

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYs FROM THE ROSE CROSS



FEATURES

* * *

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Thou Shalt Follow

The Zodiac & Man's Body

Light the Best Medicine?

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Contents

The Hound of Heaven Francis Thompson	482	MONTHLY NEWS INTERPRETED ---	
EDITORIALS ---		Light the Best Medicine?	511
Choosing a Life-Style.....	483	Uncle Sam the Art Lover	512
THE MYSTIC LIGHT ---		Pain Felt in "Phantom Limbs"	513
Thou Shalt Follow... Dagmar Frahme...	486	BOOK REVIEWS ---	
The Unity of Each with All Elsie M. Glover	491	"Explorations into the Fourth Dimension" D.F.	514
The Game... Vernie McNary	493	Inspiring Recordings... D.F.	515
The Human Broadcasting System (Part 2) J.C.C.	495	READERS' QUESTIONS ---	
MAX HEINDEL'S MESSAGE:		Intelligence of Dolphins	516
The Web of Destiny (Twenty-third Installment)	496	Matter --- Real or Unreal?	517
STUDIES IN THE COSMO-CONCEPTION:		Is Insanity Hereditary?	517
Rebirth and the Law of Consequence....	498	NUTRITION AND HEALTH ---	
WESTERN WISDOM BIBLE STUDY:		Health in the News:	
Culmination of the Ministry (Cont.) Corinne Heline	499	Rhyme Helping Restore Reason	518
ASTROLOGY DEPARTMENT ---		Danger of Too Much Sleep	519
The Zodiac and Man's Body... F.L. ...	500	Harmful Detergents	519
The Children of Scorpio, 1973	504	High Blood Pressure and Organic Nitrates	520
Readings for Subscribers' Children:		HEALING DEPARTMENT ---	
Paula R.C., Gregory C.J.	506	"And He... Gave Thanks"	521
Vocational Guidance Advice: Thomas D.R., Jeffrey W.C., Curtis G.	508	CHILDREN'S DEPARTMENT ---	
Daily Thought and Guide	509	Waddles Wanders Away (Conclusion) Dagmar Frahme	523
		Visitors at Midnight Catherine Roberts	525

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The Hound of Heaven

I fled Him, down the nights and down the days;
 I fled Him down the arches of the years;
 I fled Him, down the labyrinthine ways
 Of my own mind; and in the mist of tears
 I hid from Him, and under running laughter.
 Up vistaed hopes I sped;
 And shot, precipitated,
 Adown Titanic glooms of chasmed fears,
 From those strong Feet that followed, followed after.
 But with unhurrying chase,
 And unperturbed pace,
 Deliberate speed, majestic instancy,
 They beat --- and a Voice beat
 More instant than the Feet ---
 "‘All things betray thee, who betrayest Me.’"

* * * * *

 Now of that long pursuit
 Comes on at hand the bruit;
 That Voice is round me like a bursting sea:
 "‘And is thy earth so marred,
 Shattered in shard on shard?
 Lo, all things fly thee, for thou fliest Me!
 Strange, piteous, futile thing,
 Wherefore should any set thee love apart?
 Seeing none but I makes much of naught'" (He said),
 "‘And human love needs human meriting:
 How hast thou merited ---
 Of all man’s clotted clay the dingiest clot?
 Alack, thou knowest not
 How little worthy of any love thou art!
 Whom wilt thou find to love ignoble thee
 Save Me, save only Me?
 All which I took from thee I did but take,
 Not for thy harms,
 But just that thou might’st seek it in My arms.
 All which thy child’s mistake
 Fancies as lost, I have stored for thee at home:
 Rise, clasp My hand, and come!"
 Halts by me that footfall:
 Is my gloom, after all,
 Shade of His hand, outstretched caressingly?
 "‘Ah, fondest, blindest, weakest,
 I am He Whom thou seekest!
 ‘Thou dravest love from thee, who dravest Me.’"

--- Francis Thompson



Choosing a Life--Style

IN the midst of the innumerable changes which have been taking place in all phases of human society during recent decades, due in large part to continual technological advances, it is to be expected that there would be changes in our ways of living — in our life-styles, to use a term now popular in current newspapers, magazines, and books. These life-styles are being described and commented upon, with varying degrees of understanding, by reporters, journalists, and editors of prominence everywhere.

Many people, both young and old, who are adopting new life-styles are allowing themselves to be swayed into ways at variance from those hitherto generally accepted without giving much, if any, consideration to the ultimate results. Some, oriented largely by the prevailing materialistic, selfish attitude, follow the line of least resistance, the shuffle of the crowd, not aware of nor particularly concerned with the fact that their future conditions, in coming lives as well as in the present one, will correspond to the nature of the life-style followed. Others, of a more religious bent, are discouraged from change by their adherence to creeds and dogmas. Most of them do not understand why they are here, and any purposes they may have for their lives are dominated by desire for material possessions.

Fortunately, there are some — and, happily, their number seems to be increasing — who, having been awakened to the emptiness and unhappiness of selfish, materialistic living, have sought and found logical, satisfying answers to their questions concerning the mysteries of life and being. This group is of course in a much better position to choose wisely as to the ways of thinking and living they will adopt and the goals toward which they will strive. There are certain basic ideas which they have adopted in striving to make their lives constructive and satisfyingly full of joy, beauty, and accomplishment.

Primary among these ideas is that every human being is an individualized part of God, made in His spiritual image, and therefore possessing and capable of developing innate spiritual powers to an unlimited extent. The unfoldment of these powers, the progress of the individual Spirit, depends upon one's ways of thinking,

feeling, and acting. Wise choice of patterns for directing one's energies requires an earnest seeking for enlightenment as well as the ability to discriminate. Making these patterns actual in the daily life after they have been chosen necessitates considerable exertion of the will in sublimating the lower desires into spiritual power.

A companion idea to the above, adopted by many men and women desiring a more satisfying life-style, is the doctrine of rebirth, along with the Law of Cause and Effect. This postulates that human Spirits are born again and again in gradually improving human bodies, learning lessons from life to life, which results in an improved spiritual consciousness. As the Bible teaches, we reap what we sow, physically, mentally, and spiritually.

A successful life-style, from the spiritual point of view, also demands the ability to adapt and meet change in a constructive way. Experimentation and innovation are necessary for progress on all planes of being. The closed mind, the deafness to new ideas, can lead only to stagnation and, eventually, to retrogression. Materialism and innate selfishness have increased the tendency of mankind to remain yoked to certain patterns of thought and have thus impeded his forming new and better ways of thinking. They are the real threats to everyone, including church groups. The numerous creeds existing, wherein certain specific lines of thought predominate, can in themselves be instrumental in stagnation and retrogression. Many lines of thought, useful for a time, have a way of becoming obsolete, of having served their purpose.

Occult philosophy teaches that: "All progress depends upon whether an evolving being is flexible, adaptable, and pliable, so as to be able to accomodate itself to new conditions, or whether it is crystallized, set, and incapable of alteration. Adaptability is the quality that makes for progress, whether an entity is at a high or a low stage of evolution. Lack of it is the cause of retardation of the Spirit and the retrogression of Form. This applies to the past, present, and future, the division of the qualified and the unqualified thus being made with the exact and impersonal justice of the Law of Consequence."

It should be remembered, however, that not all change is a mark of progress. Certainly we must be able to change and grow, but at the same time it is most unwise to sway with the wind regardless of where the wind may take us. Here is where discrimination comes in. We have the God-given right to choose for ourselves, and to progress it is imperative that we use our power of free will. In choosing our pattern for living—thinking, feeling, and acting—we need to open our minds, call on our logic and intuition, and pray earnestly that we may have right guidance in following the life-style that will insure our reaching up and out into enlarged spheres of consciousness.

When making our decisions as to how we will direct our daily activities, our life-style, we can surely do no better than to consider the teachings given to us by the Founder of the Christian religion, precepts which were taught by both words and example. Christ's sojourn on our Earth was marked by service. He spent the

three and one-half years of His ministry in the physical body by serving humanity -- by teaching spiritual truths designed for superior living, and by healing the sick. The awakened person makes service to others a definite part of his daily living. This service may take the form of physical aid where needed to help another help himself, or it may take the form of encouraging others to live a more purposeful life.

It is important to remember that the service rendered by the aspiring one must be *selfless* service. That is, there is no expectation of any kind of reward allowed. One must form the habit of serving, so that when the occasion arises for a helping hand to be given, no matter to whom, there is an immediate response to the need. A truly productive life-style requires a constant effort to master all tendencies to promote and parade the personal self. The indulgence of the egotistic tendency is one of the most subversive the spiritual aspirant can have, a formidable obstacle to happy, fruitful living.

No life-style which ignores the actuality of the oneness of all life can bring about the unfolding of one's potentials to a satisfying degree. By cultivating the spirit of unity one comes to realize that the life in all form is sacred, divinely implanted, and therefore we must take the consequences of destroying such forms. This means, among other things, that we will abstain from killing and eating our younger brothers, the animals. We will learn to nourish our bodies on wholesome fruits and vegetables, as did Jesus and other members of the sect known as the Essenes. The clean life is the progressive life, and this of course requires abstention from the use of tobacco, alcohol, habit-forming drugs, and such.

Mastery of the lower desires is ever before the man or woman who truly aspires to a progressive life-style. This is best accomplished by keeping alert to grasp opportunities -- or making them -- for using one's inner powers, both mental and emotional, in some worthwhile endeavor: creating a musical composition, writing a literary production, designing a building, a piece of furniture, a space ship, etc., or planning a philanthropic endeavor. The emotional, mental effort poured into any creative work helps to sublimate the primal power within every individual and thus lifts his consciousness toward the spiritual heights beckoning to all mankind.

A sense of responsibility must surely enter into the consciousness of anyone desiring a satisfactory life-style. If we are honest with ourselves, and it is useless to be any other way, we accept the responsibility for our own actions -- our own shortcomings and the seeming lacks in our lives. Only we ourselves can change ourselves from what we are, although we may, and usually do, have the aid of other people as well as of the Higher Ones. But our sense of responsibility must reach out into farther limits. We must accept the responsibility for all discord in the world, as well as for the peace and happiness that exist. Corruption in government, the octopus of crime which directs its insidious tentacles into so many areas of human lives, the degenerating effects of drugs and narcotics, the wasting diseases affecting millions -- all these are

(Continued on page 492)



Thou Shalt Follow

DAGMAR FRAHME

ON the eve of the Last Supper, after the betrayer had departed on his errand of iniquity, Christ Jesus spoke some of the most comforting and encouraging words of His ministry. To the Disciples, who realized that His physical presence was soon to be removed from them, the immediate effect of His words no doubt was to convey an abiding sense of sorrow and despair. In retrospect, however, and for the many succeeding generations who were to study these words, much of hope, anticipation, and aspiration is to be found therein.

Of all that Christ Jesus said on that momentous evening, perhaps His most ultimately reassuring promise is contained in the second part of the following sentence: "Whither I go, thou canst not follow me now; *but thou shalt follow me afterwards.*"

Even the Disciples, advanced Egos though they were, did not fully realize the breadth of His statement---the immensity of the Christ-Work that was about to begin. We can almost picture Peter's perplexity and indignation when he demanded, "Lord, why cannot I follow thee now?" and when he protested, "I will lay down my life for thy sake." Many of us, too, have experienced some rare moments of total devotion when we, also, in the sincerity of our innocence, would

have made the same pledge in the very depth of our beings.

We know now, however, that it is impossible, as yet, for humanity to follow Him along the Path that He is treading for our sakes. Even in our own familiar, physical environment we falter and fail over and over again in meeting our obligations as students of esoteric Christianity. How could we possibly expect to perform the cosmic spiritual service of the Christ when we cannot yet live as He would have us live here on Earth? Even Peter, one of the most advanced of all human beings, denied his beloved Master, not once, but three times, before the dawn of the next day. Peter's remorse was to plague him for the rest of his life, and he performed great service in the name of the Christ before he, too, was crucified on the cross. So, also, do we repent of our failings, shed tears of remorse, and try again. With all the best intentions, however, we cannot expect to be released from our present cycle of continuing physical re-births until we have also achieved the degree of spirituality attendant to the next big upward step in human evolution. Even then, when we have developed the radiant, powerful soul bodies which will render physical vehicles unnecessary, we will not have arrived at

anywhere near the point of evolution at which the Christ now stands. We will, however, have covered a good deal of ground in following Him along the path of cosmic service.

The days that ensued after those last precious moments with Christ Jesus must have been bitter indeed for the Disciples. One of their group had turned traitor; even the three most enlightened of their number were not strong enough to share the watch with Him in Gethsemane; Peter denied Him; most of the group scattered and fled; and only John is recorded as having remained near Him until the end. He was crucified and, in the eyes of the world, He died. For a while, it must have seemed to His followers that all the teaching, the healing, and the "miracles" had been in vain. The great Teacher Himself, Who claimed to be the Son of God, would not---or could not---defend Himself against the vulgar mob, and was crucified as an ordinary thief. Had the glorious events and the promise of the previous three years led only to this? Was this to be the end of their hopes and yearnings?

In this way, also, do our own faith, hope, convictions, and resolves sometimes plummet into the depths. We, just as the Disciples, sometimes see only the evident darkness; we are not enlightened, or persistent, or courageous enough to penetrate through the miasma of what seems to be into the clarity of what IS. The material tragedy of Good Friday was in reality the awesome prelude to a spiritual triumph that will not be fully accomplished until the Second Coming itself.

The despair of the Disciples was transmuted into the incredulous joy of that first Easter, when He reappeared to prove that He had, indeed, conquered death. With their own eyes they saw the Risen Christ; their faith was restored with the proof revealed by their physical senses. What they

did not see---although no doubt they were instructed about it during the 40 days before Christ's Ascension---was the work which Christ had performed immediately after the Crucifixion. He had entered into the center of the Earth as Indwelling Planetary Spirit, and diffused His pure desire vehicle throughout the Earth quite literally for the salvation of humanity. No wonder the disciples could not have followed Him then! What human being, even now, could come near to duplicating this cosmic act of selfless service?

"But thou shalt follow me afterwards." In this promise lies the deepest significance to mankind of the esoteric Christian philosophy. The orthodox Christian believes in eternal life, but, for the most part, envisions it spent in a nebulously defined "heaven" where God the Father sits on a throne, and Christ sits at His right side. The concepts of physical rebirth and of painstaking human evolutionary progress into godhood are, by and large, foreign and even blasphemous to him. The esoteric Christian, on the other hand, understands that when we do follow Christ "afterwards" we shall literally be treading in His steps. Our destiny is not to follow after Him into a pleasant but passive immortality among the winged angels of "heaven." It is, instead, to follow Him by becoming as He is, and by serving as He serves.

