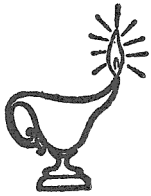


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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*The Evidence of Things
Not Seen*

*Steps in Scientific Reading
of Horoscope*

Bringing Parks to People
*Arthritic Pain and Good
Nutrition*

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Christian Mystic and Occultist

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Rays from the Rose Cross

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Spiritual Prosperity for the New Year

AT THIS time the customary greeting is: "May you have a happy and prosperous New Year." With this we heartily agree and extend it to you, but our meaning may differ somewhat from that which is ordinarily given. Usually it is material prosperity that is the main thought, but we wish you that gold that is wrought by the alchemy of the Spirit, so that the base metal of the coming year's experience may thus be transformed into the "Golden Wedding Garment," the greatest good this world can ever give. Worldly riches are always a source of care to their possessor, but this Soul Body, the jewel of jewels, brings with it the peace that passeth all understanding.

Moreover, if we work solely for material things, our labor is always found to be hard drudgery no matter how we may seek to break the monotony by indulging in so-called pleasures. There comes ever and anon the thought: "What is the use?"

But when we labor in the vineyard of Christ, when we do everything in our business and out of it as "unto the Lord," then the aspect is entirely different. Christ said: "My yoke is easy, and my burden is light," and that is an actual truth, though perhaps not in the ordinary sense.

Many can testify from personal experience that though there has been the most arduous labor in Christ's vineyard, both mental and physical, and though the body has been sometimes so tired that it was almost impossible to bring it together in the morning, nevertheless, there has been a satisfaction, joy, and pleasure that the worldly knows not, neither can understand. The years that have gone by, spent in spiritual work, have been so satisfactory that nothing in the world could compensate one for them should they be lost. Year by year the true aspirant estimates it a greater privilege thus to labor.

We are at the beginning of a New Year — a new start. If humanity is to make spiritual progress, then the burden must be taken up by each and every one. We must become more faithful, more earnest, more devoted to the ideals of Esoteric Christianity. It is not enough simply to study these teachings and meditate upon them; we must actually carry them into our lives and become shining lights in our community. We must *live the life* not only in the outside world but right in the home, so that other members of the family may see the light and be brought in.

It is our earnest, very earnest, hope that every reader of this magazine will strive to live the life of *loving, selfless service* with more ardor than ever before, so that both individually and collectively we may acquire that soul power, that Soul Body, which will be essential for our functioning in the new Air Age now approaching.

—Adapted from Max Heindel's Writings.

THE *Mystic* . . . LIGHT



The Evidence of Things Not Seen

ANN REHM

IN the apostle Paul's second Letter to the Corinthians he says: "... the things which are seen are temporal; but the things which are not seen are eternal . . . we walk by faith not by sight."

There is an old legend which relates that at the time of the creation of man, the gods were trying to decide where to conceal the secret of life. There were many ideas and suggestions put forth: that it be hidden at the bottom of the sea, or on the highest mountain, or even far out in space. The gods rejected all of these for they knew that man would eventually seek out all of these places. After much pondering they came to the conclusion that the secret should be hidden in the innermost part of man's own being, because he would never think of looking for it there. And so it was.

We live in the midst of unseen forces that would yield us power to do all of our work if we knew how to conserve and properly utilize their energies. This is true not only of our use of the many elements in the world about us but especially of our utilization of the energy generated by our minds. When we utilize this dissipated energy constructively it restores our bodies, illumines our minds, and establishes us in a lasting consciousness of the power within.

With every thought there is a radiation of this energy. If a person is untrained in thinking and lets his mind

express all kinds of thoughts without control, he not only uses up his mental energy but fails also to accomplish any helpful result. Concentration, one pointed attention, forms a mental magnet in the mind to which thought substance rushes like iron filings to a lodestone. Then follows confidence or faith in one's ability to accomplish the desired end. Concentrated attention of the mind on an idea of any kind is equal to prayer and will make available the spiritual principle that is its source in proportion to the intensity and continuity of the mental effort. Anyone can attain spiritual understanding and become conscious of the light who will persistently pray aright for it.

Max Heindel tells us: "Prayer is an opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the powerhouse into our house. Faith in prayer is like the energy which turns the switch."

Mr. Heindel also says that "Faith is the force in man which opens up the channel of communication with God and brings us into touch with his life and Power; doubt on the other hand has a most withering and blighting influence on the spiritual life. That such are the effects of faith and doubt can easily be

seen by examining their influences in our daily life. We know how expressions of faith and trust buoy us up and how depressing is the effect on us when we are doubted by others. The same holds true in the higher realms. Faith opens and expands our mental capacity as sunlight unfolds the beautiful flower, and we can thus understand the necessity for faith."

Paul tells us, in his Letter to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen," and: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." He goes on to tell of the many situations where men and women were seemingly beyond any material help but through faith and prayer, came through their trials in triumph. Paul adds: "Without faith it is impossible to please Him (God); for he who cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Every word we utter and every thought we think has within it the power to make manifest whatever we decree, especially spiritual words. When one understands the power of words spoken in spiritual consciousness, the results are in fulfillment of divine law. Christ Jesus voiced this law when He said, "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

We may ask, "Just how does faith work?" It is possible to have an actual existence of something, and yet neither touch it, smell it, or see it, nor become conscious of it in the outer realm. That is what faith is. A believing without proof. Before we can have the substance of faith we must realize that thoughts create realities and that faith is the power that builds these eternally real things.

All through the works of Christ Jesus runs a golden thread of faith. "Thy faith hath made thee whole." "According to your faith be it done unto you." "Believe ye that I am able to do this?"

Faith is a spiritual power. It is a part of love, it is sustained by hope. We all know how faith in another can change his perceptions of himself. We strive to live up to the good opinions and faith our friends and family have of and in us. We strive to be what others think us to be. "A good boss," said former General Motors president, Charles Wilson, "makes his men realize that they have more ability than they think they have so that they consistently do better work than they thought they could."

Positive, true words of faith in ourselves, our abilities and powers are our greatest asset, and as we imbue our being with them and they become a living part of our consciousness, we become the most important power in our own life; we are responsible for our life and its results because we have power over life with our words. The old proverbs say: "Death and life are in the power of thy tongue." "He that guardeth his mouth keepeth his life."

Words can be constructive or destructive. They can bless and inspire. Prayer is made up of words filled with an invisible power. This is the greatest life-given energy on earth; it can be silent or spoken. Silent words are unformed in the outer but they are filled with power; quiet, softly-spoken words and acknowledgement of faith cause so-called miracles to happen.

Some time ago, a scientific magazine told of two plants given the same treatment, the same food, water, sunshine, and shade. One plant was talked to and blessed, and loving words were spoken to it by those in attendance. The other plant was ignored, aside from the necessary, ordinary ministrations. The magazine showed pictures of the two plants. The one that had been blessed was several inches taller and much fuller than

the other. This is an experiment we can all try: on friends, family, coworkers, or employees, and see for ourselves how they respond. Our words and the power we put into them, our faith in the result, are the means of forming all that we have or are. Speak of hope, of strength, of life and vitality. Speak of goodness, and good will take over your life.

Thoughts are seeds that, when dropped or planted in the sub-conscious mind, germinate, grow, and bring forth their fruit in due season. The clearer the understanding of this truth, the greater will be our ability to plant the kind of seed that brings forth desirable fruits. After sowing, the plant must be tended. After using the law we must hold to its fulfillment. This is our part, but God gives the increase; we give it form by infusing into it the substance of our faith.

Man is becoming more and more aware of the unseen realms. Our newest and some of our largest industries are working with the unseen — radio, television, atomic energy, light rays, electronics, and even the probing of outer space. We now know that everything visible is held in place by the unseen. This invisible energy is at work everywhere. It is the love we feel for each other, the interest and common purpose that form us into families and groups, the faith that enables us to progress.

"As a matter of fact," Mr. Heindel said, "whether we know it or not, we live by faith every minute of our lives, and in proportion that we so live, are we happy or miserable."

Doubt nullifies faith. In the Bible account of Christ Jesus walking on the sea, Matthew has recorded that Peter, seeing the Lord, cried out saying, "Lord, if it be Thou, bid me come unto Thee on the water." And He said, "Come." And when Peter was come down out of the ship, he walked on the water, to go to Jesus. However, when Peter saw the high waves the winds were churning up, he became afraid and began to sink. As Christ Jesus stretched out His hand

and caught him, He said, "O thou of little faith, wherefore didst thou doubt." But after this Peter redeemed himself, to such an extent that he became the very embodiment of faith, fulfilling Christ Jesus' earlier estimate of him. "Upon this rock I will build my church."

The apostle James, another firm advocate of faith, advised his brethren: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Later he further questioned: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give him not those things which are needful to the body; what doth it profit?" He continued: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

In the rapidly approaching Aquarian Age, faith, Max Heindel pointed out, "must be rooted in reason, and as the process of preparation has already commenced, it is a foregone conclusion that the new faith must be able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct. Like the leaven in the loaf, the Western Wisdom religion promulgated by The Rosicrucian Fellowship, is breaking down the fear of death engendered by the uncertainty surrounding the post mortem existence and is showing that life and consciousness live on under laws as immutable as God, which tend to raise men to increasingly higher, nobler, and loftier states of spirituality. Thus faith will be swallowed up in knowledge and we shall all be able to utter that triumphant cry, "O death where is thy sting, O grave where is thy victory."

(Continued on page 17)

"Except Ye Become as Little Children"

DAGMAR FRAHME

"**V**ERILY I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

What the Christ referred to most specifically in this statement, of course, is the fact that children are eminently teachable. They have no pre-conceived notions, no firm positions to be maintained at all costs, and are frankly ignorant about the world around them. They receive new ideas and teachings gladly and with open-mindedness, rather than with skepticism and the fear of being deceived. Children have a remarkably flexible attitude of mind, ready to accept new ideas and then, whenever they can, to work on them and discover for themselves whether or not they are true.

As we know, the exact opposite is true in the case of many adults, who are convinced that *their* positions are the only correct ones, that any contrary statements or opinions are false, and that they will be sadly deceived and hurt if they embrace a belief or embark upon a course of action different from what they have been clinging to in the past.

This is why the Christ told us that we must become "as little children". When we enter the higher life, we must be ready to set aside worldly things. We commence to look at things in an entirely different way, and when a new teaching is brought before us we must endeavor to receive it regardless of other facts previously observed. This is in order that we may be perfectly unbiased. Of course, we are not expected to accept everything new on faith alone; somewhere in our progress we will have to observe and prove for ourselves the truth of all things. Before we can do this, however, we must be willing to admit that we can be wrong — even about

everything that we have believed in the past. We must cultivate, as Max Heindel said, the child's "attitude of mind which 'believeth all things' as possible."

In addition to this mental attitude, however, there are a number of other attributes and characteristics of children which the aspirant can observe and make use of in his own way in order to further his progress along the Path.

Chief among these is what we might call the child's "spirituality"—or closeness to the heaven worlds. Children seem to be born with the belief in God and the higher Beings — which is not at all surprising, considering their closeness to the inner realms. It is well known that many children have etheric playmates, as real to the children as they are "imaginative characters" to most of their parents. It is the most natural thing in the world for a child to "believe" in God and His Angels. If the essence of the Rosicrucian Teachings, expressed in language understandable to children, were given to young children everywhere in the western world, it would remain as a strong foundation against the inroads of atheism, skepticism, and materialism now so prevalent.

What is perhaps the most beautiful expression of a child's "spirituality" is repeated every year at Christmas time when he gazes, wide-eyed and open-mouthed, at the first Christmas tree of the season, or when he sings "Silent Night" with his little companions in the children's choir. When observing children at these moments, even the most hard-hearted, skeptical adults are moved, quite beyond their understanding, by the beauty of the child's face in its rapture, and by the exquisite, though unseen, spiritual aura and vibrations surrounding the child.

The aspirant, too, must bring himself ever closer to the heaven worlds — not

only in the faith of children, but also, through searching, in the *knowledge* of their existence, and by means of a life of purity and service.

The childhood quality of innocence, too, is a phase through which the aspirant must pass. We all know the story of Parsifal, the "pure fool" — the innocent — who knew not that he was doing wrong to shoot his arrow at the swan and who thought, in his innocence, that Kundry's maidens were flowers because they smelled so sweet. Parsifal had to make his way in the world, to lose his innocence, to see evil and discern its dangers, to recognize right from wrong, and to live a life of purity — not from innocence, but as the result of knowledge — before he was found worthy to become the guardian of the Grail. "Him that *overcometh* will I make a pillar in the house of my God: he shall go out thence no more."

So, too, the aspirant is first innocent, and then, after exposure to the physical, material world, he is saddened and disillusioned by what he sees. After more prolonged exposure and much striving, heartbreak, and prayer, he becomes wise. Finally, in his wisdom — knowledge combined with love — he overcomes and triumphs.

An appealing, although admittedly sometimes embarrassing, quality of children is their sincerity. Children do not know the meaning of guile, of flattery, of hypocrisy — at least, not until they are taught. Children say what they think; if something pleases them they react with unbounded delight and let it be known in no uncertain way that they are happy; if they dislike something they are equally quick in making that clear, and do not bother disguising their sentiments in the language of either duplicity or diplomacy. Whatever is on their minds they will communicate clearly and accurately, and there is never a feeling, when listening to a child, that "that's what she *says*, but it's not what she means." We always know where we stand with children, and

although youthful sincerity might sometimes be a bit hard to take, there is never a question, as there so often is in the adult world, of wasting time trying to discern what the speaker's real opinion might be, or of knowing from the outset that what he means is just the opposite of what he is saying.

This is not to imply, by any means, that the aspirant seeking to be "as a little child" should adopt the child's manifestation of sincerity in all its, perhaps, extreme aspects. A child's expression of sincerity, exuberant and to the point as it always is, can cause hurt feelings to sensitive individuals if the expression happens to indicate dislike or disapproval. What the aspirant should adopt, without question, is the *quality* of sincerity. He must take the child's sincerity up to a level where the child cannot take it — and where, for that matter, few adults can at present take it. The aspirant must remain sincere and firm in his conviction, but in addition develop the skill of making his opinions known without hurting feelings or causing discomfort which could be avoided.

In this same connection, the child seems to be born with an ability which must be cultivated by an aspiring Spirit — the ability to see through sham and counterfeit, even in their most marvelously disguised forms. The child always knows when someone else is being insincere. Nothing shows this more clearly than children's talk on a playground after a classroom incident involving duplicity. An outside speaker once talked to a first grade class, making enthusiastic — although seemingly somewhat exaggerated — references to the charm of her audience, their attentive behavior, and their colorful apparel, and generally acting as though she would like to take them all home with her. During the recess that followed, a six year old critic was heard to remark loudly to his companions, "Aw, she hates kids," an opinion seconded by an answering chorus of "Yeah," from sev-

eral sides. As it turned out, although "hates" was perhaps too strong a word to use, the principal later did confirm that the speaker, a personal acquaintance and a businesswoman, was certainly not overly fond of children, and had agreed to give her little talk only in order to cooperate with a program of "reaching young people" which was sponsored by the local businessmen's association. But she was certainly the wrong person to "reach them," for although she seemed to be trying hard to conceal her true feelings, she could not deceive the children.

