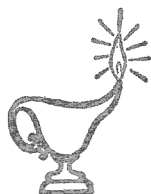


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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Our Quest for Excellence

*Hermes Trismegistus:
Mercurian Teacher*

*The Bible in the Stars:
Pisces and Aries*

The Value of Vitamin E

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JANUARY 1971

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The Rosicrucian Cosmo-Conception

By MAX HEINDEL

*Initiate - Messenger of the Brothers
of the Rose Cross*

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57 Pages Topical, 95 Pages Alphabetical Index. Illustrated.

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, 92054

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

January

1971

Vol. 63

No. 1



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Subscription in the United States, one year \$3.00; two years \$5.00. Other countries, same rate, U. S. money or equivalent. Single copies 30 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, U.S.A. 92054

Beginnings

The beginnings of all things are small.—*Cicero*.

Of a good beginning cometh a good end.—*Heywood*.

Behold how great a matter a little fire kindleth.—*James 3:5*.

The principal part of everything is the beginning.—*Law Maxim*.

Love is ever the beginning of Knowledge as fire is of light.—*Thomas Carlyle*.

A little fire is quickly trodden out; being suffer'd, rivers cannot quench.
—*Shakespeare*.

Many a time . . . from a bad beginning great friendships have sprung up.—*Terence*.

All great actions the wish'd course do run, that are, with their allowance, well begun.—*Massinger*.

*Life's but a means to an end; that end
Beginning, mean, and end to all things — God.*—*J. P. Bailey*.

Begin whatever you have to do: the beginning of a work stands for the whole.—*Ausonius*.

In the beginning was the Word, and the Word was with God, and the Word was God.—*John 1:1*.

Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.—*Psalms 119:160*.

Beware of the beginnings of vice. Do not delude yourself with the belief that it can be argued against in the presence of the exciting cause. Nothing but *actual flight* can save you.—*Haydon*.

We must be watchful, especially in the beginning of temptation, because then the enemy is easier overcome, if he is not suffered to come in at all at the door of the soul, but is kept out and resisted at his first knock.—*Thomas a Kempis*.

We are at the beginning of a new year, a new start We must become more faithful, more earnest, more devoted to the ideals that have been given by the Elder Brothers We must live the life not only in the outside world but right in the home.—*Max Heindel*.

THE Mystic ... LIGHT



Our Quest for Excellence

COMPILED FROM MAX HEINDEL'S WRITINGS BY ELSIE HENDERSON

AS we are about to begin a new year, we are reminded of another beginning — the beginning of our quest for a higher degree of spiritual development under the guidance of The Rosicrucian Fellowship. We were happy then in the realization that we had decided to work with the Great Ones in disseminating the gospel of the New Age in the Western World and in helping to heal moral, mental, and spiritual ills. No sacrifice seemed too difficult. We felt that our love and gratitude for this opportunity would keep us in a high state of consciousness that would make it easy for us always to perform loving, unselfish service to others.

We were aware of the high ideals, but perhaps we were not fully aware of what lay before us. However, we have come to know that we have set out on a quest as full of adventure as that of the knights of old in quest of the Grail Cup. We are trying to follow the Path of Excellence of Performance so well that we can still be on it when we reach the place as narrow as a razor's edge — to where we can meet Christ in the air in our etheric soul bodies. It is not an easy Path, but we find help for practically every difficult step on the way in the writings of Max Heindel, an Initiate in the Rosicrucian Order, founder of the Rosicrucian Fellowship, and a consecrated servant in the work of Christ. He tells us:

"The Rosicrucian Teaching urges the

pupil first of all to *live the life*, to consecrate all the powers of his being to so walk that he may be fitted for possession of the soul-powers essential to investigating the unexplained laws of Nature."

"Here in the West . . . we have advanced to such a state of individuality that we can progress only by action from within, and if we make any promises or take any vows, we should not obligate ourselves to anyone else, but make our promises and vows to ourselves."

We do not have Masters in the West, but Teachers and Friends. "The Teacher in the West is the closest friend and adviser of the pupil, for he follows the example of the Christ, who said to His disciples: 'This is my commandment, that ye love one another, as I have loved you. Ye are my friends if ye do what I command you (and) henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you.'

"It is of the utmost importance that we should recognize the fact that, at least in our present limited existence, we cannot possibly arrive at truth *in the ultimate*. Therefore, that which seems to us 'truth and the whole truth' is most likely after all only a part of the truth. As we evolve and become capable of understanding more and more, our conceptions of life,

the world, and God, change. Therefore, we ought at all times to have the open mind so that we may perceive new truth We should never forget the fact that there are still greater truths which we have not yet learned. Then we are open minded and cannot become creed bound or hide bound."

"Some people grow so extremely enthusiastic when they have found something that appeals to them as truth that they at once commence a veritable crusade to compel others to share it with them. That is a great mistake. If we go into a church and commence asking questions which raise doubts in the minds of the members and make them uneasy concerning their faith, we may easily cause a sad state of disturbance. If that which we have to give appeals to them and becomes an anchor to them, so that they may rest in the new and higher faith, well and good. But if it so happens that that which we have to give is beyond them, is unacceptable, we may lead them into an extremely unhappy frame of mind, and they may turn to materialism, atheism, or some other dreadful, skeptical attitude. Their life, in that case, will lie at our door. We should always make it a rule in the world to be very quiet about what we believe, or do not believe, though never neglecting to say a word where an opportunity is given, and if that word brings an inquiry we should answer it fearlessly. Thus we may gradually lead the inquirer on. He will not be thus led unless he is seeking, and when we find that he desires the information, we should give him all he wants, freely. But we reiterate that *it is a serious responsibility to thrust our opinion upon ears that are unwilling or not ready.*"

We have been taught that we should put to the test anyone who would offer to teach us. "It cannot be reiterated too often that no one should accept from anyone else, either visible or invisible, teachings in the slightest degree contrary to his own highest conception of ethics. It is dangerous to trust absolutely to people in this world and admit them to our full

confidence We ought, naturally, to be much more careful when the question comes to matters of the soul, and not trust the most important of all matters, our spiritual welfare, to someone we cannot at least see and judge accordingly. There are many Spirits, of course, who have not the wits to do anything very evil with their victims, and who just lead them around for years and years without any particularly harmful results. But self-reliance is the most essential virtue to be cultivated by us at this stage of our evolution Hence we ought to guide ourselves without fear or favor from any Spirit."

"The mass of humanity is taken care of by the religion publicly taught in the country of their birth, but there are always pioneers whose precocity demands a higher teaching, and to them a deeper doctrine is given through the agency of the Mystery School belonging to their country. When only a few are ready for such preparatory schooling they are taught privately. But as they increase in number the teaching is given more publicly.

"The latter is the case in the Western World at present. Therefore the Brothers of the Rose Cross gave to the writer a philosophy such as published in our various works, and sanctioned the launching of The Rosicrucian Fellowship to promulgate this Teaching. The purpose is to bring aspiring souls into contact with the Teacher when by service here, in the Physical World, they have shown their sincerity and given reasonable assurance that they will use their spiritual powers for service in the other world when they shall have been initiated therein.

"The higher teachings are never given for a monetary consideration. Peter in olden days rebuked Simon the sorcerer, who wanted to buy spiritual power that he might prostitute it for spiritual gain. The Elder Brothers also refuse to open the door for those who prostitute the spiritual science by casting horoscopes, reading palms, or giving clairvoyant readings professionally for money."

"Like other Mystery Orders the Rosicrucian Order also aimed to help humanity in the attainment of bodily health. It has been written in various works that the members of the Order took a vow to heal others free of charge. This statement is somewhat garbled. The lay members take a vow to *minister* to all according to the best of their ability *free of charge*. That vow included healing, of course, in the case of such men as Paracelsus, who had ability in that direction . . . Others were not suited to be healers but labored in other directions, but all were alike in one particular — they never charged for their services, and they labored in secret without flourish of trumpet or sound of drum."

"Our revered leader, Christian Rose Cross and the twelve Elder Brothers whom he selected to aid him in the work centuries ago" concluded "that *pride of intellect, intolerance, and impatience of restraint* would be the besetting sins of our day; and they formulated their philosophy so that it satisfies the heart at the same time that it appeals to the intellect and teaches man how to escape restraint by *mastering self*."

"Christ gave two commands to His messengers: 'Preach the Gospel, (of the coming Age) and 'heal the sick.' One is as binding as the other and as necessary. To comply with the second command the Elder Brothers have evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple, and thus a long step has been taken to lift the healing art from the sands of experiment to the rock of exact knowledge."

"There are two reasons for the healing activities of the Rosicrucian Order. Like all other earnest followers of Christ they are longingly looking for 'the day of the Lord.' They know that abuse of sex prompted by the Lucifer Spirits has caused and is responsible for disease and debility, and that a sound body is indispensable to the expression of a sound mind. They have therefore aimed to heal the

body that it may express a sane mind, and pure love instead of perverted love, for conception under such conditions hastens the kingdom of Christ by producing bodies of finer and finer texture to replace the 'flesh and blood (which) cannot inherit the kingdom,' because physiologically unfit."

"We have learned through the Teachings that it depends upon ourselves how long we shall travel in the 'wilderness.' We have the latent power to rise to something greater and better. Everyone of us has the power latent within that will bring him or her into the City of Peace, a place apart from sorrow and suffering. Everyone of us can and must make the start sometime, and the first step is purification, for without the pure life there can be no spiritual achievement. 'Ye cannot serve God and mammon,' it is said. But mammon is usually interpreted to mean the gold of the world. Yet a man may remain in his business and take care of it for the good of all, not for his own selfish greed and interest, doing everything possible for others, and not be serving mammon no matter how much he may be accumulating. A person may love only a few around him, but there is a higher love that flows out to others not in his own circle which must be observed. Every duty must be fulfilled that we may thereby take advantage of the higher opportunities that are ever opening up before us.

"So we must all learn our lessons in service; service to humanity, service to animals, service to our younger brothers, service everywhere. This alone will bring us out of the 'wilderness.' It is said that those who were highest in the temple were those who served; and the Christ said, 'He who would be the greatest among you, let him be the servant of all.' Let us all strive to render this service. It is easy to do if we will. Then some day in the not far distant future we shall hear that gentle voice, the voice of the Teacher, which comes to everyone who serves and who listens to the voice of God."

Hermes Trismegistus--Mercurian Teacher

SHIRLEYANN O'NEILL

Part 1

HERMES TRISMEGISTUS

Was he one or many, merging
Name and fame in one,
Like a stream, to which, converging,
Many streamlets run?

Who shall call his dreams fallacious?
Who has searched or sought
All the unexplored and spacious
Universe of thought?

Who in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine?

Trismegistus! Three times greatest!
How thy name sublime
Has descended to this latest
Progeny of time!

—H. W. Longfellow

IN comparison with Babylon, mournful metropolis of despotism in the ancient world, Egypt was a veritable citadel of sacred knowledge, a school for its most illustrious prophets, a shelter and a laboratory for the noblest traditions of humanity. Thanks to the great excavations and remarkable research activities, the ancient Egyptians are better known to us today than any of the civilizations which preceded Greece, for Egypt reveals to us its history written on pages of stone. Its monuments are being excavated, its hieroglyphs deciphered, but the deepest arcanum of its history is yet to be fathomed. This arcanum is the esoteric teaching of its priests. This teaching, scientifically cultivated in the temples, prudently veiled in its Mysteries, reveals to us the soul of Egypt, the secret of its politics, and its preponderant role in the history of the universe.

It is realized that in Assyria royalty crushed the priesthood in order to make of it a tool, whereas in Egypt the priesthood disciplined royalty and never abdicated even in the worst times, standing up to kings, driving out despots and al-

ways governing the nation with an intellectual superiority, a profound and hidden wisdom which no teaching body has ever equalled in any country or in any age.

From the Aryan Epoch, throughout the troubled era which followed Vedic times to the Persian conquest and the Alexandrian Age, Egypt was the stronghold of pure and exalted teachings, whose totality constitutes the science of principles, and which can be called the esoteric orthodoxy of antiquity. It was possible for fifty dynasties to succeed one another, for the Nile to deposit its alluvium over entire cities, for the Phoenician invasion to flood the country and be repelled; in the midst of history's ebb and flow, beneath the seeming idolatry of its external polytheism, Egypt preserved the ancient foundations of esoteric theology and its priestly organization. It stood firm against the centuries like the pyramid of Gizeh, half-sunk beneath the sands, but intact. Thanks to this immobility of the sphinx, keeping its secret, to this resistance in granite, Egypt became the axis around which the religious thought of humanity revolved in its passage from Asia to Europe. Judea, Greece, and Etruria were so many spirits of life which formed different civilizations. But from whom did they draw their basic ideas, if not the living storehouse of ancient Egypt? In the temples of Osiris, in ancient Thebes, which the initiates called the city of the Sun or the solar ark because it contained the synthesis of divine science and all the secrets of initiation, these teachings were held sacred.

Every year at the summer solstice when the floods of rain fall in Abyssinia, the Nile changes color and takes on that tint of blood referred to in the Bible. The Nile swells until the autumnal equinox conceals the outline of its banks. But

standing upon their granite plateaus beneath the blinding Sun, temples carved in the heart of the rock and pyramids reflect the majesty of their ruins in the Nile, now transformed into a sea. Thus the Egyptian priesthood passed through the centuries accompanied by its organization and symbols, secrets which for a long time were impenetrable to science. In these temples, these pyramids, developed the famous teaching of the Word of Light, of the universal Word which Moses enclosed in his golden ark, and of which Christ was to be the living torch.

Truth is unchangeable in itself, it alone outlives everything, but it changes its habitations, its forms, and its manifestations. "The Light of Osiris" which once lighted the depth of nature and the heavenly vault for the initiates is extinguished forever in the abandoned crypts. The prophecy of Hermes was fulfilled: "O Egypt! Egypt! In future generations there will remain only incredible tales about you, and nothing will be left but words carved in stone."

The colossal sphinx of Gizeh near the great pyramid is the heritage left us by the early Egyptian civilization. From the time when the Delta of the Nile did not yet exist, the huge symbolic animal lay upon its granite base, before the chain of the Lybian Mountains, looking at the sea, dashing against its feet where today the sands of the desert are all that remain. The sphinx, that first creation of Egypt, became its principal symbol, its distinctive mark. The oldest human priesthood carved it, a picture of calmness and of the awe-inspiring majesty of Nature. It is terrestrial Isis, a portrayal of the living unity of Nature's kingdoms, for the ancient teachers knew and taught that in the great order of evolution, human nature emerges from animal nature. In this composite of bull, lion, eagle, and man are also contained the four animals of Ezekiel's vision, representing the four constituent elements of the microcosm and the macrocosm: water, earth, air, and fire, the foundations of esoteric science. This is why, in subsequent centuries the ini-

tiates saw the sacred animal lying on the steps of the temples or in the recesses of crypts; they felt this mystery come to life within them and they silently folded the wings of their Spirits over inner truth. For before Oedipus, they knew that the answer to the riddle of the sphinx is Man, the microcosm, the divine agent who includes within himself all the elements and forces of Nature.

