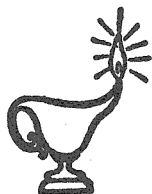


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Contents

| | |
|---|---|
| <p>The Faculty of Imagination Max Heindel 434</p> <p>THE MYSTIC LIGHT --</p> <p>Analogy Is the Key Christine Lindeman 435</p> <p>Harmony Jack Snider 439</p> <p>An Occult View of Medical Ethics (Part 2) Diana Dupre 441</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>The Web of Destiny (Tenth Installment) 445</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>Music -- from the Second Heaven 447</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>Culmination of the Ministry (Cont.) Corinne Heline 448</p> <p>ASTROLOGY DEPARTMENT --</p> <p>The Sacred Signs of the Zodiac (Part 2) C.R.B. 449</p> <p>The Children of Libra, 1972 454</p> <p>Readings for Subscribers' Children: Anna H., David J.B. 456</p> | <p>Vocational Guidance Advice: John E.S., Loren C.G., Ralph W.C. 458</p> <p>Daily Thought and Guide 459</p> <p>MONTHLY NEWS INTERPRETED --</p> <p>They Can Go Home Again 461</p> <p>What Can I Do? 462</p> <p>Solar Stations Check Fault 463</p> <p>Marijuana IS Dangerous! 463</p> <p>BOOK REVIEWS --</p> <p>"Journeys Out of the Body" . . D.F. . . . 464</p> <p>READERS' QUESTIONS --</p> <p>Explanation of Miracles 466</p> <p>Interdependence of Man's Vehicles 466</p> <p>Accidental Absorption of Elementals . . . 467</p> <p>NUTRITION AND HEALTH --</p> <p>Minerals -- Nutritive Essentials Diana Dupre 468</p> <p>HEALING DEPARTMENT --</p> <p>Magnetic Healing (Part 2) 471</p> <p>CHILDREN'S DEPARTMENT --</p> <p>Cariad and the Sunbeam . . Dagmar Frahme. 473</p> |
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Imagination

WHEN the first aspect of the Triune God manifests as the Will to create, It arouses the second aspect (which is Wisdom) to design a plan for the future universe. This first manifestation of Force is Imagination.

The Spirit's attributes particularly in evidence when it creates its vehicles are Will and Imagination, positive and negative, and they manifest as male and female, respectively, when the Spirit reaches the Physical World and builds the body in which it will function under the divine guidance of the Creative Hierarchies.

The Ego is bi-sexual. Were the Ego sexless, the body would necessarily be sexless also, for the body is but the external symbol of the indwelling Spirit. The sex of the Ego manifests in the inner worlds as two distinct qualities: Will and Imagination. The Will is the male power allied to the Sun Forces; Imagination is the female power and is always linked to the Moon forces.

As each Spirit is born alternately in a male and a female body, it expresses also alternately the twin faculties of the Spirit—Will and Imagination. One of these qualities predominates in each life, and accordingly makes the manifestation of the masculine or the feminine.

The dual creative force of the Spirit is used in all magic. Whether set in motion by God, the Architect of all the solar universe, or by an Initiate of any degree, the process is the same. It involves, first, the exercise of the feminine quality of Imagination whereby the thing to be created is pictured and molded in mind-stuff to the minutest detail and forms an archetype of the thing to be created; and, second, when this work has been done it requires a powerful effort of the masculine creative force, the concentrated Will, to gather and build into this archetype created by the Imagination such material as is necessary for its manifestation in the world to which it belongs and wherein it has to function.

In Lemuria the education of the girls was intended to promote the development of the imaginative faculty. The Temples of Initiation in Lemurian times were High Schools for the cultivation of Will-power and Imagination, with "post-graduate" courses in Art and Science.

Imagination is one of the most important factors in our civilization. It planned our houses, our clothes, and our transportation and transmission facilities. Had not the inventors of these improvements possessed the mind and imagination to form mental images, the improvements could never have become concrete realities. Inventors have been the chief factors in the subjugation of the Physical World and in making our social environment what it is today. Any improvement in spiritual or physical conditions must first be imagined as a possibility before it can be an actuality.

In the Jupiter Period our faculty of Imagination will be so developed that we shall have the ability, not only to create forms by means of it, but to endow those forms with vitality. —Max Heindel



Analogy Is the Key

CHRISTINE LINDEMAN

ANALOGY, we are told, is the master key to all mysteries, and a protection against deception. We are reminded repeatedly in occult writings of the hermetic axiom "as above, so below." The student who understands the truth of this principle, and fully realizes the extent of its applicability, is able, not only to assure for himself a defense against impostors who would lead him astray, but also to increase his comprehension of the greater cosmic truths which are everywhere mirrored in our own lives and environment.

Once man knows himself and understands himself, he will be able by analogy to know about God. Man is truly and literally made in the image of God, although our present preoccupation with our physical rather than our spiritual attributes sometimes makes it hard for us to comprehend this fact. In order fully to know himself, man must understand, not only his physical body, but also his invisible vehicles, without which he would appear as do the minerals. Furthermore, man must learn to live so purely and selflessly, that he will come to "know himself" in the biblical sense—that is, he will be able to create new vehicles without the cooperation of another. Then, and only then, will he truly "know himself."

Knowledge of the heavenly bodies is

important to us if we are most fully to understand the workings of our physical bodies, as well as our particular attributes of character, mentality, and emotion. The various parts of our body are correlated to the various signs of the zodiac and the planets moving through them, with Aries ruling the head, Taurus the throat, etc. The rays from these planets, and the influences of the signs, act upon man in his evolution and will continue to do so until he has become god-like. The better we understand astrology in general, and our own charts in particular, the better able we will be to augment our favorable proclivities and overcome the unfavorable ones, learning lessons and making soul growth.

We are told that during the Jupiter Period humanity will be endowed with the externalized picture consciousness which will enable us to project upon the consciousness of others images which will convey a precise impression of whatever it is that we want them to know. Those who are true spiritual Teachers at the present time—that is, those who are now engaged in preparing the conditions of evolution which will be found during the Jupiter Period—already possess this faculty. The Elder Brothers of the Rosicrucian Order possess it. There are, however, many self-styled "teachers" who claim to hold

various "secrets" and know various exercises which, when learned and performed, serve as "open sesame" into the spiritual worlds. It is easy for the aspirant to recognize and guard against these individuals if he demands evidence of the Jupiterian picture consciousness. Only the true Teacher will be able to call up living pictures in the consciousness of those with whom he speaks, and only he who has evolved to the point of being able to do this can guide others with safety.