Children know when their parents and teachers have ulterior motives for what they do, and it is sometimes sad to observe the reaction of a youngster who has been promised this or that bauble or reward, simply to get him out of the way, and not as a manifestation of either love on the parent's part or merit on his own.

Teachers who dislike children and teach only because they "couldn't think of anything else to do" with their lives are always unsuccessful in obtaining enthusiastic response from their charges — or, any response at all except antipathy. These teachers may be doing their best to fulfill their responsibilities as enumerated in the board of education manual, and may be working long overtime hours in the preparation of lessons. But their fundamental dislike of children, try as they will to disguise it, communicates itself to the children and colors their view of learning, lessons, classroom, and the general school experience. They will learn their ABC's — sometimes children learn in spite of rather than because of teachers — but the enthusiasm for and joy of learning, and the affectionate rapport with the teacher which should be a part of the learning experience, at least for the very young, is missing. And all because these teachers, who may be upstanding, well-intentioned citizens, basically dislike children and find it impossible, whether they realize it or not, to keep this knowl-

edge from youngsters in their classes.

This innate ability to ferret out duplicity seems to fade after prolonged exposure to our material world in which encounters with sham, half-truths, fabrications, and wilful distortions of the truth are daily occurrences. The aspirant must re-cultivate this ability and turn it from the unconscious attribute of childhood to a very conscious and useful tool in his search for the Truth and the Light. There is much duplicity in both outer and inner planes, and the sooner the aspirant becomes proficient in discerning and recognizing it, the sooner he will be free from the danger of being contaminated and led astray by it. Discernment in these matters is one of the primary attributes of the self-sufficiency that we all must develop before traveling too much farther along the Path.

Another childhood characteristic which should certainly be noted is initial contentment with simplicity. If only permitted to do so, children will employ the most simple objects or artifacts as toys and let their imaginations take over from there. A little girl is happy with one doll that she can cuddle and mother, until television commercials have sufficiently hammered at her the fact that she should really have a family of dolls that can walk, talk, take permanent waves, and require wardrobes that her mother might envy. A little boy is perfectly content to play in the leaf pile or build a fortification out of sticks and stones until those same commercials have convinced him that life is just not worth living until he has the ready-to-be assembled space relay station or a junior-sized car just like Dad's.

Simplicity and creativeness go hand in hand. The child's creative instinct is what makes him like simple things. The child must use and develop the creative instinct or he will grow up not knowing how to create. If this happens, of course, that instinct will die within him.

Once children's imagined wants are gratified, and they have the advertised

gadgets and inventions of dubious merit that they have been asking for, the cry soon goes up, "I have nothing to do." The very simplicity of the things which, if left to themselves, children would chose to play with, invites their fertile imaginations to work all the harder, and develops their creative ability. This, in turn, maintains their interest, and one original mode of play leads to another, with the result that they are content and are, quite without knowing it, unfolding Epigenesis and developing self-sufficiency. If a child wants something within reason to play with that is not immediately forthcoming, often enough, with some diligence and judgment, he can create a reasonable facsimile using materials readily available: paper, cardboard, old shoeboxes and crayons, bits of wood, nails, stones, pine cones, or seashells. It is really quite amazing what can be made from such objects, and the child will play with his own creation far longer and with much more pleasure than he will the ready-made things showered upon him in the mistaken belief that he must not be deprived of them in order to avoid being frustrated.

The fact is that frustrations will more readily plague the child who is given everything without his having to use thought, ingenuity, or foresight to obtain it. The ready-made articles soon lose their novelty, and it is commonplace to find children whose playrooms are overflowing with manufactured toys (many of which, incidentally, break down after the first hour's play) utterly bored and at a complete loss to know what to do with themselves. Their friends to whom everything is *not* handed on a silver platter, however, but who are encouraged to develop and perfect the childhood urge to create for themselves, are well on their way to living full, satisfying, and profitable lives in which they will display a great deal of Epigenesis.

And so, too, it is necessary that the aspirant not surround himself with material things purely for pleasure and

which take nothing other than money to obtain. He knows to subordinate material to spiritual considerations because only in this way will his search for spiritual truths bear fruit. Apart from that, however, the same considerations in this matter apply to him as to children. Too many "things," easily obtained, affording pleasure for a brief period and then losing their novelty, and having little if any intellectual or spiritual value, will only eventually stultify his creative powers and smother Epigenesis. And at that point, of course, degeneration begins.

The sheer joy of living encountered in many children is an attribute that the aspirant would be fortunate to emulate in his own way. It is certainly true that sorrows are plentiful on the spiritual Path, and that there is no way for any aspirant to escape his share of them. Nor should he try to do so, for it is through sorrows and hardships that we are mellowed, that we learn compassion, and that the Christ within is born. But joy, too, has its place in evolution, and the aspirant must know it as well as sorrow if he is to achieve the omniscience which will one day be his.

We must all live many lives in the material world, so why not rejoice at the good we find in it. The more joy we are capable of feeling, the more easily we will be able to bear the inevitable sorrows. To watch the unabashed happiness of a happy child is an unforgettable experience. It usually takes its form in excessive motion, sometimes also in excessive loudness, and always it is uninhibited and seeking to be shared. The happy child wants others to be happy too — if he is gay and others are morose, his gayness soon subsides. The happy child is *happy*, totally and completely, and all other outside conditions are forgotten.

Of course it is quite true that children's emotions are on the surface only, and that the joy a child displays one minute may be displaced the next by some momentary tragedy, which, in its

turn, will soon be displaced by perhaps another emotion. Children's joy is transient, just as are their other feelings. But it is equally true that their joy, when felt, is all consuming.

Now it would certainly not be acceptable, or even possible, for the sincere aspirant to feel or manifest joy in exactly the same way as a child. First, of course, his emotions are no longer surface attributes but are deep-seated and lasting. Secondly, having experienced at least some sorrow and being aware, to a greater or lesser degree depending on his development, of human suffering in general, he no longer can completely forget or abandon all else in the sheer enjoyment of whatever it is that might be making him happy. His benefic feelings will be tempered by the twinges of other emotions too deep to be gainsaid, and the "gentle smile" is more and more often likely to take the place of the biosterous laugh as he becomes ever more sensitive. But for him to display the joy he feels, in his own way, and to seek to communicate it to others, is a duty and, indeed, a responsibility. Many people below the aspirant in spiritual, or even in material, development, have little enough happiness in their lives, and joy, whether communicated in the unrestrained manner of children or the more quiet and restrained manner which the aspirant would adopt, is too great a blessing to be denied to anyone with whom it could possibly be shared.

Finally, there is the lesson of love which children can teach us all. There is little on earth more beautiful than the love of a child, given unstintingly and without condition. Children's spontaneous gestures of affection — the quick hug, the impatient tugging at the hand to come along and see the bird's nest or some other discovery that they want to share with *you* — not somebody else — the heartwarming way in which a youngster runs to meet his father coming home from work, and the unabashed cuddling or the shy caress given by a small person who has climbed, unbidden, into

your lap — all are indications of the love they feel. The child loves someone for what he is, not for what he has, or says, or does. The child, although of course he cannot characterize it as such, sees the Divine Spark within a person far more readily than do many adults, and responds to it to the exclusion of external considerations that might even repel more "fastidious" individuals in their giving of affection.

It might be added here that the child also is capable of bringing out the Divine Spark in even the most "hopeless" of humanity. Stories are frequently enough told of the sudden tenderness engendered in a hardened criminal by a child who needed his help, or who gave him affection. The child, in its very innocence, caused the criminal or other person hardened, perhaps, by years of dissolute living, suddenly to soften and exhibit beneficent characteristics of which no adult, including himself, had thought him capable.

John Greenleaf Whittier, in *Childsongs*, said:

We need love's tender lessons taught
As only weakness can;
God hath His small interpreters;
The child must teach the man.

And can the aspirant do any less? Is it not up to him to love his brother, "seek to serve the divine essence within" that brother, and, by so loving and serving, to bring out and strengthen that divine essence in all with whom he comes in contact?

So we see that from children, who are completely unaware of their role as teachers, we can learn much that will advance us along the spiritual Path toward the World of God from which they have only lately come.

If there is anything that will endure
The eye of God, because it still is pure,
It is the spirit of a little child,
Fresh from His hand, and therefore
undefined.

(R. H. Stoddard—*The Children's Prayer*)

The Celestial Hierarchies and Dionysius the Areopagite

From a Talk given in our Chapel by ANN BARKHURST

THE New Testament study of St. Paul's speech before the Athenian judges on Mars' Hill (the Areopagus) is of the utmost importance to Esoteric Christianity (Acts 17:22). At this point we become clearly and completely aware of the Greek influence flowing openly into Christianity as it had already been flowing secretly into Judaism since the time of Alexander the Great. One of the Athenian judges became a convert to Christianity and a leading teacher in the new faith. He is Dionysius the Areopagite. The theosophical system attributed to him became the foundation of Christian theosophy and metaphysics. From the School at Athens, together with that at Alexandria in Egypt, came the angelology which was taken to be peculiarly Christian in centuries to come. This included the Platonic doctrine of Pure Intelligences, disembodied Spirit-Ideas, archetypal Powers, and the complicated esotericism of the Pythagorean School, as well as the eschatology of the Stoics. At this early time Greek science, called natural philosophy, was not repudiated in favor of the cosmogony of the Old Testament of the Hebrews; that came later.

Thus the Angels in Christian theosophy—a word which came into being in the schools of Alexandria in the second century — took the place of the gods of the ancient pantheons, all gods being "messengers," Angeloi, of One God, the Divine Father in Heaven. The Logos Doctrine, which demonstrated through reason and logic the Intelligence which animated the entire cosmos, was summarized in Christ, as intimated in the Fourth Gospel: "In the beginning was the Word . . ."; and Philo Judeus, a contemporary of Jesus of

Nazareth, spoke of a Logos who was "the Spirit of the Cosmic Process" — the Idea of Ideas.

Dionysius the Areopagite, according to tradition, was instructed in the Mysteries which were revealed to Paul when he was caught up into the Third Heaven; and this included a knowledge of the entire hierarchical structure of the Angeloi, from the lowest cosmic plane to the highest. Dionysius showed these Angeloi in nine ranks or Choirs. In this he followed the esotericism of Egypt, Greece, and Rome, each of whom had a ninefold hierarchy of gods and spirits correlated with the cosmic spheres of the Ptolemaic astronomy. Above these spheres was a Triune Power; below them were mankind and Earth, the foundation stone of the universe, around which the other spheres revolved.

Seven spheres were those in which the planetary bodies revolved — Sun, Moon, and five planets — Mercury, Venus, Mars, Jupiter, and Saturn; the eighth sphere was that of the fixed stars; and the ninth was the Empyrean, which in Christian mysticism is the "abyss of the Trinity" where the soul is plunged into God. From here God rules the world; and in the Greek mythology His providence is symbolized in the three Fates: Clotho, Lachesis, and Atropos, who spin, measure, and cut the threads of human life, with each turn of the composite wheel, wheels within wheels.

The nine Choirs are differently tabulated in different places. Some of the Church Fathers destroyed the astronomical correlation in an effort to do away with astrology; still, one can see the basic cosmic structure. The Greco-Roman-Egyptian system was correlated by Christians and Jews with the Old Testa-

ment and with the teachings of Jesus. Unlike orthodox believers, the esotericist is convinced that this work of correlating and harmonizing the so-called pagan wisdom with Judaism was done by Christ Jesus Himself, as Hierophant of the new World Mysteries, before Dionysius, and before St. Paul. (Persian and Babylonian influence date from the Exile, and Chaldean influence is as old as Abraham.)

We shall first briefly show how the Dionysian hierarchical system correlates with the list given in the *Cosmo* on page 221; then afterward we shall show the astronomical basis of the Dionysian system as related to the Ptolemaic universe (which is also Aristotelian with a few differences).

On page 221 we see that the Hierarchies which came from Aries and Taurus did a little work in the very dawn of the Saturn Period and then went on with work elsewhere. Their place has been taken, of course, by other members of those Hierarchies. At the time this happened there was no material universe. Evolution was taking place entirely in the World of Concrete Thought.

The next three Hierarchies, here termed Seraphim, Cherubim, and Lords of Flame (Thrones, see page 220), are the First Triad of the Dionysian scheme. They are said to have no contact with mankind. The *Cosmo* says they had gone on to liberation before the dawn of the Earth Period which is all that is dealt with in the Dionysian system. It was they who awakened the germinal threefold Spirit in man, but the Thrones (Lords of Flame) from Leo in addition to awakening the Divine Spirit also gave the germ of the dense body.

The following six creative Hierarchies constitute the Second and Third Triads of the Dionysian scheme. The Second Triad: Dominions, Virtues, and Powers relate to the Hierarchies of Virgo (the most advanced Hierarchy of the Earth Period who were given charge of the Divine Spirit); Libra, given charge

of the Life Spirit; and Scorpio, given charge of the Human Spirit and three seed atoms of the threefold body. The Virgoans are the most advanced Hierarchy of the Earth Period, and are said to have the Earth Period in their charge (*Cosmo*, p. 220). The Lords of Form are the most active Hierarchy of the Earth Period, since in this Period form and materiality are dominant. The Lords of Form are the "Exusiai"—"Powers"—of the Diomysian system.

The Third Triad: Lords of Mind, Archangels, and Angels — correlate to Sagittarius, Capricorn, and Aquarius; and again Max Heindel explains that the Lords of Mind are termed Principalities in the Bible, and powers of darkness because they come from the dark Saturn Period and are separative in their influence; they gave the germ of mind in the Earth Period. Immediately above them are the "Powers," lowest of the Second Triad, associated with Scorpio whose Lords of Form have charge of the Human Spirit in the Earth Period and also the three germs of the threefold body.

At the bottom of the diagram on page 221 is Pisces, our own humanity from the constellation Pisces, the feet of the Grand Man of the cosmos. We are "for a little while" lower than the Angels, yet, as Paul says, "Ye are gods," and at some future time we, too, shall be known as one of the divine Hierarchies.

There are still Twelve Hierarchies which work together not only in the constellations of space, but also among the Creative Hierarchies during the interim between births, and between revolutions and world periods, where their most important work is done as Max Heindel tells us; for they are most active between Periods, and between revolutions, and between incarnations.

* * *

Note that the term Angel is applied to all celestial Hierarchies in a general way as representatives of God and His Will. The term Angel derives from the Greek *Angelos*, (plural, *Angeloi*); while

the Hebrew word is Malachim. The Book of Malachi is really the Book of the Messenger who promises the coming of the Messiah: "The Sun of Righteousness shall rise with healing in His wings."