Around the year 2,000 B.C. Egypt underwent the dreadful crisis of foreign invasion and partial conquest. Led by shepherd-kings called Hyksos, this invasion rolled its flood over the Delta and Middle Egypt. The schismatic kings brought with them a corrupt civilization, Ionian idolatry, the luxury of Asia, and the customs of the harem. The life of Egypt was threatened, its culture and its universal mission was endangered. But Egypt possessed a spirit of life, that is, an organized body of initiates, depositories of the ancient knowledge of Hermes and Ammon-Ra. The Spirit withdrew to the heart of its sanctuaries, it gathered itself together, the better to resist the enemy. The priesthood outwardly bowed before the invasion and recognized the usurpers, but, hidden in the temples like a sacred depository, the councils kept their science and tradition, the ancient, pure religion, and with it the hope of a restoration of the former dynasty.

It was at this period that the priests propagated among the people the legend of Isis and Osiris. The imagination of the people was stimulated by the pomp of public ceremonies, but at the same time the initiates deemed it necessary to place the esoteric truth beyond attack by covering it with a threefold veil. The spreading of the popular cult of Isis and Osiris corresponds with the inner organization of the greater and lesser Mysteries. Moral tests were invented, the oath of silence was required, and the penalty of death strictly inflicted upon the initiates who divulged the least detail of the Mysteries. Thanks to this strict organization, Egyptian initiation became not only the haven of esoteric doctrine, but also the

crucible of the revival of Egypt and the school for future religions.

Thus the Mysteries saved the soul of Egypt, under foreign tyranny, for the good of mankind. For such was then the strength of their discipline, the power of their initiation, that they contained Egypt's best moral force and the highest spiritual achievements. As the eminent occult writer Edouard Schuré says:

Ancient initiation rested upon a concept of man, both healthier and nobler than ours. Our physical and natural sciences, progressive in themselves, set aside the principle of the soul and its diffusion in the universe; our religion does not satisfy the needs of the Spirit; our medicine wishes to know neither soul nor Spirit. Modern man seeks pleasure without happiness, happiness without knowledge and knowledge without Wisdom. The ancients did not allow one to separate these things. In every domain they took into account man's threefold nature. Initiation was a gradual training of every human being toward the lofty heights of the Spirit, from which one can survey life. "In order to attain mastery," said the sages of that age, "Man needs a total remolding of his physical, moral and spiritual being. But this remolding is only possible through the simultaneous exercise of the will, intuition and reason. Through the complete cooperation of these three, man can develop his faculties to an incalculable degree. The soul has senses which are asleep; initiation awakens them. Through profound study and application, man can put himself in conscious touch with the hidden forces in the universe. Through a great effort he can attain direct spiritual perception, can open to his vision paths of the after-life and can make himself capable of advancing along these paths. Only then can he say he has conquered fate and here on earth has acquired his divine freedom. Only then can the initiate become an initiator, a seer and a creator. For only one who controls himself can control others; only one who is free can set free."

The ancient initiates thought in this manner. The greatest among them lived and acted accordingly. Therefore initiation was something far different from an empty dream; it was the creation of a soul through itself, its development to a higher level and its efflorescence in the Divine World.

From the very beginnings of the dawn of nascent humanity upon this particular plane of manifestation, mankind has had but one ultimate goal: to journey back to his Divine Source. There are two paths leading fallen man back to God:

the one ascends slowly through many incarnations ever spiraling upwards and onwards. But this requires many Earth-lives for the Ego to progress in its efforts. It experiences many temptations and difficulties, many set-backs, and the incurrence of numerous karmic debts. The other Path is that of the Initiate, the way of direct ascent, the Path of Initiation. This way leads straight upwards, back to the Divine Creator, but only a few possess the necessary qualities for the subjugation of the lower nature to that of the Higher Self to travel this road. It is beset with divers trials and tribulations, but for the one who chooses this Way of Attainment the reward is great — Divine Illumination and conscious union with the Divine Essence hidden within.

From the very earliest days of fallen man, divine help has always been available to those seeking the Light. The Ageless Wisdom Teaching has been given over and over again throughout countless aeons of time. Many teachers have appeared down through the ages, all giving the same essential truth — to seek the Divine Spark hidden deeply within every living thing.

One of the very earliest and very greatest was Hermes Trismegistus, a Lord of Mercury who incarnated on ancient Atlantis and whose mission it was to aid in awakening the intellect of evolving humanity. Hermes represents Mercury or Wisdom, who is guiding man along the path leading to an awakening of Cosmic Knowledge. He was said always to wear the stone jasper, which was declared to carry the healing powers transmitted by Raphael, the Star Angel of Mercury.

The teachings of Hermes were inscribed upon pyramids, obelisks, and tablets of stone. At the time of the Flood and the inundation of Atlantis many of his highest teachings were lost, but as the remaining life wave made its way back into the Nile valley the surviving inscriptions were rediscovered and eventually came to be held sacred by the Egyptian priesthood. At that time there was neither papyrus nor phonetic writing, but the sacred ide-

ography now existed and this science was carved in hieroglyphs on the columns and walls of the temples and crypts. Considerably improved, it later passed into the temple libraries. This teaching of Hermes formed the basis for the Egyptian esoteric religion. He was the first great teacher to describe the Path of Attainment. Long centuries later the same teaching was preserved by the Essenes, and finally was reaffirmed by the Christ, the Supreme Way-Shower of mankind. How thought provoking it is to consider that the same essential teaching that was given by Hermes on Atlantis was again taught by Christ millions of years later!

For hundreds of years the teachings of Hermes were declared heretical and preserved in deepest secrecy, but now with the expansion of man's consciousness and a more acute awareness of the things of the Spirit, the ancient teaching has again been brought into focus to aid humanity in its upward advancement.

Perhaps nowhere in all esoteric literature is there a more beautiful doctrine than the one given by Hermes and preserved throughout these countless ages. After his teachings were discovered in Egypt many of the fragments were translated into Greek and served as a foundation for the writings of Plato and Pythagoras. The most notable of these is the description of the archetypal pattern which, although ascribed to Plato, is actually Hermetic in origin. The following mantram has been translated from the inscriptions of Hermes:

That which is above is like unto that which is below. Having been endowed with the germs of becoming by the Deity, matter is brought into birth, for the Creative Force fashions it according to the ideal forms. The Earth is the image of the heavens, a projection here below of the order above.

The Hermetic teachings not treasured by the great civilization of Greece were preserved in the library of Alexandria and were lost forever when that great edifice and citadel of ancient civilization was destroyed. It is believed by most

metaphysicians, however, that the majority of the teachings of Hermes can be contacted in the Memory of Nature by those able to do so.

The admonitions of Hermes are usually written in dialogue form with his so-called son," Tat. Being a Lord of Mercury, Hermes had no actual physical son, but Tat is representative of all aspiring humanity in its search for truth. Thus Hermes leaves his teachings for all evolving students who may hear and need him.

With the Hermetic literature that has been preserved we still have only a fragment of his writings, the flotsam and jetsam of a once most noble vessel that sailed the seas of human endeavor, and was an ark of refuge to many a pious and cultured aspirant.

The Hermes cult was the most ancient of all cults and was preserved by the flowering of the Greek civilization. It may be claimed that the history of civilization is always the history of Hermes or, to put it astrologically, the history of the planet Mercury's influence in human affairs. The original Semites were chosen as the seed of the Fifth Root Race, in which *reason* was to be developed and brought to its first flowering. This exalted achievement came to ancient Greece. Consequently, Hermes finally stood as the Supreme Hierophant of their Mysteries in the figure of Hermes Trismegistus, the Thrice Great beloved of Egypt also, but more ancient than Egypt, being the Hierophant of the Mercurial Mysteries of Atlantis. In the writings of Hermes he plainly declares he was from Mercury and what his mission to humanity was:

I will make men's nature well endowed;
I will devote to them Prudence and
Wisdom, Persuasiveness and Truth, and
I will benefit the mortal life of men
born under my star. For that the types
our Father and Creator hath set apart
for me are types of Wisdom and Intel-
ligence, and more than ever is this so
what time the motion of the Stars set
over them doth have the natural pow-
er of each consonant with itself.

(Continued)

The Ego's World

MARY FORD

IN the *Cosmo-Conception* the diagram on page 54 shows clearly that the fifth Region of the World of Thought is lowest focal point for the human Spirit. Just below this Region lies the Region of Archetypal Forces, the fourth Region where the link of mind as such is located and where the Memory of Nature belonging to the Earth Period is found, whose "reflections" are partially available to the neophyte-seer in the Reflecting Ether. Their location here, midway of the World of Thought where spirit is focused into matter, is highly significant, and explains why the ability to read in the "Book of God's Remembrance" is also called one of the "gifts of the Holy Ghost," though this "Book" is not part of Jehovah's own special world.

This Region of Abstract Thought is the first world in which the Virgin Spirit knows itself as Ego, coming down into matter; and the first in which the Ego knows itself as a Spirit when rising up out of matter. Here it is aware of itself as separate and apart from all other Egos, and the *Human Spirit sheath in which it is enclosed is the prototypal aura* which is reflected in the mental and astral sheaths. The Life Spirit and Divine Spirit are also called veils or sheaths, but they are not "auras" in the limiting sense that the Human Spirit is, or that the mental sheath and desire body are. The Human Spirit constitutes the glorious raiment of the Ego in the Third Heaven. When the "Golden Wedding Garment" is formed, this becomes a special vehicle for the Ego which is carried from life to life.

At the present time the human Spirit, or Ego, ascends no higher than this Region, of Abstract Thought, the Third Heaven, between births, taking the four seed atoms with it. Since it has but little consciousness at this level it does not stay long, but soon feels the call for rebirth. The Hierarchs then show to the Ego a series

of pictures of future lives from which it may choose one. The Ego has not the wisdom to work alone, but the Hierarchs have access not only to the records in the Region of Archetypal Forces pertaining to the Earth Period, but they also have access to the records in the World of Life Spirit, which go back to the dawn of the Saturn Period. Thus man is guided to make a wise selection, and under their tutelage he once more begins the descent through the planes to a new birth in a physical body.

It is here, also, in the Third Heaven, where the Ego has its essential being, that the great Teachers or Hierophants of the Mystery Schools make their contact with the neophyte. The Teacher may or may not appear personally as a vision or image or materialized presence. He may or may not convey instruction either telepathically or clairaudiently. He does, however, use the Jupiter Period objective picture-consciousness — which all mankind will have in the Jupiter Period, but which the Elder Brothers of the Rose Cross now possess.

This kind of communication becomes possible because a new (fifth) spiritual element is united with the speech, and the images formed seem to be perceived with complete objectivity. Nevertheless, this objective image-vision rises not from without but from within the egoic consciousness itself. It wells up from within because the communication is from pure Ego to pure Ego. It is nonetheless objective in the spiritual sense. The interior communication is accompanied by the projected picture-consciousness, which appears at the etheric level in the Reflecting Ether and it may condense still further to the very line of physical sight.

Thus when the neophyte is in the presence of an Adept he is aware of a teaching that arises deep within his own egoic

(Continued on page 12)

“THOUGHTS ARE THINGS”

BETTY SACHELLI

IN his best seller, *Think and Grow Rich*, Napoleon Hill says: “Truly, ‘thoughts are things’ . . . powerful things when mixed with definiteness of purpose, persistence, and a burning desire . . . *Our brains become magnetized with the dominating thoughts we hold in our minds . . . and these ‘magnets’ attract to us the forces, people, and circumstances of life which harmonize with our dominating thoughts.*”

When certain centers of spiritual powers are developed, one can actually *see* thought-force and thought-forms; and although these centers are dormant in most people, they are not extinct. Latent in all, they are rejuvenated through a refining process of mind, body, and *Spirit*.

Thought is dynamic energy. Christ Jesus taught the power of thought to His disciples when He said: “As a man thinketh in his heart, so is he.” If you want love, you must first send out thoughts of love, for He also taught: “As ye sow, so shall ye reap.”

*Have you asked God for the sunshine
When your thoughts were on the rain?
Have you prayed for perfect health
Yet envisioned only pain?*

*Hold in mind your one desire;
That is the mystic key;
For, “As man thinketh in his heart
So is he.”*

*Think of hope and love and peace,
Turn aside from all despair,
And you’ll find there’s magic power
in true, ENVISIONED prayer.*

We can’t have health if we dwell only on our ailments. *Right thinking* is the key to answered prayer: *conceive, believe, and achieve!* Let us think of our mind as an electronic device, able to send or receive a picture or a message; let us tune in to what we want to receive or send —

health, happiness, success — and tune out all thoughts of sickness and failure.

Right thinking — thinking higher thoughts — constitutes a means of developing the thought centers. By “higher thoughts” is meant the better, the finer, the inspiring thoughts — in contrast to the trivial, the petty, the mean little thoughts we sometimes allow to take over our minds. Two thoughts cannot occupy the mind at the same time, so the choice is ours as to whether our thoughts will be constructive or destructive. David Bush states it truly in these lines:

*Think love, and love will grow;
Think hate, and hate you’ll know.*

There is nothing beyond the realm of possibility if we resolve within our own mind to do it. If we envision it, hold a clear, mental picture of it in our mind and determine with all our heart that we will find a way, sometime, somewhere, something — a vivid image, an inspiration, an intuitive flash — will impress itself upon our mind and presto! the way is clear. But if our mind is filled with discouragement, the fleeting impression is blocked, or it will just flit by un-noticed.

Good or bad thoughts sent out often enough, and with the proper depth of feeling, return translated into their material counterpart. “Like attracts like,” and each “attraction” gives added strength to the original thought. Truly, “thoughts are things,” attracting the apparel to clothe themselves and materialize before our very eyes.

How can we make our thoughts do our bidding? By persistent autosuggestion, by using the subconscious mind, for the subconscious believes *anything* it is told — true or false — when repeatedly told with authority.

Habits are easily formed. We can form the *habit* of always thinking positive

thoughts; they favor a state of mind known as *faith*. We can learn to take pleasure in trying something new, something beneficial to others. *Enthusiasm Makes the Difference* is the title of a book by Norman Vincent Peale; adding imagination to enthusiasm gives an unbeatable team.

Imagination is a most powerful force; it can determine the value of one's life. Imagination fathered all inventions, all explorations, and gave humanity greater ease and freedom than it has ever had before. The faculty of imagination, like a muscle, is greatly strengthened by exercise — but *we must do the work*.

Thoughts are *things* that live on and are active for long periods of time; their



endurance depends on the potency of the force behind them. A definite plan or pattern must be impressed on the subconscious before it becomes an actual "creation." Visualization of the pattern — persistent and clear — is necessary for its materialization.

