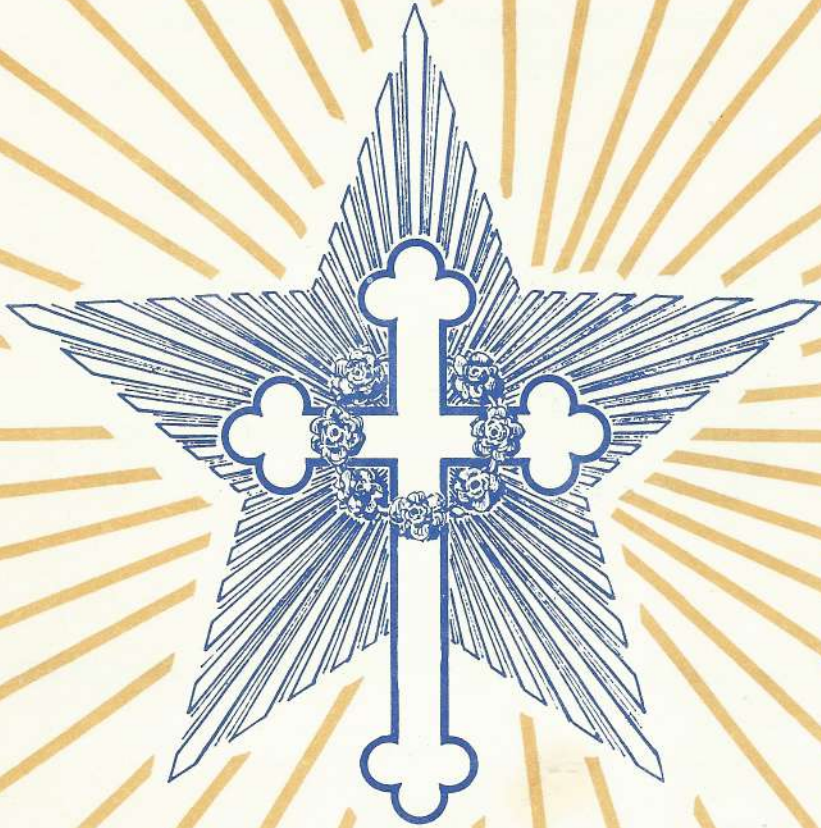


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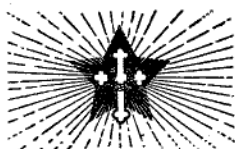
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Contents

The Shining Spiral Path (poem)	
Jack E. Trent.....	2
All That Is Mine Is Thine (poem)	
Author Unknown.....	2
EDITORIAL—	
New Beginnings.....	3
MYSTIC LIGHT —	
Symbols...A Student.....	4
Glossary of Bible and Mythological Terms..	8
Paid in Full (fiction) Frances Smith.....	10
Exactly What They Need...A Probationer...J2	
The Angelic and Archangelic Life	
Waves ... Part 3.....	16
MAX HEINDEL'S MESSAGE:	
Occult Principles of Health and Healing	
(13th installment).....	18
STUDIES IN THE COSMO-CONCEPTION:	
Steps to Spiritual Development.....	20
WESTERN WISDOM BIBLE STUDY:	
Parable of the Mustard Seed.....	21
ASTROLOGY DEPARTMENT —	
God Geometrizes... Part 1...R.A.U.....	22
The Children of Capricorn, 1975.....	24
Readings for Subscribers' Children:	
Paul M.R., Kenneth R.R., Matthew D.R.....	27
Vocational Guidance Advice:	
Raymond M.C.....	31
Jean E.S.....	32
MONTHLY NEWS INTERPRETED —	
Energy From Seaweed.....	33
The Future of Poetry.....	33
Pressing the Case for Preservation.....	34
BOOK REVIEWS —	
"Chariots of the Gods?"..Audrey Glover..	35
READERS' QUESTIONS —	
Spirit and Soul.....	37
Time Periods in the Heaven Worlds.....	38
The Second Coming.....	38
NUTRITION AND HEALTH —	
In Tune With Our Body Rhythms	
Diana Dupre.....	39
Protection Against Radioactivity.....	40
HEALING DEPARTMENT —	
The Vibrations of Health..	
Catherine Roberts.....	42
CHILDREN'S DEPARTMENT —	
The Team...Dagmar Frahme.....	43

Do you write? We would be happy to see manuscripts pertinent to any of our departments. They must, of course be in accord with the Rosicrucian Teachings. Payment is in author's copies and a subscription to the magazine.

Manuscripts must be typewritten, double spaced and will not be returned unless accompanied by a stamped, self-addressed envelope.



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All That Is Mine Is Thine

I am a necessary part
O God's great whole,
He needs this outward urge
That is my soul;
And I am girt about
With stars and moon and sun,
Knowing that my God
And I are one.

And every leaf and flower,
And every bird and beast,
And every wind that bloweth
From westward and from east
Brings an added token
Of brotherhood divine,
Proof of the Master's promise,
"All that is Mine is Thine."

—Author Unknown

The Shining Spiral Path

What is Time except it be a book
of empty sheets
on which we pen our lives;
Each hour a word, each day a line,
each week a paragraph.

Each month a page within our
meagre span of years...

Our years the chapters in
our Book of Life.

And what is Space except it be
a canvas bare
that, once 'tis filled, must stand
for all eternity...the record
of our sojourn here on Earth.

Indelible, immutable; and efforts
made to change it come to naught...
...we pass but once, and leave
what we have wrought.

Is this then the scheme of things,
the plan divine;
That we advance just so far
on the road,
and then no more?

And all experience gained, in bliss
or mortal strife, is to what end...
if not the flaws and cracks in
former life 'tis meant to mend.

...nay;

Time is indeed a book of empty sheets,
and Space indeed a canvas bare...

But stay! These two combined
yield but a single volume,
with but a portion of our thoughts
and acts recorded there.

For Life is not a single thread
with end and length and end;

nay; 'tis a grand continuum, whose
shining spiral path we now ascend.

- Jack E. Trent



EDITORIAL

New Beginnings

With the flip of a calendar page we have a feeling of new beginnings with new opportunities. The wish that it be happy and prosperous is passed from one to another, with a stirring of hope within.

But we need not wait for a new year to bring us new beginnings. Since we live in the eternal Now, each moment brings with it renewal. We need not continue in a sense of failure for a given length of time. By immediate repentance (changing of thought) renewal can begin now. "Behold, now is the accepted time: behold, now is the day of salvation." (2 Cor. 6:2)

To constantly keep our eyes fixed on some future time when things will be different, while ignoring the present, is missing the mark. The future is determined by the present. As we sow today so shall we reap tomorrow. If we hope to receive love tomorrow, we must give love today. If we hope to receive help, we must be willing to give help. The way we live today makes the pattern for tomorrow. If we hope to live in a fuller consciousness of God tomorrow, we must practice the Presence today.

"Where shall we seek truth? There is only one answer--*within*. It is absolutely a matter of moral development; and the promise of Christ that *if we live the life we shall know the doctrine* is true in the most literal sense. You will never find truth by studying my own or any other books. So long as you run after outside teachers, myself or anyone else, you are simply **wasting** energy... it is by using our own faculties, which may be compared to the talents spoken of by Christ, that we get the information of most value to ourselves." *Letters to Students*.

What serene joy it is to know that the Father's love is ever with us, encouraging and gently persuading. The Father is ready to welcome us into his house when we come to ourselves, realize our sonship, and set our face toward him. The choice is always ours. As often as we feel it is necessary we may make a new beginning.

At first it may be necessary to begin anew frequently. If we are sincere in our efforts and steadfast in our commitment we will find that gradually we are able to remain in the consciousness of God for longer periods.

As we learn to express today in the way we hope to experience tomorrow, each moment will be filled with the newness of hitherto unknown facets of our God which will be revealed to us as we become able to see.



Symbols

A STUDENT

This is the first of a series which we will be publishing on Symbolism. Running concurrently with this series will be a Glossary of Bible and Mythological Terms.

—Editor

This subject is one which interested me by virtue of a very small incident—namely that I read in a book a statement to the effect that mystics are individuals who read about magic a great deal, but who never for one moment consider it desirable to practice it. Personally I have always had a very strong desire to be a magician, for I believe that we need more individuals who have first-hand knowledge and information on magic, instead of being able to give only the testimony of others.

There is no school so valuable as the school of experience, and here you find working all those men and women who are really helping the world. It is from this school that the Teachers choose their disciples, from among those who are interested in the history of the life of the planet and not merely in the history of one small brotherhood. When you enter the school of the Teachers you begin to look at the life of mankind in terms of the whole and not in the terms suggested to you by the particular idiosyncrasies of one little sect or society. You are concerned rather with the great events behind the smaller movements of

mankind. And, more than this, you begin to direct your movements and interests impersonally in relation to the planetary life.

Whether you look at life from the point of view of the artist, or of the scientist or of the mystic, if you are to enter the field of practical magic you are of necessity bound to exercise one great function, and that is the function of the Will. The man or woman who wants to achieve something along the path of inner development must regard as sin anything which misdirects energy or draws the mind away from the object in view. Whatever you have made up your mind to do in relation to your spiritual growth and development, it is necessary for you and for collective humanity. Therefore you must necessarily regard anything as sin or weakness which turns you from that self-appointed goal.

Remembering that symbols are the outer expressions of inner principles, we will turn to the particular ones I have chosen for consideration. I will refer first to the Circle. To deal with its symbolism exhaustively is impossible here, but the particular meaning to which I wish to draw your attention is this: I shall assume that all are interested in achieving something, not interested in merely reading about spiritual growth; that all realize the presence of an eternal principle overshadowing our various bodies. This being so, you must realize

that it is possible for you to achieve what any occultist or mystic has achieved, if you will undertake to tread the thorny path of wisdom step by step for yourselves. It is necessary to begin and walk along that path yourself. Now the Circle in this connection indicates the definition of your task. You are not to stray outside of the circle you have made for yourself, and all intruding influences must be rigidly excluded. Nothing must interfere with the circle which is indicative of the limits of the work you have in view. You stand at the centre, and as the center is at equal distance from any part of the circumference, this position is symbolical of the fact that you have become for the time being perfectly poised and balanced, a difficult but necessary task. In the moments of meditation which precede action you are one-pointed and intend to maintain the perfect balance. Picture yourself entering an inner room. Create an imaginary circle. You have put a definition before you. You are in the center of the magic circle, across the threshold of which you will allow nothing which will overcome you.

If you are to be successful in your task, you have to surround the circle with those necessary elements which in all ceremonial magic have been found essential for accomplishment. Around the magic circle are placed lighted candles, sometimes nine, and sometimes seven; nine (with yourself in the middle is the tenth) being the most complete. If you will think for a moment you will see how very striking is the symbolism here. The material of which the candle is composed is a certain substance which involves the slaying of the animal; the light which you will use will be derived from the substance of the "animals" in the shape of thoughts of selfishness and pride, and of all the undesirable elements in your personality which you have slain. From the slaying of these things you extract their energies and they become the very light which protects you, for this light stands as witness to the world of the fact that you are engaged upon some

task of a spiritual nature. The light is at the same time your service for humanity and that which you erect for the helping of mankind is likewise your protection. The particular arrangement of the light is symbolical of the fact that certain conquests have been made over elements within yourself. The light is the result of those things of a personal nature which you have destroyed.

At the center of the circle is to be found the Altar, which each of us must erect for ourselves; for the external altars are only symbolical of certain states of consciousness. I am assuming for the sake of this discussion that we are all desirous of being members of that mystical Church which forms the Christ-body in humanity, and every Church whether mystical or physical, centers around the Altar. This altar you erect in your meditation has to conform to certain rules and regulations. Its height will vary in accordance with your height—the height you have attained in spiritual evolution, the point of consciousness you have reached on this path. On it, and within it, is kept everything that you are to use in your magical operations. There, permanently before you, will be your obligation to the Highest you can conceive, so that when you look upon the Altar you will be reminded of that obligation which you have voluntarily undertaken, perhaps in ages gone, to commit your life and energies to the service of humanity in one way or another. It is probably fairly true to say that at the present stage of development there is no one who takes an interest in such a subject as this who has not, ages long since, in some form or another, pledged himself to the service of the human race.

On the Altar, within reach, are three important elements symbolised by certain instruments which will have to be used in your progress: The Scourge, the Dagger and the Chain. The Scourge is used for a specific purpose and is symbolical of the fact that you have at sometime or other deserted your aspiration, that you have wandered away after some personal

interest and you are consciously aware of it. You use the scourge to bring yourself back to the center and also to eliminate from your magic circle undesirable elements which you know perfectly well are not for one moment to be allowed to remain there. The Dagger symbolizes the fact that you will use it, if necessary to sacrifice your personal life in the cause which you consider paramount and is indicative of your willingness to remove all personal considerations which hinder the carrying out of your obligation. This does not of course mean your physical life, but those personal considerations which limit your attention to your own immediate interest and which prevents you from looking at life in terms of humanity. In the Christ drama the *nails* take the place of the Chain, but the symbolism is identical. You will chain yourself to your obligation as the Christ was nailed to the Cross.

On the Altar is also the Oil compounded as a rule in magic, of four different kinds of oil—myrrh, olive, cinnamon and galangal. These oils have this peculiar and significant characteristic; that they will not combine into the right oil unless they are all perfectly pure. The oil is a symbol of aspiration which has to be sprinkled over everything you do. Every work must be anointed with this oil and if it is not so anointed then you may know that it has to do with your personal aspirations only and not with the larger plan of mankind.

Another very important instrument is the Wand symbolizing Will, and it is of no use if it wavers. There must be established in the center of your being a certain polarity which is undeviating in every circumstance of life. Remember, too, in this connection, that the most dangerous obstacles which the practical magician has to face are never the most obvious ones. Humanity imposes ordinary conventions; moralities change and vary in different countries. These are not the things about which you have to take great care, but certain subtle dangers which become more powerful according to

the height you have reached. A very usual form is that of pride. You perhaps succeed in certain directions where others fail, and you feel self-satisfied and pleased with yourself. In order that the Will may be effective it must be rigid, and if it has to "touch the stars" it must be firm and stable at the base. Everything must be subordinate to the spiritual will. There is only one Will in the universe and we in our ignorance put our personal will against the Universal Will. That Will is only concerned with universal principles. We all know it; if we withdraw from personal considerations great peace falls over us like a garment of beauty. When you take every personal interest you can conceive of, and lay it on the altar and say in that moment "Thy will not mine be done," then it is that the whole universe is yours. The ego is obliterated and Death itself is obliterated. We feel the pain of death because we have the fear of the loss of "me and mine." Cultivate the habit of overcoming obstacles all the time. Have a strong and fixed determination to accomplish that which you have set out to do, and fan the little ember of will within you until it becomes a great energy able to carry you through every difficulty. Many people have strong impulses today and cancel them out tomorrow. Strength and weakness alternate in us and that is why we are so ineffective. Do not adopt any formula which suggests that you aim to accomplish the task of becoming a magician at once, but say to yourself, "I will establish a current which will last through the ages so long as consciousness requires a form to sustain it." At the moment when nothing in life matters a little bit to you there will awaken that slumbering will which you have established when the chasm seemed almost impassable. Even an elementary acquaintance with the occult path will show this.