According to Church tradition the Nine Choirs are divided into three Triads in the following manner:

First Triad

Seraphim: Color, Red. Divine Love. They fly continually above the throne of God. Six-winged.

Cherubim: Color, Blue. Divine Knowledge, Cosmic Wisdom. Shown as heads only, with one, two, or three pairs of wings. Their eyes are large and beautiful. Shakespeare calls them the young-eyed cherubims. They chant the praises of God. Full of fiery centers.

Thrones: Color, Green. Associated with Cherubim. They are also called Wheels, with eyes round about the rims. These Wheels with their "eyes" represent the star gods of the Seventh Cosmic Plane, and they are called the Footstool of God. Astronomically they are the stars which circle ceaselessly around the skies, on an axis pointing to the North Star. As cosmic beings they do not come into personal contact with Earth and its life waves.

Second Triad

Governors: Dominions, Virtues, Powers. They govern the Elements (Fire, Air, Water, Earth), and their correlatives in the zodiac. The zodiac has dominion over the entire Earth, ruling its various parts; and they create the horoscopes of all Earth dwellers, together with the Sun and Moon and the five planets of the Ptolemaic system. This second Triad represents the powers of the horoscope, therefore, which govern everything that happens on Earth, and every aspect of the Earth itself, with each land mass ruled by its own zodiacal sign and having its own planetary significator. Thus every part of the Earth stands under its own star and its own

sign. Similarly the individual horoscope shows how the cosmic forces are focused in the human being at his birth into time and space. Yet important as the horoscopical powers may be in outer space, it is overshadowed by the work they do in the Second Heaven between incarnations and also between World Periods and Revolutions of the Globe itself.

Third Triad

Ministers: Archangels, Angels, Principalities or Princedoms. They are the ministering hosts mediating between mankind and Earth and the higher powers, working out the Will of God. They come into direct and intimate personal contact with human beings. The Nine Muses of Greece — as distinguished from the Nine Great Gods — are among these servitors, who inspire the arts and sciences, and guide and guard their charges throughout the vicissitudes of life and death. All are the servants of man, under God.

Here we note that the Archangels are Race Spirits proper, guardians of the people as a whole; but the Princedoms may inspire leaders of cities and nations, regardless of race. They are dynastic Spirits. Dominions may govern land areas irrespective of races and nations living there, and irrespective of dynasties. The Princedom, however, may also be an Archangel as when in the Book of Daniel we read that Michael is "the Prince of your people" (the Jews). Like Homer's gods who fought against one another in the war of Greeks and Trojans, so these Archangels seem to contend for their people; but Max Heindel has described how their wings of force ray out through and above contending armies, and how the Archangel of one people may allow the defeat of his charges, if he sees that that will serve a constructive purpose.

Each clan, tribe, race, city, or nation has its own tutelary deity or Archangel, called a "god"; and each family its

presiding Angel, called the "Genius". The "Genius" of the Emperor, King, or President has a special power over the nation and the people whom he governs.

It is also true that when any two or three people gather in an organized effort, they call into their collective sphere of consciousness an Angel who represents the Archetype of their endeavor as it is shown in the Mind of God; for these Angeloi, these Messengers, are truly as intimate as a man's breath, and their wings beat with every beat of his heart.

* * *

The Cherubim described by Ezekiel are called the Spirits of the Wheels which are Thrones; that is, they govern the Wheels. In the Revised Standard King James Bible we read: "In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures." Since they rule the Wheels of star gods, they are Time Spirits — collectively, the Spirit of the Year; and Ezekiel shows that they represent the four fixed signs of the zodiac and the four seasons, "wheels within wheels." The god Chronos was similarly pictured in certain ancient temples.

Ezekiel describes a rainbow above the Throne of God like the bow that shines after rain; therefore, with at least the three colors red, blue, and green. John mentions a rainbow about the throne of God which is like an emerald stone, and Ezekiel says the Wheels are like chrysolite, which is also green. The emerald aura is therefore the color of the Thrones.

Astronomically the eyes in the rim of the wheels are the circling stars, whose axis of rotation points to the north; but esoterically it is known that the threefold aura of mankind is also "full of eyes" round about and within, as John describes it. These have developed in the Earth Period. There were no sense centers in the desire body in the Moon Period.

The etheric body has many centers, some of which pertain to spiritual development. The Golden Wedding Garment possesses five centers (eyes) which relate to one another as the points of a star. The desire body has seven main centers, situated deep within the aura. The mental sheath is still embryonic but centers are developing in the head area and above it, which sometimes resemble jewels set in a crown of iridescent or golden light, according to certain seers.

As the God powers of the threefold Spirit are unfolding, the Ego is able to permeate its bodies with new creative forces, and to unfold the "blossoms" of the threefold body-sheaths. Then the composite threefold aura becomes "full of eyes," and when fully unfolded the glory is brighter than many suns, and the rainbow colors of the Triune God-head encircle the body of the God Man in layers expanding to infinity.

Vision and other spiritual powers are not restricted to the "sense centers" in the auras, however. A Greek sage said that God was Mind or Spirit and that "as a whole He sees, as a whole He hears, and as a whole He thinks." A Hebrew teacher echoes this thought when he salutes God as "Thou Eye that seest, thou Ear that hearest." So also the God-Being whose vision has opened upon cosmic vistas hears and feels with his whole being. His consciousness has become a "seamless robe" like that of the Christ.

We may point out that according to orthodox Angelology, which has repudiated the physical and the spiritual concepts of evolution, each human Spirit, and each Angel, is created for one position or function in the universe, and this remains his place forever. Yet the divine Grace fills each being with a consciousness of its worth in the eyes of God, even though its place be a humble one, for all eternity; he is still able, through the inflowing Grace of God, to find supreme bliss in enjoying the

(Continued on page 47)

Magnetism, Mesmerism, and Odyle

MARY FORD

Part III — *The Magnetic Man* (Cont.)

THE lines of solar force which enter through the spleen radiate outward from the body in all directions, and have been seen by many people. They are also visible in space, descending like a fine rain upon the earth.

The fourth ether, the Reflecting Ether, is termed a hyperether; it is not found in extension beyond the periphery of the body in any great amount, but this ether, together with the Light Ether, bears a certain relationship to spiritual unfoldment, and the more spiritually developed an individual is, the more he has of this fourth ether, which then is visible as a blue halo or aureole.

The Reflecting Ether is twofold in function, for it links the Ego with the soul world on one hand and the physical world on the other. The two higher ethers of the Magnetic Man — all four are seen together within the living body under normal conditions — are those from and in which the "Soul Body" (sidereal body) is formed, and this body has an aura of its own, the multicolored but basically golden Light Ether and the blue Reflecting Ether. It is the aura of the saints.

Each molecule of the body, however, does have, in addition to the Chemical Ether and Life Ether, a sheath consisting of the two higher ethers, the Light and Reflecting Ethers. Normally, in the right kind of psychic development, these are not disturbed when the Ego leaves the body either in sleep or in the clear consciousness of the Initiate or Invisible Helper. In what we term "negative" development, however, almost the whole vital body is lifted out, even down to certain of the molecules of the body, and it is no legend that under such circumstances the physical body loses weight and seems to shrink. If, then,

the person is called back into the body suddenly, the shock may kill the body or disrupt the nerve centers irreparably.

Max Heindel terms the two lower ethers, the Life and Chemical Ethers, "stationary ethers." These ether-atoms do not travel or circulate from one part of the body to another; they remain in one spot. Of course we know that the cells of the body are continually changing, and that new cells replace the old in a very short period of time; this means that new physical atoms and molecules are entering and leaving the body on the lines of force of the Light Ether, which represent chemical elements being cast out. Most seers have not differentiated clearly between atoms, molecules, and cells, but some of the figures seen have been classified as particular molecules by everyone who sees them. To the etheric vision they have size, sometimes appearing to be as much as two inches long, suggesting that a group of molecules have built up the larger forms.

The vital body atom appears to be triangular. It pierces the head of the pear-shaped physical atom which, Max Heindel says, has the form of a wire basket with diagonal spirals, and the point of the vital atom protrudes at the bottom of the "wire basket." It is this triangular vital atom which "vitalizes" the physical atom, setting it into motion like a top, swinging and vibrating. Without the vital atom it remains inert, and when the vital body is lifted wholly from the physical body, death must occur, if the separation continues long enough. In quantum theory it is said that "atoms and molecules exist mostly in one of a number of *non-radiating states*, each corresponding to a fixed quantity of energy. Radiation, however, consists of photons carried by a sort of guiding wave, the frequency of which

is a measure of the photon energy." The relationship between the body atom and the vital atom in occult science seems to be something similar in nature; for as said, while the two lower ethers are "stationary," the two higher ethers are "volatile" — moving, radiating.

Nevertheless, as we have said before, each individual atom and molecule and every cell of the body does possess a sheath of Reflecting Ether and also of the Light Ether; for in the Reflecting Ether there is a kind of "memory of nature" of limited scope but necessary to all molecular formations, and the Light Ether correlates to the "body electricity" belonging to the nerve systems and blood circulation of the human body. Only the human organism has all four ethers developed to a high degree. The Chemical Ether is chiefly active in the mineral kingdom, but there is a nucleus of the magnetic Life Ether also, though in a very rudimentary or primitive state. The Chemical and Life Ethers are active in the plant, while the Light Ether acts in the rudimentary nervous system of the plant, and in the processes of photosynthesis, in conjunction with the two lower ethers. Animals and men have all four ethers, but in man alone the Reflecting Ether reaches a high degree of development, and even in mankind it is conspicuously small in quantity. Great thinkers, saints, and wise men, have a large quantity of the Reflecting Ether, and their personalities and bodies are vivified by tremendous quantities of the Light Ether which is drawn from the Sun and from space.

Occult science speaks of "cosmic ethers" and "planetary ethers," but these are not necessarily different from the four ethers described. The planet Earth has its four etheric sheaths, and where an individual form lacks any particular ether, the planetary ether is found acting. In the higher, individualized life forms, the ethers are "specialized", taken over by the indwelling Spirit and stamped with its own special pattern.

Neither Mesmer nor von Reichenbach tells much about this Magnetic Man as a whole, or about the processes by which the Spirit may be freed from the body. The Church banned all of this as witchcraft and sorcery, except when produced under the aegis of the Church itself. It did not consider that such experimentation was suitable outside of Church control. In the same way it bitterly opposed modern psychology and psychiatry, on the grounds that this was interfering with an aspect of life which belonged entirely to the spiritual authority of the priesthood.

The positive occult development in a proper Mystery School, however, separates the etheric vehicle of the Magnetic Man in two parts, and this permits the "Soul Body" (the Star Body of which Paracelsus speaks) to ascend into the inner planes of the Soul World, or Desire World, as it is technically called in the Rosicrucian Philosophy. The exercises described in Max Heindel's *The Rosicrucian Cosmo-Conception, Ancient and Modern Initiation, and Freemasonry and Catholicism*, give enough help to enable any high-minded, clean-living, and spiritually oriented person to obtain at least a glimpse of the inner planes of Nature.

It is to be observed that the two higher ethers bear a kind of parallel relationship to the two lower ethers, in that the third ether, the Light Ether, correlates closely with the electrochemical Chemical Ether, while the fourth ether, the Reflecting Ether, is, like the magnetic Life Ether, a patterning force, holding racial as well as individual memory patterns which have a definite influence upon the genetic patterns of the Life Ether.

As for the Magnetic Man as organizer of the physical body, it seems that science expects eventually to grow new organs and limbs within the etheric matrix. Max Heindel has said that when the spleen is removed in surgery, the etheric spleen takes over the task of specializing the solar ether which nor-

mally enters through that organ, and which energizes the body in general and the nervous system in particular. Similarly, when a heart is removed, the etheric heart remains, and a borrowed heart can be fitted into this etheric heart matrix, provided the magnetic structures are harmonious. If they are not, rejection will occur. The artificial hearts being experimented with at present obviously have no psychomagnetic field, which obviates the battle with a foreign force-field, but they have no power to renew themselves, either. The medical hope is only that they may continue to exist for a good number of years before they wear out.

But body electricity is being used in many parts of the body to activate artificial limbs, to motivate paralyzed muscles where the nerve force has ceased to flow for some reason, and to make sight possible through areas of the body other than the eyes. To build a whole human eye may not be necessary, since if electrical impulses can be brought into the brain in the right patterns, the brain may learn to interpret these signals as vision, and may actually learn to see without eyes as presently constituted. A recent invention includes electrical equipment which is attached to the back, and the subject soon becomes used to it, but we do not yet know that actual sight results. Dr. Jules Romain in the earlier part of this century trained subjects to see through certain cells in the skin, which are termed ocelli because they resemble tiny eyes. These ocelli, he said, were more numerous on some parts of the body than others, and sight was easiest aroused where the cells were densely packed. He mentioned the forehead, cheeks, chest, and palms of the hands as especially endowed with the eye-cells which, he said, could actually be aroused into service. One patient said that he was shocked and astonished when for the first time he suddenly found himself looking out at the world through the palm of one of his hands!

The brain adjusts marvelously to new

forms of contact with the outer world. In an interesting experiment, binocular spectacles were given to a subject which caused everything he saw to be observed upside down. After a short time of persistent use, however, he was suddenly seeing everything right side up again in a perfectly normal way!

All sensory development is associated with the Light Ether, and as long as this ether flows abundantly through the body it can build sense organs and even make use of "artificial" organs.

Inasmuch as the Magnetic Man constitutes a complete system in itself, there is evidence to indicate that any part of the body can, on theory, be regenerated and re-grown; in fact, we have the story from a spiritual healer that a man born without one arm had the arm grow out from the shoulder to normal size in the course of long-continued treatment. We cannot authenticate this story, but it was told to us in good faith. Another story of spiritual healing is that of a child whose finger had been amputated and who had a new finger grow in its place under spiritual treatment.

It is obvious that the etheric matrix continues to exist for an indefinite length of time but, just as muscles atrophy when not used, so the magnetic patterns of the body tend to disappear in time—to fade out or "curl back" into their primordial root in the "fifth-dimension." It is then more difficult to make use of them, since they must be evoked from the Archetype itself.

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THE EVIDENCE OF THINGS

(Continued from page 5)

Therefore, dear Friends, let us strengthen our faith in God and in His goodness; let us bless the conditions and circumstances of our life and know that only good can be the ultimate outcome. God is good and life is good. Let us look for new patterns to appear on the horizon. Let us have faith that new and better conditions are evolving.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWELFTH INSTALLMENT)

Man's Desire Body in the Physical World

During Sleep



THE Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and the desire body when the lower vehicles have been left in sleep. There the first care of the Ego is the restoration of the rhythm and harmony of the mind and the desire body. This restoration is accomplished gradually as the harmonious vibrations of the Desire World flow through them. There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. The higher vehicles, as it were, steep themselves in this elixir of life. When strengthened, they commence work on the vital body, which was left with the sleeping dense body. Then the vital body begins to specialize the solar energy anew, rebuilding the dense body, using particularly the chemical ether as its medium in the process of restoration.