When thoughts become burning desires, colored with imagination and clothed with enthusiasm, then, truly, *thoughts are things*. Ella W. Wilcox wrote:

*You never can tell what thought will do
In bringing you hate or love,
For thoughts are things and their airy
wings
Are swifter than carrier-doves.*

*They follow the law of the universe;
Each thing must create its kind;
And they spread o'er the track to bring
you back
Whatever went out from your mind.*

THE EGO'S WORLD

(Continued from page 10)

being, which is at the same time illustrated by the "Jupiter Period objective Self-conscious Picture-consciousness." Teacher and pupil are thinking together, Ego to Ego.

At the present time, though the Ego has little consciousness in the Region of Abstract Thought, "If our minds are occupied with such subjects as mathematics or study of planetary phases of evolution we are in the Region of purely Abstract Thought . . . and the mind is directed upward towards the spiritual realms and liberation" (*Cosmo*, p. 202).

* * *

The Heart's Language

*There is a language of the heart
That needs no words its thought to bear;
Its silent message reaches out
And finds response in those who share
The same vibration of the soul;
They catch the meaning and rejoice
That kindred souls unite with them
For those ideals they cannot voice.*

*They gain the strength, the courage when
They feel a glad uplift and know
That somewhere someone is in tune;
And with a new impulse they go
With more incentive, more desire
To reach the goal, and they impart
Their added faith to help as they
Speak, too, the language of the heart.*

—DELLA ADAMS LEITNER



The Three Fates

EDITOR'S NOTE — The following is an excerpt from Plato's REPUBLIC, Book X, referring to the three Fates mentioned in the Jan., 1970, issue of the RAYS, p. 11.

"The story, Glaucon, would take too long to tell; but the sum was this: He said that for every wrong which they had done to anyone they suffered tenfold....

"Now when the spirits which were in the meadow had tarried seven days, on the eighth they were obliged to proceed on their journey, and, on the fourth day after, he said that they came to a place where they could see from above a line of light, straight as a column, extending right through the whole heaven and through the earth, in color resembling the rainbow, only brighter and purer; another day's journey brought them to the place, and there, in the midst of the light, they saw the ends of the chains of heaven let down from above: for this light is the belt of heaven, and holds together the circle of the universe, like the undergirders of a trireme. From these ends is extended the spindle of Necessity, on which all the revolutions turn. The shaft and hook of this spindle are made of steel, and the whorl is made partly of steel and also partly of other materials. Now the whorl is in form like the whorl used on earth; and the description of it implied that there is one large hollow whorl which is quite scooped out, and into this is fitted another lesser one, and another, and another, and four others, making eight in all, like vessels which fit into one another; the whorls show their edges on the upper side, and on their lower side all together form one continuous whorl. This is pierced by the spindle, which is driven home through the center of the eighth. The first and outermost whorl has the rim broadest, and the seven inner whorls are narrower, in the following proportions — the sixth is next to the first in size, the fourth next to the sixth; then comes the eighth; the seventh is fifth, the fifth is sixth, the third is seventh, last and eighth comes the second. The largest (or fixed stars) is spangled, and the seventh

(or sun) is brightest; the eighth (or moon) colored by the reflected light of the seventh; the second and fifth (Saturn and Mercury) are in color like one another, and yellower than the preceding; the third (Venus) has the whitest light; the fourth (Mars) is reddish; the sixth (Jupiter) is in whiteness second. Now the whole spindle has the same motion; but, as the whole revolves in one direction, the seven inner circles move slowly in the other, and of these the swiftest is the eighth; next in swiftness are the seventh, sixth, and fifth, which move together; third in swiftness appeared to move according to the law of this reversed motion the fourth; the third appeared fourth and the second fifth. The spindle turns on the knees of Necessity; and on the upper surface of each circle is a siren, who goes round with them, hymning a single tone or note. The eight together form one harmony; and round about, at equal intervals, there is another band, three in number, each sitting upon her throne, these are the Fates, daughters of Necessity, who are clothed in white robes and have chaplets upon their heads, Lachesis and Clotho and Atropos, who accompany with their voices the harmony of the sirens — Lachesis singing of the past, Clotho of the present, Atropos of the future; Clotho from time to time assisting with a touch of her right hand the revolution of the outer circle of the whorl or spindle, and Atropos with her left hand touching and guiding the inner ones, and Lachesis laying hold of either in turn, first with one hand and then with the other.

"When Er and the spirits arrived, their duty was to go at once to Lachesis; but first of all there came a prophet who arranged them in order; then he took from the knees of Lachesis lots and samples of lives, and having mounted a high pulpit, spoke as follows: 'Hear the word of Lachesis, the daughter of Necessity. Mortal

souls, behold a new cycle of life and mortality. Your genius will not be allotted to you, but you will choose your genius, and let him who draws the first lot have the first choice, and the life which he chooses shall be his destiny. Virtue is free, and as a man honors or dishonors her he will have more or less of her; the responsibility is with the chooser—God is justified.’ When the Interpreter had thus spoken he scattered lots indifferently among them all, and each of them took up the lot which fell near him, all but Er himself (he was not allowed), and each as he took his lot perceived the number which he had obtained. Then the Interpreter placed on the ground before them the samples of lives; and there were many more lives than the souls present, and they were of all sorts....

“All the souls had now chosen their lives, and they went in the order of their choice to Lachesis, who sent with them the genius whom they had severally chosen, to be the guardian of their lives and the fulfiller of the choice; this genius led the souls first to Clotho, and drew them within the revolution of the spindle impelled by her hand, thus ratifying the destiny of each; and then, when they were fastened to this, carried them to Atropos, who spun the threads and made them irreversible, whence without turning round they passed beneath the throne of Necessity; and when they had all passed, they marched on in a scorching heat to the plain of Forgetfulness, which was a barren waste destitute of trees and verdure, and then towards evening they encamped by the river of Unmindfulness, whose water no vessel can hold; of this they were all obliged to drink a certain quantity, and those who were not saved by wisdom drank more than was necessary; and each one as he drank forgot all things. Now after they had gone to rest, about the middle of the night there was a thunderstorm and earthquake, and then in an instant they were driven upwards in all manner of ways to their birth, like stars shooting. He himself was hindered from drinking the water. But in what manner or by what means he returned to the body he could not say;

only, in the morning, awakening suddenly, he found himself lying on the pyre.

“And thus, Glaucon, the tale has been saved and has not perished, and will save us if we are obedient to the word spoken; and we shall pass safely over the river of Forgetfulness and our soul will not be defiled. Wherefore my counsel is, that we hold fast ever to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors in the games who go round to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been describing.”

* * *

UNSHAKABLE STRENGTH

Prayer is a force as real as terrestrial gravity. It is the most powerful form of energy one can generate, an invisible emanation of man's worshipping Spirit. When one prays with sincere feeling there is an inflow of “spirit substance” which energizes and heals. This is what gives the frail human reed its unshakable strength.

One can pray anywhere, any time — walking up a street; seated in a chair at home or on a park bench; standing in a church or one's office; reclining on a sofa.

There is no set way to pray, no fancy words or unique methods. No studied postures or rituals are necessary. One simply says what is in the heart and mind in the way he can. Whatever the method, when we pray we link ourselves with the inexhaustible motive power that spins the universe — and we become strengthened and restored.

Prayer has a transforming quality. It changes one for good if made a daily habit. Thus it becomes a way of life.—K.L.M.

Freedom

ELSA M. GLOVER

WE may think of the laws and customs of society, the laws of the state, and the laws of Nature as forming a type of wall around the actions of an individual. The individual may freely perform any actions which lie within the space inclosed by the wall, but if he chooses to try to go beyond the wall he finds his actions restricted and his powers to act diminished. Society may ostracize him, the state may fine him or otherwise curtail his material power or may put him in jail, and breaking the laws of Nature may result in sickness or finding himself in an environment lacking resources or opportunities.

However, even one who stays within this wall of law may find that his Ego is not the sole ruler of his actions, his desires, and his thoughts. The physical, desire, and mental bodies frequently tend to respond to external stimuli rather than to the commands of the Ego. The mind tends to wander in the direction in which the mental currents flow over it. The feelings tend to take on the shade of the environment. Unless the Ego can muster enough strength to counterbalance these trends, one floats along in the stream of life, and is carried wherever the current flows.

Can the Ego assert itself, gain control of the bodies, and make the bodies act according to its commands? Yes, but it requires a conscious effort and constant vigilance. What should one do to help the Ego gain fuller control? First of all, one should recognize the causes of one's actions. He must distinguish between those acts which are responses to the environment and those which are directed by the Ego. Some acts, of course, will fall under both categories, but acts which are only responses to the environment and which are against the direction of the Ego should be particularly recognized.

Secondly, at least once a day, one should take time to shut out from his mind the clamoring and noise of the external world, and become inwardly quiet. The Ego at these times will be able to get its commands through to the bodies. One should also aim to carry this feeling of inner peace into everyday life so that eventually the Ego will be able to communicate constantly with its vehicles.

Thirdly, when a resolution is made it should be kept, unless found to be an error. If the resolution was to attain some goal, slowness or delays or repeated failures should not be allowed to weaken one's determination. If the resolution was to perform some tasks for the benefit of a person or of society, the gratitude or ingratitude that one receives should not influence one's actions.

The Ego cannot be expected to gain complete control in a short time, regardless of how much effort is put into this task, because the physical, desire, and mental bodies do not have all the necessary structure to make them completely responsive instruments of the Ego. However, repeated efforts of the Ego to maintain control will act as a driving force in producing the needed structure. For example, in the physical body the heart is being developed into a voluntary muscle. Eventually conscious control of the heart action will be possible, and it will be possible to control the portions of the brain to which the blood flows and thence completely to control the type of thoughts engaged in.

Goethe wrote:

*"Of all the bonds that hold the
world in chains,
Man frees himself when self-
control he gains."*

When the Ego can completely control the bodies, it will also be free from the illusion of separateness that the bodies

have given it. Thence the Ego will feel a kinship with all mankind and, in fact, with all life, so that the Ego would not think of harming another or doing anything detrimental to society as a whole. At this point the laws of society, of the state, and of Nature no longer act as restraints on the individual because the laws only tell him he may not do what he has no desire to do.

Attaining complete control over the bodies so that one is able to respond to hate with love, and to replace disharmony with harmony, also makes one capable of paying off debts of destiny so that

eventually one becomes free of the necessity for rebirth.

The road to freedom appears paradoxical because one is told that to be free he must regulate himself many times more strictly than the law of the land or the laws of Nature do. But the resolution of the paradox is brought about if we keep in mind the nature of our true self. Too often we think of self in terms of the physical, desire, and mental bodies. But these are only temporary instruments of the Ego, which is the true self. It is the Ego, not its instruments, which is in search of freedom.

THE OBJECT OF THE ROSICRUCIAN FELLOWSHIP

When the mist laden air at the time of Atlantis condensed and filled the basins of the earth with oceans of water, driving men to the highlands, many perished by asphyxiation, because they had not evolved lungs. They could not pass through the portal of the rainbow which was, so to speak, the entrance gate to the new age with its dry atmospheric conditions.

Another great world transformation is coming, we know not when; even the Christ confessed His ignorance of the day and hour—but He warned us that the day would come as a thief in the night, and He prophesied that the conditions in the world would be similar to those prevailing in the days of Noah; they were living then in carefree enjoyment of life when suddenly the floodgates of heaven were opened and death and destruction spread before them.

Christ told us that it is possible to take the kingdom of God by storm and attain to the consciousness and conditions there prevailing. But Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul body (*soma psuchicon*—I Cor. 15:44), and that we shall meet the Lord *in the air* when He comes. This soul body is there-

fore as necessary to entrance into the new age of the kingdom of God, as a body equipped with lungs was to the Atlanteans who desired to enter into the age in which we are now living. Therefore it is necessary that we make our calling and election sure by preparing the golden wedding garment, the soul body, which alone can secure our admission to the mystic marriage.

The multitude is slowly moving in the right direction as led by the different churches, but there is an ever-growing class that, so to speak, feels the wings of the soul body sprouting, people who feel an inner urge to take the kingdom of God by storm. Though unaware of any definite ideal, they sense a greater truth and a more certain light than that which the Church radiates; they are tired of parables and long to learn the underlying facts at the very feet of Christ.

The Rosicrucian Fellowship was started for the purpose of reaching that class, to show them the way of illumination, to help them build their soul body and evolve the soul powers which will enable them to enter consciously into the kingdom of God and obtain firsthand knowledge.—*Max Heindel.*

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-FOURTH INSTALLMENT)



Man's Desire Body in the Invisible World

The Borderland

IT is a mistake to think that heaven is a place of unalloyed happiness for all. No one can reap any more happiness than what he sowed on Earth. The measure of our joy there will be the good deeds we did in Earth life. The panorama of life etched into our desire bodies just after death forms the basis of our enjoyment in heaven, as it was the decreer of our suffering in Purgatory.

There are two classes for whom post-mortem existence is particularly blank and monotonous: the materialist and the man who was so absorbed in his material business that he never gave a thought to the spiritual worlds. The reason is not far to seek. They led good, moral lives as a rule, indulged in none of the vices which find their expurgation in the purgatorial regions of the lower Desire World, but neither have they done any good such as would find its fruition in feelings of joy in the First Heaven. To have given even large sums of money for the building of churches, libraries, or parks will help nothing there, unless the giver took particular interest in his gift, and thus gave himself with the money. Merely to give money will bring affluence in a future life, but to give *oneself* is more than money — it is soul-growth. The materialistic business man therefore goes to the fourth region, which is a sort of Borderland between Purgatory and the First Heaven. He is too good to suffer in Pur-

gatory and not good enough to have a First Heaven life. He has still a keen longing for business. With no interests, save desires that cannot be gratified there, his life is an unenviable monotony, though he suffers in no other way.

The out-and-out materialist, who denies God and has the idea that death is annihilation, is in the worst of straits. He sees his mistakes, yet having so disassociated himself from spiritual ideas, he often cannot believe but that this is a prelude to annihilation. The dreadful suspense wears terribly on such people, and it is not an uncommon sight to see them going about murmuring to themselves: Is it not soon the end? And, worst of all, if anyone who is instructed tries to inform them they will deny the existence of spirit there as much as they did in earth life, calling him visionary for thinking that there is anything beyond.

There are many people (of the belief that when a man pays his debts, cares for his family, and lives a moral life here, he will be all right hereafter) who have a rather unenviable time in the Desire World after death. They are, of course, to be looked up to from the standpoint of this life only, but at the present time we are required to cultivate at least some altruistic tendencies in order to progress beyond our present evolutionary status.