The Cup is a symbol which suggests various interpretations. The artistic imagination is drawn always by this very beautiful symbol of the blood of the

Christos presented to the communicant; that cup of intoxication which when drunk by the mystic opens the gateway to the eternal glory and beauty. At the hour of supreme initiation when the life-blood of the initiate is spilled in order that the essence of that life-blood may penetrate through the life of the planet and make the work in which the inhabitants of the planet are engaged a little lighter.

Then there is the Cup of the Holy Grail, full of the blood of many lives spent in the service of man. The cups are to be found at every center of the body; for instance the cup at the heart which receives those great energies which can be transformed into spiritual vitality in the body. There is a legend to the effect that the old Venetian glass workers made cups of glass so skillfully that they changed color if poison were put into them. That is wonderfully suggestive of the nature of this mystic cup of which I speak, for you have to see that no poison enters because its nature is sacramental; and when the disciple is able to drink the cup which contains the full understanding of life his personal life is no more. The mystic Cup is constantly being replenished by the Dew of Immortality, but man more often uses these waters to feed his animal nature instead of the soul.

Next comes the Sword, but this is a Novices instrument and by-and-by you will lay it aside for it is not required in the marriage-chamber. It is an instrument of magic which you are allowed to use only in the name of the King; to use it effectively you must wear the Crown, that is—be initiated. It has its uses, however; it is the symbol of logic and reason and analysis, and if you are to understand complexity you must use analysis. But "those who live by the sword shall perish by the sword."

The Pentacle is the body, the result of past causes and it represents the field of action.

The Lamp is always hung in the center of the circle from the roof, above all the instruments, lighting the whole

field of operations, and if you look at it everything else is obliterated. Your consciousness is focused on the Light "which lighteth every man coming into the world," and which shines equally in every particle of substance through which consciousness has been operating.

The Oil in the lamp is the oil which was in the widow's cruse and which replenished itself miraculously. Suppose that in the conflict of life you are overcome in some form or another and forget your aspiration and obligation. Perhaps you have gone on forgetting for years and years and you are inclined to think that you are so depraved that it is no use making any more attempts. Just at the moment you are inclined to give up altogether the oil of aspiration will bubble up in the lamp and the light will become bright again.

The Crown is the symbol of completion and is worn by the King, man who has attained. When you have trodden the weary path to the very end, you finally realize that those joys which come to you through the avenue of the senses are evanescent and that the initiate is the only man who knows what real joy is for real joy can only be understood and realized by the man who has conquered himself. The crown rests on a piece of red silk. This color is a symbol of the glory of life. The crown rests upon the life; it is impossible to pretend you have the crown if you have it not. You cannot pretend to be a King, that is, to have entered the circle of Initiates who understand Life and its principles fully. The crown of thorns is a crown of radiance; the rays of light appear as thorns to the uninitiated.

The Robe which the Initiate wears is symbolical of the aura, and also of the silence and mystery in which his real work is enveloped, of the isolation of every mystical life. The true communion always takes place in the inner chamber and there that seamless robe of glory is worn which is the garment of the true initiate.

Then there is the Lamen, the breast

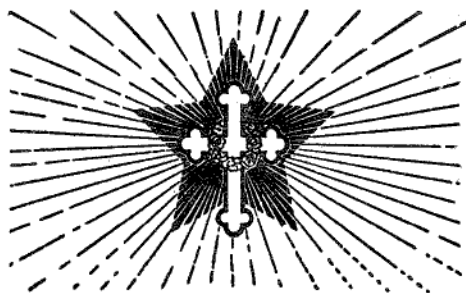
plate of righteousness. It is worn over the heart as protection and it has in it many jewels which are called "perfections". The Lamen indicates your work and also the stage you have reached in your inner life.

The Book of Life represents your destiny for this life. Everything you do, every struggle, every aspiration has a cumulative effect, and the writing in that book goes on unfailingly up to the very last page.

The Bell rings at important points in the struggle and is a symbol of hope. In deep meditation when you have attained to any point of real concentration there is undoubtedly a bell-like sound that gives forth a wonderfully harmonious vibration of peace. The bell may be taken as indicative of a certain state of consciousness attained by you when "the song in the heart" sounds forth. It signifies peace and power over all the disturbing elements.

The Magic Fire is symbolized by the incense which is burnt in a censer on three legs which are emblematic of the triple flame, the three higher principles in man. Everything you have acquired, all the powers for which you have fought, have to be burnt up at the end, and only then will the imperfect elements which were put into the censer at the beginning be transformed into the perfect. Remember that if you seek to retain one single power for personal ends the struggle has to begin all over again.

We have briefly glanced at these symbols and we come back to this point: how can men and women become practical magicians? It is absolutely necessary that they should do so if the world is to be transformed, the chemical elements transmuted. I am no pessimist in regard to man and his possibilities. I have had glimpses of a deeper vision and I know if we are faithful to these enduring principles of life and consciousness that some day the golden age will dawn for mankind, the Earth will marry the Heavens and humanity's purpose on this planet be accomplished.



GLOSSARY OF BIBLE AND MYTHOLOGICAL TERMS

- Aaron--Mind.
 Aaron's Rod--Spinal cord. Symbol of spiritual powers since the rod budded at the end of the rod or head.
 Abel--Heart or water type. (Heart rules emotions)
 Abel or Seth--First Catholic.
 Abomination of Desolation--Misuse of the life force within the body, when found in parts of the body that should be holy, (for example the head) it is time to flee to the mountains.
 Abraham--Spiritualized mind.
 Abram--Unspiritualized mind. Condition of fore-fathers.
 Abrau--Higher mind.
 Adam--Humanity.
 Alabaster Box--Soul Body.
 Amalikite--See Gentile.
 Armageddon--Final battle of the spirit and the lower nature. This will take place within each of us.
 Ark (in the Tabernacle)--Symbol of Psoma Psuchicon or the Golden Wedding Garment.
 Arm--Power for good or evil.
 Armor--Developed aura which gives spiritual protection.
 Ashes--All that remains of the past age. Represents humility.
 Asleep--Not awake spiritually.
 Ass--The life force that we must learn to control. When ridden, the lower emotions are under control.

- Baal---Worship of materiality.
- Babylon---A city. In this case a confused state of consciousness that is involved in sensuality and materiality. Old order.
- Baptism---Leaving the lower emotions.
- Baptism, or drawing out of the water---Regeneration or rising above the domination of the lower nature. Dedication of spirit.
- Baptism with fire---Descent of the spirit.
- Beast---Lower nature within.
- Beasts, keepers of---Lower nature.
- Benjamin---Means "Son of Suffering."
Since Cancer is the sign governing our home (the vehicle in which we spend eternity---not a house) we have a clue. Benjamin refers to mental activity on a higher plane since his mother died when he was born.
- Bethany---House of figs.
- Bethel---Spiritual consciousness. The holy place in the head.
- Bethlehem---House of bread. A symbol of the purity within which enables the Christ Spirit to be born as the Son of Man. In Bethlehem there is protection at first from the turmoil of the lower nature. Bread also signifies toil since it takes work to make it.
- Bethsaida---Searching for new ideas, gaining of knowledge. Initiate of the new dispensation.
- Birds---Higher thoughts. White dove identifies a very high spiritual being. A swan is the symbol of the initiate. In all religions, the quickening spirit has been symbolically represented as a bird. The bird is, therefore, a direct representation of highest spiritual influence.
- Blind---Not spiritually conscious.
- Blood---In spiritual teachings it identifies the spiritual life force, highest product of the Vital or etheric body. This is a similar phenomenon to the renewing of the physical body by the blood.
- Blood of the Lamb---Christ force within.
- Blue---Spiritual aspiration. The Father.
- Boat or ship---Soul body. The soul supported by the river of life.
- Bones, dry---Very materialistic people.
- Book of God---Seed atom.
- Book of Life---Contains the record of those who have qualified and will be admitted to the spiritual New Jerusalem. See Rev. 20: 12-15.
- Bow---Will
- Brass---Metal made by man. It is an alloy of copper and zinc. Feet of highly polished brass would indicate one prepared to walk where others could not go. (Higher realms)
- Bread---Feminine pose of the Spirit. It is through this pole that our labors go to provide the food for our finer bodies.
- Brother, Older---Angelic life wave.
- Bride---Emotional nature that has been spiritualized.
- Bridegroom---Mind after it has been spiritualized.
- Bull---Lower nature or brute within.
- Burning Bush---Vital body. It shines for those who have conserved the life force.
- Cain---First Mason. Head of fire type.
- Calf, Fatted---The animal nature which has now become the spiritual food for humanity.
- Calvary---Top of the head, the highest part of the body.
- Canaan, Daughters of---Material existence. Body consciousness.
- Candlestick---Symbol of truth and light in the soul -- the result of wisdom.
- Carcass---Location of the Life Force in the body.
- Carpenter---Builder of spiritual endeavors.
- Cattle---As with other domestic animals (horses, goats, etc.) refers to the lower forces within.

(Continued)

Paid In Full

An Occult Story

Frances Smith

Several years ago we retired to one of those two-acre California "ranches," and have enjoyed every moment of it since. Finally we have achieved that age wherein we find the actual lives of our friends and relatives infinitely more fascinating than any fiction the most inventive author can come up with.

In piecing together the events of their lives, tracing the obvious results of actions initiated when young and carried through to full maturity, one has tangible evidence of the law of cause and effect. This is by no means gossip, nor is it prurient meddlesomeness.

Our nearest neighbors moved here from Long Beach where they had owned a garage and filling station. He had been a flyer in the first World War, and both of their boys had served in the second World War. The Legion dances and card parties bounded their lives. Last week when I called, she, now almost blind and hardly able to walk, was listening to an old Bing Crosby record. She laughed and said, "I can barely walk, but I can still dance!" And she rose and danced a few waltz steps in time to the music.

Or take the wheeler-dealer at the end of the road. He's the one who happily takes charge of the road repairs on our little private road — without charge — and is the first person each of us calls in an emergency. But the most interesting people in our little community are the couple who live in the imposing glass house on the hill.

John and Millie Charles are honest-to-goodness ranchers who came here right after the second World War. They had sold their grove in Colorado, bought a young grove here, put the two boys in the nearest grade school and settled down. Millie got a job in the lemon packing shed, and life moved on in its accustomed round of seasons.

After they had been here for several years Millie suddenly quit her job, right at the height of the season, too. Then shortly a bright new car showed up in their garage, and they took a trip to Yellowstone National Park. Neighbors began raising their eyebrows. People in the aggregate are not much different from a gaggle of geese, a little less noisy perhaps, but just as curious. Then John told a friend the story, and the grapevine began to hum.

It seems that after John had sold his Colorado grove — for cash — a friend had approached him, diffidently, and asked for a loan of \$900 to meet the interest payment on his mortgage. They had five children, his wife had died after a lingering illness and he was discouraged.

"But he insisted," said John defensively, "that I take those 3,000 shares of insurance stock as collateral, which he had inherited from his father's estate. It wasn't paying any dividends and it was all legal, but no bank would loan him a dime on them. I felt sorry for him and told him I'd take the stocks and for him to forget about any repayment. I never thought I'd ever hear about it again. I just kissed the money goodbye and tossed the stocks in a trunk we were packing to bring west. Now four years later they are actually paying big dividends."

It was years later that I first heard the story. They now had the nicest home around and were the main support of a little fundamentalist church uptown. Last week Millie came down to our place to pick some apricots, their tree having died last winter.

"I'll make up a dozen pies and put them in the deep freeze. We do enjoy fresh apricot pie."

I began praising those deep dish pies one gets at the supermarket. She laughed and said, "I guess we are spoiled. We

had an apricot orchard in Colorado before we moved here, and I'm easily coaxed into baking pies."

Then I presumed on our friendship and said, "Speaking of Colorado, I have always wondered about that family who gave you the insurance stocks that have made millionaires of you."

"Well, not quite! But you know we lost track of them completely after we came out here. They sold out and moved to Denver, he remarried, and then they moved back east. We have tried several times to trace them as we did feel a little guilty, especially when the money started piling up. But they always seemed to have moved whenever we got a new address."

The conversation took a new turn and she soon left to bake those pies. That night after my retrospection I was puzzling over the fact that a "gift" of \$900 could turn into a million dollars. Why not each of us find a needy family and give them \$900 to pay the interest on a mortgage and then sit back and watch the money roll in. But I soon fell asleep.

Suddenly I waked in the midst of one of those "true" dreams. I knew that if I could hold my breath for a moment the conscious mind would get a more detailed picture of that terrible snow storm that enveloped me.

Everywhere were milling children, except those huddled in the sheep cotes and crowded up against the farmhouse walls. The prosperous farmstead looked much like that in an old tapestry I had seen once in a museum. Then I knew that I was seeing the final debacle of the Children's Crusade of 1212.

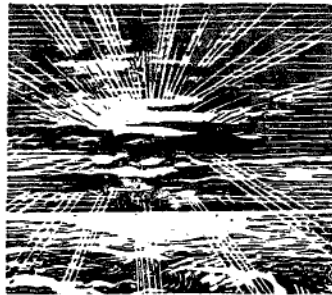
Going from group to group of hungry children was a middle-aged peasant woman wrapped in a huge black shawl. She was ladling soup into upheld bowls from a monstrous black kettle carried on a pole by two of the farm helpers. Then I caught a glimpse of her face and it was John Charles! The contours were softened of course since this was a feminine incarnation, but there was no mistaking those kindly features.

The implications inherent in the situation between the tattered remnants of Nicolas' twenty thousand children of the 13th century Children's Crusade lost and hungry in a snow storm in northern Italy, and the simple, generous peasant couple worried about the loss of all their winter's supply of food, are legion.

This group of a hundred or so children must have wandered off the main highway at the beginning of the disastrous storm. They seemed to be in a little valley completely shadowed by high mountains. Whether John fed them during the winter - or buried most of them - we'll never know. History says, "Nicolas' expedition left nothing behind but an after-echo in the legend of the Pied Piper of Hamelin."

But I had my answer. One little act of generosity is not repaid so handsomely: it takes involvement.

* * *



Do not make the mistake of thinking that you have "outgrown the Bible." Concealed beneath the symbolism of this Book of Books is the Wisdom of the Ages. I believe that there are seven interpretations and we are just becoming conscious of the second, or esoteric. Don't discard your Bible. Develop the ability to find the Pearls of Great Price that are hidden therein. Often they are hidden under what appears to be just "rubbish."

"Exactly What They Need..."

A Probationer

We hear it read every Sunday in our devotional service: "exactly what they need for their development." The Recording Angels are giving the necessary teachings, the best suited in the search for the Light — to each and all. This is important — *to each and all*.

Who are these Recording Angels? Do they really belong to the Angelic Life-Wave? The Western Wisdom Teaching calls them also the Lords of Destiny, and gives much information as to their intervention in the lives and fate of men. There may be some relation between them and the Fates of Greek and Roman Mythology, the first (Clotho) spinning the thread of life, the second (Lachesis) measuring it, and the third (Atropos) cutting it which suggests the breaking of the Silver Cord when — in Rosicrucian terms — the archetype of the physical body has run its course.

