

THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

.....

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*The Astrologer Discusses
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THE Mystic



... LIGHT

"Beauty for Ashes"

JACK L. BURTT

BY the driveway into the writer's home there is the old stump of a big fir tree, long years ago cut down for lumber. Out of the top of this old, decayed stump grows a group of low, flowering shrubs, making it into a thing of beauty, especially during the spring when the shrubs put forth their little reddish flowers, and when around the base there appears a ring of half-wild daffodils, whose origin is to us a profound mystery. Still, there it is and though some of our friends hint—they scarcely dare to say it in so many words—that "the old thing should be taken out of there," we should be most grieved to part with it, for not only is it a thing of beauty but, when we return home after an outing, it waves a welcome to us that we should certainly miss if it were not there.

This kind of thing is not at all uncommon in these forested places. So often we see new growth coming out of the apparently dead stumps, and in some cases we even find, where the spark of life remains in an old, fallen tree, a complete new tree growing out of the old trunk. Yes, entirely in addition to the "normal" annual growth of the plants, we find everywhere this rebirth from the old, dead forms. Come to think of it, even the tree which has been killed by the logger's saw is re-vivified into lumber for the making

and beautifying of buildings or furniture; even that which is useless for these purposes is frequently made into firewood and so gives needed warmth and comfort to those who would otherwise suffer cold.

We see this very commonly in the plant world for it is so much before our eyes. In the animal world it is less noticeable, yet careful searching will sometimes reveal it.

So, once again using the old Hermetic maxim, "As below, so above," we search in the mental and spiritual realms to see if such may be the case there. Certainly do we find it so. Most of us have experienced apparent disasters in our lives, in which, as we say, "the whole bottom has dropped out of things." Later on, though, it has become apparent that this "disaster" proved in the end to be the source, directly or indirectly, of a new and joyous experience which completely hides the old scar and gives us something of greater beauty than we ever expected.

Shall we go back to the forests for a moment? We may have seen, perhaps driven through, an area devastated by fire. How terrible, how ugly it looks! We feel like weeping at the tragedy of it. Yet let us go back to the same spot in a year or two. The burned-out desolation is already springing up into renewed life. We meet the fireweed with

its beautiful mauve-pink flowers, a perfect wave of flame, but this time of happy, living flame. Or else we find the new growth of trees springing up and covering all the blackness with its lovely green. Years later still another visit will show us the new trees in the full vigor of their young majesty, and we ask, "Can this possibly be that dead, blackened ruin?"

In like manner, when calamities involving a number of persons occur, we frequently find that those involved take heart and set about rebuilding what is needed, either physical or mental, and ere long the scars of the former tragedy begin to disappear and renewed life and beauty come to light. It should be



noted, however, that in the case of the destruction of, say, our forests it is necessary that the spark of life remain or that the seeds of future growth come into the destroyed area. So also, when some mental or spiritual calamity occurs it is necessary that the impulse for regrowth must appear. Here we find two classes of people: one the type who sit down and bemoan their fate and so fail to provide the needed impulse for re-development, and the other type—fortunately a majority—who "pull themselves together" and set about doing what they can to bring the greatest possible total of good out of the seeming evil.

In order to belong to this latter class we do not need special gifts or abilities. We do need courage, persistence, and a strong faith to overcome the difficulties. Truly there are times and conditions

under which we do need the help and sustaining influence of others as well as their guidance. Here is where our Western Wisdom Teachings prove to be such a sustaining power, for through our efforts to live in accordance with these Teachings we bring ourselves into contact with the spiritual help that not only sustains and encourages us, but which also shows us, if we listen to the "still, small voice" within us, the steps we should take to bring about the happy result most effectively.

But enough of calamities and tragedies! Do we not see this rebuilding from the worn-out old in every department of life? In the fall the old plant decays or becomes dormant, only to spring to new life and beauty next spring. The newborn animal, the newborn man, spring from the bodies of the older ones. Old ideas give place to new ones, sometimes improved, sometimes just different. Truly, as King Arthur is made to say in Tennyson's great poem:

*The old order changeth, yielding
place to new,
And God fulfills Himself in many
ways
Lest one good custom should corrupt
the world. . . .*

In the affairs of the world, as well as of communities and nations, we see this ever-changing, ever-renewing life. We tremble sometimes when we see the breaking down of the old ways, of the old order of things, for we can see that the breaking down process must be accompanied by a certain amount of disruption and pain, yet out of it, as ever, comes the new and more advanced order.

It is the old myth of the Phoenix, the fabulous bird that consumed itself every few hundred years, but which always arose from out its ashes a brighter, a more beautiful, and a more noble bird. Yes, we can well apply the myth of the Phoenix to our present day. We see the breaking down of the old age, the Piscean Age as we know it, all around us,

(Continued on page 143)

Man of Destiny

PART I

The Kiss of Betrayal

ETHEL ALEENE PANNELL

IT was Thursday in Jerusalem. There was merriment and friendly bickering in the deepening shadows of the streets because all of the Jews from the surrounding countries had come to keep the Passover in the Holy City.

A dark bearded man hurried along, pushing and shoving his way through chattering groups of men. Judas Iscariot wore a look on his face as black as his beard, muttering to himself as he hurried along: "I say unto you that one of you shall betray me," was what he said. "It will be the one to whom I give this piece of bread"—and he handed it to me, the man who handles the money for our group. Well, I do not think he is the Son of God—King of the Jews. If my plan works it will increase our treasury," he continued, "and there can be no serious harm come to Jesus because he has done nothing they could find fault with. I will ask for fifty pieces of silver. That should impress the other disciples." He grinned sarcastically.

Judas was on his way to find a certain Captain of the Guard and his squad. He must be cautious lest he be arrested and forced to tell where Jesus was. In that case there would be no reward!

Finding the Captain and his soldiers leaning against a wall near Pilate's palace, Judas addressed the Captain: "I understand that the members of the Sanhedrin are offering a reward for a man called Jesus who claims to be King of the Jews."

"That is right," replied the Captain. "Do you know his whereabouts?"

"I might be able to find him."

"Come then, we will go to the Sanhedrin."

They all hurried away, Judas' robes flapping in the breeze like the descending wings of a vulture.

Reaching the Temple, they entered and stopped before Caiaphas, the high priest

"Well—what would you?" asked that worthy of the Captain.

"Sire, this man says he can lead us to Jesus of Nazareth, the man who claims to be the King of the Jews."

"Speak up then," commanded Caiaphas, looking at Judas.

"I said I think I can find him," answered Judas, rubbing his hands together. "If I do, I think that fifty pieces of silver would be a small price for you to pay to put this man Jesus in his place."

"You scoundrel! Are you not Judas Iscariot, the man who slew his own father?"

Judas was taken aback. "He threatened me, Sire. I was only protecting myself. I was acquitted."

"No matter. You say you think you can find this man Jesus. How do I know?"

"I have a plan," explained Judas. "He sometimes goes to the Garden of Gethsemane. Have the Captain follow me and the one I kiss on the cheek will be he. Is this not worth fifty pieces of silver?"

"I will give you thirty—no more!"

"But, Sire, without my help you could not find Jesus."

"We would find him sooner or later, without your help. Here is the money," and Caiaphas counted out thirty pieces

of silver from the pouch hanging from his belt

Judas put the silver in his pouch, and turning to the Captain said: "Follow me to Gethsemane tonight at dusk. If he is not there tonight, then tomorrow night."

"The Captain will follow you, and mind you, if you deceive me, you will pay with a scourging."

"I will not fail you, Sire."

Late that afternoon as the disciples ate their evening meal Jesus took the loaf of bread and blessed it. Then, breaking it into twelve pieces, he handed each disciple a piece.

"Take this bread. It is my body brok-



en for you." He then took the pitcher of water and pouring some into each cup, said: "Drink this water. It is my blood shed for you."

The disciples silently obeyed. After they had eaten and drunk, Jesus again asserted to them: "I say unto you that one of you shall betray me." Turning to Judas he said: "What you are about to do, do quickly."

Judas glanced around at the bewildered look on the faces of the others. Then he arose and left the room.

After walking the streets for a time, Judas returned to the inn. He waited until Jesus and the disciples came out, then followed them. Glancing behind him, he saw the Captain and the soldiers a short distance away.

Jesus and his followers walked slowly through the narrow streets to the outskirts of the city where the air was cool and the trees were green.

From the edge of the group Judas

made his way into their midst, just in time to hear Peter say: "He is truly a lover of man—to wash our feet."

Judas moved nearer. "Jesus washed your feet?" he asked.

"Yes."

"But why?"

"To teach us the importance of service. He said: 'Let the greatest among you be the servant of all.'"

"And he washed their feet!" muttered Judas as he walked to a large palm tree and leaned against it. "Perhaps he really is the Son of God!" he mused to himself. "Have I made a terrible mistake?" A slow chill ran the length of his spine.

Jesus, with Peter, James, and John, walked a little way apart from the others. Those remaining lay down upon the warm earth to rest. Judas watched. He must know the truth, even though it be too late.

Jesus, leaving the three disciples, walked on alone and knelt.

By going around a jut of rock, Judas would not be seen by the others. He glanced around. Already the disciples left behind were asleep. He could see the soldiers lurking among the trees in the background. Creeping silently around the rock, he could hear Jesus' soft, pleading voice:

"Father, I pray that you will take away this bitter cup. But Thy will, not mine, be done."

Judas again felt a clammy premonition chilling him. Then he heard Jesus talking to the three disciples—now also fallen asleep.

"Peter, could you not wait out this last hour with me?"

Three times this was repeated, and then Judas saw Jesus raise his eyes heavenward as if in resignation.

Judas knew now that he had betrayed the Son of God. He could refuse to kiss Jesus' cheek, but what would happen to him if he did? Caiaphas had promised him a scourging if he failed, and Judas had no intention of having the flesh

cut from his back by the metal pieces on the ends of the thongs of the lash. But it would save an innocent man from torture. But a scourging! He had seen the backs of men who had been scourged. No, he had not the courage for that. There was nothing to do now but go through with it. Besides, they could do nothing to Jesus. He had broken no laws.

Returning to the group, Judas lay down, but he did not sleep. Soon Jesus and the other three joined them. The disciples all aroset, and Judas glanced around. The soldiers were watching from among the trees near by. Judas stepped up to Jesus.

"Master," he said, "you are tired. Why not rest?" And leaning forward he kissed his cheek.

"Judas, why do you betray me with a kiss?"

The betrayer stepped back. The soldiers came shouting.

"There he is—there is the one we seek," and they closed in around Jesus, one of them pinning his arms to his side. Peter rushed at the man, drawing a blade from his belt and swinging it as he moved. The blade caught the man's ear, severing it. He was Malthus, servant of the High Priest.

"Peter, put up your sword," came the commanding voice of Jesus.

"But Master—"

"Put it away, I say. Those who take to the sword shall perish by the sword."

Malthus released his hold on Jesus, who reached out and touched his wound. It was instantly healed. Turning to the soldiers, Jesus said: "Why do you bring swords and clubs to arrest me? When I sat in the Temple preaching you did not lay a finger on me."

Judas watched as the soldiers bound the unresisting figure and led him away.

"You son of an ass," spat Peter at Judas as he turned and followed.

Judas sank upon a rock. "Why do the Jews want an innocent man who is one of them?" he asked himself. "It

must be because Jesus will not pay homage to Caesar in order to worship as he pleases like the other Jews, so the Jews have to do away with Jesus before they are all punished." Remorse began to fill his soul. "And I helped them because of my hurt pride and my love of silver. . . . I will be damned by all races to come. It would have been more merciful had I stabbed him in the back with a sword."

Judas' voice trailed away in anguish. He arose and tore his robe from his breast. "The dastardly deed I have done to my Master! O God, I am not



worthy to live!" He covered his face with his hands and wept.

A thought penetrated his anguish. He would go to the Sanhedrin and give them back their silver! But would Caiaphas trade back? Rearranging his robe, he hurried from the Garden. As he passed near the home of Annas, a Jewish political leader in Jerusalem, he saw a crowd moving slowly with raised fists and loud voices. He hurried on.

At the Temple, Judas started to enter, but the guard stopped him.

"You cannot enter here."

Judas pushed the guard aside and strode through the doorway.

"What is this?" cried Caiaphas angrily.

"I have come to return your silver, Sire. Please release the man Jesus."

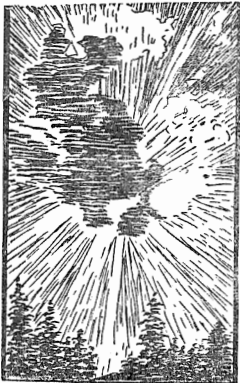
Caiaphas glowered at Judas. "You made a bargain and now you would withdraw?"

"Yes!" I now know that Jesus is Christ, the Son of God, and if you harm Him, the Jewish people will suffer for generations to come."

"Idiot! Son of an idiot! Do you think I will listen to such prattle? Guard,—"

"You must listen," insisted Judas, taking his money bag from his belt. "Take your dirty silver—take it all—but release him."

Judas was sobbing as he threw the



bag at Caiaphas' feet. There was a thudding sound as the bag hit the floor, and then the coins rolled in all directions. The men began scrambling for them.

Caiaphas sneered. "You are a weakling Judas. You are everything evil that your good mother, Cyborea, dreamed that you would be. She thought she was rid of you when she set you adrift on the sea as soon as you were born, but somehow you survived. You lived to betray someone who trusted you. Begone! Guard, throw this viper out."

The guard seized Judas and pushed him toward the door.

"You will be sorry for generations to come," screamed Judas as he left the Temple.