It happens, however, that at times the desire body does not fully withdraw, so that part of it remains connected with the vital body, the vehicle for sense perception and memory. The result is that restoration is only partly accomplished and that the scenes and actions of the Desire World are brought into the physical consciousness as dreams. Of course most dreams are confused as the axis of perception is askew, because of the improper relation of one body to another. The memory is also confused

by this incongruous relation of the vehicles and as a result of the loss of the restoring force, dream-filled sleep is restless and the body feels tired on awakening.

What is it that makes sleep a restorative state? In the very term "restorative" there is implied an activity. If a building is to be restored, it is necessary that the tenants move out, and that wear and tear cease. But that is not enough. Workmen must be brought in to repair the damage incident to the use of the building. Only when that work has been done is restoration complete and the building ready for reoccupancy by the tenants.

So also with the temple of the Ego, our dense body, when that has been exhausted. It is then necessary that the Ego, mind, and desire body vacate and give the vital body full sway, that it may restore the tone of the dense body: and thus, when the dense body goes to sleep, there is a separation. The Ego and the mind, clothed in the desire body, draw out from the vital body and the dense body, the two latter remaining on the bed, while the higher vehicles hover above or near the sleeping body.

The process of restoration now begins. In a fight in the Physical World the injuries are never all on one side; the winner always has some lesions. The fiercer the fight, and the more evenly the combatants are matched, the more

lesions go to each. So with the combating vital and desire bodies, the desire body wins every time, yet its victory is always a defeat, for it is then forced to leave the battle field and the prize, the dense body, in the hands of the vanquished vital body, and withdraw to repair its own shattered harmony.

When it withdraws from the sleeping body it enters that sea of force and harmony called the Desire World. Here it lives over the scenes of the day, but in *reverse order*, from effects to causes, straightening out the tangles of the day, forming true pictures to replace the wrong impressions due to the limitations of the life in the dense body, and as the harmonies of the Desire World pervade it, and wisdom and truth replace error, it regains its rhythm and its tone, the time required to restore it varying according to how illusive, impulsive, and strenuous had been the life of the day.

Then, and then only, does the work of restoring the vehicles left on the bed commence, and the restored desire body starts to revive the vital body, pumping rhythmic energy into it, and that in turn starts to work upon the dense body, eliminating the products of decay, principally by means of the sympathetic nervous system, with the result that the dense body is restored and overflowing with life when the desire body, mind, and Ego enter in the morning and cause it to wake.

It sometimes happens, however, that we have become so absorbed and interested in the affairs of our mundane existence that even after the vital body has collapsed and rendered the dense body unconscious we cannot make up our minds to leave it and commence the work of restoration; the desire body will cling like grim death, is perhaps only half dragged out by the Ego, and starts to ruminate over the happenings of the day in that position.

It is evident that this is an abnormal condition. The proper connection between the different vehicles is ruptured in the first place by the collapse of the

vital body, and further disarranged by the unusual relative positions of the higher vehicles, which has partially disconnected the sense centers of the former from the latter, and the inevitable result is those confused dreams where the sounds and sights of the Desire World are mixed with the happenings of daily life in the most grotesque and impossible way.

At times, when something in daily life has particularly agitated the desire body, it happens that when it has severed connection with the lower vehicles and is engaged in the work of restoration by the above-mentioned review, that when a trying incident of the day appears, and the desire body sees the solution, it will rush back into the dense body in order to impress the ideas on the brain, thereby causing the dense body to wake with a start. It is only in the fewest cases that it is able to bring back the solution that was so clear in the Desire World. Even if it does succeed in impressing the solution on the brain, it is usually forgotten in the morning.

There are times of course when dreams are prophetic and come true, but such dreams result only *after* complete extraction of the desire body, under circumstances where the Spirit has seen some danger perhaps, which may befall, and then impresses the fact upon the brain *at the moment of awakening*.

It also happens that the Spirit goes upon a soul flight and omits performing its part of the work of restoration. Then the body will not be fit to re-enter in the morning, so it sleeps on. The Spirit may thus roam afield for a number of days, or even weeks, before it again enters its physical body and assumes the normal routine of alternating waking and sleep. This condition is called *trance*, and the Spirit may remember upon its return what it has seen and heard in the superphysical realm, or it may have forgotten.

(Continued)

Studies in the Cosmo-Conception

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

The Desire World

Q. How does the Desire World compare with the Physical World?

A. Like the Physical World, the Desire World has seven subdivisions called "Regions," but unlike the Physical World, it does not have the great divisions corresponding to the Chemical and Etheric Regions.

Q. What is the purpose of desire matter?

A. Desire-stuff in the Desire World persists through its seven subdivisions as material for embodiment of desire.

Q. What is its relation to the physical body?

A. As the Chemical Region is the realm of form and as the Etheric Region is the home of the forces carrying on life activities in those forms, enabling them to live, move, and propagate, so the forces in the Desire World, working in the quickened dense body, impel it to move in this or that direction.

Q. Are not the vital and physical bodies sufficient for such action?

A. If there were only the activities of the Chemical and Etheric Regions of the Physical World, there would be forms having life, able to move, but *with no incentive for so doing*.

Q. How is this incentive supplied?

A. It is supplied by the cosmic forces active in the Desire World and without this activity playing through every fibre of the vitalized body, urging action in this direction or that, there would be no experience and no moral growth.

Q. What part do the ethers play in such growth?

A. The functions of the ethers would take care of the growth of the form, but moral growth would be lacking.

Q. Would this interfere with evolution?

A. Evolution would be an impossibility, both as to form and life, for it is only in response to the requirements of spiritual growth that forms evolve to higher states. Thus we see the great importance of this realm of nature.

Q. How do emotions function in the Desire World?

A. Desires, wishes, passions, and feelings express themselves in the matter of the different regions of the Desire World as form and feature express themselves in the Chemical Region of the Physical World.

Q. Do they assume permanent forms?

A. They take forms which last for a longer or shorter time, according to the intensity of the desire, wish, or feeling embodied in them.

Q. Are forces and matter there quite distinct?

A. In the Desire World the distinction between the forces and the matter is not so definite and apparent as in the Physical World. One might say that here the ideas of force and matter are interchangeable; to a certain extent the Desire World consists of force-matter.

Q. Is it difficult to give accurate descriptions of the higher worlds?

A. Yes, and wrong impressions are caused principally by the difficulty of giving the full and accurate description necessary for a thorough understanding of the higher worlds.

Q. Why is it difficult?

A. Unfortunately our language is descriptive of material things and therefore entirely inadequate to describe the conditions of the superphysical realms, hence all that is said about these realms must be taken tentatively, as similes, rather than as accurate descriptions.

Ref.: *Cosmo-Conception*, pp. 38-40.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

The Calling of the Twelve

BEFORE every important step He took Christ Jesus went for a time into the silence of the desert. He knew that His work was to be accomplished within the short space of three years. He therefore chose the twelve most advanced of His followers to carry on the work of disseminating the new religion when He had gone. Immediately after choosing the Twelve, He delivered the Sermon on the Mount, His most sublime public utterance.

After conflict, trial, and temptation such as no other has ever known before or since, He returned from the wilderness to share with men the divine realization which was His. The physical body of Jesus was as a tool in His hand. Every feeling and emotion was subservient to His dual powers of spiritualized will and dynamic love. He returned to the world to bring to it the new message of redemptive Christianity. Through perfect self-control and an absolute dominion over Himself, Christ Jesus performed works the world calls miracles. The fundamental tenet of His teaching is contained in His words: "The kingdom of God is within you." When we discover this kingdom within ourselves, we shall find it also in others, and in all things about us. *The Path of seeking must be the way of love.*

From the multitudes who surrounded Him, He chose the Twelve Disciples who made up His inner circle, among whom were several who had received esoteric instruction from John the Baptist in preparation for the call from the Messiah. These chosen Disciples were not ignorant fishermen as many have supposed. They were men whose esoteric training and attainments proved them to be ready for receiving and teaching

the deeper truths of the Christian religion.

It was customary in the time of Christ for every rabbi to earn his livelihood at some gainful employment, even manual labor, in order that he might teach spiritual things free of charge. Thus Jesus was taught carpentry and building. He was a practical as well as a spiritual Mason. Paul was a tent maker. In Hebrew eyes there was no indignity connected with common labor. It was the over-intellectual Greeks who despised all manual employment. While revering the beautiful work of the sculptors, painters, and builders, they despised the workers who produced them! Incredible as it seems, the divine Phidias was looked down upon by the Athenian aristocracy. Unfortunately, this blemish upon the otherwise lofty Grecian temperament has been reflected in Greek translations of the Gospels, giving us the impression that Jesus and the Twelve were ignorant laborers. While it well may be that not all were brilliant philosophers in the formal Greek sense, it does not follow that they were not highly cultured in the Hebrew wisdom with its marvelous Kabbala and astronomical theosophy inherited from ancient Chaldea whence came Abraham.

Andrew was the first chosen of the Twelve. He never became one of the innermost circle, but won special recognition through bringing his brother Peter to Christ. It is a wonderful privilege to carry the message of the Spirit to others. Both James and John were quiet and reserved, but possessed an intensity which caused the Teacher Himself to call them sons of thunder. This intensity accounted in part for the martyrdom of James who was the first Disciple to follow the Master to the Cross.

(Continued on page 35)



Steps in Scientific Reading of the Horoscope

J. D. M.

THE habit of superficiality is one of the gravest dangers into which the amateur astrologer is likely to fall. In his impatience to learn the secrets of the nativity he is all too prone to try to interpret the aspects without sounding the *tenor* of the chart as a whole.

Due to our present limited understanding of the science we must consider astrology as a science of probabilities. *The Keyword System* tells us that "any aspect, position, or configuration may represent any one of a number of possibilities; and the only way to get a reasonable line on which one of these will develop is first to ascertain the key to the chart as a whole."

Just as an error of a few hours makes but little difference in the configurations of the Sun, but makes a vast difference in those of the Moon, so by comparison does superficiality such as referred to above make but little difference in ordinary character delineation, but a vast difference in delineating the avenues through which the traits of character will manifest and determining whither they will lead. Even greater is the probability of error when the would-be expert launches forth on the all too poorly charted sea of prognostic astrology without having found the key to the chart, for he will be lost in the maze of probabilities before he is well begun. To quote from *The Keyword System*:

"The key is usually found in some strong group of planets, or in the ruling planet. For instance, if a person has Pisces on the 12th house occupied by two or three strong planets, we know immediately that he is of the mystical type and therefore he will be interested in the mystical aspect of life. Then, since he is mystically inclined, if in the same chart there are planets in the 8th house, which rules legacies and also latent occult abilities and regeneration, we would judge that the native will be more interested in the latter than in legacies of money or property, and that legacies therefore will play a comparatively unimportant part in his life even if he should receive any."

We are cautioned never to predict more by progression than what is indicated in the natal chart. So with a chart similar to the one referred to in the above quotation, a progressed configuration affecting the 8th house might fail to materialize any financial gain, much to the chagrin of the prognosticator. Yet it might be furthering the development of the mystical side of the nature in a manner wholly unobservable from the exterior. If at the same time another progressed configuration gave severe sickness, then the 8th house configuration might give *regeneration* of all the native's vehicles in preparation for Initiation.

Often a very trivial thing may be very significant in weighing the chart. As an example, we may read on page 165 of *The Message of the Stars* that when the Sun and Mars are unaspected in a chart the native will amount to little, no matter how good the figure may be in other respects. Afflictions to the Moon, Mars, Venus, or Uranus which may tend to exaggerate the lower or animal nature in man are not so severe in this respect if Saturn is placed in Scorpio where he tends to deny the things signified by this sign. The compatibility of the signs holding the aspecting planets may also alter the nature of the expression of the aspect whether for good or ill.

No doubt there are many, many instances where expression or lack of expression due to certain seemingly trivial configurations or lack of them offers a key to the chart—if we had them listed. But our knowledge is very much limited at present, and the best we can do is to make use of such wisdom as we possess. In all cases we endeavor to learn whether the major tendencies are Venusian, Jupiterian, Mercurial, etc. To the degree that the amateur develops the art of synthesis, to that same degree will he be able to read the chart correctly.

The outline as given will be found beneficial in reading the chart in detail if the influence of the aspects is considered in connection with other indications. But that is not the primary object of giving it. The outline is merely for rapid mental calculation to determine if the tenor of the nativity is cardinal, fixed, or adaptable; whether fire, air, earth, or water; whether mental or emotional; whether esthetic or phlegmatic; whether he will learn by forethought or afterthought; and whether his lessons are to further the physical or spiritual development most.

Many combinations of influences are possible: the ASC might be cardinal-fire; the Sun sign might be cardinal-air; the Moon sign fixed-watery; the life ruler in a cardinal watery sign, but its nature fixed and earthy (Saturn),

changeable and watery (Moon), or Mercurial as in the case of Mercury. The mentality might be a combination of the ASC, ruling planet, Moon, Mercury, and some sign holding several planets, together with other influences. When these various combinations are weighed and the general tendencies of the chart as a whole are learned, then one may proceed with the reading of it as indicated in *The Message of the Stars*.

The following outline is fairly complete as regards the points to be considered in learning the general tenor of the chart:

1. The ASC:
 - (a) To what cross does it belong (Cardinal, Fixed, or Common)? (b) To what triplicity does it belong (Fire, Air, Water, or Earth)?
2. The Sun Sign:
 - (a) To what cross does it belong? (b) To what triplicity does it belong?
3. The Moon Sign (not so important unless Moon is strong):
 - (a) To what cross does it belong? (b) To what triplicity does it belong?
4. The Signs on the Angles:
 - (a) To what cross do they belong?
5. The Life Ruler:
 - (a) To what cross does it belong? (b) To what triplicity does it belong? (c) The Nature of this planet: 1st. Practical or impractical; 2nd. Emotional or mental; 3rd. Dynamic or inactive; 4th. Occult or mystical; 5th. Esthetic or phlegmatic; 6th. Optimistic or pessimistic; 7th. Fiery or watery; 8th. Neutral.
6. The Positions of the Planets:
 - (a) In which cross are the majority found? (b) In which triplicity are the majority found? (c) Are the majority angular or cadent (more dynamic when angular)? (d) Scattered

or grouped? (c) Majority above or below the earth? (f) Majority rising or setting? (g) Occidental or oriental?

7. Mercury rising before or after the Sun (*Message of the Stars*, p. 12).
8. The Mentality:
Note the following as having an influence here: ASC; Life Ruler; Moon; Mercury; Neptune; Gemini and Sagittarius; 3rd and 9th houses; Aspects.
9. The Moon increasing or decreasing in light (see *The Message of the Stars* pp. 521-522).
10. The Progression of the MC and the ASC to see which moves more rapidly, the former indicating spiritual opportunities and the latter material ones.