We find the people who have neglected the higher duties in the fourth region of the Desire World after death. There is the business man who paid a hundred

cents on the dollar, who dealt honestly by everyone, who worked for the material improvement of his city and country as a good citizen, paid his employees fair wages, treated his wife and family with consideration, gave them all possible advantages, etc. He may even through them have built a church, or at least given very liberally to it; or he may have built libraries or founded institutes, etc. But *he did not give himself*. He took interest in the church only for the sake of his family or for the sake of respectability; he had no heart in it. All his heart was in his business, in making money, or in attaining a worldly position.

When he enters the Desire World after death he is too good to go to Purgatory and not good enough to go to heaven. He has dealt justly with everyone and wronged nobody. Therefore, he has nothing to expiate. But neither has he done any good that could give him a life in the First Heaven where the good of his past life is assimilated. Therefore he is in the fourth region — between Heaven and Hell, as it were. The fourth region is the center of the Desire World and the feeling there is most intense. The man still feels a keen desire for business, but since he can neither buy nor sell, his life is a most dreadful monotony.

All that he gave to the churches, institutes, etc., counts as nothing because of his lack of heart. *Only when we give for love will the gift avail to bring happiness hereafter*. It is not the amount that we give, but the spirit that accompanies the gift, which matters. Therefore, it is within the power of everyone to give and thus benefit himself and others.

Indiscriminate money giving, however, often causes people to become thriftless and indigent, but by giving heartfelt sympathy, by helping people to believe in themselves and start in life with fresh ardor when they have fallen by the wayside, by giving ourselves in service rendered humanity, we lay up treasures in heaven and give more than gold.

Christ said: "The poor are with us always". We may not be able to bring

them from poverty to riches and that may not be the best for them, but we can encourage them to learn the lesson that is to be learned in poverty. We can help them to a better view of life, and unless the man does that also, he will not be "all right" when he passes out. He will suffer that dreadful monotony in order to learn that he must fill his life with something of real value, and thus in a succeeding life his conscience will spur him on to do something better than to grind out dollars. However, he will not neglect his material duties, for that is as bad as to spurn spiritual endeavor.

(Continued)



SONNET

*God speaks to me a thousand different
ways:
A warm south wind that whispers down
the lane;
A sudden shower that wets the earth's
brown face
And summons forth abundant fruits and
grain;
A sky lark tossing his ecstatic notes
Among the golden ribbons of the dawn;
The subtle scent of dew drenched glens
that floats
Before the quivering nostrils of a fawn;
A fountain catching moments from the sun
To toss like jewels about the silver spray;
The stars that light their tapers one by one
When night has flung her shadows over
day;
I hear the silent words and understand
When a little child trustingly holds
my hand.*

—Elmera J. Cartwright

Studies in the Cosmo-Conception

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

Animal Group Spirits

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

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

Q. Is this not true of nations?

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

Q. Why is this true?

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

Q. How does this Spirit operate?

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

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

A. The animal Spirit has in its descent from the higher regions reached only the Desire World. It has not yet evolved to the point where it can "enter" a dense body. Therefore the animal has no in-

dividual indwelling Spirit.

Q. How many vehicles does the animal possess?

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

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

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

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

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

Q. Is there evidence of this fact?

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

Q. Is this also true of dogs?

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

Ref.: *Cosmo-Conception*, pp. 71-77.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

CORINNE HELINE

The Rite of Transfiguration

After six days Jesus taketh Peter, James, and John his brother and bringeth them up into a high mountain apart.

And was transfigured before them; And his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased: hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid.

Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes they saw no man, save Jesus only.

—Matthew 17:1-8.

The deepest esoteric teachings of the Master began at the time of the Transfiguration. Gradually, as the Disciples were able to bear it, He endeavored to lead them into an understanding of the inner meaning of His mission to the world. In that tremendous and awe-inspiring scene of the Transfiguration, which has been called the Feast and the Victory of Light, He was attended by three of his innermost circle, namely, John, the best loved, which means the most spiritually advanced; James, the first to lay down his life for the cause of the new religion of Christianity; and Peter, the rock, symbolizing the power of faith, and works upon which has been builded the Christian religion. These three were now to function amid the glories of the World of Life Spirit, His own particular realm of unity and harmony. They had learned to raise their vibrations sufficiently high to see Him clothed in His glorious body built of the

material of this celestial plane. This is the body John was attempting to describe when he reported that "we beheld his glory, the glory as of the only begotten of the Father."

Peter declared: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." Luke, who wrote at the dictation of Peter, said, "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Mark added, "And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them."

Matthew gave the most detailed account of this experience that is to be found in all the Gospels. He no doubt heard these words many times from Peter, James, and John after their Teacher had gone from them to return to His home in the World of Life Consciousness. Matthew said: "And he was transfigured before them, and his face did shine as the Sun, and his raiment was white as the light."

The Disciples were lifted to that height in order that they might learn to read from God's Book of Remembrance which is to be found in that plane of being, for therein is a complete record of all that has occurred during the entire Earth Period and an outline of that which shall become manifest in the future.

It was there that they traced the lives of Moses and Elijah, who were embodiments of the same Ego. There Christ Jesus taught them to read the imperishable record of His own ministry and of the decease "which he should accomplish at Jerusalem."

(Continued)



The Bible Story in the Stars

Z. L. M.

The Constellation Pisces

"And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."—(John 21:6.)

PART SEVEN

PISCES and the Band. This is the figure of two large fishes, one headed toward the North Pole and the other parallel with the ecliptic. They are some distance apart but are tied to the two ends of a long band, which is held by the foot of the Ram in the succeeding sign. An ancient Egyptian name was *Pisces Hori*, meaning *the fishes of Him that cometh*. The Hebrew name is *Dagim*, *the Fishes*. It has the same meaning in Arabic, Greek, and Latin. The Syriac name is *Nuno*, *the fish lengthened out* (with the idea of posterity or successive generations). Two stars in the sign are *Okda* (Hebrew), *the united*, and *Al Samaca* (Arabic), *the upheld*. The band is fastened to the neck of Cetus, the sea monster. Above is seen a woman chained as a captive. These both tell the same story. The fishes are bound to Cetus; the woman, Andromeda, is chained, but the Deliverer of both is near. Cephus, the Crowned King, the Redeemer, is seen coming quickly for the deliverance of His redeemed. The great enemy still op-

presses, but deliverance is sure. Aries, the Ram, is seen with his paws on this band, as though about to loosen the bands and set the captives free.

The fish shooting upwards to the Polar Star describes the heavenly calling, while the other fish, keeping on the horizontal line, pictures those content with an earthly portion (the seed of Seth and the seed of Shem — or the Priesthood and the Artisans). The point of unity between these two Fishes is therefore in Christ and His administrations, by which both are equally affected and upheld. Both belong to Christ in the attitude of the reigning and victorious Lamb (Aries). They are caught Fishes, no longer roaming at large according to their own will, held with bridles of heavenly command. They are bound together in the hand of the glorious Lamb. Like the net of Peter, which held, controlled, and lifted the literal fishes enclosed by it, so this encircling band lifts the mystic Fishes, the congregation of Christ's teachings. Every symbolic casting of the net at Christ's command took a great multitude of fishes. He said unto His disciples, "Follow Me, and I will make you fishers of men." To Ezekiel the sacred waters embraced "a very great multitude of fish."

ANDROMEDA, AND HER CHAINS

This constellation shows us a woman with head cast down, with chains fas-

tened to her feet and arms, in misery and trouble. Stars in the sign are: *Al Phiratz, the broken down; Mirach, the weak; Al Maach, struck down.*

We see in this figure the restraints, personal disabilities, and bonds which go along with the acceptance of Christ's teachings. Abandoned by worldly people who would rather see such followers chained, disabled, and exposed to misery, that they may be exempt from such association and that they may the sooner and better have greater freedom for their likes, passions, and enjoyments, uncurbed and unrestrained. We see here the exposure and persecution of an innocent person. The time will come when those bonds shall be broken. One engaged in a war with the powers of darkness will presently come to rescue and deliver this captive, one of His redeemed.

CEPHUS

Here is the figure of a glorious king, wearing his royal robe, bearing aloft a branch or sceptre and having on his head a crown of stars. His foot rests on the Pole Star. The names of some of the stars in the figure are: *Al Deramin, the Quickly returning; Al Phirk, the Redeemer; Al Rai, who bruises or breaks.* The Egyptians called him *Pe-ku-hor, the Ruler that cometh.* His more common designation, *Cepheus*, means *the royal Branch, the King.*

Everything thus combines to identify this figure as intended to represent the Seed of the woman, our Saviour, as now enthroned in glory, clothed with celestial royalty and dominion. It was predicted of Him, "He shall bear the glory and shall sit and rule upon His throne." (Zech. 6:13.)

This second group of starry figures began with the Goat, dying in sacrifice and in the next chapter, in the presentation of Aries, shows the Lamb living again, "as it had been slain." The goat had the tail of a fish, indicating that his death was for a multitude of the redeemed. In the two middle figures, Aqua-

rius and Pisces, we have had these fishes presented to us in grace and in their conflict. We see in Aries that it ends with victory and triumph.

The Constellation Aries

"Behold the Lamb of God which taketh away the sin of the world." (John 1:29.)

PART EIGHT

ARIES. This is the picture of a ram, full of vigor and life; not falling in death as Capricorn. In the denderah Zodiac its name is *Tametouris Ammon*, which means *the reign, dominion, or government of Ammon.* In that ancient picture the lamb's head is without horns, and is crowned with a circle. The Hebrew name is *Taleh, the lamb.* The Arabic name is *Al Hamal, the sheep, gentle, merciful.* The Akkadian name was *Baraziggar* — *Bar* meaning *altar, or sacrifice*, and *ziggar* meaning *right making*; so that the full name would be *the sacrifice of righteousness.* Its chief star, *El Nath*, means *wounded, slain*; next is *Al Sheratan, the bruised, the wounded.* Over the head of the figure is a triangle which the old Greeks said exhibited the name of the Deity, and its principal star bears a name signifying *the Head, the Uplifted.* Hence the Lamb exalted to the divine glory, to the throne of the all-holy One.

The presentation accords with what the scriptures say concerning the Seed of the woman. As the Son of man he is continually represented as the Head and Prince of the flock, the Lamb — "the Lamb that was slain" — the Lamb lifted to divine dominion and glory. In His exaltation He is represented as "the Lamb in the midst of the throne."

In legend Aries was a great ram with a golden fleece and possessed the ability to fly. Mercury brought this beautiful creature to Helle and PRIXUS, the persecuted children of the King of Thessaly, so they might climb upon its back and escape across the sea from their cruel

stepmother. On the way over Helle lost her hold on the fleece, sank under the waves and was drowned. Ever after the Sea of Helle was known as the Hellespont. Prixus came safely to the end of his journey, and dedicated the ram to Jupiter, who placed it among the stars.

As in the sign of Pisces, where we saw one fish going in one direction and another a different way, we see in this myth one child losing its hold on the golden fleece and falling into the sea, while the other with a steadfast hold was securely borne to safety.

CASSIOPEIA

This is the figure of a woman crowned. In the last chapter we saw the woman bound. Here she is freed, delivered and enthroned. Some of the stars in the figure are *El Sedar, the freed; Ruchba, the enthroned; and Caph, the branch*. The name *Cassiopeia* means *the beautiful, the daughter of splendor*. Close by her side is Cephus, the King.

We can see reflected here "the Bride, the Lamb's wife, the heavenly city, the new Jerusalem," the "partakers of the heavenly calling." The Jerusalem that is above "is mother of us all." The scriptures reveal the secret that the congregation of Christ is to be the mystical "Body of Christ." The presentation is that of deliverance and heavenly triumph, as we speak of the Church triumphant. The Church is "the queen in gold of Ophir" of which the Psalmist (45:9) so enthusiastically sang. This enthroned woman sets forth the truth that the blessings founded on Atonement and the Redemption wrought by the Lamb that was slain, result in a glorious answer to Israel's prayer, "Turn our captivity, O Lord" (Ps. 126:4, 5), when they that have "sown in tears shall reap in joy," and the Lord shall loosen her bonds and place her enthroned by His side.

This, however, involves the destruction of her enemy, and this is what we see in the next picture.

CETUS, THE SEA MONSTER

This is a very large constellation low down, far away towards the south or lower regions of the sky. One of its ancient names was *Knem*, which means *subdued*. Its stars have names meaning, *Menkar, the bound or chained enemy, Deneb Kaitos, overthrown or thrust down; Mira, the Rebel*. Cetus is generally called *The Whale*, which is the natural enemy of fishes.

The doubled end of the Band which upholds the Fishes (Pisces), after passing the front foot or hand of Aries, the Lamb, is fastened on the neck of the monster and holds him firmly bound. He whom no man can take or bind, the Lamb has in His power. By the same power with which He upholds the Fishes He restrains the devouring Enemy. Isaiah prophesied of a day when 'the Lord with His sore and great and strong sword shall punish Leviathan . . . and He shall slay the Dragon that is in the sea.' (Isa. 27:1.)

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. RE-NEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

NOTE: We give horoscope readings ONLY in this magazine.

PERSEUS

Here is the figure of a mighty man, stepping with one foot on the brightest part of the Milky Way, wearing a helmet on his head and wings on his feet, holding aloft a great sword in his right hand, and carrying away the blood-dripping head of the Gorgon in his left hand. His ancient name was *Perets*, from which we have the Greek name *Perses* or *Perseus*, meaning the same as in Micah's prophecy, the *Breaker*. Some of the stars in the figure are: *Atik, He who breaks; Al Genib, the One who carries away; Mirfak, Who helps; and Al Ghoul, the evil spirit.*

The Breaker here must needs be Christ, the Lamb of our text, breaking the way of His people through all the walls of their imprisonment and disability.

Perseus was one of the most beloved and admired of all the hero-gods of mythology. He was the son of the divine Father who came upon Danae in the form of a shower of gold. No sooner was he born than he and his mother were put into a chest and cast into the sea. They were rescued by fishermen on the coast and befriended by the king. His great courage and wisdom made him a favorite. Indebted to the king, he went in search of Medusa, the serpent-headed Gorgon. Pluto lent him his helmet, which had the power of rendering the wearer invisible; Minerva furnished her buckler, resplendent as a polished mirror; and Mercury gave him wings for his feet and a diamond sword for his hand. It was on his successful return from slaying the Medusa that he saw the beautiful Andromeda chained to the rock and the terrible monster of the sea advancing to devour her. He broke her chains, fought off and turned to stone the monster.

Again we see the promised Seed of the woman, the Lamb that was slain, going forward as the Breaker, bringing death and destruction to the monsters of evil, setting wronged captives free. The victorious Perseus comes for deliverance and to share His own triumphant immortality.

ASTROLOGICAL WARNINGS

If letters of fire that would burn themselves into the consciousness of the reader were obtainable, we would spare no effort to procure them for the purpose of warning students on some particular points in connection with the practice of medical astrology. These are:

Never tell a patient a discouraging fact.
Never tell him when impending crises are due.

Never predict sickness at a certain time.
Never, *never* predict death.