What a profoundly sublime destiny this is! No thinking person can contemplate it without a certain amount of disbelief. Imperfect as we know ourselves to be, and spiritually immature as we are, the thought that we, too, will one day attain to His grandeur is almost impossible to sustain. Nevertheless, we have His promise. Not only did Christ Jesus tell us that we would follow Him, but also, He told us that we would perform the deeds He did and deeds even greater. We have, therefore, no grounds for

doubt or disbelief.

Knowing, then, that we are destined to become as He is, is it not fitting that we even now make whatever preparations we can more quickly to achieve this goal? In one sense, we are already following Him, every time we show ourselves worthy to do so. Crawling must be learned before walking, and we will not simply awake one day to find ourselves godlike. Eons of preparation lie before us, preparation which only we, individually, can make. Only we, individually, can unfold the spiritual insight, the creative power, and, most important, the sense of universal love and responsibility, that will render us fit for cosmic advancement. Whenever we do that which intuition and conscience tells us is wrong, we take a step backward over territory which will eventually have to be reclaimed.

Obviously it would be much more practical to proceed continually in a forward direction, which we *could* do if we exercised enough self-discipline and will-power, than to be constantly forced to retrace false steps which we have taken either deliberately or in ignorance. Vacillation, however, is a prominent component of what we are pleased to call "human nature," and all too often the immediate "easy way out" takes precedence over the long-term objective. If we would keep that objective in mind with the same tenacity which we devote to our more immediate concerns, we would no doubt already be much nearer our goal.

"Thou shalt follow me afterwards." What is there, in our present evolutionary status or life-style, which could begin to compare with the conditions of existence which will be ours once we have followed Him all the way? What is there, among the material things and possessions with which we now concern ourselves at a cost of so much time and energy, that could in any way provide the elation,

gratification, and sense of fulfillment which will then be ours? Even though we can answer these questions only on a theoretical basis and not from experience, we *know* that whatever we may regard as important in the present physical realm, it will be as nothing when compared with the cosmic glories attendant to our future spiritual status. Why, then, do we spend so much time in selfish pursuit of the here and now, and so little in making ready for what is to come?

If we are to follow Him, which we all eventually will, we must make of ourselves living sacrifices. We must dedicate ourselves to the cause of service; we must model our lives after that of Christ Jesus and try to live as He lived. The question, "What would He do in this situation?" should remain foremost in our thoughts, and if we answer it honestly and act upon the answer we will always deal in the right way with whatever we are faced. Deep within, each one of us knows what is the right thing to do---what He would have done. It is the degree of strength yet remaining to our lower natures that determines the extent and the frequency to which we deviate from this course. Once we have truly made of ourselves living sacrifices, we will not deviate at all.

Peter was quick to affirm that he would lay down his life for his Lord, but Christ Jesus knew that even this devoted and zealous Disciple was still subject to human failings. He knew that Peter's avowal of self-sacrifice, although uttered in the deepest sincerity, did not yet represent that completely perfected faith and strength which were later to characterize the "rock" of His Church. He knew that Peter's affirmation would be tested immediately, and that the test would be failed.

Everyone who, in the intensity of devotion or emotion, similarly dedicates himself, is also soon tested in

his resolve in a variety of unexpected and subtle ways. Once we are prepared to follow Him all the way, there can no longer be half-way measures or half-hearted dedication. We must then be ready, and able, to renounce all else and remain true to our principles in the face of any temptations, hindrances, or persecutions. We will fail many times before we succeed completely; we are likely to fail even --- or perhaps especially --- when we are most convinced that we will succeed. Peter was incredulous when told that he would deny his Lord. Nothing could have convinced him, there in the upper room, that he would be so swayed by external circumstances as to break his pledge of devotion. But another emotion --- evidently fear --- proved stronger than his love for Christ Jesus, and before he even realized what he had done, he had denied Him three times.

Our denials of Christ, made occasionally by even the most dedicated aspirants and frequently by more half-hearted people, are often equally unexpected. How often are they, also, perpetrated before we even realize what we are doing! In our haste to finish material projects, to forge ahead in a material sense, to win earthly fame and fortune, or simply to insure our privacy, we are constantly guilty of thoughtless words, deeds, and omissions with regard to our fellow men. All of these are denials of Christ. How often our baser emotions get the better of us and we behave, in the throes of fear, jealousy, or rage, in ways that we indignantly disavow at those times when our spiritual natures have the upper hand.

Once Peter realized, with horror, what he had done, his agony must have been unbearable. The wave of contrition and self-reproach that swept over him, although terribly painful, was cleansing and purifying. Remorse, repentance, and the resolve to do better strengthened him and made it possible

for him to pass many subsequent tests. True, he *had* denied his Lord, but he spent the rest of his life steadfastly devoted to his Lord's work.

Likewise we, also, are cleansed by remorse and strengthened by the determination to improve. We, also, must shed tears of contrition many times before we have become thoroughly purified. There will be many tests and, unfortunately, many failures, before we are finally found worthy to follow Him permanently into the spiritual realms. We can take heart, however, from the knowledge that, if we are truly zealous in our purpose, it will often be precisely at those times when all seems darkest that we will make our greatest progress. Peter's worst hour, when, as the Bible tells us, he "went out and wept bitterly," was in truth the point of departure for his finest hours, still to come.

"Thou shalt follow me afterwards." What a depth of spiritual illumination we have yet to receive before we can expect to ascend permanently into the higher worlds. Initiation into the Lesser and the Greater Mysteries is necessary before we follow Him all the way. Initiation comes only to those who are ready --- to those who have proven themselves worthy by living exemplary lives of selfless service. Many people, especially now that the interest in esoteric teachings is so noticeably increasing, are deeply concerned with the *fact* of Initiation, but not nearly enough concerned with preparation for that event. They search far and wide for teachers who could impart to them the higher knowledge, but do not seem to understand that it is in giving, rather than receiving, that our fitness for Initiation will manifest.

Again we are confronted with the unalterable truth that, in order to follow Him, we must be prepared to serve as He did. If we concentrate on that, illumination and Initiation will be granted at the proper time. If we

do not concentrate upon the task of selfless service, whatever illumination we may think we possess will be empty knowledge, and we will seek in vain for Initiation.

There are times in almost every life when physical existence becomes a terrible burden. Physical pain, emotional upheavals, mental uncertainties, all contribute their share of darkness in our lives if we lack the incentive, the will-power, or the stamina to deal with them. At such times, particularly, it would profit us to recall the promise made by Christ Jesus. If the picture of what is yet to come can be kept at the forefront of our minds during our trying periods, we will find it much easier to bear what must be borne, and to transmute problems into opportunities and burdens into triumphs. If we come to regard every obstacle, every pain, and every perplexity as another stepping-stone upon which to tread in our journey closer to Him, they are more likely to appear as challenges to be met and overcome, rather than merely an anguish to be endured. It will still remain for us to do the transmuting and to work our own way out of our difficulties. The promise of what is to come, however, is as a beacon before us, lighting the way and encouraging us in our struggles.

As Rosicrucian Fellowship students, we have often heard repeated these words of Christ Jesus: "He who would be the greatest among you, let him be the servant of all." Even the Disciples, whom we revere as highly advanced Egos, had moments in which they showed all-too-human frailty and sank into disputes about their own relative "greatness." The greatest figure ever presented to the world, however, the Christ Himself, has been the most obedient to His own injunction. Surely no one has been more "the servant of all" than He, whose annual self-sacrifice remains the most priceless blessing that could be

conferred upon humanity at the present time. The fact of His greatness has been bestowed on Him because of His attitude and His deeds, His humility and His compassion. So it will be with every Ego who follows Him. The more we think about serving others -- and, consequently, the less we think about our own status, pretensions, or personal desires -- the greater, cosmically, we shall become.

"Thou shalt follow me afterwards." Some day each one of us, and every Ego evolving with us in this cycle of earthly re-births, will attain to His present stature. Long before that, however, we will have followed Him to the point at which we can effect His permanent release from earthly confinement. Long before we are competent to serve as does that most advanced of the Archangels, we will have evolved the soul bodies which will enable us to levitate our own planet. The recurring annual sacrifice of the Christ will no longer be necessary, and we shall then embark upon a glorious Age during which He will be manifest to us and reside with us as our King and Priest.

That is our next major evolutionary goal. That is the place and the condition immediately beyond us on the road we are taking as we follow Him. The work of the human race during the Aquarian Age will bring us much closer to that goal. After the work of the next millennium -- a short period of time as far as evolution is concerned -- it will not seem nearly so remote as it does now.

Those of us who have received and comprehended the teachings of esoteric Christianity are fortunate enough to understand exactly what Christ's significant promise really means to us. It is, therefore, more than ever up to us to pattern our lives accordingly and conduct ourselves, now, as He would have us do here on Earth, so that, afterwards, we can follow Him into higher spheres of endeavor.

The Unity of Each with All

ELSA GLOVER

WHEN our consciousness is focused in the Physical World we are subject to the illusion of separateness. Each person has a separate physical body and a separate name. Each person has his own desires and goals. But spiritual leaders repeatedly tell us that there is an inner unity of each with all and urge us to seek to become aware of it. Christ said (*John 15:5*):

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit."

Paul wrote (*I Corinthians 12:12-13*):

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

In a body, every part has its own role and is dependent on other parts to fulfill other roles. Paul wrote (*I Corinthians 12:17 and 21*):

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

Similarly, every man has different talents, and all must serve one another if the world is to run efficiently. From the astrological point of view, the planetary forces available to one man are focused through certain signs and certain houses. But some signs and houses in a chart contain no planets at all. Even the signs and houses which contain some planets do not contain other planets, so that he would not view some situations from

all possible points of view. If balance is to be maintained in the world, all the people must work with all their planetary configurations.

Not only do the different talents of men make them dependent on one another, but also the fact that men have alternating periods of strength and weakness makes them dependent on one another. When a man is ill or out of work or sorrowing he is apt to need the services or support or upliftment of others. Later on, the tides of fortune may turn and the others may be in need of his help.

In the body, strength or illness in one part can affect the other parts. Similarly, men are continually influencing one another. Men may set good or bad examples for one another, and with their thoughts and feelings help create the atmosphere in which all must live. If one man meets the challenges of life with courage and loving self-sacrifice, he acts as an inspiration and example to others. If one man is filled with thoughts of worry and gloom, these thoughts may be picked up by his associates.

When considering our responsibilities in life, we should take responsibility not only for our own actions but also for those actions which we influenced others to do. Not only are ties of destiny being formed in this life, but also many ties have been formed in past lives. Thus, in all the actions of our associates, we should recognize that it is probable we at some time were at least partly responsible for the forces which led to the production of that action.

In the body, one part does not try to gain an advantage over or get ahead of another part. A hand does not

take hold of a piece of food and say, "I am going to hold onto this piece of food and not give it to that greedy stomach." When walking, what would happen if the two feet got into a quarrel and each insisted that it be allowed to stay ahead of the other? Similarly in life anyone who tries to press forward alone or race others toward the crest will never reach the summit.

If someone gains new insights or understandings and does not try to share them with others, he himself may soon forget what he learned. If someone makes his own ears sensitive to the finer musical harmonies, but does nothing to try to help others to appreciate music, the others may produce so much din and discord that the sensitivity of the musician's ears is offended and thence also eventually weakened. If a teacher is too involved in his own studies to do a decent job of conveying his knowledge to his students, in the next life the roles of student and teacher may be interchanged and those who are then teachers may be too ignorant to do a good job of teaching.

In the body, "If one member suffers, all suffer together; if one member is honored, all rejoice together" (I *Corinthians* 12:26). Similarly men should learn to sympathize with one another. When musicians play together, if they do not listen to one another their music will not harmonize. In life, if men do not sympathize with one another they will not fit their lives harmoniously together, and discord and suffering will result.

In all our relations with our fellowmen we should strive to look beyond their physical bodies (which are so distinctly separate from us) and see and feel those inner ties which bind us to them and them to us. We will then find that we will love them (as we love ourselves) and that we naturally wish to do for them whatever we would do for ourselves.

CHOOSING A LIFE-STYLE

(Continued from page 485)

the responsibility of mankind, and each one of us must accept our part in this responsibility. Only as we release ourselves from self-interest and self-importance can we take advantage of the opportunities to serve and establish better life-styles for our fellowmen.

Our life-styles are far-reaching in their effects, in their importance, not only to ourselves but to all mankind. We are each responsible for our own, to ourselves, to our fellowmen, and to our God. What kind will it be?

PREDESTINATION VS. FREE WILL

Many people, forewarned of impending disaster, were able to avoid it; many others who, after being warned, had taken all possible measures to prevent accident, were nevertheless killed or injured in almost inexplicable fashion. The findings of parapsychology, it is thought by some, are now reflecting the ancient initiatory teachings concerning predestination. Every Ego must undergo certain tests and trials in order to learn lessons, evolve character, and become spiritual. If, however, it is seen that the Ego of his own accord has strengthened or is strengthening those weaknesses against which proposed trials are to be directed, specific ordeals which had been intended for him may be considered unnecessary and "cancelled." This is the teaching of The Rosicrucian Fellowship. The broad outlines of our lives are generally mapped out for us, but we have freedom of choice to operate within them as we will. To the extent that we live pure lives in accordance with natural law, we will be able to escape or minimize devastations that still bring hardship and sorrow to so many people.

The Game

Vernie McNary

WE were playing over in the field just at sundown, and it all began quite innocently with the game "Follow the Leader." It was Adrian who suggested we play the game, and it was Adrian we chose to be our Leader. There was only Marina Loring who said she would rather not play.

"Come on, Marina!" we all cried in a loud chorus. "We don't want to play without you."

She shook her head. "I'll just watch," she said.

"Who cares about her," Adrian said sharply. "Come on, let's play the game."

As young as I was — only ten at the time — and Adrian and Marina were both twelve — I felt the silent feud going on between them. There was something indefinable about Adrian I didn't trust, but I went along with the others. It was easy enough to follow Adrian, who was a born leader. He always had a way of convincing us that he was right about everything, even when we all instinctively knew that he was wrong.

Following the Leader at first was harmless enough as we circled the field, beginning with a somersault and going on with all sorts of silly antics. Little Dodie Englewood turned a sideways somersault and everyone burst into hilarious laughter. The Zimmermon brothers, Tom and Dick, and their sister, Betsy, were perfect followers. They had always adored Adrian as someone beyond reproach — Adrian with his exciting and commanding way.

"Keep going!" he shouted. "Keep going!"

