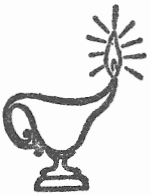


THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



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Rays from the Rose Cross

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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.



Basic World Problems

As Seen from the Occult Viewpoint

Part 2

AMONG the various problems that confront humanity at the present time that of education is one which especially needs the light of occult philosophy for its effective solution. This is true because an adequate educational system, in both subject matter and methods, requires a knowledge of the nature of composite man not provided by materialistic thinking, and also because most of the difficulties besetting the human race can be alleviated or solved by basing the training of children on consideration of their several bodies and of their purpose on Earth.

Victor Hugo's observation: "There is one thing stronger than all the armies in the world; and that is an idea whose time has come," is often used to encourage those active in helping to bring about constructive changes in man's ways of thinking and acting. The truth of this statement has been demonstrated again and again, as the occultist would expect, for such ideas have their origin in the invisible realms whence flows that power that urges man "upward, onward, forever." Accepted and used, they carry human beings on to higher rungs on the ladder of evolution; refused or ignored, they leave stagnation, suffering, and even degradation.

Primary now among the ideas "whose time has come" — and an essential one if the human race is to go forward — is that which affirms the spiritual origin, nature, and purpose of man. True enough, we have been placed here in this material world in order to learn to deal with the things that pertain to it. However, it is equally true that the experiences in the material world are solely for the purpose of providing opportunities to unfold such potentials of the Spirit as will power, altruism, strength of character, and the creative mind.

That we are already beginning to respond to influences presaging a New Age which will require many changes in the thinking and attitudes that now prevail seems too obvious to be seriously questioned. Leading educators all over the world, including men and women prominent in the religious, governmental, and other fields besides the purely academic, are feeling the urge to delve more deeply into the fundamental facts concerning the "whence, why, and whither" of mankind, and to shape

the educational and general cultural processes so that they will serve to awaken and nurture the higher traits of man as well as fit him for coping satisfactorily with the demands of life on the material plane. The truths given in the Western Wisdom Teachings are pointing the way.

Instead of orienting our lives toward what is generally meant by "success" — that is, the achievement of position, power, and material means —, toward learning to out-manuever other people and gain for ourselves all the power and material means we can, we are now to direct our competitive instinct toward our own improvement. Today's achievement should be better than that of yesterday, not only in learning what is conducive to spiritual progress, but also in establishing a better control of our feelings and in our general habits of living.

Rather than place so much emphasis on acquiring knowledge, we need to put more on developing character, on fostering the traits that the Christian religion so truly teaches are essential for real growth and progress. How conducive to a peaceful, happy, and progressive world if all children were taught in both home and school to think as St. Paul admonished in his Letter to the Philippians: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." Self-examination at the end of the day can begin almost as soon as a child can talk, so that it becomes a habit which will bring a continual expression of consciousness.

The ability to earn one's living in our material world should of course not be neglected, but unless we learn along with it the unselfishness which makes us aware of the oneness of all people, we intensify the separative influence which leads to war and suffering. Children who are brought up in an awareness of brotherhood are not apt to mistreat their fellow man. Those taught self-responsibility and discipline of their thoughts and emotions will be able to give a good account of handling the opportunities for growth that life offers. Those taught the holiness of the body as a temple of the indwelling Spirit will hesitate to subject their bodies to the degrading effects of alcoholic liquor and hallucinogenic drugs; those taught the sanctity of the creative force, and the ultimate agony that results from its mis-use, will strive to master their emotions and to use their spiritual power in service to others by means of physical and mental activity. Children who are taught the truth of the oneness of all creation, of the right of every life wave to evolve as intended by its Creator, of the inter-relationship of all life waves, will surely treat their "younger brothers" of the animal kingdom with kindness and respect, and will nourish their bodies on the non-sentient products of the plant kingdom.

In dealing more specifically with the education of individual children, the use of spiritual astrology is of immeasurable value, giving the key, as it does, to the character, to the tendencies toward disease, to the vocational aptitudes, and one's purpose in life. To know both the strong and the weak facets of a child's nature, as shown in the horoscope, is the first step toward accurately mapping out his educational needs. Every parent and every teacher should be a competent astrologer, using the child's chart as the basic guide for understanding his individual nature and his requirements for progress in life's school. Both subject matter and methods of teaching it can thus be adjusted for the greatest benefit to the pupil. Constructive faculties can be built upon and made domi-

nant, while undesirable traits can be repressed and re-directed into wholesome channels. Suitable vocations can be chosen so that the adult will be happy and productive of the general good in the work he does.

Another feature of the New Age educational process, which is perhaps its most radical departure from that of times past, but which is extremely vital, deals with the psychic or superphysical faculties of the human being. These faculties are expressed by means of the invisible bodies of man and the invisible worlds to which they are correlated. Not so long ago people, including children, who evidenced extrasensory perception of any kind were classed among the "peculiar" or "freaks" of humanity. This attitude is gradually fading, fortunately, and the time has now come when full recognition must be given to the reality of these faculties, and to the fact that they are latent in everyone and can be developed into positive expression by proper living and exercises.

Mental telepathy is perhaps the most widely accepted and used of the superphysical faculties at present, both consciously and unconsciously. It has been too thoroughly investigated and demonstrated to be doubted any longer, even by the most conservative material scientists.

Etheric vision, or the ability to see into the etheric realm and observe the beings there is another "psychic" faculty which is unfolding in many people. Its development requires the sensitization of the optic nerve, since ether is actually physical matter, and this type of vision is really extended physical sight. It is taught by occult science that this faculty will be a common possession in the approaching Aquarian Age. Then people will be able to see the Angels and Nature Spirits, whose bodies are composed of ether, and also human beings who have recently discarded their dense bodies and function in their higher vehicles. So-called death, hitherto so universally dreaded and feared, will then be recognized for what it really is; a passing into another room of God's great school where activity continues and the Spirit progresses.

The possession of etheric vision also provides one with the ability to read in the reflecting ether, or Memory of Nature, wherein is recorded all the events that have occurred on Earth for hundreds of years past. This accounts for the fact that many people have been able to get glimpses of themselves in past lives, and others to visualize activities which may not have been witnessed on the physical plane. Many "mysteries" have been solved by people who possessed etheric vision, perhaps only momentarily and not under control of the will — as it should be.

Clairvoyance means "clear seeing" and this kind of vision may be extended even beyond the ability to see into the etheric realm. There is also Desire World vision, whereby one may see into the Desire World and observe the beings there. This involves directing currents in the desire body properly and bridging the gap between the pineal gland and the pituitary body. This is arduous work and requires purification of the bodies by clean and helpful living, which only too few have yet chosen to pursue.

It is easy to see how the superphysical powers of man may be used in a selfish, dangerous way. Therefore, it is imperative that children be taught to develop the traits of unselfishness and brotherly love so that they will not incur the suffering and tragedy that will otherwise ensue. Herein lies the grave responsibility of both parents and teachers.

THE Mystic



... LIGHT

Building Today for Tomorrow

ANN REHM

WE know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. —II Cor. 5:1.

Our physical bodies are fashioned in an invisible mold which is called the archetype or pattern, and as long as that archetype persists the physical body remains alive. When we realize that our life on Earth is the seedtime, and the value of our post-mortem existence is in direct ratio to the amount of spiritual advancement we have earned on our talents, it will be at once apparent how very important it is that our faculties be developed and used in the right direction. While this law applies to all mankind, it is supremely vital to aspiring individuals, for when we work for good with all our might, each added year of life increases our heavenly treasure enormously. Advancing years give greater skill in soul culture, and the fruit of the last few years may easily outweigh that acquired in the first part of life.

We should realize that every act of every human being has a direct effect on the archetype of his body. If the act is in harmony with the law of life and evolution, it strengthens the archetype and makes for longer life in which the individual will get the maximum of experience and make soul growth proportionate with his status in life and capacity for learn-

ing. Thus fewer embodiments will be necessary to bring him to perfection than one who shirks his duties and attempts to escape his burdens, or one who uses his forces in a destructive manner.

Those who know rebirth is a part of the Divine Plan are aware that the Ego incarnates in four more or less organized bodies — the dense physical, the vital, the desire, and the mental bodies — which are necessary for his expression. The characteristics of these bodies are the outcome of past experience, although the bodies themselves are new. Past thoughts have shaped the character; past desires have created present opportunities; past actions have determined the present environment. The Ego returns to Earth to learn many new lessons. The atoms of the bodies have been drawn about him by the Law of Attraction.

The kind of thinking and feeling he has done in previous existences becomes the essence of one's capacity for feeling and thought in the new bodies. The Ego is directed in this work by great teachers belonging to the Creative Hierarchies, the Angels, and the Archangels, and when he has completed the archetype of the new body and made his choice of opportunities and place of birth, he is bound by that choice to go through with the adjustment of debts contracted in former lives and now ripe for liquidation. That then forms the destiny.

In No. 2 of *Christianity Lectures* we are told: "During life in the dense body we know and deal with the invisible world at every moment of our existence, and the life which we live there is the most important of our being — the basis of our life in the dense world.

"We all have an inner life where we live amidst our thoughts and feelings in scenes and under conditions unknown to our outside environment. There the mind shapes into thought, pictures which we afterward externalize. All, everything we see about us and contact with our senses, and call real, is but the evanescent shadow of the intangible, invisible world." (Thought is created by the force of an idea that is ready to be born. Therefore man is moved by his ideas, directed by his thoughts, and guided by his experiences. Of them he makes a ladder for himself and others to climb or descend.)

"As to the reality and permanence of the objects in the invisible world, they are far more so than the visible conditions which we mistakenly think of as the acme of 'reality'. We regard our mental pictures and imaginations as less than real, regarding them as a mirage, and speak of them in a slighting manner as a 'mere thought' or 'just an idea,' when in truth they are the underlying realities of all that we see in the world about us.

It is stated further by Max Heindel that "All through the course of evolution, those who do not improve by the formation of new characteristics are held back and immediately begin to degenerate. Only that which remains plastic and pliable and adaptable for molding into new forms suitable for the expression of the expanding consciousness, only the life which is capable of outgrowing the possibilities for improvement inherent in the forms it ensouls, can evolve with the pioneers of any life wave. All else must struggle on behind.

"This is the kernel of the occult teaching. Progress is not simply unfoldment; not simply Involution and Evolution. There is a third factor, making a triad: Involution, Evolution, and — Epigenesis."

The form was built by Evolution; the Spirit built and entered it by Involution; but the means of devising improvements is Epigenesis.

The occultist believes the purpose of evolution to be the development of man from clod to a Creator, and therefore man was given *free will* to inaugurate something entirely new, something original, not merely a choice between two courses of action. This is Epigenesis.

Oliver Wendell Holmes in his poem, *The Chambered Nautilus*, expresses the idea of building ever more perfection in the archetype, and thus in the body, so that we may become a pillar in the Temple of the Lord and go no more out.

*Build thee more stately mansions, O my
soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more
vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea!*

What must we do to build and perfect these mansions or bodies, so that "each new Temple" will be "nobler than the last"? Did not Christ Jesus say, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? (Matt. 5:47). He knew that there was a divine dimension in man, and He proved that man can live in it and find fulfillment through it. In Genesis 1:26 we are told that God said, "Let us make man in our image, in our likeness." The "image" is man as God sees him. The "likeness" is that which man must work out in his own mind and make manifest in his bodies. The aim of the evolutionary process is to bring about a being who manifests perfectly the divine Essence. The teachings of Christ Jesus portray this method.

The Way, the stepping stone to this manifestation, is found in developing the attributes or qualities taught by Christ

Jesus during His ministry on Earth: the faculties of Faith, Hope, Love, Equipose, Understanding, Patience, Flexibility, Discipline, and Service — all these and more. Christ Jesus said, "The greatest of these is love."

Love, that supreme spiritual quality, is only partially expressed in the average individual. The deeper love of the Spirit is the fulfillment of all law, and when it is expressed by a person in his thoughts, words, and actions, it brings unity and harmony to all his bodies, and to all persons he contacts.

In the Gospel of John (3:16) Christ tells why He came to Earth. He says, "For God so loved the world, that He gave his only (alone) begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Love is the completeness of life. If there has been an omission of kindness, love puts itself in the gap, and more than compensates for the deficiency. If there has been a harsh word, love takes it up and subtly transmutes it into the sweetness of God's word. If there has been negligence, love comes forward and substitutes the promptness, and inefficiency is supplanted by efficiency. It is the thoughtfulness that smoothes the path for others. It is the disarmer of criticism. It is the author of whatever is beautiful and enduring. It is its own creator and its own creation. It is the giver of the gift. All unselfishness is a form of love.

Paul, in his first Letter to the Corinthians, says that Love is slow to lose patience; it looks for ways of being constructive. It is not possessive; it is neither anxious to possess nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that stands

tall when all else has fallen.

It is often easier to love humanity as a whole than to love one's neighbor. The capacity for getting along with our neighbor depends to a large extent on the capacity for getting along with ourselves. The self-respecting individual will try to be as tolerant of his neighbor's shortcomings as he is of his own. Self righteousness is a manifestation of self contempt. When we are conscious of our own shortcomings, we naturally expect others to be better than we are. We expect more of them than we do of ourselves, and we look for ways for them to fall short of our expectations. We need wisdom to guide our love toward other people, above all else, and especially those nearest and dearest to us.

Lack of love in any condition or situation is no bar to our exercise of love, but it should act as an incentive to us. Love is the great unifying power and it overcomes all error and friction. Our expressing love brings the cells of our bodies into poise and balance. If we do not develop divine love as quickly as we would like to, it may be because we try to separate the good from the bad. Divine love makes no such distinction. It expresses in the same way toward sinners as it does toward saints. When we pull down the artificial walls of separation in our minds, we feel to some degree the same flow of divine love that Christ Jesus felt. It gives a sense of unity and oneness and brings with it the greatest possible sense of security.

It is our privilege, as well as our duty, to liberate our love; it is the only love that comes back to us. When we liberate love, it enters into everything we do. It enlarges the soul and strengthens and perfects the bodies. The love we liberate breeds love everywhere it goes; it is contagious as it travels in the long run, around the world. To the extent that we cultivate and liberate this divine power do we build that "house not made with hands," and show ourselves forth as "images" of God, our Creator.

