to a diet containing meat. He taught (by precept and example) that meat as food for our bodies was a factor in past evolution, but that it has no longer a rightful place in the diet for those who wish to unfold their spiritual faculties.

When so-called Christians sit down to a meal of slaughtered animal and tell us how good it tasted and how much they like it, we take it as the best proof that man has travelled a long evolutionary path—that he has eaten meat for so long and with such liking that it has become a habit difficult to change. But there is really now no excuse for eating meat, considering all the advances we have made in the science of nutrition, and from an economic point of view, meat eating today is a habit of the greatest folly.

Did you ever stop to think how many acres of land are needed to raise the sustenance for the animals we are raising for our food? Bruno H. Schubert of the Free-Economy Association, (2618 E. 54th St., Huntington Park, Calif.) editor of *The Answer*, in one of his recent articles estimated that it takes at least 72 times as much land for raising animals for human food as it does

for fruit and vegetables to feed an equal number of people.

Agricultural experts have suddenly come to the stark realization that we cannot keep on destroying land, its fertility, and usefulness as watershed, and survive with an ever increasing population.

What must be done, and what can *we* do about it? Fold our hands, waiting for a miracle to happen which will change our Earth in the twinkling of an eye? Or shall we be sensible and learn to live on fruits, nuts, and vegetables, handing back to the denuded and impoverished soil the badly needed mulches and organic elements of which it has been robbed in the past, thus restoring its virginity, fertility, and usefulness as watershed, as was intended by Mother Nature?

This may be a big order for some—especially so long as profiteering is part of our economic system! But the voices of those crying in the wilderness, swelling to an ever louder chorus, cannot be unheeded forever. This should be a matter of great concern, not just to those immediately interested in the science of nutrition or the science of economy, but to all who have anything to do with directing affairs concerning the welfare of humanity. That it is coming to the attention of an increasing

number of local government officials is to be noted in the fact that a number of city managers in California and other states have accepted the idea of organic mulching; they collect garbage and rubbish, break it up finely with machinery, mix it with sawdust, and dispose of it to the citizens as organic fertilizer for their gardens. A step in the right direction!

But to get back to our subject of the meatless diet. The best substitute for meat is to be found in the various kinds of nuts, as they contain a large percentage of protein—the muscle forming substance—in a state of absolute purity.



Not all nuts are alike in their food value; some are largely protein, others have more fat.

Also, some nuts have more of the acid than the alkaline elements. Those which contain more of the alkaline than the acid food elements are grouped as *acid-binding*. Among them are the acorns, the cedar nuts, the chestnuts, and the coconuts. All other nuts are acid forming, meaning that they contain more of the acid than the alkaline food elements—some of course less so than others. One who indulges in eating many of the acid forming nuts makes the same mistake as the meat eaters, who seldom get any of the most alkaline

parts of the animal: blood and bones!

Some authors of dietetic books group lentils among the nut family, but lentils are really legumes and should be classed with beans and peas. They are highly acid-forming, though very nourishing.

The peanut, so popular in this country, is in reality not a nut, but a pea resembling a nut. It should be called a nut-pea, which would more fully express the botanical and chemical characteristics, as well as its taste. Peanuts are highly acid-forming and contain a slight amount of Xanthin, $C_5H_4N_4O_2$. As long as they are eaten raw the danger is not so great, but when roasted this Xanthin tends to act as a uric acid builder in the system and can become the cause of kidney trouble and skin diseases, such as psoriasis. Unfortunately, most peanuts sold on the market are not only roasted but over-roasted. Practically all peanut butters are made of over-roasted peanuts. Of late some merchants are trying out new ways of roasting. One brand is roasted by radiation, which may be a small improvement. Then there are the "dry roasted" ones—presumably having all the oil removed, for the especial benefit of the fat men and women who wish to be slim, but who love to eat and hate to diet!

For those who are fond of peanuts and eat them often, it is recommended that they do their own roasting in order to be sure that they get the benefit of the polyunsaturated fats. Shell the peanuts and put the kernels in the oven at 275 degrees for about 25 minutes. When cooled off remove the skins by squeezing the kernels through the thumb and index finger. Then for those who like them warm, just fire-kiss the kernels by frying them a wee bit in a few drops of olive oil. They are very nourishing.