It was fun until we left the field, climbed over the stile across the old rail fence, and marched down the lane where Miss Grayson lived. Marina fol-

lowed slowly, keeping just a little way behind us.

"I thought you didn't want to play," Adrian called back sarcastically.

She didn't answer. She wasn't in our game, but I experienced a feeling of relief, just knowing Marina wasn't very far away.

"Forward!" Adrian shouted, and there was the ring of battle in his voice.

Miss Grayson's old cat, Samantha, sat peacefully on the gate-post watching our procession coming down the lane. As we drew nearer, Adrian picked up a small stone and hurled it at the gate. The others hesitated a moment; then each one picked up a small stone and threw it blindly through the air. Terrified, Samantha fled across the lawn. Had she been hit? I didn't know but I heard Marina call out sharply, "Stop it, Adrian!" I knew she was fearful of what might happen and where he would lead us.

It was then I slipped out from the marchers. I went back to stay with Marina. My old distrust of Adrian was taking over, and after all I liked Miss Grayson, who had once been a teacher of mine. And I liked Samantha, who was a very friendly old cat.

"You're breaking rank!" Adrian shouted at me. "Get back where you belong!"

"I don't belong with you!" I told him.

"Coward! Stay with Marina! That's where you belong. You couldn't finish a game if you tried," he taunted.

"Not your kind of a game," I said.

The others followed, Adrian leading on. Marina and I watched every move, alert now as to what might happen. We were passing Auntie Jewel's little white cottage. Her lovely flowers nod-

ded in the twilight. They walked across her garden, stepping on her purple pansies, trampling on her tiny red daisies, tearing a rose off here and there.

"Adrian!" There was a sob in Marina's voice. "Oh, Adrian!"

But Adrian wasn't to be stopped, and the others followed as though under a dark spell.

As we passed the Lenniger home, Billy was out in the porch swing. Poor little Billy with his small face screwed in a strange way. He couldn't talk very well and he had never been able to go to school.

"Hello, Funny Face!" Adrian called out in a loud taunting voice.

There was a jeering chorus from the others: "Hello, Funny Face!"

I heard Billy crying — and it was an odd, choking cry. Then I heard Marina. Her voice was high and commanding. "Quit your game, Adrian! Go home—all of you!"

Suddenly the procession broke up. The marchers went scurrying away. Only Marina, Adrian, and I were left.

"Why did you do it, Adrian?" Marina spoke in a low tense voice. Her eyes met his unafraid. It happened so quickly. I saw his hand raised in quick anger. The next moment I saw the red mark on her white cheek.

"Coward!" I screamed as I watched him racing down the road, never turning to look back.

"Don't tell anyone, Ron!" Marina whispered. "Don't tell anyone about anything!"

"Why, Marina?" I asked. "Why?"

"Because," she said, "I don't think it will ever happen again."

But someone must have told. A month later Adrian went away with his Uncle Ben, who had given him a home, but had never taken much of an interest in him. He had left him alone much of the time. Later the news came that he was sent to a School for Boys. Everyone in our village thought it was the best place for him.

I remember the evening Marina and I talked together, leaning against the rail fence and looking over the field where we played our last game.

"I think Adrian will change some day," she said quietly.

"He will never change, Marina," I said.

Then she told me. "Adrian sent me a note before he left. He said he was sorry for everything that happened."

"He better be," I said. I couldn't believe he was really sorry. I couldn't forgive him for striking Marina. I remembered his angry face that evening, and I could still see a trace of the red mark on Marina's cheek.

But she was thinking of the others. "Why did they do it, Ron? How could they? They aren't that way."

"They didn't think, Marina," I said. "It was just a game, and they followed the Leader. But he planned it. He wanted it that way."

Marina was silent. It seemed for the moment she had forgotten me, as though she were looking far away, her thoughts piercing the veil of tomorrow. When she spoke there was a quietness in her voice I shall always remember.

"He will change, Ron. Some day Adrian will change," she said once again.

* * * * *

The half-year directly before us is the holy part of the year. From the Feast of the Immaculate Conception to the Mystic Birth at Christmas (while this wave is descending into the Earth), and from that time to Easter (while it is traveling outward) a harmonious, rhythmic vibratory song, not inaptly described in the Legend of the Mystic Birth as a "hosanna" sung by an angel choir, fills the planetary atmosphere and acts upon all as an impulse to spiritual aspiration.

— Max Heindel.

Jules Verne: Forerunner

Bess Foster Smith

MANY of us have laughed at the ridiculous adventures of Phineas Fogg in Jules Verne's book, *Around the World in Eighty Days*, as it appeared in the movies, and some of us have read the book. Our thoughts now are, "My, how far we have advanced since his day!" (1828-1905)

When I picked up Nora Sterling's book, *Who Wrote the Classics?* I opened it directly to Jules Verne's biography where she was telling of his book, *From the Earth to the Moon*. It was the day of the splashdown of the astronauts from Apollo 12 — believe it or not!

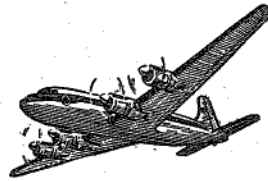
Here was an account of a trip to the Moon written more than a hundred years ago! So, however much we may have laughed at Verne's strange adventures, most of them are becoming realities. He also prophesied skyscrapers, airplanes, escalators, motion pictures, and talking pictures — even solar heat. His methods of achieving these impossible (?) dreams were improbable, but the vision was there.

Most people of his day, and later, have thought that this handsome Frenchman was a little "nutty," but the novelist, Alexander Dumas, recognized Jules Verne's talent for the dramatic and staged some of his "absurd" plays. Then there was an editor of a magazine for boys, Haslett, who saw the future of science fiction. He started publishing his stories.

Some biographers say that Jules Verne was a sorrowful victim of his own great genius. Because the public did not understand him, or the reason he wrote, he withdrew from society. He did not wish to be accepted as just a "funny man." In a discouraged mood he said, "If I should discover a

new planet, even it would explode before I could prove it existed just to make me look ridiculous."

But modern scientists and explorers give Jules Verne credit. William Beebe, oceanic explorer, says it was Jules Verne's book, *Twenty Thousand Leagues under the Sea*, that inspired him to seek the mysteries of the watery depths. Admiral Byrd said while flying over the South Pole: "It is Jules Verne who guides me here." Marconi, father of radio, said "Jules Verne made people see visions and wish they could be made to come true; then they were stimulated to do them."



There are always pioneers, and Jules Verne was surely one of them. Among the pioneers today who reach beyond the grasp of material science are the science-fiction writers. Ray Bradbury, a successful writer in this field, is influencing thousands of young minds to accept the "impossible." He said in an interview with a magazine reporter: "We are now on the greatest voyage in human history, and sooner than any of us suspect man will be leaving his home planet, Earth, and voyaging into space on a tremendous wilderness task."

Even as this is written, three men have been launched in a space capsule (skylab) to test the possibility of living removed from the home base. If the Spirit of Jules Verne is free to wander at will, perhaps he is with them — an unseen guest.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(TWENTY-THIRD INSTALLMENT)

Prayer: A Magic Invocation



The Wings and the Power
(Continued)

IF it were not for this habit-forming tendency of the vital body, aspirants would wake up to their danger as soon as the real love began to wane, and it would then be easier to retrieve the loss and keep on the Path. Therefore the aspirant should carefully examine himself from time to time to see if he still has *wings* and *power* wherewith swiftly and surely to lift himself to his Father in Heaven. The wings are two in number; *Love and Aspiration* are their names, and the irresistible power which propels them is *intense earnestness*. Without these and an intelligent understanding to direct the *invocation*, prayer is only a babble; properly performed it is the most powerful method of soul growth known.

The Position of the Body

The position of the body matters little in *solitary prayer*; that is best which is most conducive to concentration of purpose; but in *collective* praying it is the practice of accomplished occultists to stand with bowed heads and hands folded in a peculiar manner. This makes a magnetic circuit which unites them spiritually from the very commencement of the exercises. In communities not so advanced, the singing of a hymn so standing has been found of great ben-

efit, provided all take part.

The Invocation

Prayer is a word which has been so abused that it really does not describe the spiritual exercise to which we have reference. As already said when we go to our sanctuary we must go as the lover who hastens to his beloved, our spirit must fly ahead of our slow-moving body in eager anticipation of the delights in store for us, and we must forget all else in the thoughts of adoration which fill us on the way. This is literally true; the feeling required for success resembles nothing in the world so much as that which draws the lover to his beloved; it is even more ardent and intense. "As the hind panteth for the water brook, so thirsteth my soul after Thee," is an actual experience of the true lover of God. If we have not this spirit, it can be cultivated by prayer, and one of the most constant of the legitimate prayers for self should be, "O God, increase my love for Thee so that I may serve Thee better from day to day. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

Invocations for temporal things are black magic; we have the promise "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The

Christ indicated the limit in The Lord's Prayer when He taught His disciples to say: "Give us this day our daily bread." Whether for ourselves or others we must beware of going farther in scientific invocation.

Even in praying for spiritual blessings we should beware lest a selfishness develop and destroy our soul growth. All the saints testify to the days of darkness when the divine Lover hides His face and the consequent depression. Then it depends upon the nature and the strength of our affection: Do we love God for Himself, or do we love Him for the delights we experience in the sweet communion with Him? If the latter, our affection is essentially as selfish as the feelings of the multitude which followed Him because He had fed them, and now as then it is necessary for Him to hide from us in such cases, a mark of His tender love and solicitude which should bring us to our knees in shame and remorse. Happy are we if we right the defect in our characters and learn the lesson of unfaltering faithfulness from the magnetic needle, which points to the pole without wavering despite rain or storm clouds that hide its beloved star.

It has been said that we must not pray for temporal things, and that we ought to be careful even in our prayers for spiritual gifts; it is therefore a legitimate question: What then shall be the burden of our invocation? And the answer is, generally, *praise and adoration*. We must get away from the idea that every time we approach our Father in Heaven we must ask for something. Would it not annoy us if our children were always asking for something from us? We cannot of course imagine our Father in Heaven being annoyed at our importunities, but neither can we expect Him to grant what would often do us harm. On the other hand, when we offer thanksgiving and praise we put our-

selves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal.

The Final Climax

Nor is it necessary that the audible or inaudible invocation should continue during the whole time of prayer. When upon the wings of Love and Aspiration, propelled by the intensity of our earnestness, we have soared to the Throne of our Father, there may come a time of sweet but silent communion more delightful than any other state or stage; it is analogous to the contentment of lovers who may sit for hours in unbroken silence, too full of love for utterance, a state which far transcends the stage where they depend upon speech for entertainment. So it is also in the final climax when the soul rests in God, all desires satisfied by that feeling of at-one-ment expressed in the words of Christ, "My Father and I are One." When that climax has been reached the soul has tasted the quintessence of joy, and no matter how sordid the world may seem or what dark fate it may have to face, the love of God which passeth all understanding is a panacea for all.

It should be said however, that that final climax is only attainable *in all its fullness* at rare intervals. It presupposes not only the intensity of purpose to soar to the divine, but a reserve fund to remain poised in that position, which most of us have not always at hand. It is a well known fact that nothing worth while comes without effort. What man has done, man can do, and if we start to cultivate the power of invocation along the scientific lines here laid down, we shall in time reap results of which we little dream.

(Continued)

Studies in the Cosmo-Conception

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

The Second Heaven

Q. Is there a relation between the Law of Consequence and the heavenly bodies?

A. The Law of Consequence works in harmony with the stars so that a man is born at the time when the positions of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life.

Q. What does this prove astrologically?

A. It proves that astrology is an absolutely true science, though even the best astrologer may misinterpret it because, like all other human beings, he is fallible.

Q. What do the stars reveal in a person's horoscope?

A. The stars show accurately the time in a man's life when the debt which the Lords of Destiny have selected for payment is due and to evade it is beyond the power of man.

Q. Why are the stars called the Clock of Destiny?

A. The twelve signs of the zodiac correspond to the dial; the Sun and the planets to the hour hand, which indicates the year; and the Moon to the minute hand, indicating the month of the year when the different items in the score of ripe fate allotted to each life are due to work themselves out.

Q. Does man have no control over his destiny?

A. It cannot be sufficiently emphasized that though there are some things that cannot be escaped, man has a certain scope of free will in modifying causes already set going. The great point to grasp is that our present actions determine the future

conditions, under the Laws of Rebirth and Consequence.

Q. Is not this doctrine taught in India and other non-Christian countries?

A. Yes, but if it is a natural law, there is no objection strong enough to invalidate it or make it inoperative.

Q. Would not this make it a heathen doctrine?

A. To call this a heathen doctrine does not disprove it. Its assumed priority in the East is no more an argument against it than the accuracy of the solution of a mathematical problem is invalidated because we do not happen to like the person who first solved it. The only question is: Is it correct? If so, it is absolutely immaterial whence the solution first came.

Q. What is the connection of other religions with the Christian religion?

A. All other religions have been but leading up to the Christian religion. They were Race Religions and contain only in part that which Christianity has in fuller measure.

Q. Is Christianity now fully offered to the public?

A. The real Esoteric Christianity has not yet been taught publicly, nor will it be so taught until humanity has passed the materialistic stage and becomes fitted to receive it.

Q. Does this include the Laws of Rebirth and Consequence?

A. The Laws of Rebirth and Consequence have been secretly taught all the time, but by direct command of Christ Himself these two laws have not been publicly taught in the Western World for the past two thousand years. — Ref: *Cosmo*, pps. 161-165.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Rite of the Crucifixion

(Continued)

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children. --- *Luke 23:26-28.*

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. --- *Mark 15:40-41.*

It is only as students of esoteric Christianity that we discover the unifying principle that binds the religions of the world together and places them all, in ever-ascending steps, at the feet of the Christ. Every world Teacher has been a high Initiate and every religion holds some phase of Initiation as its highest goal. They each lead to the throne of the Christ, whose mission was to bring the spiritual power of the Greater Mysteries to the world.

Josephus says that punishment by crucifixion was introduced into Palestine during the reign of Alexander Jannaeus, 104-74 B.C., and that many Pharisees were put to death in this way. It was the common form of capital punishment during the early Christian era. Tradition says that all of the Twelve with the exception of John followed their Master to the cross.