Coming up the street was a crowd of men carrying torches which bobbed like giant fireflies in the waning daylight. They followed a forlorn figure led by the Captain of the Guard. Beside him strode Annas, ex-High Priest

Judas took refuge behind a wall, for he was too ashamed for the Master to see him. Caiaphas and the others came out upon the steps and waited for the procession. Annas mounted the steps and addressed Caiaphas.

"My worthy son-in-law, perhaps you can get this man to confess his crimes against humanity."

A man stepped forward. "Sire, I heard this man say he would destroy the temple built by hands and that he would rebuild it in three days without hands."

"I heard the same, Sire," agreed another man.

Caiaphas gloated. Shaking a pudgy finger in the face of the prisoner, he asked: "You claim to be a holy king. Are you the Christ, Son of God?"

Jesus replied: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven."

"We need no witnesses now," cried Caiaphas. "We have all heard his blasphemy. What think you, members of the Sanhedrin?"

"He is guilty of death," they answered.

Only a few weak voices defended the prisoner.

"So be it," said Caiaphas. "Take him to Pontius Pilate"

"Fools—fools," whispered Judas. "Why does he not call upon his power and shame them once and for all?"

The crowd was now an uncontrolled mob. They struck the accused figure in their midst and spat in his face.

Judas followed the crowd, trying vainly to see someone who would have power enough with Pilate to get Jesus released. But only a roaring, taunting mob swarmed around Judas.

At the palace, Jesus was dragged up the stairs to the balcony.

"Who is this man that you bring to me at this hour?" Pilate asked.

"It is Jesus of Nazareth who claims to be the King of the Jews and the Son of God," cried Annas. "He has committed blasphemy."

Pilate led Jesus into an inner chamber, saying: "The high priests have made serious charges against you. Are you the King of the Jews?"

"My kingdom is not of this world," came the calm reply.

"But you are a king?"

"You say I am a king. I was born into this world to bear witness to the Truth. Everyone who listens to Truth, listens to my voice."

Returning to the balcony, Pilate said: "I find no fault in this man. He turned away, but the priests would not let the matter drop.

"He has taught our people from here to Galilee which is his home," they protested.

Then said Pilate: "The ruler of Galilee, Herod Antipas, is here in Jerusalem in the castle of his father, Herod the Great. Antipas is the one to judge this man."

Sudden hope came to Judas that this man of Galilee would set Jesus free.

So Jesus was led back across town to the castle where Herod Antipas was visiting his father. Antipas listened to the lies heaped upon the prisoner, and then held up his hand.

"I know this man is a miracle worker from Capernaum," he said. "We need entertainment and this man shall entertain us." He turned to the prisoner. "Are you Jesus, King of the Jews?"

But Jesus did not answer. Antipas hurled more questions at him, but Jesus stood silent. At last Antipas wearied of the scene, ordered Jesus taken back to Pilate. Nothing the priests could do would change Antipas.

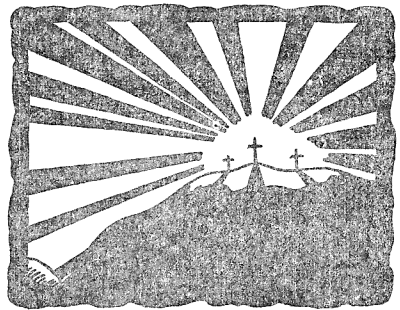
"Leave," he ordered. "I am sleepy," and he closed his eyes.

Once again the procession returned to the palace of Pontius Pilate.

Judas was more fearful now. These priests were determined to see that Jesus was put out of the way. The whole affair was looking more dangerous. Judas saw from his position on the edge of the crowd that Pilate was not pleased to see Jesus returned to him. A burly, black-bearded man was brought upon the balcony.

Judas heard a young priest among the crowd close to him say: "Ask for Barabbas to be released instead of Jesus." And soon the cry of, "Release Barabbas to us," was heard everywhere.

Judas felt icy cold, although the



early morning was getting warm. He felt sure now that the mob would not give up.

The day was brightening and the torches were going out one by one as Barabbas stood grinning evilly at the crowd below. Pilate hesitated and nodded to his officer. "Turn Jesus over to the soldiers to be whipped. Perhaps that will satisfy them." And Pilate disappeared into the palace.

Judas had no desire to follow the crowd. He strode down a side street where the cries of the mob were muted by distance. His footsteps became slow and unsteady. Finally, in overpowering grief he leaned against a wall and wept, his hands clenching and unclenching. At last he slid to the street and sat there staring into space.

ears, Judas arose and hurried back to

As the sound of the mob reached his

the palace courtyard. If Pilate released Jesus, Judas wanted to be the first to fall at His feet. He hurried into the courtyard and pushed his way toward the front of the mob.

Jesus was staggering up the steps to the balcony. The cape which had been thrown over his shoulders in mock king-ly fashion had slipped down. The sight of the pitiful figure, face haggard and blood-streaked, made Judas retch. He felt along the wall of the courtyard to the street where he doubled up with retching. Slowly he straightened and stood listening to the frenzied mob in the courtyard.

“Crucify him—crucify him!” came the cries.

Jesus, with bent head, slowly staggered up the street which was on a steep hill. At the top, he turned and looked back. Two men were dragging a cross into the courtyard. He knew the heavy cross made from a Juniper tree would be nearly impossible to drag.

Blinded by tears, Judas stumbled on. He found himself in a field surrounding a pottery market. He shuffled toward a redbud tree out in the field, tripped over a clod of earth and lay sobbing. Rising, he continued toward the tree but the shade of the umbrella shaped top held no comfort, nor did the beautiful purple-pink blossoms which covered every branch. He clung to the trunk and slowly slid to his knees. His sobs became hysterical, but finally his body ceased to shake and he lay quiet. Looking up, he saw sticking out from

the tree a heavy limb which was longer than the others. Slowly he arose, an idea formulating in his distraught mind. He imagined he still heard the roar of the mob which held his Master prisoner because of his treachery. The limb was slightly above his ear.

Jumping into the air, Judas caught hold of the limb and swung himself up. The plan grew more vivid in his mind. He realized that he could never live with himself again. He was twice a murderer. The first was his father. The second was his Master whom he had betrayed with a kiss for thirty pieces of silver. He could have prevented all this shame and torture for his Master.

“I am a coward” whispered Judas. “I am a coward and a traitor. Best to end this hypocrisy.”

He removed his money belt from his waist.

“It will make a fitting noose,” he thought.

Knocking the belt around the limb, he made it secure. Then, putting his face close to the limb, he put the remainder of the belt around his neck, reached up behind him and fastened another knot.

Then he whispered: “Father, forgive me for what I have done to your Son and have mercy on me, a coward and a traitor.”

Closing his eyes, he slid quickly from the limb.

(Part 2 will deal with the post mortem experiences of Christ Jesus and Judas.)



Goethe's "The Mysteries"

(Die Geheimnisse)

An Interpretation

ANN BARKHURST

Part VI

STANZAS 41-44 INCLUSIVE:
BROTHER MARK IS INTRODUCED
TO THE MYSTERIES OF THE
ROSE GARDEN:

*Nach kurzem Schlaf in einer stillen
Zelle*

*Weckt unsern Freund ein dumpfer
Glockenton,*

*Er rafft sich auf mit unverdrossner
Schnelle,*

*Dem Ruf der Andacht folgt der Him-
melssohn.*

*Geschwind bekleidet, eilt er nach der
Schwelle,*

*Es eilt sein Herz voraus zur Kirche
schon,*

*Gehorsam, ruhig, durch Gebet be-
flügelt;*

*Er klinkt am Schloss und findet es
verriegelt.*

*Und wie er horcht, so wird in gleichen
Zeiten*

*Dreimal ein Schlag auf hohles Erz
erneut,*

*Nicht Schlag der Uhr und auch nicht
Glockenläuten,*

*Ein Flötenton mischt sich von Zeit
zu Zeit;*

*Der Schall, der seltsam ist, und
schwer zu deuten,*

*Bewegt sich so, dass er das Herz
erfreut,*

*Einladend ernst, als wenn sich mit
Gesängen*

*Zufriedne Paare durch einander
schlängen.*

Pondering deeply on the philosophical

and spiritual significance of the many symbolic pictures, Mark is at last too weary to resist longer the desire for rest. The Brother conducts him to a quiet cell, where after a short sleep our friend awakens to the sound of a hollow metallic clangor. It is, he thinks, the deep notes of the chapel bell, and with indefatigable speed he arouses himself to answer the heavenly summons to devotion. Quickly clothed, he hastens to the threshold—yet swiftly as he moves his heart has already run before him to the church—in quest of devotion obedient to the celestial summons, deeply quiet, winged by prayer. Arrived at the church, Mark tries the latch of the door, but finds it bolted; and, as he listens, the sound which awoke him is renewed, a sound as of three equal beats on some hollow ore. Not a clock striking the hour, and also not the bells tolling. The triple rhythm with its solemn, slow, and equal beat continues, while the notes of a flute mingle with it from time to time. The sound, which is strange and hard to interpret, stirs him and gladdens his heart; it is enchanting and solemn, as when with singing happy couples intertwine in dancing.

He hastens to the window, there perhaps to see what the wonder is that seizes upon and bewilders him: he sees the day greying in the distance; the horizon streaked with delicate mist; and—are his eyes really to be trusted?—a curious intermittent light that flits through the garden: three youths, with torches in their hands he sees, swiftly wending their way through the paths.

He sees clearly the gleam of white apparel (tunics?), scanty, and well molded to their bodies (by their swift motion perhaps); he sees their curly heads, flower-wreathed, their waists enwound with interlacing roses. It looks to him as if they have come from night-long dancing, refreshed and lively from their joyful labor. They quickly now, like the stars, extinguish their torches and vanish in the distance.

And here the Fragment ends, on a scene which seems to have no connection whatever with anything that has gone before. The reader, like Brother Mark in the poem, is left in complete bafflement.

What can this possibly mean? These beautiful youths who have spent the night dancing in the monastery gardens, to the triple beat of a hollow metal gong (or triangle) who wear a crown of flowers in their hair and are begirt with roses, who carry torches, which, like the stars, they extinguish in the early twilight hours of dawn, and disappear—what are they doing in this place?

The first thought that comes is that this is the first scene of a Garden of Temptation, like the Gardens of Klingsor in the story of the Grail, and that these three beautiful young men are, so to speak, the advance guard of an act which is to include a Kundry and various enchantments, to lure, if possible, the holy young Brother away from the straight and narrow Path of his predestined mission.

For that he has such a mission the poem makes abundantly clear. In support of this interpretation we note that Brother Mark had gone, as if on wings, to the church; that he found the door locked and could see nothing. He therefore, on hearing music, looked out through the lattice window, and seeing the three beautiful youths leaping through the garden paths with torches in their hands, has necessarily turned his back on the Temple door. He could not enter because he did not have the

password. To the eyes of his soul-self, the Temple is dark. In reality work is going forward within, but he cannot enter to take part in that work, although he is away from the body which lies sleeping in the cell. Of course he moved as if on wings of prayer from his cell—he was for the moment a winged being; he has in fact entered the soul world, but he is not yet aware of this.

Turning his back upon the Temple door he looks into the Gardens of Pleasure, where he sees the three supernatural youths.

Now, throughout scriptural literature, and especially in the apocryphons, the term "youth" or "young man" is used to refer to beings whom we commonly call angels. The same convention is followed in the Zohar which, published in the thirteenth century (that in which C.R.C. *appeared as such* in Europe), was a consensus of all kabbalistic teachings from the time of Christ up to that century.

In the Old Testament we have only to recall the Three Young Men who appeared to Abraham. In the Books of Daniel, Zechariah, and Enoch, among others, the same expression, often translated angel, is used. Angels, however, were both celestial and infernal. They might also be terrestrial. The word angel means messenger, and a human being who acted as an emissary of higher powers was also an angel of God. Similarly, a human being who was the emissary, consciously or unconsciously, of evil, was an angel of temptation, as when Jesus said to Peter, "Get thee behind me, Satan."

Who then are the three angels, or youths, with torches in their hands? The solution comes in Goethe's *Wilhelm Meister's Wanderjahre*, where we are told how Wilhelm is led up a high mountain by his companion in a fellowship of mystics. As darkness descends, he sees hosts of tiny swaying flames rise up out of the earth, which arrange them-

selves in long lines, and as he ascends to the summit of the mountain they converge, so that at last he finds himself in the midst of a sea of flames stretching away on every side. As he looks at this sea of flames his vision clears and he discovers that the flames are in fact the light of torches carried by men. These "men" are precisely such "youths" as the three who bore torches in the Garden of the Rose Cross, whom Brother Mark saw.

The companion explains to Wilhelm what the lights mean: "These lights, which shine beneath the earth day and night the year round, promoting hidden, almost unattainable earthly treasures, now well up from the depths and brighten the open night. Rarely does one see so joyful an assembly in which a process so useful, yet scattered beneath the earth, and removed from sight, reveals itself in its entire fullness, and makes visible a great secret union."

Speaking further of the flames, Wilhelm says: "This spectacle seemed far more friendly than when a volcano rises up, and with its foaming roar threatens vast areas with destruction, and yet it glowed in an ever mightier, ever broader, and ever denser stream, sparkled like a galaxy of stars, and though soft and gentle, spread out boldly over the entire region."

But one may well inquire at this point whether the "flames" did in fact "well up" into the open night, or whether it was not the vision of the companions which plunged below the earth. The question inevitably comes to mind because if these "flames" are in fact the actual substance of matter, as would seem to be suggested here, then for them to leave their posts in the crystal lattice would mean that matter itself would vanish, like an unravelling meshwork. It would seem reasonable to suppose that only where the flames belong to elemental beings who work above or near the surface of the earth could

they conceivably "well up" in this manner.