God Within : Omnipresent

BETTY SACHELLI

SEEK ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

We seek the answer to life's mystery as the Knights of old sought the Holy Grail; and like the Knights of old, we find it — not in a far off country, but — *within our own being.*

Sir Launfal returned to his castle gate, old, bent, and penniless (after many years of fruitless searching for the Holy Grail), to find the same beggar to whom he had carelessly tossed a coin as he rode away in quest of the Grail; and in *The Vision of Sir Launfal*, we read the words of the beggar:

*In many lands, without avail,
Thou hast spent thy life for the Holy
Grail;
Behold, it is HERE.*

Christ Jesus tells us, "The kingdom of God is within," but like Sir Launfal we search everywhere but where it is. We find it hard to grasp the simple truth that *all we need or can ever use, in life, is within us.*

Think what this means! "The Father and I are one, and all that is, is within me." It is this inner Source, this Storehouse of infinite good, joy, harmony, abundance, security, and love that we must contact when we pray. We may find God "out there" or "up there" or even on a crucifix, for God is omnipresent, but remember, "He is closer than hands and feet." Why not take the shorter route?

"Thou art ever with me, and all that I have is thine," said the Master, so we learn that all we need, all we crave, even all we give, comes from within ourselves. We have no need to "seek" God, for God is already here. If we sincerely believe

that God is omnipresent, then in quiet contemplation and sincere meditation we will find Him whether we are in a temple on a mountain, or at home. Yes, the Kingdom of God, within, can be found only through contemplation, meditation, and prayer.

Again to illustrate His nearness (as well as our dependence) the Master said: "I am the vine, ye are the branches; he that abideth in me, and I in him shall bring forth much fruit: for without me ye can do nothing." Unless we consciously come into the realization of the Kingdom of God within us, and consciously acknowledge our oneness with the invisible vine, we can do nothing. There is no need for seeking or searching—just quiet acknowledgement of the Divinity within.

With the full realization that the Kingdom of God is within us comes the realization that all God's power must come through us: His love, His direction, His service, His laws, His wisdom; *all* must come through us, and it is His good pleasure to give us the kingdom.

Christ Jesus said, "I am come that ye may have life and have it more abundantly." Harmony, health, peace — *they are all within us.* The Omnipresence of God fills us with all that we need and we are free to draw on it at will.

Charles B. Hanna wrote (in *The Religious Ideas of C. G. Jung*): "The average person, being in church, tends to think of himself as surrounded with the presence of God. God, for him, is in the atmosphere. . . . more theologically, He is in the Scriptures, the preaching, and the Sacraments — all *outside* of himself."

There is nothing wrong with liturgy and we all love to worship in a beautiful church, but, if worship is *all external*, Mr. Hanna points out, it fails to bring "that 'state of interior-ness' in which even God

(Continued on page 256)

The Aura of Our Service

CATHERINE ROBERTS

RARE indeed is the individual who does not serve in one way or another. Whether much or little, whether done willingly or grudgingly, all service receives its compensation. Naturally this varies according to several factors—quantity and quality being the most obvious.

What of our inner attitude when we serve, the feelings we carry towards others? The resentment and bitterness we nurture in our hearts or the lack of love toward those whom we feel have wronged us? "Well, after all, we're only human," is often the response.

What is so *only* about being human? The Psalmist too asks this question, "What is man that thou art mindful of him?" But he goes on to say, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." (*Ps.* 8:5).

Can one who is harboring resentment, bitterness, and hatred be crowned with glory and honor? It seems unlikely.

But what if that individual is giving of himself in dedicated service? He shall indeed receive just recompense for his work; he and the world are bettered by it. But the crown of glory and honor cannot shine above one who allows resentment or hatred toward a fellow being to fill even a portion of his heart.

It was said of Sir Galahad that "his strength was as the strength of ten because his heart was pure." Herein lies hidden a lesson for us. Each degree of impurity lessens our strength and the impact of the good that we do.

The principle of service was taught by Christ Jesus by example. His whole life was one of service to man, culminated when He washed the feet of the disciples in an effort to impress upon them the necessity of humble, loving service to others. We feel confident that His service was never tainted by the lower emotions

of resentment or hatred, but always given in love, even to healing the ear of the servant who had come to capture Him.

Max Heindel writes in *Gleanings of a Mystic*, ". . . God gives to all the grain of opportunity to serve, but it is our duty to cultivate these opportunities and nurse and nourish them in the soil of loving kindness so that they bring a great increase."

"The soil of loving kindness." Not in a spirit of martyrdom, not with feelings of superiority, not because it will be to our advantage, do we serve. We serve because in love and kindness we can do no less.

In *Letters to Students* we are told: "Service may be defined as the best use of our talents — the putting of our talents to the best use in each case of immediate need regardless of like or dislike." He is referring here to our possible dislike of a job which falls to our lot. A true servant is willing to do that which needs to be done, even when it is something he cares little about doing. And he does it cheerfully, without fuss, without resentment, and without self-pity.

Often we spend a great deal of time looking to see what someone else is doing, or analyzing what was said to see if an insult was intended. Even if an insult were intended, that is not our problem. It is the problem of the one who fell from the Kingdom of Love, and thus has harmed himself. If we are consciously keeping our thoughts lifted in the Light of Love, we will feel more solicitude for the one who has stepped into darkness than for our own tender feelings. Our reaction will be one of concern for this brother and our prayer will be "Father forgive him." If we are truly interested in serving, here is an opportunity not to be missed.

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Hermes Trismegistus: Mercurian Teacher

SHIRLEYANN O'NEILL

(Conclusion)

THE goal of every earnest aspirant on the Path today as it was in the days of Hermes is the attainment of Initiation, that point when the seeking Ego comes to the full realization of his own potentials and how best to use them to achieve ultimate conscious union with the Divine. The human Ego will be one fully awakened under the direction of initiatory work by the Elder Brothers of Mercury and it then assumes charge of its own development, undertaking all disciplines, by which the personality is transformed into a perfect instrument for self-expression. It then extracts, by means of the personality, the "essence" of all experience, which feeds the Spirit and nourishes it to Divine Omnipotence. A careful study of "The Book of The Dead," reveals that the ultimate objective of Egyptian theosophy was to accomplish complete transmutation of the personality into Spirit.

This stage of enlightenment was characterized by a heightening of the spiritual intuition which made the mystic capable of receiving the first touch of Cosmic Consciousness, and of retaining it in his physical memory when he returned to the normal state. Hitherto the Light had been for him a sameness which his highest vision could not pierce, the Veil of Light that shut the Beauties, Perfections, and Greatnesses of the Intelligible from the eyes of his mind. To pierce this veil a still more expanded power of sight had to be given him by the Master. The little word or Light-Spark within him is intensified by the Great Word of the Master, this Word being an Intelligible Utterance of the Mind, an intensification of being. He now sees and understands the countless Powers within the Light, which constitute the Intelligible Archetypal Form or Idea of all worlds.

The soul of the initiated strips itself of the "garment of shame," the selfish energizings, and stands "clothed in its own power." This refers to the stripping off of selfhood, and the putting on of the "golden wedding garment." It means that the individual, after passing through the phases of the lower mind, now enters into the region of the pure mind, the Higher Ego, and there is at-oned with all the experiences of his past lives that are worthy of immortality. In this state the one who has freed himself from the necessity of rebirth, hears the Hymn of the Aeons. Such a one has reached the consummation of his earthly pilgrimage, and is ready to pass on into the Christed state. In this state of Sonship of the Divine he is no longer limited by bodies; or even individual minds; but he is not only in God, but one with the Divine Will, in final consummation the individual becomes like unto God Himself. Hermes, the first great teacher of Initiation, describes this state of spiritual attainment thusly:

To the enraptured gaze of one longing for celestial love, the clear blue atmosphere of heaven seems at first to condense itself into a wonderful, scarcely perceptible, but dazzlingly beautiful Vision. Then, with gradually increasing precision, the wonder-working angelic host is delineated in infinitely delicate outlines, as it insensibly descends from the blazing heights of heaven. As the vision grows more and more distinct, the heart throbs with the pain of ecstasy; and when at last God shows Himself in the marvel of reality, the beholder falls down in a state of adoring annihilation. With chaste rejoicing the angelic host then returns to the heavenly height, fading away into the nothingness whence it first emanated.

Hermes taught the great mystery rite of Initiation when he taught the birth of the "true man" within, the Logos. He makes many references in his treatises to how a man becomes a god, becomes the most royal of all beings, and gains the

"kingdom" or lordship over himself. This mystery was not revealed to the neophyte but only to the traveler who was far advanced on the Path of Illumination. It was to this he was referring when he admonished:

Wisdom that undertands is silence, such is the matter and the womb from out which man is born. And the highest of our initiations here below is only the dream of that True Vision and initiation; and the mystic rites have been carefully devised to awaken the memory of the sublime things above.

This statement may be regarded as one of the most distinct pronouncements on the nature of the Higher Mysteries which has been preserved for us from antiquity. This is the "sacred marriage," the intimate union of the human Ego with the Divine Ray. When an aspiring seeker of the Light had reached this step on the Path Hermes taught them a prayer which is perhaps the most beautiful of any contained in all initiatory rites:

We give Thee grace, Thou highest and most excellent. For by Thy Grace we have received the so great Light of Thine own Wisdom. O holy Name, fit Name to be adored, O Name unique by which the Only God is to be blest who deignest to afford to all a Father's piety, and care, and love, and whatsoever virtue is more sweet than these, endowing us with sense and reason, and intelligence; with sense that we may feel Thee; with reason that we may discover Thee from the appearances of things; with means of recognition that we may joy in knowing Thee. Saved by Thy Power divine, let us rejoice that Thou has shown Thyself to us in all Thy Fullness. Let us rejoice that Thou hast deigned to consecrate us still entombed in bodies, to Eternity. For this is the sole festival of praise worthy of man, to know Thy Majesty. We have known Thee; yea, by the Single Sense of our intelligence, we have perceived Thy Light supreme, O Thou true Life of life. We have known Thee, O Thou completely filled with the Conception from Thyself of Universal Nature. We have known Thee, O Thou Eternal Constancy.

For in the whole of this our prayer in worship of Thy Good, this favour only of Thy Goodness do we crave; that Thou wilt keep us constant in our Love of knowing Thee, and let us ne'er be separated from this kind of Life.

When a traveler on the Path has attained Initiation, he is now able to realize

the state of Conscious Discipleship. This high spiritual attainment is aptly described by the renowned Hermes scholar, G.R.S. Mead:

In the first degree of conscious discipleship the Master communicates with His disciples and teaches them by quickening the highest form of consciousness or conception they have so far attained to, taking the form of their greatest love, perhaps as they have known Him in the flesh, or as he has been told of as existing in the flesh, but not His own form, which would transcend their consciousness.

The next stage is when the disciple learns to transcend his own "egoity," in the ordinary sense of the word; this does not mean to say that his true individuality is destroyed, but instead of being tied down to one ego vehicle he has gained the power of manifesting himself wherever and however he will, at any moment of time; in brief, he has reached a higher state which is free from the limitations of a single line of egoity.

He now begins to realize in the very nature of his being that the "Self is in All and All in the Self." Such a disciple is taught by the Master in this state of being, and is perfectly unintelligible to us, and can only be described as being in an expanded state of consciousness of utmost sympathy and compassion, which not only strives to blend with the Life of all beings, but also with the One Being in the world for him, the Beloved.

There is a still higher Perfection, the Own Nature of Masterhood. But how should the dim mind of one who is without imagine the condition of One who is not only Within, but who combines both the without and the Within in the Transcendent Unity of the Perfect Fullness? Henceforth, all things are new for the individual, they all have new meanings. He has become a man instead of a "procession of fate," he has reached the "Plane of Truth." The Christ has been born in his heart consciously.

This state of supreme exaltation is the final goal of every truly sincere aspirant on the Path of Illumination. This Way back to God has been taught throughout aeons of time beginning with Hermes. And although it has been presented in many varying forms, depending upon the Teacher, the essential essence of the Wisdom Teaching has remained in substance the same down to the present time. But the teaching has been carefully guarded by those to whom it was entrusted and is accessible only to those earnest seekers of the Light who are willing to transmute

the physical into the spiritual and become "heaven walkers." The attachments of the flesh must be forsaken in preference to the things of the Spirit or real progression on the Path can never be realized.

There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us over the many centuries that have elapsed since the "thrice-blest Hermes Trismegistus" walked the Earth. From all hands came the learned ones to sit at the feet of the Master, and from him they obtained the Master-Key which explained and reconciled their divergent views; thus the Secret Doctrine was firmly established. His influence was so great that in spite of the many wanderings from the Path on the part of the centuries of teachers in these different lands, there may still be found a certain basic resemblance and correspondence which underlies the many and often quite divergent theories entertained and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, whether it be a dead religion or one in full vigor in our own times. There is always a certain relationship in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

Aside from the majority of the Hermetic Teachings held in the ethers and the few extant fragments remaining today, many of these sacred words of truth were passed on from teacher to those ready to receive them by word of mouth. As Hermes stated: "Where fall the footsteps of the Master, the ears of those ready for his Teachings open wide." "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom." But he also carefully admonished: "The lips of Wisdom are closed, except to the ears of Understanding." Thus when the pupil is ready to receive the truth, then it will come to him. Such is the precept of Hermes. The Hermetic Principle of

Cause and Effect, in its aspect of the Law of Attraction, will bring pupil and teacher together.

There is but one Religion, its Great Forms are many, the forms of these Forms are innumerable, as many as are the individual minds and hearts of men, and the many hearts and minds of individual man.

Faith in the Master of Christianity is unbounded, for how can the small mind of man dare to limit the Illimitable, the Mystery of all mysteries, that enfolded Jesus the Christ? Or even that which enfolded His noble predecessors, Gautama the Buddha, Zoroaster the Mage, Lao-tze the Sage, Pythagoras the Philosopher, and Hermes the Gnostic?

Christianity is the Faith of the Western World — the Faith most suited to it in nature and in form. He who gave that Faith gave in fullest abundance through many sources; and the greatest sign of His authority was the throwing open of some part of the age-long secret Mystery Teaching to the many without distinction of age, sex, class, caste, color, or nation. The inner doors of the Temple were thrown open; but the innermost door still remained closed, for it is a door that is not man-made; it opens into the within of things, and not into some inner court of formal instruction. That door still remained closed to the unworthy and unknowing; but no Scribe or Pharisee of the established order could any longer keep the key thereof in his selfish hands. The key was given to all, but given still mystically, for it is hidden in the inner nature of each son of man, and if he seek not in himself, searching into the depths of his own nature, he will never find it. That key is the opener of the Gate of Gnosis, the complement and spouse of Faith.