However, the Western Wisdom Teachings speak of four, not three, great Beings presiding over our destiny. They could be symbolized by the four Creatures as described by the Prophet Ezekiel, or in the Book of Revelation, that is, the four fixed signs of the Zodiac. If we keep in mind that each of the four Gospels is related to one of the fixed signs, that is Taurus, the Bull, for St. Luke; Leo, the Lion of Judah, for St. Mark; Scorpio, or the Eagle, for St. John, and Aquarius, or the Angel, for St. Matthew, the idea that there may be a relationship between the above symbols and the Recording Angels — who gave us those four Gospels — is not, after all, so far-fetched.

According to the Rosicrucian Teachings, these Beings are four Star-Angels, Ambassadors from the Planetary Spirits to the Earth... "Recording Angels"... "Star-Angels"... so-called, for they do not really belong to the Life-Wave of the

Angels, but to that of the Archangels, that is, two degrees ahead of humanity, and, of course, pioneers of their own life-wave.

To each and all.... This means that their mission on Earth is universal and cannot be restricted to just the Western — or even the Christian — World, nor be limited to our modern times only. So we may say that the Mahabharata, or the Code of Manu, the Koran, the Tao, or any other sacred writing, were given to humanity by these exalted Beings and, we might say, delivered to the right address and at the right time. The whole of humanity, from the most primitive man to the (so-called) civilized nations, has benefited and is still being benefited from their benevolent guidance.

Here a question arises: The Sacred Books were not just handed out, so to speak, by such exalted Beings to the religious Leaders; they must have been written by humans — the pioneers of humanity — and then have been adopted and spread out. We must infer that the writers of such so-called Sacred Books were clairvoyant and worked under the guidance of the Lords of Mercury, if not of the Recording Angels themselves. It is said, in fact, that the latter are helped in their work by a mighty host of agents, as Max Heindel calls them. In their capacity as Lords of Destiny, they must also have taken the necessary steps to insure that these writings would be, as far as possible, preserved, without alterations, among the peoples they were destined to help in their quest for Light. Our guides also have seen to it that such writings would not get lost among people likely to alter or destroy them, but be found again at the most auspicious time, as was the case for the discovery of the Dead Sea and Nag Hamadi Scrolls.

We may presume that any person

attempting to transcribe or translate these ancient writings gets some inspiration from the invisible planes, that is, if the work is done in the right spirit of reverence and, as far as possible, with no pre-conceived ideas.

As we have seen, each teaching is shaped for the race, the nation or the group which it is intended to help in its development, in its quest for a truth, for a light, which can only be a partial truth, a partial light, man being unable to bear the full, dazzling radiance of absolute truth. We were all placed by the Angels of Destiny in the environment which would give us the best "imprint" for our development, for the most part in a country having the Bible as its Sacred Book, The Bible, of which Max Heindel says that the Old Testament was kept and joined to the New to urge us to live by the teachings of the Christ as set forth in the Gospels.

What a difference we find between the Old and New Testaments! The New is almost an open book; even part of the hidden sense of the Parables is explained for our better understanding. It is easy reading, even for the humblest follower of the Christ. It has given comfort and solace to many a sorrowing soul. In short, we really feel as if this book was written especially for our needs, for our mentality.

Not so for the Old Testament which seems full of the wrath of Jehovah or of his followers; full of treasons, stratagems of war, merciless massacres. Apart from the Psalms, the Proverbs, the Ecclesiastes, the Book of Job, and some nice gestures as the parting of Abraham and Lot, or the welcome to Ruth, what does it offer to the modern reader if he is not in possession of its keys? For it was not an open book, being intended solely for the use of the members of the School of Levites... And yet, we must have gone, all of us, in the course of our development, through the experiences outlined in these Old Testament books, either in symbols or in real happenings.

This Old Testament religion is no

longer ours, but why should we abstain from studying these old books, if we feel interested in such a study? In any case, Max Heindel himself made a thorough study of other religions and teachings, which no doubt helped him greatly in his mission. We, as Rosicrucian students in search of knowledge, may read anything, provided we thereby develop our discrimination. We are past the time where others may decide what we may read or not, what can be printed or not. We are privileged to be past the time of book-burnings.

Such a study of teachings can be approached in the same spirit as, for instance, a study of ancient civilisations, or any other historical subject. However, we should make a very sharp distinction between studying and adhering, between comparing and practicing. We should also make our study with a clear mind, so that the different views we may have gathered here and there do not lead to confusion.

Some years ago, a European newspaper published a short article about the religious beliefs of the Gypsies, these people who have always been wandering from one country to another. What may have been their origin, and why did they have to endure such experiences? Nobody knows, except those who are able to study the Memory of Nature. After so many wanderings and no written documents, we would expect these tribes to have a legend about the creation of the world. It has been found that this legend is understandable when judged by the occult analysis of Genesis as taught in the *Rosicrucian Cosmo-Conception*. It was surprising to find that the conception of these wandering people about the Creation made very good sense in the light of the Western Wisdom Teachings. How fortunate we are to have the *Cosmo*, which helps us to understand many situations, many events, many beliefs, which otherwise would seem so foreign to our minds! These teachings explain and reconcile these seeming contradictions; they reveal the Golden Thread which

binds and unites them all.

At this point, we would like to quote from *Questions and Answers*, vol. 1, by Max Heindel: "It may be said most emphatically that no system of thought which has been able to attract and hold the attention of a large number of people for a considerable time, has been without its truth, and whether we perceive it or not, there is in every sect the kernel of divine teaching, which is bringing them to the top of the mountain—and therefore we should practice the utmost tolerance for every belief"....This quotation applies to philosophies, religions and sects, in short, to *beliefs*, but could it not also apply, as well, to ideologies? "No system of thought...able to attract and hold the attention of people for a considerable time, has been without its truth...."

Let us also note this from the *Cosmo* about rebirth: "the building of the new body, and the placement in the proper environment is done by four great Beings of immeasurable wisdom, called the Lords of Destiny, the Recording Angels."

"The placement in the proper environment...." this sentence sheds a new light even on the racial issues. Our ideas about overpopulation, mixed marriages and the like are, without our being aware of it, a little tainted with the prevailing materialistic trend of our modern times. Human children are not cattle or rabbits, and cannot multiply indefinitely, the number of spirits willing to incarnate being limited. In such a matter, man has little power, save that of refusal. The true agents are the Recording Angels who, we are taught, are caring for the mold and the seed-atom in every birth. Thus, in the words of Max Heindel, "When a marriage is barren, though both parties are healthy and desirous of children, it means simply that no incoming Ego is attracted to them." From this quotation, we may infer that, conversely, numerous offspring must mean that such Egos have been attracted by the opportunities offered. In our days, many Egos have returned to earth-life in order to partake of the

unusual experiences and opportunities that this Age – or end of an Age – is offering them for progress, but such an increase cannot last forever.

We are prone to say: This or that inter-racial marriage should or should not be encouraged. This is just theory. The "moment of truth" is the needs of the incarnating Egos and above all, the co-operation of the Angels of Destiny. Which mixture of blood, either between extremes or not, is meeting with their approval? Advanced spirits, as for instance Booker T. Washington, often incarnate in a race for the purpose of helping it in its evolution. Which sort of blood do they need, pure or mixed, and in what proportion? Such a study could give very interesting results, keeping in mind that, if qualified parents deny Egos an opportunity for rebirth, these Egos will have to accept a second and less favorable choice.

"The placement in the proper environment..." This also means that any child, born to any nation, in any country, whatever its belief or its ideology might be, is coming into the right environment; into the environment which, in the given time, is best for the experiences it has to meet. Do we believe that the barbed wires, the so-called curtains, or impassable walls, would hinder the agents of the Lords of Destiny, be they in a human body or not: Lay Brothers, Elder Brothers, Race Spirits, or the like? Why should any country in the world be devoid of their benevolent guidance, be it as "power behind the throne" or otherwise? There have been totalitarian regimes in the past, and yet, even in the turmoil of terrible revolutions, our Invisible Government was always on the spot to help and guide its charges in the dreadful trials they had to endure. Were not Joseph, Mary and the Child protected from Herod and led to Egypt – at that time considered the land of the Pagans, to await the day when they could safely return to Israel with their precious charge? Did not Moses, as a baby, benefit from a similar protection? Did not the

Brothers of the Rose-Cross and their helpers work during the so-called Dark Ages and help many souls in their development amidst the spying of the Inquisition and the danger of being burned at the stake as a sorcerer? Was not the Count of St. Germain active during the French Revolution? We are told that, from the twelve Brothers of the Rose-Cross, seven of them are functioning in a physical body and working in the utmost secrecy. Even if they, and their helpers, the Lay Brothers and Sisters, are no longer in danger of being burned at the stake as heretics, they could, in some countries, be imprisoned, deported, or condemned to forced labor. Nevertheless, we may believe that the *whole* of humanity is being helped, quite unnoticed, by Teachers and great Beings who, either in a physical body or otherwise, are attending to their spiritual needs. Among them are the National Spirits, whom we know are presiding over the growth and fall of any nation; of any empire. The Book of Daniel shows how they fight each other. Of course, they are not enemies, these wars being only intended to teach certain lessons to their charges.

Other nations and empires are going through their own experiences, just as we are going through ours. There is no such thing as only good versus bad, divine versus satanic, white versus black, in the evolution of our fellow beings, who were *all* endowed with a divine spark to develop. The worst for any of them would be stagnation, but as long as there is experience of any kind, there is growth.

Much more could be said about what Max Heindel termed "Our invisible Government" but the time has come to draw the lessons from this short survey. What could these lessons be? First, we should, in Mr. Heindel's words, "practice the utmost tolerance for every belief." In fact, *tolerance* is the first step towards brotherly love; that tolerance which should develop from the study of our wonderful teachings, especially astrology, approached in the light of the laws of

Rebirth, Consequence, and Epigenesis and also from our Evening Exercise, which should teach us really to put ourselves "in the shoes" of our fellow-beings. It is only when we learn to love them even in their shortcomings — as a mother may love a child in a nasty mood, knowing that it will grow out of it — that we shall truly help to hasten the day of universal Brotherhood. This is a tremendous undertaking, but truly worthy of our best endeavors.

Second, we should realize what great debt of gratitude we owe to the exalted Beings who are giving us "exactly what we need for our development," be it individually or collectively; gratitude to our Lords of Destiny and to their mighty host of agents, from the Archangels to the Angels; from the Elder Brothers to the Nature Spirits.

Would we not like to be counted among these agents? This privilege may be ours if we learn to work with the trend of evolution instead of against it; if we unceasingly try to improve, to learn from our experiences, in order to become, from day to day, "more worthy to be used... for the beneficial workings of our Elder Brothers in the service of humanity!"

* * *



You will make great spiritual progress if you will adopt the maxim used by Max Heindel. He said, "When there is a disagreeable piece of work to be done, why should I not do it?"

The Angelic and Archangelic Life Wave

Part 3 — The Lucifer Spirits

There was a time when man-in-the-making was a hermaphrodite, male-female, and able to create from himself. His consciousness was like that which we possess in dreamless sleep and which is possessed by the plant. The vital energy which he absorbed into his body was used solely for the purpose of growing, until the time of propagation came, when a new budding body was cast off to grow also. There was no incentive to action, but if there had been, man would have had no mind or will to direct it.

For the emancipation of humanity from this negative condition, one-half of the creative force was turned upward under the direction of the Angels for the purpose of building a larynx and a brain, that man might learn to create by thought as do the divine Hierarchies, and express the creative thought in words. Thus man ceased to be physically hermaphrodite and became uni-sexual. He can no longer create from himself physically as do the Elohim, the male-female Hierarchs, in whose image he was originally made, and thus he occupies at the present time an unenviable intermediate position between the plant and the God.

At the time when one half of the human sex force was diverted for the purpose of building the brain, men were helpless and lacking in knowledge of how to overcome conditions. They did not even have the consciousness to know that there was a difficulty, and had no outside help been given the race must have died out.

Therefore, the Angels herded the sexes together in great temples at times when the interplanetary lines of force were propitious to propagation, and thus they perpetuated the race. It was also proposed that when the brain had been completed, the Lords of Mercury, Elder Brothers of our present humanity who excelled in intelligence, should teach

us how to use the mind and make it truly creative so that we would no longer be dependent upon the separate sexual process of generation.

This plan was frustrated by the Lucifer Spirits, stragglers from the humanity of the Moon Period (the angelic life-wave). During the Moon Period, some Angels had affinity for water; others abhorred it and loved fire. The continued cycles of condensation and evaporation of the moisture surrounding the fiery center of the Earth eventually caused incrustation, and it was the purpose of Jehovah to mold this "red earth" into forms wherein to imprison and quench the spirits in the fire. To this end He issued the creative fiat, and the prototypes of fish, fowl, and every living thing appeared, even including the primitive human form, which were all created by His Angels. Thus He hoped to make all that lives and moves subservient to His will.

Against this plan a minority of the Angels rebelled: they had too great an affinity for fire to bear contact with water, and refused to create the forms as ordered: but thereby they at the same time deprived themselves of an opportunity of evolution along the conventional lines, and became an anomaly in nature. Furthermore, having repudiated the authority of Jehovah, they must work out their own salvation in their own manner. In the Earth Period, when various planets were differentiated to provide proper evolutionary environment for each class of Spirits, the Angels under Jehovah were set to work with the inhabitants of all planets having Moons, while the Lucifer Spirits have their abode on the planet Mars.

In the Moon Period the Lucifer Spirits worked themselves far ahead of the great mass of those who are now the most advanced of our humanity. They have not progressed as far as the Angels who were so much in advance of our

present humanity that it was impossible for them to take a dense body as we have done; yet they could not gain knowledge without the use of an inner organ, a physical brain. They were half-way between man who has a brain and the Angels who need none — in short, they were demigods.

They were thus in a serious situation. The only way they could find an avenue through which to express themselves and gain knowledge was to use man's physical brain, as they could make themselves understood by a physical being endowed with a brain, which the Angels could not.

In the latter part of the Lemurian Epoch man did not see the physical world as we do now. To him the desire world was much more real. He had the dream-consciousness of the Moon Period — an inner picture-consciousness; he was unconscious of the world outside himself.

The Lucifers had no difficulty in manifesting to his inner consciousness and calling his attention to his outward shape, which he had not there-to-fore perceived. They told him how he could cease being simply the servant of external powers, and could become his own master and like unto the gods, "knowing good and evil." They also made clear to him that he had within himself the creative ability to form new bodies without the mediation of the Angels.

The woman was the first dimly to observe that she and others possessed such an instrument, and she had observed that at certain times some of her friends whom she had previously perceived as having this physical appendage had lost it, so she was troubled. From the Angels she could obtain no information, but the Lucifer Spirits which appeared within herself in the serpentine spinal cord enlightened her, and "the serpent said to the woman, 'Hath God said, ye shall not eat of every Tree in the Garden,'" to which she answered that they had been forbidden "to eat of the Tree of Knowledge" under penalty of death. But the serpent said: "Ye shall not surely die,

for God knows that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." The woman secured the co-operation of the man according to the instructions of Lucifer, the light giver, and since then the eyes of humanity have been opened; they have known good and evil.

All of this information was given with the one purpose of turning man's consciousness outward for the acquisition of knowledge. The Lucifers did this that they might themselves profit by it — to gain knowledge as man acquired it. They brought to him pain and suffering where there had been none before. They also, however, brought him the inestimable blessing of emancipation from outside influence and guidance, thereby starting him on the road to the evolution of his own spiritual powers — an evolution which will eventually enable him to advance himself with wisdom such as that of the Angels and the other Beings who guided him before he first exercised free will.