Yet it is commonly accepted as fact among occult investigators that elemental spirits can and do leave their chemical counterparts in matter for brief intervals of time; as the human consciousness leaves the body in sleep.

A certain number of the elemental flames are, necessarily, freely roaming, as the chemical changes in matter would suggest, like the electrons (and other subatomic particles) which are knocked out of atoms only to re-form by recombination with the particles of the same or another atom.

The elemental flames are inconceivably minute; yet to the clairvoyant sight they assume shape and an appearance of magnitude, very much as if they were viewed through an electron



microscope capable of magnifying them millions of times their "actual" size.

We have not been able to determine whether it is the molecular or the subatomic strata that are involved here; but since the atom was, even in Goethe's time, taken as the basic unit of matter, one may assume that what he saw involved the interweaving of atomic forces within the molecular structure of the planet. This would indeed be in line with alchemical theory as Goethe knew it.

From the life-side of Nature, the "flames" are the unit of creation. All solid matter is formed around these minute flames, which almost invariably—on the earth at least—by a law of their nature align themselves in the more or less intricate lattices of crystallization. In folklore they are named among both gnomes and salamanders, for although as "gnomes" they were believed to work in the interior of matter, yet as "flames" they were often looked

upon as salamanders, the spirits of terrestrial fire; forces that work in the crystal lattice concerning which physicists say that "the entire solid crust of the earth is crystalline, with little exception."

Certainly the basic elements (in Goethe's time as "fixed" as ever, despite the centuries' long attempts of alchemists to transmute base metals into fine) in which the atomic structure seems to assume an unvarying pattern, would appear to clairvoyant vision as a latticework of flames; and both folklore and the literature of occultism are full of examples showing that this is so. Nor do we have to seek far back for these examples; we have contemporary evidence.

A student writes: "After Goethe's vision, what I have to relate is anticlimax. I have seen these flames on four different occasions. The first time, looking into the darkness of my room, fully awake, I saw a small bent flame, like a match flame bent by wind, appear at one side of my room and travel slowly across to the other, a foot or two below the ceiling. The second time I had been meditating, and sank into what I call clear sleep, for my mind was awake, and I found myself standing beside my bed, looking toward the outer bedroom wall which is covered with drapes. There, between the two windows and behind the drapes, I saw a rectangular arrangement of sixteen flames; I saw the number without counting the flames. Although I knew the drapes were there, yet I saw the flames behind them, on the wall, as if the drapes were not there. I mean, that I did not see *through* the drapes, and yet I did see what was behind them. I was puzzled by all this, and found myself back in my body again, still awake but not knowing how I had got there (so I must have fallen unconscious for a split second). I turned my head to look at the draped wall, and remembered *what was hidden behind those drapes*: the Rose Cross,

which I keep there to be unveiled in my hours of meditation. The third time, I was again in clear sleep following deep thought, the tired body having loosed its hold on the still thinking Ego, when again I stood beside my bed looking toward the draped wall, and this time saw a smaller rectangle, consisting of four flames, one at each corner. I awoke, and discovered, when I investigated, that the size of the figure must have been exactly that of the Rose Cross emblem hanging in its frame. The fourth occasion was again a waking experience. I had, in a time of physical debility, become oversensitive to telepathic influences coming from a person given to emotional storms; I could not seem to free myself of the catlike scratching and tearing in my solar plexus, although I knew its source. I mentally asked the little flame-elementals, as I supposed them to be, to build a wall of psychic protection between me and this individual I have mentioned. I immediately saw (*in mental space*) a latticework, consisting entirely of these little flames arranged in a diamond-formation."

We digress for a moment to point out the stress which the writer puts on the words "in mental space." Esotericists know that there is a "mental space" in which an intellectual seeing takes place. A number of modern scientists—physicists, archeologists, and inventors, principally—have related experiences of this sort, and several of our most revolutionary scientific discoveries have come about through the accidental exercise of this intellectual clairvoyance. The philosophy of science usually calls such intellectual clairvoyance "intuition;" but it is clearly not the "spiritual intuition" of the mystic.

After a time the intellectual vision seems to objectify itself in outer space; so that the picture, or idea, seems suddenly to be projected into the room in which the scientist sits. Psychologists call this "eidetic" seeing or imaging. It is said of Goethe himself, for instance,

that he could "hallucinate a rose." The situation seems to be that the thought form has become reflected in the so-called "Reflecting Ether" of the physical world. Presumably the next step would be materialization, if the scientist had the formula for this, which traditionally involves the use of the "Creative Word."

We have seen that Goethe, who first saw these earth forces as flames, later beheld them as men bearing torches. Folklore of all peoples everywhere show the spirits of the elements—the "little" gods—as manlike in appearance. Enoch says that he saw certain angels in the underworld as "flames," but that these flames had the power to appear as men when it pleased them to do so.

However, the humanoid forms assumed by the elemental beings are various. They have been seen as small manlike creatures with tiny flames burning above their foreheads, so that the viewer was reminded of miners' caps with their lamps. Sometimes they are seen as if carrying lanterns. Goethe's three youths carried torches. Fairies carry lanterns, or wear lights in their hair, or on their foreheads, or at the tip of a wand. Will-o'-the-wisps are fairy flames or sparks fitting over marshes and meadows. The homunculus is a tiny living manlike creature brought forth by the alchemist in a glass phial—which is undoubtedly meant to represent one of these beings trapped and fed the substance needed to give it form in the world of men.

Every aspect of Nature, the Macrocosm, has its spiritual counterpart. There is no such thing as "dead" matter. The universe is alive. Therefore to the spiritual vision—as described by many seers—the universe glitters and blazes with brilliant living light in all the colors of the rainbow, and in many colors not in earth's rainbow. The "greater" gods, devas, or angels, are known by their greater brilliance and

by characteristic emanations. The Book of Enoch mentions a whole hierarchy of angels who have charge of the elements: there is an angel of the snow, an angel of the winds, an angel of fire, an angel of the waters; angels of hours, days, seasons; angels of light; angels of stars, sun, and moon; angels of falling stars, comets, meteors, and so on. The "wandering stars that kept not their courses" are shown as fallen or falling angels.

The human being also carries his Lamp, as well as the innumerable sparks and flames of the billions of atoms comprising his physical body. The "flame of life" common to all biological organisms is seen in man burning in the medulla oblongata, where it emits a buzzing, droning sound like a swarm of bees. In fact the entire electrical mechanism of the body hums in this way, oftentimes clearly audible, its keynote set by the archetypal flame of the medulla.

In the course of man's spiritual evolution a separation takes place between the electro-magnetic matrix which holds the physical atoms in place, and another still finer pattern of forces called "the golden wedding garment" (the name comes from the New Testament) which is the matrix for the soul-body, the "Eidolon" of the Greeks. The soul-body is, really, a "body;" that is, it has the appearance of the complete human being; and the keynote of this soul-body—which is the special vehicle of the awakened Ego—sounds in the frontal sinus and in subsidiary stations in hands and feet. In this psycho-spiritual organism of the soul-body the flame protrudes, like the Egyptian Uracus symbol, from the frontal sinus.

Since the soul-body is a replica, atom for atom, of the physical body, there is of course in the soul body, as in the physical, a center of force in the medulla; and this is sometimes felt by the

(Continued on page 141)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSICRUCIAN MYSTERIES

(TWENTY-SEVENTH INSTALLMENT)

Life and Death

(Continued)

DURING life the collapse of the vital body at night terminates our view of the world about us, and causes us to lose ourselves in the unconsciousness of sleep. When the vital body collapses just subsequent to death, and the panorama of life is terminated, we also lose consciousness for a time which varies according to the individual. A darkness seems to fall upon the Spirit, then after a while it wakes up and begins dimly to perceive the light of the other world, becoming gradually accustomed to the altered conditions. It is an experience similar to that which we have when coming out of a darkened room into sunlight which blinds us by its brilliancy, until the pupils of our eyes have contracted so that they admit a quantity of light bearable to our organism.

If under such a condition we turn momentarily from the bright sunlight and look back into the darkened room, objects there will be much plainer to our vision than things outside which are illuminated by the powerful rays of the Sun. So it is also with the Spirit. When it has first been released from the body it perceives sights, scenes, and sounds of the material world, which it has just left, much more readily than it observes the sights of the world it is entering.

Wordsworth in his *Ode to Immor-*



tality noted a similar condition in the case of new-born children, who are all clairvoyant and much more awake to the spiritual world than to this present plane of existence. Some lose the **spiritual sight very early**, others retain it for a number of years, and a few keep it all through life; but as the birth of a child is a death in the spiritual world and it retains the spiritual sight for a time, so also death here is a birth upon the spiritual plane, and the newly dead retain a consciousness of this world for some time subsequent to demise.

When one awakes in the Desire World after having passed through the aforementioned experiences, the general feeling seems to be one of relief from a heavy burden; a feeling perhaps akin to that of a diver encased in a heavy rubber suit, a weighty brass helmet upon his head, leaden soles under his feet, and heavy weights of lead upon his breast and back, confined in his operations on the bottom of the ocean by a short length of air tube, and able only to move clumsily and with difficulty. When after the day's work such a man is hauled to the surface and divests himself of his heavy garments, and he moves about with the facility we enjoy here, he must surely experience a feeling of great relief. Something like that is felt by the Spirit when it has been divested of the mortal coil, and is able to roam all over the globe instead of being confined to the narrow environment which bound it upon Earth.

There is also a feeling of relief for those who have been ill. Sickness, such as we know it, does not exist there. Neither is it necessary to seek food and shelter, for in that world there is neither heat nor cold. Nevertheless, there are many in the purgatorial regions who go to all the bother of housekeeping, eating and drinking just as we do here.

George Du Maurier in his novel *Peter Ibbetson* gives a very good idea of this condition in the life lived between the hero and the Countess of Towers. This novel also illustrates splendidly what has been said of the sub-conscious memory, for George Du Maurier has somewhere, somehow, discovered an easy method which anyone may apply to do what he calls "dreaming true." By taking a certain position in going to sleep, it is possible, after a little practise, to compel the appearance, in a dream, of any scene *in our past life* which we desire to live over again. The book is well worth reading on that account.

When a fiery nebulae has been formed in the sky and commences to revolve, a little matter in the center where motion is slowest commences to crystallize. When it has reached a certain density it is caught in the swirl, and whirled nearer and nearer to the outward extremity of what has, by that time, become the equator of a revolving globe. Then it is hurled into space and discarded from the economy of the revolving sun.

This process is not accomplished automatically as scientists would have us believe—an assertion which has been proven in *The Rosicrucian Cosmo-Conception* and other places in our literature. Herbert Spencer also rejected the nebular theory because it required a First Cause, which he denied, though unable to form a better hypothesis of the formation of solar systems. It is accomplished through the activity of a Great Spirit, which we may call God or by any other name we choose. As above, so below, says the Hermetic axiom. Man, who is a lesser Spirit, also

gathers about himself spirit-substance, which crystallizes into matter and becomes the visible body which the spiritual sight reveals as placed inside an aura of finer vehicles. The latter are in constant motion. When the dense body is born as a child it is extremely soft and flexible.

Childhood, youth, maturity, and old age are but so many different stages of crystallization, which goes on until at last a point is reached where the Spirit can no longer move the hardened body and it is thrown out from the Spirit as the planet is expelled from the Sun. That is death—the commencement of a disrobing process which continues in Purgatory. The low evil passions and desires we cultivated during life have crystallized the desire stuff in such a manner that that also must be expelled. Thus the Spirit is purged of evil under the same law that a sun is purged of the matter which later forms a planet.

If the life lived has been a reasonably decent one, the process of purgation will not be very strenuous, nor will the evil desires thus expurgated persist for a long time after having been freed, but they quickly disintegrate. If, on the other hand, an extremely vile life has been led, the part of the expurgated desire nature may persist even to the time when the Spirit returns to a new birth for further experience. It will then be attracted to him and haunt him as a demon, inciting him to evil deeds which he himself abhors.

The story of Dr. Jekyll and Mr. Hyde is not a mere fanciful idea, but is founded upon facts well known to spiritual investigators. Such cases are extremes, but they are nevertheless possible. Unfortunately we have laws which convert such possibilities to probabilities in the case of a certain class of so-called criminals. We refer to laws which decree capital punishment as penalty for murder.

(To be continued)

Studies in the Cosmo-Conception

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

The Second Heaven

(Continued)

Q. Is changing the models of the Earth man's sole occupation here?

A. Man's work in the Heaven World is not confined solely to the alteration of the surface of the Earth which is to be the scene of his future struggles in the subjugation of the Physical World. He is also actively engaged in learning how to build a body which shall afford a better means of expression.

Q. What is the purpose of this training?

A. It is man's destiny to become a Creative Intelligence and he is serving his apprenticeship all the time. During his heaven life he is learning to build all kinds of bodies—the human included.

Q. How is this carried on?

A. We have spoken of the forces which work along the positive and negative poles of the different ethers. *Man himself is part of that force.* Those whom we call dead are the ones who help us to live.

Q. Do these dead do this alone?

A. No, they are helped by the so-called "nature spirits," whom they command.

Q. Who directs man in this work?

A. Man is directed in this work by Teachers from the higher creative Hierarchies, which helped him to build his vehicles before he attained self-consciousness, in the same way he himself now builds his bodies in sleep.

Q. Does he not build unconsciously while asleep?

A. Yes, but during heaven life they teach him consciously. The painter is taught to build an accurate eye, capable of taking in a perfect perspective and

of distinguishing colors and shades to a degree inconceivable among those not interested in color and light.

Q. How is the mathematician taught?

A. The mathematician has to deal with space and the faculty for space perception is connected with the delicate adjustment of the three semi-circular canals which are situated inside the ear, each pointing in one of the three dimensions in space. Logical thought and mathematical ability are in proportion to the accuracy of the adjustment of these semi-circular canals.