* * *

Some students have a morbid desire to know the time of their own death, and probe into this matter in a most unwarranted manner; but no matter how they may seek to deceive themselves there are very few who have the mental and moral stamina to live life in the same manner if they knew with absolute certainty that on a certain date their earthly existence would be terminated. That is one of the points most wisely hidden until we are able to see on both sides of the veil, and we do wrong to seek to wrest that knowledge from the horoscope.

* * *

It is a matter of actual experience to astrologers endowed with spiritual sight that every man's planetary rays produce certain colors in his aura, in addition to the basic color which is the stamp of the race to which the man belongs. The man with the thin, sickly blues of a comingled Saturn and Mercury, is to be pitied rather than censured for the avarice and gloom which are his constant attitude of mind; he sees everything in the world through the auric mirror which he has created around himself. On the other hand, when we see the divine blue ray of Jupiter tinted perhaps with the fine gold of the Uranian nature, we realize how differently such an exalted individual must view the world."—*Max Heindel.*



The Children of Capricorn - 1970 - 71

Birthdays: December 22 to January 21

AS the significator of man's individuality, the Sun, transiting through the sign Capricorn during the period between the above dates, will impart many of the deep-seated characteristics and traits of this Saturn-ruled sign to children then born.

In many respects, including their frugality, aloofness, and love of high places, they resemble the mountain goat which symbolizes that part of the zodiac. Most of them seem to enjoy exercising authority and participating in activities which confer prestige or prominence. Thoughtful, serious, and cautious almost to the point of timidity, they are generally very practical and realistic in their views, and instinctively able to discern in which direction lies their greatest advantage.

Desire for fame and other worldly considerations are often incentives which impel the Capricorn natives to accept the heavy burdens and responsibilities that usually accompany executive positions in business, religious, or political organizations. While the forces of Capricorn can be wrongly diverted to political and business intrigue, it is well to remember that many great statesmen, ecclesiastics, and

world benefactors have been among the natives of this tenth-house sign.

Capricornians usually have a well developed sense of social values, with a nature inured to frugality and hardship, having few personal wants; expert in timing events; untiring in action. All of this enables them to make the most of circumstances, situations, and the help of others in the climb to the top of their chosen field. People born when the Sun is passing through Capricorn are firm believers in even-handed justice, and usually seek by hard, conscientious work to merit whatever success they may achieve.

During the first two days of this solar month, December 22-23, Venus and Mercury are in sextile aspect, signifying one who is cheerful, companionable, good-natured, and sociable. There is ability for music and poetry, especially if either planet is near the ASC, and also success in salesmanship.

Beginning also on the 22nd, and lasting through the 28th, Venus opposes Saturn, suggesting activity of the less desirable qualities of the two planets. The troubles ensuing usually come through the person's relations with the opposite sex. These children should be taught

frankness, consideration for others, generosity, and the unhappy results that are sure to come from suspicion and jealousy.

Mercury trines Saturn from December 22 to 25, acting as a brake on the flighty mind and giving it a depth, seriousness, and power of concentration which are of inestimable value in life. The forethought and profound reasoning ability indicated by this aspect aid success in whatever vocation the person may pursue. The patient persistence which permits no temporary failure to stand in the way of ultimate success, along with their caution and diplomacy, make these people invincible in the long run. They therefore may become prominent in secret societies, the church, or governmental affairs.

Another excellent mental influence, lasting from December 22 to 27, is the sextile of Mercury to Mars. This stellar pattern points to a keen, sharp, and ingenious mind. The native is enthusiastic over any proposition that appeals to him, and he has the ability to enthuse others. He is an indefatigable worker, but usually interested chiefly in concrete matters. There is a love for argument and debate, along with considerable wit and humor. These natives also have a remarkable dexterity, able to turn their hands with facility to any allotted task. Success in literature and the mechanical arts is particularly favored.

From December 22 to January 9 Saturn and Mars are in opposition, a configuration indicating the need to cultivate unselfishness, kindness, honesty, and general consideration for others. Other aspects in the chart may temper the effect of this difficult stellar pattern.

The Sun and Mercury are in conjunction from December 25 to 31, favoring the mentality and memory on the days when the orb of aspect is three or more degrees.

From December 26 to January 12, the two benefics, Venus and Jupiter, are in conjunction, one of the best signs of success and general good fortune. The native is jovial, optimistic, generous, and hospitable. He is also interested and active in

philanthropic measures, is liberal and tolerant of the views of others, fond of pleasure and traveling. A talent for music and a happy marriage are favored.

The Sun and Uranus are in square aspect from December 27 to January 12, predisposing the native to nervous disorders. These children should have special training in cultivating tranquility, control of the emotions, reliability, and proper respect for the conventions.

Also beginning December 27, and lasting until January 21, is a more favorable aspect to the Sun: a sextile from Mars. This stellar pattern indicates a superabundance of energy, a strong constitution, much courage, and a dauntless determination. Given a plan to follow, these natives may be trusted to overcome all obstacles, for they have the executive ability, constructive attitude, and will power that refuse to recognize defeat.

The Sun trines Saturn from December 30 to January 14, endowing the native with such fine traits as method, foresight, and organizing, executive, and diplomatic ability, along with much moral stamina. There is a strong sense of justice, too, and success in political or judicial positions is favored.

From January 4 to 16 there is a conjunction of Venus and Neptune, pointing toward a fertile imagination, deep emotions, and inspirational musical ability, if other aspects to these planets concur.

Jupiter conjuncts Mars and sextiles the Sun from January 12 to 21, a splendid configuration which strengthens the constitution and vitality and gives good earning capacity. The native is jovial, kindly, sympathetic, and trustworthy, which traits, along with good judgment and executive ability, fit him well to help others. He is apt to be conservative in his religion; he shines particularly in governmental work.

From January 17 to 21 Mars and Neptune are in conjunction, inclining the native toward impulsiveness, extravagance, and sensuality. High ideals, clean living habits, and self-control, should be stressed in training these children.

Readings for Subscribers' Children

REBECCA L. P.

Born July 27, 1960, 10:40 A.M.

Latitude 32.46 N., Longitude 117 W.

Signs on Cusps of Houses:

ASC, Libra .15.39	4th, Capr. .17.00
2nd, Scorpio .14.00	5th, Aquar. .19.00
3rd, Sagitt .15.00	6th, Pisces .19.00

Positions of Planets:

Neptune6.24	Scorpio1st
Part of F0.33	Sagitt2nd
Jupiter24.41R	Sagitt3rd
Saturn13.41R	Capr3rd
Mars26.23	Taurus8th
Mercury19.59	Cancer10th
Sun4.41	Leo10th
Venus14.24	Leo10th
Uranus20.19	Leo11th
Pluto4.16	Virgo11th
Dragon's H.17.41	Virgo11th
Moon19.36	Virgo12th

With the Sun in the fixed-fire sign Leo in the 10th house, sextile to Mars in Taurus, this little girl has a great fund of energy, zest for life, and will power. Strong recuperative powers are present, too, and she will forge ahead to achieve whatever goals she may set for herself. The solar orb squares Neptune, the planet of spirituality, however, which suggests a tendency toward a negative psychic side to her nature, so that she should be taught to avoid seances and other mediumistic manifestations and to follow the path of independence and loving service to others.

Venus and Uranus are also both in Leo, making a six-degree conjunction, which points toward a very loving, though idealistic, nature. When once she has placed her affections, she will not be likely to swerve from her chosen path. She will move in social life with ease and dignity, and the sextile of Venus to the Libran ASC indicates beauty of feature and charm of manner. The conjunction

of Venus and Uranus adds a magnetic appeal, especially for the opposite sex, as well as mental alertness, quick intuitive perception, and a love for art, music, and poetry. She will attract many friends, some of whom will aid her to attain her goals and aspirations. Perhaps the most difficult facet of this child's nature, for herself, her parents, her partner, and her friends, is indicated by the square of Uranus to Mars. This indicates a violent temper and a tendency to talk and act in a manner which she will greatly regret later on. Training in consideration for others and in self-control is obviously a definite need here.

Mercury, planet of the concrete mind, is posited in the watery, emotional sign Cancer in the 10th, sextile Moon (in Virgo) and Mars, opposition Saturn retrograde in Capricorn. Rebecca has a receptive mind, a retentive memory, and superlative adaptability when necessary. She is enthusiastic but practical in her work, resourceful, dexterous, and loves arguments and debate. She has natural ability to express convincingly in both speech and writing, and can achieve a high mark of public service if she so wishes. The opposition of Mercury to Saturn puts a slight brake on the full expression of her fine mentality, suggesting the need to cultivate complete unselfishness — and truthfulness. (Since Saturn is well placed in Capricorn, though, and retrograde, its undesirable side is not so apt to manifest to its fullest extent.)

The Moon in Virgo, sextile Mercury, Saturn, and Mars, increases the mental qualities, emphasizes the power of memory, and gives a love for scientific study along with a desire to excel. The lunar orb squares Jupiter, though, so that Rebecca should be taught to transmute a tendency toward extravagance and love of ostentation into the opposite qualities. Care in diet will be needed to avoid digestive and liver ailments.

DANIEL D. J.

Born November 19, 1963, 12:52 A.M.

Latitude 29 N., Longitude 81.

Signs on Cusps of Houses:

ASC, Virgo ..8.16	4th, Sagitt7.00
2nd, Libra ...5.00	5th, Capr.9.00
3rd, Scorpio ..5.00	6th, Aquar. ..10.00

Positions of Planets:

Uranus9.45	Virgo1st
Pluto13.42	Virgo1st
Part of F. ...10.23	Libra2nd
Neptune15.48	Scorpio3rd
Sun26.09	Scorpio3rd
Mercury4.24	Sagittarius3rd
Venus17.04	Sagittarius4th
Mars17.55	Sagittarius4th
Moon28.16	Sagittarius4th
Dragon's T. ...13.39	Capricorn5th
Saturn17.11	Aquarius6th
Jupiter10.02	Aries8th

Here we have a little boy with the Sun in the fixed, Mars-ruled sign Scorpio, in the third house, unsuspected save for an 8-plus conjunction with Mercury (in Sagittarius). Hence we would expect him to be energetic, determined, and possessed of considerable constructive and executive ability. He has a strong and vivid imagination, a clear, sharp, and penetrating mind, and a personal magnetism that makes him attractive to the people he contacts. The Scorpio natives are never underhanded about what they do, but are always open and aboveboard. The third house position of the solar orb tends toward a scientific turn to the mind, eager to investigate conditions and things.

Mercury in Sagittarius tends toward a religious, philosophical, and noble mind, but one which greatly treasures freedom of thought and speech. A fondness for travel and animals is also often present. The conjunction of Mercury with the Sun favors the memory and mentality, and since the planet of the concrete mind trines the beneficent Jupiter in Aries in the 8th, Daniel should be cheerful and

optimistic in general. He has a broad, versatile mentality, able to reason correctly and form a reliable judgment. Interest and ability in law and literature are indicated, too. However, Mercury squares Uranus, which is in Virgo in the first house in conjunction with the ASC. This configuration suggests an erratic personality, one who may entertain extreme ideas at times in regard to tearing down the social structure and making reforms. Sudden, unexpected changes may come in both his environment and relations with others. This is a facet of his nature which wise and loving parents can do much to harmonize while he is still young.

Fortunately, Uranus sextiles Neptune, planet of spirituality, so that Daniel has a strong inclination toward the occult. He is apt to have prophetic and inspirational dreams and visions and to possess considerable healing power, as well as a highly developed intuition that amounts almost to mind-reading. He loves travel, on both the visible and invisible planes, but he is not altogether a dreamer. He has considerable will power and the practical, constructive ability to bring about the realization of his hopes and wishes.

The retrograde Jupiter in Aries in the 8th house is unafflicted, so that its benevolent rays favor all that the 8th house rules: financial gain by marriage, partnerships, and legacy. An easy, peaceful termination of the life when the full course has been run is indicated. The Aries influence tends toward mental energy and ambition.

Venus and Mars in conjunction in Sagittarius in the 4th, sextile Saturn in Aquarius in the 6th, points toward a blending of forces which results in a humane outlook on life, a sympathetic disposition, and a rather serious outlook on life. The mental and oratorical abilities are also sharpened and quickened.

This child could use his natural abilities to advantage in the law, in the church (New Age), in advertising, in teaching (college), or as a physician (also New Age).

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.

Auditor, Telegrapher

RICHARD E. W. — Born June 28, 1945, 2:45 A.M. Latitude 34 N., Longitude 118 W. The Sun, Dragon's Head, Saturn, and Mercury are all in the tenacious sign Cancer in this chart, the Sun in the 2nd house, the other planets in the 3rd. The Sun conjuncts the Dragon's Head and Saturn, sextiles Mars in Taurus in the 12th, squares Neptune. Taurus is on the ASC, and fixed signs are on the other angles, so that this young man has plenty of tenacity and determination to accomplish whatever he sets out to do. Mercury sextiles Venus, Jupiter, and the ASC, pointing toward a clear intellect, breadth of mind, good reasoning ability, and imagination. The Moon is in the humanitarian, progressive sign Aquarius, in the 10th house, trine Uranus (in the 1st) and Neptune (in the 5th), square Mars. Venus is strong in Taurus in the 1st, sextiles Mercury, trines Jupiter, a strong assurance of material plenty, as well as a charming personality. This native will be attracted to all things involving electricity, and could succeed in the field of electronics, radio, auditing, etc.

* * *

Mechanic, Pressman

JOHN H. — Born September 2, 1948, 10:05 A.M. Latitude 39 N., Longitude 95 W. This chart shows the Sun (which rules Leo on the 10th house) in the discriminating Virgo in the 11th house, unaspected save for a semi-sextile to Neptune in Libra in the 12th. Saturn and the Moon are in close conjunction in the authoritative Leo in the 10th, sextile Mars in Libra and Uranus in Cancer. Mercury is strong in Virgo in the 11th, sextiles

Venus in Cancer in the 9th, squares Uranus, suggesting a need to control the emotions. Mars in the last degree of Libra conjuncts the ASC (Scorpio 1.21), sextiles Saturn and the Moon, trines Uranus, squares Venus, making it the ruler of the chart and a strong factor in this man's nature. He would probably be happiest in work involving iron, fire, or sharp instruments. As a machine worker, mechanic, iron founder, engineer, teacher (of manual arts, etc.), or as a pressman in a printshop he could serve very creditably.

* * *

Contractor, Realtor

GEOFFREY A. B. — Born October 6, 1949, 10:30 P.M. Latitude 45 N., Longitude 85 W. Here we find Mercury, Sun, and Neptune in conjunction in the cardinal, Venus-ruled sign Libra in the 4th house; Sun and Neptune sextile Mars and Pluto in Leo in the 2nd, oppose Moon conjunct Dragon's Head in Aries in the 10th; the Moon trines Pluto and Mars. Since the sign Pisces is on the cusp of the 10th, we also consider its rulers, Neptune and Jupiter, as well as any planets in the 10th. Jupiter is in Capricorn in the 7th, trine Venus in Scorpio in the 5th, neither unfavorably aspected. As indicated above, Neptune conjuncts the Sun, opposes Moon and Dragon's Head, but sextiles Mars and Pluto in Leo in the 2nd house. The emotional sign Cancer is on the ASC, and Uranus is in the 12th in conjunction with the ASC. Success in any field will depend considerably upon control of the emotions. As a contractor, builder, realtor, or surveyor this native could use his natural talents to advantage.