The writer feels that too little has been said of the significance of planets when above the horizon or below it, and when rising or setting, so offers the following explanation of their influence in the various segments of the chart:

1. Many planets in the eastern half of the chart (rising) indicate that opportunities will present themselves for advancement.

2. Many planets in the western half of the chart (setting) indicate fewer such opportunities.

3. Many planets above the earth (above 1st and 7th cusps) augur an enterprising nature capable of using its opportunities in the world's work. Employment is easier to obtain.

4. Many planets below the earth (below 1st and 7th cusps) give less ability to use the opportunities one may have, and less energy is devoted to these opportunities. Employment is not so easily obtained.

The above suggestions are very general in their significance and must be used advisedly. The following explanations are more specific and usable, yet they too are only general in their significance, and the factors mentioned must be weighed with other similar or dissimilar testimonies to arrive at a true

interpretation of their real worth.

1. Planets between the 4th cusp and the ASC are more powerful when close to the ASC than when close to the 4th cusp. The fact that these planets are rising gives many opportunities, but since they are below the earth, the inexperience and impetuosity of youth will limit ability to make use of them, and they will not be recognized and grasped as readily as when above the earth.

2. Planets between the ASC and MC: Many opportunities will present themselves, and the native will be quite likely to grasp them on the wing.

3. Planets between the MC and 7th cusp are setting and above the earth. Here fewer opportunities present themselves, but being above the earth the planets may induce the native to create his own opportunities. If he should do this, his enterprising nature will lead him to profit by them. The nearer the planets to the 9th house, the greater the necessity for creating one's own opportunities, though a well placed Moon and a strong 7th house may present help through marriage or other partnerships.

4. From the 7th cusp to the 4th cusp is the remaining quarter segment. This is perhaps the least fortunate segment. Comparative lack of opportunities and less energy, less ability, less success may tend to rob the life of its material joys, especially in old age. Here one serves in a material way and with but poor remuneration. But it is also true that those who serve in the highest spiritual sense may with advantage do so through this segment of the map. And whatever of happiness one may get in a material way from the segment between the ASC and MC, it is little in comparison with the greater spiritual happiness experienced by the advanced Ego through the spiritual service he may render.

When the planets are scattered through the various houses, it tends to give greater adaptability than when concentrated. Many planets in one sign

or in one house give great power — for good or evil.

The mentality is difficult to read when the hour of birth is not known. Mars rules the left cerebral hemisphere, which is the controlling factor in our mental activities today. Mercury rules the right cerebral hemisphere, which will dominate in the future. Mars, Venus, and Uranus rule man's emotional development, and the Moon, Mercury, and Neptune rule his intellectual development. The Moon is a mental "planet" by virtue of its rulership of imagination and the instincts, but it is also highly emotional. Mars rules the brain negatively, and will so continue until Mercury has taken final possession, at which time Mercury will be positive and its influence will not be colored entirely by the planets in aspect to it. Then by the power of mind man may direct the blood to any organ or group of organs and increase their development at will. The mind will then have been lifted from the realm of sex where it is now centered through the negative rulership of Mars.

From the foregoing the writer is led to believe that Mars must be given consideration secondary to that of the Moon when analyzing the mentality. The idea is offered for purpose of investigation and not as a proved fact.

The following conforms very closely to *The Message of the Stars*. The Moon, Mercury, and Neptune are the mental planets. The airy signs and Sagittarius and Virgo are the mental signs, Libra being more artistic than scientific. Virgo gives a good practical mind. Mercury and Gemini rule the reasoning mind, Jupiter and Sagittarius the abstract mind, and the Moon the "instinctual" mind. Neptune has a strong influence on the mind, and rules the reflecting ether which is the medium through which thought makes an impression on the physical brain. (Is it any wonder that an afflicted Neptune frequently gives a chaotic mind, often in the face of other strong testimonies?)

The sign on the ASC gives a key to

the mentality, the life ruler another, the signs on the other angles another. And the Sun, Moon, and Mercury must be considered by sign and aspect. Many planets in mental or airy signs incline to a good mentality.

Saturn configured to Mercury or strongly afflicted in the 1st house tends to give melancholy. Mercury, the Moon, or Neptune (and perhaps Mars) afflicted in the 8th or 12th houses may also give melancholy. Suicide from the 8th, and incarnation in prison or asylums from the 12th are not rare. When Mercury is combust or unaspected the native may be less able to give out knowledge, but it does not deny a good mentality. Watery and earthy signs tend toward mysticism, fiery and airy signs toward intellectuality. But Mars, Venus, or Uranus strong in watery or earthy signs may give a good intellect, colored and ruled by the intuition. Watery signs, however, are generally not conducive to intellect. The 3rd and 9th houses are intellectual houses, and planets therein are mentally very significant.

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.

and considerate, and success in political and judicial positions is favored.

Also in effect as the solar month opens, and lasting until January 7, is the square of the Sun to Uranus. This configuration indicates a tendency toward uncontrolled emotions and nervous disorders, impulsiveness, and impatience, so that emphasis on self-control and reliability in training these children will be needed.

Mars sextiles Saturn and trines Jupiter from December 22 to 27, bespeaking a determined and energetic nature capable of intense and sustained action and of obtaining unusual results thereby. The executive ability, forcefulness, ingenuity, and endurance of these natives enable them to rise to prominent positions where they are much esteemed for their ability. There is nobility and sincerity of nature, too, and financial prosperity is favored. A love for travel and fondness for outdoor sports and games will place those born during this time in pursuits where they can enjoy and profit thereby.

From December 23 to January 20 — practically the entire solar month — the Sun and Venus are in conjunction, calling out the artistic side of the nature. The native is fond of music, art, and poetry, and the love nature is strengthened. Sociable and popular, these people attract many friends and keep them.

Venus trines Saturn from December 25 to January 4, indicating one who is faithful and true, just and methodical, qualities which make for success in all departments of life. The native is also simple in his tastes and of unimpeachable morality, esteemed and honored in his community.

From December 27 to January 9 Mercury squares Jupiter, pointing toward the need to cultivate decisive thought and action, grasping opportunities when they are presented. Faithfulness and loyalty to friends and associates should also be observed.

Mercury squares Saturn from Decem-

ber 28 to January 10, indicating that children born during this period should have special training in friendliness, optimism, truthfulness, and unselfishness in general. There is an interest in the occult, but the native should be taught the wisdom of using Nature's secrets only for the benefit of others.

From December 30 to January 8 there is a square between Venus and Uranus, a stellar pattern that requires stress on balance and composure for its transmutation. Practice in meeting the unexpected with poise and faith will eventually bring the desired change to one's attitude.

Venus sextiles Mars from January 4 to 20, giving an ambitious, aspiring, adventurous, and amorous nature, fond of sports and pleasures. There is much energy and business acumen, but a tendency toward too free spending which should be curbed. An early or hasty marriage is likely.

From January 10 to 17 Mercury and Mars are in sextile aspect, giving a keen, sharp, and resourceful mentality. The native is an indefatigable worker, enthusiastic, witty, and fond of debate. He also has remarkable dexterity, is able to accomplish most any task with speed and facility. Success in literature and the mechanical arts is especially favored.

Venus and Mercury are in conjunction from January 12 to 16, making the native cheerful and companionable with a good-natured disposition and a desire for society. There is ability for music and poetry, especially if the aspect is near the ASC, and since the personality is affable and persuasive, success in salesmanship is favored.

Astrology gives us a knowledge of our weaknesses and the tendencies to evil in our nature; it shows us our strength and the times most opportune for development of added power for good. — *Max Heindel.*

Readings for Subscribers' Children

JANET H. E.

Born October 10, 1960, 2:58 P.M.

Latitude 45 N., Longitude 69 W.

Signs on cusps of houses:

ASC, Aquar. 22.40	4th, Gemini .11.00
2nd, Aries .15.00	5th, Cancer .0.00
3rd, Taurus .18.00	6th, Cancer .22.00

Pisces intercepted in 1st

Positions of planets:

Dragon's T. .13.43	Pisces1st
Moon26.49	Gemini4th
Mars9.12	Cancer5th
Uranus24.38	Leo7th
Pluto7.16	Leo7th
Sun17.30	Libra8th
Part of F. ...1.59	Scorpio8th
Neptune8.06	Scorpio8th
Mercury11.43	Scorpio8th
Venus16.42	Scorpio8th

This little girl, with Aquarius on the ASC, and Uranus strongly aspected, is among those New Age children who are attuned to the higher ideals and ideas now being brought into our way of life, and she should be able to help others. accept them.

The Sun is in the airy, Venus-ruled sign Libra, in the 8th house, sextile Uranus in Leo in the 7th, sextile the MC, and trine the ASC. Janet is quite intuitive, as well as original, inventive, idealistic, and independent, and will be attracted to partnerships with unusual, progressive people. However, the solar orb squares Saturn in Capricorn in the 11th, and also Mars in Cancer in the 5th, so that she will need to be taught patience, tolerance, and control of temper. Friends may be somewhat limited in number and chiefly among older people. Some of these may tend to use her to their advantage, but others will be very fine people who will help her to

realize her hopes and aspirations.

The Moon is also in an airy sign: Gemini, in the 4th house, sextile Uranus, trine the ASC and Part of Fortune. Janet has a wide awake intellect, liberal and alert for progressive ideas. Intuitive and imaginative, she will be attracted to literary and scientific occupations, as well as to the occult. The lunar orb opposes Jupiter, however, suggesting that this child should be encouraged in decisive thinking and acting, strict honesty, thrift, and simplicity of taste. Care should be taken to see that she forms sensible dietary habits, eating foods that are easily digested and not a tax on the liver.

Mercury in Scorpio in the 8th conjuncts Neptune and Venus, sextiles Pluto and Saturn, and trines Mars, portraying an excellent mind: quick, sharp, and penetrating, but also cheerful, witty, and inclined toward art and music, as well as capable of profound thought and protracted concentration. Unusual facility in both speaking and writing may be used to high advantage.

Jupiter at home in Sagittarius in the 10th house is a powerful factor in this child's horoscope. Its trine to Uranus indicates a broad, humane disposition, a tendency to delve into the occult arts and sciences, and such traits as sincerity, sociability, hospitality, and executive ability. Prosperity in life is favored, and success in connection with institutions of learning. She could serve splendidly as a college professor, or in ministerial work. The opposition of Jupiter to the Moon, though, as indicated above, sounds a warning to be very circumspect in public life: economical, modest, strictly honest. The sextile of Venus to Saturn points toward the honesty and trustworthiness which can be called on to transmute the opposition of Jupiter and Moon into a positive, constructive power.

RHONDA L. H.

Born January 23, 1957, 6:37 A.M.
Latitude 38 N., Longitude 86 W.

Signs on cusps of houses:

ASC, Cap ...26.08	4th, Taurus .18.00
Aquarius intercepted in 1st	
2nd, Pisces ...9.00	5th, Gemini .11.00
3rd, Aries ..19.00	6th, Cancer ..2.00

Positions of planets:

Sun3.16	Aquarius1st
Mars26.55	Aries3rd
Dragon's T. .25.31	Taurus4th
Uranus5.01R	Leo7th
Pluto29.52	Leo7th
Jupiter1.42	Libra8th
Neptune2.34	Scorpio9th
Part of F....3.36	Scorpio9th
Moon10.44	Scorpio9th
Saturn11.31	Sagittarius ..11th
Mercurey11.27	Capricorn ...12th
Venus13.22	Capricorn ...12th

The position of Sun, Moon, and three planets in fixed signs, and fixed signs on two of the angles tells us that we have here a girl with a very determined nature — one that can be quite stubborn at times in having her own way. However, the Moon in Scorpio gives the best key to helping her: she is singularly amenable to kindness, and if a kindly, loving attitude is used in directing her, her better qualities can be strengthened and established.

The Sun in Aquarius in the 1st house conjuncts the ASC, sextiles Saturn and trines Jupiter, pointing toward some very fine qualities: method, foresight, executive and diplomatic ability, a high sense of honor, sincerity, friendliness, trustworthiness, and good judgment. However, the Sun squares Moon, Mars, and Neptune, showing that Rhonda has lessons to learn in self-control, constructive direction of her faculties, and the positive unfoldment of her spiritual faculties. Humility and gentleness

should be stressed in helping her to establish the habits that will be most rewarding in her life. A daily period of devotional meditation would be most helpful to her.

Mercury in conjunction with Venus in Capricorn in the 12th sextiles the MC and the Moon, portraying a mind that is rather penetrating and critical — one able to ferret out secrets in an uncanny manner. There is an interest in science, especially chemistry, as well as occultism, along with a tendency to be practical and thrifty. The memory is retentive and the power of concentration good. Rhonda can be quite cheerful, sociable, and good-natured in spite of the Saturn-ruled Capricorn on the ASC, and she should be encouraged to develop this facet of her nature. As Max Heindel emphasized, optimism and joy do more for a person's health and general well-being than any medicine.

The Moon in Scorpio gives courage and independence to the nature, and if these traits are kept under control, they are very fine ones to have. However, in this case the lunar orb squares the Sun and Uranus, indicating that this girl needs to cultivate kindness, humility, and a calm, poised attitude and manner. She has considerable will power, and can accomplish whatever she really makes up her mind to do.

Mars in Aries adds to the energetic, enthusiastic, aggressive, and impatient side of Rhonda's nature. Originality and resourcefulness are also present, and if these are kept oriented toward constructive activity, she can reach heights of accomplishment in which she can take great pride. Jupiter in Libra in the 8th, sextile Uranus and trine the Sun and ASC accentuates the kindly, benevolent qualities and gives an interest in art, music, etc. Promise is also given of gain through partnerships or legacies.

There is much potential power for good in this native, and we hope that she can be led into expressing her best and highest possibilities.

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.

Food Dealer, Sailor

STEPHEN A. C. — Born February 20, 1955, 1:50 P.M. Latitude 37 S., Longitude 175 E. This boy has the Sun in the first degree of the common-water sign Pisces in the 9th house, sextile Mars in Aries in the 11th, trine Neptune in Libra in the 5th. Thus he has more energy than many Pisceans, and also has considerable spiritual understanding which may impel him into a change of vocational activities in his later years. Mercury is retrograde in Aquarius in the 9th, square Saturn in the 6th, suggesting the need to cultivate a more cheerful and optimistic outlook. Jupiter, benevolent co-ruler with spiritual Neptune of the Piscean MC, is in Cancer in the 2nd, conjunct Uranus, trine Saturn, square Mars, opposing Venus; Neptune in Libra in the 5th sextiles Pluto, squares Uranus and Moon, opposes Mars. Gemini is on the ASC. This native likes travel and will probably be attracted to the navy. He also has ability in handling foods, as a delicatessen operator, sea food dealer, or groceryman. He could also do well in handling curios and second-hand things.