Then there is the coconut. It furnishes not only "meat" to eat but a delicious milk for drink. One who has not yet cultivated his taste for this delicacy may find it is a bit "soapy," but re-

member that avocados and casaba melons also tasted a bit "soapy" until the taste was cultivated for them.

The meat of the coconut tastes best if scraped freshly with a spoon. This may not always be economical, especially if you are the only one in the family eating fresh coconut, for in time the inner, more oily layer will dry out and shrivel away in the shell. However, a confection may be made by chopping up the dried-out coconut with Sun-dried figs, seedless raisins, and dates. It can be kept in a jar and eaten whenever there is a craving for sweets. Some people find it convenient to buy the canned Baker's Angel Flake Coconut, put out by General Mills Corp. It is slightly sweetened with sugar and extra moist, and is handy to sprinkle on salads, apple sauce, and other dishes. If kept in a dry cool place and covered with aluminum foil it will stay good for at least ten or more days. It should not be kept in the refrigerator.

In addition to classifying nuts as acid and alkaline forming, it is also necessary to learn whether the fat in the nuts is of the saturated or polysaturated type, the ratio of which you find in the chart below.

Experts agree that we need a fair amount of fat in our diet. Cholesterol is essential for our health, especially needed for glandular processes. Cutting out all fat would be disastrous, but an

excess of saturated fats in foods apparently leads to a surplus of cholesterol, clogging up the arteries. As of now the blame is on the saturated fatty acids.

From the chart we find that all nuts have a comparatively small percentage of the saturated and a good amount of the polyunsaturated fatty acids, the latter specially high in walnuts.

In his book *Calories Don't Count*, Dr. Herman Taller tells us that if we want to grow thin, we must eat plenty of fats, but not the *saturated* fats. He has done a great deal of research on this, and being a fat man, has tried out his theories on himself. He found they work. He says that "Polyunsaturated fatty acids in your diet are the first essential step in loosening the body's long-stored fat, and the key to your losing only excess fat rather than vital body tissues."

Of course we haven't learned all that is to be known about this subject. However, we should not forget that overeating and lack of exercise are also factors in clogging arteries and causing "heart failure." Max Heindel gave us an important clue to health, too when he told us that a jovial man burns up the food in his stomach better than does the grouchy person, and that the man with altruistic feelings strengthens his heart muscles by voluntarily building cross stripes.

Item	Amount	Grams of total fat	Grams of saturated fat	Grams of polyunsaturated fat	Choles. in mgs.
Almonds	.....1 oz.	15	1	3	.....
Brazil nuts	....1 oz.	18	4	5	.....
Cashew nuts	...1 oz.	14	2	1	.....
roasted					
Peanuts roasted	1 oz.	14	2	4.2
Peanut butter	.1 oz.	16	2	4
Pecans1 oz.	20	1	5
Walnuts1 oz.	18	1	13

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The Rosicrucian Fellowship

Oceanside, California, U. S. A

FROM OUR PATIENTS

California—Here is my monthly progress report. I have good news! My annual physical exam has just been completed. A new doctor did it this time. He was rather nonplussed about the tremendous difference between my condition one and two years ago compared to now. He said there must have been some mistake in the other two doctors' findings. My health continues to improve and my blood pressure slowly but steadily comes down: It's pretty wonderful what you do! Boundless gratitude. (\$20.00 encl.)

Pennsylvania—This past week we've moved. I felt well and up to the immense amount of work to be done in our new house. I'm so grateful for my new vitality. I just can't believe it's me who *feels* like doing all this work. Thank you all so very much.

California—I wish to write a few lines as you asked me to do, once a week in ink. I would like to thank you for your help and prayers, for as of now I feel 200 percent better, believe me I do. I only wish I could thank each and every one of you in person. I send my love to the *Elder Brothers*, the *Invisible Helpers*, and to each of you.