Daily Thought and Guide

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

FRIDAY — JANUARY 1

The New Year begins under the influence of the Capricorn lunation in conjunction with Mercury (retrograde), being sextiled by the Moon in Pisces. A "go-ahead" signal.

SATURDAY — JANUARY 2

With the Moon trining Mars in Scorpio in the early hours, this day should find abundant energy at work. Later as the Moon trines Venus and Jupiter in Scorpio a more benign influence reigns.

SUNDAY — JANUARY 3

Early morning meditation can bring splendid spiritual upliftment as a preparation for the remaining hours of this Sabbath Day.

MONDAY — JANUARY 4

"Work, ah! that talisman to guard one against one's self."—*Praed*. Nothing is more purifying than work.

TUESDAY — JANUARY 5

"The only fence against the world is a thorough knowledge of it," said the wise philosopher Locke.

WEDNESDAY — JANUARY 6

Today's pace may begin slowly, but increases with the passing hours. Poise will help to insure constructive accomplishment.

THURSDAY — JANUARY 7

The experiences of today may provide exceptional opportunities for inner improvement. Do good — greedily.

FRIDAY — JANUARY 8

Intuitive urges may be followed this morning to great advantage. Listen for the "still small voice."

SATURDAY — JANUARY 9

"Study to follow His will in all, to have no will but His. This is thy duty and thy wisdom."—*Leighton*.

SUNDAY — JANUARY 10

Conflicting influences provide opportunities for urging the powers of the Spirit to master circumstances. Complete renunciation opens the door to high spiritual inflow.

MONDAY — JANUARY 11

This Full Moon can mark the climax of projects begun earlier. Later hours bring the benevolence of Jupiter into stronger action.

TUESDAY — JANUARY 12

With influences from Venus and Neptune being liberated, this can be an especially fine day for musicians. For others, harmony and inspiration are available.

WEDNESDAY — JANUARY 13

For the spiritual aspirant, eternal vigilance needs to be cultivated. True unselfishness grows slowly in most people.

THURSDAY — JANUARY 14

"It is not he that reads most, but he that meditates most on Divine Truth that will prove the choicest, wisest, strongest, Christian."—*Hall*.

FRIDAY — JANUARY 15

The latter half of this Venus-ruled day will offer stabilizing influences for those inclined to accept and use them.

SATURDAY — JANUARY 16

Favorable Sun-Moon-Mars influences make this an excellent day for constructive activity of any kind, including recreation.

SUNDAY — JANUARY 17

"The act of divine worship is the inestimable privilege of man, the only created being who bows in humility and adoration."—*Ballou*.

MONDAY — JANUARY 18

Sudden unexpected occurrences may begin this Monday. Whether in the outer world, or in the recesses of the consciousness they may be used to good advantage.

TUESDAY — JANUARY 19

Mixed influences today provide us with opportunities for asserting ourselves as "master in our house," and of our circumstances.

WEDNESDAY — JANUARY 20

"We should remember that it is quite as much a part of friendship to be delicate in its demands as to be ample in its performances."—*Boyes*.

THURSDAY — JANUARY 21

The Sun enters the humanitarian sign Aquarius today. We do well to align ourselves by thought and action with the ideal of universal brotherhood.

FRIDAY — JANUARY 22

Splendid influences in the early hours of today give opportunities for unusual accomplishment. "Well begun is half done," is an admonition well worth observing.

SATURDAY — JANUARY 23

Rewarding travel is favored today — on the physical plane and also in the realms of the higher mind. Look toward objectives that will stretch and inspire the mentality.

SUNDAY — JANUARY 24

"Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings. Sing unto him a new

song."—*Ps. 33:2, 3*. This *new song* is that of dedicated service and purity.

MONDAY — JANUARY 25

Stability of purpose and effort is encouraged by Saturn today. Few things are impossible to skill and persistence.

TUESDAY — JANUARY 26

A New Moon in 6.22 degrees of Aquarius today may offer you an excellent opportunity for beginning a humanitarian project. Many needs exist.

WEDNESDAY — JANUARY 27

"Adaptability is the quality which makes for progress, whether an entity be at a high or a low state of evolution," writes Max Heindel. We do well to practice daily cultivation of it.

THURSDAY — JANUARY 28

"Do not wait for extraordinary circumstances to do good actions; try to use ordinary situations."—*Richter*.

FRIDAY — JANUARY 29

Mental endeavor is favored today, both practical and spiritual. Saturn lends his stabilizing influence, so that we are encouraged to persist until our goal is reached.

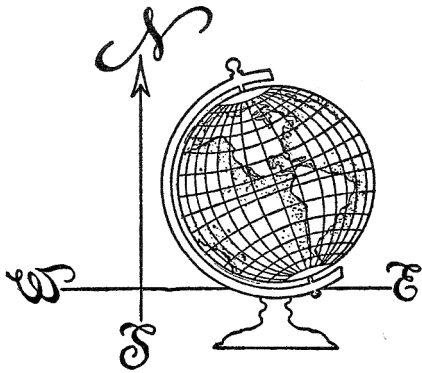
SATURDAY — JANUARY 30

Favorable Moon-Jupiter-Mars-Neptune vibrations today smooth the way for pleasant, constructive activity. Altruistic and aspirational urges may be heard.

SUNDAY — JANUARY 31

"Compassion is the only power that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death but a *living sacrifice*, lifting himself by lifting others."—*Max Heindel*.





MONTHLY

News

INTERPRETED

Evidence of South Pole in Sahara Found

The South Pole of 450 million years ago was in the Sahara Desert. The desert has since slid away from the pole by the same process that made all the continents drift.

The North Pole of that day must have been "mid-Pacific, somewhere south of Hawaii."

This was reported by a Columbia University Geologist, speaking for an 11-nation scientific team that has just inspected the central Sahara.

"There is no question about it" — the hottest part of the world today (up to 137 degrees) was once the coldest, said Columbia's Dr. Rhodes W. Fairbridge, in a report to the American Geophysical Union's annual meeting here.

The Sahara findings fit into a vast amount of recent evidence that the continents have indeed drifted slowly over the ages.

They fit too into a growing belief that the earth's crust, 40 to 60 miles deep, is actually a series of huge plates, perhaps six major ones plus smaller ones, that slid over more fluid deeper material, making the continents drift.

The 14-scientist team spent all of January exploring the central Sahara by plane, land rover and foot.

"It was evident," Fairbridge said, "that we were dealing with an area once covered by a large body of continental ice. Its physical dimensions extended over 3,000 miles — from Morocco, through Mauritania, Algeria and Niger to Libya and Chad."

The group intensively studied oil reservoir rocks in the huge Hassi Massaoud oil field of Southeast Algeria.

"This area is full desert," Fairbridge said, "but in many places the sand has been swept away to expose the rock. If you are flying, you can follow the glacial traces for hundreds of miles. It looks like an enormous bulldozer has scraped over the rock, where grooves have been made by the movement of ice."

This kind of continental glaciation occurs only beneath a polar ice cap, he added. Measurement of the rocks' magnetic history also showed they had been at the South Pole.

Fossil evidence bolstered the case. So did sandy deltas made by melting ice, and soil cracks made by deep freezing.

Scientific speculation along these lines dates back only 10 years, when French and Algerian oil geologists first came on the telltale Massi Massaoud area. The actual site of the onetime pole was placed at the Tropic of Cancer, near the border pocket of Algeria, Libya and Niger.

South America and Africa were one continent 450 million years ago, and Antarctica and Australia were apparently one. "What is now Antarctica," Fairbridge added, "was probably up near the equator, because antarctic sediments show rich coral deposits."

The mechanism by which the continents drift is still a matter of controversy.

But many geophysicists now believe that the conveyor belt is actually a system of six major plates that drift on the earth's mantle.

They drift to move continents to new positions. They collide to build mountains. And they move apart to produce earthquake-prone gaps like California's San Andreas Fault, the scientists believe.

—*Virginia-Pilot*, April 22, 1970.

Here is additional evidence that climatic and topographic conditions of the Earth change drastically over the years. Scientists are well aware of the movement of the Poles, the so-called "drifting of the continents," and the continents," and the tremendous climatic upheavals that have characterized our Earth over the millennia of history.

What scientists generally do not yet know, however, is the cause of these phenomena. Max Heindel partially explains

it in *Christianity Lecture* Number 1 as follows: “. . . according to the movement of the Sun known as the precession of the equinoxes . . . the Sun goes backward through the twelve signs of the zodiac in the so-called sidereal or world-year comprising 25,868 of our ordinary solar years. As the passage of the Earth in her orbit around the Sun makes the climactic changes which alter our conditions according to seasons and change our activities, so the passage of the Sun through the great world-year makes still greater changes in climate and topographical conditions, in respect to civilization, and it is necessary that the Ego should learn to cope with it all.”

In *Simplified Scientific Astrology*, page 9, Mr. Heindel speaks of a slow third movement of the planets — a vibratory movement called *Nutation* — “Whereby that which is now the North Pole of the earth will in the future, as it has in the past, point directly towards the Sun. Later it will be in the position where now the South Pole is, and in due time it will reach again its present place. Thus tropical climate and glacial epochs succeed each other on all points of each planet.”

Mr. Heindel also speaks of sudden changes which took place when that which is now the North Pole pointed directly toward the Sun. “The southern hemisphere was then continually in darkness and cold. Resulting conditions caused a sudden overtopping of our globe last time. Since that time, however, the Spirit which previously guided the Earth from without has drawn into the sphere and such a happening will be impossible in the future.”

In addition to these changes caused by the motion of Sun and Earth, we know that we ourselves, during our stay in the Second Heaven, work on the archetype of the Earth and its atmosphere, creating the conditions of weather and topography which we will encounter during our forthcoming incarnations on Earth. The conditions we create in the archetype are the very ones which we require for purposes of needed experience.

The Tobacco-Alcohol Link

Everyone who has ever given up cigarettes knows that perhaps the greatest urge to go back to them comes with the arrival of the cocktail hour. Many a man who has kicked the habit for months or even years is appalled to find after the ingestion of a few Scotches or Martinis that there he is again, lighted cigarette in hand, as if impelled unconsciously to the act. The reason for this phenomenon, says Dr. Budh Bhagat, an Indian-born associate professor of physiology and pharmacology at the St. Louis University School of Medicine, is the way alcohol and nicotine affect the production rate of a hormone called norepinephrine.

Norepinephrine is produced throughout the body and is essential to such functions as blood pressure, blood sugar and metabolic rate. In the brain, one of its primary roles is the maintenance of emotional balance. Using rats in his experiments, Bhagat discovered that alcohol initially causes an upsurge in the production of norepinephrine in the brain, but that persistent drinking leads to a breakdown of the hormone and a sharp reduction of its level in the blood. The results are depression and anxiety.

For its part, nicotine increases both the generation of norepinephrine and its use in the brain. Thus, when a person depletes his or her brain norepinephrine by drinking — and is also conditioned to the maintenance of a high hormonal level by smoking — the urge to light up a cigarette is apt to prove irresistible.

For those contemplating giving up cigarettes but not liquor, Bhagat has only this advice: taper off the nicotine gradually and hold the drinking down to a minimum. This will allow the body time to adjust to the decrease of norepinephrine and diminish the likelihood of a sharp nicotine hunger. While he is experimenting with several drugs that might serve as nicotine substitutes, Bhagat says the surest way of avoiding the whole problem is also the easiest: don't smoke in the first place.

—*Newsweek*, Aug. 17, 1970.

Occult students know, perhaps better than anyone else, of the dangers inherent in both smoking and drinking. Far more than “mere” physical damage is done, since use of both tobacco and alcohol dulls the brain, and impedes thought and activity — therefore progress — during the person's lifetime. Furthermore, the desire body becomes addicted to these noxious items, and when the craving for them can no longer be satisfied after death, untold suffering, as well as much wasted time, will result in Purgatory un-

til finally, as a result of non-gratification, these desires are burned out.

Now we have evidence that, once a person falls prey to both these bad habits, he is in danger of exposing himself to a link between them that would make it doubly difficult eventually to break himself of either one. This is just one more reason — if any more were needed — to avoid indulgence in either stimulant. It would be well to enlarge upon Dr. Bhagat's advice, and not smoke, *or drink*, in the first place.

Edge of the Universe?

Astronomers have long agreed that the universe is expanding in all directions at enormous speed — so enormous, in fact, that it has been assumed there might be more to the universe than could be measured by any telescope. But now two scientists at Ohio State University believe they have detected the leading "edge" of the expanding universe.

Using one of the world's larger radio telescopes, Dr. John D. Kraus, director of OSU's radio observatory, and Dr. Beverly June Harris, an Australian astronomer working at OSU, recently completed a five-year survey of 8,100 sources of continuous radio noise scattered throughout the universe. (Most of these radio sources are thought to be either galaxies or quasars — mysterious quasi-stellar objects that emit strong radiation.) In an article in the latest *Nature* magazine, Dr. Kraus reports that analysis of the radio signal revealed that the number of sources dropped off sharply at a certain distance from the earth. And the "flux density" of the signals — which is a measure of the strength of the sources — also waned at approximately the same point. That point, according to Kraus, lies between 9 and 10 billion light years from the earth — an astronomical distance indeed, since light travels close to 6 trillion miles in a year's time.

The Ohio State research complements a similar, though more limited, investigation conducted by astronomers at England's Cambridge University two years ago. "This survey," said Kraus, "shows that something is happening out there; there is a feature that could be called an edge, although it might be better to describe it as the horizon of the expanding universe."

Kraus avoids any discussion of the cosmological implications of his research and maintains that it could be fitted into either the "big bang" or "steady state" theories of the evolution of the universe. (The former holds that all matter was once contained

in a gigantic cosmic "egg" that exploded — and sent its fragments hurtling forever outward. The second theory argues that matter is constantly being created to fill the gaps left by the expansion of the universe.) Other scientists, however, were quick to draw their own conclusions from Kraus's findings. "In a steady state," said one astronomer, "you would expect to find matter so evenly distributed that one section of the universe would look just like every other section. If that theory is correct, you shouldn't find discontinuities like this horizon."

In the minds of most laymen, however, the suggestion that the universe has an "edge" evoked a different question: what is the nature of the space into which the universe is expanding? "We may never be able to understand that in strict, scientific terms," says Kraus. "We may have to find answers to questions like that in philosophy."—*Newsweek*, Sept. 7, 1970.