Before man's enlightenment by the Lucifer Spirits he had not known sickness, pain, or death. All of these resulted from the unwise use of the propagative faculty and its abuse for the gratification of the senses. Animals in their wild state are exempt from sickness and pain, because their propagation is carried on under the care and direction of the wise Group Spirit at only those times of the year which are propitious to that process. The sex function is designed solely for the perpetuation of the species and under no circumstances for the gratification of sensual desire.

Had man remained a God-guided automaton, he would have known no sickness, pain, or death unto this day; but he would also have lacked the brain-consciousness and independence which resulted from his enlightenment by the Lucifer Spirits, the "light givers" who opened the eyes of his understanding and taught him to use his then dim vision to

(Continued on page 30)

MAX HEINDEL'S MESSAGE

Taken from His Writings

OCCULT PRINCIPLES OF HEALTH AND HEALING

(THIRTEENTH INSTALLMENT)

Disease

General Causes of Disease — Causes of Physical Disabilities

With regard to physical abnormalities and deformities, the rule seems to be that as the physical indulgence of passion reacts on the mental state, so the abuse of the mental powers in one life leads to physical disability in later existences. An occult maxim says, "A lie is both murder and suicide in the Desire World." The teachings of the Elder Brothers given in *The Rosicrucian Cosmo-Conception* explain that whenever an occurrence takes place, a certain thought form generated in the invisible world makes a record of the incident. Every time the event is talked about or commented upon, a new thought form is created which coalesces with the original and strengthens it, provided they are both true to the same vibration. But if an untruth is told concerning what happens, then the vibrations of the original and those of the reproduction are not identical; they jar and jangle, tearing each other to pieces. If the good and true thought form is sufficiently strong, it will breakdown the thought forms based on lies and the good will overcome the evil; but where the lies and malicious thoughts are the stronger, they may overcome the true thought form of the occurrence and thus demolish it. Afterwards they will jar among themselves, and all will in turn be annihilated.



All things, in the ultimate, work together for good.

Thus a person who lives a clean life, endeavoring to obey the laws of God and striving earnestly for truth and righteousness, will create thought-forms about him of a corresponding nature; his mind will run in grooves that harmonize with truth; and when the time comes in the second heaven to create the archetype for his coming life, he will readily, intuitively, by force of habit from the past life, align himself with the forces of right and truth. These lines being built into his body, will create harmony in the coming vehicles, and health will therefore be his normal portion in the coming life. Those who, on the other hand, have in the past life taken a distorted view of things, displayed a disregard for truth, and exercised cunning, extreme selfishness, and disregard for the welfare of others, are bound in the second heaven to see things in an oblique manner also, because that is their habitual line of thought. Therefore, the archetype built by them will embody lines of error and falsity; and consequently, when the body is brought to birth, it will exhibit a weakness in various organs, if not in the whole bodily organization.

Again we warn students not to draw quick conclusions from these tentative rules. It is not our intention to imply

that everyone that has a seemingly healthy body has been a paragon of virtue in his past life, and he who suffers from one disability or another has been a scapegrace or good-for-nothing. None of us are able to tell at the present time "the whole truth and nothing but the truth." We are deceived because our senses are illusive. A long street seems to narrow in the distance, when, as a matter of fact, it is just as wide a mile away as where we are standing. The Sun and Moon seem much larger when near the horizon than when at the zenith; but, as a matter of fact, we know that they do not gain in size by descending toward the horizon, nor lose by ascending into the mid-heaven. Thus we are constantly making allowances for and correcting sense illusions; similarly, with everything else in the world. What seems to be true is not always so, and what is true today regarding conditions of life may change tomorrow. Therefore it is impossible for us to know truth in the ultimate under the evanescent and illusive conditions of physical existence.

It is only when we enter the higher realms, and particularly into the Region of Concrete Thought, that the eternal verities are to be perceived; hence we must necessarily make mistakes again and again, even despite our most earnest efforts always to know and tell the truth. On that account it is impossible for us to build a thoroughly harmonious vehicle. Were that possible, such a body would really be immortal, and we know that immortality in the flesh is not the design of God. Paul says that "flesh and blood cannot inherit the kingdom of God."

But we know that even today only a very small percentage are ready to live as near the truth as they see it, to confess it and profess it before men by service and by righteous and harmless living. We can only understand that such must have been few and far between in the by-gone days, when man had not evolved the altruism that came to this planet with the advent of our Lord and Savior, Christ Jesus. The standards of

morality were much lower then, and the love of truth almost negligible in the greater part of humanity, who were engrossed in their endeavors to accumulate as much wealth or gain as much power or prestige for themselves as possible. They were therefore naturally inclined to disregard the interests of others, and to tell a lie seemed in no way reprehensible and sometimes even appeared meritorious. The archetypes were constantly full of weaknesses, and the organic functions of the body today are interfered with to a serious degree as a result, particularly as the Western bodies are becoming more high strung and more sensitive to pain on account of the Spirit's growing consciousness.

(Continued)

"Above all, we cannot afford not to live in the present. He is blessed over all mortals who loses no moment of the passing life in remembering the past. Unless our philosophy hears the cock crow in every barn-yard within our horizon, it is belated. That sound commonly reminds us that we are growing rusty and antique in our employments and habits of thought. His philosophy comes down to a more recent time than ours. There is something suggested by it that is a newer testament — the gospel according to this moment. He has not fallen astern; he has got up early and kept up early, and to be where he is is to be in season, in the foremost rank of time. It is an expression of the health and soundness of Nature, a brag for all the world — healthiness as of a spring burst forth, a new fountain of the Muses, to celebrate this last instant of time."

— *Thoreau.*

Seasons Greetings

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.

Steps to Spiritual Development

Q. To whom are the hidden mysteries of existence accessible?

A. All may know for themselves the truth concerning the pilgrimage of the Spirit, the past evolution and future destiny of the world, without being compelled to depend upon another.

Q. What procedure is followed?

A. There is a method whereby this valuable faculty may be acquired and the earnest student qualify himself to investigate those super-physical realms; a method by which, if persistently followed, God powers may be developed.

Q. What are the first steps?

A. The Ego has several instruments—a dense body, a vital body, a desire body, and a mind. These are its tools and upon their quality and condition depends how much or how little it can accomplish in its work of gathering experience in each life.

Q. How do these instruments relate to the Spirit's efficiency?

A. If the instruments are poor and dull there will be but little spiritual growth and the life will be a barren one so far as the Spirit is concerned. By purifying and improving the instruments for greater spiritual efficiency we increase our capacity for spiritual power.

Q. What in life contributes most to spiritual development?

A. From the viewpoint of the Spirit, happiness and a sheltered environment are generally unfortunate circumstances. The petted and fondled lap dog is subject to diseases of which the homeless cur, which has to fight for a scrap from a garbage can, knows nothing.

Q. How would such hardship aid?

A. The cur's life is hard but it gets experience that makes it alert, alive, and

resourceful. Its life is rich in events and it reaps a harvest of experience while the pampered lap dog drones its time away in fearful monotony.

Q. How does this apply to man?

A. The case of a human being is somewhat similar. It may be hard to fight poverty and hunger, but from the standpoint of the Spirit it is infinitely preferable to a life of idle luxury.

Q. Is wealth always detrimental to spiritual growth?

A. Where wealth is nothing more than the handmaid of *well thought out* philanthropy, which helps man in such a way as *really* to uplift him, it may be a great blessing, but when used for selfish purposes and oppression it cannot be regarded as other than a curse.

Q. What is the Spirit's objective on Earth?

A. The Spirit is here to acquire experience through its instruments. These are the tools furnished to each at birth and they are good, bad, or indifferent according to what we have learned through past experience in the building and use we have made of them.

Q. What should be our present objective?

A. Without well-kept tools the mechanic can do no effective work; similarly, the instruments of the Ego must be cleaned and sharpened; then we may commence to work to some purpose.

Q. How does this affect the vehicles?

A. As one works with those wonderful tools they themselves improve with proper use and become more and more efficient to aid in the work. The object of this work is *Union with the Higher Self*.

Reference: *Cosmo*, pp. 430-432

WESTERN WISDOM BIBLE STUDY

Parable of the Mustard Seed

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; Mark 4:30-32.

Generally speaking, "seed" symbolizes the power of God, which manifests throughout the universe. Within every human being is a spark of our Divine Creator, and this "seed" has within itself the ability to grow and flower into a microcosmic "kingdom of God." No matter how small or undeveloped this "seed" may be, it has latent within itself all the potentialities of its Creator, and by proper cultivation becomes a wholly glorious manifestation of the spiritual attainment possible for all mankind.

The spirit within man is threefold, patterned in the image of its Creator, and its three aspects are designated as the *divine spirit*, the *life spirit*, and the *human spirit*. Man is also sevenfold and tenfold, having a threefold soul and a threefold body, connected with the spirit by the mind. During its pilgrimage into matter, the *divine spirit* aspect emanates from itself the *dense body*, extracting as pabulum the *conscious soul*. Similarly the *life spirit* radiates from itself the *vital body*, and extracts as food the *intellectual soul*; and the *human spirit* brings into being the *desire body* and extracts therefrom the *emotional soul*.

The problem facing every human being is to live so that the "seed" of divinity within may germinate and be nurtured into a living reality of the transcendent powers of the spirit, and we find in the Western Wisdom Teach-

ings definite instructions for nurturing the latent spiritual potentialities into dynamic powers. By persistent endeavor to cultivate certain faculties, food for the spirit is produced, and it "shooteth out great branches" wherein the "fowls of the air" (spiritual aspirations which naturally accompany the unfolding process) will "lodge."

The faculty of discrimination is that whereby we distinguish the real from the unreal, the essential from the non-essential, and it generates the *intellectual soul*. Discrimination, first of all, teaches us that we are spirits, and our bodies are but temporary dwelling places, instruments for our use in our pilgrimage through matter.

The faculty of observation (along with action) generates the *conscious soul*. Accurate observation is of the highest importance in spiritual development, for it insures the harmonizing of the pictures in the conscious memory with the automatic subconscious records, and thus establishes the rhythm and harmony of the dense body.

The faculty of devotion (to high ideals) evolves the *emotional soul*, helping to eliminate undesirable habits or traits of character by superseding mere desire. For intellectual people, in particular, the cultivation of devotion is most necessary.

Persistent daily effort in exercising these faculties will gradually bring about the complete mastery of the lower self by the higher self, the goal of every spiritual aspirant. The intangible liveliness radiated by every spiritually developed person speaks eloquently of the unfolded potentialities of the spirit, made manifest by the ascendancy of the Higher Self.



God Geometrizes

R.A.U.

Before the student of astrology can hope to learn the star alphabet, he must study and grasp at least the fundamental facts of physics and metaphysics. Above all, he must be able to distinguish between true logic and sophistry. Before he can hope to apply the principles of astrology to character reading, he must possess a sound knowledge of human nature. In playing with such terms as love, courage, and intelligence he is wasting his time unless he has a crystal-clear idea of what those terms exactly mean.

To begin with, it is necessary to go back to the philosophic conception of the self and the not-self. A man's self is the sum total of all that he is capable of receiving or expressing; his not-self is his environment, and includes all things and all people of whose existence he is aware, either objectively or subjectively.

There are twelve natural forces which collectively constitute the universe, for time, space, and energy are but modes of these forces. Expressed through the planets these forces mold the man; expressed through the zodiacal signs they constitute his environment. Until that fact is thoroughly realized the student can but wander aimlessly in the fields of error.

Many planets in Aries are no more an indication of a martial disposition than working in a bank is an indication of the possession of wealth. What they do

indicate is that the life of the native will be filled with conflict even though he be a lover of peace. On the other hand, planetary aspects give little clue to events. If the native has Venus square to Saturn, he is likely to be despondent though fortune smile on him continually, whereas if he has Jupiter trine Mars, bad luck will no more dampen his hopeful nature than water will wet a duck.

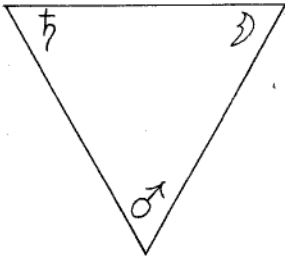
The division of signs into active, stable, and changeable is quite correct, but of no interest to the practical astrologer, for its significance is purely metaphysical, the terms denoting manifestation, latency, and relativity. By the law of averages, the man with many planets in changeable signs should have as stable a disposition as any other man, for he derives his stability from the planet Saturn, and from no other source. The sign which gives him a stable environment is Capricorn, an "active" sign.

Let the reader accept nothing, but prove all things, and hold fast to that which is true. Let him progress his own horoscope, and look backwards at his own life. He will find that when the moon was in Gemini he was most busy, but when in Cancer he had little to do. In Capricorn, his path was blocked, while in Sagittarius, opportunity opened doors for him. In Aries, life was strenuous, but Pisces brought tranquility. These are not theories but observed facts. A little arithmetic and clear thinking are all he

requires to prove them.

Because this is an orderly universe, there is no room in it for anything which is not definitely related to something else in accordance with mathematical law. The astrologer tries to "judge" a nativity without having learned the basic relations between each planet and every other planet, and between each planet and each sign, a knowledge of which is requisite to even the crudest exercise of judgment. His muddled array of rulerships, detriments, exaltations, and falls violates the most elementary laws of geometry. And when a Greek sage said that God geometrizes, he voiced perhaps the greatest truth ever uttered.

There are certain geometric symbols which the student should burn into his memory. The first of these is the inverted triangle of the lower man.



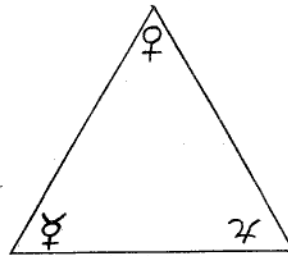
Saturn, the first element in man's personality, gives that stability, that fixation, that resistance to external impacts which expresses itself most perfectly in the mineral, and characterizes existence in the dense physical world. The Moon, man's second element, gives the plastic adaptiveness, the inert yet supremely willing receptivity to the life force which expresses itself most perfectly in the plant, and characterizes existence in the etheric or vital realm. Mars, which completes the lower or animal man, gives desire, that lust of life, that creative urge toward self-expression-in-action which distinguishes the animal from the plant, and characterizes existence in the purgatorial realm of the desire world.

Some day a book will get written — a book whose aim will be to drive home

the majestic simplicity of God's geometry. In that book will be crammed the fruits of a burning zeal for the truth, the whole truth, and nothing but the truth, and of a lifetime of painstaking labor in testing, ever testing, that no error might slip by unnoticed. Bit by bit the fragments of truth are being pieced together, and slowly but surely a pattern is emerging — a pattern which in its clarity and definition bespeaks immutable law, yet which is a moving, living thing that voices the perfection of God's Love for His universe.

In that book the natures of the planets and the significance of their relationships will be explained as fully as the writer's understanding and his command of English will permit. The descriptions and explanations here given are merest suggestions, yet even a hint is helpful to the seeker.

The second symbol to be indelibly impressed upon the student's memory is the balanced triangle of the Higher Man.



Venus marks the first step above the status of the beast, the brute who lusts to express the life within him but who cannot feel the gentle rhythm of that all-pervading life without; who cannot sense the brooding tenderness of Mother Nature in her eternal vigil to preserve that which the fiery Mars would consume to feed the fires of his terrific energy. Venus is queen of the gentle fairy folk, who possess emotions but are devoid of reason, and her nature characterizes existence in the realm of feeling, the first heaven.