Under the Law of Analogy, the powers of god-hood latent within us are similar to those expressed in the continuing labor of cosmic Creation and maintenance. Nature is the symbolic expression of God, and there is a purpose behind everything that is done in the universe. The movements of the heavenly bodies have a deep and important meaning for our own lives. The solar myth, seen in the apparent journey of the Sun around the sky through the twelve signs of the zodiac, and restated in the legends of Samson and Hiram Abiff, brings to mankind the message that the contest of light and darkness on the material plane is but the counterpart of a similar contest in the moral and mental worlds, where the human spirit is groping its way toward the light.

The cosmic symbol of the verity of resurrection is the Easter Sun, which appears to soar into the northern heavens at the vernal equinox, after—during the period of its closest proximity to Earth—it has infused the planet with the life-giving sustenance, or, symbolically, "laid down its life" for the Earth. In time we, who see this phenomenon, will attain a level of cosmic consciousness sufficient also to prove to ourselves firsthand the knowledge that "death" is really only a transition into the higher worlds.

An analogy exists between man, who is confined to his physical body during the day but freed from it at night, and the Christ Spirit, who restricts Himself to the Earth as Indwelling Planetary

Spirit for a part of each year and is then released to soar into the higher worlds. Depending on his state of development, man subjects his body to various stresses and strains during the day and this vehicle is, if the abrasions are not those of excess, at least to some degree restored at night. Without such a period of rest, man could not long survive. The Christ, too, gives His all each year—not in the selfish type of activity reminiscent of humanity, but in the spirit of sacrifice, that life on Earth may flourish. This Great Being, too, needs a period of restoration and renewal of strength, which is so joyfully heralded at Easter. Man feels himself a prisoner in the dense body; we have all yearned to escape the sickness and suffering attendant to our physical fetters. So, too, is the spiritual Christ a prisoner in the physical Earth, literally groaning and travailing until the day of liberation. The difference, of course, is that, while our suffering is self-induced, the Christ submits to the torment of earthly incarceration voluntarily, solely for our sakes.

Analogy is one of the best aids in studying the seemingly complicated pattern of evolution itself. Evolution consists of periods of "newness" interspersed among endless recapitulations of what has gone before. There are recapitulations of Globes, Revolutions, and Periods—always in spiraling motion, always on a higher scale. Thus, once we have studied the Sun Period of evolution, when embryonic mankind was mineral-like, it is easier for us to understand the Polarian Epoch of the Earth Period, when this mineral condition was repeated, albeit on a higher level. This applies to all other stages of evolution as well.

We find analogies between the most efficacious methods of working in both physical and spiritual realms. The scientist knows that he cannot compel the forces of Nature to do anything, but when he uses them by working with the laws that govern their manifestation, and follows the line of least resistance, he can

obtain maximum efficiency and productivity. Some substances conduct electricity more effectively than others, for instance, and some not at all. He would gain nothing and simply waste his time by trying to force electricity through glass, but when he uses copper wire, it functions perfectly. Likewise, in the spiritual frame of reference, the scientific method is the most efficacious manner of soul growth. We must live in accordance with spiritual laws, taking the line of least resistance to these laws. The more effectively we do so, the less time we will waste in spiritually profitless activity or in endeavors from which we might derive temporary material gain but which cause spiritual backsliding. The scientific exercise of retrospection, properly and sincerely performed, enables us to achieve our purgatorial experience on a daily basis instead of using years at the end of our Earth lives for this purpose. This is an example of "efficiency" on the spiritual plane, just as more efficient methods of performance, made possible by modern technology, promote increased productivity in both agriculture and industry on the physical plane.

Analogous, also, is the difference between "seeing" and "understanding" in the physical world and in all other worlds. We can *see* the space vehicles leave the Earth's surface and streak toward the Moon, but unless we have studied the complex physical laws involved, and the scientists' utilization of them, we cannot *understand* how space travel is possible. Similarly, when we develop clairvoyance we can *see* the ever-changing colors, lights, and forms in the Desire World or the archetypes in the World of Thought. Only when we have had thorough training and evolved the faculty of seeing beyond the form to the ensouling life, however, will we *understand* the true nature and status of that which exists in the invisible worlds.

We find analogy, too, between the pain which we encounter on Earth and that which befalls us in Purgatory. If we suf-

fer acutely the result of a particular single accident or illness, we usually feel pain very intensely. Those of us who are subject to chronic ailments, however, and have pain more or less continuously over the years, usually get used to it and feel it less acutely than the temporary sufferer. Similarly, in Purgatory, the individual who has been harsh, selfish, and uncaring during his lifetime is subjected to intense agony, which is alleviated between purgatorial experiences in order that the full effect of the suffering not be diminished, and that, hopefully, the experiences will have their full beneficial effect on his future attitude and behavior.

The laws which govern our movements after passing also show a similarity to the laws which govern our movements on Earth. A diver can not reach the depths of the sea without starting at the surface and descending through the intervening water, accustoming himself, on the way, to the greater pressures, nor can a mountain climber reach the summit from the base without traversing the intervening territory and acclimatizing himself gradually to the higher altitudes. So, too, an Ego must first go through the purgatorial and First Heaven regions, assimilating experiences there and divesting itself of the heavier, coarser etheric matter, before it can attain to the Second, and the even more rarefied Third, Heaven. On its return to rebirth, too, it is compelled to begin at the "top," in the Third Heaven, and descend gradually through the various worlds until it reaches the physical plane. There is no "short cut" to heaven or rebirth, and all things, both physically and cosmically, are properly accomplished only in their necessary, sequential order.

Analogous, also, is the relationship between bathing and the exercise of retrospection. When we bathe, the water removes much poisonous miasmatic ether from our vital bodies and, after an influx of fresh ether, we feel renewed vigor. If we bathe excessively, however—two or three times a day—an excess of ether

which is not replenished is taken from the vital body and the resulting loss of strength can bring about chronic invalidism. Similarly, excessive indulgence in self-chastisement and remorse during the waking hours depletes the desire body beyond the point of adequate restoration. If we use the centrifugal force of remorse to drive evil from our hearts during evening retrospection—in all contrition and sincerity but not in morbid, continuous reliving of the incident in question—we remove the poisonous substance and permit the influx of purer desire stuff with which we can fashion nobler thoughts and deeds.

Then too, by analogy we can better understand the relationship between the animals and their Group Spirits. The various organs, cells, and parts of a particular person's body are dominated by his consciousness, and are not independent of him. If he were to insert his fingers through a curtain, however, someone on the other side, seeing only the fingers and unaware of the individual to whom they are attached, could conceivably view them as independent entities, functioning on their own. If he were to pinch a finger, the finger would hurt, but not as much as would the man of whose body the finger is a part. So, too, are the animals of a particular species attached to their Group Spirit by means of a silver cord. The Group Spirit is the consciousness directing their activities, and they will not be able to act independently of him until they have become individualized. Likewise, when an animal is hurt, it suffers, but, because it has no individualized consciousness, it does not suffer as much as does the Group Spirit.