Q. Does such an adjustment also apply to the musician?

A. Musical ability is also dependent upon the same factor, but in addition to the necessity for the proper adjustment of the semi-circular canals, the musician requires extreme delicacy of the "fibres of Corti," of which there are about ten thousand in the human ear, each capable of interpreting about twenty-five gradations of tone.

Q. How does this compare with average humanity?

A. In the ears of the majority of people they do not respond to more than from three to ten of the possible gradations.

Q. How do ordinary musical people respond?

A. Among ordinary musical people the greatest degree of efficiency is about fifteen sounds to each fibre, but the master musician, who is able to interpret and bring down music from the Heaven World requires a greater range and organs of extreme delicacy for the expression of such faculties.

—References: *Cosmo*, 125, 127.

WESTERN WISDOM BIBLE STUDY

The Cup of the New Covenant

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he break it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

—*I Corinthians 11:23-29.*

This passage from the inspired pen of Paul sets forth profound truth concerning cherished orthodox doctrine: the Sacrament of Communion. However, the full mystic meaning of these words can be fully understood only by going much deeper than the surface or literal interpretation.

The Western Wisdom Teaching, given out by the Elder Brothers of the Rosicrucian order, sets forth as a basic premise the explanation that the Christ, the highest Initiate of the archangelic life wave, came of His own free will to the Earth when a large part of its inhabitants were at the point of retrogression, lived for three and one-half years in the dense and vital bodies of the man Jesus, preached and taught the precepts of the coming Age, was crucified, and entered into our planet by means of the flowing blood to become its indwelling Planetary Spirit. He must

remain in this cramping condition until we, in sufficient numbers, "evolve our own soul bodies to the point where they may float the Earth."

Every year since Golgotha this mighty cosmic Love Power has welled forth anew, carrying with it the Life necessary for the growth of all vegetation. Thus the grain and the grape come to us through the sacrifice of our blessed Saviour, and we actually partake of His "body and blood" when we eat and drink. Unless we receive this nourishment for our bodies in the proper spirit of appreciation for His love and constant suffering in our behalf, we "eat this bread, and drink of this cup, unworthily."

However, there is an even greater mystery hidden in Christ Jesus' words concerning the Sacrament of Communion. They also refer to the purity of life that is necessary for the aspirant to the spiritual heights. The lower nature must be transcended by the pure and helpful life; the passion engendered by the Lucifer Spirits must be transmuted by purity and loving service to others. As Max Heindel puts it:

"It was the knowledge of the absolute necessity of *chastity* (save when procreation is the object) upon the part of those who have had a spiritual awakening which dictated the words of Christ, and the apostle Paul stated an esoteric truth when he said that *those who partook of the Communion without living the life were in danger of sickness and death*. For just as under spiritual tutelage, purity of life may elevate the disciple wonderfully, so also unchastity has a much stronger effect upon his more sensitized bodies than upon those who are yet under the law, and have not become partakers of grace by the cup of the New Covenant."



The Astrologer Discusses Teaching

E. B.

JUPITER, as the abstract ruler of the ninth house, is the astrological symbol of the teacher. Since a consideration of abstract subjects is assisted by meditation on a drawn symbol, or "out-picturing," it is suggested that four astrological designs be utilized in the pursuance of this material.

The first will be a wheel with the houses numbered; the symbol of Sagittarius on the ninth cusp, the symbol of Jupiter in the ninth house. In the consideration of this design we find our point of concentration to be in the upper hemisphere of the horoscope; or shall we say, in the soul consciousness part of the life pattern. It is the transcendent expression of its lower polarity, the third house. We could talk about the ninth house and remain "up in the air" forever if we do not "root ourselves" in consideration of the third house which is ruled abstractly by Mercury through the sign Gemini.

To our original design we now add the sign Gemini on the third cusp and in the third house we put the symbol for Mercury. We have now established a "polarity design" by which a point in the lower half of the wheel is directed into the upper half. This design signifies a "path of evolution" by which an aspect of the "separative consciousness" evolves into an aspect of the "impersonal" or "soul" consciousness.

The first house is "I AM"—the rec-

ognition of individual consciousness, of Being. The second house is "I have"—an *emotional* identification with Life by the consciousness of "attachment through possession." The third house is the "awareness of Life" through an exercise of the *unemotional* faculty of intellect. As abstract rulers of the first and second houses, Mars and Venus are "emotional expressions;" Mercury, as abstract ruler of the third, is, even in primitive levels, the first awareness of unemotional impersonal consciousness.

Mercury, then, is our capacity for "unemotional identification." By its exercise we give names to things, either concrete or abstract. We also give identification to things in terms of measurement, quality, and function. Mercury is not a means by which we identify ourselves with Life; it is the means by which we relate the objectifications of Life to ourselves for our *utilizations* and *communications*.

Seen from this standpoint, Mercury (as ruler of the third house of the first or "ingathering" quadrant of the wheel) is the symbol of all learning. It is the faculty by which *facts are transmitted from one person's mentality to another's mentality*. It is, correspondingly, the faculty by which facts are comprehended by the mentality receiving the instruction or information. Mercury is *language*, expressed concretely by the spoken word, gesture, or picture;

abstractly, by the written word. It is the symbol of universal relationship of people to each other in terms of *mental rapport*. It is the symbol of all *students*, and, as such, esoterically symbolizes the essence of all fraternal relationships. (We are all, regardless of outer relationships, parallel with each other—fraternally—because we are all learners from life experience.)

Further consideration of this design will show that all teaching has its roots in learning, and that development of skill as a teacher is dependent on the faculty of learning being kept alive. The polarity currents (in consciousness) between the lower and upper hemispheres must be kept stimulated if the upper half capacities are to flower. We are never separate from any part of our horoscope; even though we may spend twenty hours out of each day in the profession of teaching, the currents of "intake" must not become depleted or neglected. Learning is an ignition of awareness of facts and indentifications; it may be likened to an inhalation of breath. Anyone truly and strongly motivated to teach will keep this "third house faculty" alive. In other words, he will neglect no opportunity to learn further. To stop the "intaking" is to insure an eventual stoppage, or crystallization, of the ability to teach. (Herein lies a lesson in sincerity and humility: teachers take heed.)

If Mercury is the symbol of "mental intaking" then Jupiter—vital, radiant, and dynamic—is the abstraction of "exhalation"; transmission of knowledge or ignition of intellectual awareness *amplified and enriched by the maturity of spiritual understanding*. Knowledge of facts *plus* awareness of Principles. In this connection we must add another factor to our design: the sign Virgo on the cusp of the sixth house, creating a T-cross, two arms of which are in the lower hemispheres, ruled by Mercury.

Here the abstract symbol of "fellow

students" is expressed in an extended form to represent the "fraternity of workers." Work, spiritually considered, is more than physical labor—it is the *service* that each person may render as a contribution to the betterment of Life for all.

Virgo, as an earth sign, has a distinctly practical connotation: "I work to make money to sustain my physical life and that of those I love." As long as the attitude toward the service of teaching is "I learn something so that I can teach something so that I can make some money," the square aspect of Gemini-Virgo threatens the unfoldment of the teacher's capacities by keeping him identified in consciousness in frictional awareness of "practical considerations." The redemption of this square pattern is found in the fact that the sixth house is the last house of the lower hemisphere and is the "modulation" into the upper hemisphere of emotional regeneration and spiritual awareness. It succeeds the fifth house, which is that of Love-power; when the consciousness of "money-making-labor" is charged with the creativity of Love and expressed as Service for the betterment of Life it becomes an expression of redemption. Through the experiences of Love-service we gain *understanding* of our subject that makes mere book learning seem, in comparison, a lifeless shell. This understanding is the thing that a true teacher radiates to his students.

We now complete this design by adding the symbol for Pisces on the cusp of the twelfth house and place the symbol of Neptune therein: the cross of mutable signs. Through the first arm, Gemini, Mercury symbolizes the "learner"; its "exhalation" is Jupiter as abstraction of the ninth house. Mercury, through Virgo, is the "learner" from Service-experience; its "exhalation" is Neptune as the abstraction of the twelfth. Of this, more anon.

To consider the subject more concretely, let us regard some of the prob-

lems that are, sooner or later, faced by those who experience the urge to teach.

Since, in the first place, teaching is a dynamic expression of wisdom, the motive must be one of illumination. Anyone who responds to the urge to illuminate must accept a challenge from those patterns of consciousness that represent darkness: mental crystallization, rigid formalism of opinion and attitude, prejudice, the kind of ignorance that forms a basis of indifference toward the impersonal or spiritual needs of students. This experience pattern serves as a challenge to the integrity and courage of the teacher.

The urge to fulfill an impersonal service is, sooner or later, to be tested by the person's own consciousness of economic factors. This testing is one of the most significant points in the evolution of anyone who is spiritually aspiring in any work-pattern. Considering again the design with the mutable signs we see that the opposition aspects are "rooted" by Mercury through

Gemini and Virgo. Unregenerate Mercury, in its alliance with the first sector of the wheel, is "practicality," "expediency," literalness," and "surface evaluation." These key words pertain to levels of consciousness which have not, as yet, touched the impersonal. Persons who are motivated into the teaching profession and who remain in this expression of Mercury are those whose basic attitude is one of self-interest. "Which job pays the most?" "which job paves the way for the greatest academic prestige?" "earliest retirement?" "biggest pension?" "pleasantest surroundings?" and so on. These considerations are held by everyone for a time in their evolutionary progress, but the point that is being made here is that *eventually* the attitude toward work must be regenerated into one of Love-Service. Until that step is taken the function of teachership cannot be truly fulfilled. Astrologically, the above may be translated in this way: until self-interest is transcended, the cycle starting with Mercury-Gemini cannot find its spiritualized fulfillment in Neptune-Pisces, through Jupiter-Sagittarius.

Since Jupiter, as symbol of the teacher, is found in the upper hemisphere of the wheel, the testings of the truly motivated teacher are much more "inner" than they are "outer." His most significant problems are soul problems. Some of these testings arise from the necessity to regenerate what might be called qualities of negative Jupiter, such as:

Intellectual pride, by which the teacher fixates himself in egotistic levels due to the feeling of having superiority over those he teaches. This tendency can be remedied by a "switch in consciousness" by which the teacher intensifies his awareness that he is not nor never can be, a repository for *all* the knowledge of his particular subject, but is, in effect, an elder brother to those he teaches—and any one of them may be, innately, his superior in essential wisdom. He

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

recognizes that he is a foreshadowing of the development of his pupils and that he serves as a "modulating point" by which they move from levels of innocence to levels of awareness of *their own wisdom*. He must never forget that he has, at some time or other, traversed the same path of learning, and, in terms of his own personal development, should still be a learner. In other words he should keep his attitude toward his teaching work fluid and dynamic—expanding, improving, and enlarging. Thus he utilizes regenerative key words of Jupiter to prevent the crystallizations caused by pride.

Self-aggrandizement through desire for recognition and praise is an expression of Jupiter as vanity and greed. In this level, the teacher seeks continually to shine over his colleagues to compensate for his envy of them. He desires the adulation of his students; he utilizes his work to gain the good opinion of people. An urge to improve his skill and enlarge his scope is motivated, basically, by his wish to be well thought of. This "inturning" viewpoint carries the seeds of its own disintegration since it automatically results in an experience which will serve to shatter the fixated, limiting motivation.

The purpose of teaching is not self-aggrandizement but the *illumination of the consciousness of others*. The teacher who has an attitude based on his integrity as a worker possesses what might be called a healthy humility—he respects the work he is doing; he cultivates his skill in order that the work be improved; he is thankful for all suggestions that are given him and he is willing to give them his consideration. His attitude toward his colleagues is one of appreciation for *their value to the work*, not one of competitiveness, since he recognizes that each teacher has his *own unique contribution to make*. He assists each one when he can and he is willing to learn from each of them when he can. In other words, he utilizes

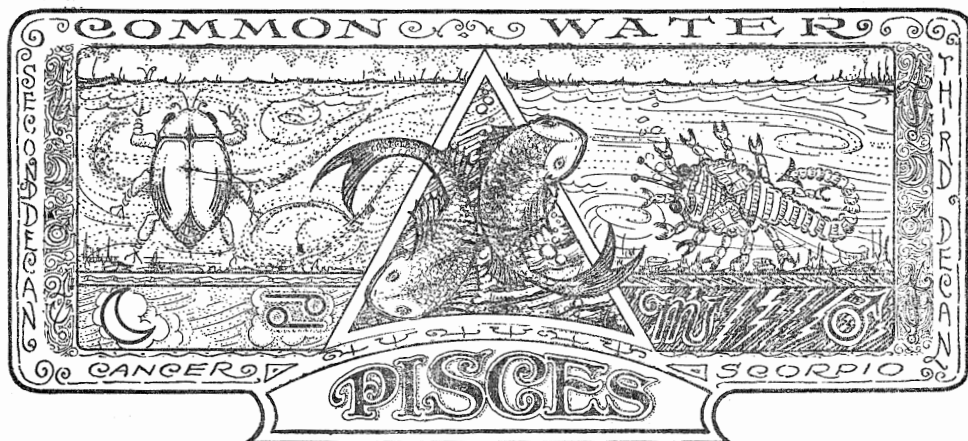
the Jupiterian key word of "improvement" and keeps his motivations spiritualized and regenerate.