Mercury gives to man the ability to perceive things objectively instead of mirroring them subjectively as does the

(Continued on page 26)



The Children of Capricorn, 1974-5

Capricorn is a cardinal earth sign, and has rule over the boney structure in the Dense Body. The ligaments, tendons and muscles are attached to the various bones of the body, and it is their pushing and pulling against the rigid strength of the bones that enables man to move. his dense vehicle about and gain experience in the physical world. By analogy we may say that Capricorn also has rule over the "bones" of Mother Earth, which are the rocks and the stones, or any solid matter. This then, is the physical manifestation of cardinal earth. As man works on the rocks, minerals and other solid material to be found throughout the Earth, shaping it into various forms, he is, through experience, gaining mastery over the elements of the chemical region of the Physical World. As Capricorn rules the most crystallized portion of the Dense Body, we find that in a larger sense, it rules the most crystallized part of man's esoteric anatomy too, the Dense Body itself.

These considerations lead us to recognize some of the foremost qualities of Capricorn: Construction, industry, concentration, faithfulness, persistence and practicality. When man descends too deeply into the consciousness of the three-dimensional

world, we have some of the more undesirable qualities of Capricorn: Crystallization, materialism, self-centeredness, ambition for power, dogmatism and obstinacy.

Two keywords of Saturn, the ruler of Capricorn, are obstruction and contraction. When man "contracted" into the Physical World, his cognizance of the spiritual world was indeed obstructed. It was this very fact though, which caused him to develop some of his more desirable traits, as listed above. He was forced by dire necessity to apply himself to overcome the limitations of his environment. Through the development of the scientific method, he learned how to apply stresses and strains to the things that he was investigating in an attempt to define and control them. The most important quality of the true scientist is that he must learn to impartially observe the results of his experiments without projecting his own consciousness into that which he is investigating. Thus we may look upon Saturn as the principal of impersonal experience and concept: Saturn brings us experiences in the outer world, through which we form our concepts of our surroundings.

Saturn in Greek mythology was known as Chronus, the chief among the twelve

Titans, Father Time. It is in the Physical world that we experience the phenomenon of time. Chronus, in an attempt to maintain his supremacy, swallowed each of his six children, except Zeus, so that they could not challenge his authority. (Authority and supremacy, the concept of hierarchy, are more Capricorn attributes) Zeus succeeded in escaping and eventually overthrew Chronus, and became chief of the Gods himself. This tells us the story of how a materialistic attitude stifles the growth of the spirit in man through immersing him in the "concrete reality" of the Physical World, as opposed to the nebulously speculative nature of the spiritual worlds. But eventually the spirit grows strong enough to break through this illusion and assume its rightful place.

As the Sun is passing through the sign of Capricorn, the Christ Spirit is the most deeply immured in the physical earth, striving to break up the crystallized condition which humanity has created, so that he may the sooner lift himself out of his limited, materialistic concept of things.

During this solar month there are several important aspects to the Sun, the first aspect being Sun Conjunct Mercury, which will enlighten the mind and give it depth and seriousness in the sign of Capricorn. This orb lasts from Dec 24 to Dec 30. Next in consideration is the Sun in opposition to Saturn from Dec 30 to Jan 13, giving the native an opportunity to overcome many obstacles which will be placed in his path during his life. There is a need to teach these children to be more optimistic and outgoing, and less concerned about self.

From Dec 26 to Jan 14 the Sun is sextile to Jupiter, lending a benefic ray and making the character frank, open, and optimistic. This aspect will be favorable for growth and development, as there will be opportunities for becoming involved in doing things for the good of others. This sextile aspect will offset to some degree the Saturn influence in the foregoing description.

Sun in sextile aspect to Uranus from Dec 22 to Dec 30 is a dynamic aspect and offers these children a visionary and creative life, endowing them with a progressive character.

From Dec 23 to Jan 8 the Sun is square to Pluto testing the ability to transform his less desirable traits through many temptations to misuse his power, particularly for social gain.

Venus makes an opposition to Saturn from Dec 22 to Dec 30 which is an inharmonious aspect that could give these natives a disposition that leans towards excesses, and love sacrificed to duty alone, along with fear and ignorance. These children should be taught to control and express the more refined emotions, rather than allowing circumstances to draw out those which are less desirable. However, Venus sextile Jupiter from Dec 22 to Dec 28 dispels some of Saturn's effect and attracts general good fortune and success in life, also brightening the disposition, and bringing about a sensitivity to the needs of others.

From Jan 2 to Jan 12 Venus is square to Uranus indicating a need to be more sensitive to the refined things in life and live within the boundaries of ethical laws.

A square to Venus from Pluto on Dec 22 to Dec 25 would emphasize the need to regenerate the moral nature. These children need to be taught how to channel their powerful emotional nature into constructive channels.

From Jan 9 to Jan 20 Venus makes a sextile to Neptune and Pluto. This planetary pattern would make these natives aspire to high ideals, and spiritual pursuits. The Capricorn nature of these children would give a persistent effort in this direction.

Mercury is square Uranus from Jan 6 to Jan 13 suggesting the need for more consistent thought processes and speech that is controlled by reason rather than emotional fluctuation. There might be difficulties because of immovable opinionatedness, and in order to progress they must make mental adjustments. A

need for tolerance should be taught to children with this aspect. During a short period from Dec 22 to Dec 25 Mercury is sextile to Uranus indicating a flowering of the consciousness which identifies with progressive ideas in the world.

Mercury is square Pluto from Dec 23 to Dec 30 so there will be a need for thought that is controlled from the inside and not so much subject to vicissitudes of what others think.

A good aspect to Mercury from Jupiter Dec 25 to Jan 2 would enhance the mind with optimism, cheerfulness, and reliable judgment. There is also a potential for literature and Law.

From Jan 2 to Jan 20 Mercury conjuncts Venus making these children companionable and sociable, and gives an ability for music and poetry with thoughts and feelings working in harmony.

Mercury is sextile Neptune, and trine Pluto from Jan 11 to Jan 20 putting the mind in tune with higher spiritual forces and if the native is able to respond to this higher planetary vibration he will know what is right without reasoning.

Mars square Jupiter and Neptune from Dec 22 to Jan 10 gives these children a fiery disposition, scattering their energies which could lead to excess and fanaticism. There is a need to look before leaping. The sextile to Pluto during this period will be the avenue to more constructive living by getting involved in group activities, where this energy can be channeled into useful purpose as Pluto is concerned with groups of people rather than individuals.

* * *

GOD GEOMETRIZES

(Continued from page 23)

animal with its picture consciousness. The planet of reason, it gives him that ability to connect cause and effect, to

see the relation of one thing to another, which enables him to direct his own actions by the exercise of volition instead of reacting involuntarily to blind instinct, to guidance from without, as does the animal. Mercury is man's guiding star. Its force cannot be adequately expressed by any creature lower in the scale of evolution than man, and it characterizes existence in the Region of Concrete Thought, the second heaven, man's natural home.

Jupiter, planet of soul growth, the force which makes man's heart "too great for what contains it," is that towards which he must aspire. In his efforts to grasp the infinite and eternal verities, man will burst his own heart, and in that bursting will set himself free from the illusion of separateness, becoming something more than a man, a Spirit conscious of his own Divinity, an infinitesimal yet integral part of the Divine Unity. This planet exerts a force to which man cannot give full expression until he shall have reached the status of the Angels, for Jupiter is correlated to the Region of Abstract Thought, the third heaven, in which man cannot yet consciously function unless he be an Initiate— a Superman.

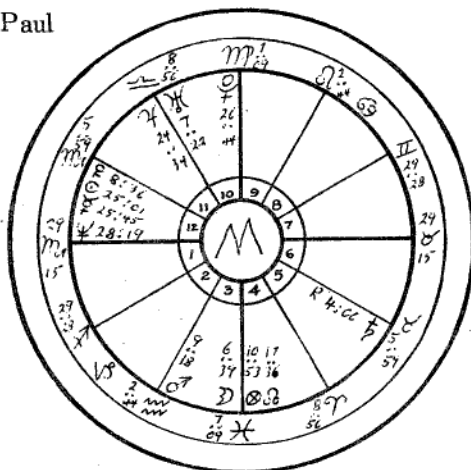
(Continued)



"The mind that dreams what Plato
dared to dream
Can never crumble in a planet's crust;
The mind that grapples with the
Almighty's scheme
Can never rot and turn to drifting dust;
From world to world forever bounding
free
Each mind is part of Immortality."
-- From Mr. Parchment's Notebook

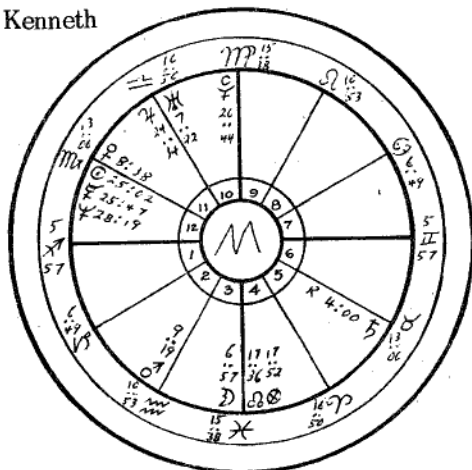
Readings for Subscribers' Children

Paul

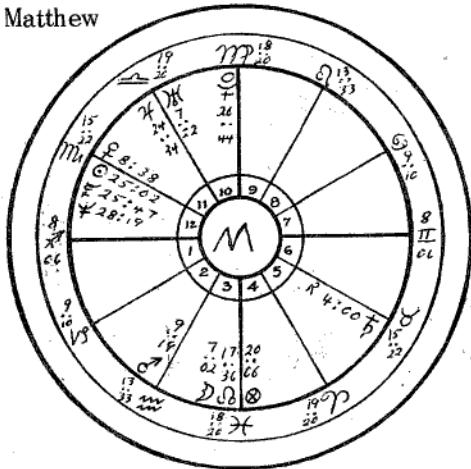


Paul M.R., 7:42 A.M.
 Kenneth R.R., 7:48 A.M.
 Matthew D.R., 7:55 A.M.
 Born November 17, 1969
 Latitude 29N25, Longitude 98W29

Kenneth



Matthew



We have here the charts of male triplets, with the times of birth as given above. The horoscopes shown have not been calculated for these times however. When we apply the laws of the pre-natal epoch to the times as given, we find that all three fall under a class 4 epoch, which initially gives us three possible epoch charts, the regular, and the irregular variations I and III. The regular epoch falls on February 10, 1969, 2:06:33 P.M. GMT, but gives a female sex: Variation I falls on February 11, 1969, 1:24:26 A.M. GMT, and gives a male sex: Variation III falls on January 28, 1969, 2:18:29 A.M. GMT, and gives a male sex. The natural conclusion from this would tend to be that the triplets should have been one female and two male. If a single male had been born, the rising sign would have been determined by a synthesis of variations I and III, giving Sagittarius 7:02. If a single female had been born, we would have had a class 5 epoch, and slightly different conditions would have then prevailed. But since conditions during the pre-natal epoch have resulted in the birth of three separate individuals instead of one, it seems that the predominance of two male epochs to one female has resulted in influencing all three to the male sex. This is similar to the case of judging sex from a pre-natal chart when there are two elements of one sex and one of the other. The chart is judged according to the sex having two elements.

From the pre-natal epoch, the times of astrological birth according to CST are: Paul, 7:24:37 A.M.; Kenneth, 7:55:08 A.M.; Matthew, 8:05:09 A.M. These times are \pm or $- 15''$, and are the times for which the horoscopes are calculated. It is not claimed that these are the actual

physical times of birth. The time of the pre-natal epoch marks the time of the ingress of the ego coming to rebirth in the physical world. This is not necessarily synonymous with the physical union of sperm and ovum. This latter marks the time when the parents have issued an "invitation", so to speak, to someone in the spiritual worlds, to be reborn into physical existence through them. The time when this invitation is accepted marks the time of the pre-natal epoch. The ingress of the ego being reborn may take place in one, two, three, or in rare cases, four stages, in which case we have a similar number of valid epoch charts. This initial impulse, or impulses, creates a basic energy pattern through the relative positions of Moon and ASC. The Moon is the principal of individual experience, the purpose for incarnating in the first place, and self-concept, and the ASC is the concept that others will have about us, ASC being the personality that we show to the world. Thus at the time of physical birth, even though it may occur a few minutes off from the exact interchange with the epoch, a resonance phenomenon occurs. At the inspiration of the first breath, the pattern of stellar forces then in effect is very close to the pattern that reflects an exact interchange with the original impulse at the epoch. This will cause the sensitive body of the child to resonate to those energies which exist when the Moon and ASC make their exact interchange with the epoch. It is this resonance, or "tuning in" process, that has such a strong effect on an individual that the influence persists throughout life. In the case of most individuals, a slight discrepancy between physical birth and astrological birth will not be significant. But in the case of multiple births, it may very well make a difference.

Paul has the regular epoch chart, which usually would have indicated a female, so we may already suspect that he will be somewhat different from Kenneth and Matthew. Indeed, when we examine their horoscopes, we do find

some significant differences, whereas the charts of Kenneth and Matthew are quite similar. Therefore we will primarily discuss the horoscope of Paul, and then make note of the significant differences in the horoscopes of Kenneth and Matthew.

In Paul's horoscope, Scorpio is rising. Although the last degree is on the ASC, the ASC is conjunction to three planets in Scorpio in the 12th house; Neptune, Sun and Venus, parallel to two of them, Sun and Mercury, and all four are sextile to Pluto, which is the ruler of Scorpio. This will without doubt give a strong Scorpio influence. The quadruple conjunction shows a sensitivity to super-physical realities, a strong, vital personality, and a sharp, penetrating mentality that can contemplate matters of a most profound nature. Neptune as ruler of the 4th house shows an increase in spiritual endeavors as time goes on. Mercury as co-ruler of the 8th house shows the possibilities of developing spiritual sight with insight through the development of a purified and compassionate mind. The Sun as the ruler of the 9th house shows one who has high ideals and will work to make them a reality in his own life through example, and in his environment through personal involvement in it. One thing about strong Scorpions, they can be very demanding on others, but they are also very demanding on themselves. The sextile of the quadruple conjunction to Pluto, with Mercury and Pluto being in mutual reception in addition, indicates opportunities to get involved in organized group activities, perhaps in connection with a career, whose concern is with the upliftment of mankind through the nurturing of his spiritual nature. It shows that the most favorable position for Paul in these group activities would be one of researcher, investigator or organizer, as these configurations give the ability to ferret out the depths of any matter, to recognize and discriminate between essential and non-essential factors, and to recognize order in apparent chaos.