The Gnosis or Mystery-Teaching has been handed down through pre-Christian, Pagan and Jewish, and finally through Christian hands. The Trismegistic tradition laboured under no such limitation. It is true that its main source was in Egypt, but it embraced the wisdom of Hellas and the genius of Greece which were developed under Divine Providence

to teach the Western Nations the glory and beauty of the mind. At the same time its sympathies were not divorced from the tradition of the Hebrews, though it refused to set them apart from the rest of humanity, and looked rather to the great river of wisdom in the Book of the Chaldeans, Persians, Medes, and Parthians, than to the single stream shut off in the Books of Israel.

The Wisdom was one, the forms were many; and both Egypt and Chaldaea looked back to an archaic Gnosis that was the common mother of their most ancient forms of the Mystery-Teaching.

That Gnosis of man still awaits decipherment in Egypt; it is hidden in her glyphs and symbols and holy signs. But that Gnosis will never yield its secret to those who persist in interpreting these symbols into their lower forms, forms intended for children and not for men. Indeed, the Trismegistic sermons, if they should teach nothing else, can at least assure us of this, for their writers were still in close communication with the Living Voice of that once Great Church of Wisdom.

Actually the whole of this theosophy of Egypt, as of the theosophy of all climes and times, was intended to lead a man up the stairway of perfection, to the portals of the first true natural initiation, whereby he becomes superman, or, as Hermes would say in truth, "man" and not a "procession of Fate." Beyond that stage are many others too sublime for us in any way to understand. For beyond the superman stage comes the Christ, and then — but who shall speak of that which transcends even perfected master-hood?

By initiation we do not mean probationary forms of drama and of instruction, but a natural thing and process, all that which the Christ of Christendom has laboured to inculcate with so much wisdom even in the blurred record that has come down to us. To this initiation a man may come without a physical guide or the help of any tradition of formal ceremony. Nevertheless, it would indeed be foolish to say that the greater Mys-

tery-institutions which have been established by wise teachers and the Providence of God, have been or are of no effect.

On the contrary, the disciple of wisdom will study every record of such institutions accessible to him, and ponder on their marvellous multiplicity, and marvel at the infinite modes devised so that man may be brought unto his God. But if he has not the love and wit to study such things, he should not despair, for is he not already in the Outer Court of the Temple, if he would but lift up his eyes to see the mysteries of the universe that surround him on every side?

Nor is there any need to label these things with precise terms, for now even the most experienced in such vision can know but in part; whereas then we shall know the Fullness, face to face, without a parable. But knowing this, who shall tell the Mystery, who can tell the Mystery — for is not the whole of nature telling us this Mystery now, at every moment, with infinite voices from infinite mouths, and yet we hear nothing? For is not the whole creation designed with this one purpose to tell every son of man that he is of Light and Life as Hermes says?

Perhaps it is most appropriate to end our study of Hermes Trismegistus, the Shepherd-man, with one of his most beautiful quotations in which he teaches us the Path of Ascent to God, the ultimate goal of all humanity since the Fall. It is through the Mercy of God that his voice has come to us across the ages and bidden us once more to remember the Ancient Wisdom Teachings.

If, then, thou dost not make thyself like unto God, thou canst not know Him. For like is knowable to like alone. Make thou thyself to grow to the same stature as the Greatness which transcends all measures; leap forth from every body; transcend all time; become Eternity; and then thou shalt know God. Conceiving nothing is impossible unto thyself, think thyself deathless and able to know all, the way of every life. Become more lofty than all height, and lower than all depth. Collect into thyself all senses of all creatures — of fire and water, dry and moist. Think that thou art at the same place, in Earth, in sea, in sky;

(Continued on page 262)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-NINTH INSTALLMENT)



Man's Desire Body in the Invisible World

Unreliability of Desire Body

HOW then are we to unfold our spiritual power? What is the way, the truth, and the life? We have had the threefold path shown us in the glorious teaching of the Christ. Ordinary humanity all over the world are being worked upon by law, which works upon the desire body and holds it in check. The thinker is pitted against the flesh. But under law no one can be saved.

The Christian religion has not yet had time to accomplish this great object (Universal Brotherhood). Man is still in the toils of the dominant Race Spirit and the ideals of Christianity are yet too high for him. The intellect can see some of its beauties, and readily admits that we should love our enemies, but the passions of the desire body are still too strong. The law of the Race Spirit being an "An eye for an eye," the feeling is "I'll get even!" The heart prays for love; the desire body hopes for revenge. The intellect sees, *in the abstract*, the beauty of loving one's enemies, but in concrete cases it allies itself with the vengeful feeling of the desire body, pleading, as an excuse for "getting even," that "the social organism must be protected."

While clean thoughts take us a long step on the path of attainment, the emotions and desires of the desire body are not so easily subdued, for that vehicle is already considerably more set than the mind. While the regenerate mind readily

agrees to the idea that we should love our enemies, the desire body (the emotional and passionate nature) aims with every fiber of its being to get even — to get an eye for an eye and a tooth for a tooth. Sometimes, even years and years after we think that the sleeping serpent is subdued, that we have at last gained mastery over it, and that it cannot mar our peace, it may suddenly rise and overthrow all our hopes, take the bit between its teeth, go on a rampage, and vow vengeance for some real or fancied wrong. Then it takes the whole power of the higher nature to subdue this rebellious part of our being. This, the writer thinks, is the thorn in the flesh concerning which Paul besought the Lord thrice and was given the answer: "My grace is sufficient for thee." It certainly does need all the grace one can command to overcome, and eternal vigilance is the price of safety, so let us "watch and pray."

It is the desire body which is responsible for all our actions, good, bad, or indifferent, and the oriental philosophers have therefore given directions to their disciples to *kill out desire* and to abstain from action, good or bad, as much as possible, in order that they may thus save themselves from the wheel of birth and death. But that temper, which is such a great menace when it takes control, may be made as effective for service under our proper guidance.

We would not for one moment think of taking the temper out of a knife; we

should then be unable to cut anything therewith. The temper of the desire body must be controlled but not by any means killed. For the dynamic power of motion and action in the invisible world is stored in this desire body, and unless it is intact, we cannot expect to control ourselves there any more than an ocean liner whose engines were disabled could buffet the ocean waves.

There are certain societies which teach negative methods of development, and one of their first instructions to the pupil is to drop the jaw and make himself perfectly negative. Anyone floated from the Physical World toward the Spiritual World by such methods would certainly find himself as driftwood upon the ocean, cast hither and thither by the waves, the prey and the sport of every current. There are in the inner worlds, as well as here, beings who are anything but benevolent, who are ready to take advantage of anyone that ventures into their world not fully prepared to protect himself against them.

Thus we see the supreme importance of subjecting our desires to the will of the Spirit *here in this world*, of forcing this desire body of ours into subjection so that it may be trained before we attempt to enter the inner world. Here it is, in a very large measure, held in check by the fact that it is interpolated within the dense body, and therefore cannot sway us hither and yon in the same degree as it can when it has been released from the physical prison-house.

Even the subjection of the desire body, difficult as it is to accomplish, will not serve to make a man *conscious* in the invisible worlds, for the desire body has not evolved to such a point that it can act as a real instrument of consciousness. It is unformed and cloudlike in the great majority of people, and only a number of vortices are present as sense centers or centers of consciousness; these are not yet sufficiently unfolded so that they can serve the purpose without some other help.

Therefore, it is necessary to work upon

and educate the vital body in such a manner that it may be used in soul-flights. The part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the *soul body*; that is to say, it is more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers.

(Continued)

GOD WITHIN: OMNIPRESENT

(Continued from page 249)

rejoices, and where God and man become known to one another."

We recognize then that "*that which I am seeking, I am and I have, and all that my Father has is mine.*" Thus filled with the ALLNESS of God, unless we pour forth — unless we empty — some of this from our being, can there be anything added?

OUR AURA OF SERVICE

(Continued from page 250)

We who have set our feet upon the path know these things and earnestly desire to live them. We take heart by what is said further in *Letters to Students*: "When the eggshell bursts and a chicken walks out, or when the cocoon breaks and a butterfly wings its way among the flowers, we know that the magic was not wrought in a moment. There was an inner process of preparation prior to the outward change. A similar process of inner growth is required to change the servants of Mammon to servants of Love."

Though we may falter and fall, this is our goal — to be servants of Love. No longer do we say we are "only human." Now we know that we are divine, too. We strive to live so that the divinity governs every thought, word, and deed; so that the aura of our service is one of Love. "And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3).

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.

Restoration During Sleep

Q. Do all our vehicles function synchronously in our waking state?

A. By their activities during waking hours the desire body and the mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissues. On the other hand, the vital body faithfully endeavors to restore harmony and build up what the other vehicles are tearing down.

Q. Is the vital body wholly successful in this endeavor?

A. It is not able to withstand entirely the powerful onslaughts of the impulses and thoughts. It gradually loses ground and at last there comes a time when it collapses.

Q. How does this affect the individual?

A. The vital fluid ceases to flow along the nerves in sufficient quantity; the body becomes drowsy, the Thinker is hampered by its drowsiness and forced to withdraw, taking the desire body with him.

Q. What is the resultant state of the physical body?

A. This withdrawal of the higher vehicles leaves the dense body interpenetrated by the vital body in the senseless state we call sleep.

Q. Is sleep an inactive state?

A. Sleep is not by any means an inactive state. If it were, the body would be no different on awakening in the morning from its condition when it went to sleep at night; its fatigue would be just as great.

Q. What occurs during sleep?

A. Sleep is a period of intense activity

and the more intense it is the greater its value, for it eliminates the poisons resulting from tissue destroyed by the mental and physical activities of the day.

Q. What is the result?

A. The tissues are re-built and the rhythm of the body restored. The more thoroughly this work is done the greater the benefit accruing from sleep.

Q. How is this work done?

A. The Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and the desire body when the lower vehicles have been left in sleep. There the restoration of the rhythm and harmony of the mind and the desire body is accomplished gradually as the harmonious vibrations of the Desire World flow through them.

Q. How does this aid the vital body?

A. There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body.

Q. What is the procedure followed?

A. The higher vehicles, as it were, steep themselves in this elixir of life. When strengthened, they commence work on the vital body, which was left with the sleeping dense body.

Q. How does this benefit the dense body?

A. Then the vital body begins to specialize the solar energy anew, rebuilding the dense body. Without this restoration there would be no awakening, the bodies would remain asleep, as sometimes happens in natural trance.

—Ref.: *Cosmo Conception*, pp. 92-94.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

CORINNE HELINE

The Mystic Marriage in Cana

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the water-pots with water, and they filled them up to the brim.

And he saith unto them, Draw out now and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants who drew the water knew) the governor of the feast called the bridegroom.

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. —*John 2:1-11.*

Bible commentators count the miracle of Christ Jesus at the wedding of Cana as His first because it is given first place in the Gospel of John. The miracle marks the beginning of the deeper work given after the Transfiguration, and the feast marks the time of the great transmutation. Every step toward higher attainment is celebrated by a feast of soul ecstasy. When Matthew was chosen to follow the Master he proclaimed a feast to announce his renunciation of all earthly things. At the Mystic Marriage the glory of the white light in the soul of the mystic is united with the ruby splendor in the soul of the

occultist; water is transmuted into wine.

The increasing wonder of the Bible is found in the fact that actual physical events are used to conceal profound spiritual truths. Thus it was that the attendance of Christ and the Blessed Lady at the wedding feast in Cana became the opportunity for illustrating the high spiritual process of the mystic marriage within the individual.

There are three principal steps leading to mastership, so there were three days of celebration preceding the wedding, and on the third day there was "a marriage in Cana of Galilee."

Mary, the heart, or love power, is the first to say, "There is no wine." The servants represent the lower nature which works under obedience to the Christ within, instructed by the heart: "Whatsoever he saith unto you, do it."

Six is the number of new life. A stone is the body of the Initiate. The Disciples were present; that is, they were being instructed in the art of building that soul body wherein the water of emotion is alchemically transformed into the new wine of Life Eternal.

The Bride and Groom represent the two neophytes who are being prepared for the Holy Rite of the Mystic Marriage. . . . As the Bride and Groom typify the masculine and feminine aspirants working in equality together upon the outer plane, so Christ and Mary represent the harmonious relationship of the masculine and feminine polarities within.

Astrologically the six pots are Saturn, Jupiter, Mars, Venus, Mercury, and the Moon. It is the Sun which, as center and source of all our solar system, works through the planets and transforms all nature into the wine of new life.

(Continued)



Astrology--Its Teaching and Ethics

L. W. F.

ASTROLOGY tells us that "Character is destiny," but this is often repeated in a parrot-like fashion without realizing just what it means. What does astrology teach? What are the principles which stand out clearly?

Whatever the conditions in our lives, whether of a good or a bad nature, they are nothing more or less than an outer reflection of the conditions existing within us. Astrology is a religion and more; it is the highest and most elevated of religious practices that any man can follow. In place of an anthropomorphical Being it reveals a true God — not one who is afar off, seated on a throne of judgment, but a loving Father who is known to us only by His acts and works throughout all life.

Astrology rejects as false any notion of this divine Being vindictively punishing a transgressor or requiring a vicarious sacrifice for sin. It knows nothing of the potency of blind faith or credulity. It does not teach that by faith we can erase the traces of transgression; that we can engage in an Earth life of vice and sloth and sin, and that all this can be erased and wiped away and the Spirit stand purified by a blind acceptance of a belief or of a creed.

Astrology teaches that our weaknesses, both latent and manifested, must be overcome by our own volition, and that if not done voluntarily, the laws of Nature, working inexorably, will see to it that we

are forced to do it. It teaches that there is no escape from the result of wrongdoing, and that man achieves his own salvation. It demands knowledge in place of faith. It demands that we *know* instead of merely believing. It asks only investigation that its truths may be proved, and forces none to accept aught of its teaching other than by logical means.