Milliner, Beautician

PEGGY G. — Born July 12, 1951, 4:00 A.M. Latitude 35 N., Longitude 80 W. With the sign Cancer on the ASC, and Mars, Uranus, and Sun in that sign in the 1st house, this young woman has many of the "Crab" personality traits: industry, tenacity, emotion, and domesticity. The presence of Mars on the ASC, however, helps to offset the Cancer tendency toward timidity. The Sun sextiles Saturn, giving method, foresight, sincerity, and executive ability, but the

square of the solar orb to Moon (in Libra), Neptune, and Jupiter points toward the need to strive for emotional control. Mercury is in Leo in the 2nd, unaspected. Jupiter, co-ruler with Neptune of the Piscean MC, is in Aries in the 10th, not only squaring Sun and Uranus, but opposing Moon and Neptune. Venus in Virgo sextiles Mars. Beauty shop work should appeal to this native, and also millinery. However, her ability to succeed in any vocation will depend very largely on the degree to which she learns to control her emotions. Inner peace and poise should be her watchwords.

Builder, Music Teacher

DAVID M. — Born April 21, 1955, 2:46 A.M. Latitude 43 N., Longitude 80 W. Here we find the Sun in the 1st degree of the fixed-earth, Venus-ruled sign Taurus in the 2nd house, conjunct Mercury in the 28th degree of Aries, trine Pluto in Leo in the 7th, square Uranus in Cancer in the 6th, opposing Neptune in Libra in the 8th. The Moon is also in Aries in the 2nd, sextile the ASC and Mars, trine the MC, square Jupiter (8 plus degrees). Venus intercepted in Pisces in the 1st, trine Uranus and Jupiter, makes for a pleasing personality and indicates musical ability. It also suggests a deep compassion and a desire to aid the suffering. With proper training David could become an excellent musician — with the ability to teach it or to use it in therapy for those who are ill. Since Jupiter rules the Sagittarian MC, is conjunct Uranus in Cancer in the 6th, and trines Venus and Saturn, David could also do well in merchandising and in building — homes especially.

Daily Thought and Guide

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

THURSDAY—JANUARY 1

On this Jupiter-ruled day, the first day of the New Year, it will be well to plan *benevolently* for the coming months. How much and what kind of service can we render to others?

FRIDAY—JANUARY 2

All may not run smoothly today, but we can always use our experiences to "step up" — to maintain a calm awareness of their purpose.

SATURDAY—JANUARY 3

Early morning hours favor expenditure of energy for constructive ends. Enjoy Nature's beauties and infinite lessons.

SUNDAY—JANUARY 4

There are spiritual vibrations being loosed today which can be used to make it a truly rewarding Sabbath. Seek high dimensions of consciousness.

MONDAY—JANUARY 5

"Cheerfulness keeps up a daylight in the mind, filling it with a steady and perpetual serenity."—*S. Johnson*.

TUESDAY—JANUARY 6

The steady, persistent pace, with the heart optimistic, will bring worthwhile rewards today. That which grows slowly endures.

WEDNESDAY—JANUARY 7

Forceful, harmonious vibrations today encourage us to seek our goals with confidence and determination. "Make hay while the Sun shines."

THURSDAY—JANUARY 8

The early hours today are fine for

mental endeavor. Should obstacles arise in the later hours, spiritual understanding can help us to turn them into opportunities for progress.

FRIDAY—JANUARY 9

"All I have seen teaches me to trust the Creator for all I have not seen." —*Emerson*.

SATURDAY—JANUARY 10

Looking for the good in everyone and in everything during the early hours today will enable us to profit more from the fine vibrations during the later hours.

SUNDAY—JANUARY 11

"To live is not to live for one's self alone; let us help one another." —*Me-nander*.

MONDAY—JANUARY 12

Much can be accomplished today, on both the inner and the outer planes, by applying ourselves to the immediate task. There is a cause for every effect.

TUESDAY—JANUARY 13

In this Mars-ruled day it will be well to keep our minds firmly on some of the realities of our lives: friendship, love, trust, purity.

WEDNESDAY—JANUARY 14

"Change, indeed, is painful; yet ever needful." —*Carlyle*. We progress only through change.

THURSDAY—JANUARY 15

Today we may be offered various choices. Ours is the divine prerogative of deciding in accordance with the voice from within.

FRIDAY—JANUARY 16

Splendid vibrations today offer opportunities for living up to our highest ideals. "They serve God well who serve His creatures."—*Norton*.

SATURDAY—JANUARY 17

Mixed vibrations make this a day for asserting our will in pursuing beneficial activities. Both inner and outer relaxation will help.

SUNDAY—JANUARY 18

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

—*Matthew 6:33*.

MONDAY—JANUARY 19

Wise is he who begins the day with a prayer: "To view the world through love-filled eyes; To be patient, understanding, gentle, wise."

TUESDAY—JANUARY 20

Varied stellar rays are in effect today. Expect the unexpected during earlier hours, but spiritual guidance is available.

WEDNESDAY—JANUARY 21

Again today mixed vibrations may be confusing, but if faith and understanding are expressed the later hours can bring much inner satisfaction and peace.

THURSDAY—JANUARY 22

Strive to begin this day of the Full Moon in a spirit of renunciation; the evening offers intuitive wisdom and inner light.

FRIDAY—JANUARY 23

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure . . . think on these things." — *Phil. 4:8*.

SATURDAY—JANUARY 24

Mercury goes direct today. This could help in adjusting mental and literary matters. Cultivate moderation in all activities.

SUNDAY—JANUARY 25

Special effort in tolerance, as well as in whole-hearted worship, can make this a spiritually rewarding Sabbath. "Seek the Light."

MONDAY—JANUARY 26

"No army can withstand the strength of an idea whose time has come," said Victor Hugo. Receive new ideas cordially and open-mindedly.

TUESDAY—JANUARY 27

Some splendid stellar influences make this day — particularly the latter part of it — a time for high accomplishment. Art and music are favored.

WEDNESDAY—JANUARY 28

"There is no greater delight than to be conscious of sincerity on self-examination."—*Mencius*. Retrospection offers wonderful opportunities.

THURSDAY—JANUARY 29

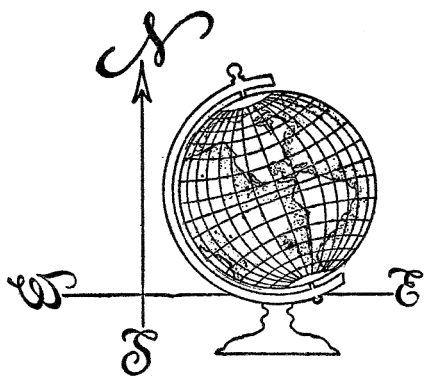
"Only deeds give strength to life, only moderation gives it charm." — *Jean Paul Richter*. By combining the two we may reach spiritual heights.

FRIDAY—JANUARY 30

"Birth and death are evanescent features of this age of concrete existence, but life itself is interminable." — *Max Heindel*.

SATURDAY—JANUARY 31

January ends on a day without very definite stellar influences, so that we may shape it easily as we will. Ours is the opportunity to choose the real, the essential.



MONTHLY

News
INTERPRETED

"Bringing Parks to People"

More national parks for the city dwellers were urged last month by Interior Secretary Hickel in launching a park service study of land acquisition and expanded recreation programs in urban areas. "Opportunities are being lost daily to acquire such lands," Hickel said. "Once lost, these opportunities can seldom be retrieved. The environmental health and the well-being of our society consequently will suffer." Lack of money is a major barrier to Hickel's plan for "bringing parks to people." Already Congress has authorized more new parks than money to pay for them, and the gap will be widened by rising land values and congressional emphasis on economy. Estimates of immediate needs for new park development range from \$350 to \$500 million.—*American Forests*, Aug., 1969.

As those who study the problems of "urban blight" are well aware, one of the most unpleasant features of city life — particularly for our children and young people — is the lack of "greenery" in which to play, to relax, or to learn of the wonders of Nature. More and more, even the little city parks of a block or less in size are making way for concrete edifices or parking lots. Secretary Hickel's plan for "bringing parks to people" is certainly timely, and implementation of this plan or some other which provides for the establishment of parks accessible to city-dwellers, particularly city-dwellers dependent upon public transportation, would prove highly beneficial in the implementation of both educational and recreational programs for the city's youth. Needless to say, many adults, too, would profit.

A volunteer group in Los Angeles, and probably others around the country, has had gratifying results with weekend hikes conducted through the surrounding mountains for underprivileged children. Many doctors, psychologists, and teachers agree about the beneficial nature and value to physical and moral wellbeing of outdoor life, the sense of responsibility developed when pursuing supervised outdoor activities, and even the spiritual upliftment felt by many people undertaking programs of nature study, hiking, and outdoor exploration. It stands to reason that even organized sports are more beneficial to participants and spectators when performed amid surroundings of green fields and trees instead of in crowded streets, alleyways, or trash-filled city lots.

As seems so often to be the case, the financial problem inherent in acquiring land for parks is very great. There are, furthermore, many people who — for both selfish and altruistic reasons — will argue that such funds can be far better spent in other ways. The private interests of logging companies, land developers, and others are also likely to provide obstacles to such a plan. But as spiritual aspirants we are aware — perhaps more so than many people — of the physically and spiritually therapeutic qualities inherent in the enjoyment and contemplation of "the great outdoors." It is certainly incumbent upon us to lend our active support to projects which might bring the possi-

bility of this enjoyment and contemplation nearer to our many fellow human beings who are now rarely, if ever, in contact with Nature.

* * *

The Vital Buoyancy of Optimism

Literature and folklore abound with tales of people who cling to life as long as they have "reason for living," and mysteriously die within weeks after they feel that their purpose is accomplished. Now a young sociologist at Johns Hopkins University has suggested that this fictional behavior pattern is well founded in fact. More often than not, according to a study by David Phillips, people who are about to die seem to hang on until after a birthday, an election, a religious holiday or another event that they keenly anticipate.

Phillips, 26, who presented his findings to this week's convention of the American Sociological Association in San Francisco, initially checked the death dates of 1,251 famous Americans listed in *Who Was Who and Four Hundred Notable Americans*. He found that death came for them least often during the months before their birthdays and most frequently during the three months afterward. Turning to cities that have kept precise death records, he discovered that between 1875 and 1915 the death rate in Budapest, which had a large population of Jews, declined markedly during the month before Yom Kippur, the high holy day of atonement; the pre-Yom Kippur "death dip" also occurred during the years 1921-1965 in New York City, which also has a big Jewish population. In the dramatically expectant weeks before every U.S. election between 1904 and 1964, the nationwide death rate showed a marked decline.

... Phillips suspects that the quality of expectation is all-important. He suggests, for example, that a decrease in the death rate might not occur during the period of anticipation before Christmas — perhaps because of the familiar pressures that also accompany that season. Or it might not apply to ordinary people whose birthdays are not celebrated with the fuss that surrounds a man of fame. Still, the statistics that Phillips has gathered are convincing enough to impress the Russell Sage Foundation, which is oriented toward the social sciences; it has just given him an eleven-month grant for additional explorations of the vital buoyancy of optimism. Eventually he hopes to establish that anticipating significant events can help people to live longer, a finding that could lead to important changes in the psychological treatment of the elderly and the seriously ill. If further study bears out this hypothesis, Phillips says, it will prove that "dying can be a form of

social behavior."—*Time*, Sept. 5, 1969.

The findings and speculations of sociologist Phillips certainly parallel much that the Western Wisdom Teachings tell us of the importance of both optimism and work. We have all heard it said that "busy people live longer," and we have all heard of individuals who lived full, productive working lives, only to die shortly after retirement — evidently from sheer boredom. The anticipation of "significant events," which Mr. Phillips hopes to find can help people live longer, might easily include the anticipation of significant work to be done. Certainly the interest, optimism, and sense of participation engendered in many people by events such as religious holidays, birthdays, and national elections give them "something to look forward to," brighten what might otherwise be dull lives, and, possibly, stimulate and renew an interest in living sufficient to prolong life. But if this is true — and it does not seem illogical — would it not be equally true that a day-to-day interest and continuing sense of participation and optimism created by having worthwhile, useful work—geared to the ability and strength of the person concerned — would create a similar, and perhaps more steady, interest in living? Much is already being done along the lines of work therapy in the care of both sick and elderly people. It is recognized that if these people are allowed to work — to be of service — within the limits of their capabilities, their optimism increases, their outlook on life is far more constructive, and their general condition becomes better than it had been before the work therapy was initiated. Their lives thus become more useful and productive, for themselves and for others. Is it too far-fetched to suppose that the fact of being of service might also help prolong their lives? We know that the longer we live and continue to gain experience and learn lessons, the more headway we will make in each incarnation on the evolu-

tionary path. Therefore, we certainly owe it to those of our fellow-men who are placed in our care to see to it that they have the opportunity to retain the sense of usefulness and service which will be of such benefit to them—however long they live.

* * *

Archeology and the Church

The throne of St. Peter in St. Peter's Basilica in Rome isn't old enough to have been used by the first-century saint, carbon 14 dating shows. Tests on the wood and ivory throne conducted at Rome University indicate that the wood dates from several centuries after the birth of Christ. The amount of carbon 14 in a once-living organism — in this case the wood — indicates when the organism died. Meanwhile, the throne, encased in bronze, remains above the altar in the apse of the Basilica.

—*Science Digest*, 1969.

Relics from early Christian times have always been the object of questioning and criticism. Today the Church is more liberal toward science, less concerned with maintaining fictitious sacred objects. The Shroud in which Christ is thought to have been wrapped in the tomb, found in a garden Tomb in Jerusalem, has fared better than most relics. The Throne of St. Peter, however, as this news item shows, does not pass the carbon-14 dating test. In any case, it seems unimportant that Peter's supposed Throne is not his throne; but no one can help being interested in the ancient history of Christianity, and all that archeology can reveal is more than welcome.

* * *

Butterfly Makes Friends with Boy

A butterfly has astounded an entomologist by befriending a human.

For the last 20 days the butterfly, believed to be of the red admiral species, has been fluttering around and landing on Gregory Richards, 9, of 21817 Lanark St., Canoga Park, where the boy plays in the evening in the front of his grandparents' home.

Gregory said he first saw the insect, which he dubbed Mr. Flutter, three weeks ago

when he was playing in the yard about 7 p.m.

It flew around him for about 15 minutes before lighting on the boy's hand for about five minutes. The butterfly then flew around his head and landed on it, resting for a few minutes more before flying away.

Since then, Gregory's rendezvous with Mr. Flutter has become a daily occurrence, usually about the same time of evening.

"It's really amazing," remarked G. F. Auguston, manager-entomologist of the Madera County Mosquito Abatement District. "It's not unusual for a small bird to become friends with a human but it's very unusual for an insect."

He said he never heard of such a case.