The true teacher's attitude toward his pupils is never one of "having power over them." It is true that he does have, since they are susceptible to his words and influence, but his motivation is to "alert" them to an awareness of their own powers and abilities and the ways and means by which they may express their best potentials. Motivated by love his attitude toward his pupils is one of *benevolence*; their progress is his joy. He appreciates the significance of the emergence of his pupils from one level of understanding to a higher one. His desire is to assist growth—never to "keep in submission." His "output" as a teacher is backed up by loving appreciation of his pupils—as students and persons—who, in turn, will be instrumental in the furthering of the work which is the object of their mutual devotion—the altar on which he and they have lighted their candles.

The symbol of the teacher's path in its most subtly spiritualized expressions is found in the fourth quadrant of the mutable cross: Jupiter in the ninth to Neptune in the twelfth. This is the experience pattern of the Elder Brother—the illuminator of Souls, the radiation of Wisdom of Philosophies and Arts; universal in its scope of redemptive power. In this sector of development intellectual knowledge has been encompassed and transcended. The pupil is concerned with the Principles of Life and his aspirations—not his desires or ambitions—are fired by contact with the illumined Intelligence and spiritualized consciousness of the teacher.

One more design: Aries on the first cusp. Leo on the fifth, and Sagittarius on the ninth; Mars in the first house, Sun in the fifth, and Jupiter in the ninth. This is the trinity of the fire signs. Mars says: "I AM a manifested expression of the One." The Sun says:

(Continued on page 138)



The Children of Pisces, 1963

Birthdays: February 19 to March 21

PISCES, third of the watery trinity, is a common sign, and its natives are therefore very flexible, receptive, and emotional in nature. Being particularly susceptible to the mental and psychic atmosphere about them, they require careful early training in a harmonious environment for best results.

Since Pisces is the 12th house sign, it has much to do with ripe destiny. Consequently, the natives of this sign often have accumulated karmic conditions to face and learn to master. Their changeability and lack of stability indicate the need for early training in the exercise of the will to accomplish through persistent effort. They are prone to be ruled by their emotions and sometimes allow their likes and dislikes to replace reason in dealing with others.

Change of scene and the sensational often appeal to the Pisceans, and they may rove about in an aimless manner, having no definite goal in life. However, the more developed type can be quite methodical and careful in performing a task and will complete it with seemingly little effort.

Since Pisces and its ruler, Neptune, govern the feet, the natives of this sign usually love dancing and excel in it. They also are often quite musical and dramatic, and therefore make excellent entertainers in these fields.

Generally speaking, the Pisceans are peaceable in disposition, although this may at times be because of their aversion to the effort required to stand up for their convictions rather than because of actual indifference to what goes on. In fact, they may be just plain lazy. However, they are usually kind and sympathetic, especially to the under-dog, and are cordial and hospitable in manner, qualities which attract them many friends. They are apt to be very fond of good things to eat, and the less developed, also of stimulating drinks. Though often strongly devotional, the Pisceans frequently take to the literary and scientific fields, and sometimes become excellent writers of fiction and fact.

Two neptunian aspects are in effect all of this solar month: the sextile to Pluto and the square to Saturn. Children born during this period will have

considerable spiritual interest and power, but will need training in living the positive, upright life so as to transmute the negative indications of the square.

Beginning February 19 and lasting through March 2, the Sun opposes Uranus, sounding a warning for the parents and teachers of these children to give special emphasis to poise and self-control in their training. Deliberation in action and reliability in general should also be stressed.

A splendid stellar vibration, Venus sextile Jupiter, is in effect during this same period, and lasts a day longer. It favors the accumulation of wealth and the enjoyment of all the luxuries of life. It is a good indication of a successful and happy marriage, social prestige, and the respect of all whom the person contacts. The nature is jovial, optimistic, and generous, and there is a love for travel and music.

Also beginning February 19 but lasting only until the 25th, is the sextile of Venus to Neptune, an indication of the inspirational musician. It gives a fertile imagination, deep emotions, and a nature that is pure and chaste.

Mercury opposes Mars from February 19 to 26, making the native quick-witted and alert, but also quick-tempered and impulsive. These children should be given special training in kindness, truthfulness, and consideration for others.

From February 19 to 26, Jupiter trines Neptune, giving an inspirational, mystical nature, and success in connection with occult orders. Consciousness in the invisible worlds during sleep is common to these natives.

On February 19 and 20 Mars squares Neptune and opposes Saturn, aspects which will require the persistent cultivation of unselfishness, poise, kindness, purity, and control of the appetites and emotions for their transmutation.

Mercury squares Neptune from February 23 to March 3, suggesting that children born during this period be

given special training in memory, positive thinking, and honesty.

From February 23 to March 4, Mercury conjuncts Saturn, giving depth and forethought to the mind, but a tendency toward melancholia at times.

The Sun trines Neptune from February 26 to March 14, favoring the possibility of developing the spiritual faculties, with clairaudience emphasized.

From March 4 to 14, Venus opposes Mars, indicating the need for emphasizing control of the appetites and desires, as well as a tendency toward extravagance, in bringing up these children.

The Sun conjuncts Jupiter from March 6 to 21, a fine stellar pattern giving an abundance of vitality, a jovial, generous disposition, along with trustworthiness and good judgment. Health, wealth and happiness are all strongly favored.

From March 7 to 14, Mercury opposes Uranus. Children with this vibratory pattern should have moderation, poise and consideration for others emphasized in their training.

Mercury trines Neptune from March 14 to 21, giving a mind peculiarly adapted to the occult art. Magnetic healing is favored and a supernormal faculty may be developed.

During this same period Venus conjuncts Saturn, showing that children born during this time should have unselfishness, an impersonal attitude, and generosity stressed in their training during the plastic years.

* * *

Each visible planet is the embodiment of a great and exalted spiritual intelligence Who is the minister of God in that department of His Kingdom, endeavoring to carry out His will, the latter having in view the ultimate *highest good*, regardless of temporary ill.

—Max Heindel.

Readings for Subscribers' Children

JUDITH N.

Born April 6, 1950, 5:45 A.M.

Latitude 38 N., Longitude 122 W.

Signs on the cusps of the houses: ASC, Aries 12.30; 2nd, Taurus 19; 3rd, Gemini 15; 4th, Cancer 7; 5th, Leo 7; 6th, Leo 29; Virgo intercepted in 6th.

Positions of the planets: Sun, 16.11 Aries in 1st; Mercury, 26.13 Aries in 1st; Uranus, 1.17 Cancer in 3rd; Pluto, 15.42 R. Leo in 5th; Saturn, 13.50 R. intercepted in Virgo in 6th; Mars, 26.42 R., intercepted in Virgo in 6th; Dragon's Tail, 7.03 Libra in 6th; Neptune, 15.59 R. Libra in 7th; Part of Fortune, 4.21 Sagittarius in 8th; Moon, 8.02 Sagittarius in 8th; Jupiter, 28.18 Aquarius in 11th; Venus, 29.57 Aquarius in 12th.

With the fiery, aggressive sign Aries on the ASC, and the Sun and Mercury both in this sign in the first house, this child is strongly imbued with the characteristics and looks of the Arian: quick, ready to take the initiative, progressive, and courageous of nature; slender and tall of body—her height enhanced by the presence of Mercury. The planets are scattered enough, and the aspects numerous enough to indicate a nature having many facets, as well as a life touching many kinds of experiences.

The Sun in Aries trines Pluto in Leo and the Moon in Sagittarius, a grand trine indicating abundant vitality along with the ability to carve her own way to success in life. There is an inner harmony between the personality and the individuality which augers well for accomplishment in a steady, peaceful manner. Good home environment, fair financial conditions, and the esteem of

her associates are all favored. However, the Sun opposes Neptune, so that Judith is sensitive to superphysical forces and should therefore be taught to keep her mind and feelings positive at all times. Partnership relations are likely to provide her with opportunities for learning carefulness and uprightness in dealing with others. Fortunately Neptune sextiles Pluto and the Moon, giving her spiritual strength and inclinations. She has the faculty of imagination strongly developed and is kindly and sympathetic of nature.

The Moon in Sagittarius gives an alert, active personality, with a liking for walking, riding, and other forms of exercise. There is also a fondness for travel in foreign countries, an affection of animals, and an inclination toward the study of law, religion, and philosophy. However, the Moon squares Saturn in Virgo, sounding a warning for Judith to avoid giving in to a tendency toward melancholia and selfishness at times.

Mercury in Aries sextiles Venus and Jupiter in conjunction in Aquarius, as well as Uranus in Cancer, giving this child an excellent mind: quick, intuitive, versatile, original, and suave. She is cheerful, sociable, persuasive, poetical, and musical. Many friends of a progressive nature will be attracted to her.

Mars, ruler of the ASC, is retrograde and intercepted, and unaspected except for a square to Uranus, pin-pointing a facet of Judith's nature that will require persistent practice of poise, self-control, humility, and unselfishness for its transmutation. Careful, wholesome eating habits can do much to prevent possible stomach and intestinal difficulties.

Judith can serve well in a number of different fields: stenography, photography, diet, printing, and handling pets.

KAREN O.

Born July 8, 1955, 10:34 P.M.

Latitude 37 N., Longitude 122.

Signs on the cusps of the houses: ASC, Pisces 19.27; Aries intercepted in the 1st; 2nd, Taurus 1; 3rd, Gemini 1; 4th, Gemini 24; 5th, Cancer 16; 6th, Leo 12.

Positions of the planets: Mercury, 25.21 Gemini in 4th; Dragon's Tail, 25.22 Gemini in 4th; Venus, 1.33 Cancer in 4th; Sun, 16.17 Cancer in 5th; Uranus, 27.15 Cancer in 5th; Mars, 28.40 Cancer in 5th; Jupiter, 5.28 Leo in 5th; Pluto, 24.54 Leo in 6th; Neptune, 25.28 R. Libra intercepted in 7th; Part of Fortune, 5.32 Scorpio in 8th; Saturn, 14.35 R. Scorpio in 8th; Moon, 2.22 Pisces in 12th.

This little girl's chart shows the receptive sign Pisces rising, and the Sun, Moon, and four planets in watery signs, indicating a strongly emotional, psychic nature. Aries intercepted in the first house helps to give needed strength of will in learning to attain complete mastery of her vehicles.

The Sun is in the sensitive sign Cancer in the 5th house, trining the ASC and Saturn in Scorpio in the 8th, a splendid configuration indicating such fine qualities as method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to accomplish a desired goal. There is a high sense of honor, trustworthiness, and conscientiousness, and success in political, judicial, and agricultural pursuits is favored. Karen will also be interested in children and the home, teaching, publishing, the stage, and entertainment in general.

The Moon in Pisces in the 12th trines Mercury (in Gemini in the 4th), Venus (in Cancer in the 4th), and Neptune (intercepted in Libra in the 7th), giving

a most receptive mind, a superlative imagination, a retentive memory, oratorical ability (with a great facility in using words), and musical ability. Karen is kindly, sympathetic, and affectionate, with an engaging but probably rather shy personality; she has an inspirational nature, is apt to have prophetic dreams, and will be strongly drawn to the occult and mystical side of life. Gentle, understanding parents can do much to help this child unfold needed strength and independence.

Jupiter in Leo in the 5th is unanticipated save for a wide (6.48 degrees) conjunction with Mars in Cancer, but even so, adds to the nobility, innate refinement, self-reliance, and self-restraint of the nature. It also augments the vitality, indicates many children, and gives ability to lead, as well as to teach.

The strong Piscean influence (emphasizing the spiritual, psychic qualities) in this child's nature is greatly increased by the heavily aspected Neptune, ruler of the ascending Pisces. Although intercepted and retrograde (thus having its power somewhat limited), Neptune parallels the Moon, sextiles the MC and Pluto, trines Venus, Mercury, and the Moon, and squares Mars and Uranus. This is truly a powerful neptunian influence, showing much spiritual work done in past lives, though some of it was misdirected (Neptune square Mars and Uranus). Also probable is that Karen neglected the material side of life in her zeal along occult lines, so that in this life she should be encouraged to strive for mastery in regard to material things.

Literary and musical endeavors through motion pictures and television will be natural fields for the talents of this child. Properly trained to "keep her feet on the ground" she can contribute very substantially to the ushering in of the New Age ideals and in making them practical in the lives of other people.

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.

Hospital Worker, Sculptress

JOAN M.—Born October 20, 1937, 6:25 P.M., Latitude 54 N., Longitude 113 W. With Venus, Mercury, and Sun in Libra (though intercepted in the 6th house), the Moon and Uranus in Taurus, this native's most powerful life influence comes through the planet Venus. Mercury (21.30) and the Sun (27.15) are in conjunction and square to Mars (14.16) and Jupiter (19.40) in Capricorn in the 9th, and to the Capricorn MC (25 degrees). Venus, in the second degree of Libra, sextiles Pluto and trines the ASC, but opposes Saturn (retrograde) in the last degree of Pisces in the 12th house. There are strong interests in partnerships here indicated, but lessons to learn in unselfishness, consideration, and self-control in such associations. Truthfulness and sincerity must be learned if this native is to progress vocationally—or otherwise. Uranus and the Moon are in close conjunction in Taurus in the 12th house, trine Jupiter and Mars (in Capricorn in the 9th) and Neptune (in Virgo in the 5th), giving considerable vitality, intuitiveness, and spirituality to the nature. Travel in foreign lands is favored, but work in a secluded environment is probable. The personality is cordial and kindly, a definite asset in vocational work—particularly in salesmanship. Beauty, particularly in form, means much to this native, but since Venus opposes Saturn, ruler of the Capricorn MC, she may find difficulty in expressing it as fully as she wishes. She could give a high type of service in hospitals or prisons, or in connection with the cinema, through art or music. She also has ability as a sculptress.