Again, just as animals are *now* guided by Group Spirits from *without*, and will eventually become *indwelling* Spirits, guiding their activities unaided from the outside, so *also* was the Earth once guided from without by Jehovah, who ruled by law, a restraining force applied externally. Less than 2,000 years ago, the Christ became the indwelling Spirit of our planet, supplanting the Rule of Law with the Rule of Love, which is an

impelling energy applied from within. The animal Group Spirits will continue to influence their charges, once they have become individualized, in the guise of Race, Tribal, and Family Spirits, until their charges have learned to live according to cosmic law. So, also, will the Christ, as indwelling Spirit of the Earth, guide it from within until we have learned to vibrate to the power of love and, by applying that power, guide the planet ourselves.

Even the two major divisions of Christianity—Freemasonry and Catholicism—had their prototypes in earlier Periods of evolution. We may say that the Catholic religion posits faith, or the "heart side," as the method of spiritual achievement, while the true mystic Masons are those who seek for light in order to see and know for themselves—the "head side." A study of evolution shows us that unity existed among the Creative Hierarchies in the Saturn Period, when heat was the only element manifest, and the Sun Period, when the addition of air permitted the heat to become visible as flame. In the Moon Period, water was introduced, and the Angels, who were then in their "human" stage, became divided in their affinities, some preferring fire, others water. In time, those with affinity for fire and aversion to water, led by Lucifer, had a falling-out with Jehovah over the creation of forms. This was the great "battle among the Angels" of which legends speak. Thus originated, eons ago, the feud between the Hierarchs of Fire (the Lucifer Spirits) who seek to bring us the Light (fire) that we may *see* and *know*, and the Hierarchs of Water, who seek to quench the Spirits seeking light and to inculcate *faith* in Jehovah as the guiding principle.

The mystic maxim "as above, so below," remains continually applicable. Man is the microcosm; God the macrocosm. We can find, in the universe, a parallel to all that we encounter in our own lives, and the more proficient we become in this regard, the more easily will we be able to comprehend spiritual mysteries.

Harmony

JACK L. SNIDER

THIS article is entitled "Harmony," but it might as well also be entitled "Balance." Harmony and balance go hand in hand. The dictionary defines harmony in several ways: agreement in feeling, action, ideas, and interests; an integrated whole; colors or musical notes that agree. Balance means an equilibrium of various elements, such as an equilibrium of colors in a painting or notes in a musical composition. Notice how near this comes to one definition of harmony—an agreement of colors or musical notes. Harmony and balance, equilibrium and agreement, integral wholeness—these are terms that express qualities we need, and must bring forth upon the Earth.

When we think of balance, we often think of the balance of Nature. As we know, green is the most predominant color found in Nature, at least, on the surface of the Earth. Two of the qualities of the color green are harmony and balance.

Man must learn to live in harmony with Nature. Before he can do that, however, he must turn within and put things in proper order. If man is to learn to live in harmony with Nature, he must learn to live in harmony with his fellow men, and if he is to live in harmony with his fellow men, he must learn to live in harmony with himself. Thus, when we have achieved harmony and balance within ourselves, we will be able to radiate and project harmony and balance upon the world as a whole.

We live, and move, and have our being within God. God is the whole of humanity and Nature. Perhaps we could develop more harmonious relationships with the world as a whole if we were constantly aware of the One Life that is self, man, and Nature.

We find God also within our innermost being, for the Spirit, as inexperienced as it may be, is God. It always has been

and always will be a spark of the divine, seeking experience so that it may develop awareness, and then virtue.

Something else also exists within us, however. All is not integrated; the desires are not always harmonious with virtue—with the well-being of the whole. The mind seems to jump around; it does not want to concentrate. Sometimes it contributes craftiness and cunning to the lower desires. In spite of this, the Spirit seeks ever to bridge the gap, and bring harmony and integrated wholeness to the self. When we do seek to see and respond to the good, good habits and good ways of thought and concentration slowly form. Man must learn to live in harmony within himself.

When man looks upon his fellow men, what does he see? He sees himself, a dozen times over. Like attracts like, and people just naturally draw friends and acquaintances like themselves. They respond to the good and the bad in others in close proportion to their own good and bad traits. Anyone who writes an appraisal of a neighbor or fellow worker and substitutes his name for the name of the original person will have a pretty good character analysis of himself.

To learn to live in harmony with our fellow men, we must see and accentuate the good in them, and eliminate the negative by not responding to it. In this way, we bring out the best in our fellow men. We see God in others. Is this not the secret of romance? Is it not well-known that sweethearts are completely blind to each others' faults?

Division has been the source of hostility, of war, of woes, down through the ages. To make war, a people or nation must be convinced that they are the "good guys" and the enemy are the "bad guys." During World War II we were told that the people of Germany and Japan were bad guys, and the people of Russia

and China were good guys. Ten years later we were told that the people of Germany and Japan were the good guys and the people of Russia and China were the bad guys. How strange it is that the people of four nations changed so fast!

Or, take a typical "western" on television. The good guy wears a white hat, is clean and neat, and an honest, upright gentleman. The bad guy wears a black hat, is unshaven or shifty-eyed, and strokes his mustache while, with rough talk, he plots his evil course. Perhaps this is a slight exaggeration, but most modern television programs contain a certain amount of "the good guy vs. the bad guy." Division is caused when we make a hasty decision or judgment of another human being, based on a few of his actions or words, or, even, on hearsay. This is the cause of the disharmony that exists among men.

Therefore, let us look for and respond to the good in our fellow men, forgiving and forgetting the slight errors in judgment that we all make from time to time. Man must learn to live in harmony with his fellow men.

Now we can turn to Nature—God manifest all about us in a multitude of garments. How beautiful our Earth is! From space, Earth is a misty blue-green, a jewel. It is a place to live and learn. How good and how wise is the wisdom that placed us here! Of course, in time all this will become ever more etheric and tenuous. Meanwhile, let us live and learn well what we have to learn, and be thankful for the good Earth.

Leave Nature alone, and she will heal, and restore the harmony and balance in all her domain. Use of the feminine gender to describe Nature is intentional; we have all heard the expression "Mother Nature."