In primitive times it was customary to place a board at the head of the cross bearing a statement of the vic-

tim's crime. That all might understand the inscription placed upon the cross of Christ Jesus, it was written in three languages: Greek, the language of culture; Latin, the language of power; and Hebrew, the language of religion. The one in Latin read: *Iesus Nazarenus Rex Iudaeorum* abbreviated as *I.N.R.I.* Esoterically deciphered in Hebrew, "I am" (I) symbolizes water; "Nour" (N), fire; "Ruach" (R), air or spirit; and "Iabeshah" (I), earth. Alchemically they symbolize salt (I am and Iabeshah); sulphur (Nour); mercury (Ruach). "Ruach" also symbolizes the sublimated essence of spiritual power, Azoth. Herein lies the secret of the meaning of the Crucifixion which shows us why each one must *individually* follow Christ upon the path which leads *unto this place*, unto Golgotha, the place of the skull.

Iesus Nazarenus Rex Iudaeorum therefore contains a great mystic formula. Christ Jesus was the type of perfection for the entire human race, so it was essential that the letters *I.N.R.I.* be placed above the cross and in several languages. This is not the Path for a single race or creed but for all mankind.

Every detail of the story of the Crucifixion is fraught with mystic meaning. The *two thieves* who were crucified with Him, the *seamless tunic* for which lots were cast, the *piercing* with the *lance*, and the *issue of blood and water* from His side, the *seven last words*, and the *burial* in the *new tomb* cut in the *solid rock* in the *garden* facing *Golgotha*, are all details worthy of deep and earnest meditation, for they will yield much light upon the subject of Initiation that may be found in no other way.

(Continued on page 503)



The Zodiac and Man's Body

F. L.

THE different signs of the zodiac are the embodiments of great Spiritual Intelligences. They are the ministers of God, the organs of the great heavenly man, the macrocosm. We respond to their influences because we have within us certain forces which correlate us to their vibrations. Man, the microcosm, is therefore an epitome of the divine.

There are twelve signs of the zodiac. These signs are arranged in a circle, and have, therefore, neither beginning nor end. We consider Aries the first sign of the zodiac. The dawn of our present epoch, the Aryan Epoch, is closely related to Aries. Whenever the Sun enters a new sign by precession of the equinoxes, certain new ideals or ideas are brought out in us through the influence of that sign. When the Sun entered Aries, the exaltation sign of the Sun, a new religion was given to us. This religion was that of the Christ. Some of the ideals which Christ Jesus taught were previously given to the Israelites at the time of Moses, but they were not to partake of the heavenly manna while they wandered in the wilderness. The time from Moses to Christ Jesus, the first third of the Aryan Epoch, is therefore the period of gestation of the Christian religion, typified by Noah who, symbolically, led the progenitors of the present Aryan age

from doomed Atlantis into the land of Aryana, the realm of Aries. Then appeared the rainbow, the sign of the new covenant between God and His people.

The human embryo recapitulates this experience. When the Ego desires rebirth, the seed atom of the physical body is planted in the sphere of the Moon, the cardinal, watery sign Cancer. After four months, the Sun enters the other watery sign, Scorpio—a fixed sign and also the sign of death. Simultaneously the silver cord is tied and the Ego is definitely fettered to its dense body, dying to the heaven worlds. When the Sun at the ninth month enters Pisces, the sign of sorrow and imprisonment, the Ego is enclosed in the bag of waters, the amniotic fluid, recapitulating the stage of ancient Atlantis. When the nine months are over, the bag of waters is broken and birth occurs.

Birth ushers in the personal Aryan age when the child takes upon itself separate personality. Birth also represents the sacrament of baptism, for at the time of birth we pass through the waters of the womb and become individual members of the race.

The head is the most important part of the body. It is the Holy of Holies in the Tabernacle in the Wilderness (our body). In it is enthroned the three-fold divine self, consisting of

the Divine Spirit, which has its seat at the root of the nose, the Life Spirit, which dwells in the pituitary body, and the Human Spirit, which abides in the pineal gland. Within the skull is located the brain, the keyboard of the mind, which is our highest vehicle. In the cerebrum we find the motor areas, whence all voluntary motions of the body are directed.

The feminine, earthy, fixed sign Taurus is the sign of voice and the spoken word. The divine creative fiat issued forth through Taurus. It has never ceased to be. The Word of God is still being sounded, and its creative symphony still marshals into existence all that lives and breathes, and all the forms that express spirit in matter. Taurus adequately expresses the crystallization of spirit which we call matter. The negative, feminine nature of Taurus describes the passive quality of matter as compared with the energizing, activating principle of life, which is God.

The human voice was sacred to the earlier races of Atlantis. Now, however, man often misuses the creative faculty of voice in a most unholy manner. This ought not to be. The larynx, the seat of the voice, and the brain were formed by the half of the procreative force which we retained within ourselves after the separation of the sexes. Therefore, they truly express the holy power of God to generate and to bring forth.

The thyroid gland is ruled by Taurus. The spiritual essence of this gland is utilized by the Ego in the process of thinking, and the formulated thought is expressed by the voice. As we develop, there is being formed in the throat an etheric organ-to-be, which will later be used to speak the creative fiat.

Thought, generated in Aries and voiced through Taurus, is brought into action through Gemini. Gemini is a mutable, masculine, airy, intellectual sign. It rules the shoulders, arms,

hands, and lungs.

The upper bone of the arm articulates with the shoulder blade, forming the marvelous ball and socket joint which permits movement of the arm in all directions. The elbow and wrist are perfect examples of the hinge joint, which gives less freedom but greater strength than the ball and socket joint. The wrist joints are of a gliding nature, giving facility of movement. The four fingers receive their motive power through the flexor of the fingers, which splits into four tendons while traversing the palm. The most unique structure in man's hand, however, is the thumb. The thumb has special muscles permitting it to be opposed to each of the fingers. It expresses the positive, or will, force of the hand, in contrast to the dependent, or negative, power of the four fingers, thus illustrating the duality of Gemini's forces. The thumb is a prominent factor in lifting man above the animals. The arrangement of the thumb permits of the most delicate movement and the high technical skill which is necessary in the execution of such action as our intellectual development calls for. The mind finds the hand one of its most valuable channels of expression.

Gemini also has dominion over the lungs. Its ruler is Mercury, the divine messenger of the gods. Gemini, therefore, through Mercury, rules the air we breathe. This is taken into the arterial blood, the circulation of which is ruled by Jupiter, and carried throughout the body. The venous blood, the circulation of which is ruled by Venus, brings the waste product, carbon dioxide, back to the lungs, where it is exhaled.

The solar element *oxygen* is taken into the blood where it combines with iron, the Mars metal contained in hemoglobin. The blood, as a liquid, is ruled by the Moon. Thus we behold Mercury, the divine messenger, correlating the activities of the Sun, the

Moon, Jupiter, Venus, and Mars, through the medium of the blood. The process of oxidation is of highest importance to the Ego, as it gives warm, red blood, and makes it possible for one to become an indwelling Spirit, regulating the body through blood temperature.

The heart is the secondary seat of the Christ Principle or Life Spirit. When the divine fire of love bursts into flame, the rhythmic action of the heart is accelerated and its divine force flows through Gemini, the arms, so that we learn to do what the heart feels to be right. The fire of the heart, Leo, must reveal itself in action through the region of Gemini.

The feminine, negative, cardinal sign of the mother, Cancer, rules the breasts and stomach. When the seed atom has been planted in the womb of the mother, she nourishes the budding life with her heart's blood until she brings forth the child. She then takes it to her breasts and nourishes it with milk, which is white blood, the coun-

terpart of the cosmic emanation which sustains and nourishes creation as a whole.

This sustaining principle finds its counterpart in our body in the stomach, which receives the food ingested by Taurus. The stomach mixes the foods, acidifies the proteids, digests carbohydrates, starches, and sugars, and liquefies the food. When this is done, the food prepared by Cancer is passed into the intestines, ruled by Virgo.

Virgo is depicted as a virgin, with the wheat in her hand symbolically indicating her mission to feed. In the small intestines the food is assimilated into the blood. Then it is carried to the liver, the lower lobe of which is ruled by Virgo, where excess of sugar is removed. This is stored in the liver as glycogen.

Waste products are taken out to a large extent by the kidneys, ruled by Libra. From the lower part of the kidneys waste products are carried by the ureters, ruled by Libra, to the bladder. The rectum is ruled by Scorpio. If it were not for proper elimination, man would die. The excretory organs, however, ruled by Scorpio, save man from death. Therefore Scorpio has rule over both life and death.

The generative organs are also ruled by this negative, fixed, martial sign. If we do not want to taste of sin and death, we must learn to die to the things of the world. All that is born of Scorpio is subject to death. We must learn to transmute the martial fire of Scorpio into the Force of Wisdom, lifting it through the central canal of the spinal cord to the place of the skull, the house of Mars, Aries.

The generative organs, which contain the spiritual essence, are like the flower enclosed by a calyx. The sacrum in the back, the holy bone, and the two innominata form a perfect cup, the pelvis. It is the Holy Grail indeed, containing within itself the mystical spirit essence of the procreative organs. The Scorpio force is the Christ

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings **ONLY** in this magazine.

essence within us. It is at present turned downward, and therefore typifies the first Adam, who squandered this essence. Therefore the injunction of St. Paul that if we are to become the second Adam, or Christ, we should keep the seed within. We must lift this spiritual essence to the heart, and transmute passion into the love of the Christ. This ascending Scorpio force then sets the heart ablaze with the divine fire of love, which radiates through Gemini in noble deeds of mercy and brotherly love.

The pelvis is ruled by the mutable fire sign Sagittarius, which also rules the sciatic nerve, the hips, and the thighs.

The knees are ruled by Capricorn, and the lower legs and ankles by Aquarius. Saturn, ruler of Capricorn, also rules the joints and the bony structure. Saturn's crystallizing influence makes it possible for man to have a skeleton and an upright position. The latter is necessary in order for the Ego to become an indwelling intelligence and rule its vehicles.

Pisces, the twelfth house sign of confinement, sorrow, and compassion, rules the feet. Through its influence man learns to put his feet upon the steep path and walk through the narrow gate which leads him to the realms of holiness. Through its ruler, Jupiter, man gains an understanding of the true aim and goal of life.

Thus we see how the various parts of man come under the control of the twelve divine Intelligences represented by the signs of the zodiac. The earthy signs represent the dense body and its counterpart, the vital body; the watery triplicity represents the desire body; the airy triplicity represents the mind; the fiery triplicity symbolizes the spiritual self, which is potentially divine.

Through the medium of the three triplicities we are to develop our latent spirituality. The sign Sagittarius, the grail cup, contains the base es-

sence of the passionate fire of Mars through its relation to Scorpio. This fire must be lifted to the fixed sign Leo, the heart; thence it must travel to the cardinal fire sign Aries, arousing into vibratory activity the holy Trinity enthroned within this Golgotha, the place of the skull. When the transmutation of the lower into the higher nature has been accomplished, and the latent force of the divine man turned into dynamic spirit force, man will at last be able triumphantly to cry out with the Christ, "Consummation est!" -- "It is accomplished!"

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WESTERN WISDOM BIBLE STUDY

(Continued from page 499)

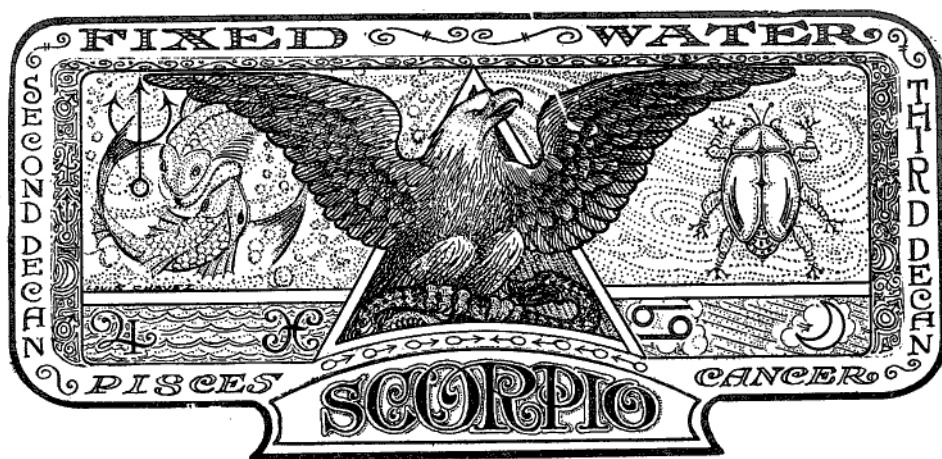
(The esoteric meaning of these details may be found in Volume 5 of The New Age Bible Interpretation by Corinne Helene. ---Editor).

And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. --- Matt. 27:51.

The earthquake was caused by a change in the atomic vibration of the Earth as the Christ Spirit began functioning within the planetary body. The vibratory rate of every particle of the Earth's envelopes was accelerated and its substance lightened.

The great veil which hung before the Holy of Holies within the Temple, and which was so heavily embroidered in gold, silver, and precious stones that three hundred priests were required to lift it, was rent asunder. The veil before the Temple of Initiation had been both literally and figuratively rent in twain so as to open the way henceforth for whosoever will.

(Continued)



The Children of Scorpio, 1973

Birthdays: October 24 to November 22

SCORPIO, second of the watery triplicity, has two symbols: the scorpion and the eagle, the former representing the influence of the Lucifer-dominated material world, the latter symbolizing the spiritual heights achieved by regeneration.

Ruled by the fiery Mars, this fixed sign imparts an energy to its natives which must have an outlet somewhere or somehow. They partake of the martial qualities, positive or negative, according to the position and aspects of the Sun in the natal chart. Happiest when in the midst of activity, these natives are usually ready to participate wholeheartedly in an argument or a fight. Being strongly sexed, these children should be given special instruction concerning the sacredness of the creative function, and be taught from early years to use their energies constructively along physical and mental lines.

People who manifest the higher side of Scorpio have admirable constructive and executive ability. They are apt to be brusque, but also inclined to be just and honest. Untiring workers, they are usually ready to

assist others, particularly the oppressed. On the other hand, people who manifest the negative side of Scorpio seem to enjoy stirring up trouble, inciting others to lawlessness and anarchy. They are often social firebrands and dangerous members of a community.

A quick temper is usually manifested by the Scorpions, as well as a sarcastic tongue that can bite like the sting of a scorpion. Unless these children are trained to strive for kindness of manner, along with consideration for others, they are likely to bring much unhappiness upon themselves and their associates by inconsiderate speech.

During the entire solar month of Scorpio there is a strong spiritual influence active: Jupiter in Aquarius sextiling Neptune in Sagittarius and trining Pluto in Libra. All children born during this period will possess this inspirational, mystical aspect.

The Sun squares Jupiter as the solar month begins and continues until November 5, suggesting a tendency toward an inordinate love of display, false pride, and extravagance. These children should have special training

in self-restraint, thrift, and honesty.