Secretary, Writer

LESTER J. E.—Born April 1, 1948, 9 A.M., Latitude 44 N., Longitude 71 W. The versatile sign Gemini is on the ASC of this chart, and the planet Uranus, ruler of the Aquarian MC, is in the 12th house in conjunction with the ASC. Uranus sextiles Mars and Saturn in Leo in the 3rd, trines the MC, but squares Mercury in Pisces in the 10th. Here we have a versatile, original, and independent personality, with an interest in all progressive, humanitarian fields of thought, but a tendency to be impulsive at times. The Sun is in the pioneering, aggressive sign Aries, intercepted in the 11th house, trines Pluto, Saturn, and Mars, but squares the Moon in Capricorn. Initiative is strong in this individual, and he can accomplish much if he learns to persist long enough. The Moon in Capricorn sextile Mercury will help in this, and also gives a retentive memory. However, the square of Moon to Sun and Neptune indicates the need to exert the will in establishing complete harmony and independence, as well as the necessity of learning to use a positive, completely ethical approach in all public and vocational activities. Jupiter, strong in Sagittarius, sextiles the MC, but opposes the ASC and Uranus, suggesting lessons to learn in partnerships and legal affairs. The three planets in Leo trining the Sun and sextiling Uranus and Neptune, give a great deal of power to the intuitive, inventive, and spiritual faculties. This native could serve well in any clerical or literary position where there is opportunity for originality and initiative, secretarial work or independent writing.

Daily Thought and Guide

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

FRIDAY—March 1

Today our hearts have an opportunity for truly altruistic feelings, but the mind may be less reliable. Heartfelt sympathy for others is needed on our upward path.

SATURDAY—March 2

Surplus energy may best be spent today in finishing up old projects. If you feel inclined to worry, have faith in God. He knows what is best for us.

SUNDAY—March 3

Today is a wonderful day to practise the presence of God. Be still and look within to learn what the spirit reveals.

MONDAY—March 4

Uranus and Neptune, these two spiritual planets are both active. It would be well to take a little time for meditation today to realize the greatness of God's creation.

TUESDAY—March 5

Today, again, high spiritual ideals may be realized. In the words of Emerson: "The one thing of value, is the soul."

WEDNESDAY—March 6

A quiet day, but let us watch out for deception in worldly matters and remember that a soft answer does turn away wrath.

THURSDAY—March 7

Mixed vibrations rule this day and it may be well quietly to follow the beaten path and conserve our energy. Prayer and meditation keep us in touch with our **higher sources**.

FRIDAY—March 8

This day is well described by the words of Paul to the Romans: "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us."

SATURDAY—March 9

Under the present aspects we may attempt to accomplish more than we are able to finish. Let us use God's gift of reason to man and quietly do what we can.

SUNDAY—March 10

Prayer and meditation should be an important part of this day of the sun. "The effectual prayer of a righteous man availeth much."—*Jas. 5:16*.

MONDAY—March 11

Jupiter will help to make this a day of happiness and Mars will supply us with the energy to seize our opportunities. But we never outgrow our need for prayer.

TUESDAY—March 12

On this fine day any good we can do for others will flourish. "Our humanity were a poor thing but for the divinity that stirs within us."—*Bacon*.

WEDNESDAY—March 13

On this quiet day our soul can be tuned to spiritual things. "May the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—*Psa. 19:14*.

THURSDAY—March 14

We should guard against today's ex-

pansive mood and think of the proverbial rainy day. Mixed vibrations make experience possible.

FRIDAY—March 15

Today we may achieve much along both physical and spiritual lines. Let us give thanks and be grateful to our Creator for His bounty to us, His children.

SATURDAY—March 16

There will be much activity today and energy for finishing up small affairs, but after that is done, rest and recreation beckon.

SUNDAY—March 17

A good day for spiritual achievement. "—whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—*Ph.* 4:8.

MONDAY—March 18

A quiet Monday when our minds are more dependable than our feelings, but let us heed Francis Bacon's admonition: "Do not overwork the mind any more than the body, do everything with moderation."

TUESDAY—March 19

On this tranquil day our minds will be able to delve into occult subjects and this may help us to complete projects of some standing and put our minds at rest.

WEDNESDAY—March 20

Much can be accomplished under the present vibrations. Today it will be easy to appreciate the Good, the True, and the Beautiful.

THURSDAY—March 21

"Human improvement is from within outward."—*Froude*. Today it will be wise to be calm and controlled, and that we keep our tempers.

FRIDAY—March 22

This fine Venus day gives promise of kindness and of appreciation of beauty. Family, friends and neighbors will benefit.

SATURDAY—March 23

A constructive attitude will be of real value today in making the best use of the abundant activity the planets bestow. Self-control is the key to achievement.

SUNDAY—March 24

"Between a humble and contrite heart and the majesty of heaven there are no barriers, the only password is prayer."—*H. Ballou*.

MONDAY—March 25

Worthy ambition may well be the keyword of this busy day. There is activity as well as time for meditation and new vistas to explore.

TUESDAY—March 26

A tranquil day with activity on spiritual, mental, and physical planes. We ask with Paul: "Lord what would'st Thou have me do?" and surely the answer will come from within.

WEDNESDAY—March 27

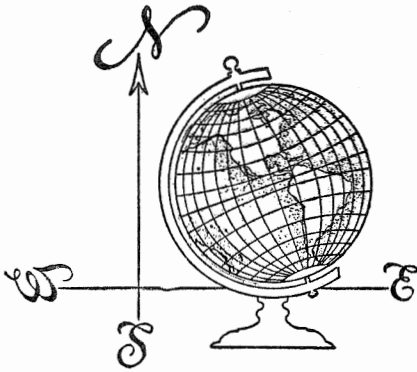
An active day which promises experience, and experience gives wisdom. Let us ask our Father for an understanding heart.

THURSDAY—March 28

Jupiter and Mercury both are active; Jupiter makes it a pleasant day and Mercury deals with the mind. A true, strong, and sound mind helps us with all problems we may have to solve today.

FRIDAY—March 29

Today is the day of Venus but many other vibrations abound. "Winter is
(Continued on page 143)



MONTHLY

News
INTERPRETED

The Incredible Laser

In a laboratory at Schenectady, N. Y., a group of General Electric engineers recently pointed a basketball-size instrument at a diamond, pulled the trigger and burned a hole right through the diamond in two hundred millionths of a second.

At Lexington, Mass., a group of scientists from M.I.T. and the Raytheon Co. pointed the same type of device at the darkened moon. The resulting flash illuminated a two-mile circle on the moon's surface as easily as switching on a lamp.

This new scientific tool has been named the "laser (rhymes with razor). Scientists say it gives off "coherent light waves." Military men describe it as producing "focused energy," and foresee its use to track and instantly destroy enemy missiles headed toward the U.S.

The laser may have greater impact than any discovery so far in the burgeoning field of electronics, which has already brought us radar, transistors, satellite tracking networks, TV. The technological revolution it brings about may dwarf any in the past.

What exactly is a laser and what does it do? The word is made up of the initial letters of "Light Amplification by Stimulated Emission of Radiation." In ordinary light, atoms emit their rays haphazardly in all directions. What the laser does is to force the atoms to emit their radiation in phase, so that a very narrow beam of extremely high intensity results. Focus this beam, and it will carry super-potent light vast distances.

At the core of this modern "Aladdin's lamp" is either a rod of man-made ruby or a tube filled with one of the inert gases such as helium or krypton. The Aladdins who are busily rubbing this "lamp" are more than two thousand scientists work-

ing in 400 laboratories across the country. Part of their aim is to fit the laser into weapons systems, for there is little doubt of its enormous and versatile military potential.

—*This Week*, 11-62.

This marvelous discovery of controlling the rays of the atom is one more break-through in understanding the laws of forces permeating our universe. These forces do not respond to our moral laws; only man responds to moral laws of right and wrong. A laser can destroy or build: it depends on the god-man who controls it.

On the human moral plane also, the force or power of prayer, concentrated and directed as a laser, can also destroy or build, depending on the god-men who direct it. And those who have the responsibility of decision as to the uses of the laser ray are influenced by the prayers of each of us. If we direct prayers of love and constructive thoughts to everyone, especially our leaders, they will be "lighted up" just as surely as the Moon was when the laser was directed at it. And if we direct prayers of hate and destruction we will fill the ethers with so much confusion that lucid decisions can not be made.

So in a very real sense each of us is responsible for the future. We are only playing at being ostriches hiding our heads in the sand, when we blame our leaders for the catastrophes that befall us. Those to whom much training has

been given in the field of prayer and self control, of them is much expected.

Healing the Breach

An attempt to synthesize science and religion has been quietly undertaken by the Conference on Science and Religion, 1090 S. La Brea Ave., according to Leland P. Stewart, its executive secretary.

"Our purpose is to move toward a deeper meaning for existence," he said. "I hope we are getting there."

Many professional scientists, or men of scientific turn of mind, have been attracted to the meetings of the organization over the past three or four years, he said. Many members of the public, with no special capacity or training for either science or religion, also have attended.

The conference held its first meeting at one of the Claremont colleges, later sessions at USC or Caltech or Los Angeles State College, but it is sponsored by none of the schools whose facilities it has used.

"It has created a considerable climate of interest and concern with respect to those areas of science which pertain to the way in which people live," he said. "It has brought to some a new sense of values."

He said the latest development in the conference's course is creation of study groups in homes.

"These are designed to carry on with the discussion at the formal meetings," he said, "and not let everything drop once the meeting disbands."

The conference is sponsored by the Peace Centers Foundation, of which Stewart is chairman, and which also publishes Break-thru Magazine, a quarterly started in 1958 which seeks to foster "unity in diversity" among peoples and sponsors the Pageant for Peace, a project which is designed to be an annual event.

—*L. A. Times*, 11-62.

This dichotomy of life as seen in the opposites of science and religion, of state and church, of works and faith, goes to the very basis of physical life itself, down into the positive and negative atoms found in the tiniest cells. Indeed, many have gone so far as to say that our very awareness is brought into focus by the stresses set up by these two opposing forces. Perhaps no earth-shaking

revolutions will come from these conferences on Science and Religion now held in Los Angeles, but the healing of the schism that appeared in the last half of the nineteenth century between science and religion is a very heartening fact. A sense of mutual respect is the first step.

Ultimate Aims and Goals

The only special health or other problems of the aged are those imposed by "unrealistic employment and retirement policies" which destroy an individual's reason for being well, according to a report today in Los Angeles by the American Medical Association's special committee on aging.

Neither advancing years nor the normal stresses of everyday living have a withering effect on the health of those over 65 equal to that caused by failure to recognize and utilize the "increased capabilities of older people," the committee reported.

In their presentation to the AMA's 19th annual midwinter clinical meeting, the five doctors on the committee used the unique device—at least for AMA meetings—of having one of their number question the others as the "devil's advocate" doubting their statements and conclusions.

They were not asking employers to retain any age group, they asserted.

But, they added, "we are asking employers to retain these individuals who are willing and able to work, whether their ages be 60, 70, or 90."

—*L. A. Times*, 11-62.

The doctors pointed out in this conference that the loss of social and family status through unemployment caused by forced retirement or inability to get a job, relegation to "puttering" by an overly protective family, and the refusal of the community to utilize capabilities and contributions were environmental factors apt to bring on the symptoms if not the organic causes, of ill health. We know that all illness results from an inharmony of man's four

bodies, and the sudden undermining of the desire body can cause havoc.

This is especially true in our grossly materialistic twentieth century. To one who has conscientiously tried to live a life of service, in which the desires are focused almost entirely on the physical plane it must always come as an ever-new shock to have one say, "You mean you work without pay? You serve on community projects for free?" It is true we reward our children for their chores, often with money and always with approval; but sometime we shall have to lay aside childish ways and speak and act as men: men who were made in the image of God.

Our patronizing psychologists whose chief aim is adjusting the person to his environment too often write and talk down to people as though they were children, thus revealing their own immaturity. They also miss a grand opportunity to point up the aims and goals of life, not just the way to adjust to existing conditions. Man must keep himself adaptable to continue to grow, but he need never become the tool of social forces. Too much preoccupation with exterior facts leaves no time to assess the inner capabilities of the human being.

The Rosicrucian Teachings were given so that men of this materialistic age could understand the exteriorization of inner compulsions and the cause of actions, not just the results. When we understand the nature of the forces (either of our own making or of the results of collective agencies) that impinge upon our total consciousness, we are freed to begin control of them. This is an individual's life work and it must be done by him alone, at his own tempo. The Spirit of man does not take easily to regimentation; youngsters rebel and oldsters get sick. In that utopia we all dream about where we "love our neighbor as ourselves" there will be only self-discipline.

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects; a teaching which makes no statements that are not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions, and holds out a reasonable solution to all mysteries.

Philosophy: The first course in Rosicrucian Philosophy is composed of twelve lessons, the completion of which admits one to membership in the Fellowship.

Bible Study: Our Bible Course consists of 28 lessons from the writings of Max Heindel. It makes clear the inner meanings of the Scriptures, revealing the underlying principles upon which both science and religion are based.

Astrology: The science of astrology may also be studied by correspondence. We offer three courses, completion of the first course being a prerequisite to enrollment in the second and third. When the courses are finished the student should be proficient in erecting and reading the horoscope. *We do not set up or read horoscopes for money, nor do we do private astrological work.*

Anyone is eligible to enroll who is not a hypnotist, or professionally engaged as a medium, a palmist, or as an astrologer.

* * *





BOOK REVIEWS

Literature Plays
Motion Pictures Music

"A History of Western Philosophy"

KENT LORIMER

A History of Western Philosophy, Bertrand Russell. Simon & Schuster, New York, 1945.

colored by philosophical and scientific thinking.