"I can't understand what attracted the insect to the boy," Auguston said. "He must have been very gentle and they developed a common bond of interest."

—*L.A. Times*, 7-24-59.

* * *

WESTERN WISDOM BIBLE STUDY

(Continued from page 21)

A similar intensity, but softened by divine love, placed John at the head of the Disciples in spiritual attainment.

Philip, being materially minded and spiritually undiscerning, was slow to accept the divinity of our Lord. His inseparable companion, Nathanael, was a mystic and a dreamer. Christ Jesus, at His first meeting with Nathanael, promised that he should see the wonders of heaven; He made it clear, in fact, that Nathanael was to attain through Initiation, an experience that was gloriously fulfilled in his later life. Matthew was the fifth and the last of the Disciples to be chosen separately. The remaining seven were called out just prior to the Sermon on the Mount.

(Continued)

NEW EDITION OF COSMO-CONCEPTION

The 25th printing of the *Cosmo-Conception*, is now ready for shipment. This edition is attractively bound in a light paperoid cover, with colors as in cloth-bound edition. Contains same material except alphabetical index. Price \$3.00. THE ROSICRUCIAN FELLOWSHIP

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BOOK REVIEWS

Literature Plays Motion Pictures Music

"The Life of Margaret Fuller"

The Life of Margaret Fuller by Madeleine B. Stern, E. P. Dutton & Co., Inc., New York, 1942.

INUNDATED as we are with modern writings dealing forcefully, frankly, and often unpleasantly, with the problems and mores that have arisen in our society since World War II, it is refreshing occasionally to read a book that confines itself to a comparatively more serene and genteel — though certainly revolutionary in its own way — period.

Although perhaps not as celebrated as some of her renowned contemporaries — Emerson, Thoreau, Hawthorne, and the rest — Margaret Fuller was a principal and active participant in the intellectual and cultural life surrounding the early nineteenth century American "literary renaissance." Endowed with a superior intellect and an original, superlative mind, she was easily on a level of accomplishment with the best known learned Brahmins of that period, and seems to have been the friend or acquaintance of most of them. The book abounds with word-portraits of the American and European literati.

The various and sometimes contradictory facets of the character of Margaret Fuller herself are sketched in fine detail. Incredibly self-possessed from childhood, she was nevertheless often lonely and misunderstood. Ever ready, as ardent feminist, journalist, and defender of the "downtrodden," to engage in controversy, she had also a quiet

though powerful romantic side to her nature, which expressed itself in her devotion to music — especially that of Beethoven — her fondness for the children she taught, several romantic "interludes", and, finally, her great love for, and marriage to, the Italian revolutionary Giovanni Ossoli. For all her superior intellect, Margaret was not above personal vanity, and took great pains to enhance her evidently rather limited physical attractiveness with the most flattering bows, furbelows, and fashions of the period. She suffered from severe headaches and other violent pains which at times necessitated the taking of small doses of opium to dull the pain and insure sleep, but did not spare herself in her usually successful endeavors to perform the pressing tasks always at hand — writing, teaching, or holding her well-attended "conversations."

The extent and scope of her interests was astounding. From early youth on she steeped herself in current intellectual ideas and predilections, mysticism, and mythology. She was an ardent student of languages, conversing in French, German, and Italian, and translated German writings — most notably those of Goethe. She wrote newspaper articles and poetry, and was equally comfortable discussing the then-current fad of phrenology, Buddhism, philosophies of education, or the westward movement and the mistreatment of the American Indian.

The book is long — every incident

replete with detail. Yet it is never wearying, and it is the minuteness of description and the author's ability to make the very air of the times come alive that gives this book its tremendous appeal. The author has saturated herself with Margaret Fuller's own copious diaries and journals and in the writings of her contemporaries, and must have visited at length the different locales in which the book is set. Although the biography reads as a novel, it is factual.

Of particular interest to the Rosicrucian Fellowship student, of course, will be the references to the universal philosophies of the period, to the impact which the work of such occult writers as Goethe had on Margaret Fuller, and to her own philosophy which went beyond even that of transcendentalism. When she was thirty-two, she wrote her "Credo," in which is found much with which the advanced occult thinker can agree. Comments Miss Stern: "First there was a force — a spirit, uncontainable and uncontained, within which dwelt good and evil. This spirit it was that evolved the suns, the planets and the animals, and man, and an infinity of forms not yet visible to Margaret's horizon. It generated . . . and conquered obstruction, working ever for good, even through evil. . . Margaret . . . believed in the long preparation of ages. So Jesus came, when the time was ripe. . . of consequence only was the ideal truth they (Christ's miracles) illustrated. . . Let men who could do so with sincerity live in the church. For herself she would not, for her belief was a wider one than that of any body of men she knew . . . From all the sects Margaret would seek the Father of her soul, learning from them all, from the countless ages that had passed, and from the Word that yet would come . . . The soul must do its own immortal work . . . Margaret's soul was doing its own work. She was breaking the idols of the mind. She knew, as Emerson himself did not know, that man's spirit and body were interrelated; she felt, as Alcott could not feel, that

the Golden Age lay beyond in the future, more glittering than that of the past. She looked upon the ages with an eye more universal than that of the Unitarians or the Quakers, or the Transcendentalists . . . Hers was a credo . . . not for the New World — but for some newer world, where planet was generated from planet and sun from sun . . . The star was there — far off — in the future. But before man could tread its shining surface, he must walk on the earth erect and filled with courage."

Margaret spent a week visiting Brook Farm, the experiment in Christian communal living established by George Ripley, Hawthorne, and others. Although she respected the idealism lying behind the experiment, she was soon disenchanted with many particulars of life on the Farm. Her conclusions were contained in the poem "Sub Rosa, Crux" (printed in the *Rays*, February, 1969) which she wrote while still at the Farm. "The age had lost the password of the Knights of the Rosy Cross; the undying lamp flickered. Everywhere . . . and surely here at Brook Farm, they sought the password, to learn to feed the dying lamp. In place of the ruby cross, the knights of Roxbury and Concord bore a cross of ebony. Yet, why wear a cross at all? Why seek the password? Why bind oneself to any central doctrine? Associated might be the great experiment of the age, but still it was only an experiment. One could not build Utopia. Human nature stood in the way . . . The time might come, she hoped, when the curtain would fall upon this play, as upon all others, when rosy and ebon cross might both be cast into the sea and no password needed to kindle a dying lamp. On such a day a rosy dawn would light the waters. 'No lamp is needed, for the night has died'."

And we know that such a day will indeed come to pass with the advent of the New Jerusalem, when mankind itself, clad in luminous Soul Bodies, will provide the light, "and there shall be no night there."—D.F.

Readers' QUESTIONS

Self-Praise in Retrospection

Question:

One of the Rosierucian Fellowship teachings is that during the exercise of retrospection a person should praise himself for his good acts of the day as well as censure himself for his evil acts. Does not this self-praise stimulate self-esteem and pride of goodness, and is there not something pharisaical in this attitude?

Answer:

No, not if done properly.

The object of this part of the retrospection is to go through the processes which are ordinarily reserved for the First Heaven existence, as similarly the part of the exercises devoted to the condemnation of evil acts is designed to go through the processes which are ordinarily reserved for the purgatorial state. The object of both is to hasten our evolution and to take conscious charge of it instead of going through it unconscious of its meaning. In the First Heaven a person lives over all those acts and experiences in which he did right and acted in a Christian manner towards his associates, bringing them happiness and serving the race as a whole generally. In this stage he assimilates the spiritual quality or essence of those acts, and builds it into his spiritual constitution so that it is available in future lives as a stimulus to right action. It is just as necessary to know the spiritual quality of right action as it is to know the unspiritual quality of evil action in order for one to make progress in his evolution. This process is quite different from the ordinary egotistical habit of self-praise and undue self-esteem, which

are based primarily upon the vibration of vanity and the desire for self-exaltation. The First Heaven process is a part of the great plan of evolution; therefore we can be perfectly sure that its counterpart in retrospection is based on sound principles.

Genius and Moral Laxity

Question:

If genius is the hallmark of the advanced Spirit, why is it that the qualities of genius, especially in art, are so frequently coupled with moral laxity and even depravity?

Answer:

Genius represents work done by a person in preceding lives along certain lines, and corresponds to the degree of mastery attained. When an individual returns to Earth life, the special talents which he previously acquired are frequently brought out through the medium of the mystery planets, Uranus and Neptune. Through them he comes into contact in the early years of his life with his own thought creations of a preceding life. If there are adverse aspects to these planets, they frequently heighten the chances of his falling prey to moral laxity.

Higher aspects of art, particularly of music and drama, are under the rule of Neptune. A person, therefore, may show great aptitude for these branches by virtue of his Neptunian development, but at the same time if this development is negative, as shown by adverse aspects, it is quite possible that he will yield to his desire for sensual pleasures and this may lead in some cases to depravity.

In addition, genius often indicates

one-sided development. The individual has concentrated only on one particular talent or group of talents in previous lives, permitting other facets of his nature to remain un- or underdeveloped. Thus, these "untouched" aspects of his character and personality are not of the same high quality as those on which he has been working. In consequence, the individual may appear as a study in extremes, combining the very finest characteristics with some of the least desirable.

Longevity and the Invisible Helpers

Question:

Will working as an Invisible Helper at night have a tendency to shorten one's Earth life?

Answer:

No, not at all.

During the day while man is expending his energies in the physical world, the desire and vital bodies interpenetrate the dense physical body. The vital body receives its energy through the spleen, while the desire body is rooted in the liver. The energy which drives the physical body to accomplish its work is seated in the desire body. The desire body is also responsible for the excesses which break down tissues, while the vital body rebuilds and restores these wasted tissues, drawing its material from the Sun.

During the day a constant war is waged between these two higher vehicles. One is tearing down and the other building up. At night when man is in a sound and dreamless sleep, the real man, the Ego, clothed in his desire body, withdraws from the dense physical body, while the vital body remains with it and is then given an opportunity to restore the energies that have been used up during the day. If man is of the earth

earthly, if he has lived to eat and drink and be merry, with no high aspirations, and is not interested in his brother's welfare, when he is out of the body in what is termed sleep, he wanders unconsciously and aimlessly about in the lower desire regions most of the time. On account of a late supper he is tied to the body in a dream state, being half out and half inside. When this happens the vital body does not have an opportunity to do its work of rebuilding, and the man wakes up in the morning tired.

The man, however, who has lived a helpful life during the day, who is filled with high aspirations and a desire to serve humanity, and who has endeavored, to the best of his ability, to curb his desires and has not indulged in coarse or excessive food, is free to go where he pleases in the higher realms when he leaves the body at night. His physical body is left in a sound, unconscious sleep which frees the vital body to do its work of restoration on the physical. At the same time, the Ego is out in the Desire World busy about his Father's business as an Invisible Helper.

If such a one has taken the obligation of a Probationer of the Fellowship, is faithful in sending in his monthly reports, and has the requisite soul body, as soon as he is asleep he is free to gravitate to the band of Invisible Helpers who are being trained systematically by the Teacher and his lieutenants. These Helpers work in groups according to their planetary harmony and through them the Fellowship is accomplishing a great work in the healing of the sick. This work in the inner worlds does not tire the Ego; only physical matter feels fatigue.

While the physical life is prolonged and the body built up by this sound sleep, the purgatorial period is perceptibly shortened by the work which the Ego accomplishes as an Invisible Helper, for he is doing double duty. He serves both day and night and, as a result, he accomplishes an immense amount of soul growth.



Health in the News

ARTHRITIC PAIN AND GOOD NUTRITION

It is estimated that 12,000,000 Americans suffer from this agonizing condition. This does not really tell the whole story, however, for there are countless thousands who have arthritis, but as yet do not suffer from the extreme pain or crippling.

Arthritis is a metabolic disorder and may show up in many different forms, the most common of which is an impairment of the utilization of calcium and/or other minerals, and causes certain changes in the bony structure of the body, particularly the joints. There is no one specific cause: in fact there may be as many causes as there are cases.

In looking at the total picture it must be generally recognized that outside of local injury or strain most cases are usually the outgrowth of a general systemic breakdown.

Of the many factors which may contribute to this condition, these may include any glandular disorder, poor circulation, nervous disorders, various digestive ills (including lack of hydrochloric acid in the stomach), constipation, allergies, infections in any part of the body, and chronic fatigue is often present. We should also note that worry, resentment, and all negative emotions play no small part in throwing the whole body metabolism out of bal-

ance and thus may be an important causative factor.

It is widely acknowledged that there is no known cure for arthritis; but a total care program that will rebuild normal body functions will in time help to correct many metabolic disorders.

Of first importance in a total care program is to eliminate all health-destroying habits such as smoking, use of alcoholic beverages, tea, coffee and cokes, getting insufficient rest and sleep, wrong and irregular eating habits, overwork, exposure (extreme cold), overexertion, nervous tension, worry, resentments, and any emotional stress.

The second important factor in a total care program is to make sure any infection is cleared up; that there is enough hydrochloric acid in the stomach to properly digest the food; and that constipation is corrected.

Good nutrition is most important. Time and space will not permit a detailed outline of a diet that will help to rebuild good health, but briefly, it is important that you eliminate white sugar and all products containing it and all other refined foods such as white flour and refined cereals. It will help greatly if you will give your stomach a complete rest one or two days a week, using only liquids, water, tolerated fruit juice, vegetable juice, and herb teas. Many find benefit in eliminating table salt.

It is important that all pain-killing

drugs be eliminated as quickly as possible. As the total body care program is instituted and pain decreases, reduce the pain killers, for they also undermine the recuperative powers of the body.

Loss of emotional control, tension, fears, anger, resentment and hate aggravate arthritis and increase suffering. The sooner one turns his problems over to God for solving, the sooner help will come.

Although there is no specific cure for arthritis, the power for healing is one which God has placed within the living organism, and this power works most efficiently when favorable conditions for repair and rebuilding are established by obeying the laws of health governing our bodies. "Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health." (Ministry of Healing, E. G. White, page 127.)

—*Today's Food*, Autumn, 1969.

TOOTH DECAY BEATEN FOR GOOD

A dental authority has relaxed the profession's firm injunction against sugary foods by offering a compromise.

"All the sweets one wishes, but once a day," is suggested by Dr. Paul H. Keyes of the National Institutes of Dental Health, Bethesda, Md.

Ever mindful of the colossal American sweet tooth, Dr. Keyes says a once-a-day transgression is a "reasonable compromise that many people will accept.

"It is not realistic to expect that patients will eliminate all sweets from their diet," he says.

Each exposure to sweets sets up an acid-producing process that attacks enamel, he explains. By limiting exposure to a single episode, the teeth are subjected to less corrosive assault than if sweets were taken in small amounts but often.

Dr. Keyes' indulgence appears to be born of a confidence that dentistry is rapidly acquiring the tools to control the decay problems, sweets notwithstanding.

Some of the most promising tools are drugs, particularly antibiotics, since dental decay is now thought to originate as a bacterial infection producing the acid.