Who is to say that God is a "he"? Perhaps we have become too convinced of this concept. If we live, and move, and have our being within God, that God is all, and the great divine Being, the Father, could be more accurately described as Father-Mother. We are aware

that the Holy Spirit working from without is of masculine polarity and the Holy Spirit working from within is of a feminine polarity.

The "One Life" can be expressed as Mother Nature or Father Nature, or, perhaps, the Earth Spirit. To the Indians, it was the Great Spirit. This one Great Life is expressing as, and is manifesting in, a million times a million beings. Each with a distinct personality, they are the very children of Nature. If we think of Nature as all life upon the Earth other than man, we indeed find many life waves.

There are the mineral, the plant, and the animal. There are the various types of Nature Spirits—the salamanders, the gnomes, the sylphs, and the undines. There are the Group Spirits of the various animal and plant species, the Race and Family Spirits, and many other Angels and Archangels who may not call Earth home but do much of their work here. There are the Holy Spirit working from within and the Ray of the great Christ, Who is the present Earth Spirit, working from within.

Man, as an intelligent being, is not alone, and he does not have to look out across millions of miles and light years to find a civilization expressing that intelligence, for it is all around us, expressing in manifold forms. A couple of weeks ago, a few friends of the Fellowship were on an outing, walking through the beautiful canyons and seaside scenery of Torrey Pines State Park. One of Nature's children made himself known to them by caressing each member of the party with his soft and uplifting presence. All were awed by the beauty. Then this being went sweeping out to sea, and the onlookers were treated to a most spectacular scene of Sun and cloud formations, with sunbeams playing through it all, casting vivid pink and silver light upon the clouds. The Nature Spirit was probably a sylph. When the companionship of such as these is brought into his awareness, man will see and understand

(Continued on page 478)

An Occult View of Medical Ethics

DIANA DUPRE

Part II

THE problem of so-called "hereditary disease" is also receiving increased attention in medical circles. The occult scientist is aware that what is commonly termed "heredity" is actually a response to the Law of Attraction, another of the universal, natural laws to which we are all subject. As said, disease is a manifestation of *our own* previous shortcomings. We cannot "inherit" an illness from someone else. What does happen, however, is that individuals with specific traits and tendencies are attracted to others similarly inclined. We know that we gravitate to friends who share our interests and attitudes. The same holds true when Egos come to birth; they are attracted to parents whose proclivities, physical and spiritual, constructive or destructive, are similar to their own. It is for this reason that a disease is said to be "hereditary" in a given family or among a given group of people.

Some medical and other authorities suggest that presumed "carriers" of "genetic" diseases be legally prohibited from having children, in order that the spread of the diseases may be prevented. Presumably, this means that these people are to be sterilized. From the occult point of view, this form of tampering with the physical body is wrong. If man, willfully and by artificial means, renders this normal and natural function inoperative, great evolutionary disservice is done to the individuals concerned, and those who are responsible for initiating this state of affairs incur severe karmic responsibility under the Law of Consequence. The purpose of the Law of Consequence will not be thwarted. Every Ego must learn his lessons and atone for his past misbehavior. Often, unfortunately, this process involves suffering and disease. If it should become impossible for Egos re-

quiring the experience of a specific type of disease to come to birth because human tampering has interfered with the normal process, we may be sure that a way will be found for them to be born under other circumstances and undergo other, but equally forcible and indelible, experiences.

The problem of "hereditary" disease will not be solved by preventing Egos from coming to birth. The problem of this, as well as all other forms of disease, will be solved only when all human beings have learned to live good, clean, pure, and selfless lives in conformity with the conditions of natural, or divine, law.

Psychosurgery and other methods of brain control, administered in the treatment of such symptoms of mental illness as wild rages, suicidal depressions, and delusions, represent another area of growing public debate. Operations classed under psychosurgery "involve destroying or drastically altering a portion of the 'thinking brain.'" These operations are irrevocable. Administering long-acting drugs to specific brain areas is another aspect of medical "behavior control," as is brain control by means of electrodes. These procedures, although they have reduced pain and lessened patients' tendencies toward violence or extreme depression, have also been known to change patients' personalities and thinking patterns, and sometimes to render them "listless and incapable of any real interest or enjoyment in life."

The question here, of course, is whether or not doctors have the legal or moral right to interfere with a patient's personality for therapeutic reasons. Again, from the occult point of view, we believe this type of manipulation to be wrong. Mental illness, just as physical, is an external manifestation of a spiritual lack. The Ego has brought his condition upon himself

as a result of his own previous commissions or omissions of conduct. If a person is mentally ill, furthermore, we could not be sure that he would be able to comprehend properly any occult explanation of the cause of his illness, or be in any condition, in advance of the drastic treatment proposed, knowledgeably to agree to reform himself in terms of behavior and attitude. Therefore, even if the "personality change" were thus instituted, and even though the deranging symptoms were thus eliminated, there would be no assurance whatever that a permanent, underlying cure from the spiritual standpoint was in the making.

In fact, the opposite would most likely be true. Unlike most other physical organs, which are essential exclusively to physical functioning, the brain is the direct instrument of a separate and distinct human vehicle—that of the mind. Although brain and mind are often spoken of synonymously, occult science shows us that this is incorrect. The mind is a spiritual vehicle of the Ego, made of mind-stuff and used in the process of thought. The Ego generates a thought and, by power of will, projects an idea through the mind, where it takes concrete shape as a thought form. The mind, under the direction of the Ego, uses the brain, its physical organ, as a transmitter, in order to produce action on the physical plane. When this is known, it becomes obvious that physical tampering with the brain, which is merely an *instrument*, cannot change the mind-stuff. In other words, it is the mind, and not the brain, which is sick. All that can substantively be accomplished by these methods of "brain control" is to alter conditions so that the Ego does not reap the results of his previous actions, and learn the lessons it was intended that he learn in this life. As a result, he will doubtless have to undergo some sort of similar agony in his next life, in order that he may eventually learn the required lessons.

Another hotly contested issue is that of "test-tube babies." This process, which some medical authorities believe

will be perfected in the very near future, will, its advocates claim, permit the "creation" of human beings endowed with specific, previously determined, characteristics and attributes. The complexities of this type of "conception" are intricate; suffice it to say, the process is entirely artificial, beginning with an unfertilized egg that has been taken from a woman's uterus. This egg would be artificially fertilized, some scientists say, with a human nucleus—not a sperm—containing the desired characteristics. It would then be injected into the womb of a woman who would carry it to birth.

Even if it becomes possible for medical science to achieve this highly unorthodox form of conception, there are a number of reasons why it is undesirable, and any other process, such as the also highly controversial human sperm bank, which involves artificial fertilization or artificial insemination. Basically, occult teachings show that legitimate reproduction is essentially a spiritual matter, and physical only insofar as physical means are as yet required by human beings in order to produce material vehicles for the use of other Egos coming to birth. The above mentioned processes, however, are purely material, devoid of spiritual foundations.