Washington—Thank you again for all your kindness and help. I don't know what I would have done without your help to bring me through the crisis I have been through. God bless you all.

California—It is with the deepest of gratitude that I write you today, to tell you that the bladder infection is all cleared up and the red, itchy splotches on my skin are much improved and the hot flashes are subsiding, too. The diet that you suggested for me has been so right in every way, as though it was planned just for me. In fact, I feel humbly grateful for the privilege of having the lessons, the books, the *Invisible Helpers*, the diet suggestions, and your kind help along this path I'm traveling.



Value of Phosphorus in the Diet

THERE are many helpful temporary aids in healing the body and mind, but permanent health can be acquired only by learning to obey the laws of God. Therefore, he who would be permanently healed of his infirmities endeavors to learn to live in accordance with God's immutable laws. Such a life involves the transmutation of the divine creative force by constructive, creative mental endeavor, and this requires the presence of phosphorus in the brain.

"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. 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, onions, sage, beans, cloves, pineapples, in the leaves

and stalk of many vegetables, and also in sugar-cane juice. Carrots contain about four times as much phosphoric acid as any other food. The leaves can be used as salad and they have three times as much phosphoric acid as the carrot itself."

It is true that "Soul growth enables the brain to assimilate an increasing amount of phosphorus." Therefore, we can see how important this element is in the diet of the aspirant to spiritual attainment.

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

HEALING DATES

May	4—12—19—25
June	1—8—15—21—28
July	6—12—19—25

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



The Festival of the Fairies

ETHEL ALEENE PANNELL

DONNA Dee stood on the back porch of her home and looked around the beautiful garden with its green grass and many colored flowers. She loved the garden more than ever since she had become acquainted with the Nature Spirits who molded and colored the flowers and their leaves. She had grown very fond of Zeen, their leader.

The sudden chatter of tiny voices turned Donna Dee's footsteps toward the lily pool. The Nature Spirits were fluttering over the pool and all seemed to be talking at once.

"What's happened?" cried the little girl. Then she saw Zeen, who was dangling head down over the water. One foot was caught in a lily pad which hung over the side of the big flower pot where the water lilies were planted.

"Zeen was working in the big flower pot when he slipped on the edge and fell," cried Taro. "If we try to pull him to the top of the flower pot, the stem might break and he would fall in the pool and drown. He can't swim!"

Quickly Donna Dee took off her shoes and waded into the pool. Gently she put both hands around Zeen's trembling little body and lifted him out onto the grass. As he lay panting, the other Nature Spirits all cheered.

"Thanks for saving me," he whispered to Donna Dee.

"I think he will be all right now," she said to the anxious helpers.

"All right, indeed," scoffed Zeen.

"Yes, he is all right," smiled Donna Dee.

Slowly Zeen got to his feet. "Back to work—back to work," he shouted, putting on his cap which Donna Dee had wrung out for him.

The Nature Spirits scurried off to work and Donna Dee went into the house to dry her feet, still smiling.

Zeen sat down under a clump of Sweet Williams and began to think, tapping the end of his nose with his forefinger. Calling his helpers to him, he said: "Donna Dee did a fine thing for me. She saved my life, and I want to do something to show her my appreciation. We must all try to think of something."

"I think we should do something to let her know how much we all love her," nodded Goba.

After a few minutes Taro jumped up and said: "Let's make her such a big water lily that she can ride around on it in the lily pool."

"No-o," chorused some of the others, "Let's think some more."

"I believe I have it!" cried Zeen. "Let's invite her to the Festival of the Fairies."

"That's it! That's it!" cried the other Nature Spirits, jumping up and down happily.

When Donna Dee came out after lunch, she found Zeen working on a spray of blue bells.

"Those are beautiful, Zeen. I know Mother and Father will be happy when they see them."

"Happy indeed! I should hope so. I have put forth an extreme effort to make these just right."

"Why these particular ones, Zeen?"

"I will show you in a minute." He finished a tiny bell at the top of the stalk, then smiled as he said: "Now listen."