Book One: Ancient Philosophy

PURPOSE OF THE BOOK: Not to add one more history of philosophy to the numerous histories already written, says Bertrand Russell in his Preface, but "to exhibit philosophy as an integral part of social and political life; not as the isolated speculations of remarkable individuals, but as effect and cause of the character of the various communities in which different systems flourished." The philosophers are therefore treated not primarily from the point of individual merit, but from the point of their influence in the society in which they lived.

INTRODUCTION: His definition of philosophy is highly individual. He calls it "something intermediate between theology and science." He aims to show the secular influences which sustained one or another system of philosophy; such as the points of view of the Emperors of Rome; and he shows the interaction between the orthodox Church and the State and philosophy as pulled between the two opposing forces of ecclesiasticism and secularism. Similarly, he aims to show how modern conditions influence and color modern systems of philosophy—concluding with liberalism—and are in their turn influenced and

PART I—*The Pre-Socratics:* Greek secularistic philosophy begins with Thales, circa 585 B. C. Philosophy and science were born together, with what we call science today being the "natural philosophy" of the Greeks. The Greeks came to Greece in three successive waves: Ionians, Achaeans, and Dorians. The aristocracy consisted of fair-haired invaders from the North. The Ionians adopted Cretan civilization pretty thoroughly before they were dispossessed by the Achaeans. The Dorians retained much of the old Indo-European religion, unlike the others who had absorbed much Minoan culture. Greek culture developed the whole gamut of political forms, from monarchy and aristocracy through democracy and tyranny. The philosophers gradually stripped away the Homeric mythology, revealing the original Indo-European gods as nature forces; until by Plato's time, the myths remained as a kind of philosophical symbolism. These myths came into being with the development of writing, about 900 B.C. It was the scientific schools which saved Greece from becoming orientalized, says Russell.

The Milesian School of Ionia instituted secularism in philosophy, which led to the separation of religion and science, and by the time of Xenophanes the exposure of the gods as natural forces led to a far-reaching skepticism, which came to its peak with Protagoras and the School of Skeptics. The time had come for a new synthesis of Greek civilization; and this came about through Socrates, and more especially through Plato.

PART II—*Socrates, Plato, and Aristotle*: The fact that Sparta was victor in the Peloponnesian Wars naturally caused the Athenian philosophers to look closely into Spartan institutions and thought to discover the reason for her victory and their own failure. In Plato's *Republic* many features of the Spartan culture are visible; but Plato works these into an ideal pattern of his own, which far transcends anything Sparta achieved, for he corrects the more glaring weaknesses of the Spartan system. At the same time there are a number of things that even the most liberal modern state would hesitate to call ideal, or even practicable, such as the family held in common. His final conclusion was that only true philosophers were fit to be kings, and that an ideal kingdom must wait upon the appearance of the philosopher-king and a body of citizens willing to submit to his rule. Pythagorean communities already stood as models of such a state; and Russell comments that it would have been feasible for a group of Platonists to emigrate and found a colony on the pattern described by Plato. The rise of Alexander's world empire inhibited this development, he says.

Russell accepts that Plato was strongly influenced by Pythagoras, and Pythagorean rulers and sages, or rulers who were helped by sages to draw up constitutions. Plato, in his Academy, aimed at developing just such philosopher-rulers.

Aristotle, Plato's great pupil, aban-

doned some of Plato's extremer views, and turned Western thought into channels it followed until quite modern times. Russell says: "Aristotle's metaphysics, roughly speaking, may be described as Plato diluted by common sense."

In PART III Russell discusses the Post-Socratics, their relation to the Hellenistic culture and the Roman Empire, and their influence on Christianity.

Book Two: Catholic Philosophy

PART I—*The Fathers*; Part II: *The Schoolmen*: Here the background of the rise of the Judeo-Christian movement in the Roman Empire is noted, with the part played by Roman culture and rule, and by Hellenistic philosophy, especially in Egypt. In Alexandria, in the second and third centuries, the scholar Origen taught a kind of Christianity which was neo-Platonic in many ways, and shows the two main lines later taken by Catholic philosophy: Pure reason, if rightly exercised, establishes the essentials of the Faith, and on the other hand the Scriptures are divinely authoritative revelations of truth. However, his Platonic or neo-Platonic leanings brought him into disrepute with the later orthodoxies. The many conflicting opinions of the Church Fathers were organized and reconciled into a Catholic unity of doctrine by Augustine. Augustine's death marks the beginning of the "Dark Ages." Such Greek thought as remained to Catholic Europe came through Roman sources, preserved in the monasteries. Thomas Aquinas formulated the synthesis of all Catholic Philosophy in his *Summa Theologia*, which still showed the same line of thought as Origen had laid down: pure reason as supporting Faith, and Faith revealed in the Holy Scriptures.

Book Three: Modern Philosophy

PART I—With the downfall of Con-

stantinople in 1453, Greek scholars fled for refuge to Rome and Western Europe, taking with them ancient Greek manuscripts. Prior to this, Europe had only the Latin versions of some few Greek writers, plus Greek traditions which had reached Europe from Moorish Spain, where it had been preserved by the Moors and Jews. The Arab world generally—or Moslem culture generally—had retained some Greek learning. With the advent of Greek scholars in Rome the Italian Renaissance was under way, and gradually spread throughout Europe. Florence was the most civilized city and chief source of Renaissance cultural innovation.

The Reformation and Counter-Reformation, Russell says, represent the rebellion of less civilized nations against the intellectual domination of Italy. The revolt was both political and religious. Loyola's Jesuit Order instituted a Counter-Reformation, and by instituting reforms in the church served to hold the line against Protestantism.

Rise of Modern Science: "Almost everything that distinguishes the modern world from earlier centuries is attributable to science, which achieved its most spectacular triumphs in the 17th century," says Russell. This is the century of Descartes, "founder of modern philosophy," and of great scientific innovators: Copernicus, Kepler, Galileo, Leppershey, Torricelli, Gericke, Gilbert, Harvey, and others, who led the way for the great scientists of the next century, chief of whom was Isaac Newton.

The opposing schools of objectivism and subjectivism, and the modern schools which seek to reconcile their theories, are discussed relative to their place in modern history. "From the time of Locke down to the present day, there have been in Europe two main types of philosophy, and one of these owes both its doctrines and its method to Locke, while the other was derived first from Descartes and then from Kant."

Russell shows in each case how the philosopher reflected his time and environment, which sometimes occasioned irritability, as in the case of John Dewey who found Russell's remarks unpalatable.

In conclusion, Russell again returns to Pythagorean thought, and shows its echo in modernism: "The Philosophy of Logical Analysis," which involves the rivalry between the mathematician and the empiricist. A new school now tries to eliminate Pythagoreanism from the principles of mathematics and to combine empiricism with an interest in the deductive parts of human knowledge. The German mathematician Cantor, for example, has solved the riddle of infinite number, which has plagued philosophy from the beginning, Russell says. The development of pure mathematics from logic was set forth, he declares further, by himself and Whitehead. All of which leads up to the philosophy of relativism.

Russell points out: while physics has been making matter less material, psychology has been making mind less mental. Physics and psychology are approaching each other. Russell gives it as his opinion that both mind and matter are merely convenient groupings of events. Philosophy thus enters upon new and untried paths. But, says Russell in conclusion, "philosophy does not cease to suggest and inspire a way of life."

* * *

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Readers' QUESTIONS

Blood Transfusion from the Dead

Question:

Sometime ago I read an item in a newspaper stating that in an emergency hospital in Moscow the blood of the newly dead is drawn and used for transfusions where needed. What are the Rosierucian Fellowship's views on this and blood transfusion in general?

Answer:

To put The Rosierucian Fellowship's view in a nutshell: it should be avoided as much as possible. The blood is the particular vehicle of the Ego, or Spirit, and to have the power of another Spirit put into one's blood is not conducive to the free exercise of the will by the one receiving the blood. The more blood used, of course, the greater the foreign influence.

However, if it is a matter of life or death, the person concerned, if at all possible, should be the one to make the decision. A saline solution is often effective in place of blood, and other substances are being tried out with more or less success. It seems probable that before long blood will not be needed for transfusions.

To draw blood from a newly-deceased person interferes with the very important panoramic process, so that the donor (who cannot help himself) is done a very great wrong by having his evolutionary progress impeded.

The subject of blood transfusion in the light of the Rosierucian Teachings has been treated fully in past issues of the *Rays*, including January, 1955.

Baptism of Jesus an Actual Happening

Question:

Was Jesus actually baptized by John in the river Jordan, or is the story of his baptism merely symbolical?

Answer:

This was an actual happening. At the time Jesus was baptized the Christ Spirit descended upon him and took possession of his lower vehicles, the vital and dense bodies. These were the vehicles in which the Christ functioned during the three years of His ministry, which ended at the Crucifixion.

The Aquarian Age and The Sixth Epoch

Question:

What is the significance of the Aquarian Age? Is it the same as the New Galilean Epoch?

Answer:

The Aquarian Age and the Sixth or New Galilean Epoch are not the same. During the Earth Period our globe has passed through three and one-half revolutions. So far there have been five epochs, namely: The Polarian Epoch, the Hyberborean Epoch, the Lemurian Epoch, the Atlantean Epoch, and the

Aryan Epoch. The next Epoch will be the New Galilean. The Aryan Epoch is divided into ages. The ages are determined by the sun's passage through the various signs of the zodiac. The Aryan Age began when the Sun by precession passed into the sign of Aries, and lasted about 2100 years until it passed into Pisces, inaugurating the Piscean Age. The Sun has been in Pisces approximately 1400 years and will remain there between 600 and 700 years longer. Then it will enter the sign Aquarius, and it is not until the Sun by precession enters this sign that the Aquarian Age will begin. Aquarius is an airy sign, and as we are now approaching the cusp of it, its influence upon us has already begun to manifest in an endeavor to conquer the air.

It is believed by the occultist that there is an esoteric relationship between the beginning of the New Galilee Epoch and the second coming of Christ. Relative to the second coming, the Christ said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Max Heindel has stated, as a conjecture, that as the precessional cycles, so far as they are concerned with the evolution of humanity, seem to commence with the Sun's entrance into Capricorn, it is possible that the sixth or New Galilean Epoch may begin at that time.

Activities of the White Corpuscles

Question:

The *Cosmo-Conception* states that the white corpuscles are destroyers. How do you explain this?

Answer:

The *Cosmo-Conception* gives the occult interpretation of the subject, and states that the white corpuscles are the product of the desire body, whose nature is to harden whatever it contacts. The desire body, having invaded the realm of the vital body, has gained control of the spleen and makes white blood corpuscles therein. These enter the blood stream and are distributed all over the body.

When a person yields to anger, the emotional force generated increases the blood flow, which enlarges the veins and arteries and opens the way for the passage of the white corpuscles through their walls into the tissues of the body, where they become centers of crystallization. These crystallized centers form a base for disease, and also hasten the processes of old age which result in decrepitude and disintegration of the physical body.

The Moon an Eighth Sphere

Question:

Why is the Moon called an eighth sphere?

Answer:

The Moon is called an eighth sphere because it is a sphere where disintegration takes place—the disintegration of the vehicles of those who live there. Similarly the eighth house in the horoscope is spoken of as the house of death or disintegration. The vibratory power of the number eight is disintegrating in its material expression.



Vital Qualities of Herbs

MARIE C. NORBERG

BESIDES the exquisite aroma herbs give to raw food preparations, they add the infinitesimally small amounts of trace elements said to be the catalysts for workable enzymes. An organic gardener well knows of these values in his garden.

These potent and vital foods are classified, for reference, by this writer, as follows:

1. *Herbs*—all the green, leafy varieties.
2. *Seeds*—with aromatic flavors, including vanilla bean and carob.
3. *Tisanes* (Ptisan from the original French) or teas from leaves, bark, roots, twigs, flowers, buds, seeds and bulbs such as garlic. Also purple dulce from the sea and grated citrus peel.

Condiments and spices are found in the above groups.

Besides trace minerals, there's chlorophyll if used fresh, oils which hold the essences, protein of seeds and some carbohydrate, all in diminutive quantities. Being a potent food, it should be used in small quantity.

Tea or tisanes seem to be generally "women's fare." However, there are robust teas for men, such as sassafras or pine needle tea. In France, Ptisanes are

a national habit taken as a tonic or for pleasure. Barley is a general favorite.

It is unforgivable to boil tea. Use a heavy pot with tight lid and pure fresh water brought to a full boil and poured over the tea in the pot. Cover tightly and allow about four minutes before stirring, and a little longer for seed teas.

Herbs are used fresh and dried. Fresh is preferred, and last season's dried herbs. Use a little less when dried, and allow the dried to pre-soak in the liquid of the food in which used.

A beginner's rule is to use one herb with a single food and a combination in a mix of foods. A pinch of herbs in servings for two or three persons.

One herb seems to lend itself to a specific food in complement, such as mint with peas or savory with any of the legume family. For the combined food mix such as tomato, cucumber, and celery, culinary artists use basil, dill and garlic, or chives. Yes, substitute oregano, green onion tops, caraway seeds and parsley or roquette. For a fruity example, rosemary and mint, but try a few lavender or camomile blossoms and a bit of fresh chopped ginger.

Among the well-known benefits of these potent foods are the following:

Mint—fennel or anise for biliousness.

Alfalfa—leaf and seed, an ideal alkalizer.

Maté—the tropical energy tea.

Camomile—a soothing tea for children's nerves.

Linden—a stimulant to produce perspiration after a cold, wet day outdoors.

Fenugreek—the wonder seed to aid in excess mucus control.

Blueberry—a favorite with diabetic tendencies.

Sassafras Bark and *Pine Needle*, both old Indian brews. If known, children ask for it at Christmas time. Merely cut fine a handful of pine needles and steep. Both are known blood purifiers.

Astringent teas are last in desire to raw fooders because of the amounts of fresh, astringent fruits eaten. However, huckleberry tea has a different bouquet and flavor.