Astrology teaches that man is an immortal Spirit placed in an Earth life as a school of training; that he has duties to perform, and in performing them is prepared for more advanced and progressive work. It teaches that all life is governed by immutable laws, which if transgressed work for us misery and loss. It teaches that man has a personal responsibility, the power of choice, but that the effects of that choice will operate upon himself. In other words, it teaches us that our sins punish us. If man fails in his duty during this one earthly span, he will return again in earthly form to undo his wrong and learn his mistakes, growing more godlike, rising higher and progressing nearer to the divinity within.

Astrology teaches that life is a progressive development. All is regulated by immutable laws of eternal justice, by which every man of his own volition pays for every wrong done, and every man is his own savior. Its justice is manifest in that if we do wrong, then by ourselves must that wrong be righted. Punishment is not administered by an angry God,

but is the result of a transgression of Nature's laws. This is basic teaching of astrology. It demonstrates it mathematically, and anyone who studies this science from a religious point of view can hardly escape seeing the truth of it.

No sincere, conscientious students of this science can long engage in its researches without sooner or later hearing the call to take up the tremendous work of self-unfolding, of building daily into his character the principles and ethics of the science to which he is devoted. To be a representative of this holy art and at the same time a slave to the passions and vices of the undeveloped man would surely be dishonest, disloyal, and untruthful!

There does not exist a more holy, more dignified, more elevated and godlike teaching than that presented to man by astrology. True, its sublime truths have been dragged from out their sacred tabernacle and presented to the world glossed over with man's selfishness and materialistic mind. The pearl has been exhibited to those who could see in it naught but a reflection of their own superstitious minds, but to the pure in motive it will always be a sacred preserve, an esoteric revelation.

To the student just beginning his researches in this branch of occultism there comes a voice saying: "Are you prepared to follow Truth wherever it may lead you?" Many no doubt fail to realize fully the responsibility in undertaking any occult study. Suppose it should lead us to the door of Initiation, where the problem faces us of transmuting all of the lower man into the higher, true man. Would we turn away saying, "This is as far as I can go," or would we be prepared, would we have the honesty to push that door open, would we be willing that Truth should lead us on and yet on to further stages, higher duties, greater responsibilities? Let us see what astrology teaches regarding this.

We have Saturn representing the Guardian of the Threshold. He stands watch over the bridge which leads from the

lower to the higher consciousness. He stands guard that the unclean may not thrust themselves into the presence of the pure and holy. None may pass Saturn who have not acquired the virtues his vibrations tend to produce. All seeking the higher consciousness must be subjected to this process of testing and the chastisements, trials, and vicissitudes by which his virtues are put to test. They are briefly as follows:

First: Physical purity, for a pure body alone can reflect pure thoughts.

Second: Purified emotions and dispassionate feelings.

Third: Love of truth, patience, perseverance, chastity, and a meditative attitude.

Finally, Saturn brings every individual to true humility and to the condition in which all that is material is renounced, so that the latent powers of the real Self may cross the bridge made by Saturn from the Spirit to the personality. Thus he is saved by liberation from the concrete side of matter. The individual is then no longer in bondage to the flesh and at the mercy of circumstances, but having conquered matter in its more or less solid form, can leave his body at will and function upon the higher planes, and having reversed his spheres, he works consciously with the ray to which he belongs.

However, this is accomplished only by obedience to the higher laws. Man proves his superiority to law by his conformity to the law. The law and the individual must be one. Such compliance with the law is therefore spontaneous. All other compliance or obedience is compulsion and not natural. Man attains freedom only by serving, by obedience, thus showing his oneness with that which he serves or obeys.

Do we realize the tremendous responsibility that goes with occult knowledge? A new race is slowly coming among us. Thousands are awakening to a sense of their spiritual natures and their potentialities. Teachers must be at hand to instruct these young people. It is here

that our responsibility lies: to lead such ones to that which they seek; to pour into the yearning hearts some measure of the truth that has been our privilege to receive; to point out to them the path that will bring them into a knowledge of the Divinity within them; to help feed the tiny light now just appearing with the knowledge and wisdom that make for freedom and unity with the great Sources from which these Egos are but an emanation. What better way can we do this than through a knowledge of astrology?

What stupendous opportunities this science offers to those willing and ready to aid their fellow men. What a holy mission confronts the occult student at the present day. What are we going to do about it? Are we going to study selfishly with the object of gaining knowledge in advance of others to be used for personal satisfaction, greed, or vanity, or are we going to be alive to the duty facing us, the responsibility incurred? If the latter, we must overcome vanity, intellectual pride, and similar human weaknesses, and enlarge our minds with love. Work lies ahead of us. We must be willing to drink the cup of another's sorrow, to give him in its place our cup of healing oil, sympathy, and kindness. If we face with courage the work to be done and willingly give ourselves, body, mind, and soul to this great work, we shall earn our reward in more progress, higher duties, and greater responsibilities.

In the events of the life of Christ Jesus lies the basic teachings of esoteric astrology. It is the path which all who endeavor to become free from domination by astrological vibration must follow. It is the only path by which man frees himself from mundane influences and becomes amenable to the higher spiritual vibrations of the planets. This path is the Path of the Will, for it is the will of man which is the determining factor. God *offers*, and we accept or reject at our will. All the evil in the world is the result of the negation of God — the result of an increasing materialism. It is the duty of all awakened Egos to help improve this

condition in the world — by legislative means, by uprooting the evil within ourselves, by directing our personal lives into channels of right conduct.

We must eradicate selfishness in all its many forms. There must be no obtruding of self in our study of astrology. The intellect must be subordinated to self-abnegation, sincerity, and singleness of purpose. Christ Jesus is the highest example known to us of devotion to Truth, of faithfulness, earnestness of purpose. He lived a life of self-denial, and He died a death of self-sacrifice for Truth.

Astrology teaches that the purpose of man's life is to manifest God in all things — to develop the Divinity in himself. Those who know of the truths contained in astrology, its beauties, the justice of God as revealed through His Planetary Administrators have a duty to see that this science is kept in its sacred place and in its original purity. It is a spiritual science; let us keep it so.

Astrology reveals man to himself only as he looks into it with the eye of the

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.

non-self. The man who can see himself with all his weaknesses and vices is a courageous man, but this is what we must do if we are to progress on the spiral path to Godhood. We must weave a garment of purity and perfection out of impurity and imperfection; this is the work of those conscious of their purpose in life, those who have awakened from the drug of materialism. It can be made a glorious work, with the help of astrology — a glad and joyous work. May we all learn to use it to this shining end.

EQUATORS

Astronomers have a complete list of specific stars which are occulted by the Moon, but when these are taken from the Nautical Almanac, published at the Naval Observatory, Washington, D.C., or other similar institutions, the figures are given in Right Ascension, and these must then be converted to Longitude as recorded in the astrologer's ephemeris. Right Ascension is measured from the point of the vernal equinox as zero, along the celestial equator. Longitude is measured from the vernal equinox as zero also, but the count proceeds along the ecliptic, or zodiacal path. These two circles of equator and ecliptic, cross one another at an angle of about $23\frac{1}{2}$ degrees. The points where they cross are the "equinoxes," where day and night are equal, in the Spring and Fall.

The celestial equator corresponds to the Earth's equator — an imaginary belt around the celestial sphere similar to the imaginary belt which girdles Earth. If Earth's equator is visualized as extending out to the sky and cutting a circle there, this is the celestial equator. So when we say that "the equator" is crossed by Sun or Moon (or planets), this means in the case of objects in the sky that the heavenly equator is meant; but if we are referring to ships on Earth's oceans or planes over land it is of course the terrestrial equator which is meant. It is obvious, however, that

any celestial object which crosses the celestial equator must, simultaneously, cross the Earth's equator as well.

HERMES TRISMEGISTUS

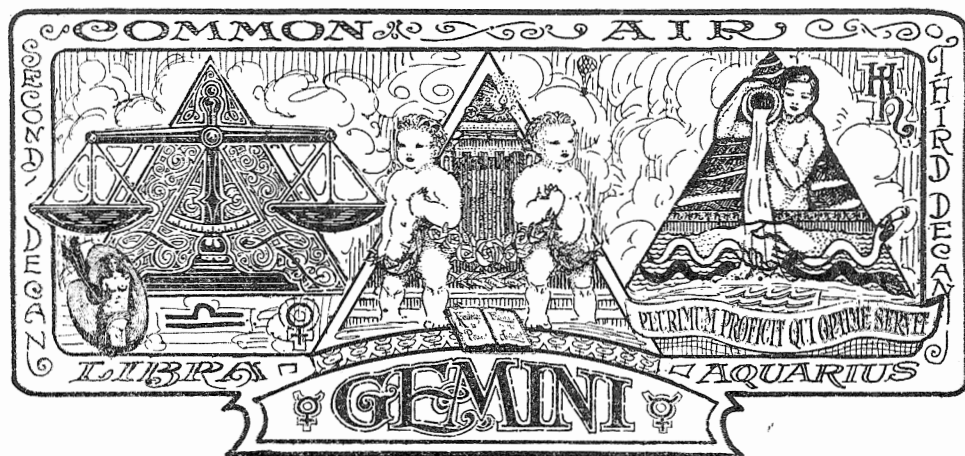
(Continued from page 254)

not yet begotten, young, old, and dead, in after-death conditions. And if thou knowest all these things at once — times, places, doing, qualities, and quantities; thou canst know God. This is the Straight Way, the Good's Own Path, the Ancient Road. If thou but sett'st thy foot thereon, 'twill meet thee everywhere, 'twill anywhere be seen, both where and when thou dost expect it not — waking, sleeping, sailing, journeying, by night, by day, speaking and saying naught. For there is naught that is not
image of the Good

OUR READERS WRITE

Ohio—Just want to express my appreciation for your wonderful monthly magazine. Good vibrations seem to bounce right off the very envelope it's enclosed in. Its message is one of sincerity, patience, and everlasting light and love. Bless the people whose hands make its existence possible, for there is power in Truth, and its pages seem to unfold it. I regret very much the issues I have missed, as I have subscribed only for the last seven months. Enclosed is a check for which please send me some back issues.

Canada—Reading *Green Magic* in February *Rays* reminded me of my "recipe." I put unsweetened pineapple juice in my food blender and add leaves and grass. I use alfalfa, mint, parsley, a weed called malva, lambs quarters, watercress, dandelions, etc., etc. — anything green. Our winter is mild but many plants vanish — such as comfrey which is magic. So now I use kale leaves and grass — yes, just plain grass — the kind that volunteers in my garden in the fall — tender, green shoots. I agitate and spin this for several minutes, then strain it. The small ball of fibre that I remove is almost dry and we get all the good green chlorophyll in a smooth, delicious drink.



The Children of Gemini, 1971

Birthdays: May 22 to June 22

NATIVES of the common-air sign Gemini are versatile, flexible, alert, and usually easily guided. Possessed of an active mind and a thirst for knowledge, they are prone to acquire a considerable fund of information concerning many subjects and therefore make interesting conversationalists. Although tolerant and broad-minded rather than profound, these people ordinarily take an active part in humane activities and are often found among those who help to shape the thought and policies of their times.

Gemini is ruled by Mercury, the "Messenger of the Gods," and "the mental educator of men," and consequently we find those born under the positive influence of this sign endowed with the ability to learn quickly and to express themselves clearly and to the point. Thus they are drawn to public speaking, writing, and teaching, as well as to salesmanship. Should the negative side of the sign be dominant, the native is apt to be a chatterbox, talking incessantly upon any subject that comes to mind.

Those under the Gemini influence have a neighborliness and a willingness to accept others as they are, as well as a bright, kindly disposition, which makes

them appreciated and enjoyed by their associates. They feel the need of mixing freely with others, and it is difficult for them to remain still or alone for long at a time. However, in spite of an innate desire for constant expression, they may become irritable and restless as a result of too much restraint or concentrated study. An ample amount of light and moderate outdoor exercise is a necessity for their best welfare.

The entire solar month is marked by the opposition of Saturn to the conjunction of Jupiter and Neptune, so that all the children born during this time will need to overcome a tendency toward diffidence, inability to form decisions, distrustfulness, and general dishonesty. There is also a negative psychic tendency, which will require constant use of the will in directing the mind and emotions into positive, constructive channels. Strict honesty, frankness, and faith in God should be taught these children from early years.

As the solar month opens and lasting until May 30, the Sun and Jupiter are in square aspect, pointing toward a tendency to form bad habits. Special training is needed for these children in self-restraint, thrift, and honesty. Unselfishness, humility, and moderate exercise should also be stressed.

Venus conjuncts Mercury from May 22 to June 6th, making the person cheerful and companionable, good-natured and sociable. There is also ability for music and poetry, as well as success in salesmanship.

From May 22 to 31 Mercury squares Mars, making the native quickwitted, sharp, and alert, but impulsive and excitable. There is a tendency toward exaggeration, too, so that these children should have special training in telling the truth. Kindness, tolerance, and unselfishness are traits to be stressed from early years.

Mars trines Uranus from May 22 to June 6, giving an energetic and ambitious disposition, an original, ingenious, alert, intuitive mind which is resourceful in the highest degree. These natives are inventive and successful in bringing their ideas to realization, their inventive genius usually expressing itself along electrical lines, aviation, or other unusual directions. A wide vision and a noble nature are indicated by this aspect.

From May 23 to June 19 the Sun trines Mars, producing a super-abundance of vital energy which assures its possessor of the most radiant health all through life, along with the ability to endure the harder tasks. There is a dauntless determination and courage to face the greatest odds, executive and constructive ability, and an indomitable will which refuses to recognize defeat. The disposition is frank and blunt and often brusque, for this influence wastes no time on politeness and suavity. However, these natives are people of action and are foremost factors in world accomplishments.

Venus and Mars are in square aspect from May 22 to June 4, tending toward sensuality and extravagance in spending. Careful training should be given these children in control of the emotions and in direction of the creative forces toward clean and constructive ends.

The Sun and Uranus are in trine aspect from May 23 to June 8, making the person intuitive, original, inventive, independent, and interested in the occult. These natives are able to bring to our ken

methods of using Nature's finer forces in numerous ways as yet perhaps unknown. Rise in life by means of friends is probable, and although the nature is high-strung and idealistic, the emotions are usually under control.

From May 23 to 31 the Sun squares Neptune, raising the vibrations of the aura and making the native very sensitive to superphysical influences. However, the tendency is toward the negative side, so that these children should be taught to strive to keep mentally positive, using the will to live in a clean and constructive manner.