It is a fundamental tenet of esoteric philosophy that the creative force is sacred and should be used solely for spiritual purposes, except in the relatively few instances required for legitimate reproduction. The amount of present human suffering and illness which is directly traceable to previous misuse of the creative force is staggering, and it is very much to be hoped that mankind in general will soon come to understand this basic truth. Abstinence except for legitimate reproduction, of course, is an idealistic concept which most people are not yet able to live up to in fact or, even, support in theory. Nevertheless, it is an ideal toward which humanity must learn to strive. This concept would, we believe, be violated by the adoption of any form of artificial conception or fertilization.

Ideally, natural children are now conceived as a result of deep love existing between their parents, and it has been observed that Egos conceived in such an atmosphere adapt, grow, and progress in life more readily and fruitfully than do children not so blessed. Certainly the very essential element of love is missing in this artificial procedure.

In this connection, too, the Law of Attraction must be considered. If man attempts to "play God" by trying to "make up" an individual with certain specific characteristics, there is no guarantee that an Ego actually possessed of such characteristics is actually waiting to be born and would or could be induced to take such a means of physical re-birth. As we have said, furthermore, the Law of Attraction insures, in the cases of normal conception, that an Ego with certain characteristics, predilections, talents, ailments, or deficiencies is attracted to parents with similar distinguishing features. It is open to conjecture whether Egos whose physical vehicles have been artificially conceived to have certain "ideal characteristics," even if they existed, would be drawn to "parents" who are likely to have little in common with them.

If material science had any idea of the intricate pre-birth processes that take place in the spiritual worlds long before any child is born, or even conceived, we believe that many researchers would avoid further involvement in such artificial endeavors to "create" other human beings. Attempts at artificial fertilization and insemination are spiritually unwise and, occult science teaches, fraught with severe karmic consequences to those who strive to bring about such ends.

A relatively little-known, but nonetheless highly objectionable, facet of medical practice is the proclivity of some doctors to use patients as "human guinea pigs." In one recent instance, mentally deficient children were injected with hepatitis for research purposes by a doctor trying to find a vaccine for the disease. He rationalized that most of them would have gotten the disease anyhow because

of unsanitary conditions in the institution where they were housed. Some elderly patients in a hospital were injected with cancer cells to "test immune reaction." They had given consent to injections, without having been told that the substance of the injections was cancerous. Furthermore, certain doctors contend that experiments with drugs on human beings are vital to continuing drug research.

In our opinion, it is not necessary to have an occult background in order to see that a great wrong is being perpetrated upon the victims of such experiments. The dangers, even under controlled conditions, are obvious. The excuse that patients "were sure to get the disease anyhow" seems nothing more than unfeeling rationalization. The children, naturally, could not object or defend themselves, and the elderly patients who were not told the whole truth about their injections were victims of what clearly is immoral behavior. In addition to these considerations, which should be obvious to any humane observer, occult knowledge adds its own even more intrinsic reasons for disapproval. Such experimentation constitutes an unwarranted interference with the lives, and thus the evolutionary progress, of the Egos concerned. Deliberately to expose them to disease, or deliberately to inject foreign and potentially dangerous substances into their blood when the outcome of this procedure is unknown, is to subject them to possible physical, mental, and emotional reactions which will impede their functioning in this life and might well have far more long-range evolutionary consequences. Again, those who perpetrate these experiments will incur extremely heavy karmic debts which may be expected to occasion for them suffering and hardship in future lives.

As far as drug research is concerned, we find no justification for disturbing or endangering the life of one single individual in order to further it. We believe that use of, and reliance upon, drugs for medicinal purposes is entirely too prevalent in modern society, particularly con-

sidering the fact that no drug or medicine can make the spiritual changes in a person necessary for complete and permanent cure. Furthermore, the dangers of addiction to, or undesirable side effects from, medicinal drugs are becoming widely known. There are, certainly, occasions in which the use of such medication as a *temporary* expedient might be justified. There is no doubt, for instance, that an excess of pain causes irrational thought and behavior, and for this reason as much as any other it might be to a person's advantage to use reasonable temporary artificial means to subdue the pain, thus allowing him to think and act more rationally. To take a "pill" for the slightest discomfort, however, or to become dependent upon medicine after months and years of continuing use, will not alter the intrinsic condition from which a patient suffers, or be of any permanent benefit to him.

Remarkably effective natural remedies exist for almost every known malady—remedies which are not addictive and do not induce side effects. Some doctors, for instance, have effectively treated severe and debilitating diseases solely with fresh fruit and vegetable juices. Other dietary changes, too, often alleviate conditions for which potent medication has previously, and ineffectively, been prescribed. These natural remedies and natural foods are in many instances far superior in effect to drugs, and there is no spiritual stigma attached to their use. Again, however, we stress that no medicine, natural or artificial, can affect the underlying, spiritual cause of any disease. Medicine should be regarded as a limited, short-term form of alleviation, providing temporary relief from a debilitating condition while the patient works on himself spiritually to effect a permanent cure.

The article in *U.S. News & World Report* concludes with a brief mention of various organized endeavors being made by public and private individuals and institutions to define and propose solutions to the complex range of moral and ethical

problems posed by "advances" in medical science. Experts in theology, law, and the social sciences are working with representatives from the medical and related professions in this regard. We believe that this type of "soul searching" is all to the good. Certainly, the more public attention that is focused on these matters, the better. We concur with the "growing feeling, widely expressed, that problems of medical ethics are too important to be left just to medical men."

We also believe, however, that the sincerity of this growing interest and concern, and the undoubted uprightness, integrity, and compassion of those who are in the forefront of the investigative movement—significant as these factors are—will not be sufficient in themselves to assure discovery and implementation of the most efficacious solutions to the problems. Also needed is a general understanding of the occult teachings concerning the origins, basis, and permanent cure of disease and of the definitive role that each individual Ego must play in establishing and maintaining his own well-being. The fundamental spiritual nature of disease must be thoroughly understood, and mankind in general must become aware of the facts underlying rebirth and the operation of the various natural laws. Only then will humanity clearly comprehend both the vast, and primarily spiritual, potential for permanent healing which does exist, as well as the errors of judgment which have been made by medical science, albeit in the name of progress. Only then will the solutions to the many, and presently complex, problems of medical ethics become clear.