There are clear indications in Paul's

horoscope of the possibilities of becoming a writer or lecturer, probably along mystic or occult lines because of the configurations already noted. Mars is in Aquarius in the 3rd house, trine Uranus, the ruler of Aquarius, which is in Libra in the 10th house, and Mars is ruler of the sign on the cusp of the 5th house. This indicates the possibility of a career in this direction. Since we have already indicated that Paul's opportunities are best when he allies himself with an organized group, this may be one capacity in which he can find a useful place there. The Mars trine Uranus indicates writings along somewhat unusual lines, probably urging humanitarian action and freedom from dogmatism. The Moon is also in the 3rd house in Pisces, and is sextile and parallel to Saturn in the 5th house in Taurus. Saturn co-rules the 2nd house and is trine the MC. Thus there will be opportunities for publishing his writings and receiving material recompense therefrom. The Moon conjunct the Part of Fortune, both trine Venus in Scorpio in the 12th house, and Venus sextile the MC, shows that Paul can profitably put down in writing those things which he has researched and investigated. In addition to these indications the position of the powerful Pluto, and the mutual reception with Mercury, confirm the judgment, giving an authority to that which he speaks and writes because of his own firsthand investigation. Career activities may involve traveling to different places to make these investigations, or in giving them to others through lecturing. This is indicated by the Sun's rulership of the 9th house and its sextile to Pluto in the 10th.

Paul will be able to develop the power to stir the innermost being of other people through his writing and speaking. But this is a power that must be closely guarded, for it can be used for either good or evil. It can be used to inspire people to live a nobler life, or to incite their lower emotions and passions. The danger of this latter is shown in Paul's horoscope. Mars square Venus and Sat-

urn, Saturn opposition Venus, Moon opposition MC, the preponderance of planets in water signs, the lack of planets in fire signs, and the Scorpio emphasis, show that when expression proceeds from the emotional nature rather than the spiritual nature, many difficulties will be encountered. Obstacles in writing, publishing and speaking, unsettled conditions with career and employment, loss of freedom, and hinderances to spiritual growth. In order to offset these conditions, Paul will need to learn to master his strong emotions rather than letting them master him. The period of adolescence may be particularly trying, as that is when the Desire Body is most active and unrestrained, so he will need much understanding from his family at this time. With an emphasis in fixed signs, Paul must also be careful that as a champion of freedom of expression, he does not himself become too dogmatic. He must realize that freedom, of whatever kind it may be, can never be forced upon others, but can only be offered in a spirit of freedom, so that those who are ready for it can accept it in that same spirit. He should learn to listen to the opinions of others and give them due consideration as well as his own. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." (James 1:19-20)

In all three horoscopes we find an unaspected Jupiter, except that in Paul's horoscope it is parallel to the MC, which falls in Libra in the 11th house. These three must all be taught to take action with due regard for the consequences thereof, so that they do not make the mistake of "selling their birthright for a mess of pottage." They should realize that it is sometimes better to be patient, and sometimes even to suffer temporary inconvenience, in order to attain to a higher goal in the future. It is especially important for Kenneth and Matthew to cultivate a sense for the future, because Jupiter is the ruler of their ASC. They should be encouraged to aspire to speci-

fic goals, and then to stick to them until they are gained. They should be further encouraged to choose their own goals deliberately, rather than letting their subconscious reactions to their environment rule their choice of goals. There may also be a scarcity of friends unless a definite effort is made to cultivate the company of others. This is hampered by a tendency to be wrapped up in themselves and in their "studies", shown by the 12th house emphasis. They should try to be more outgoing by cultivating a sincere interest in the affairs of other people.

The ASC in the horoscopes of Kenneth and Matthew has moved out of the mutual conjunction of Sun, Mercury and Neptune, and the MC has moved away from the opposition to the Moon, which now becomes the sole ruler of the 8th house. Thus they tend to be less dynamic in nature than Paul, but at the same time, there is more emotional control. There may also be less interest in spiritual matters. Their Mars has moved out of the 3rd house and into the 2nd, so that their interests will be accentuated more toward the business end of matters and away from writing and speaking. Mars trine Uranus now indicates a career in the former direction for them, while the Mars afflictions now warn against avarice and money-making schemes, and a need to appreciate the true value of friendship, apart from considerations of how the other person may be of material benefit to them, as Venus has moved into the 11th house from the 12th. The trine between Venus and the Moon in the horoscopes of Kenneth and Matthew then shows that they may more easily make friends because of a less dogmatic attitude in regard to their ideas and opinions.

Apart from the significant differences as noted above, Kenneth and Matthew will in the other respects delineated for Paul, be similar in character.

When we strive to be of service to others, we should take pains to distinguish between that which we think another person should have and that which he really needs at the present state of his

development, and strive to serve in the latter capacity.

* * *

THE ANGELIC AND ARCHANGELIC LIFEWAVE

(Continued from page 16)

gain knowledge of the Physical World which he was destined to conquer.

From that time on there have been two forces working in man. One force is that of the Angels, who build new beings in the womb by means of the Love which is turned downward for procreation; they are therefore the perpetuators of the race. The other force is that of the Lucifers, who are the instigators of all mental activity, by means of the other part of the sex force, which is carried upward for work in the brain.

Thus, filled with a passion instilled by the Lucifer Spirits or fallen Angels, mankind broke away from the angelic host led by Jehovah. As a consequence of the hardening power of desire, "coats of skin" soon enveloped them and separated men from each other. Egotism supplanted the feeling of brotherhood as the nadir of materiality was approached. Some were more passionate than others, hence their bodies crystallized to a greater extent. They degenerated and became apes. Their size also dwindled as they approached the line where the species must be extinguished. They are, therefore, the special wards of the Lucifer Spirits.

In the Book of Job, Lucifer is spoken of as among the sons of God. His ambassador to the Earth, Samael, is the Angel of death, signified by Scorpio, but is also the Angel of life and action symbolized by Aries. Were it not for the stirring martial impulses we might not feel sorrow as keenly as we do, but neither could we make the same evolutionary progress.

(Continued on page 36)

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Raymond M.C.
Born May 1, 1953, 4:36 P.M. CDST.
Latitude 41N52, Longitude 87W39

In Raymond's horoscope, we begin by noticing the importance of the planet Venus. Not only is it the ruler of the ASC, but it is, along with Mercury, the common factor in both the T-Cross, involving Uranus, Neptune and Saturn, and the Grand-Trine, involving the Moon and Pluto. These two patterns, focusing on the Venus-Mercury conjunction, involve seven of the ten planets, the other three all being in the 8th house, with Venus ruling the sign thereon. Although Venus is strong by these indications, we also notice that it is retrograde and in the sign of its detriment.

Having these basic patterns in mind, let us look more closely at the Venus-Mercury conjunction. Venus and Mercury are in Aries, in the 7th house, trine to the Moon in Sagittarius, in the 3rd, and trine to Pluto in Leo, in the 11th. Pluto rules the 2nd house, and the Moon rules the sign on the cusp of the 10th. This Grand-Trine falls in fire signs, and in the houses of relationships; the 3rd of basic relationships, the 7th of partners and close personal relationships, and the 11th of friendships. Thus an occupation dealing with the public, or that requires inter-action with many people, is indicated, where Raymond would be able to have an initiative role. Involvement in political science seems favorable, or any position as a public servant, such as sociologist, guidance counselor or probation officer. Looking at Mercury in addition, as ruler of the 9th and 12th houses, and being in mutual reception with Mars in the 8th house, there is the possibility of becoming a lawyer or being connected with ambassadorial type work.

Most of these occupations mentioned usually involve a close personal contact with not only people, but also with corruption, graft, dishonesty and intrigue. Raymond should be especially careful that he is not drawn into any of these. Neptune in Libra, in the 1st house, is part of the T-Cross pattern, and is ruler of the 6th house, showing constant contact with these conditions in his daily work, and the temptation to sometimes give in to them. But the danger of so doing is plainly evident. Saturn's position, in exaltation, shows harsh conditions at home and in the environment; Uranus shows sudden loss of reputation, position, employment and freedom of expression; Venus and Mercury show the development of a bitter, resentful attitude, and possible confinement.

The regeneration of these negative tendencies is shown by the planets in the 8th house. The Sun is in Taurus, conjunction the Part of Fortune and sextile Uranus, and ruler of the sign on the cusp of the 11th house, wherein Pluto, the natural ruler of the 8th house, is deposited, showing that opportunities for helping others with their emotional difficulties will be presented, and that if he grasps these opportunities and renders such help out of sincerity and really caring, he will not only help to lift others up, and gain many friends thereby, but he will also considerably regenerate his own consciousness, and pave the way for a brighter future filled with possibilities that he never dreamed of. Mars conjunct Jupiter shows that when Raymond's motives for his actions and for improving himself are so that he can be of more benefit to others, he will build a solid base upon which he can relate to other people on a meaningful level.

"Blessed is the man that endureth temptation: For when he is tried, he shall

receive the crown of life, which the Lord hath promised to them that love him." (James 1:12)



Jean E.S.

July 12, 1952, 12:55 P.M. PDST,
Latitude 34N01, Longitude 118W30

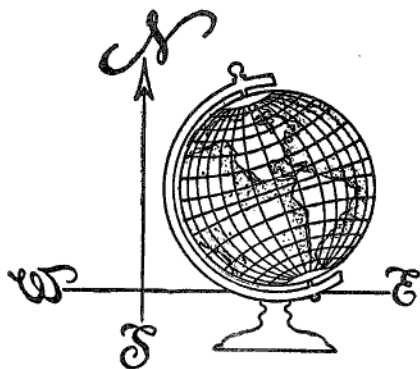
In Jean's horoscope we find a strong grouping of planets in the 10th house, with a fifth in the 9th, that is conjunct the MC. This points to a career-minded woman who is anxious to make a place for herself in the world and achieve positions of prominence and respect. Add to this the fact that six planets plus the ASC and MC are in cardinal signs, and we see that she will have plenty of courage and initiative in her endeavors. This is a good indication, because we note that there are no trines in her chart, meaning that life will not offer many instant paths to achievement and happiness. However, there are plenty of sextiles, giving an abundance of opportunities to create her own success, plenty of squares that offer the necessary resistance needed to build a strong character, and plenty of conjunctions and parallels to give direction and intensity to her efforts.

Venus, the ruler of the ASC, is conjunction and parallel to the Sun and MC, and parallel Uranus. All of these are in Cancer, with Venus and the Sun in the 10th house, and Uranus in the 9th. Neptune, ruler of the sign on the cusp of the 6th house, is conjunction and parallel to the ASC, and both of these are sextile to the Pluto-Mercury conjunction in Leo in the 10th house. Pluto is ruler of the 2nd house, and Mercury is ruler of the 12th house and the sign on the cusp of the 9th. These configurations look favorable for a career in the arts. Neptune and the ASC sextile to Pluto and Mercury show theatrical opportunities, which will

enable her to develop the capacity to create powerful illusions, both visual and audile, in her roles. The Cancer emphasis adds imagination and forcefulness. Mars in the 1st house, in Scorpio, the sign that Pluto rules, is the ruler of the 7th house, showing the dynamic energy necessary for expressing before an audience. Jupiter, the ruler of the 3rd house, is in Taurus in the 8th house, sextile to Uranus, the ruler of the 5th, the Sun and MC, and shows opportunities in the artistic field as a teacher or an illustrator of books of all sorts, such as textbooks, science books, or children's books. Because of the particular grouping of planets in the 10th house, it is possible that by working her way up, Jean could become an administrator, executive or owner of a business along the lines indicated above.

The obstacles which are likely to bar the way to success are first shown by a lack of common sign influence, giving a tendency toward inflexibility and domineeringness. This latter tendency is accentuated by Neptune and the ASC being square to Uranus, Sun and MC, so Jean must be careful that she does not trample others under foot in order to achieve her goals, or resort to underhanded methods. If she does, Moon, ruler of the Cancer MC, in Aries in the 6th house, opposition Saturn in Libra in the 12th, and square the Part of Fortune, shows the result: Financial loss, creation of secret enemies, friction on the job with fellow workers, and trouble at home through neglect, in favor of business interests. Jupiter square Mercury and Pluto reminds us that, "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18)

If Jean can deal with others in an open, honest manner, and have respect for the thoughts and opinions of others, being more adaptable to circumstances, she will do well. For then, instead of wasting energy fighting against the current of life, she can use her energy to forge ahead and accomplish worthwhile goals.



MONTHLY

News

INTERPRETED

Energy From Seaweed

Energy substitutes for oil are at hand in abundance, crash programs to develop solar, wind, geothermal power could readily be set up. For example, the Institute of Gas Technology has produced a solar model for home heating and air conditioning that need cost but \$1500. (Business Week, May 18.) Princeton scientists have a new windmill device that could be mass produced to generate electrical power which would at least diminish dependence on our present coal or oil-fed polluting electric utilities.

To demonstrate how full of untapped resources our good earth still is, a Cal-Tech. study of kelp seaweed, the fastest growing plant known, promises enormous possibilities. Growing naturally in great profusion, kelp could provide a vast amount of petroleum-like products for generating food, fuel and electric power. The kelp could be harvested by ships, readily put through a two-stage biological digestion process to produce methane gas, proteins, nitrates for fertilizers, etc. Kelp offers a far cheaper, safer, non-polluting source of energy than off-shore drilling and would be inexhaustible.

The trouble in all this seems to be that the Atomic Energy Commission and private utilities have put \$500 million each in about 200 nuclear fission plants using uranium from mines owned by the oil corporations. These installations have unfortunately been pushed forward without sufficient technological development and with the hazards and "side effects" of fission as yet unresolved.

This new source of energy is available to those nations with a sea coast, just as solar energy is cheapest in a desert-like area, and hydro-electric power in a mountainous area. As each individual is unique unto himself, so each nation must seek to use its own resources and not rely on foreign help

Only then can we be a mutually independent family of nations.

This is accomplished, not by greed and power, but by the application of a little mental energy and ingenuity and the willingness of each individual in a nation to work toward a common goal. Need we mention our own rich and super-rich, the oriental moguls with godowns filled with gold and gems, slaveholders, etc.?

We really don't need another World Savoir, we already know the answers. Let us put into practice what we know.

—Between The Lines, October 1, 1974

The Future of Poetry

Perhaps the great danger facing younger poets is the mistranslation of *vers libre* (poetry liberated from certain tired conventions) as "free verse". (help yourself to anything and let it flow free). William Carlos Williams, our supreme master of *vers libre*, never tired of saying "Something has to measure." The danger of taking "free verse" to be a license-to-blurt, especially when intensified by the "trip culture" of the young, is that it may all too likely produce a "bum trip" for the reader. With genius enough, to be sure, anything can be made to happen. But one measure remains, and only to that measure will worthwhile poetry be written: the success of the poem is determined, not by how much the poet felt in writing it, but by how much the reader feels in reading it.

—Saturday Review Sept 7, '74

The magazine, "Saturday Review", celebrated its 50th year of publication last summer and has devoted two issues to its celebration. The first issue re-

viewed the best of the past fifty years and the second issue engaged the staff and experts in predicting the next fifty years. The distinguished poet and Harvard professor, John Ciardi, wrote on poetry.

No one can deny honestly that deep within himself there is an embryonic poet.

We would bring to materialization the divine rhythms as we intuitively feel them, in song, motion and poetry. We feel and we would become articulate. When the "we" becomes universal in its articulation then we have great poetry. The passions aroused by the old epics, the exaltation and peace found in the Psalms, the tender emotions of a Romeo or Juliet or a King Lear at the death of Cordelia, lie far removed from the authors thereof.

The little personal ego with its vehicles learns its craft and then acts as a channel for those universal thoughts that flow through it. It is true that it is shaped and moulded by the adept-writer, beautifully or not, depending on his craftsmanship.