From June 2 to 9 Mercury and Saturn are in conjunction, giving depth to the mind, forethought, ability to concentrate, and patient persistence. There may be a tendency to melancholy, though, and also to timidity.

Venus conjuncts Saturn from June 6 to 16, suggesting the need to stress kindness, frankness, and unselfishness in training these children. The unhappy effects of suspicion, stinginess, and jealousy should be emphasized.

From June 8 to 18 Venus squares Neptune, indicating lessons to be learned in faithfulness in partnerships, and in the folly of speculation.

Mercury and Uranus are in trine aspect from June 9 to 15, indicating an original, independent, and inventive mind, impatient of the fetters of fashion, tradition, and convention. These natives strive strenuously to hew paths for themselves in complete liberty. With ideals that are lofty, inspiring, and progressive, they are apt to succeed in literary or scientific pursuits. This aspect is said to be a sign of genius.

From June 15 to 22 Venus trines Neptune, an augury of the inspirational musician. The imagination is fertile, the emotions deep, the nature pure and chaste.

Mercury and Jupiter are in square aspect from June 18 to 22, tending toward a vacillating, wavering disposition. These natives should have decisive thinking and acting, loyalty, punctuality, and a sense of responsibility stressed in their training.

Readings for Subscribers' Children

JOSIE E.

Born September 17, 1968, 2:24 P.M.

Latitude 40 N., Longitude 80 W.

Signs on Cusps of Houses:

ASC, Sagitt ..22.26	4th, Aries....14.00
2nd, Cap. ...29.00	5th, Taurus ..11.00
Aquarius intercepted in 2nd	
3rd, Pisces ...8.00	6th, Gemini ..2.00

Positions of Planets

Dragon's H.. 10.40	Aries	3rd
Saturn24.11R	Aries	4th
Moon27.25	Cancer	7th
Mars27.30	Leo	8th
Jupiter18.12	Virgo	9th
Pluto22.36	Virgo	9th
Sun24.54	Virgo	9th
Uranus29.17	Virgo	9th
Venus19.03	Libra	10th
Mercury20.59	Libra	10th
Part of F. ...24.57	Libra	10th
Neptune24.13	Scorpio	11th

With all the planets except Saturn above the horizon, the Sun and five planets being in the 9th and 10th houses, this child's consciousness will be focused largely in the objective world and she will be very likely to a considerable extent in the public eye.

The Sun, in Virgo in the 9th house, conjuncts Jupiter, Pluto, and Uranus, sextiles Neptune and the Moon, showing a very powerful array of constructive forces, largely mental, ready for this Ego's use. This child should express many of the positive influences of the sign Virgo: intellectual keenness and quickness, good reasoning ability, industry, ingenuity, versatility, purity, a flair for detail, and a sincere desire to serve. The conjunction of the solar orb with Jupiter and Uranus indicates a kindliness, joviality, tolerance, originality, and progressiveness not so natural to the purely Virgoan nature. Thus Josie is more sympathetic, less critical,

skeptical, and selfish than are many Virgoans. Her vision is broader, too, so that she will be interested not only in diet, hygiene, and chemistry as are most Virgo natives, but also in the humanitarian and scientific movements. There will no doubt be a considerable amount of travel, probably into foreign countries, in her life, and it should be both pleasant and profitable.

Mercury, ruler of the concrete mind and of the sign Virgo, is posited in Libra in the 10th house, conjunct Venus, sextile the ASC, but square to the Moon in Cancer and Saturn in Aries. Here we see pictured other facets to this child's mentality. She will be interested and talented in music, art, and poetry, and should be able to express herself well in both oral and written forms. However, she needs to be taught to follow her unselfish urges, to observe strict truthfulness, and a joyous, friendly attitude, so that she will not have to be subjected to unpleasant experiences in order to realize the full advantages of the higher, more spiritual way of living.

The Moon in Cancer in the 7th, sextile Sun, Pluto, and Uranus, trine to Neptune, square Mercury and Saturn, points toward a strong psychic side to Josie's nature, along with a vivid imagination and warm sympathy. Dreamy and inspirational at times, she may have prophetic dreams and visions. In both matters of partnership and dealing with the public she will be provided with abundant opportunities to learn the importance of practicing loyalty, faithfulness, and complete rectitude.

Mars in Leo trining the ASC and Saturn provides a very strong, stabilizing influence, giving both physical and moral strength. However, Mars squares Neptune, so that Josie's parents should see that she is encouraged in every way possible to follow the path of purity and self-control.

ANTHONY M.

Born July 28, 1969, 6:37 P.M.

Latitude 48 N., Longitude 122 W.

Signs on Cusps of Houses:

ASC, Cap ..14.40	4th, Taurus ..16.00
Aquarius intercepted in 1st	
2nd, Pisces ...4.00	5th, Gemini ..7.00
3rd, Aries ...17.00	6th, Gemini ..25.00

Positions of Planets

Moon	4.42	Aquarius	1st
Dragon's H. .	23.33	Pisces	2nd
Saturn	8.32	Taurus	3rd
Venus	24.16	Gemini	5th
Part of F. ...	13.34	Cancer	6th
Sun	5.48	Leo	7th
Mercury	12.57	Leo	7th
Pluto	23.05	Virgo	8th
Uranus	0.59	Libra	8th
Jupiter	2.02	Libra	8th
Neptune ...	25.59R.	Scorpio	10th
Mars	4.31	Sagittarius ...	10th

In this chart the Sun and five planets are in and near the house of partnership, an indication that the native will have considerable help from others in attaining his objectives.

The Sun is in the fixed-fire sign Leo in the 7th, conjunct (seven plus degrees) Mercury, sextile Jupiter and Uranus, trine Mars, square Saturn, and opposition Moon, showing that many facets of the individuality, both positive and negative, will be called into expression during this life. Strong opposing forces within his nature will provide Anthony with almost constant opportunities to use his will in deciding whether to respond to the higher or the lower urges. From the positive aspects he possesses much physical strength, joviality, friendliness, intuition, determination, courage, and initiative. However, at times he will be impelled to act selfishly, unkindly, and intolerantly unless he is taught from early years to cultivate the opposite qualities, along with faith in God. In general his ideals and principles are high and he has the

inner strength to make them realities in his life — if he wills to do so.

The Moon in Aquarius, sextile Mars, trine Jupiter and Uranus, tends toward a very vivid imagination, and an unusually strong intuition. Anthony's sociability, kindness, and courtesy will attract many friends to him and they will aid him in many ways. However, the lunar orb also has its afflictions: square to Saturn and opposition to Sun and Mercury. When these are allowed to manifest there is apt to be melancholy, worry, and gloom, intolerance, avarice, and selfishness. Here again is indicated an inner battle between opposing forces, and some of this is apt to manifest through the personality. This child should be taught from early years that the "choice is always ours" — we may respond to the constructive or to the destructive.

Wonderful help in choosing the "right" comes through the conjunction of Jupiter and Uranus in Libra in the 8th, sextiling Sun and Mars, trining Moon — no afflictions. From this configuration flow such fine traits as kindness, sympathy, sociability, and benevolence, along with an interest in art, music, and literature. Interest in the occult is evident, as well as probable association with an occult order. Success in business and public life, and also financial gain by marriage or legacy is indicated.

Venus in Gemini indicates ability to choose words with facility and to infuse in them a rhythm which is like music to the listener. The 5th house position of Venus points toward numerous love affairs, as well as success in teaching and publication. However, the square to Uranus and Pluto calls for the exercise of will power in bringing out the desirable traits of these planets.

Neptune in the 10th house favors a vocation connected with the spiritual side of life, but Mars is also in the 10th, in Sagittarius, pointing toward mechanical ability, and vocations in the field of law, politics, teaching, advertising, and shipping.

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.

Mechanic, Manufacturer

JOEY K. — Born May 13, 1948, 8:51 A.M. Latitude 41 N., Longitude 74 W. With the Sun in Taurus in the 11th, sextile the Moon in Cancer in the 12th (conjunct the ASC), and six planets on the left side of the chart, this native will rise in life by his own effort. The Sun squares both Saturn and Mars in Leo in the 2nd, so that his earning capacity is subjected to changes — now more, now less. Saturn conjuncts Pluto and sextiles Neptune, however, and Mars sextiles Uranus and trines Jupiter, so that if he learns to spend wisely, his earnings will come to be more balanced. Mercury is well placed in Gemini in the 11th, sextiles Pluto and the MC, and trines Neptune. Thus the mind is quick and versatile and interested in the superphysical. Mars rules the 10th house, and being posited in Leo in the 2nd, and well aspected to Jupiter and Uranus, denotes considerable mechanical ability. Manufacturing of automobiles or other machines would also provide a suitable outlet for his vocational talents. The conjunction of Moon with ASC indicates a liking for the roving life.

Teacher, Lawyer

T.S.E.M. — Born August 6, 1946, 8 P.M. Latitude 30 N., Longitude 96 W. All the planets are on the right hand side of this horoscope, indicating much help from others to the native in attaining his objectives. Saturn, Mercury, Pluto, and Sun are all in the fixed-fire sign Leo, the last three in conjunction. The solar orb also sextiles Neptune, Uranus, and Jupiter, trines Moon and MC, an especially promising array of powerful, constructive forces. This native has acquired an abundance of spiritual faculties in previous

lives — is progressive, intuitive, inspirational, tolerant, generous, and able to rise in life by his (or her) own ability. Mercury in Leo, though retrograde, and going before the Sun, conjuncts Saturn, Pluto, and Sun, sextiles Neptune, and trines Moon, indicating a very fine mentality, able to cope with practically any type of problem or subject. The Moon in Sagittarius in the 9th, conjunct the MC, sextiles Neptune, trines all the Leo planets, showing favor from the public, and from women in particular. This native could serve well as a teacher, lecturer, lawyer, writer, or entertainer.

Secretary, Writer

JAN L. H. — Born March 9, 1954, 5:49 A.M. Latitude 43 N., Longitude 89 W. Here we find a rather difficult chart to read. Mercury, Part of Fortune, Sun, and Venus are all in Pisces in the 1st house, the first two in conjunction with the Piscean ASC. Mercury is retrograde but trines Saturn, indicating a mind that can think deeply and concentrate well. The Sun sextiles the Moon in Taurus in the 2nd, trines Uranus in Cancer in the 5th, but squares Mars in Sagittarius in the 9th conjunct the MC, and Jupiter in Gemini in the 4th. The lunar orb sextiles Venus (8 degrees) and Uranus, as well as the Sun. Since Mars conjuncts the MC, although in the 9th, and Jupiter, ruler of the Sagittarian MC, are in opposition, and both square the Sun, it seems that this native will have many opportunities for learning self-restraint, control of the emotions, and strict honesty through his vocational activities. He could probably serve best in the literary or clerical field: secretary, stenographer, mail clerk, editor, publisher, or writer. The movie industry would no doubt attract him.

Daily Thought and Guide

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

TUESDAY — JUNE 1

It would be wise to consider carefully the day's plan of action, then follow through with persistence. Enjoy music, art, or a good book during the evening hours.

WEDNESDAY — JUNE 2

Saturn's steadying influence will be felt this afternoon. Later, seek out the company of friends or utilize Jupiter's beneficent rays in volunteer work and charitable endeavors.

THURSDAY — JUNE 3

Original, imaginative undertakings are favored this afternoon, and splendid solar influences bless worthwhile activities planned for evening.

FRIDAY — JUNE 4

Energy and ambition in the early morning should get the day off to a fine start. Quiet pastimes and meditation provide a suitable ending.

SATURDAY — JUNE 5

"The old order changeth, yielding place to new." — *Tennyson*. With reason, foresight, and thought, necessary changes need not be destructive, unpleasant, or harmful.

SUNDAY — JUNE 6

Let us curb our tempers today, and give thanks for the abundant evidence of God's love. "Blessed are the meek." — *Matthew 5:15*.

MONDAY — JUNE 7

Mixed influences abound today, but if we remain true to our ideals we can accomplish much that is worthwhile, and conducive to soul growth.

TUESDAY — JUNE 8

The intuitive voice of the Higher Self is always ready to guide and counsel us, if we will but listen to its promptings, and act on its wisdom.

WEDNESDAY — JUNE 9

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord . . ." — *I Cor. 15:58*.

THURSDAY — JUNE 10

Humility is the hallmark of the truly advanced Ego. This excellent quality enhances soul growth and spiritual progress, and develops the Christ within.

FRIDAY — JUNE 11

"Anything worth doing is worth doing well," and obstacles we face are among our best teachers. Have patience and faith, strive to accomplish, and success will be forthcoming.

SATURDAY — JUNE 12

May our minds and hearts respond to today's splendid vibrations, under which spiritual aspirations, intellectual endeavors, loving service, and the joys of fellowship, all are benefited.

SUNDAY — JUNE 13

Splendid solar-lunar influences climax a day set aside for devotion, thanksgiving, and appreciation of our manifold blessings.

MONDAY — JUNE 14

"Prosperity is the blessing of the Old Testament; adversity is the blessing of the New." — *Bacon*. Much soul growth has been made in the face of the greatest afflictions.

TUESDAY — JUNE 15

Prayer often relieves mental weariness and oppression. It raises our spirits, restores our equilibrium, and clarifies our objectives.

WEDNESDAY — JUNE 16

If benevolence and generosity are our keywords today, we can do much to help those less fortunate. Activities of a spiritual and inspirational nature are favored in the afternoon.

THURSDAY — JUNE 17

Special efforts at self-control are indicated this morning. The evening is propitious for undertaking a long postponed project or completing a long-outstanding one.

FRIDAY — JUNE 18

Constructive solar-lunar vibrations early in the day should help us accomplish much and conclude the work-week on a satisfactory note.

SATURDAY — JUNE 19

Nature offers repose, strength, and insight, if we are receptive and appreciative. "On every thorn delightful wisdom grows; in every rill a sweet instruction flows."—*Edward Young*.

SUNDAY — JUNE 20

Let us attune ourselves to the Aquarian Age ideals and worship, today and always, "in Spirit and in Truth."

MONDAY — JUNE 21

Harmonious Uranian vibrations usher in the day, favoring occult study and activities based on intuition and imagination.