* * *

"These are the three great factors in healing: the power, from our Father in Heaven; the healer; and the obedient mind of the patient upon which the power of the Father can act through the healer to dispel all bodily ills." —Max Heindel

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(NINTH INSTALLMENT)



Genesis of Mental and Physical Disabilities

WHEN we use the spiritual sight to look at man in the Memory of Nature during the time when he was yet in the making, we find that wherever there is now a nerve, there was first a desire current; that the brain itself was made of desire substance in the first place and also the larynx. It was desire that first sent a motive impulse through the brain and created these nerve currents, that the body might be moved and obtain for the Spirit whatever gratification was indicated by desire. Speech, also, is used for the purpose of obtaining a desired object or end. Through these faculties man has obtained a certain mastery over the world, and if he could just flit from one body to another, there would be no end to his abuse of his power for gratifying every whim and desire. But under the Law of Consequence he takes with him into a new body, faculties and organs similar to those which he left behind in the one preceding.

When passion has wrecked the body in one life, it is stamped upon the seed atom. In the next descent to rebirth it is therefore impossible for him to gather sound material with which to build a brain of stable construction. He is then usually born under one of the common signs, and usually, also the four common signs are on the angles; for through these signs passionate desire finds it difficult to express itself. Thus the powerful impulse which formerly ruled in his brain and which might be used for the purpose of rejuvenescence is absent; he lacks

incentive in life and therefore he becomes helpless—a log upon the ocean of life—often insane.

But the Spirit is not insane; it sees, knows, and has a keen desire to use the body, though that be an impossibility, for often it cannot even send a correct impulse along the nerves. The muscles of face and body are therefore not under the control of its will. This accounts for the lack of co-ordination which makes the maniac such a pitiable sight. And thus the Spirit learns one of the hardest lessons in life, namely, that it is worse than death to be tied to a living body and unable to find expression through it because *the desire force* necessary to accomplish thought, speech, and motion *has been spent in unrighteous living* in a previous life and left the Spirit without the necessary energy to operate its present fleshly instrument.

The Cause of Disease

Though mental disabilities, when congenital, are generally traceable to abuse of the creative function in a past life, there is at least one notable exception to this rule, namely, cases such as mentioned in *The Rosicrucian Cosmo-Conception* and elsewhere in our literature, and described as follows: Where a Spirit, who has a particularly hard life before it, comes down to rebirth and feels upon entering the womb that the panorama of the coming life then shown it marks an existence too hard for it to undergo, it

sometimes tries to run away from the school of life. At that time the Recording Angels or their agents have already made the connection between the vital body and the sense centers of the brain in the forming foetus; therefore the effort of the Spirit to escape from the mother's womb is frustrated, but the wrench that is given by the Ego deranges the connection between the etheric and physical sense centers, so that the vital body is not concentric with the physical, causing the etheric head to extend above the physical cranium. Thus it is impossible for the Spirit to use the dense vehicle; it is tied to a mindless body which it cannot use, and the embodiment is practically wasted.

We also find cases where a great shock later in life causes the Spirit to endeavor to run away with the invisible vehicles. As a result a similar wrench is given to the etheric sense centers in the brain, and the shock deranges the mental expression. Everybody has probably felt a similar sensation on receiving a fright, a surging as of something endeavoring to get out of the dense body; that is the desire and vital bodies, which are so swift in their motion that an express train is as a snail by comparison. They see and feel the danger and are frightened before the scare is transmitted to the inert and slow physical body in which they are anchored, and which prevents their escape under ordinary strain.

But at times, as said, the fright and shock are sufficiently severe to give them such an impulse that the etheric sense centers are deranged. This most frequently happens to persons born under common signs, which are the weakest in the zodiac. However, as a ligament that has been stretched and torn may gradually regain comparative elasticity, so also, in these cases, it is easier to restore the mental faculties than in those cases where congenital insanity, brought over from past lives, has caused inadequate connection.

Hysteria, epilepsy, tuberculosis, and cancer were all found to result from the erratic propensities of a past life. It was noticed that though many of the subjects

had been, in the past lives investigated, almost maniacal in the gratification of their lasciviousness, they were at the same time of a highly devotional and religious nature; and in such cases, it seems that the physical body generated in the present life was normally healthy and their disability altogether mental; while in other cases where the indulgence of the passional nature was coupled with a vile character and a cruel disregard of others, epilepsy together with rachitis, hysteria, and a deformed body were the present result; also, frequently, cancer, especially cancer of the liver or breast.

In this connection, however, we wish again to warn students not to draw hasty conclusions that these are hard and fast conditions. The number of investigations made, though very large and an arduous task for one researcher to handle, are too few to be really conclusive in matters involving millions of human beings. They are, however, in line with the teachings of the *Cosmo* given by the Elder Brothers regarding the effect of materialism in bringing about rachitis, a softening of a part of the body that should be hard, and tuberculosis, which hardens tissues that should remain soft and pliable. Cancer is essentially similar in effect; and when we consider that the sign Cancer is ruled by the Moon, the planet of generation, and that the lunar sphere is under the sway of Jehovah, the God of generation, whose Angels announce and preside over birth as instanced in the case of Isaac, Samuel, John the Baptist, and Jesus, we readily see that abuse of the generative functions can cause both cancer and lunacy in the most differentiated forms.

Therefore 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 that "A lie is both murder and suicide in the Desire World." The teachings of the Elder Brothers given in *The Rosicrucian*

(Continued on page 453)

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.

Music — from the Second Heaven

Q. How do occultists rate the musician?

A. None other ranks so high as the musician, which is reasonable when we consider that while the painter draws his inspiration chiefly from the world of color—the nearer Desire World—the musician attempts to bring to us the atmosphere of our heavenly home world (where, as Spirits, we are denizens) and to translate them into the sounds of Earth life.

Q. Why is his mission considered highest?

A. His is the greatest mission because, as a mode of expression for soul life, music reigns supreme.

Q. What objective evidence supports this?

A. That music is different from and higher than all the other arts can be understood when we reflect that a statue or a painting, when once created, is permanent. They are drawn from the Desire World and are therefore more easily crystallized, while music, being of the Heaven World, is much more elusive and must be re-created each time we hear it.

Q. Cannot music be preserved?

A. It cannot be imprisoned, as shown by the unsuccessful attempts to do so, particularly by means of such mechanical devices as phonographs and piano-players. The music so produced loses much of the soul-stirring sweetness it possesses when it comes fresh from its own world, carrying to the Spirit memories of

its home and speaking to it in a language that no beauty expressed in marble or upon canvas can equal.

Q. Is the musician taught to build the right kind of ear in the Second Heaven?

A. Yes, the musical ear. In addition the musician must also learn to build a long, fine hand with slender fingers and sensitive nerves, otherwise he would not be able to reproduce the melodies he hears.