Pressing the Case for Preservation

Last spring, officers of the World Wildlife Fund met with a roomful of ecologists at Belmont, the Smithsonian's conference center in Elkridge, Maryland, to see if the fund, after 12 years of intervening on behalf of endangered species, should take a new tack. Many of the ecologists, fresh from the field where they had been witnessing at first hand the rapid de-pauperization of the world, especially in the tropics, seemed to agree that an eco-system approach rather than a species-by-species approach is necessary. But saving eco-systems is harder to sell than saving, say, tigers. Protecting natural areas for their own sakes is hard enough in the United States, not to mention in developing countries.

An unusual strategy for meeting such problems has emerged in a short, elegant book, *Should Trees Have Standing?* by Christopher D. Stone, a law professor at the University of Southern California (published by William Kaufmann, Inc.). Professor Stone perceives that the courts are edging toward

granting legal standing to environmental groups which seek to defend a piece of property in which they have an economic stake.

Go all the way, says Stone, and give the rivers and trees legal rights of their own, to be exercised by court-appointed guardians. A river could then sue a polluter for damages and "use" the award to clean itself up.

If this sounds unthinkable, says Stone, so did the idea that slaves should have rights — and, more recently, women. If it all sounds too far-out to take seriously, listen: The sound you hear may not be the rustling of leaves but the hasty turning of law-book pages by a few alert and alarmed corporation counsels. — James K. Page Jr.

—*Smithsonian*, June, 1974



Shades of the old heathen pantheism when each stone and tree had its tutelary deity that had to be propitiated! Propitiation? Perhaps our pagan friend may simply have been saying "hello" to a younger brother. Have we come full circle or are we on a spiral directly above the pagans? It is certain that we are suffering now as never before for our greedy, thoughtless actions so far as nature is concerned.

We are only one out of seven of the Creator's children. There are four visible life waves on this planet working out their destinies, the mineral, plant, animal and human. There are also three invisible (to us) life waves whose home base is our Solar system: the angelic, archangelic and the Lords of Mind.

Our destiny is inextricably linked with all the others. What hurts one hurts all; we can certainly see what our self-centered attitude has done to those three other visible life waves. What is not so evident is the stultifying effect on our emotional, mental and spiritual faculties in our blind drives for power, wealth and self-indulgence. Cooperation instead of greed should be our watchword.

BOOK REVIEWS

Literature-Plays Motion Pictures-Music

"Chariots of the Gods?"

Chariots of the Gods? by Erich von Daniken, C.P. Putnam's Sons, 200 Madison Ave. New York, N.Y. 1973

Erich von Daniken in his book, *Chariots of the Gods?* has one theme; that in the far distant past, beings from outer space landed on this earth at many different times and places; that they came in space ships and wore space suits with helmets; that they had intelligence and culture far beyond anything known on earth and that their purpose in coming was to help earth people to a higher and better kind of life. These gods, as they seemed and were called by those primitive peoples, interbred with earth women. As it says in the Old Testament many times, "The sons of God married the daughters of men." These gods taught the people many things then departed in their space ships but they always promised to return. Perhaps they did, many times.

As evidence of his contention von Daniken offers voluminous quotations from the Bible, from old myths and legends and ancient writings from many lands and peoples and from archeological findings. Is it not strange, he asks that the same story is told over and over by peoples who could never have known each other? All of these stories and facts are carefully and in much detail spelled out in the book, interspersed with criticisms of modern scientists, especially archeologists because of their blindness and their reluctance to accept

new theories which go against what they consider established facts in approaching these mysteries.

A few examples out of the many in the book will suffice to illustrate his proffered proofs. On a map of the Americas and West Africa, of unknown antiquity, belonging to a Turkish navy officer, Piri Reis, a fantastically accurate knowledge of topography is shown, including mountain ranges of Antarctica not discovered until 1952, and covered by ice for the last 1000 years. It could only have been made by an aerial photograph from an extreme height! In Peru are what the author believes were ancient landing fields with nearby an enormous figure, 820 feet high carved on a mountain side which could be seen from a great height, probably for guidance to the landing strip for spaceships. Ezekiel tells in the Bible of craft coming from the skies with wheels and wings. The being who came in it called Ezekiel "Son of Man", and gave him instructions to pass on to his people in regard to law and order.

In many places on the earth, especially South America, Egypt, and Easter Island, are great statues or great walls or temples and pyramids, built of stones weighing tons, yet dressed to fit together to the thousandth of an inch, all of exquisite workmanship. There are stone heads with helmets found in the jungles of Mexico, each weighing one hundred tons. The makers of all of these most certainly possessed some source of power utterly unknown to us at present.

Another seemingly unexplainable fact was the knowledge these ancients had of astronomy. They knew the earth was round; they used fifteen digit numbers; they had calendars covering thousands of years. Amazing also was their technical and scientific knowledge in regard to metals, electricity, space vehicles, nuclear bombs. In a museum in Baghdad are the remains of an electric dry cell battery which worked on the galvanic principle. They had platinum and aluminum which require great heat to extract—difficult even by modern methods. von Daniken believes that the destruction of Sodom and Gomorrah, told about in the Bible, was by atomic explosion.

The author believes that the times of these visitations were between 10,000 and 40,000 years ago, in the Early Paleolithic Age. He is hoping for more accurate timing methods in the near future. Priests in Egypt told Herodotus of a priestly line of succession that was unbroken for 341 generations. This would represent approximately 11,340 years.

Von Daniken talks of the quite general belief among scientists that there is intelligent life, perhaps far beyond ours, in other places in the universe—many such are entirely possible. They are working already on methods of communicating with these intelligences such as radio signals, mathematical symbols, laser beams; and the latest, thought transference. He is convinced that in the not too far distant future, this earth will be hopelessly over-populated and there will be great need for other worlds to which people can migrate—Mars being the most likely prospect. As for UFOs, von Daniken has no personal knowledge of them, but is willing to believe that they come from outer space. He wonders that they make so little effort to communicate.

Erich von Daniken is a native of Switzerland where he lives at the present time. He has traveled widely in his researches. He has no advanced university degrees, but he speaks five lang-

uages, the latest being English. The book was originally written in German. He has written several books on the same subject and is now writing another. The 1973 edition of *Chariots of the Gods?* claims there are over three and one half million copies in print, after thirty printings. He has great hope that future work in archeology, astronomy, and other sciences will prove the truth of his hypotheses.

To occult students all of this would seem to be within the realm of possibility.

* * *

THE ANGELIC AND ARCHANGELIC LIFEWAVE

(Continued from page 30)

Thus it is seen how these 'lost sheep' of a former age are given a chance to retrieve their estate in the present scheme of evolution. They are delayed, and, as stragglers, must always appear evil, but they are not "lost beyond redemption." They may save themselves by serving us, probably by transmuting Scorpio into Aries, generation into regeneration.

By listening to Lucifer, the false light giver, man has become subject to sorrow, pain, and death. He has been robbed of his innocence and peace. The Christ came into the world to save humanity from sin, sorrow, and death. Therefore He called Himself the true Light, and the others, who had come before, He characterized as thieves and robbers for they had robbed man of the spiritual sight though they had enlightened him in the physical sense.

Readers' QUESTIONS

Spirit and Soul

Question:

Since the spirit and the soul are not synonymous, what is the difference between them?

In my studies, I've read that the spirit cannot die. However, can the soul die due to evil practices throughout many lives? If so what becomes of the soul and the spirit that were part of that ego? Does this make further rebirth impossible?

Answer:

In the beginning of manifestation, God differentiated within Himself a multitude of potential spiritual intelligences, as sparks are emitted by a fire. These spiritual intelligences were thus potential flames or fires, but they were not yet fires, for, though endowed with the all-consciousness of God, they lacked *self-consciousness*; being *potentially* omnipotent as God, they lacked dynamic power available for use at any moment according to their will; and in order that these qualities might be evolved it was imperative that they should go through matter. Therefore, during *involution* each Divine Spark was encased in various vehicles of sufficient density to shut off the outer world from its consciousness. Then the spirit within, no longer able to contact the without, turns and finds *itself*. With wakening *self-consciousness* comes the spirit's struggle to free itself from its prison, and during *evolution* the various vehicles which the spirit possesses will be spiritualized into soul, so that, at the end of manifestation, the spirit will not only have gained *self-consciousness* but also *soul-power*.

It is the loss of the soul which is involved in the experience we describe as the death of the soul. The spirit itself can of course never die seeing that it is a spark from the Divine, without beginning and without end.

Paul tells us that to be *carinally minded* is death, but to be *spiritually minded* is life and peace. This is the exact truth, for the *mind, which is the link between the spirit and the body, is the path or bridge, the only means of transmission of soul to spirit*. So long as man is *carinally minded* and turns his attention to worldly successes, ...all his activities are centered in the lower part of his being, the personality, and he lives and dies like the animals, unconscious of the magnetic drawings of the spirit. But at length there comes a time when the yearnings of the spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the bridge of mind.

But unfortunately there are examples of the opposite where the lower personality becomes so strong in its materialism, and where the mind becomes so firmly enmeshed with the lower vehicles that the personality refuses to sacrifice itself for the spirit, with the result that *the bridge of mind is finally broken*.

Meanwhile the spirit stands naked; it has no seed atoms wherewith to create further bodies, and it therefore automatically gravitates to the planet Saturn and thence to Chaos, where it must remain until the dawn of a new creative day. It may seem unjust at first sight that the spirit should be thus made to suffer though it has committed no wickedness; but on further thought it will be understood that as the personality is the creature of the Higher Self, the responsibility

exists and cannot be evaded. Fortunately, however, such cases grow increasingly rare as we advance upon the pathway of evolution.

Time Periods in the Heaven Worlds

Question:

Are there any seasons, ages, or epochs in the heaven worlds?

Answer:

No. On the higher planes there are neither time nor space in the sense in which they exist here. Duration is not in terms of time. It is stated in occult literature that progress there is measured by the change in state of consciousness of the disembodied spirit as regards its spiritual purification. There is no moving forward in consciousness until the finer vehicles, the desire body and the mental body, have been worked upon by the spiritual forces and by the Ego itself to change their character.

The Second Coming

Question:

What will happen at the second coming of the Christ, and what about the timing of this event?

Answer:

In the Sixth Epoch of the Earth Period, there will be one Universal Brotherhood of man under the leadership of the returned Christ. At this so-called "second coming," Christ will again assume the vital body of Jesus, and live among regenerated humanity as King and Priest, for the Age.

This will occur when a sufficient number of human beings have fully

developed their soul bodies so that they will be able to levitate the Earth from without. The soul body, consisting of the two higher ethers of the vital body, is fully developed only as a result of life-times of purity and selfless service.

At the present time, Christ acts as our Indwelling Planetary Spirit. A Ray of the Cosmic Christ enters the Earth for a part of each year and diffuses the planet and its atmosphere with highly refined spiritual emanations. The more evolved and receptive individual human Egos are, the more they can avail themselves of this sublime substance for the perfecting of their own vehicles.

Thus, the sooner mankind is able to take fullest advantage of this spiritual largesse and, in the process, learn to live, in all particulars, the type of life that Christ Jesus urged us to live, the sooner will our soul bodies be developed. The sooner, too, will then be the day of Christ's liberation from His earthly imprisonment.

The timing of the second coming, then, will be determined by humanity itself. The day and hour no man knows, for it is not fixed, but will depend upon how soon a sufficient number of people shall have commenced to live the life of Fellowship and Love.

* * *



Enough to make you smile: Wondrous is the strength of cheerfulness, and its power of endurance – the cheerful man will do more in the same time, will do it better, will preserve it longer, than the sad or sullen.

—Thomas Carlyle



In Tune With Our Body Rhythms

DIANA DUPRE

Circadian rhythm is an important determinant of our ability to function on the physical plane. Circadian rhythm refers to the biological cycles in our bodies which recur at approximately twenty-four hour intervals. They help define our most and least alert periods, and explain why we work more successfully at certain times during a twenty-four hour period than at others.

Not everyone's cycles run concurrently — in fact, they are very individual. Thus, the world is as full of "night people" as it is of "morning people." Some of us do not hit our optimum working stride until after lunch, while others perform taxing mental duties much better in the mornings and prefer to reserve afternoons for physical labor and exercise. Unfortunately, many of us are still tied to the 9 to 5 routine, and many employers find it necessary to insist upon attendance during certain set hours whether or not individual employee efficiency is so geared.

Those of us who are lucky enough to be able to establish our own schedules have probably "instinctively" worked out a pattern of behavior most suitable to personal body rhythms. Some authors do their best writing late at night; some housewives prefer to get up early and have the laundry in the dryer before the family comes to breakfast.

Even if we are not in a position to

regulate our own hours without making considerable concession to general mores, we would be wise to defer to our body rhythms as much as possible in the performance of our duties. To the extent that we can cooperate with these rhythms, doing our most demanding chores when they are on the upswing and relaxing when they are on the downswing, we will be more efficient, more successful, and more content. If we take proper advantage of this knowledge of ourselves, we can organize social, business, and other ventures at times which would be most beneficial to us and which would enable us to act most propitiously.

Educators and administrators who are responsible for the maintenance of the double shift school sessions that have been necessitated in many areas would do well to take the trouble of determining, on the basis of the circadian rhythm peculiar to each of their youngsters, which children are more likely to profit from the morning, and which from the afternoon, classes.

In addition to the individual proclivity for more intense morning, afternoon, or night activity, each person also must consider the fact that his waking hours are spent in roughly 90-minute swings from alert to relaxed. Thus, maximum efficiency cannot be obtained as the result of, say, an unbroken four-hour marathon of study or concentration of any

sort. Nobody can continue to do any one thing with optimum success for so long a period of time. It is much better to stop for a while when we feel the "down" period upon us. Walk around the block or pace around the room; stretch; have a glass of juice; or, if really drowsy, catch a short "cat nap." Efficiency will be increased greatly if we respect our individual rhythms, work hard while the going is good, and then ease off a bit when the cycle reaches its low point.

Circadian rhythms are affected by travel and other deviations from the routine. International travelers well know that, after passing through several time zones, they have trouble "catching up with themselves" and adjusting, physically and mentally, to the difference. A break in the normal sleeping routine is also likely to play temporary havoc with body rhythms. The "night owl" who suddenly goes to bed at 9 P.M., or his counterpart of the "dawn patrol" who alters his routine by staying up until after midnight, will both find their efficiency impaired during the ensuing few days. Things they normally do well at certain times will go poorly, and their bodies will feel "out of kilter" until given a chance to resume their usual patterns of behavior or until, if they will, their body rhythms adjust to a new schedule.

If we are uncertain about our own individual periods of upswing and downswing, we can keep a daily and monthly record, distinguishing those times when we are most productive and least active. In time, a pattern will emerge. We can, then, use this knowledge to help us arrange to perform our most important tasks when we expect to be the most vigorous and alert. In this way we will be able to get more out of, and contribute more to, life.



Protection Against Radioactivity

Experimental studies are being conducted at the Gastro-intestinal Research Laboratory of McGill University in Canada to find a protective material that could be used in a radiation crisis, something that will protect people against contaminated food. At this time it has been concluded that sodium alginate (the trade name is Algin) is "the most effective preventive and therapeutic measure against radio-strontium poisoning."

Radio-strontium poisoning is the only known cause of bone cancer (other than metastases from an already existing malignancy) and we have seen an increase in this disease among our children in the last two years.