TUESDAY — JUNE 22

On this Mars-ruled day, we shall profit most by striving valiantly to direct all our energy into constructive channels of activity.

WEDNESDAY — JUNE 23

"... I am the master of my fate; I am the captain of my soul."—*W. E. Henley*. This is a day to assert the power of the spirit.

THURSDAY — JUNE 24

Let us be selective in our choice of activities today. "He is not only idle who does nothing, but he is idle who might be better employed."—*Socrates*.

FRIDAY — JUNE 25

If we begin the morning with thoughts of love and praise, the response from our Father will help us perform all our duties smoothly and successfully, and overcome any problems that may develop.

SATURDAY — JUNE 26

Benefic Venusian rays will enhance our enjoyment of art, music, or "the great outdoors" this afternoon, restoring both "body and soul" after a week of hard work.

SUNDAY — JUNE 27

"Naught but God can satisfy the soul."—*Bailey*. Let us keep His day holy, and rededicate ourselves to His service and the service of our fellow men.

MONDAY — JUNE 28

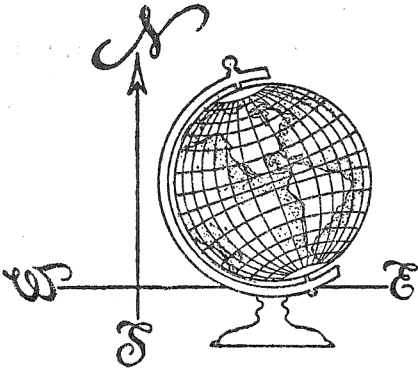
Mental activity is particularly favored this evening. A good time for concentrated study and creative work.

TUESDAY — JUNE 29

"Unto the pure all things are pure..."—*Titus 1:15*. Only the pure in heart can attain to the higher life and to the Kingdom of God.

WEDNESDAY — JUNE 30

Saturn's good qualities predominate in the early morning hours, helping us end the month diplomatically and with self-reliance.



MONTHLY

News

INTERPRETED

Youth and Constructive Revolution

That the young are strongly drawn towards constructive action within the system is evident in many ways. Teams from 25 universities are working with Ralph Nader, the consumer crusader, investigating Federal regulatory agencies. Many more students volunteer continually. "The Nader Raiders," including young sociologists, chemists, engineers, and lawyers, have already instigated reforms in several government bureaus. Serving for a stipend before launching their professional careers, the teams examine how adequately government agencies protect the public. Six specific projects are underway, each planning to publish its report, the one on the Federal Trade Commission already in print.

THE BANZHAF BANDITS of George Washington Law School are teams of young lawyers headed by their 35 year old Professor of Law, John Banzhaf III, who are investigating corporation practices. Like Nader's Raiders, they work in teams which include • ASH for Action on Smoking and Health, which has stirred much public awareness; • SOUP, Students Opposed to Unfair Practices, who humbled the great Campbell Soup Company for dishonest advertising; • PUMP, Protesting Unfair Marketing Practices, is changing many business methods

STUDENTS FOR THE DEFENSE is composed of seniors from five law schools who work part time in "providing legal aid to the poor, who otherwise suffer penalties the rich never experience." Then there's Stewart R. Mott, whose multi-millionaire father is among the founders of General Motors. Young Mott has led hundreds of students in organizing campaign GM, to persuade GM stockholders to push "corporate responsibility in safety, pollution, advertising, credit marketing." GM officials concede that the campaign really shook up the company at the last stockholders' meeting. Ralph Nader started the movement last year. There are many other such programs in motion from coast to

coast, involving thousands of students in tutoring dropouts, coaching and assisting retarded children, manning anti-pollution drives, and many other activities. All who are familiar with the life of our nation's youth feel that the constructive impulses and activities far outweigh the trends toward disorder and violence.

It should be remembered that the incidents of campus violence have occurred on a relatively very small percentage of university and college campuses in the U.S.

—*Between the Lines*, Nov. 1, 1970.

It is refreshing, in the midst of continuing accounts of campus unrest and student riots, to read again of constructive activity on the part of our young people. We are glad to note, too, that several national magazines have recently published articles on the work of groups such as "The Nader Raiders," and on concerted community undertakings of other sorts with which many of today's youth are serving the public while simultaneously countering the adverse reaction engendered by the lawless and violent elements among them.

It is also gratifying to see that these positive methods are achieving results. The success of much of this work is attributable to the fact that people in authority are listening to these young men and women, and that public opinion is in their favor. Perhaps those who advocate violence as the only means of attracting attention and bringing about so-called "reform" are convinced that their methods will bear fruit. We are sure that it is already evident to our thinking citizens, however, that peaceful, constructive activity such as here described, performed

within the context of law, order, and regard for the public, is quietly accomplishing lasting "revolutionary" results far more worthwhile than anything that militants and the "radical fringe" could hope to achieve.

These young people deserve, and are receiving, encouragement and credit from many sources. We are sure that, with continued public support, their activities will do much to hasten the improved social and economic conditions which will inaugurate the Aquarian Age.

The Psychology of Death

Three years ago, the wife of Austin H. Kutscher, a professor of dentistry at Columbia University, died after a long struggle with cancer. After her death, Kutscher had to be admitted to the hospital for some ailments of his own. While he was there, doctors wishing to understand his grief and offer him consolation looked through the medical literature for guidance. There was virtually none — despite medicine's advances in overcoming the physical and mental ills of the living, hardly any doctors had, so it seemed, considered the special problems of ministering to the dying and those they leave behind.

"Medicine has until the past few decades paid little attention to the psychology of the act of dying and to the alleviation of its fears," says Dr. Morris H. Saffron, a private practitioner and medical historian. "The general physician — formerly the great comforter — is now more than ever overwhelmed with the problem of the 'living dead.' He is reluctant to tell a patient he is soon to die, since the doctor himself has no secure philosophy of dying and death and finds it as difficult as any man to accept the 'death of myself.'"

Kutscher, once he had recovered, took steps to remedy this situation. In collaboration with three colleagues from Columbia — psychiatrists Bernard Schoenberg and David Peretz and psychologist Arthur Carr — he organized the Foundation of Thanatology (from *thamos*, the Greek word for death), an institution whose purpose is to promote medical investigation into the problems of death, bereavement and grief. Last month the four Columbia researchers published a report — "Loss and Grief: Psychological Management in Medical Practice"* — which they claim to be the first textbook in thanatology.

The need for such advice is obvious: while more than half the deaths in the United States today occur in hospitals, medical schools leave doctors virtually un-

equipped to deal with death. Students at Tufts Medical School reported, one survey showed, that two problems that caused them the most anxiety were discussing fatal illnesses with patients and telling a terminal patient's relatives about his impending death. Yet one-third of the nation's medical schools devote no time in their curriculum to dealing with such tasks. "A lot of lip service is paid to thanatology," says Schoenberg, "But it's generally ignored."

The need for prompt and sympathetic counseling to the bereaved is more than just a humanistic concern, for there is abundant evidence that bereavement can produce mental and physical ills and even death. One British study of widows and widowers in the first year of their bereavement showed a death rate ten times as great as that of a similar segment of the population who had not been bereaved. Other studies have associated bereavement with such ills as tuberculosis, ulcerative colitis, obesity, rheumatoid arthritis, heart failure and even cancer. "Bereavement may be viewed as an illness," Peretz contends, "since it represents a significant departure from the bereaved's usual state of feeling, thought and behavior."

How should a doctor treat bereavement? "If there's one rule," said Carr last week, "It is to encourage expressions of feelings of grief and recognition of what the feelings really are." The physician should point out, he urges, that it is perfectly natural to experience shock, numbness, various physical symptoms, guilt feelings and even anger toward the deceased. "There is no justification for the abandonment of the bereaved immediately following the death of a loved one in a hospital," declares Kutscher. "Abandonment should be recognized for what it is: a retreat from the doctors' own unresolved conflicts concerning death."

Such retreat is all too common also when a physician faces a terminal patient. Often the job of informing the patient of his coming demise is turned over to the nursing staff; at other times patients, hospital staff and relatives all indulge in a grim pretense that death is not imminent. One survey among dying patients revealed that 80 per cent of them believed that they should be told their prognosis, while 80 per cent of their doctors believed that the truth should be withheld. There is much evidence to suggest that the patient can face his death more gracefully if he is told of it with sympathy and understanding. "Many university and teaching hospitals hold 'death conferences' when a patient dies in order to determine if any additional efforts could have been expended in order to prolong the life of the individual patient," writes Schoenberg. "An appropriate parallel would be a 'life conference' preceding death to determine what steps should be taken to assist the patient, family and hospital personnel in managing the painful feelings of grief, guilt, depression, anxiety and anger."

—*Newsweek*, September 14, 1970.

The increasing interest now being given to the problems of the fatally ill and the bereaved is a step in the right direction. Confrontations resulting from the work of the Foundation of Thanatology are certainly likely to constitute an improvement over the present impromptu, and usually painful and embarrassing, encounters between doctor and patient or survivors, in which platitudes are mouthed with varying degrees of sincerity but with few truly useful or therapeutic results.

The occult student knows, however, that preparation for death — one's own, and that of loved ones — should not be an artificial, last minute, hastily contrived endeavor. The fact of death is with us always, and the important thing is not so much *how* to speak of it, but *when*, and *what to say*. Ideally, of course, we should be prepared for death throughout life, and learn from childhood on to accept what we call death as a rebirth in the spiritual world, and a cause for rejoicing rather than dread.

It will be some time, unfortunately, before the majority of people accept the Western Wisdom Teachings regarding both birth and death, are comforted in the knowledge that the separation from loved ones is temporary, and glad because the person who has passed on has been released from matter to function in a more spiritual, and therefore an enviable, state. It will be some time before the fear of death is completely conquered. As more people acquire clairvoyant vision, however — which will be the case as the Aquarian Age approaches — they will be able to see for themselves something of what happens after death, and the essence of the occult teachings will become more universally accepted.

Meanwhile, however, we are glad to note the increased attention being given to the problem of preparation for death. If the doctors concerned sincerely continue their investigations, they are bound to learn, in time, the true nature of death. They, and their patients, will then benefit accordingly.

The Chimp Who Can Read

A 7-year-old chimpanzee at the University of California's Santa Barbara campus can understand the uses of grammar, including its use in communicating with human beings.

She even understands and uses correctly the conditional mood — something children have difficulty mastering.

The chimp, Sarah, is the pupil of David Premack, professor of psychology here. Her accomplishments are forcing science to take longer and closer looks at language.

Premack was at Cambridge University last week explaining Sarah's language skills at an international meeting of neuro-psychologists.

Sarah can't say words. A chimpanzee can be taught some imitative grunts and hisses but the vocal cords, larynx, tongue and lips of chimpanzees, man's closest relative, are not made for speech.

Premack said, however, that the concept of language is not dependent on associating sounds with meanings, and that it is a mistake to think of it as being limited to a system of sounds. We read symbols that have no associated sounds — pointing arrows, green, red and amber traffic lights are examples — and so does Sarah.

She has a "vocabulary" of about 130 plastic symbols that stand for things, actions, names and some very abstract ideas.

Besides remembering the plastic shapes that mean such down-to-earth things as "banana," "chocolate" and "apple," Sarah knows the shapes that stand for "give" and "take," and the names of her human teacher and attendants.

She knows her own name, and the symbols for "good" and "bad", and she can make the value judgments those words imply.

—*San Francisco Chronicle*, 7-22-70.

It is to be hoped that findings such as these will soon also induce scientists to "take longer and closer looks at" chimpanzees. Occult students know that man has not evolved from monkeys but, instead, that anthropoids are stragglers of the human lifewave, inhabiting forms which have degenerated during the millennia since first used by the pioneers of the race. This explains the similarities between human and anthropoid behavior which seem so to intrigue researchers. Perhaps in the near future material scientists will ascertain the truth of this occult teachings; they will then have a key with which to unlock many mysteries of past and present human evolution.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"My Father's House"

My Father's House, by Philip B. Kunhardt, Jr. Random House, New York, 1970.

"HOW fortunate you are to be the oldest son in a family like yours where nothing but love is to be found." This message, written to the author when he was nine years old by his grandfather, sounds the keynote of this entire beautiful book. Love, companionship, and the joy of shared experiences united the members of the Kunhardt family, and it is the story of their devotion to one another that gives this book its particularly tender and touching quality.

Central figure in the book is, of course, the father, Philip Kunhardt, Sr. This truly remarkable man combined within himself the very essence of the qualities of compassion, kindness, humanitarian concern, humor, and zest for living. He gave of himself, completely and unstintingly to his wife and children, and every minute which could be spared from business and his several civic concerns was spent with the family. His love of nature manifested itself in his refusal to live in the city and in outdoor activities — gardening, swimming, long walks and exhilarating runs through the woods, almost always with one or several children in tow. He was concerned with the welfare of wild animals, feeding the birds in winter and raging at hunters (although he himself was an ardent fisherman). His vivid imagination delighted the children (Egor, a ferocious gorilla, for instance,

inhabited the cluttered hall closet and had to be beaten back every evening when Father hung up his coat). He shared special joys and activities with each child individually, taking the 8:06 train instead of the 7:55 on mornings when he and baby Edith were busy "catching rainbows" on the rug made when sunlight shone through the glass prisms of the candlesticks.

He saved everything: mementos from his childhood; a folder for each of his children containing everything from hospital bills after birth to report cards and childish messages; toys — threadbare and torn, but reminiscent of happy moments with his children and therefore to be cherished; old clothes — also evocative of memories. His desk — drawers filled to bursting and containing an incredible variety of material — was a source of both joy and sadness to the author as he compiled the material for this book.

Philip Sr. "was a man who believed that self-sacrifice and service to others shed grace upon one's life . . ." He lived every moment in the context of what he could do for others — his family and friends, as well as the local hospital, grade school, community chest, and library, of all of which, at one time or another, he was president. Not much is said of the role of organized religion in his life, but his compassion and selfless dedication to service indicated a truly advanced Ego for whom the spirit, rather than the dogma, of religion would be paramount.

All was not continually harmonious in

the Kunhardt household, of course. The children fought among themselves and played pranks on each other and their parents, as all children will; husband and wife quarreled occasionally as all husbands and wives will; and there was a brief period during which the marriage seemed to be under a strain, as often happens. The important thing, however, is not that discord occurred, but that the ties of love among the family members were strong enough to vanquish it.