"Hundreds of antibiotics are sitting on the shelf and drug companies don't know what to do with them," he says. "The ideal treatment may already be in our hands."

Another promising tool is enzymes. One

already has been identified as capable of preventing the formation of plaque, the deposit on the tooth surface that serves as a medium for bacterial growth.

"The enzyme, dextranase, appears to be effective against specific staphylococci decay, but unfortunately the particular staphylococci are only a small part of the problem."

Other weapons in the arsenal are fluorides and good tooth-brushing habits.

"Children today need not become the dental cripples that many of their parents are," Dr. Keyes says.

He foresees the time when the major service of dentists will be guidance in oral hygiene and minor scaling and polishing of teeth.

—*Science Digest*, May, 1969

The most efficacious method of alleviating the problem of tooth decay is to adopt a vegetarian diet. The putrefaction of particles of flesh imbedded between the teeth is one of the most serious menaces to health. Fruits, cereals, and vegetables, however, by their very nature are slow to decay. Each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal was taken away with the Spirit thereof at the time of death. Thus the danger from decay and infection through vegetable food is very small.

FOXY FACTS

Isn't it strange that square meals make round people.

A good diet takes much of the starch out of you.

Too many of us are reaching the metallic age: we've got silver in our hair, gold in our teeth, iron in our blood, and lead in our feet.

The worst tragedy to befall a man is to have ulcers and still not be a success.

Cheerful people resist diseases better than gloomy ones, a medical survey reports. In other words, it's the surly bird

that gets the germ.

You don't get ulcers from what you eat; you get them from what's eating you.

Stomachs are like good governments, when working right, you don't know they're there.

When you stop to consider what some people pay for a steak, it's easy to understand why cows are sacred in India.

Health Rule: Eat like a king for breakfast; a prince for lunch; and a pauper for supper.

Successful Diet: The triumph of mind over platter.

The most familiar table spread is seen on people, not on bread.

A man works from sun to sun; then rests when the race is run. But this is Eve's age-old complaint: day may be done, but the dishes ain't.

SIX BEST DOCTORS

The six best doctors anywhere—

And no one can deny it —

Are Doctors Sunshine, Water, Air,
Rest, Exercise, and Diet.

These six will gladly you attend,

If you are only willing.

Your mind they'll clear, your ill
they'll mend,

And charge you not a shilling.

—Anonymous

COMMON SENSE

Show me the man who lives a leisurely life but keeps his weight within normal limits; who keeps his emotions under control; who is not overly ambitious; who takes frequent vacations and knows how to laugh and relax; who has developed a sensible philosophy of life; whose habits are moderate and not taxing; and

I'll wager on him in the health-race against the over-active physical culture enthusiast who is throwing away his precious heart beats in unnecessary exercise.

—*Today's Food*, Summer, 1969.

A NEW YEAR RECIPE

Take twelve fine, full-grown months, see that these are thoroughly free from old memories of bitterness, rancor, hate, and jealousy; cleanse them completely from every clinging spite, pick off all specks of pettiness.

Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time, but prepare one day at a time as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work, eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest, three of prayer, two of meditation, and one well-selected resolution. Add a teaspoonful of good spirits, a dash of fun, a sprinkling of play, and a heaping cupful of good humor.

Pour love into all and mix with a vim. Cook thoroughly in a fervent heat. Garnish with a few smiles and sprigs of joy. Serve with quietness, unselfishness, and cheerfulness, and a Happy New Year is a certainty.

—*Eleanore M. Fries*

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.



The New Age Healer

FOR the New Age or Aquarian Age healer a knowledge of astrology is the key factor. Its scope is wider than all other systems; it penetrates to the very soul of Being. To treat a patient properly is possible only when there is accurate diagnosis, and there is no better way to diagnose than by the use of astrology. Astro-diagnosis shows the latent tendencies in the patient, as well as his actual manifesting disease.

The healer should know the type of mind the patient has, as well as the kind and strength of his emotions. If the mentality is weak and the emotions strong, the patient is not so apt to cooperate with the healing ministrations, and his improvement may thus take longer than if the mental inclinations and power are cooperative.

Hope should always be held out to a patient; predictions of worsening or death, *never*. The healer must be able continually to communicate good cheer to the patient and check any tendency toward gloomy thoughts, as well as the existence of gloomy surroundings. He sends out positive lines of force to counteract the negative ones radiated by the patient, as well as those which may come from other people.

The healer's own life should be pure and compassionate, for his intangible as well as tangible influence on the patient is powerful for either good or evil. Powerful, clean auric emanations from another can be of immeasurable benefit

to the patient in strengthening his determination to do his part in the healing process. A "lift" from the mere presence of the healer may be the deciding factor in the healing process.

Last, but certainly not least, the healer and the patient should be in astrological harmony as to the rising signs. Fire signs harmonize with fire and air signs; water signs with water and earth signs, etc. Saturn in the healer's chart should never be on the Ascendant or in the sixth house of the patient.

* * * * *

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

HEALING DATES

December 4 — 10 — 16 — 23 — 31
January 6 — 12 — 19 — 27

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

ROSICRUCIAN BOOKS

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Complete Index of Heindel Books..	4.50
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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

OUR PATIENTS WRITE

New Jersey—Thank you, thank you, thank you! I am driving my car again, thanks to your prayers. I have overcome one of my greatest fears.

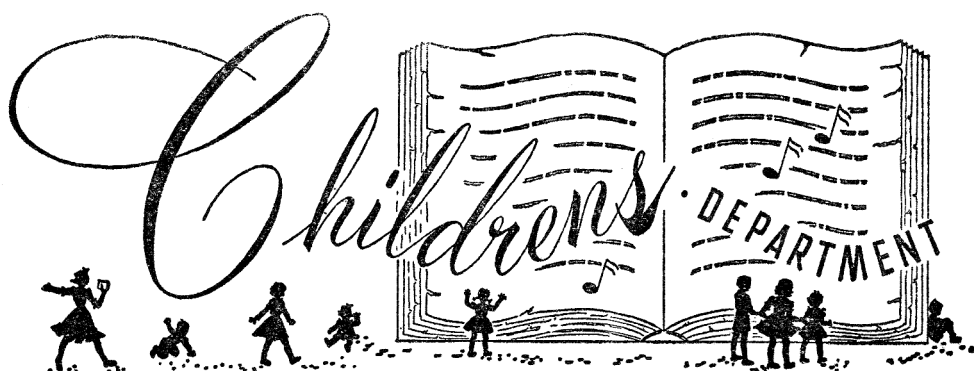
Africa—Let me thank you very much for your kind letter. Am sorry for being so long in replying to inform you of my improving condition, certainly the outcome of your guidance and prayers.

West Germany—My kidneys are slowly getting better. I keep up the diet you gave me, and try to do much of my school work in the fresh air. The blood stream is being gradually cleansed of all debris. I am so grateful for all your advice and suggestions.

Wisconsin—Thank you for sending me the booklet *The Law and Our Needs*. Every page had something useful for me. You people have been instrumental in creating a new me! I'll try harder so I won't let you down. Thanks for the love — and I seem to be returning it more and more.

California—It has now been a year since we wrote you for help and health, and we received it. No communication could ever mean more to us. As difficult as it is trying to live up to our new understanding we are so grateful for the opportunity. Many, many thanks to you and to the blessed Invisible Helpers for having done so much for us this past year.

California—I feel much peppier than I did a year ago. I've been eating and drinking natural foods and juices. I'm a much better person than I was, too! I haven't been arguing with my brother lately, and he's pretty hard to get along with! I guess that's the real test, to get along with a person that always picks on me! You have changed my mother and me so much and I thank you. I'll do my very best to be good so I'll please you, the Star Angel, Christ Jesus, and God. I bless more than 70 people individually before I go to bed, and you are among them! May God bless you always! (From a 11-year old girl.)



The Loveliest Gift

MARGA FISCHER

Translated from the German

ONCE long ago there lived a king and queen who ruled their land with kindness and wisdom.

Just the same, however, there were many people in that land who, because they were foolish or didn't know any better, did much harm to themselves and to others, and were often in the most desperate need. They never realized how badly and unreasonably they were behaving, and believed only that the king and queen were responsible for their misfortunes. The poor queen grew so unhappy about this that she forgot how to laugh and sat, weak and sick, in her room.

Now you must know that the king and queen lived in a very beautiful castle. The spires were covered with gold and shone brighter than the sun. Every day the most beautiful music was heard, although no one ever saw the musicians who were supposed to be playing it. Every one was happy about the pure tones of the music and the clear light that shone from the golden spires, and called it "The Castle of Brilliant Light."

But then, as the queen grew so sad about the foolish people that she could

no longer laugh, the shining spires lost their brilliance and the music became so soft that it could hardly be heard. Then the people who were wise thought and thought about what they could do to make the queen happy again. Finally they decided to bring all kinds of presents to the castle for her to enjoy. The queen blessed all those who brought presents, and the presents were placed on exhibit in the great hall of the castle, but the queen remained pale and still and could not even smile any more.

Now in that same land there was a little girl who lived with her grandmother, because her mother and father had died. The old woman loved the little girl very much, and called her "Little Star," because she lit up the days of her old age just like a star. They were very poor, and had to gather berries, mushrooms, and herbs in order to keep from starving.

When they heard that the good queen was so sad they also wanted to give her a gift. That was naturally very difficult, because they had nothing special of their own.

"I will give her my dove," said the little girl, because that was the dearest thing that she owned.

But the grandmother shook her head.

"That won't work, Dear," she said sadly. "Your dove would always fly back to you, and the queen would end up not having a present from you at all."

Then the little girl was so disappointed that she couldn't sleep at night and puzzled and puzzled about what she could give the queen to make her happy.

At about midnight, the full moon was shining through the window. Suddenly the little girl saw, on the table, the most beautiful fruits and flowers, and her whole little room smelled of roses.

"That's it!" she called out excitedly. "I will bring the queen apples from the garden, and wild flowers."

Then suddenly everything disap-



peared, and, instead, a heap of precious gems and pearls was sparkling on her bedspread.

"Aaaah," sighed the child pensively. "These would naturally be much more beautiful. But where would a poor girl like me ever get such a treasure?"

She had barely thought this when a far more brilliant light shone throughout the room, making the sparkling gems look like plain, gray pebbles. Astonished, the little girl rubbed her eyes. She thought she saw a radiant Being there in all the light.

"Who are you?" she stammered.

"I am Love," said the radiant Being. And it grew so tall that the little girl, wondering, looked up into the heavens.

Right after that she fell sound asleep, and only the next morning did she get to tell her grandmother about the wonderful experience.

The old woman was very moved. "That was a messenger from the invisible world of God," she explained. "It is with symbols and dreams like that that these messengers help us along our way to right thought and action."

The little girl understood this very well, and now she also knew exactly what gift to give to the poor, sad queen. She sat down and wrote a little note to the queen in clear, painstaking letters. Then she washed in the cool brook that bubbled past their hut, put on clean clothes, and went straight to the castle.

Holding the letter tightly in her hand she walked past the guards and came to the great hall with the many gifts. She stood still a minute to look at all that the people had brought together. There were beautiful bouquets of flowers and bunches of herbs, baskets of grapes and pears, all kind of embroidery and sewing, silver spoons and expensive crystal, dishes full of butter and eggs, pretty aprons and piles of lovely ribbons. Among all these objects, however, there was not a single person to be seen, and the little girl began to lose some of her courage.

Quickly she went on through the many corridors and doors until she came to the chamber in which the unhappy queen sat. As soon as she saw the little girl, the queen started to raise her hand and give thanks for another gift, just as she had been doing for many weeks. But the little girl curtsied, and then ran up to the queen as if it were the most natural thing in the world.

"I want to stay with you for a while," said the little girl, "so that you will not have to sit here alone among all the beautiful presents. Maybe I could open the window so that the sun can shine in and that one can hear the music a little better," she chattered on, unembarrassed.

The queen watched in amazement as the little girl ran nimbly about, blowing away a speck of dust here and straightening out an object there. Finally, the child took her handkerchief

and gently wiped the pale hands of the queen, as if she had been especially sent to care for the unhappy woman.

Busy as she was, the little girl almost forgot the note that she had written for the queen, and then quickly gave it to her. The queen unfolded it and read in a low voice:

"Oh queen of the Castle of Brilliant Light,
May your sadness vanish as the night.
My verse is short, but heartfelt and true;
It says just this: I love you!"

After the queen read these words, she suddenly seemed to change. She got up from her throne, and smiled such a radiant smile that the castle spires shone like a thousand suns and the light spread about over the entire land.

Then the people came hurrying to the castle, the heralds blew their fanfares from the turrets, and at the same moment the wonderful unearthly music sounded again so that everyone could hear it. The whole castle seemed to breathe new life, and the king strode through the great hall and took his place at the side of his beloved queen.

And ever after that, the queen could laugh again, in tones that resounded through the land like silver bells and caused even the foolish people to appear less foolish.

But most of all, however, the little girl rejoiced. She was allowed to summon her grandmother to the castle, and there they sewed the most beautiful garments for the queen and served her as long as they lived. All their work was a joy to them, and so it came about that in the Castle of Brilliant Light the spires all gleamed in the sunshine, and the heavenly music was never stilled again.

All this happened a long, long time ago. But this land with the happy, laughing queen and the little girl who gave the Gift of Love still exists today. It is far, far away, however, and one must wander and search long and hard in order to find the Castle with the golden spires.

THE CELESTIAL HIERARCHIES AND

DIONYSIUS THE AREOPAGITE

(Continued from page 14)

good and beauty of those above him. The difference between this viewpoint and that of Max Heindel's *Rosicrucian Cosmo-Conception* is that in the latter the concept of evolution is introduced. Not only does man evolve through lower forms to become man, by way of rebirth; but also the Angels are evolving, from lower to higher forms, or from one glory to another glory, in the divine economy. The doctrine of rebirth is a spiritual theory of evolution, and it was well known not only in antiquity, but also in the Middle Ages. We quote in conclusion a poem from the poet of Persia, Jala-lu'd-Din Rumi, who lived from 1207



to 1273, to show what kind of thinking was being done in that time:

I died from the mineral and became a plant;

I died from the plant and reappeared in an animal;

I died from the animal and became a man;

Wherefore then should I fear?

When did I grow less by dying?

Next time I shall die from the man

That I may grow the wings of angels.

From the angel, too, must I seek advance;

"All things shall perish save His face."

Once more shall I wing my way above the angel;

I shall become that which entereth not the imagination.

Then let me grow naught, naught; for the harp-string crieth unto me,

"Verily, unto Him do we return."

HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings are designed primarily for the Western peoples, giving a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

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

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The *Junior Course* covers the setting up of the chart and then advances to the reading of it, showing the Student how to synthesize the horoscope as a whole and arrive at a point where he can read the message contained therein. (26 lessons.)

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APPLICATION BLANK

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