Q. Why do not all men have well built bodies?

A. It is a law of Nature that no one can inhabit a more efficient body than he is capable of building. He first learns to build a certain grade of body and afterwards he learns to live in it. In that way he discovers its defects and is taught how to remedy them.

Q. Then man, himself, is finally his own body builder?

A. Yes. He learns to *build* his vehicles in the Heaven World and to *use* them in the Physical World.

Q. Does not such wisdom reveal a Supreme Intelligence?

A. Nature provides all phases of experience in such a marvelous manner and with such consummate wisdom that as we learn to see deeper and deeper into her secrets we are more and more impressed with our own insignificance and with an ever-growing reverence for God, whose visible symbol Nature is.

—Reference: *Cosmo*, pp. 127-129

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Sublime Rite of the Eucharist (Continued)

THE degree of sanctity with which the Last Supper is observed varies according to the development of the peoples to whom it is given. Regeneration is typified by seed and grape. The vineyard, throughout ancient symbology, is mankind: the vine is life; the fruits, the essence of experience. The king and a son of the king partake of the wine from above, through which is born wisdom and understanding. The early Christians celebrated the Holy Supper nightly, and mighty works were done through the spiritual influences generated in these assemblies. The bread consecrated in these sacred feasts was so imbued with spiritual power that it could be taken out among the sick and used as a means of restoring them to health.

Origen says: "If thou wilt go up with Christ to celebrate the passover, He will give to thee that bread of benediction, His own body, and will vouchsafe to thee His own blood."

St. Ambrose of Milan describes the spiritual status of one who partakes worthily of this sacred feast thus: "Purer than any solar ray should be that hand; the mouth filled with spiritual fire, the tongue purpled with that glorious blood."

This mystic ceremonial was divided into three separate steps or degrees, to each of which participants were admitted according to development. Only two, Peter and John, were ready to receive the deepest work.

The first part consisted of a prayer of general thanksgiving and ended with a seraphic hymn in which the participants were joined by many invisible hosts. The second part included the consecration of the elements by invoking the power of

the Holy Spirit. Not so many were eligible for the advanced work of the second degree as for the first. After the invocation the consecrated elements were taken out and distributed among the sick and the imprisoned to aid in their healing and redemption.

Through the Bible study of the present Piscean era, the reign of orthodox Christianity, the sacrifice of the Holy Supper has been merely an external concept held in commemoration of that last evening the Saviour was with His own. The New Age Bible study seeks to reveal the inner workings of this sacred ceremonial so that modern disciples of mystic Christianity may again manifest the powers possessed by those holy men and women who sat at His feet and learned to follow in His steps. The New Age demands a revitalized Christianity capable of demonstrating the truths taught by the Master and made manifest among the first Disciples. Nothing less than this will satisfy. Reason demands an answer for the truths which the heart has always sanctioned.

Read Matthew's Gospel, 26:17-30. Called the "Gospel of Dedication to the Path," this Gospel contains only the outline of work symbolized by the Last Supper. The more definite steps of accomplishment are described in the Gospels of Mark and Luke.

"Take, eat, this is My body." These were not mere words spoken as the bread was eaten. As previously stated, only those partook who were able to infuse into the elements a spiritual power and only holy men were able to do this.

The "blood of the New Testament which is shed for the remission of sins" refers to the spiritual development offered to humanity in the new and deeper Christian Initiations. It is the Law of

(Continued on page 453)



The Sacred Signs of the Zodiac

C. R. B.

Part II

A division of the zodiacal signs into Aquaternaries gives an interesting field for study, for it reveals the period of conception, in Cancer, of the human embryo; the time of the quickening in Scorpio, the last sign in the second quaternary; and also the launching forth of the perfected child in Pisces, the last sign in the third quaternary. You will note that each quaternary is completed by a water sign which suggests unity and completeness. Cancer completes the first which might be called the celestial quaternary. The second is completed by Scorpio which we would call the quaternary of form, and the third is completed by Pisces, the quaternary of perfection. The first quaternary, completed by Cancer, is the home of the celestial family, the father (Aries), the mother (Taurus), and the twins (Gemini). The next quaternary, completed by the second water sign, Scorpio, symbolizes the abode of animalistic man, or form; and the last quaternary, completed by the third water sign, Pisces, is the sphere in which man becomes perfect, wise, and godlike.

LEO marks the fifth milepost on the journey through matter, and the first descent of the Divine Spark into the world of form. This sign signifies a period of involution on the astral plane wherein strong desire works in the lower nature through passion, instinct, appetite, and animal affection. It is the period of the

involutionary development of the astral nature of the Ego. In Rosicrucian terminology Leo corresponds to the region known as the Higher Desire World, or First Heaven. Leo symbolizes the burning heart of the Father; it is also the heart of our solar system, the heart of man, etc.; it is the dynamo, the eternal pumping station of man, and of the universe. Leo, the lion, is a symbol of power in manifestation and of might, strength, and courage, as forces of the lower quaternary. Leo, the Sun, is king of all that it surveys; Leo, the lion, is king of the beasts in a purely literal sense, as well as the beasts symbolizing the lower desires and emotions of man. It is possible for a symbol to mean two entirely different and opposing things; Leo, therefore, may symbolize the evil spirit, stalking about as a lion to devour his prey, or it may signify the all-conquering Christ, the Lion of the Tribe of Judah. The lion has magnanimity and it also has ferocity; by its magnanimity it represents the great Christ Spirit; by its ferocity the bestial nature, or the devil. "Behold the Lion of the Tribe of Judah, the root of David hath prevailed." (Revelation 5:5) Leo is a symbol of the Son of God manifesting in matter. It is the second fire sign, representing Spirit (the Father). The great spiritual intelligences, or Hierarchies, ruling the sign Leo are the Lords of Flame. Max Heindel tells us the last three groups of Hierarchies, the Seraphim, Cherubim,

and the Lords of Flame, have also withdrawn from this sphere of activity, leaving only seven actually working with humanity at the present time.