Slippery Elm bark tea is an emollient and desirable for all.

The Calendula—lovely bright orange marigold used by artists in still-life is used in Mexico as a medicine and dye. A solution of the flowers is used as an eye drop, a syrup of the flowers for the heart. The petals add a lovely, delicate taste and color to Mexican-Spanish-type dishes.

If a city dweller cannot find time to learn of the wondrous herbs, etc., he may use purple dulce from the sea to add trace minerals to the diet. However, no complaints about the dull taste of foods. Every French city dweller has at least half a dozen herbs in clay pots on window sills.

Provided by nature's storehouse in fields and some vacant city lots, one finds herbs, a means of survival, and used as such many years ago. Our grandfather took us to the foot hills every spring to teach us and gather certain herbs which were hung in bunches in the attic to dry. When the city took over as a public park and kept the area as grass it nearly broke his heart;

but we still picked dandelion, and Gramps would point to a certain spot where a certain herb grew and he looked for it each spring, knowing the exact spot.

It would be great fun to renew this easily-obtained knowledge with a group. We've found in Florida floral buds of the Spanish dagger, stewed, pickled and eaten in salads. Dried root stalks of cat-o'-nine tails and the huge potato-like root of the night-blooming cereus were ground to make a fairly good bread. Holly leaves make a bitter but refreshing brew. The century plant with its needle-sharp tips is credited with saving many lives of earlier settlers from snake bite. Floral buds of prickly pears were eaten with relish in place of green beans. And who if lost could be hungry or thirsty on a cactus desert?

The cactus (needles removed) is a highly nutritious and even tasty food. It is much used in Mexico. The benevolent Creator knew mucilaginous foods were needed on the desert and placed cactus everywhere. A little rubbed on the skin protects from the sun. Crushed wild gourd vines help in washing clothing. Horsemint drives out mites and fleas; catnip for teething babies and yarrow leaves for the folly of creating an aching tooth. Chewing twigs or bark of the ordinary magnolia aids in breaking the tobacco-smoking habit. The subject is endless in interest and practical use.

There is one precaution, and I call it slight because this natural storehouse contains mostly good—even the known poisonous plant materials can be used if known how. Nevertheless *no plant should be used unless it is identified and the use known*. What a world of wonders and surprises awaits those determined to know of these "My Least"—the herbs and related foods, in the cupboard of the open fields of nature.

—*The Herald of Health*, Nov., 1962.

CELL SALTS AS RELATED TO
SIGNS OF ZODIAC

In reply to inquiries from some of our readers concerning further information about the cell salts and their relation to the signs of the zodiac, we would suggest the book entitled *The Zodiac and the Salts of Salvation* by Dr. George W. Carey and Inez Eudora Perry as being comprehensive. It was printed by The Rowney Press in Santa Barbara, California, but may be available from McCoy Publishing Co., 35 W. 32nd St., New York City, or Koch's and Brentano's, Inc., 29 So. Wabash, Ave., Chicago 3, Ill.

* * *

HONEY FUDGE FROSTING

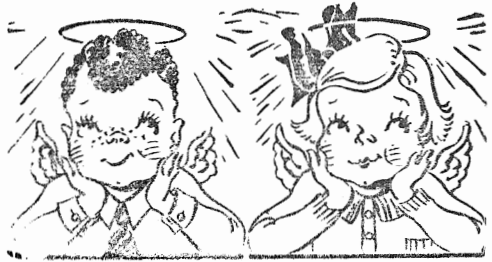
Blend and bring to boil the following ingredients: 1 pound butter (or margarine), 3 cups honey, 4 cups carob powder, 2 cups canned milk or cream. Cook five minutes, stirring constantly. Pour into mixer bowl and stir in 2½ cups dry skimmed milk, ½ cup vanilla. Add more milk if necessary to obtain desired consistency. Peanut butter may be added if desired.

GOLDEN MAYONNAISE

Blend following ingredients: 2 tsp. salt, 2 tsp. dry mustard, 2 tsp. paprika. Set aside. Beat four egg yolks until light and fluffy. Add 1 tbsp. honey and blend well. Now add 1 tbsp. boiling water and beat well. Thread in slowly 2 tbsp. vegetable oil, then dry ingredients. Now add more oil until 2½ to 3 cups have been used, 6 tbsp. of lemon juice or apple cider vinegar, as preferred. (This may be varied by adding olives, chopped egg, sour cream, yogurt, etc).

—*Herald of Health*, Nov. 1962.

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The Rosicrucian Fellowship
Oceanside, California, U.S.A.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply.

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

THE ASTROLOGER DISCUSSES TEACHING

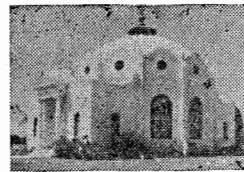
(Continued from page 119)

"I AM the radiating power of Love." Jupiter says: "I AM the radiation of wisdom."

This triangular design outpictures the dynamic consciousness; Jupiter as teacher here symbolizes spiritual parenthood: the father who guides the development and illuminates the evolving awareness of his "children," his "little brothers and sisters." In human terms, Jupiter is here seen to symbolize the spiritual responsibilities of fatherhood — and the responsibility of *all parents* to provide spiritual as well as physical nurture to those who have incarnated through them.

On impersonal levels, it shows the inherent spiritual parenthood of all teachers to their pupils, who on mental levels, *are their children.* Parents *should* be teachers; all *true teachers* bring to their pupils a radiation of Love-Power that makes for completest fulfillment of their Teaching Service.

—Rays, October, 1949.



ROSICRUCIAN PRINCIPLES

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



Protective Influence

THERE are methods of protecting oneself from inimical influences, and it is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency.

When we live lives of purity, when our days are filled with service to God and to our fellow men, and with thoughts and actions of the highest nobility, then we create for ourselves the *Golden Wedding Garment*, which is a radiant force for good. No evil is able to penetrate this armor, for the evil acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished others.

It is a fact that an auric atmosphere surrounds every human being. We know that often we feel the presence of a person whom we do not see, and we feel it because there is this atmosphere outside of our dense bodies. This is gradually changing; gradually it is becoming more and more golden in the West. The farther we go with the Sun, the more this golden color increases—the color of the Christ and of the Christ-like. Gradually we are becoming more like Him, and this *soma psuchicon* or soul body is taking shape, is being made ready as our “Wedding Garment.”

But we cannot hide from ourselves the fact that like Paul, “the good that we would do, we do not, and the evil that we would shun, that we do.” Far

too often our good resolutions come to naught and we do wrong because it is easier. Therefore, we should at all times follow the advice of Paul and put on the Whole armor of God. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the Great War for spiritual supremacy.

—Max Heindel.

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

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

HEALING DATES

February4—12—19—25
March4—11—18—25—31
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The Rosicrucian Fellowship

Oceanside, California, U. S. A

FROM OUR PATIENTS

California—Thank you for your prompt and continuous help. My physical health is a daily testimony to myself and family of the goodness of God through you. My ears are healed, my hearing has returned, the itching has not bothered me. I pray that I have truly learned to care wisely for my ears. I haven't followed the diet exactly each day, but I do try to be consistent. I enjoy the watermelon and seem to have more energy on my "fast" days than on the build-up days. As important as all this is (and I'm thankful for the good health), I'm most thankful for the newness of thought, the fuller understanding, and the increased opportunities to share with others the good news of this present stage of growth. I'm becoming so aware that it is much easier to say with one's mouth the right way to live, than to live with one's life the right way. My words and my actions must become one. I pray that this next month I will *live* a better report.

Argentina—I had an attack of thrombosis of the brain at the end of last May, but thanks to God and the Invisible Helpers, I am recovering rapidly, to the amazement of the doctors. Now I am taking up again the spiritual endeavor with new vigor.

Colorado—I am getting better and better, and am I ever happy and grateful! My face is healed, my foot nearly so, and the bone is healed—but sore at times. But that also will be fine.

Oklahoma—I am more convinced than ever regarding your healing methods. Wish all the peoples of the world could learn about it. Everything so far that you promised has come to pass. My mental attitude is much better and I have more energy. Blessings to you all!

Ego when it is conscious and awake apart from the body.

We may say that all archetypal forces—electro-magnetic in nature—which build the physical molecules into the bodily organs are also present in the soul-body, even when that soul-body is not within the physical; and sometimes they produce an involuntary materialization, because the archetype is drawing free atoms out of the air. The physical body is not, however, entranced, but merely, in the normal sense of the word, sleeping. This is the positive alchemical work which precedes Initiation. But there is a negative alchemical work, very close to the mysticism of the church, which was in fact taught by a number of monastic sects of the Middle Ages. This work consisted of meditating upon the solar plexus and navel.

Whether the development is negative or positive, however, it is always accompanied by some degree of awakening of the force centers within the skull. The *Crown of Thorns* encircles the head as a stream of force, flowing through both force centers—that in the frontal sinus and also that in the medulla.

The awakening of the force centers in the solar plexus and navel belongs to the elemental planes of the inner worlds, which are hard to control, often causing a reversion to types of behavior which are now atavistic and of no special use to the human race. The youths' *girdle* of roses hints of some such development here in the Garden of De^s light; yet they also wear a *crown* of flowers. The *Glory of the Rose Cross*, is the *Crown of Roses* which unfolds among the thorns in the full blaze of the alchemical transmutation, correlative to the mature activity of the great control center of the frontal sinus, which in turn is the uppermost point of the golden star signifying the birth of the Christ Within. (See *Ancient and Modern Initiation*, by Max Heindel; also *Freemasonry and Catholicism*.)

On the awakening of the Christ Star, the fiery egoic powers continue to rush upward—although this fountainous uprush varies in force and power under varying circumstances—and it is often accompanied by a sound as of bells, or cymbals, and sometimes by a sound that does resemble a striking on hollow metal, although this is more rare than the other. Many mystics have commented on the bell sound that accompanies the uprushing “spinal spirit fire.”

Brother Mark hears this clangor, *which awakens him from soul-sleep in the soul-world*: and with it the rhythmic beat of the elemental forces sounding from deep within the earth.

Significantly, the gnomes are called, in folklore, “the Knockers;” and again we have contemporary corroboration of this term in the account of an occultist who said that in meditation she heard the sound of these “little gods” as they built the mineral elements into the bones of the body; and the sound was the sound of innumerable tiny hammers. And though these sounds are to the human ear what the atom is to the human eye, yet in aggregate they would represent, to the spiritual hearing, a tumult and a roar of rhythmic sound—the thunder-sound of the planets in their courses.

It is perhaps well to observe here, that the word *gnome* actually comes from a German term signifying earth-dweller. Gnomes are the spirits of mountains and earth. They were not always, and are not always, seen in the form of dwarfs in medieval clothing. Spirits of mines and minerals, they have become confused in folklore with the wizened and undersized human beings—sometimes children—who worked the mines.

(To be continued)

CORRECTION: In the February issue of the *Rays* the following corrections
(Continued on page 143)

THE ROSICRUCIAN METHOD OF
CARING FOR THE DEAD

The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days *immediately following death*.

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

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Denver, Colorado
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Home, 15798 E. Warren

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Kansas City, Missouri
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Long Beach, California
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Third and Alamitos

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2045 W. Washington Blvd.
Pierce Bros.
720 W. Washington Blvd.

Milwaukee, Wisconsin
Heiden & Lange
3116 No. Third St.
Slattery Funeral Home
1500 So. 73rd St.

Minneapolis, Minnesota
Burr-Goranson Funeral Home
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Welander-Quist Co.
1825 Chicago Ave.

New Orleans, Louisiana
Tharp-Sontheimer-Tharp
4117 So. Claiborne Ave.

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Cremation Co.
234 Eighth Ave.

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2935 Telegraph Ave.

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770 4th Ave. No.

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1300 N St., N.W.

“BEAUTY FOR ASHES”

(Continued from page 100)

and we are very much inclined to fear for the things that may happen in the near future. From the material viewpoint things may look black, yet, like the Phoenix, we must face the fire without flinching if we are to experience the resurrection from out the flame and the ashes.

So “the old order changeth;” the present age is coming to its end. Let us face it; let us see how we may help to ease it along so that it may be productive of the least possible disturbance and suffering. Then we shall be the better able to welcome in the glories of the New Age, the Aquarian Age that will appear before very long, and which we are actually beginning to sense even now. Let us do what we may to help, so that when we return to Earth at our next rebirth we shall be fitted to take up our lives in the New Age in such manner as to be of even greater service there. Surely we shall be needed, and surely we shall have our joyous part in the upgrowing of that glorious time.

When we consider these things, how, in personal matters, in community affairs, in national history, in the end and beginning of an age we begin to realize in its full meaning just what the prophet implied when he assured us that such development was meant “To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

—Isa. 61:3.

* * *



DAILY THOUGHT AND GUIDE

(Continued from page 127)

passed—the southern slopes are fringed with tender green.”—*Oliver Wendel Holmes.*

SATURDAY—March 30

“I believe the root of all happiness on this earth to lie in the realization of a spiritual life with the consciousness of something wider than materialism.”
—*Hugh Walpole.*

SUNDAY—March 31

Today we can use generous loving thoughts for the healing of the sick. “He restoreth my soul; He leadeth me in the paths of righteousness.”—*Ps. 23.*



GOETHE'S ‘THE MYSTERIES’

(Continued from page 111)

should be made in Part 5 of “The Mysteries:” page 58 left column, 2nd paragraph, 2nd line should read: “eye; a bold cross-vault rises steeply;” page 61, left column, 22nd line should be: “astrological symbol for *earth* is an even-”; page 62, left column, in place of first line under illustration should be: “elected Grand Master of the Order but was rejected, after which he became the Order’s.”

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