In terms of the cosmic, spiritual, all-embracing Rosicrucian Teachings, we know that the universe is infinite, and that any attempt to assign a limit, or an edge, to it, is meaningless. The fact that men cannot comprehend infinity undoubtedly leads, consciously or unconsciously, to scientific endeavors to disprove its existence.

Is it not possible, however, that there is "something" far out in space beyond the range of even our most sophisticated detection instruments? Might it not be that the instruments — incredibly sensitive though they may be — rather than the universe, are finite?

Dr. Kraus's quotation at the end of this article is perhaps its most noteworthy feature. The assertion that philosophy might be needed, in addition to science, to explain the "riddle of the universe," is one that many scientists have been, and some still are, unprepared to make.

We are, however, approaching the Aquarian Age, when religion and science will blend to such a degree that a religious science and a scientific religion will be formed — each respecting and learning from the findings of the other. There is no doubt that, particularly in the light of our ever increasing interest in outer space, and in the "beyond," the first steps toward that union are even now being taken.



BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"St. Joseph of Arimathea in Glastonbury"

St. Joseph of Arimathea at Glastonbury
by the Rev. Lionel Smithett Lewis, M.A.,
James Clarke & Co. Lt., London, 1955.

THIS book offers another analysis of the activities of early Christians in Britain (see review of *The Drama of the Lost Disciples*, by George F. Jowett, August, 1970, *Rays*). Although perhaps not so all-encompassing as Mr. Jowett's work, the present volume gives additional insight into the traditions surrounding Glastonbury and its early inhabitants.

Rev. Lewis, for twenty years the vicar of Glastonbury, devoted much of his spare time to studying its ancient stories and legends. He became convinced that the cumulative evidence supporting many of the traditions was too strong to be ignored, and this book represents the findings of considerable research. It is well annotated and documented, and contains several interesting Appendices. The author carefully examines the credibility of the ancient historians who are his sources, and takes pains to separate the implausible or "absurd" aspects of the traditions from those which can be supported at least in part by fact, historical data, common sense, and a certain amount of "historical intuition."

Although Joseph of Arimathea is a central figure in all accounts of the establishment of Christianity in Britain, he is only one of many persons with whom this book is concerned. He is presented as the leader of the group of devoted

Apostles who came to England shortly after the Crucifixion, was kindly received and presented with land by the King, Arviragus, and, with his followers, built the wattle church on Glastonbury grounds which then became the first known above-ground church in the world.

Some of the traditions which Rev. Lewis examines are: the coming of Joseph of Arimathea to Britain and the consequent establishment of Glastonbury as a spiritual center which was to remain relatively unmolested throughout the barbarian and other wars which ravaged Britain in subsequent years; the legend that Jesus, as a child, accompanied his uncle Joseph, then a tin merchant, on a trip to Britain; the legends surrounding the oaks of Avalon which existed when Joseph landed and two of which remain today, and the Holy Thorn tree which allegedly sprang from Joseph's staff; and the traditions that both the Holy Grail and the body of the Virgin Mary were buried at Glastonbury.

There appears to be little completely conclusive proof of the verity of any of these traditions. Too much evidence of early British conversion to Christianity exists, however, and too many records of alleged events at Glastonbury appear in various ancient records, to permit doubt that, although perhaps altered in some detail by the passage of time and the errors of retelling, many of the legends are based on actual happenings. It cannot be gainsaid that Glastonbury was the

scene of intensive Christian activity during the early centuries A.D., and has remained an important spiritual center since that time.

Unfortunately, the fine library of which Glastonbury Abbey once boasted, and which doubtless contained old manuscripts which would have shed further light on the old legends, was decimated in the course of time, and a valuable source of information has thus been lost. The author quotes from a sufficient number of pre-Reformation Glastonbury historians, including the famed William of Malmsbury, however, to indicate the type of information that might presently be available had all the manuscripts been preserved.

Intriguing as these traditions might be to the scholar or church historian, however, the important thing is not so much the fact that this or that specific event might actually have taken place, or that this or that lovely legend might actually be true. The important thing is the overall and continuing spiritual significance of Glastonbury and its environs, and the fact of the early Christianization of Britain. There is almost no question that Joseph of Arimathea brought Christianity to Britain. There is certainly no doubt that Britain was the first country to accept Christianity as its national religion (so decreed by King Lucius in about 170 A.D.). In view of this, the picture of the significant role of Christianity in early Britain, and the security of its foundations there, is clear. It is equally clear that the teachings of Christ would not have had their impact — in Britain or anywhere else — had it not been for the unstinting, selfless work of His followers.

Naturally, it would assuage much curiosity to know more about the particulars of various alleged incidents connected with the overall picture. Naturally, it would please the historian and intrigue the tourist to stand on a certain plot of ground and be able to say positively, "I am standing where Jesus walked as a child," or, "This is where the Holy Grail was buried." It is far more significant,

however, when remembering and visiting venerable, consecrated places such as Glastonbury, to consider the dedication of those individuals — whoever they might have been — who contributed to the sacred preeminence of its environs. We cannot be too strongly reminded, in these days of questionable moral values and of material emphasis, of the tremendous personal hardships overcome by our early Christian forbears as they labored to spread the faith. Fortunately, persecution of Christians is a thing of the past, and those who now endeavor to spread Christ's message and imbue their brethren with the spirit of Christian love and service are spared the painful physical hindrances and tortures which the early martyrs of the church accepted as a matter of course. With this obstacle removed, is it not all the more mandatory for those of us who are privileged to know and believe the Rosicrucian Teachings concerning the nature of true Christianity to do all we can to bring them to the attention of our fellows?

Rev. Lewis has written a well-documented and inclusive account of early Glastonbury. We urge, however, that it be read, not only with an eye to the "story value" or the historical accuracy of the traditions and legends which he recounts, but also within the broader context of the spirit of devotion which prompted the early Christians to perform their true labors of love.—D.F.

* * *

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. — *Matt.* 27:57.

Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. — *Mark* 15:43. (Also *Luke* 23:51 and *John* 19:38).

Readers' QUESTIONS

Helping Those Who Have Passed On

Question:

Is there not some possible way for us to help our friends and loved ones after death while they are passing through their purgatorial experiences? It certainly would remove some of the sting of death for those left behind if they felt there was something they could do.

Answer:

Yes, there is something that can be done to help those who have entered the purgatorial region after death, provided we can get the cooperation of the one we desire to help.

In Purgatory we know that the pictures of the evil committed during our past life unroll before us, and that they are embedded in the coarsest desire substance of which our desire body is composed. The coarser this desire substance the more tenacious is its hold upon the individual; therefore expurgation by the force of repulsion causes great pain. If the individual is perfectly willing to let go and acknowledge his faults when the pictures of them appear in the panorama, instead of trying to make excuses, etc., then there is much less pain involved in the process of their eradication.

After we fall asleep at night, if our last waking thought is a desire to go to our loved ones to help them, then that desire will take us to them in the purgatorial region and we can explain this to them. If they will follow our direction and become willing to acknowledge their past wrongs and mistakes from the very depths of their being, then the process of purgation will be both shorter and less painful, and they will rise to the

higher regions where the forces of attraction hold sway in much less time than would ordinarily be the case.

Similar results can also be obtained by prayer, for kind thoughts, thoughts of love, helpfulness, upliftment, et cetera, have the same effect on those who are out of the body as kind words and helpful acts have on those who are with us in this world.

* * *

Paying Debts of Destiny

Question:

Is it possible to sow without reaping? A friend of mine believes that if one knew that an accident were about to happen to him, he could avoid it by remaining in a place of safety on that day. Do you agree with this?

Answer:

No, we do not, if the accident is destined to happen. There are certain debts of destiny we cannot avoid, but it is possible by right living, prayer, and meditation to lessen the impact of an experience. We have free will in the way we choose to act and re-act.

All things in our solar system, the Law of Cause and Effect included, are under the administration of great Beings of superior spirituality and wisdom. Cosmic laws do not work blindly for the reason that these Great Ones and those assisting them administer all things with an understanding and wisdom that are beyond the comprehension of man's finite mind. The will of God working through His agents is manifesting in everything, every-

where. The same Divine Intelligence which directs the planet in its orbital path watches over man, endeavoring to guide him and guard him against indiscretions and dangers; again we see it manifested in tender solicitude and care when the tiny sparrow, wounded, falls to earth.

There is, however, a desire on the part of most of us to run away from the payment of debts contracted in former lives. When this occurs, the plan is always frustrated by a counter move on the part of the invisible Administrators in charge. Nevertheless, there is a way of escaping the harvest of our past deeds, and that is through genuine repentance, restitution, and reform, for by this process we wipe out the record of our past misdeeds. The Great Ones, seeing and knowing that we have ceased wrongdoing along a particular line, do not wantonly inflict suffering upon us.

The point to be remembered is this: all the laws of Nature are under the administration of intelligent, spiritual Beings who direct the working out of the law according to the results which it is necessary to obtain. Should it be necessary for a certain experience to occur, as the result of past causes, it will occur. Max Heindel mentions such a case in the *Cosmo*, pages 161-162.

* * *

The Creation of Life Waves

Question:

Will you please explain how life waves are started? There must be some particular process involved, but it all seems very vague to me.

Answer:

There is, indeed, a "particular process involved" — a very definite process, as described in the *Cosmo-Conception*, pages 87, 183.

When the God of a solar system wills

to create, through the dynamic power of His will and imagination He differentiates within Himself a multitude of potential spiritual intelligences, as sparks are emitted by a fire. These intelligences lack self-consciousness and the development of their potential powers into dynamic energy. That is the work of evolution.

The time of starting a life wave and the number of beings composing it are both determined by the God who is exercising His creative powers.

* * *

Difference between Rebirth and Reincarnation

Question:

In the literature put out by The Rosicrucian Fellowship the term "rebirth" is used instead of "reincarnation." Is there any real reason for this, or is it just a matter of preference?

Answer:

There is a very adequate reason for using the term "rebirth" in Rosicrucian literature instead of "reincarnation." The two terms are not synonymous. For instance, it is quite possible for a disembodied Spirit to oust an Ego from its physical body and incarnate, or take possession of the body. Such a being has then reincarnated in the stolen vehicle. This is what is usually called obsession — robbery, in other words. Then of course an Ego may "reincarnate" by being born in the usual manner.

The term "rebirth", however, has no such double meaning. "Re," when used as a prefix, denotes again or back to a former state. "Birth" means the act of coming forth into manifestation as a culminating process. Hence the word "rebirth" has only one meaning, and that is to return to a former state through the avenue called birth. "Reincarnate", on the other hand, has two meanings, either of which may be intended, and its use may therefore at times be quite confusing.



The Value of Vitamin E

DIANA DUPRE

THE marvelous efficacy of Vitamin E as a treatment and cure for heart disease and a myriad of other ailments is thoroughly explored in a recently published (1969) book entitled *Vitamin E — Your Key to a Healthy Heart*. (ARC Books Inc., N.Y.) The author, Herbert Bailey, a veteran medical reporter, witnessed the remarkable properties of this vitamin first hand when he himself was victim of a heart attack. His own doctor, prescribing the usual medications, ordered bed rest for at least three weeks, and warned of disastrous consequences if this order were not followed. Mr. Bailey, however, knowing of Vitamin E therapy for cardio-vascular disease, took, on his own initiative, 600 units of the vitamin daily. After three days of this treatment he felt "such a new awareness of physical well-being" that he got up and from then on remained, as far as his heart was concerned, well and active.

The list of conditions for which Vitamin E can be used as a treatment or as a preventative includes, in addition to heart trouble, arteriosclerosis, diabetes, symptoms of menopause, eye disorders in children, liver and kidney ailments, Hansen's disease, high blood pressure, and varicose veins. It has proven helpful in the treatment of Mongoloid children and in preventing the disagreeable physical symptoms of "the aging process." It does

not always cure the ailment (diabetes, for instance, can often be controlled but not cured with this treatment) but in the case of cardio-vascular troubles the author cites sufficient evidence to show that Vitamin E, properly administered, is both a preventative and a cure.

The author's leading source of information about the use of Vitamin E for heart conditions is Dr. Evan Shute, co-founder of the Shute Foundation in London, Ontario, Canada. Dr. Shute, with his brother and a co-worker, first discovered the "miraculous" effect of Vitamin E on heart patients and, in his clinic, has successfully treated thousands of patients in this manner. Mr. Bailey has included Dr. Shute's report on Alpha Tocopherol (that component of Vitamin E responsible for its medicinal value) as well as an extensive bibliography describing research into and success with Vitamin E therapy on the part of numerous other doctors in many countries.

The startling effectiveness of Vitamin E is due in part to its nature as an antioxidant and oxygen conservator. When well supplied with Vitamin E, the cells of the body do not demand so much oxygen for the metabolic process and thereby free oxygen for needed work elsewhere — an ailing heart, for instance. The heart, in turn, also well-supplied with oxygen, does not have to pump so hard

to convey blood to the cells. Sufficient Vitamin E also prevents the cells from releasing oxygen wastefully, and operates as a vasodilator to open arteries, thus allowing more blood to flow into the circulatory system.

Mr. Bailey underscores the role played by the entrenched medical "establishment" — particularly the AMA — in suppressing and belittling the overwhelming evidence favoring Vitamin E as it came to light. In a foreword to the current edition, however, (the book was first published in 1964) Mr. Bailey acknowledges that climate of opinion on Vitamin E is changing, and that more and more authorities are coming to admit to its medical usefulness.

This book could be profitably read by sick and well alike. It makes an excellent case for the use of Vitamin E both as "medicine" and as a means of retaining already existing good health. Mr. Bailey is careful to stress that Vitamin E is not a "cure-all." Nevertheless, the impressive record of its uses, abilities, and proven accomplishments, is certainly worth looking into.

* * *

THE ANSWER IS OXYGEN

HAROLD C. HELGESON

Oxygen insufficiency is a major reason for doctors' offices being jam-packed with people who are tired.

Tiredness — whether pathological, physiological or psychological* — tends to dissipate with an increased supply of oxygen, and the oxygen-capacity of the body increases automatically as smoking is reduced. This fact becomes understandable as we consider how a cigarette is made, any explanation of which makes

**Psychological* tiredness is the most damaging. Most tiredness of this type is in the mind. *Physiological* tiredness is caused by working so hard that one becomes physically exhausted. *Pathological* tiredness is a situation where disease may be short-circuiting and sapping strength.

us aware of the word "organic", which means something that has lived, such as tobacco.

When an organic substance — any vegetable matter — burns with a flame, it breaks down basically into water and carbon dioxide. Should it, however, burn imperfectly — and a cigarette is engineered so that it only smolders — it then generates carbon monoxide as well, the same gas that exhausts from an automobile, causing asphyxiation. This gas, due to a great affinity for red corpuscles, accumulates in the blood, displacing oxygen, so that not enough oxygen is delivered to keep the cells, tissues and organs adequately supplied. This is one reason coaches tell athletes to refrain from smoking, pointing out that it is impossible to function at peak efficiency when the oxygen-carrying capacity of the red cells is being smothered with carbon monoxide.