However, the Sun trines Saturn during this same period, endowing the native with some very fine faculties: method, foresight, diplomacy, executive ability, and much moral stamina. Honorable, kind, just, and honest, these natives are apt to succeed in political, judicial, agricultural, and mining positions.

From October 24 to 31, the Sun opposes Mars, pointing toward an abundance of energy and the faculty of leadership. However, unless these children are given careful training they are apt to direct their energies destructively. Care should be taken where there are possibilities of accidents with metal instruments.

Saturn sextiles Mars from October 24 to November 5, indicating a capable, determined, and energetic nature. The executive ability, dominant forcefulness, and endurance of these natives enable them to accomplish seeming impossible tasks, but they need to cultivate a more kindly spirit. The health is favored.

From October 25 to November 5 Venus and Uranus are in sextile aspect, showing that the native is mentally alert, of quick intuitive perception, quite magnetic, and thus apt to attract many friends of a helpful nature. There is a love for art, music, and poetry, and a happy marriage, probably at an early age, is favored. Love of a platonic nature is favored by this stellar pattern.

Mars and Uranus are in opposition from October 29 to November 22, a rather difficult influence to handle. These children should have special training in control of temper, respect for authority and the conventions, and a willingness to listen to others in solving problems. A more kindly and considerate attitude, and unselfishness in general, need to be cultivated.

From November 4 to 15 Venus opposes Saturn, a stellar influence which tends to bring out such unde-

sirable qualities as perversion, jealousy, stinginess, and underhandedness. Children with this aspect need to have special training in generosity, frankness, and a generally altruistic attitude.

The Sun conjuncts Mercury from November 7 to 14, favoring the mentality and memory on the days when the orb of aspect is three or more degrees. It is most fortunate to have Mercury rise *before* the Sun.

From November 13 to 22, Venus and Mercury are in sextile aspect, showing that the native is good-natured and sociable, and has ability for music and poetry. If either planet is on the ASC, the native is persuasive and affable, excellent qualities for salesmanship.

Mercury squares Jupiter from November 16 to 22, tending toward a vacillating and wavering disposition, so that opportunities are apt to be lost through procrastination. These children should have truthfulness and honesty in relations with other people stressed in their training so they will no longer invite treachery from associates. Care should be taken to fulfill contracts or requirements as agreed upon, so as to avoid trouble and loss.

* * * * *

The prime necessity of advancement is equipoise. All who aspire ought to adopt Paul's motto, "None of these things move me."

As the syllables and sounds of the Creative Word are being spoken, one after another through the ages, species are being created and the older ones evolved, all according to the thought and plan conceived in the Divine Mind ere the dynamic force of creative energy was sent out into the abyss of space. ---Max Heindel.

Readings for Subscribers' Children

PAULA R. C.

Born January 11, 1965, 3:35 P.M.

Latitude 34N05, Longitude 117W53

Signs on Cusps of Houses:

ASC, Cancer.. 3.45 4th, Virgo....16.00
2nd, Cancer.. 25.00 5th, Libra....20.00
3rd, Leo.....18.00 6th, Scorpio..29.00
Sagittarius intercepted in 6th

Positions of Planets:

Uranus.....14.36	Virgo.....3rd
Pluto..... 16.09R	Virgo.....4th
Mars.....26.21	Virgo.....4th
Part of F....17.33	Libra.....4th
Neptune.....19.36	Scorpio.....5th
Dragon's T.. 21.30	Sagittarius....6th
Mercury.....28.38	Sagittarius....6th
Venus..... 29.34	Sagittarius....6th
Sun.....21.34	Capricorn.....7th
Saturn..... 2.21	Pisces.....9th
Moon..... 5.22	Taurus.....11th
Jupiter.....16.07	Taurus.....11th

This little girl has a grand trine from the earthy signs, involving the Sun and four planets, showing that she is a very practical, capable person, able to make her way in the world. The Sun is in the ambitious, persistent sign Capricorn, in the 7th house, sextile Neptune in Scorpio in the 5th, sextile the Piscean MC, trine Uranus, Pluto, and Mars in Virgo, trine Jupiter in Taurus. Some very fine traits of character are here indicated: courage, determination, trustworthiness, kindness, and good judgment. The usual reserve of the Capricorn native is tempered in this case by the friendliness and cheerfulness of the great benefic, Jupiter. Thus, although she will be ambitious in personal achievement, Paula will not be the type to "ride rough shod" over others. She will attract an abundance of friends who will aid her in attaining her hopes and wishes, and she

will be well worthy of their aid. She is exceedingly fortunate in regard to partnerships, attracting those with a high sense of honor. Her marriage partner will be steadfast and true, a very dependable helpmeet in life.

The Moon in Taurus in the 11th sextiles Saturn in Pisces in the 9th, and the Cancer ASC. This configuration shows a gentle, self-reliant, and determined side to the nature. There is a love for art and music, as well as for social affairs, and many women of upstanding character will be included in her circle of friends. Paula's tactfulness and diplomacy in dealing with people, as well as her high sense of responsibility and trust, will serve her well in all her activities.

Mercury intercepted in Sagittarius in the 6th conjoins Venus, sextiles Saturn, trines the Moon, but squares Mars. The mentality is aspirational, cheerful, artistic, and able to think deeply and seriously, and the memory is quite retentive. On the whole, an excellent mind, but the square of Mercury to Mars sounds a warning to strive to overcome a tendency toward impulsiveness and exaggeration at times. Giving way to temper and anger can result in nervous tension and prostration, but with all the favorable aspects she has, this child should have little difficulty in controlling this tendency.

The mystery planets are well aspected in this chart, too, showing that progress has been made along spiritual lines in past lives. Uranus and Pluto are conjoined, sextile Neptune, trine Sun and Jupiter. Neptune also sextiles the Sun, but opposes Jupiter.

In the vocational field, Paula could serve in numerous capacities, but perhaps best in government work or the health field (diet). The occult teachings will likely be prominent in whatever vocation she selects.

GREGORY C. J.

Born April 3, 1967, 10:31 A. M.

Latitude 42N13, Longitude 83W09.

Signs on Cusps of Houses:

ASC, Cancer...3.15	4th, Virgo.... 9.00
2nd, Cancer.. 23.00	5th, Libra....13.00
3rd, Leo.....14.00	6th, Scorpio..25.00

Sagittarius intercepted in 6th

Positions of Planets:

Jupiter.....24.42	Cancer..... 2nd
Pluto..... 18.38R	Virgo4th
Uranus.....21.30R	Virgo4th
Mars 29.00R	Libra5th
Dragon's T....8.26	Scorpio 5th
Neptune24.00	Scorpio 5th
Moon 3.39	Aquarius8th
Mercury..... 15.39	Pisces.....10th
Saturn..... 3.48	Aries10th
Sun13.12	Aries11th
Part of F.... 23.44	Aries11th
Venus 17.11	Taurus11th

The Sun is in the active, aggressive sign Aries in this child's chart, unaspected except for a ten-degree sextile to the Moon in Aquarius. In the 11th house, the solar orb tends to attract people in high position who will befriend Gregory and aid him in the realizations of his hopes, wishes, and aspirations. By striving consciously to unfold his innate powers, to make his own way, this weak sextile can be made stronger for his next life, perhaps even a close trine.

The Moon in Aquarius tends to give a very vivid imagination and the power to call up images before the mind's eye in such a manner that they seem almost tangible. The intuition is extremely well developed, and the disposition tends to be sociable, kindly, and courteous, so that many friends are attracted. The distant sextile to the Sun, and the close sextile to Saturn help to emphasize the above-mentioned traits, as well as thrift, tact, and a fine sense of justice. However, the lunar orb squares Mars,

retrograde in the last degree of Libra in the 5th house, so that there is a tendency toward a quick temper, and hasty, impulsive expression which can cause a good deal of trouble and suffering unless curbed. Gregory should have special training in self-control, respect for authority, truthfulness, and economy. Since Mars is in the 5th house and squares Jupiter in Cancer in the 2nd, as well as the Moon, stress should also be placed on the folly and danger of gambling, the use of alcoholic liquor, and trickiness in dealing with the opposite sex. Care should be taken in the diet, too, avoiding rich foods, and taking proper exercise to aid the circulation.

Mercury, planet of the concrete mind, is in Pisces in the 10th, conjunct the MC, sextile Venus in Taurus in the 11th, opposing Pluto and Uranus in Virgo in the 4th. A rather unusual mentality is here indicated. The mind seems to be endowed with a certain psychic faculty which is not so much intuition as imagination. Gregory thinks or imagines that something must be so, and it is a startling fact that he will usually be correct. This is dangerously near mediumship, however, so that this child should be taught to avoid all mediumistic influences and practices---to pursue the positive path of independent thought and control of the mind. Since Mercury is the most powerful vocational indicator in the chart, work of a clerical or literary nature will be best for him. It quite possibly will be in connection with TV or the movies.

Jupiter in Cancer in the 2nd indicates excellent earning capacity, since it sextiles Pluto and Uranus, and trines Neptune. However, the square to Mars sounds a warning against extravagance and prodigality.

This child has considerable spiritual understanding, and if he is taught along these lines from early childhood, he will be greatly fortified to meet the difficult experiences in life in a constructive way.

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,

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.

Diplomat, Senator

THOMAS D.R. --- Born January 15, 1947, 10:25 P.M. Latitude 39N15, Longitude 114W54. This is a very capable young man who is no doubt well on the way to success in his chosen field of endeavor. With Mercury, Mars, and the Sun all conjoined in Capricorn in the 4th house, sextile the Moon and Jupiter in Scorpio in the 2nd, he has plenty of ambition to achieve, along with the mental ability to do so. Both the benefics, Jupiter and Venus, are in the 2nd house and well aspected, so that the earning capacity is excellent. Handling money to advantage should come quite naturally to him. Cancer on the MC suggests that its ruler, the Moon, will have some bearing on his choice of a vocation, but the presence of Saturn in the 10th, in Leo, sextile Neptune and trine Venus, is a strong factor. Government work of some kind, appointive or elective, will have a strong appeal to him, but there is also a very strong spiritual side to this native's nature. He might want to go into the ministry in his more mature years.

Musician, Artist

JEFFREY W.C. --- Born May 7, 1946, 8 A.M. Latitude 33N46, Longitude 118W11. This native has the Sun in the Venus-ruled Taurus, in the 11th house, sextile the Pisces MC, sextile Saturn in Cancer in the 1st, square the Moon and Pluto in Leo in the 2nd. Neptune and Jupiter, rulers

of the MC, are posited in the Venus-ruled Libra in the 4th, the former sextile Pluto, Moon, and Mars, trine Venus; the latter trine Uranus (in Gemini in the 12th), square Saturn, opposing Mercury. Mercury is in Aries in the 11th, square Saturn, opposing Jupiter. Music and art seem the best fields for this native's vocational talents. There is considerable imagination, as well as intuitive perception, to draw on in reaching success in one or both fields.

Dietician, Orderly

CURTIS G. --- Born September 9, 1956, 1:40 A.M. Latitude 35N17, Longitude 120W40. Since this native's planets, with the exception of Mars, are all below the horizon, he is not likely to be before the public in his vocational endeavors. Jupiter and the Sun are in conjunction in Virgo, in the 3rd house, sextiling the Moon in Scorpio in the 4th, but opposing Mars, retrograde in Pisces in the 9th. Cancer is on the ASC; Venus and Uranus are in conjunction in Leo in the 1st house, trine Saturn in Scorpio in the 5th, but square Neptune in Libra in the 4th. Mercury is in Libra in the 3rd, unaspected, except for the opposition to the MC. Mars rules the Aries MC, and although retrograde, is the most elevated of the planets, and is strongly aspected, both favorably and unfavorably. The Moon, ruler of the ASC, is in the Mars-ruled sign, Scorpio. This native is rather versatile. He could serve well as a dietician, orderly, footwear salesman, or as assistant to a veterinarian.

Daily Thought and Guide

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

Saturday --- December 1

Plans for holiday festivities may receive an imaginative boost today, but let us not lose sight of the true significance of the season.

Sunday --- December 2

The comforting knowledge that we cannot be separated from God helps sustain us through whatever vicissitudes may befall.

Monday --- December 3

Favorable mercurial rays today provide an impetus to mental activity.

* Tuesday --- December 4

"In every case selfishness is the prime cause of most diseases; selfishness is the supreme besetting sin of ignorance." --- *Max Heindel*.

Wednesday --- December 5

Several fine aspects today help us direct our energies into spiritually oriented avenues of service.

Thursday --- December 6

If we feel inclined to be cantankerous today, meditation upon the meaning of Christmas should improve our mood.

Friday --- December 7

Problems might be more easily solved at another time, and it might be wise to postpone major decisions if possible.

Saturday --- December 8

Emerson acknowledged the importance of self-reliance: "Welcome evermore to gods and men is the self-helping man."

Sunday --- December 9

The religion of love given by Christ Jesus eventually will unify all mankind.

Monday --- December 10

It is possible to combine abundant energy with original thought today, using both for the benefit of our fellow men.

* Tuesday --- December 11

We may find concentration easier than usual today; let us, then, redouble our efforts to release the sacred healing force.

Wednesday --- December 12

Tempers are likely to flare at the slightest provocation today, and it behooves us to respond in kindly, forgiving vein.

Thursday --- December 13

Beneficent rays from Neptune and Mercury augur spiritual and mental progress on this unusually busy day.

Friday --- December 14

Satisfaction and fulfillment can be ours if we attune ourselves to the sublime forces now permeating our atmosphere.

Saturday --- December 15

The confusion of pre-Christmas "hustle and bustle" may lead to indecisiveness today, unless we retain mental and emotional poise.

Sunday --- December 16

"To know that God so loved us as to give us His Son for our dearest Brother, has brought human affection

to its highest tide on the day of that Brother's birth. If God so loved us, how can we help loving one another?"
 --- *Maltbie Babcock*

* Monday --- December 17

Christ Jesus urged His followers to heal the sick, and we can cooperate by assisting in the release of the divine healing force.

Tuesday --- December 18

Goethe said about music that "the older it is, and the more we are accustomed to it, the greater its effect." The old, familiar Christmas carols may be a case in point.

Wednesday --- December 19

"Tact is one of the first of mental virtues, the absence of which is frequently fatal to the best of talents."
 --- *Simms*.

Thursday --- December 20

There is a difference between determination, which aids us in our quest, and stubbornness, which denotes inflexibility.

Friday --- December 21

The annual advent of the Christ Ray into our Earth presents an ever-profitable theme for prayerful meditation.

Saturday --- December 22

Last minute preparations can be made today in a context of elevation and aspiration.