He gently touched a large bell near the bottom of the stalk, then another near the center, then the tiny one on the tip-top. Donna Dee clapped her hands. Zeen was playing the most beautiful piece of music she had ever heard—more beautiful even than that of the great composers on the records for her father's Stereo Hi-Fi.

When the concert was over, Donna Dee clapped. "That was so beautiful, Zeen. Play some more."

"Not just now, as I have something to say. Are you helpers all here?" he called.

A chorus of tiny voices answered: "All here, Zeen."

Zeen walked over to Donna Dee and bowed. "Donna Dee," he began in a formal tone, "this morning you saved my life, and we have all been thinking of something we could do to show our appreciation, and we have decided what it is to be."

"Oh, what is it, Zeen?" cried Donna Dee, remembering the beautiful pink rose they had made for her in the spring.

"We wish to invite you to the Festival of the Fairies."

Donna Dee's big blue eyes got bigger

than ever. "The Festival of the Fairies! What is that?"

"What indeed! Well, it is like this," said Zeen, placing a forefinger on the end of his nose. "Every year at this time we have a festival to celebrate all the work we have done."

"When will it be?"

"Tonight."

"Tonight? But most festivals are in the spring or fall of the year. Why is your festival in June?"

"Because at this time the activities of Nature are at their height. It is called the Summer Solstice. We have a great feast, then we dance joyfully for having done our work well."

"That is a very nice idea, Zeen, and it is wonderful of you to invite me. But—but how can I get to the Festival? Can my father drive me there?"

"No," smiled Zeen. "You go to bed and go right to sleep and we will help you to get to the Festival."

"Thank you, Zeen. I will do just as you say."

After dinner Donna Dee hurried and brushed her teeth and took her bath.

"You are not usually so anxious to go to bed, dear. What is your hurry?" her mother asked smiling.

"Zeen has invited me to the Festival of the Fairies so I must get to sleep quickly."

"The Festival of the Fairies? It sounds exciting."

"Oh, it will be. I can hardly wait!"

Donna Dee said her prayers, and as she cuddled into bed, called out: "Good night, Daddy and Mommy. I will tell you all about the Festival in the morning." Then she shut her eyes tight and said to herself, "I'm going to sleep—I'm going to sleep...."

In no time at all Zeen met her on the edge of a large clearing in the thick forest.

"Come with me," he said. "The Festival is about to start."

In the center of the clearing was a tiny rock garden with happy flowers

and vines of all colors.

"What a beautiful place," cried Donna Dee. "It looks like a big garden."

"A big garden indeed!" repeated Zeen. "Here is a seat we made for you. I hope you find it comfortable."

Donna Dee's eyes sparkled as she seated herself on the huge mushroom and exclaimed, "How nice of you and your helpers, Zeen! It is very comfortable."

"I must leave you now," said Zeen. "The Festival is about to begin. Excuse me, please," And he disappeared behind a big tree.

Soon the sound of silvery trumpets



and cymbals and hundreds of tiny voices singing joyously came to Donna Dee's ears. The carpet of flowers and grass in the clearing began to sway, the delicate flowers waving their lacy arms, their colorful dainty heads going back and forth in time to the singing.

Then a procession came from between two large trees right ahead of Donna Dee. It was led by musicians playing tiny instruments. The singers came last, keeping time by clapping their tiny hands. The musicians marched upon a large rock platform beside Donna Dee's seat.

Behind the musicians came the sylphs, their iridescent wings waving in time to the singing. Their suits and dresses

were in pale pastel shades, reminding Donna Dee of a long, moving rainbow.

Then came the gnomes in their green suits and dresses, clapping and singing. Donna Dee recognized Goba and Flao.

The undines were next, all in blue, and last came the salamanders, in red and carrying torches. They stuck these in the ground forming a circle of light around the outer edge of the clearing.

Then they all formed several circles and danced around the rock garden, all the while singing. After the song was ended, the musicians stopped playing and they all clapped. Then they separated into groups. The musicians began playing again and everyone danced a sort of Virginia reel with the couples going between other dancers clapping along the sides. They danced dainty minuets where the girls spread their gauzy skirts as they curtsied, and their partners lifted their iridescent wings in salute.