A research report in the Sunday *New York Times* for March 24, 1974 says that "normally, bone cancer kills 80 per cent of its victims within a year."

Yukio Tanaka and Stanley C. Skoryna, in their book *Intestinal Absorption of Metal Ions, Trace Elements and Radionuclides* (Pergamon Press, New York, 1970) tell us: "Ingested radioactive strontium as a bone-seeking element would be absorbed through the intestinal wall and then deposited in the bone. When a sufficient amount of long-life strontium-90, a fall-out product, is accumulated in the bone, bone tumours and other malignant changes occur."

This form of cancer seems to strike our young first, possibly because of its high incidence in milk. Radio-strontium falls from the air onto vegetable matter. The most receptive plants are grasses, which are eaten by dairy cows and thus get into the milk. Usually children are bigger milk-drinkers than adults, so absorb higher dosages of the unwanted pollutant.

One may wonder how this radio-strontium gets into the air since above-ground tests of nuclear bombs has been halted.

The answer is, our nuclear power plants. Radioactive gases are released into the atmosphere and increase the fall-out around each plant. In spite of vehement denials from the Power Plants, extensive testing has proved this to be true.

Leukemia (cancer of the blood), another type of radiation-induced cancer has also been on the increase in the vicinities of nuclear establishments. Infants and children are most affected by leukemia. Older children and young adults develop bone cancer.

Although small children show the effects of fall-out first, it is by no means limited to children. Radioactive minerals will be found in all food and adults accumulate them too. Not only can they cause bone cancer, they can also damage chromosomes and result in defective or dead babies. There is also reason to believe that they may simply shorten life by affecting the nucleic acid without causing any specific disease at all.

So we see the importance of the studies being conducted at the Gastro-intestinal Research Laboratory of McGill University.

The quotation from the book *Intestinal Absorption of Metal Ions, Trace Elements and Radio-nuclides* continues to say: "If alginate is given with the diet contaminated with the radioisotope, however, an ion-exchange reaction...takes place in the gastro-intestinal tract, forming an insoluble strontium alginate gel which is eventually excreted without causing significant pathological or physiological damage to the body."

This is similar to the reaction which takes place in a water softener. In the softener, calcium, iron and other minerals are removed from the water by an electrical reaction that exchanges those minerals for sodium. In the human intestine the sodium is exchanged for strontium 90 by use of the sodium alginate as the exchange medium.

But this is not all. Algin will also remove a large proportion of the radioactive strontium that enters the body simply by breathing polluted air. Also

there is a constant exchange between the contents of the digestive tract and those of the blood. So we see that by one way or another sodium alginate will extract radioactive strontium, purifying the blood as it flows through the digestive tract which contains Algin.

Algin, which is derived from kelp, is so effective in its protection that the medical profession would use it in an emergency such as an explosion of a nuclear power plant. It is easy to obtain from your health food store and can be added to the diet simply by using it as a thickening agent in cooking.

It is felt that if our children got a little in their diet each day that the incidence of bone cancer would be sharply reduced and might possibly even be eradicated.

* * *



"The chief thing is to have a soul that loves the truth and harbors it where it finds it. And another thing: the truth requires constant repetition, because error is being preached about us all the time, and not only by isolated individuals but by the masses. In Newspapers and encyclopedias, in schools and universities, everywhere error rides high and basks in the consciousness of having the majority on its side." -- Goethe



The Vibrations of Health

We have all heard of those who are deaf being able to place their hands on an instrument as it is played and thus "hear" the music. They are not hearing sound as we do, of course, but are feeling the vibrations produced.

Those who have lost the faculty of sight or hearing soon develop compensatory faculties to establish communication with the physical world. Perhaps these are aware of vibration more than most of us. We know intellectually that everything is vibrating at its own rate, but seldom do we actually feel it.

Mr. Heindel emphasizes the power for good or evil of the vibratory rate of speech and thought, explaining that when ever an event is spoken of a new thought-form is created which joins with the original and strengthens it. If sufficient attention is given to the inharmonic, it becomes strong enough eventually to overcome the harmonious and demolish it. In the end, of course, these inharmonic vibrations will jar among themselves and in turn be demolished.

We can see, then, the effect upon the physical body when we allow impure and discordant thoughts and words to vibrate within it. The destructive effect of inharmonic vibrations jarring against one another actually destroys the vehicle within which they dwell. It is a matter of great wonder and a tribute to the unceasing efforts of the forces of harmony that our bodies are able to be restored during our sleep as much as they are.

How much we could contribute to that harmony if we were vigilant in monitoring the vibrations which we allow to live within us or be spoken through us! Not only would we require less help with our own body, but we would also gain in health and strength so that we might help others too.

It might help us to remember that *all* is vibration. Harmonious vibrations strengthen and heal while inharmonic vibrations produce disease. It is up to us what we allow to be produced in our bodies, whether it be the inharmony of negative vibrations — which might almost be considered a form of suicide — or whether it be harmonious vibrations which build toward perfection.

C.R.

* * *

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:

January...3-10-18-25-31



The Team

Dagmar Frahme

Livermore, who was quite tall for an Elf, kicked the pine cone and scowled as it sailed over the edge of the canyon. He was angry, and didn't care who knew it.

"That guy's got his nerve, blaming me when it's all his fault. Boy, I'm sure going to see that he gets what's coming to him!"

High overhead a crow cawed noisily. Livermore looked up. "Well? What's your problem?" he growled.

The crow cawed again and flew off. Livermore glared after it. His fists were clenched so hard the knuckles showed white.

"One minute he makes a promise," Livermore snarled to himself, "and the next minute he breaks it and says it's my fault. Elves! They make me sick!"

Livermore kicked another pine cone, and even though he was still furious he couldn't help being proud of the perfect arc it made as it sailed up over the canyon and down into the abyss below.

"I should have gone out for football," he said.

He kicked still another cone, and was looking for a fourth when a voice behind him said, "Why are you taking it out on the poor cones? What did they ever do to you?"

Livermore wheeled around and saw someone very much like himself standing under a tree, his hands on his hips.

"What are you so mad about, anyhow?" the other Elf asked.

"Delbert!" exclaimed Livermore. "How come you're spying on me? Haven't you got work to do?"

"Of course I have work to do. And I'm doing it, which is more than can be said for you," retorted Delbert. "I'm reddening the berries on the shrubs at the edge of the canyon, and one of your cones almost hit me on the head. I don't suppose you noticed. Spying, indeed! I didn't know you were here till you started letting things fly. You sure have a chip on your shoulder!"

"Oh -- well -- ah -- I'm sorry," stammered Livermore, just a little bit embarrassed. "If I'd known you were there, I'd have kicked the cones someplace else. But I still would have kicked them!"

"That I believe," said Delbert. "But why were you kicking? Sailing cones over the canyon isn't your job for the day, is it?"

"Oh, you know perfectly well it isn't," growled Livermore. "I kicked the cones because I was mad. And I'm still mad. And if I were stronger I'd kick over

the whole tree."

"Now that I'd like to see," laughed Delbert. "But what good would kicking over the tree do?"

"What good do you think?" snarled Livermore. "It would make me feel better, for one thing. I'd rather kick Montmorency, but I'd never get away with that."

"Ah-ha!" said Delbert. "Now we're getting somewhere. And what has poor old Montmorency done to you?"

"He got me into a pack of trouble, that's what. I believed him when he said he'd do something, but he's so old he forgets half the things he says, and when the time came to do it he didn't so it didn't get done, and now he's saying it's my fault."

"Oh," said Delbert, "I see -- sort of. Now how about starting at the beginning and telling me what it is he said he would do and didn't."

Livermore took a deep breath. "Well, it's like this," he began. "One day two months ago Montmorency asked me if he could snap open the milkweed pods when the time came. That's really my job, you know."

Delbert nodded.

"Well," Livermore went on, "Montmorency said he didn't feel as strong as he used to and was having trouble doing his regular job. He said if I helped him with his job, he'd snap the milkweed pods for me later. I said sure, and I helped him with his job. I didn't mind helping him with his work because he is getting old and he *does* need help."

"A very fine gesture on your part," said Delbert, hoping to make Livermore feel better.

"I thought so too," agreed Livermore. "So, after several weeks it was time for the milkweed pods to be snapped. I suppose I should have reminded Montmorency that it was time to do them. But I didn't because he gets mad when he thinks he's being nagged. You know."

"Oh yes, I know," agreed Delbert, who had had some unpleasant experiences with Montmorency when he thought

he was being nagged.

"So I didn't remind him," continued Livermore, "and I was too busy to get out to the milkweed meadow to see how things were going. Then the squad leader comes to me and says Montmorency told him I hadn't snapped the milkweed pods yet, and what was I doing with myself anyhow? Can you beat it?"

Delbert, who knew Livermore was expecting him to say something sympathetic, said "Oh - oh."

"You might well say 'oh-oh'," said Livermore. "The squad leader was furious, and wouldn't believe me when I told him that Montmorency had said he would do the milkweeds. He kept arguing with me about it. Then finally he said that since Montmorency is so old he can't be expected to get things straight any more, why didn't I just pop over to the meadow and do the milkweeds myself, and quit fussing about it."

"Oh dear," said Delbert, who was running out of sympathetic things to say.

"Oh dear, is right," sniffed Livermore. "I wasn't making any fuss. Montmorency was, and so was the squad leader. I told him I had been doing more than half of Montmorency's work all along, and my own too, and how did he expect me to do the milkweeds besides? But all he said was I should put my shoulder to the wheel and get the work done before winter comes. As if I haven't had my shoulder to the wheel the whole time!"

"That doesn't seem quite fair, does it?" murmured Delbert.

"Not quite fair?" exclaimed Livermore, who thought Delbert should have been more sympathetic than that. "It's downright *mean*, that's what it is. He didn't say anything about how hard I've been working. All he said was quit fussing and get my shoulder to the wheel. I'll bet he won't say anything at all to Montmorency."

"What should he say to Montmorency?" Delbert asked quietly.

"Bawl him out, of course!" exclaimed Livermore, amazed that Delbert could ask such a question.

"And what good would that do?" Delbert asked.

"What good?" burst out Livermore, hardly able to contain himself. "It would show Montmorency that he forgot to do his job, for one thing. And it would show him that he blamed me for something that wasn't my fault, for another."

"So?" asked Delbert.

"So?" echoed Livermore, whose face was getting frightfully red. "What do you mean, so? Montmorency would know what a dumb thing he did. And he'd know that I had to do the milkweeds even though he promised *he* would."

"Would that make you feel better?" Delbert's voice was gentle.

"Of course," answered Livermore.

"And how do you think Montmorency would feel?"

"Ashamed of himself, I hope."

"You don't really mean that, do you?" asked Delbert.

"Yes, of course I mean it," answered Livermore, but he didn't sound quite so positive. "Why shouldn't I mean it?"

"Think about it a minute," said Delbert. "You can probably answer your own question."

"Ooooooooooh," muttered Livermore, who knew very well what Delbert was getting at although he didn't want to admit it.

"Well," he hedged, "do you really think it's right that I get blamed for something that's not my fault just because Montmorency is getting old?"

"Do you?" asked Delbert.

"Oh, I don't know," answered Livermore reluctantly, shuffling his feet.

"Yes, you do, Livermore," insisted Delbert. "Is it really Montmorency's fault that this happened?"

"Yes, in a way," Livermore said quickly.

"All right, in a way it is," agreed Delbert. "But in a bigger way, could he really help what he did?"

"I suppose not," Livermore said, sighing. "I suppose he can't help it that he doesn't remember things any more."

"Of course he can't," said Delbert. "Lots of Elves don't remember things too well when they get old. You know what a good worker Montmorency has been all his life. Remember all the things he's done for us. Remember the time your brother took off and didn't get back in time to do his work, and Montmorency stayed up all night doing it to cover for him? Your brother would have been in terrible trouble if he had been found out?"

Livermore sighed and shuffled his feet again. He remembered how grateful his brother had been, and how Montmorency had just smiled and said he had been glad to help out.

"I guess Montmorency's been a pretty good guy all these years," admitted Livermore.

"He sure has," agreed Delbert. "Now, do you still want him to get bawled out and feel bad?"

"No," Livermore said softly. "I'll just go to work on those milkweeds right now. I can probably get most of them opened this afternoon."

A few hours later Livermore was hard at work when a voice said, "Could I talk to you a minute, Livermore?"

Livermore looked up. "Oh, it's you, Montmorency. Hi."

"Hi," said Montmorency. "Look I -- guess I owe you an apology. I forgot I had promised to do the milkweeds. I must really be getting old. My forgettorry seems to be a lot better than my memory these days. I'm afraid I got you into a lot of trouble with the squad leader, too. I'm awfully sorry, Livermore."

"Awww---," said Livermore. He was very embarrassed. "That's all right. Don't worry about it. No harm done."

"But there *was* harm done," protested Montmorency, "and it's my fault. You were so good about doing my work, and then I went and got you into trouble. I wish I could make it up to you."

"There's nothing to make up," said Livermore, squirming. He remembered how angry he had been with Montmorency just a short while before, and his con-

science really hurt him.

"You've already done a lot of the milkweeds," said Montmorency, "but at least let me do the rest."

Livermore thought that it would be just as easy for him to finish the milkweeds himself, and was going to say so. Then he took a good look at Montmorency's face and changed his mind. Montmorency looked so unhappy. Livermore knew he felt very badly about what had happened, and wanted so much to do something to make things right.

"I know what," said Livermore. "Let's both do the milkweeds. Two people can work faster than one, and it helps to have company."

"Great!" said Montmorency. "I'd like that."

He smiled a broad smile, and in just a twinkling of an eye looked as though he felt much better.

A little while later, the two Elves were hard at work on a particularly stubborn milkweed pod that didn't seem to want to snap open. It was time for it to open, though, so there was nothing to do but force it.

"I'll hold and you squeeze," said Montmorency. He held the pod as tightly as he could while Livermore squeezed it harder and harder. Suddenly there was a "pop!", and a shower of delicate white milkweed seeds rained down on them both.

"Are you guys cooking up a blizzard?" inquired a voice that seemed to be trying not to laugh.

Delbert and the squad leader, both grinning from ear to ear, were watching.

"If you're going to make a blizzard, why not cool things off a little, too? We could use a little winter weather with all this hot Sun."

"Fffuft!" replied Livermore, trying to wipe the sticky milkweed juice off his face. "If you want winter, you'd better get in touch with the Sylphs and Undines. Winter's not in our department."

"All in good time," said the squad leader, still grinning. "Say, you two really work well together. How would you

like to work as a team on other jobs. Montmorency's got experience and know-how, and Livermore's got plenty of strength and energy. That's a good combination."

Livermore looked at Montmorency, and Montmorency looked at Livermore. Then Livermore held out his hand.

"You know," he said, "I think we'd make a great team. How about it, partner?"

"I think we'd make a great team too, partner," he said, shaking Livermore's hand. "We can help each other, and get a lot of work done."



After that, Livermore and Montmorency worked together on many jobs. Montmorency sometimes did forget things, it is true, but Livermore learned how to remind him without nagging.

Montmorency knew many ways of making hard work a lot easier, and Livermore learned many things from him that he would not have known otherwise.

And that is how it came about that one of the best working teams the Elves ever had — the team of Montmorency and Livermore — was formed.

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