Sunday --- December 23

Praise and thanksgiving be unto God, Whose blessings are never sweeter than during this holiest of all seasons.

* Monday --- December 24

As the Angels again sing their joyous nativity chorus, let us add our prayers for universal understanding and healing.

Tuesday --- December 25

"We can feel God's love, and that feeling is never so great as at Christmas time when He is giving us the greatest of all gifts, the Christ of the new year." --- *Max Heindel*.

Wednesday --- December 26

Implied in the Christmas message is the admonition to look for the good in all men. Then we will learn to love them as He does.

Thursday --- December 27

Many experiences may come our way today, each representing a step forward if we meet it positively.

Friday --- December 28

An opportune time to enjoy the company of friends and further the ideal of good fellowship.

Saturday --- December 29

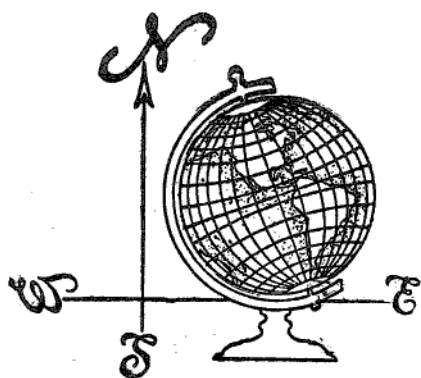
A good day for tackling "do it yourself" projects, homework, and "thank you letters."

Sunday --- December 30

Could we but see the Christ Light now illuminating our planet, the fervor of our worship would immeasurably increase.

* Monday --- December 31

Let us observe the passing of the old year quietly, with prayerful concentration upon the healing force.



MONTHLY

News

INTERPRETED

Light the Best Medicine?

"One of the most important cosmic forces in our existence is sunlight," says Gay Gaer Luce in her book *Body Time*. "We are only beginning to find out how light affects the physiology and behavior of man and beast."

Natural light entering the eye has an important influence on bodily functions, according to John Ott, founder of the Environmental Health and Light Research Institute in Sarasota, Fla. It stimulates the hypothalamus, pituitary, and other vital glands that regulate hormone release.

Ott first got the idea that men's eyes were being shielded from a good thing while doing time-lapse photography for Walt Disney nature movies. He found that the kind of light (its color or wavelength range) could affect the growth of plants. Incandescent bulbs and fluorescent tubes just couldn't match natural light, as far as his plants were concerned. He also found that glass surrounding the plants blocked out the important ultraviolet part or the spectrum.

Light quality can affect animals and humans also. Hamsters fed a high sugar diet developed five times as many cavities when kept under fluorescent light 12 hours a day, as did animals exposed to a fluorescent tube that mimics natural daylight. That was reported in 1970 by Dr. Ralph P. Feller of the Boston Veterans Administration Clinic.

Rats kept under standard lighting showed retarded sexual development compared with animals exposed to full spectrum light, according to MIT endocrinologist Dr. Richard Wurtman. "It seems safe to state that, whether we like it or not, light is another thing that physicians must now worry about," he concluded.

Cancer-prone mice kept in daylight cages developed malignant tumors two to three months later than mice kept under artificial light, Ott discovered.

Full spectrum light helps elderly people to absorb calcium, so essential in preventing brittle and broken bones. Using a special fluorescent tube developed to approximate natural sunlight, Dr. R.M. Neer of Massachusetts General Hospital found that calcium intake increased significantly in nursing home patients, even when they were asked to stay indoors and away from open windows.

"If the theory of the importance of the full spectrum of sunlight energy proves to be true," says Ott, "it will necessitate some changes in our present way of living." Here are some suggestions for putting more natural light into your life:

1. Try to spend as much time as practical out of doors each day. If your work keeps you indoors, make it a point to get outside for a walk at lunchtime, especially during the winter season when the daylight period is so short.

If you wear glasses, remove them so light can enter the eye unfiltered. Never look directly into the sun. Indirect and reflected sunlight is perfectly natural and adequate. It's not necessary to expose your bare skin to direct sunlight either. Even in shade, outdoor light is full spectrum light.

2. Consider substituting plastic for glass in greenhouses and home windows. Window glass blocks up to 99 per cent of the ultraviolet light. Plastics allow more of the beneficial light to pass. Hardware stores sell this plastic that looks like glass, but you'll have to check carefully that it has not been treated to do precisely what you don't want.

3. Ask your optometrist or optician about recently developed plastic eyeglass

lenses that transmit ultraviolet light. Such full spectrum lenses are even available for sunglasses.

4. Many factories, offices, and private homes have installed the new full-spectrum fluorescent tubes (used by Dr. Neer in his experiments with the elderly.) Called Vita Lite, these tubes are manufactured by the Duro-Test Corp. in North Bergen, N. J. Companies using Vita Lite report reduced absenteeism, lower accident rates, and increased productivity.

We need complete, natural light just as much as we need full nourishment, Ott believes. "Perhaps sometime in the near future, relationships between the full spectrum of ultraviolet wavelength and health will be better understood," he says. "Then, to keep well and happy, we may find ourselves being put on 'light diets' in the same way we go on food diets today."

— Robert Rodale in *Chicago Tribune*, May 5, 1973.

This subject was dealt with in the July, 1973, issue of the *Rays*, but we think it important enough to warrant further attention. The claims made appear logical from the point of view of natural methods of health and healing.

Occult scientists know that Nature has provided natural forms of treatment for all our ailments. Herbs, fruit, vegetables, nuts, honey, fresh air, and pure water are vital adjuncts of preventive and therapeutic medicine. They are more efficacious, in the long run, than synthetic drugs, and are free from the danger of harmful side-effects. It seems logical, under the circumstances, that natural sunlight, unfiltered by glass or other substances, might also be more generally beneficial than artificial light which omits some of its vital components.

Uncle Sam the Art Lover

Uncle Sam continues to confound his critics by playing godfather to the arts—a decidedly new role for him. Last week a joint House-Senate conference agreed on everything but the fine print in a bill that will vastly increase funding for the National Endowments of both the Arts and the Humanities. The final figure is likely

to hit \$600 million over the next three years, a jump of 250 per cent. This will mean more grants to painters and novelists, more "art trains" and dance companies on tour, more federally supported regional theaters and funding for the nation's bicentennial celebration in 1976.

Spectacular as the increase is, it is only part of a recent surge of legislative activity aimed at maintaining the health of the nation's culture. The highlights:

A series of hearings conducted by both Senate and House, looking into the financial plight of American museums. This could lead to Federal aid of more than \$40 million a year.

A House bill that proposes to convert hundreds of abandoned railroad stations throughout the nation into cultural centers, with theater, exhibition and performance facilities.

At least three separate proposals in both houses of Congress to restore to artists, writers and creative people of all kinds the tax break they enjoyed before 1969 on gifts made to museums and libraries. The revision will allow them to deduct the fair market value of these gifts—not just the cost of materials, as dictated by a 1969 measure passed in haste by Congress.

Of them all, the unglamorous tax bill is the most significant, in a grass-roots sense, for it will restore to museums and libraries a stream of gifts that was cut off in 1970....

— *Newsweek*, July 30, 1973.

It is encouraging to learn of the increasing interest taken by the United States government in furthering development of the fine arts. In some western countries, traditional governmental support of cultural endeavors has led to expanded efforts and accomplishments on the part of talented individuals who might otherwise not have been able to devote themselves to the cultivation of their talents and the enrichment of their particular fields of artistic expression. Until recently in the United States this type of support has not been forthcoming, with the result that many artists have had to struggle under adverse conditions, while others who might have made substantial contributions to the nation's cultural life have had to turn their attention to more lucrative forms

of livelihood.

In the *Cosmo-Conception* we read: "Religion, Art and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.... True Art is as educational as science and as uplifting in its influence as religion.... Sculpture and painting, music and literature inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world. Nothing short of an all-embracing teaching (art, science, and religion) will answer the needs of humanity permanently...."

Patients Feel Pain in "Phantom Limbs"

The "phantom limb" phenomena is a very real thing, although the leg or the arm the patient "feels" has been amputated.

Dr. Ronald Melzack, a professor of psychology at McGill University in Montreal, explains that persons with phantom limbs continue to feel pain but physicians do not yet know the reasons why.

It is not uncommon for a woman with an amputated hand to reach for a glass of water with the hand that is no longer there, or for a veteran with an amputated leg to get out of bed and expect to take steps.

About 10 per cent of persons with amputations suffer from what physicians call phantom limb pain. The subject was discussed at length at an international symposium here recently.

"Phantom limb pain is persistent, lasting for decades in some patients," Melzack said. "We have to begin looking for mechanisms in the nervous system which may cause this pain to continue for so many years."

He said such pain is more likely to occur if a patient has had pain in the arm or leg before it was amputated. He told of a man who had a painful splinter in his hand. A week later the patient was in an automobile accident which cost him that hand. After amputation, the patient continued to feel pain caused by the splinter.

The fact that pain is so long lasting and occurs most often in persons who have pain in a limb later amputated suggests that some mechanism in the nervous system has a memory for pain.

"We don't yet know where this memory system occurs," Melzack said, "but it is something which must be studied."

Another problem associated with phantom limb pain is the fact that stimulation of areas far from the stump can evoke pain in the phantom limb. For example, a girl who lost her arm in a bicycle accident and had phantom limb pain said the pain was intensified when pressure was applied to the opposite shoulder.

Melzack said there were two opposing methods for treating phantom limb pain. One was to reduce pain by blocking it with local injections of an anesthetic into the stump. The second method is to intensify the patient's pain at the site of the amputation by pounding the stump with a rubber mallet or touching it with an electrical charge.

In the first method, the relief often lasts for many days while the actual anesthetic is dissipated within the body in a few hours. The second method intensifies the pain for about 10 minutes but then the phantom pain disappears, often not returning for many months.

--- Source Unknown

The solution to the mystery of so-called phantom limb pain lies in an understanding of the vital body. Occult science explains as follows: The etheric vital body is an almost exact duplication of the physical body. Illness is manifested in the etheric vehicle before it is manifested in the physical vehicle, and anything "wrong" with the dense body is mirrored in the vital body. At death, the two lower ethers of the vital body decay together with the physical body.

When a physical arm or leg is amputated, the corresponding part of the vital body also gradually wastes away, paralleling in its rate of decay that of the physical member. This is why discomfort in an amputated limb is often felt long after the amputation. When the process of decay has been completed, the discomfort stops.

(Continued on page 520)

BOOK REVIEWS

Literature Plays Motion Pictures Music

"Exploration into the Fourth Dimension"

Explorations into the Fourth Dimension, by Claude Bragdon, CSA Press, Lakemont, Georgia, 1972.

THIS is a new edition of a book originally entitled *Four Dimensional Vistas*, published in 1916. It endeavors to elucidate upon fourth dimensional theory from aspects other than the purely mathematical, and goes far beyond the context of orthodox science. It is a particularly useful source of study for those who have difficulty comprehending fourth dimensional theory from the mathematical point of view, but are more receptive to a discussion centered around its spiritual features.

The fourth dimension, conceived of as the next dimension beyond the familiar ones of line, plane, and solid, is the same phenomenon which is known by students of the Western Wisdom Teachings as the Desire World. The Desire World is the lowest of the spiritual worlds, and the key to an understanding thereof rests precisely in the fact that it is spiritual. Since most of us think and express ourselves almost exclusively in material terms, analogy with the physical is useful in helping interpret the Desire World. Analogy, however, cannot bring a true conception, but only a relative idea. The fourth dimension, the Desire World, has no physical relation, perpendicular or otherwise, to the three physical dimensions to which

we are accustomed. The fourth dimension is a spiritual dimension, and there is neither time nor distance in spirit. Spirit is an eternal, omnipresent here and now.

The reader who bears this in mind will find the enlightening physical analogies offered by Mr. Bragdon valuable in an inquiry into the fourth dimension. They may help to direct his thoughts into more fruitful channels of consideration, and activate his intuitive powers. Says Mr. Bragdon: "*Intuition illumines*. Intuition is therefore the light which must guide us into that undiscovered country conceded by mathematics, questioned by science, denied by common sense—the fourth dimension of space." He warns that the higher dimensional side of life "escapes rational analysis."

Mr. Bragdon also discusses theories of Zoellner, Plato, Hermes Trismegistus, and other transcendental physicists, metaphysicians, and mystics, which pertain to and further interpret fourth dimensional phenomena. Much of this information equates with what is written in *The Rosicrucian Cosmo-Conception* about the Desire World and the life of the Ego during sleep and the post mortem state.

In closing, Mr. Bragdon suggests the types of attitude and behavior which are most conducive to illumination about higher dimensions and all other spiritual matters. Selflessness is required—the selflessness which

eliminates "self-elements of observation." Time and distance, for instance, are "self-element" terms in which we tend to think of the higher worlds, although such attributes actually do not pertain to these worlds. Humility, too, is necessary—acceptance of the fact that mankind at our stage of evolution still has much to learn. We must also recognize our unity with all men, in God, and live in the spirit of the Sermon on the Mount so that we may "imitate in our world our true existence in a higher world, and so help to establish heavenly conditions upon earth."

Claude Bragdon, an architect, artist, mathematician, and philosopher who passed away in 1945, was considered a "far out" thinker in his day. The present revival of interest in his writing points to an increasing acceptance of his theory that: "man was literally capable of entering new domains of consciousness and that in so doing he would find salvation."

* * * * *

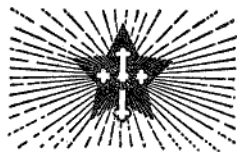
INSPIRING RECORDINGS

Dinu Lipatti was a Roumanian pianist who died in 1950. Called by French composer Francis Poulenc an "artist of divine spirituality," he imparted a technical command and an intensity of feeling to his playing that would be difficult to excel. During his last few years, the artist suffered from leukemia. It may well have been that this agony increased his already pronounced sensitivity and ability to elicit delicate and sublime tones from the keyboard.

Columbia Records, under the Odyssey label (no. 32 16 0320), has re-issued one of the last recordings made by Mr. Lipatti. Featuring the tender and beautiful "Jesu, Joy of Man's Desiring," and other works by Bach, as well as the Mozart Sonata No. 8 in A

Minor, this record would be an invaluable addition to any collection of recorded classics. The exquisitely rendered music imparts a sensation of flowing movement and serenity, coupled with an assurance of inner strength.