After the dance, Donna Dee clapped her hands, causing some of the Nature Spirits to come up close to her and stare. Zeen came over.

"Oh, Zeen, it was beautiful."

"Beautiful, indeed. I'm glad you enjoyed it. I shall introduce you now." He stepped up on to the rock platform.

"Nature Spirits, we have a special guest this year. She is a very nice little girl from Earth. This morning in her garden, she saved my life. Girls and Boys, I want you to meet Donna Dee."

The Nature Spirits came forward and bowed. Donna Dee slipped from the big mushroom, gave them her nicest curtsy, and said:

"I am very pleased to be here."

"You are very welcome. We hope you enjoy our Festival," chorused the Nature Spirits.

"Thank you. I know I will." Donna Dee climbed back upon the mushroom.

"We must prepare our feast now," said Zeen, "then there will be more singing and dancing." Even as he spoke, the Nature Spirits were scattering in

all directions. Some had tiny dishes and pans molded from leaves for mixing the foods for the feast. They used tiny mushrooms for tables. Soon the forest glen had a most delicious aroma of sage and vegetables and tasty brews, everybody still singing.

When the feast was ready, each Nature Spirit went around taking food on a leaf plate. No one sang now for all were busy eating.

"Will you have something to eat, Donna Dee?" asked Zeen.

"Yes, thank you. I'm hungry."

Zeen brought a plate completely covered with most delicious looking food, but when Donna Dee tried to eat it, there was nothing in her mouth. She looked at Zeen in despair.

"I was afraid of that," said Zeen sadly. "You see, this is not earthly food so you can't eat it."

"And everything looks so good, too."

"I'm sorry, Donna Dee," replied Zeen, removing the plate.

"That's all right, Zeen. You can't help it. Thanks anyway. They will all have to take naps after eating all of that food," laughed Donna Dee.

"Naps, indeed. We never sleep. There will be more dancing when we are through eating."

But Donna Dee smiled for she saw Toro curled up asleep in a big bell shaped flower at the edge of the glen. Sure enough though, after their huge dinner, the Nature Spirits began dancing again.

The special treat of the evening was a ballet by the salamanders. They were heralded in by the tiny trumpeters. Their fire-red dresses flowed around them as they ran into the glen carrying over their heads red scarves which looked like flames from a fire. The other Nature Spirits sang and clapped their hands as the musicians played. The salamanders made a circle around the tiny rock garden, bowed and began their dance. They whirled, curtsied, and ran with dainty steps, their scarves held

high on the air, and whirling so fast they looked like one big flame around the rock garden. At the end of the dance, they faced outward and bowed to the ground. All the Nature Spirits applauded and so did Donna Dee.

The dancing went on the rest of the night. Donna Dee clapped her hands and kept time to the music, as all the Nature Spirits danced and sang together.

All too soon a big voice boomed from beyond the thick trees.

"Time to return to your work, Nature Spirits. I am getting up."

Donna Dee was frightened by the big voice.

"Oh, Zeen, who is that?"



"Who, indeed. It is the Sun coming up. We must go to work now. I hate to hurry you off, but you must return to your Earth home. I will see you in the garden. I'm glad you came, Donna Dee."

"Oh, I am too, Zeen. Thank you for inviting me. It has been so wonderful. Good-night, everyone!"

Zeen hurried after the others and disappeared into the thick woods, but he turned and waved. Donna Dee waved back, then slid off from the big mushroom and hurried back home to tell her mother all about the Festival of the Fairies.

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THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

DAILY THOUGHT AND GUIDE

(Continued from page 271)

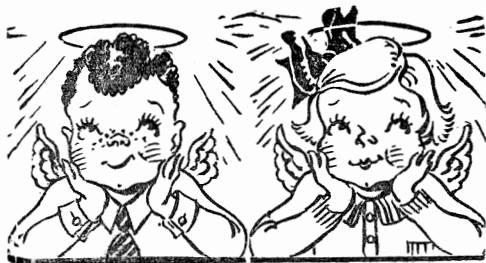
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