In this book, Mr. Kunhardt writes of simple pleasures that many authors, in our jaded age, would feel are not sophisticated enough, or are too silly, to mention. In many circles today it is not considered "fashionable" to enjoy family companionship, despite considerable talk about



"togetherness." Our materialistic culture advocates the giving of *things* to children — they must have the latest toy in order to keep up with their friends and avoid "complexes." Many parents, however, seem to have lost sight of the role that both the "human touch" and imagination must play in the upbringing of children if they are to become useful, creative, satisfied adults. Philip Kunhardt, Sr., gave things to his children as he could; they were not lacking in clothes, toys, or other material benefits. Far more, however, he gave them *himself*, shared in their fun, guided them into new adventures, but also let them take the initiative and do things for themselves. He was present when they needed comforting, assurance, advice, or someone with whom to share a discovery or a secret. He knew instinctively when and why they were troubled, when to speak, and when to be still and let them work out their own

problems. It is in this giving of self that so many modern parents seem to be lacking, and this may well be a principal reason why so many of our young people are in trouble today.

The love that Philip Sr. had for his children was returned in their love for him. The devotion with which this book is written attests clearly that the years since his father's death have not erased — if anything, they have intensified — the tender regard in which the author holds his father. Philip Sr. passed away after a heart attack, and when Philip Jr. sustained a similar attack six years later, the ordeal heightened his perception of the precious heritage of memories, of family, and love, that is his. That the atmosphere of love continues in the present Kunhardt household is shown by the affection showered on Philip Jr. during and after his illness. His "huge, seventeen-year-old shaggy-haired son" climaxed these manifestations of the family sentiment with a moving written tribute at Christmastime, including a poem which the author has included in his volume.

Breakup of family life, dissolution of marriage, animosity of children for parents and parents for each other — these and similar subjects, in all their lurid details, are so much a part of current literature that one cannot visit a bookstore without encountering, at the very outset, a huge selection of such "bestsellers." In this context, the poignancy of Mr. Kunhardt's book about family love is heightened, and his pictures of scenes and incidents — realistic for some but, alas, representing only dreams and wishes for many — of bygone days, is more brilliantly etched. There is no plot, but the narrative is spellbinding; it brings laughter and tears, suspense and understanding, and always, a sense of wonder at what *love* can accomplish. The reader becomes a vicarious participant in the life of an incredible family and he, along with the author, soon comes to regard the central character as "a hero." It is, truly, "a book written to a father, from a son, with love."

Readers' QUESTIONS

More Constellations in the Zodiac?

Question:

Please give us your opinion of the "Revised Zodiac" which was mentioned in the November 23, 1970, issue of *Time*.

Answer:

The article referred to was based on a book by Steven Schmidt titled *Astrology 14*, and points out that the book "not only shifts the old signs to different dates but also adds two more constellations to the Zodiac." It goes on to state that: "Schmidt's theory turns upon the fact that in the 2000 years since the old astrological rules were set up, there has been a slight change in the tilt of the earth's axis. This has caused an apparent shift in the positions of the constellations. In addition, he notes that astrologers have refused to recognize that there are actually 14 constellations in the Zodiac, not 12."

Our view of the claim that there are now "14 constellations in the Zodiac," as given in the article, is that of the other astrologers who continue to accept 12 as the correct number of the constellations. We know of no valid reason for changing it to 14.

Training Children

Question:

In training children, it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the beneficent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not

the spiritual nature be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?

Answer:

No, we do not advise parents to get an astrological reading for their children. We advise them to study astrology for themselves so as to be able to study and read their children's horoscopes. We do this because although strange astrologers may be much more competent to read the children's horoscopes than are the parents, they lack the keen vital interest and the sympathy which will intuitively guide the parent to a much better understanding of what is contained in that little figure than ever an outsider can.

Furthermore, the parents will have a much keener appreciation of what is shown in the child's horoscope when he has to dig it out for himself and sees it there in symbolic form than when it is simply put down for him ready to read on a typewritten page. He or she will then be much better fitted and qualified by a deeper insight to help the child foster the good tendencies and avoid the pitfalls shown by the bad.

Our correspondent asks if this pays. Is the child not going to be much better off by just simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be far better to learn by experience than to avoid the rocks and shoals already charted by others? We would call him a foolhardy man, and we would be surprised if he did not put his ship on the rocks and smash it to pieces.

If everyone refused to take the experience of others as contained in books and the general knowledge now available in the world, how limited would be the experience of each — all the world committing the same blunders over and over again!

Such is the universal experience in all parts and departments of life, that by adding the practical experience of others contained in books and taught in schools to our own experience we acquire a vast amount of knowledge that could not be obtained in any other way. It is the same with respect to ethics and morals. If someone who is interested in us and knows just at what point we fall short and is able to supply the needed training or encourage us to train ourselves in that particular branch of morals and ethics, and is ready to help and restrain us when we would rush headlong into a pit, then we can acquire the same faculties and qualities in a different way than would be the case if left to our own devices and forced to learn by experience. Thus we shall be able to advance upon the path of evolution much better than if we had to learn through our own sin and suffering.

Early Evolution of Advanced Lifewaves

Question:

If the Archangels experienced their "human" stage of evolution in the Sun Period, and the Angels experienced theirs in the Moon Period, when did the Archangels go through mineral and plant stages, and the Angels go through a mineral stage? From what source did they all come?

Answer:

Archangels and Angels, just as Virgin Spirits (the members of our human life-wave), animals, plants, and minerals, are all manifestations of our Creator, God. They are, and have been, a part of Him.

We do not know when, or if, the Archangels experienced mineral and plant stages of evolution as we know them, or

the Angels experienced a mineral stage. We may be sure, however, that in a previous Great Day of Manifestation, these Beings received the requisite experience to develop them to the point of beginning the present Day of Manifestation.

In the *Cosmo-Conception* we are told: "In the beginning of a Day of Manifestation it is taught that a certain Great Being . . . God . . . limits Himself to a certain portion of space, in which He elects to create a Solar System for the evolution of added self-consciousness.

"He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity, and therefore these latter will not be able to finish their evolution in this System. In God — this great collective Being — there are contained lesser beings of every grade of intelligence and stage of consciousness, from omniscience to an unconsciousness deeper than that of the deepest trance condition.

"During the period of manifestation with which we are concerned, these various grades of beings are working to acquire more experience than they possessed at the beginning of this period of existence. Those who, in previous manifestations, have attained to the highest degree of development work on those who have not yet evolved any consciousness. They induce in them a stage of self-consciousness from which they can take up further work themselves. Those who had started their evolution in a former Day of Manifestation, but had not progressed far at the close, now take up their task again, just as we take up our daily work in the morning where we left off the previous night."

Thus we may assume that the Angels and Archangels continued their evolution in this Day of Manifestation from the point at which they had left off in a previous similar period.



Health in the News

Cures That Can Kill

Because of the thalidomide disaster, the controversy over the Pill and a steady stream of warnings coming from the U.S. Food and Drug Administration, it is hardly news any more that drugs can harm as well as heal. Yet health experts are just beginning to find out how extensive the problem of drug side effects really is. That's why the statistics a Boston physician reported to a conference in Washington last week may come as a shock to doctors and patients alike: one out of every twenty drugs prescribed in the hospital may cause an adverse reaction, and in one case out of 100, it is serious enough to prolong the patient's hospitalization or even threaten his life.

This estimate was presented at the First International Conference on Adverse Reactions Reporting Systems by Dr. Hershel Jick of Tufts University School of Medicine. It is based on the most extensive program yet devised for monitoring drug side effects among hospital patients. The program, which has been in operation since 1966, involves the collection of drug reaction reports from wards in eleven hospitals situated in Boston, Providence, London, Ont., and Jerusalem. In each of the collaborating hospitals, Jick explained, a specially trained "monitor," usually a nurse, obtains a detailed profile of each patient, including a history of allergies and other factors that might predispose him to untoward drug reactions. When such reactions occur, the details are forwarded to the Tufts clinical pharmacology unit at Waltham, Mass., where they are collated on computer tape with reports from other hospitals. To date, the program computer has digested data from some 8,000 patients and 1,200 categories of drugs . . .

The information revealed by the Boston program led Jick to propose the establishment of a national agency for monitoring drugs. Top priority, he suggested, should

be given to evaluation of drugs prescribed in hospitals, followed by monitoring of drugs prescribed on an outpatient basis for long-term use and surveillance of obstetrical cases to uncover damage caused to the fetus by drugs taken early in pregnancy.

But Jick and the other experts at the conference agreed that computers and elaborate monitoring systems were not the only way to curb harmful reactions to drugs. In many instances, drugs are carelessly used and overprescribed, putting the burden largely on the shoulders of doctors and their nurses. Dr. James Crooks of the University of Dundee, Scotland, reported that in one Aberdeen hospital, one in five patients surveyed had been given the wrong drug. As to overuse of drugs, Jick noted that the average patient in one group he had studied was given eight different drugs while in the hospital. Crooks, however, produced an even more striking example in one patient who was taking no fewer than 31 separate drugs — some of them to counteract the side effects produced by the others.

—*Newsweek*, Nov. 2, 1970.

This incredible report concerning dangerous side-effects of drugs is one of many recently issued and is shocking even to those who have already been alerted to the situation. In our drug, or "instant cure," oriented culture, people are so anxious to obtain immediate relief from their ailments that they seem ready to swallow any kind of medication for which promises are made, regardless of other possible consequences. This is understandable in the case of extreme pain or severe disability, but in so many instances powerful and potentially hazardous drugs are prescribed for illnesses which, although

annoying and debilitating to an extent, do not seem severe enough to warrant treatment with medication that can cause more harm than the disease itself.

Most disturbing is the fact that the most potent drugs are taken at the advice of doctors — authorities presumably acquainted with the properties and potentialities of the medications they prescribe. Their patients, obviously not medical experts, can do nothing but consume these medications in good faith and trust. It seems doubly reprehensible that so many of these people have to suffer disastrous after-effects in consequence.

Fortunately, there is another side to the coin, and natural remedies are again finding favor with ever increasing numbers of people. In some cases, large doses of certain vitamins or minerals can do as much as, or more, to restore health, than can the most widely heralded "miracle-drugs." Naturally, administration of such doses should be done under the supervision, or at the advice, of the competent or knowledgeable in the specific field. Herbs, too, are potent — and safe — natural remedies, and the rapid spread of health food stores around the country testifies to the increasing public awareness of the importance of these foods.

Mental, Physical Illness Linked, Scientists Say

Scientists who wrestle with psychosomatic mysteries now believe there is no fundamental difference between mental and physical illness and all illnesses have both psychological (mind) and somatic (body) components.

One of these scientists, Dr. Chase Patter-son Kimball of Yale University, found this agreement in surveying the 1970 state of psychosomatic science. He found it concentrating on the interrelations in any illness among the physical, the mental and the social.

The general scientific opinion now is that "all illnesses have psycho-social aspects that influence their cause, precipitation, manifestation, course and outcome," he said.

Psychosomatic science used to be preoccupied "with single factors, either psychological or physical, in the cause of disease" — in identifying personality types especially susceptible to such physical diseases

as peptic ulcer, rheumatoid arthritis and bronchial asthma.

But now a major psychosomatic research effort is "the study of how an individual adapts to stresses biologically and psychologically and on what underlying factors these responses depend."

—*Daily Review Shopping Edition*,
Hayward, Calif., 9-23-70.

The reader who sent us this article asked the following questions: How does one overcome a psychosomatic illness? Even if you are aware of the subconscious fear or frustration that is the cause, what do you do to set things right? How can one break free from a paralyzing fear?

Max Heindel dealt at length with the relationship of fear to illness, and the means of ridding ourselves of fear. An enormous percentage of illness is actually due and traceable to feelings of fear upon the part of the patient. It is well known that an attitude of fear breaks down the power of resistance of the body, and thereby lays it open to diseases which would not otherwise be able to gain a foothold. It is not generally well known, however, just *why* fear is so harmful to health.

The reason, occultly explained, is as follows: Our physical body is interpenetrated by another vehicle, called the vital body, which is made of ether. The energy from the Sun, which pervades all space, is absorbed by the vital body through the etheric counterpart of the spleen, and is converted into a pale rose-colored fluid in the solar plexus. This fluid then permeates the nervous system, and may be compared to electricity in the wires of an electric system. By means of this vital fluid the muscles are moved and the organs perform their vital functions so that the body may express itself in perfect health. The better the health, the larger the quantity of this solar fluid which we are able to absorb, but we only utilize a certain part of it, and the surplus is radiated from the body in straight lines. If a person is in good health, this surplus radiation carries with it disease germs that may be in the body, and prevents microorganisms from without from obtaining a foothold in the body.

The moment we allow ourselves thoughts of fear, worry, or anger, however, the body endeavors, as it were, to close the gates against an outside foe — real or imagined. A partial closure of the spleen is effected, and it ceases to specialize the vital fluid in sufficient quantities for the necessities of the body. The vital body is not able to draw to itself the superabundant amount of vital force with which it works during periods of good health. The lines of vital force which pass out of the body are crumpled and bent, showing the lack of force behind them. They are then unable to carry off disease germs, and no longer have the radiance and power to withstand onslaughts of microorganisms from without. The individual is therefore far more susceptible to disease than he had been. Thus we see that there is a direct relationship between thought and resistance to disease.

Conversely, it is well known to physiologists that joy will sometimes bring the patient out of the sick room quicker than any medicine. If something happens to make him optimistic, disease often seems to disappear "by magic." What has actually happened, of course, is that, because joy and optimism have replaced fear and worry in the patient's thoughts, his body's "defense mechanism" of the partially closed spleen ceased, and sufficient solar force was again allowed to enter. The resulting vital fluid again became powerful enough to drive out the debilitating germs and restore health.

Thus it is literally true that "As a man thinketh in his heart so is he." Fear and worry *always* incapacitate to a certain extent and, when continually indulged in, can go so far as to paralyze an individual. Joy and optimism have the opposite effect and, when augmented by faith, can enable him to "move mountains."

Selfless service — "the shortest, the safest, and the most joyful road to God" — leaves no time for fear, or any other encumbering emotions. When we devote ourselves wholeheartedly to the needs and care of others, in whatever capacity, we have no time or inclination to engage in

negative, selfish thoughts, or to otherwise indulge ourselves foolishly. More and more often, physicians prescribe "constructive activity" as therapy for one or another recognized "psychosomatic ailment." No activity is more constructive than that which services our fellow men.