More life-giving oxygen is the basic and effective way toward improved performance in competitive sports, toward better grades in the classroom, toward happier dispositions.

More oxygen not only means greater efficiency, but also means reduction of craving for smoking. Therefore, instead of providing an inviting smoking lounge, I point my students to the gymnasium or suggest running or brisk walking. Muscular activity, deep breathing, saturation with oxygen relieves smoker's tension while increasing energy, strength and vitality.

—*National Health Federation Bulletin*, May, 1970.

* * *

STRENGTHENING BRITTLE BONES

One of the most universal symptoms of aging — unlike shrinking stature or wrinkling skin — is hidden from view. Virtually all bones in the body tend to become brittle because they lose some of the calcium compounds that provide rigidity and strength. The elderly are notoriously vulnerable to hip fractures from even a light fall. In some cases, ribs or the long bones of the

arms or legs fracture spontaneously, without a fall or noticeable trauma. The condition can also be congenital, and in such rare cases it becomes a lifelong affliction.

At first glance, the remedy for what is technically called osteoporosis (porousness of bone) seems obvious; feed the patient more calcium-rich food. This does not work, however, because in these patients calcium is poorly absorbed from food. Now, a team of researchers headed by Dr. Frederic C. Bartter of the National Heart and Lung Institute in Bethesda, Md., has devised a promising treatment based upon adding calcium via the bloodstream.

The calcium in bones is not an inert, permanent part of their structure, like steel beams in a building. Rather, it is continuously being removed and replaced by the body's normal metabolic processes. So osteoporosis can result from too much calcium being removed too fast, too little being replaced too slowly, or both.

The Bartter team started with two known facts. Parathyroid hormone, secreted by the thyroid's tiny satellite glands, directs the removal of calcium from the bone and its release into the blood. One of the thyroid's own hormones, thyrocalcitonin, controls the converse — the transfer of calcium from blood to bone. These two hormones balance each other in normal metabolism by an exquisitely delicate feedback mechanism. Too little calcium in the blood signals the parathyroids to take some out of the bones and put it into circulation; a sufficiency of calcium in the blood induces a stop order from the thyroid.

Bartter and his colleagues reasoned that if they could boost the blood's calcium content safely, the effect would be to slow down the loss of calcium from bone. They chose a compound containing calcium gluconate and infused it into the patients' veins. They settled on a dose of 1 gram (1/30 oz.) for a 145-lb. man and took four hours to administer it to avoid overstimulating the heart. The infusions were given twelve times, a day or two apart.

Not only did nine of the first twelve patients report relief from pain and regain their ability to move about and lift objects without suffering fractures, but there was also a bonus that Dr. Bartter had scarcely dared to hope for. The treatment's effect lasted for months, and in one case for more than two years. If the effect wears off, Bartter says, the infusions can be easily and safely repeated. While no one yet claims to know what makes nature's calcium-regulating mechanism go wrong, medical science now has a way to put it right.

—*Time*, August 17, 1970.

This new method of infusing one of our most important minerals (see Nov., Dec., 1970 *Rays* — Nutrition and Health) directly into the bloodstream should prove a particular boon to elderly people. Now

that life expectancy is increasing, and an active life for the elderly is more the rule than the exception, older people, ever more on the go, are perhaps more susceptible to falls, broken bones, and, consequently, the problems of calcium deficiency than ever before.

It may be that this method of taking calcium can also eventually be refined for use in areas where, because of environmental characteristics or poverty, calcium intake is low. At any rate, this research represents a significant breakthrough in a particular important field of medicine.



ROSICRUCIAN PRINCIPLES

The Rosicrucian Fellowship Teachings 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.

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OUR PATIENTS WRITE

Oregon—Joyously I thank you and God for my improved condition. The soreness has left the glands and has improved in the mouth and tongue. Also thank you for your loving letter which was such a help to me. I see now that I had let fear and emotional tension bring about harmful reaction on the body.

California—I send this token for my gratitude to help in the visible necessities of the Healing Department. To all the Invisible Helpers I would send a more real gratitude. May God bless them all, and also all those to whom they minister.

California—My untold gratitude goes out to you once more. Work for me goes steadily on, I assure you. It is so wonderful to have such friends as you to turn to.

Michigan—Today is the day of our meditation, and I find on those days a deep sense of “belonging” to the Fellowship. Adherence to the vegetable diet, along with concentration on the *Cosmo-Conception*, seems to have brought back a sensitivity I had many years ago. My flesh feels better, and I feel that I want to sit up straight instead of slumping. So, although I cannot say I’m free of pain, I’m making headway. Have worn braces on my legs for five years; it would be impossible for me to stand without them. The surgeon who handles my case tells my friends that many of his patients who don’t begin to have the problem I have never attempt to walk. So you see I’ve always had an invisible chin strap which is now strengthened by association with the healing forces busy at night. I feel a great sense of calmness when I awaken mornings — not frustrated and alone. Thank God for a movement like yours that does not concentrate on all the negative aspects of life!

California—The pain at the base of my head is so much less, and I can read and watch TV for much longer periods. So many thanks are due you and your persistent help. I cannot thank you enough.



Influence of the Moon in Healing

Part I

THE Moon is the heavenly orb that brings all things to pass; whatever is foreshown by all the other planets never comes to fruition until the Moon brings it to a climax.

There is within the human body an ebb and flow, a tide, just the same as there is in the outside world. There are critical periods in certain diseases in particular that can be measured accurately by the Moon, and it is therefore important that all understand the influence of this unusual stellar body.

There is a cosmic force that culminates at the New Moon and another at the time when the Moon is full. Everything that is started from the time of the New Moon until the Full increases in intensity and finally culminates when the Moon is Full. That period marks the flowing out of the life that comes from the Sun and is reflected to us by way of the Moon. This force is a great aid in building up the body and keeping it in a healthy condition. From the Full Moon to the time of the New Moon this great light force becomes darker and darker and everything that has come to a focus begins to fade and gradually dies.

Knowing that the Moon has these two influences according to whether it is increasing or decreasing, we find that in applying treatment notice must be taken of them. All treatments, like drugs, may

be divided into two classes: stimulants and sedatives. The first class has a distinctly better effect and is more easily applied during the increase of the Moon, and the other is found much more effectual if used during the Moon's decrease.

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.... 7 — 13 — 21 — 28

January..... 3 — 10 — 17 — 24 — 30

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*.

HAPPY NEW YEAR



The Three Tasks

DAGMAR FRAHME

Part 3

"I LOVE you," whispered Gorbo. "That is the password. Now I remember. What a beautiful thing to say."

"You can go wherever you like in our kingdom now," said Samantha gently, "and you don't have to stay here any more."

"But I'd like to stay here tonight — at least, if that's all right with you. The fire is warm and I like being with you."

"We'd like for you to stay, too," said Samantha, meaning it, and soon everyone was settled down comfortably, fast asleep. In the morning Samantha fixed a good breakfast, and when they finally said good-bye to Gorbo, she invited him to come to the castle to hear the King's story-teller.

They waved to Gorbo until he was out of sight and then Stephanie sighed. "Well, there's still the hardest task of all left to do. Where do you suppose that unicorn is?"

"I think I know," said Seraphina. "When I was flying around the sky yesterday there was one cloud, far away, that was particularly big, particularly gray, and had a lot of lightning coming from it all the time. I was hiding behind another cloud, but I'm sure I saw a lot

of Salamanders flying around nearby. I'll show you where it is."

So the three little princesses flew up into the sky, Seraphina leading the way, and after many hours they came to a fluffy little white cloud on which they flopped down, all tired out.

"This is where I hid yesterday," said Seraphina. "Now look carefully toward the north, and you'll see the big cloud."

The princesses cautiously peered over the top of their fluffy hiding-place and sure enough, there, not too far away, was the darkest, biggest, most frightening cloud they had ever seen. Thunder and lightning were constantly coming from it, and dozens of Salamanders seemed to be guarding it on every side.

"I'm sure you're right," said Samantha. "That is just where they *would* keep the unicorn. But how will we ever get it out with all those Salamanders everywhere?"

They talked over one idea after another for rescuing the unicorn, but had to give them all up. No matter how they might try, it was clear that they could never take the unicorn away without the Salamanders seeing them.

"There's only one thing to do," said Stephanie finally. "We will simply have to ask the Salamanders to give him back."

"Ha!" said Samantha. "They would

just lock us up with the unicorn, and then we'd *really* be in a pickle.

"Maybe that's true, but it's the only thing we can do. There is no sense in all of us being locked up, though," said Stephanie, and swallowed hard. "I will go to them alone, and if they take me prisoner, you will have to return to the King and tell him we have failed."

Seraphina and Samantha stared at their sister. They could scarcely believe that Stephanie, who hardly ever did anything and was sometimes much a 'fraidy-cat, was offering to talk to the Salamanders all by herself. Before they had a chance to say anything, though, Stephanie — who knew that if she didn't go right that minute she would lose her courage and never go — took a deep breath, raised her wings, and headed toward the big, dark cloud.

Her heart was beating so hard that she didn't even hear the thunder coming from the cloud, and her wings were shaking so hard she could hardly make them go in the right direction. But she kept on, and it was not long before the Salamanders saw her coming. At first they didn't believe their eyes when they saw a little Fairy coming right up to their biggest, darkest, and most frightening cloud, but then they all gathered together in a big group with the Chief Salamander in front.

He laughed as Stephanie glided to a very shaky stop before him. "Are you lost, little Fairy? What do you want here?"

"I've come," Stephanie gulped, "I've come for the unicorn."

"She's come for the unicorn," laughed the Chief, even harder, and turned to his friends. "Did you hear that? This little Fairy has come for the unicorn." All the Salamanders laughed, and it sounded like the roaring of a bonfire. Stephanie trembled but stood right where she was.

"And how do you think you're going to get the unicorn, little Fairy?"

"Y-y-y-you," Stephanie stammered. Then she took a deep breath and tried again. "You are going to give him to me."

The Chief almost doubled up with laughter. "That's really rich!" he said, when he finally could stop. "We are going to give her the unicorn. Ha, ha, ha." Then his face turned angry and cold and he snarled, "Little Fairy, you had better get out of here fast before we lock you up, too."

Stephanie took another deep breath, put her hands on her hips, and in the loudest voice she had ever used, said, "I am not going without the unicorn."

The Chief was now very angry, and the other Salamanders had stopped laughing, too. "Little Fairy," he said, "this is your last warning. You are in our territory, and we could easily have made you a prisoner already — we spared you this long only because you are not grown-up. But if you stay here any longer, we shall lock you up, and you will never see your kingdom, or your father, the King, again."

The other Salamanders advanced toward Stephanie, one slow step at a time. She could feel the crackling and hissing of their breath as they whispered among themselves, pointing at her. A tremendous thunder-clap came from the cloud, and bolt after bolt of fiery lightning covered the sky. Stephanie, who hated thunderstorms, wanted to scream and run, but she clenched her fists into two tight balls, and said to herself, "I won't be scared, I won't be scared. I won't be scared." She said these words over and over, as the Salamanders came slowly forward and the Chief watched, glaring.

Then, suddenly, the strangest thing happened. Stephannie was not afraid any more! For a minute, she didn't realize what had happened. Then she felt that her heart was beating normally instead of pounding, she was standing up straight, tall, and still; instead of shaking, her wings, which had been fluttering, were quiet, and her fists were no longer clenched. She felt almost as though she had grown several inches, and she noticed that the Salamanders had stopped moving toward her and were staring even harder.

She turned to the Chief, who looked

a little astonished. "Mr. Chief Salamander," she said, calmly, and in clear, quiet tone, "the unicorn does not belong to you. He belongs to my grandmother, and he lives in the yard of my father's castle. You have stolen him. You have made my grandmother very unhappy, and my whole family very unhappy, and I'm sure you have made the unicorn very unhappy too. I hope you and your tribe have enjoyed his company on your cloud, because I know we both agree that he is a splendid animal" — Stephanie used an expression that she had often heard her father, the King, use — "but the time has come for you to give him back. It will be so much easier if you give him to me without further delay, so that my sisters and I can take him home. I hope" — Stephanie couldn't help adding — "that you will be adult about this."

The Chief Salamander, who had been looking more and more astonished as Stephanie spoke, opened and closed his mouth a few times, but no sounds came. The other Salamanders, too, were silent, and made no move to come near her.

Finally the Chief sighed deeply and said, in a low voice from which the crackling had disappeared, "You are the first person who has dared enter our domain, alone and unafraid, to demand what was rightfully hers. We admire your courage, little Fairy, and we have no choice but to return your grandmother's unicorn." He ordered one of his assistants to get the unicorn, and soon the unicorn was led up to Stephanie on a golden cord. He was very glad to see her, and nuzzled her ear affectionately.

"Thank you, Mr. Chief Salamander," said Stephanie graciously. "My father, the King, will be very grateful that you and your tribe have let us go in peace, and I'm sure he would welcome you on a visit to his castle made of sunlight and moonbeams."

With that, Stephanie glided easily onto the unicorn's back, waved to the still-astonished Salamanders, and the unicorn sped toward the fleecy white cloud where Seraphina and Samantha waited. Quickly

and happily they took their places on the unicorn's back, and soon could no longer be seen by the Salamanders.

On the night of the full moon, when the King and Queen and all their court were assembled in the castle yard anxiously watching the heavens, the unicorn, with the three princesses on his back, appeared over the horizon and glided noiselessly to a stop before the King and Queen. The unicorn bowed low and was given a blanket of golden fleece and led to his stall, and the princesses kissed their parents, and there was great rejoicing.

On the third day after the full moon came the time of the princesses' birthdays. There was a great feast in the castle, to which all in the kingdom had come. There was music of a thousand nightingales and the princesses wore gowns of white stardust. In the midst of the merriment, a noise was heard in the courtyard, and the footmen opened the door to admit the dragon, and Gorbo, and the Chief Salamander with his tribe.

The princesses introduced their guests, and the dragon, looking at Seraphina, said to the King, "You have a kind and loving daughter, Your Majesty. She cured me, and taught me to be happy, and I am very grateful."

Then Gorbo, looking at Samantha, said to the King, "You have a wise and clever daughter, Your Majesty. She comforted me with stories, and taught me the meaning of your beautiful password, and I am very grateful."

Then the Chief Salamander, looking at Stephanie, said to the King, "You have a very brave daughter, Your Majesty. When I saw that her fear had vanished, I knew we were powerless to harm her. She taught us humility, and we are very grateful."

Then the King smiled, and set his daughters upon the three new thrones that had been built in the throne room, and gave them each the magic wands that they had earned by proving themselves as Fairies. Bells pealed throughout the kingdom and birds sang for joy, and they all lived happily ever after.

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