Another memorable recording is "The Glory of Gabrieli," a Columbia Masterworks release (Stereo MS 7071). Here, the renowned organist E. Power Biggs performs on the organ of the Cathedral of San Marco in Venice, Italy. Joining him are the Gregg Smith Singers, the Texas Boys Choir, and the Edward Tarr Brass Ensemble. Gabrieli was an Italian composer of the early 17th century, whose music shows the beginnings of baroque techniques, including the use of contrasts in dynamics. He is probably best known for his many motets for single, double, or triple choir, each supported by an instrumental group or organ. In the present recording, several such motets are splendidly rendered by the talented vocalists and instrumentalists. The music is exuberant, rich, and expressive, and the magnificent Cathedral acoustics heighten its generally dramatic effect.



PRICE CHANGE FOR MAGAZINE

Beginning with the November, 1973, issue of *Rays from the Rose Cross*, the yearly subscription price in the U.S., Mexico, and Canada is \$4.50; all other countries \$5.00; 2 years for \$8.00; single copies 50¢; three months' trial subscription: \$1.00.

Readers' QUESTIONS

Intelligence of Dolphins

Question:

The Rosicrucian Teachings state that animals like dogs, cats, and horses are very advanced because of their contact with mankind. Why are dolphins and porpoises very intelligent animals, even though they lack extensive contact with mankind?

Answer:

We believe that the statement to which you refer in the Teachings is on pages 70-71 of the *Cosmo-Conception* and concerns the ability of the animals to "think." Their close association with human beings "induces" in them the ability to "think," even though they are not yet individualized and have no mind of their own. However, wild animals do evidence considerable intelligence, or the ability to understand and learn, which results from the influence of the Group Spirit, as well as from the status in evolution of the animal. The dolphins seem to like human beings better than many other animals in the wild do, and they manifest an unusual intelligence when dealt with by man. Since the animals have no individual mind, though, we do not believe they "think", as we use the word, but there seems to be no question as to their superior intelligence. Perhaps the answer to your question lies basically in the nature of their Group Spirit, as well as in the degree toward individualization they have attained. The animal Group Spirits, or Archangels, are quite varied in the stages of their development, and some animals are nearer the point of individualization than others.

Matter: Real or Unreal?

Question:

I have read, in some esoteric literature, that matter is an "illusion." "Illusion," in turn, is defined as an "unreal image" or a "deception." I find it hard to accept as an illusion something my senses—even if they are physical rather than spiritual—tell me is real. Have you any comments on this old controversy over the existence or non-existence of matter?

Answer:

Various theories have been evolved in relation to the existence or non-existence of matter: The materialist maintains that matter and energy are the only realities—that there is nothing else in the universe. Some philosophers hold a diametrically opposed theory. They hold that matter is really non-existent, that it is an illusion, and that, in reality, all is spirit. The truth, we believe, lies between these two extremes.

God is Spirit. When He desires to manifest, He makes within Himself the thought form of such a universe as He wishes to create. His archetypal ideas related to it are formed of spirit substance when first differentiated within this central source. In time, however, their vibratory rates gradually become lowered, and they slowly crystallize and become that which we designate as matter.

Truth is many sided. When we look at the situation from one point of view, it seems reasonable to say that all is spirit, and that that which appears to be matter is really spirit in a state of crystallization. From the

purely physical point of view, however, the theory of the materialist appears sound. Those whose vision is strictly limited to the physical would appear justified in holding to the materialist theory.

In the process of evolution, spirit resolves itself into matter and then slowly transforms itself back into spirit. It is a mistake to say that anything in God's universe is unreal; both matter and spirit are very real. Matter, however, is a temporary condition, while spirit is permanent.

Sometimes the occultist speaks of matter as "illusion" because it represents a temporary state in our involuntary/evolutionary journey. We, also, innately are spirit—Divine Sparks differentiated within the body of God—destined eventually to be permanently freed from dense, physical substance. The material stage through which we are now passing is the low point, in terms of density of substance, with which we will have to contend. The occultist knows that even at death, and during the period between earthly incarnations, we are rid of the physical body. When in the desire, and higher, worlds, we are not subject to physical laws. Time, distance, and physical matter have no bearing on the activities of those Egos in our life-wave who are in the state between earthly incarnations.

The occultist may also warn of the "illusory" nature of matter in order to emphasize his point that our strivings should be attuned to the spiritual rather than the material. Since we are destined, slowly but steadily, to evolve entirely out of the material stage, it behooves us to cooperate with the "inevitable," so to speak, and outgrow the material desires, interests, and pleasures which keep our attention so fixed on the things of this world. Immersion in the material was a necessary step, but the human race as a whole should now be proceeding beyond that point. The more

quickly we are able completely to divest ourselves of material concerns, in favor of concerns intrinsic to the higher life, the sooner will we be freed forever from every vestige of the confines of matter. Then matter—very real now—will indeed have become, for us, an illusion.

Is Insanity Hereditary?

Question:

Can insanity be classed among the hereditary diseases?

Answer:

This depends upon the phase of the problem we are considering. From the spiritual point of view it is not hereditary, for insanity is not a defect in the Ego. Because of a twist in its character it cannot build a normal body, hence by association, it is drawn to a family that is similarly afflicted. This is on the very same principle that people of like character always seek one another's company. Musicians congregate in music halls, at concerts, and similar places. They also seek birth in the families of musicians because there the instruments needed, long slender fingers and an ear in which the semi-circular canals are properly placed, can be obtained, which will give them the ability to express music. Similarly, those with a certain defect in their character are attracted to families which have the same defect. Hence if we view the problem of insanity from the *form* side, it may be said that it is hereditary.

Scientists who view the matter entirely from the form side are of the opinion that by limiting the reproduction of defectives they may stamp out the disease. But just as the soft juices of the snail's body are gradually set out and crystallized into the hard and flinty shell it carries upon its back, so it is also the acts of the Ego

(Continued on page 520)



Health in the News

RHYME IS HELPING RESTORE REASON

The Greeks knew about the healing power in poetry. It probably was no accident that Apollo was named god of both medicine and poetry. And Aristotle said, "A catharsis is a poetic purging of emotions."

Ann White, an actress who gave up her stage career when she and her family moved to Levittown, N.Y., 21 years ago, had the same idea.

She was giving poetry readings throughout Nassau County and found that "every time I gave a performance of dramatic poetry reading, people would come backstage and want to discuss the poetry, but it always became very personal."

Personal, she explained, in the sense that the people would discuss their feelings in relation to those expounded by the poet with whom they identified.

"I saw it as a therapeutic device," she said. She regarded poetry as a means of diagnosing and treating personality problems and wondered why it wasn't used as an analytical tool.

It was, but at the time Mrs. White didn't know it. She later discovered a school of behavioral specialists who had the same theories as she and learned of the Association for Poetry Therapy, whose president is psychiatrist Jack Leedy. She ultimately studied at the association's center in Manhattan.

The system of poetry therapy, used to understand and treat both mentally ill persons and those interested only in discovering more about themselves, is being used across the country with about 3,500 persons. These include mental patients, prison inmates, students and the aged....

The program consists of two segments, first the reading of poetry to a group, or to individ-

uals, and second, having the group or individuals write their own poems.

During the first process, it is hoped the theme of the poem will touch a responsive chord, hit upon an emotion the patient has been repressing.

"Literary merit of the poem is ignored," Mrs. White said. "Emotional involvement is what I'm looking for." An Emily Dickinson poem called "I'm Nobody, Who Are You?" is used frequently because it expresses the very common feeling of being a nobody. Poems with loneliness as the major theme also are used often.

Mrs. White said that poetry therapy is not a cure-all. "It's a tool for encouraging verbalization," she said, "for encouraging interrelationships, and in some cases it can solve some important problems. It also gives insight and self awareness."

During the poetry-writing segment of the program, patients are able to express feelings they might not have been able to express through other means. "A poem," she said, "is a socially acceptable way of expressing negative feelings."

Mrs. White recounted some remarkable successes with this form of therapy. Using it with senior citizens who have few friends, she said, acts as an impetus for the members of the group to interrelate and get to know one another.

One girl in a poetry therapy group for the mentally ill had lost her speech after a nervous breakdown. She uttered her first words in response to the Dickinson poem....

--*The Plain Dealer*, (Cleveland), Aug. 13, 1972

Reprinted from *Newsday*

Use of the fine arts as a therapeutic medium is gaining ever-wider public recognition (see *Rays*, June, 1972, p.277). We

know that in the Aquarian Age art, science, and religion will be unified. In the use of music and poetry as therapy for mental and emotional, as well as physical, ailments, we can discern the beginning of one phase of this unification.

Self-expression is certainly an essential adjunct to the healing process, particularly when the illness is primarily mental or emotional in nature. It is tragic that so many people among us seem to identify with a poem that announces, "I'm Nobody..."! Perhaps, however, admitting to this unworthy self-concept is the first step in extinguishing it and replacing it with the idea that "I'm somebody!" It may well be that people who are so burdened with a false sense of "worthlessness" must first express, or "let go of," that sense in some way before the inner barrier can be sufficiently lowered that they are able to respond to expressions of a more uplifting state of consciousness and being.

Undoubtedly, the future of "poetry therapy" as a healing agent is promising. It will be interesting to observe the development of this form of treatment as it becomes more widespread.

Danger of Too Much Sleep

A great many people sleep too much and this may be as unwise as getting too little sleep, according to Dr. William C. Dement of Stanford University. His research indicates that the average person needs seven and a half to eight hours sleep to perform well during the day. Except in specific cases, any great excess over this leads to a listless feeling and irritability which interferes with clear thinking. — *National Health Federation Bulletin*, Nov. 1972.

We know that sleep is necessary to restore the physical body, which is damaged during the day to a degree dependent upon the nature of the Ego's activities. People who suffer from physical disabilities or debilities require extra sleep. Some apparently healthy individuals, too, seem to need nine and even 10 hours of sleep in order to maintain their state

of well-being. By and large, however, the average person who leads a sane and sensible life during the day will not require more than the eight hours mentioned by Dr. Dement as necessary to complete physical restoration.

There are people, however, who seek sleep as a form of escape, from responsibilities or even from boredom. These people nap at every opportunity and stay in bed long after the necessary physical restoration has taken place and they could be "up and doing." It seems, however, that an excess of sleep, like an excess of anything else, is harmful. These individuals, besides suffering from the listlessness, irritability, and grogginess resulting from too much sleep, also miss a lot of life. Their attempts to escape, although perhaps rendering them "unconscious" or "unaware" for a few extra hours in every 24, also prevent them from joining wholeheartedly in activities that would lighten their burdens or do away with their boredom. Sleep, as all other good things, should be taken in moderation.

Harmful Detergents

Some nonphosphate detergents, though possibly causing less pollution, contain highly caustic materials that may cause them to be a household hazard, especially where there are children. The National Institute of Environmental Health Sciences believes that the carbonates and metasilicates contained in some detergents can cause blindness if rubbed into the eye. Detergents tend to cling to the hand and may accidentally be introduced into the eye by rubbing the eye after having direct contact with the detergent.

— *National Health Federation Bulletin*, Nov. 1972.

It seems almost impossible these days to find a synthetic household product that is not potentially harmful, to some small degree at least. Of course, many of these products facilitate modern living and are considered essential to our way of doing things. The above article, however, under-

scores the advisability of keeping *all* such products—even those that might at first glance seem “innocent”—out of the reach of small children.

“Better safe than sorry” certainly is applicable in this situation. Young children are curious and unpredictable, and one cannot foretell what toxic substance they might be tempted to swallow, rub into their eyes or skin, or use injuriously in some other way. Many mothers have already determined that pots, pans, and paper napkins are best stored on the lower kitchen shelves, and all household cleaners, polishes, and similar items on the higher shelves.

High Blood Pressure and Organic Nitrates

Organic nitrates, which get into streams from agricultural runoff, could be responsible for geographic patterns of high blood pressure, according to William E. Morton of the department of public health and preventive medicine at the University of Oregon Medical School in Portland. High nitrate levels in drinking water usually came from animal and plant wastes and fertilizer residues, said Morton.

In a report to the American Chemical Society, Morton said hypertension mortality and Selective Service data from Oregon and Colorado show an increased risk of high blood pressure in certain locations (in the southern and far eastern regions of Oregon and in eastern agricultural counties in Colorado). The geographic risk can be correlated with increased organic nitrate levels in municipal water supplies.

There is currently no economical way to remove nitrate from drinking water and Morton expects nitrate concentrations to rise in ground water. In addition to implicating modern agricultural practices, Morton pointed to a related industrial hazard (workers chronically exposed to organic nitrates such as TNT and nitroglycerin) and questioned the chronic medicinal use of such organic nitrates.

— *Science News*, July 15, 1972.

We are told in the *Cosmo-Conception* that: “It has been estimated that ordinary, undistilled spring water contains carbonate and other compounds

of lime to such an extent that the average quantity used each day by one person in the form of tea, coffee, soup, etc., would in forty years be sufficient to form a block of solid chalk or marble the size of a large man.” Also: “Undistilled water, when taken internally, is man’s worst enemy...”

Now we see that, in addition, the problem of animal and plant wastes and fertilizer runoff adds to the contamination of what many people still believe to be “pure” water suitable for human consumption. For all these reasons, therefore, we reaffirm our belief that distilled, bottled water is the best kind of drinking water available.

* * * * *

MONTHLY NEWS INTERPRETED

(Continued from page 513)

Max Heindel tells of a case in which a man felt severe pain as a result of an injury inflicted on a limb *after* its amputation. The pain was as if a nail had been driven into the amputated flesh. When the limb was exhumed, it was found that a nail actually had been driven into it at the time it was boxed for burial. When the nail was removed, the pain stopped at once.

The methods of treatment of phantom limb pain which Dr. Melzack reveals are also interesting in that they show the effect of such action on the vital body.

* * * * *

ROSICRUCIAN PRINCIPLES

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



"And He ... Gave Thanks"

AT the Last Supper (John 22:14-38) Christ Jesus gave thanks when He took up the cup and the bread; when He fed the five thousand (Mark 6:37-42) He blessed the loaves and the fishes. Thus He set an example for His adherents to follow in using the powers which unfold from within one who strives to walk the Way of the New Dispensation—the Way of Love. Truly, we multiply or increase that for which we give thanks or bless, and this law may be applied to improving and maintaining the health of one's bodies as well as to anything else. The thankful heart and mind are well-springs of health, the vibration they send forth being essentially of a healthful, uplifting nature.

Every seeker after permanent health (which necessitates the regenerate life) is wise in forming the habit of devoting a definite time each day to praising and giving thanks to his divine Creator for all the blessings that have come to him that day. On some days there may be only "routine" blessings, such as wholesome food in a comfortable home, congenial and helpful associates, or God's sunshine and flowers; on others there may be blessings which stand out as beacon lights in one's life—an answer to prayer, an inner assurance of duty well done, an influx of courage at a crucial moment, a high moment in

meditation, or an unusual opportunity to be of service to a needy brother or sister. Whatever the blessing, let us remember to give thanks.