Idleness, laziness, or lethargy, on the other hand, leave the individual open to manifold negative influences, not the least of which is fear which, in its turn, breeds physical, mental, and emotional devastation. Hard work is the antidote for many ills; hard work in the service of mankind is a panacea that will immeasurably benefit the worker and those he helps.

Faith in God, and, consequently, faith in the perfection of His plan and the certainty that all things work for ultimate good, is a prime requisite to the overcoming of fear. Indeed, it is difficult to see how one who does not have faith can be free from fear. Doubt concerning the existence of a Supreme, omniscient, omnipotent Being, or doubt concerning the ultimate fate of humanity, will create a mental climate in which fear thrives.

We are not speaking here so much of blind faith, however — although perhaps that is a necessary stepping-stone for many people — as of faith based on knowledge and understanding. For those who are ready to receive them, the Western Wisdom Teachings provide a logical, reasonable foundation on which to base steadfast faith, while continually augmenting that faith with understanding based on reason and, ultimately, experience.

Thus we see that the quality, condition, and character of our thoughts have far more to do with our physical well-being than might ordinarily be supposed. The scientists who "now believe there is no fundamental difference between mental and physical illness and all illnesses have both psychological (mind) and somatic (body) components" are at last recognizing this connection. It is to be hoped that resultant medical emphasis will now be placed on helping patients control their thoughts, as well as their diets and other purely physical functions.

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OUR PATIENTS WRITE

California—I am feeling just fine now and for the first time in many years I have the desire and the energy to actually do active things.

My sincere thanks to you for your love and guidance. Some day, when this particular job of being mother and wife is done, I hope to be able to join you in your beautiful work.

Nebraska— is very strong and healthy — enclosed is a picture of her. I thank you deeply for making her well. She was getting steadily worse for a month but after you helped her she immediately got better.

Florida—In the first place I will write to you that my pain in the legs disappeared in that short time and that I don't walk the floor at night.

From this day on, with the help of your prayers, I will try to begin a new life without trembling of my hands and I trust in God.

California—You will be receiving a letter from a very dear friend and neighbor. . . . she is taking the first Philosophy course now and the Astrology course too but is not yet a student, anyway, it is the effect of your advice and help that she has noticed in me that has prompted her to write — I am so happy to be a testimonial of your care and love. Thank you.

Texas—This has been one of the most beautiful week-ends of my whole life. I have gone through the 36-hour water fast, etc., and will follow instructions as closely as I know how.

As I sit here this morning meditating on reading in "C. Heline's New Age Bible Interpretation of the New Testament, I know I am trying to master the emotional life by domination of fear and the attainment of faith.

Your help is one of the greatest things that has happened to me.



Prenatal Conditions

(Continued)

THE Law of Rebirth which decrees that an Ego returns to Earth life again and again until all the lessons of the material plane have been learned, its possibilities fully explored, and its powers completely mastered, is sometimes misinterpreted by those who have not looked fully into the subject as imposing unnecessary limitations on the Spirit of man. But rightly understood, the Law of Rebirth comes as a liberating truth pointing the way to repeated opportunities for the exercise of our God-given faculties until these be unfolded to their divine fullness in accordance with the ordered processes of evolving life as these operate on all planes of being throughout the universe. It is the Law of Rebirth that enables man to become, indeed, the "master of his fate and the captain of his soul."

Sometime we shall all know that evolution progresses in harmony with the musical scale and that each incarnating Spirit responds in soul measures to one of the Seven Spirits before the Throne of God, or astrologically speaking, the seven planets in our solar system. (Esoterically only seven planets are native to our system.) The planet to which the Ego is keyed determines the rhythm of the archetype, which in turn transmits this same dominant note to the vehicles making up the personality through which the Spirit functions during Earth life.

Although one planetary note is paramount, the blended tones of the other six also operate in forming the celestial fabric. The planetary bodies are vehicles of indwelling planetary Spirits, and as their physical motion is continuous, so, too, is the activity of the Spirits ensouling them. Their radiations influence everything within the sphere of their operations from the most minute atom to the largest orb within our solar system.

How much of this influence the Ego can receive and build into its life pattern depends upon its development, which in turn is determined by the quality and the quantity of the experience garnered into soul growth during the past.

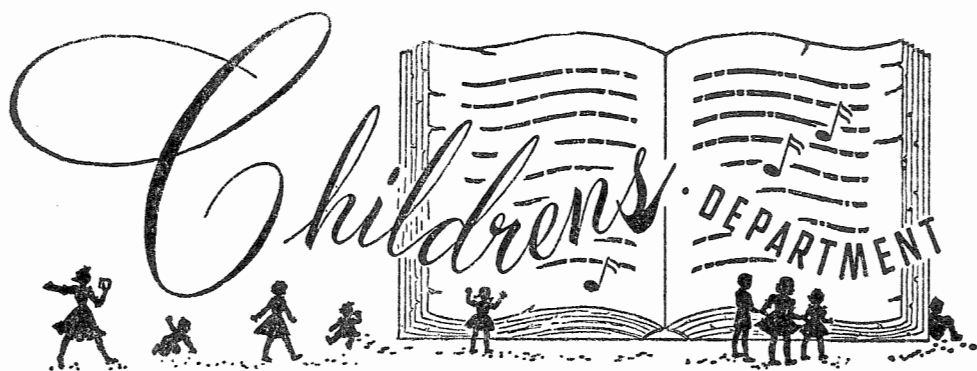
(Continued)

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

HEALING DATES

June 2 — 10 — 16 — 22 — 30

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*.



Gregory Grows Up

DAGMAR FRAHME

Part 1

"GREGORY!" called his sister Drucilla. "Mother wants you to light the fire so she can start dinner."

Gregory Dragon's tail dropped to the ground with a thud. There it was again, he thought. It was very embarrassing not to be able to breathe fire, and he did so wish that people, especially his own family, would stop calling attention to it.

Mother Dragon thought that if he kept on practising, someday he would surprise everybody and breathe a wonderful, big flame. But Mother was the only one who had any confidence in him at all. Father Dragon was so disgusted about having a son who couldn't breathe fire — all his friends' children could already light bonfires at Halloween! — that Mother Dragon often had to say soothingly to him, "Now, now, Throckmorton, give the boy a chance. After all, he's only six." To which Father Dragon usually exploded, "Only six! Why, when I was six I started a blaze so big it took three days to put it out."

"That was very helpful, I'm sure," muttered Mother Dragon, but always to herself so that Father couldn't hear.

Drucilla, who was a year younger than Gregory, thought it was the silliest

thing in the world that her brother could not breathe fire. *She* had learned to do it a few moths ago, and just the other day she lit the candles on Father's birthday cake after Gregory couldn't do it. (And you can imagine how annoyed Father was when he saw that his son couldn't even make a little tiny flame for birthday candles!)

"Greg!" called Drucilla again. "Did you hear me?"

"Yeah, I heard you," said Gregory. "Why don't you just light it yourself? You know you're going to anyhow."

"Because Mother wants you to practice," said Drucilla, in not too nice a tone of voice. "Hurry up, will you!"

Gregory trudged slowly into the house, his tail dragging behind him. As he came into the kitchen Mother Dragon said, "Oh, Gregory, how many times have I told you to lift your tail? Look at that mess on my nice clean kitchen floor!"

Mother took her broom and began to sweep out a heap of leaves, sticks, and dirt that Gregory had brought in under his tail. (The tails of even little dragons are very long and rough and scaly and act just like big rakes when they are dragged across the ground, so it's not too hard to imagine how dirty Mother's kitchen floor had become.)

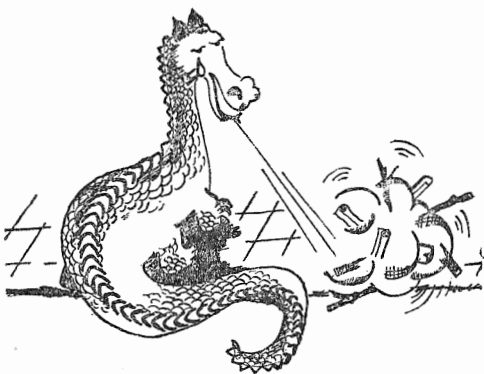
Gregory hung his head and whispered sadly, "I'm sorry."

Then Mother looked at him for a minute, put down her broom, and gave him a big hug. "That's all right, dear, I know it was an accident. Now, how about practicing on the fire for a while? Maybe today it will work."

Gregory sat down in front of the heap of paper, sticks, and coal that had been piled neatly into the grate and took a deep breath. Then he blew — and nothing happened. Mother was going on with her work but Gregory knew that she was watching him out of the corner of her eye, and also that Drucilla was peeking through the crack in the door just waiting to be called to light the fire because Gregory couldn't do it.

"Maybe if everybody would just go away it would work better," he thought, but knew deep down inside that it would make no difference. "Practicing, Dear?" asked Mother, and Drucilla giggled behind the door.

Gregory took another deep breath and blew — hard! This time he blew so hard that the sticks and paper flew up into the air and landed all over the kitchen floor.



Mother sighed, but smiled encouragingly at Gregory and said. "I'm glad you're taking such good, deep breaths. That's part of the secret." Then she helped Gregory pick up the sticks and paper and pile them up neatly again, while Drucilla giggled harder than ever.

For ten more minutes Gregory practiced, taking one deep breath after another and blowing just as hard as he could each time. But nothing happened. Finally Mother said, "I guess that's enough for today, Greg. It's time to cook dinner. Drucilla, come here, please."

Drucilla burst through the door with a big smile on her face and sat down in front of the grate. Taking a little breath, she breathed just enough fire to start the paper and sticks burning nicely, and then turned to Gregory and began to say something. He didn't wait to hear it, though, but went unhappily outside and started off into the woods.

He walked along slowly, dragging his tail behind him, kicking sticks and leaves aside, and thinking unhappy thoughts. Why, oh why, he thought, couldn't he breathe fire? You simply couldn't be a dragon and not breathe fire! Other dragons were already pointing their fingers at him and making fun of him behind his back (thinking he didn't hear them — but he did) and some dragon mothers wouldn't let their children play with him because they said he was "peculiar." What in the world was he going to do when he grew up? He wouldn't have any friends, and he certainly couldn't get a job, because in every dragon-job he could think of you had to be able to breathe fire, and lots of it! It was terrible at school, too. He just dreaded going to fire-breathing classes. No matter *what* they were studying, Gregory couldn't do it. Some of the children were already making big incinerator fires, but poor Gregory couldn't even make enough of a tiny little glow to roast a marshmallow!

Gregory walked on and on, feeling gloomier and gloomier, and paying no attention to where he was going. He didn't notice the Sun going down, or that he had come to a part of the forest where he rarely went and which he didn't know very well. He sat down, leaned against a tree, and cupped his chin in his paw, staring ahead at nothing in particular. He sat that way for a long time, and once in a while a few big tears rolled

down his cheeks. He didn't bother to brush them away, but just went on thinking his unhappy thoughts.

Suddenly, after a long time, he looked around, startled. It was almost pitch dark, and he could barely see the tree right in front of him.

"Oh, oh," he thought. "How will I ever get home now?" Most dragons, when they are out in the dark, can breathe a little flame to use as a flashlight. Gregory, of course, had never been able to do this, and because of that his mother would not let him go out at night alone. Always Mother or Father Dragon had lighted the way, and this was the first time that Gregory had ever been outside in the dark all by himself.

Gregory didn't want to admit it, but he was just a little scared. He was far from home, and didn't know exactly where home was. In daylight, he was sure, he could have found his way, but in the dark — He stood up and slowly began to walk into the direction he thought was right. He stubbed his toes on tree roots, bumped into low branches, and stumbled down a steep, rocky slope that he was sure had not been there when he came.

"I must be lost," said Gregory to himself finally, sitting down again. "I suppose I'd better stay here till morning. I wish I were home." He tried hard to be brave, but felt more and more scared all the time. He sat for a long time, getting colder and hungrier and wishing so hard he could breathe some fire so he could see something and warm himself up.

Suddenly he heard a noise — far away at first but slowly coming closer and closer. It sounded like someone crying. It *was* someone crying — a little, high-pitched voice that couldn't have belonged to anybody very old.

"Hello," called Gregory, "who's there?"

The crying stopped and Gregory heard a few stifled sniffs very near by.

"Who's there?" called Gregory again. "Can I help you?"

"I — I'm lost. I want my mother," said the voice, and began to cry again.

"Don't cry," said Gregory. "You're not lost now. I found you. And we'll find your mother, too. What's your name?"

"Mary," sniffed the voice, a little closer this time. Suddenly Gregory felt something hit his tail, and heard a thud and a scream. "Ohhhh," wailed Mary. "I fell over something. It was all hard and pointy and bumpy. I can't see anything. I'm scared. I want my mother."

"Don't be scared," said Gregory in his most grown-up voice. "That was only my tail. I'm sorry you fell on it. Are you okay?"

"Your — tail?" whispered Mary.

"Sure. All us dragons have long tails. They *are* pointy and bumpy but they come in awful handy."

"DRAGONS!" screamed Mary. "You're a dragon! Dragons *eat* people! Ohhh, I want my mother," and Mary started to cry harder than ever.

"Oh, fiddlesticks!" exclaimed Gregory, thoroughly disgusted. "Mary, listen to me." Mary kept right on crying.

"Mary!" repeated Gregory, in a loud, firm voice that he had never heard himself use before. "Stop that crying and listen."

Mary was so startled by Gregory's firm voice that she stopped crying at once and sniffed a few times. "I need a handkerchief," she whispered.

Gregory felt around in his pocket for the clean one that Mother had put there that morning and handed it to her.

"Thank you," she sniffed.

(Continued)

* * *

Education commences at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of character.—*Ballou*

The awakening of our best sympathies, the cultivation of our best and purest tastes, strengthening the desire to be useful and good, and directing youthful ambition to unselfish ends — such are the objects of true education.—*Hadley*

CORRECTION

In the May issue of the *Rays*, page 228, left-hand column, third paragraph, the last five lines should read: “. . . but if it has violated this law it has not earned a healthy body and is therefore born into one which is either diseased or susceptible to some kind of physical ailment.”

* * *

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