Eventually, we learn to offer thanks even for our adversities, recognizing in them the opportunities for progress. As some wise person has said: "If anyone could tell you the shortest, surest way to all happiness and perfection, he must tell you to make it a rule for yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

* * * * *

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:

November 7 — 13 — 20 — 27

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

ROSICRUCIAN BOOKS

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OUR PATIENTS WRITE

California---Am very happy to say that my health has improved so much since I went on your health diet. My wife states that she is amazed at how much energy I have. It pays to put your faith in God and His wondrous ways in healing. This faith, along with the good help from you wonderful people, makes me feel like a new person. Thank you for all you've given me.

Pennsylvania---There is never a time when you are not included in my thoughts and prayers. I feel a spirit of oneness with you, and am sending my blessings and thanks for all your efforts in working with me to express more of God's light and love in my life. Please accept the enclosed love offering.

Washington --- Thank you again for healing my springtime allergy. For the last two weeks I haven't had the slightest discomfort from my hay fever. Did not really think the Invisible Helpers could heal me so completely this way. Thanks a million.

Nigeria --- Am observing remarkable improvement in my health. You have given me more joy than I can express. I know you pray for me for I feel healthy and my system is harmonizing appreciably. I wish you great success and God's blessings!

California---Last Tuesday I came into the hospital because I had a mild heart attack. Was having considerable pain and general distress until Wednesday afternoon when my wife mailed you a letter asking you to put me on the healing list. At about the hour she mailed the letter my pains and distress went away completely and I have been feeling tip-top since. Much love to you all.

Wisconsin---Just a few lines to continue the healing process. C--- is showing improvement in her breathing to a marked degree. Thank you for everything.



Waddles Wanders Away

DAGMAR FRAHME

(Conclusion)

"Poor little thing," the woman went on. "It's frightened, and no wonder. All alone in that pool. Do you suppose Teddy put it there?"

"I wouldn't be surprised," answered the man. "Where is he?"

"He had a baseball game all afternoon. He went to the lake this morning and was in such a hurry to take off again I could hardly get him to eat lunch."

"Hi!" shouted Teddy at that moment, braking his bicycle hard at the edge of the grass. "We won!"

"Fine," said Teddy's dad. "Do you know anything about this duck?"

"Oh, hey, yeah!" exploded Teddy. "It's mine. I forgot about it. I'd better get it a box."

"Come back here, young man," said Dad sternly as Teddy headed for the garage. "What do you mean, it's yours? Where did you get it?"

"At the lake," answered Teddy, puzzled because his father seemed angry.

"And you just picked it up and brought it home?" asked Dad.

"Sure," said Teddy. "What's wrong with that?"

"I'll tell you what's wrong," said Dad. "That duck is very young and needs to be with its mother."

"But its mother wasn't there," protested Teddy. "It was by itself on the hill and the rest of the ducks were in the water."

"Then you should have taken it back to the water, if you were going to take it anywhere," said Dad.

"Why?" asked Teddy, in a whining voice, although he was beginning to realize why.

"Suppose you think about it and tell us," suggested Dad.

Teddy squirmed uncomfortably. "I suppose because it was lost and couldn't take care of itself," he finally muttered.

"Uh-hum," Dad nodded his head. "What were you planning to do with it, anyhow?"

"Well, I was going to let it swim in the pool, and keep it in a box, and --- and --- and just keep it and let the kids look at it."

"Sort of an exhibit, eh? Teddy and his Duck --- the Wonder of the Neighborhood."

Teddy had rarely heard his dad talk like that, and he squirmed some more. "Well, I suppose so," was all

he could think of to say.

"What are you going to feed it? Or were you thinking about feeding it?"

"Sure I was thinking about feeding it," said Teddy indignantly. "Bread crumbs."

"And where will you get the bread crumbs?"

"Mom can give them to me."

"Did you ask Mom about that?"

"No," Teddy whispered, scuffing his feet.

"Uh-hum," Dad nodded his head again. "Where was the duck all afternoon?"

"In the pool." Dad remained silent, looking very stern, so Teddy finally went on. "I-- I-- was going to get it a box and some bread crumbs before the game but Mom made me eat lunch and I forgot--"

"Mom *made* you eat lunch!" interrupted Dad angrily. "Seems to me Mom is taking much better care of you than you are of that duck."

There was really nothing Teddy could say to that, so he stood with his eyes on the ground, scuffing his feet and pulling at his fingers.

"And what makes you think the duck would like staying in a box? Would you?"

Teddy shook his head, rubbed his nose, and had the terrible feeling that he was going to cry.

Dad sighed, sat down on a lawn chair, and drew Teddy to him. "Look, Son," he said in a much gentler voice. "The duck is an animal, and a young animal at that. If you're going to make a pet of any animal, you take on a big responsibility, and that is especially true of young animals. How would you like it if some giant snatched you up and took you away from Mom and me to a place you had never seen before, locked you up so you couldn't get away, and then forgot about you? Wouldn't you be scared and unhappy?"

Teddy nodded.

"Well, then, what do you think we

ought to do now?" asked Dad softly.

"I guess we'd better take it back to the lake," whispered Teddy.

"I think you're right, Son. Would you like me to drive you?"

Teddy nodded again, lifted Waddles, who was still cheeping, out of the pool, and silently got into the car. This time he didn't squeeze Waddles, but held him very gently.

When they got to the lake, Dad waited at the top of the hill while Teddy carried Waddles to the water. It was not easy, slipping and sliding down that steep hill while at the same time trying not to squeeze Waddles, but for once Waddles wouldn't have minded being squeezed. As soon as he saw where he was he began to cheep louder than ever. His mother *had* to be around here some place. If only she would hear him!

And Mrs. Duck did hear him. She was swimming near the shore with her other children, terribly tired and terribly worried. She had looked everywhere she could think of for Waddles, and was sure that by now a hawk or a fox must have gotten him. She didn't pay much attention to the little boy sliding down the hill -- children were always sliding down that hill and she was quite used to them -- but she paid a lot of attention when she heard the cheeping that seemed to be coming from the little boy.

There was no mistaking that voice. It was definitely Waddles! Sure enough, when the little boy got to the edge of the lake he carefully put something into the water, and without once looking back, Waddles streaked toward his family. Never had he swum so fast, and never had he been so glad to see anyone! The cheeping and quacking that went on during the next few minutes could be heard clear around the lake.

Teddy stood watching them, his hands in his pockets and a sad look on his face. Then he grinned. Those

ducks were really glad to see each other, he thought. They sure seemed to have a lot to say. He was still grinning when he got back to the car.

"I guess it's a good thing I took that little duck back," he said to his Dad. "He's much better off where he is. I sure can't quack at him the way his mother can. Wonder if she's telling him to stick around and not go wandering off by himself anymore?"

And as a matter of fact, that is precisely what Mrs. Duck *was* telling Waddles. Only Waddles didn't have to be told. It was a long time before he again went exploring by himself, and by that time he was a full-grown duck with a long, powerful bill that would have pecked very hard at anyone who had tried to pick him up.

READERS' QUESTIONS

(Continued from page 517)

which gradually crystallize themselves into a body wherein the Spirit must dwell until they are worked out. Relief will never be obtained by working with and upon the physical body alone, any more than operating on the shell would cure a sick snail. Emerson said truly that "a sick man is a scoundrel who has been found out." He has been breaking the laws of Nature. The insane are in that category, and if we wish to cure them we must use spiritual means of education. All other methods are simply palliative;

they do not reach the source of the disease.

FRANCIS THOMPSON

Francis Thompson was born in 1859 in Lancashire, England, of devout parents. He received a Catholic education which culminated in a seven year study for the priesthood. However, he entered neither priestly nor medical orders, for which he also studied. After leaving school, he attempted to support himself doing "odd jobs," but ultimately became destitute. He suffered then, and constantly, from physical debility, and at one point became addicted to drugs as a result of medication administered during a period of serious illness. He suffered from a continuing agony of soul and an acute sensitivity to superphysical impressions, characteristics which led him to author the poignant, moving, imaginative, and subtle poetry for which he eventually became known. After several years of agonized existence among the "dregs of humanity" in London, Thompson was rescued by Wilfrid Meynell, editor of a popular, religiously-oriented magazine, who reviewed several of Thompson's manuscripts and recognized their worth. After a period of intensive medical care, Thompson, in close association with Meynell, devoted the remainder of his life to his writing. He died, of consumption, in 1907.

Visitors at Midnight

CATHERINE ROBERTS

WHAT was happening? Was there someone in her room? Ten-year-old Beth stirred restlessly, then she sat up in bed. The room seemed full of shadowy shapes.

"Who are you?" she asked.

"These are all the words you said today," answered the one closest to her. It was a grinning, dwarf-like creature.

"What's your name?"

"I'm your sub-conscious mind," it leered. "Conny, for short."

"My sub-conscious mind!" said Beth in astonishment. "But you are so ugly."

Conny stopped grinning. "You're no beauty yourself, you know," he snapped. "You don't think that anyone who says the things you say could be pretty, do you?"

"What do you mean? How could what I say have anything to do with how I look?" Beth was both annoyed and a little frightened.

"Not very smart either, are you," Conny said nastily. "I heard what you said to Kim when you came in the house tonight."

"You mean, sticks and stones can break my bones but words can never hurt me? Well, they can't. Anyway, what business have you got coming in here and saying things like that to me?" Beth was angry now.

Some of the shapes came closer and began pushing and shoving to get near the bed. Beth drew back.

"What are all these...these... well, whatever they are?" She felt frightened again.

Conny stared at her. "Oh, now really, you must know everybody here. You use them every day, and every time you do they grow bigger and stronger."

"I use them!" Beth was astonished. "How can I use them? I never saw them before. Why should I use things so awful looking? What could I use them for?"

"How right I was when I said you aren't very smart," sighed Conny. "Do you mean to sit there and tell me that you don't know that every word you say creates an image like it?"

"I don't believe it. How could it?" Beth was indignant.

"All right, I'll prove it to you. You told Kim she was icky, remember?"

"Well, she is," sulked Beth.

"Whether she is or not isn't impor-

tant now. Do you want to see what the word 'icky' looks like?" He didn't wait for her to answer. "Come here, Icky."

A slimy, shapeless blob sidled over and sat on the side of the bed. Beth quickly moved away.

"Do you want to see it grow? Say 'Kim is icky' again."

"Kim is icky." Beth was still angry with her.

As soon as she said it the blob quivered, jerked and suddenly became bigger. Beth gasped and pulled up her feet. Two watery eyes stared at her.

"Make it go away. It's the ickiest thing I ever saw." Another jerk and the blob was bigger and slimier, taking up more room on the bed.

Conny laughed. "Now do you believe me?" He pushed Icky off onto the floor.

"Well, I guess so," said Beth, shakily. "But I don't understand. I didn't know that words made things."

"They most certainly do, and so do thoughts."

"Thoughts! Oh, that's too much. I just don't believe that at all."

Conny sighed again. "So I have to prove that to you, too, do I? All right, Envy, come here."

A bright green snake slithered up on the foot of the bed. Beth sat at the top, hugging her knees and watching it carefully.

"Now," said Conny, "Let's think about Kim again. She's a very pretty little girl, isn't she? That new bicycle she had today is just like the one you have been wanting, isn't it?"

Beth looked sullen but said nothing. She sat there thinking about Kim and her bicycle. Why did she have to get that bicycle instead of me? she thought. She gets everything. Suddenly her eyes grew wide and she squealed, pointing to the snake.

"It's growing," she choked. "Look, it's getting longer and bigger around. Send it away. Why is it doing that?"

"Do I have to tell you why? What

were you thinking just then?" Conny asked, picking the snake up by the tail and putting it on the floor.

Beth blushed. "You mean just because I was thinking about Kim's new bicycle the snake grew bigger?"

"Not just because you thought about it, but *how* you thought about it. You were thinking that you wanted that bicycle, and that's why you quarreled with her today, isn't it?"

Beth nodded; she felt ashamed.

Conny smiled at her. "That's better," she said. "You should feel ashamed. Now let's see what happens if you think and say something nice. Think about Kim again. She has been a good friend, hasn't she?"

Beth thought about her, remembering. Yes, she had been a good friend. Kim was a very generous little girl. She had been kind to Beth, always forgiving her when they quarreled, even though it was usually Beth's fault. A lovely, soft light began to glow beside the bed, with beautiful, changing colors, like a soap bubble. Beth gazed at it, fascinated.

"Did I do that?" she asked, softly.

"You certainly did," smiled Conny. "I'm glad to see that you still know how."

"You mean that just what I thought made that pretty thing? What would happen if I said what I thought?"

"Why not try it and see?"

"I will. Kim is a very good friend," she said out loud. "I love her and I'm sorry I was mean to her today."

The light filled the room, glowing and beautiful, with changing colors, and now she could hear soft, lovely music.

"Oh, my," breathed Beth.

Conny looked pleased and said, "You're smarter than I thought you were."

"All the other things have gone away," said Beth, looking around the room.

"Of course. Love is always stronger than those hateful things you were

thinking and saying. You are looking prettier, too, I might say."

"You mean that what I think on the inside shows on the outside?" exclaimed Beth.

"Yes, indeed. You can't hide how you really think, even though you think you can. And isn't it nicer to have all this beauty around you than those creepy, crawly things that were here before?"

Beth shuddered. "Yes. Oh, Conny, I do thank you so much for teaching me this. I'll try hard not to let the other things come back."

"Good, I'm sure you can do it. Just remember that everything you think and everything you say creates something. Then think what kind of world you want to live in and it should be easy. It's time for me to go now."

"Conny," Beth said shyly, "you look prettier now, too. I wish you could stay and help me in case I forget."

"Thank you, Beth. I won't be far away. If you need me just think of me real hard and I'll be here. Good bye."

"Good bye. I'll remember," said Beth, and slid down under the covers.

The next thing she knew it was morning. She opened her eyes and looked carefully around the room. It looked just the same as always. She lay there a moment, remembering. Could it have been a dream, she wondered? But it had been so real.

"I really will try, Conny," she whispered.

Suddenly the room was filled with beautiful colors, as the Sun, shining thru the window, struck a prism hanging there.

* * *

THE SUB-CONSCIOUS MIND comes into being as we inspire the air containing the ether in which there is a detailed picture of our thoughts, feelings, surroundings, etc. Conditions existing in the aura are transmitted to the lungs; there it is injected into the blood, and thence to the vital body.

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