VIRGO is a symbol of the sixth stage of the wheel of life. This sign signifies the completion of the process of involution resulting in the one perfect matrix of matter fully permeated and informed by spirit and ready to bring forth the qualities of the Christ in many Egos during the coming six periods of evolution. Virgo is symbolic of the Virgin Mary, who represents this matrix of matter in which manifestation takes place. Matter is the feminine, receptive principle over which the fiery Spirit (Leo) elevates itself, and what is born of this union is spirit and matter in one, Libra, the balance of spirit and matter in equilibrium. This is the secret of the Immaculate Conception. The man Jesus (Libra) was born from the union of Joseph (Leo) and Mary (Virgo). Mary the virgin also signifies the purified lower nature which has become fit to give birth to the Christ Child within each and every individual. The Immaculate Conception can and will become an actual experience with each of us when the lower nature becomes sufficiently purified to permit the Higher Self to take command. The sign Virgo signifies the descent of the Ego into the lower region of the Desire World (or astral) and it is on this plane that the veil of matter corresponding to the desire body is completed. It is Virgo, the celestial virgin, who brings forth, as Mother Nature (matter), all things during evolution. Virgo, the sixth sign, signifies the completion of a period of activity which is involution. It is the six "days of creation" as related in Genesis. In the symbolism of Virgo is the wheat ear, which is the Bread of Life, to be gained only through immaculate purity. Christ fed the multitude on loaves (Virgo) and fishes (Pisces). The Lords of Wisdom are the guardians of the constellation Virgo, and this is the first and highest group of spiritual Hierarchies now active on the stage of this great drama of life. The number six

signifies accomplishment of growth or purpose; it is the number which limits and serves to usher in the seventh, that of balance.

LIBRA is the seventh guidepost on the journey of the Spirit through matter. This sign is ruled by the Lords of Individuality. Seven is the perfect number and signifies the consummation of the involutionary arc. It is the beginning and the ending of a cycle. "In six days the Lord made heaven and earth and rested on the seventh." In Libra the balance of spirit and matter is reached, the balance between involution and evolution. This is the middle line of the circle on which spirit and matter are equilibrated in man.

This sign marks the time in human development when the individual Spirit incarnated in and took complete charge of the body, or form. This was when man became man. It is what distinguishes the human being from the animal, each human form having its own indwelling Spirit, in contrast to the Group Spirit ruling the animals. The Ego was born in man at the autumnal equinox, when the Sun entered the sign Libra. Born in a stable amongst the animals of the lower desires and emotions, this Divine Spark was destined to conquer the beasts of the lower nature, and when the winter solstice is reached with the Sun in Capricorn the Christ Child is born and is in complete command of the animalistic nature. Hear the prophesy of Isaiah (11:6): "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a Little Child shall lead them."

Jesus (son of man) born in Libra, is symbolic of the Higher Self, or Ego, born in the human form, but imperfectly manifest until redemption is accomplished, and subject to the death of its lower nature. This stage marks the beginning of the New Testament in which is told the story of Christ Jesus. The Son of Man was born to be the light and salvation of all men, to lead them through the succeeding stages of evolution until the Christ Child be born within all humanity

in the Capricorn period. The Old Testament is chiefly a story concerning the involutionary arc and it is not until the sign Libra is reached that we have the beginning of the New Testament and the story of the birth and evolution of Jesus (man). Libra (autumnal equinox) signifies the birth of spirit in matter (Earth); Capricorn signifies the birth of the Christ Child; and Aries symbolizes the final crucifixion and resurrection, or complete liberation from matter, at the vernal equinox. The symbology of Libra is the setting of the physical Sun, as it were, and the rising of the spiritual. The story of Jesus is the story of each and all of us, and what He accomplished is the task that lies before each one of us. The celestial man is but a beautiful possibility, as long as he is not tested. Innocence cannot be virtue, nor simplicity merit—man is only that which he has conquered. Man, therefore, is led into the wilderness to be tried and tempted.

SCORPIO is the eighth period of the cycle of life. The number eight signifies the entrance into a new stage or condition of manifestation. This stage is one in which the desire nature is predominant. It represents the lower Desire World, or the region of Purgatory on the evolutionary arc, just as Virgo is symbolical of this same region on the involutionary arc. Scorpio signifies the mental-emotional, procreative function; this is the multiplying function which ties us to rebirth, and so Scorpio becomes the sign of the "fall into generation" on the physical plane. This is the stage, or period, in which humanity is now working. It is the sign of form, the Lords of Form being the Hierarchies, or Great Intelligences in charge of this special period. The human form is destined to reach perfection during this stage. Scorpio is symbolical of the wilderness into which man is led to be tempted of the Devil (the Lucifer Spirits who dwell on the planet Mars, ruler of Scorpio). These Martian Spirits are the source of the lower desires and animalistic passions. Scorpio symbolizes the organs of generation in activity, in contrast to the symbolism of

Virgo (virginity).

This is an age, or stage, of sex and the object lesson to be learned here is sex control (not birth control). The lower side of Scorpio is symbolized by the Scorpion, or worm of the dust, but when man has wallowed in this muck and mire of animal appetites until he is ready to surrender all, then the real Self within speaks and begins to lead him out of this sphere of temptation. Then the symbol of Scorpio becomes the eagle who soars above the lower desires and emotions. Scorpio, the tempter, is called the sign of death as well as of life; for he who falls for temptation goes down in the law of "dust unto dust." But he who overcomes looks to the sign of the new life. Like the serpent, stripping its skin, he appears as newly born. He who is victorious in Scorpio begins to fight with his own higher nature and desire.

The next sign, SAGITTARIUS, symbolizes the effort of man to rise above the lower animalistic nature. The Higher Self, seated on the horse (intelligence) destroys, with the arrow of the Spirit, the lower qualities, thus enabling the lower consciousness to rise to the higher mind. Sagittarius, half horse, half man, signifies the change of consciousness from the lower desires to that of the higher mind. It is the stage, or department of life, in which the lower mind is perfected through evolution and therefore "dies." The group of Hierarchies in charge of this constellation are the Lords of Mind, of which the Father is the highest Initiate. It is the ninth period of the cycle of life. Sagittarius corresponds to the First Heaven, or the higher region of the Desire World on the evolutionary arc, just as the sign Leo signified the same region on the involutionary arc.

CAPRICORN is the tenth guide post on the path of the neophyte. What he saw in Sagittarius with the eye of the Spirit, he must now try to reach with the foot of action. He must use all the will power and energy at his command to reach that goal. It is the story of the three wise men who, seeing the star in the East, followed it to the place of the birth of the Christ Child. Capricorn, the goat,

climbs the mountain, higher and higher, more and more difficult, ever lonelier; it is the man that must go and realize the vision that he saw. When the lower nature is perfected then the higher mind is born into the consciousness. On the evolutionary arc Capricorn corresponds to the region of Concrete Thought where the Spirits of humanity ascend from the lower nature and put on immortality. It is the gateway through which they ascend and are born into the spiritual planes, in contrast to the opposite sign Cancer, which is the gateway to the material world. Capricorn represents the top of the mountain, the spiritual heights to which the aspirant has climbed. It is the sign of the birth of the Christ Child. All world saviors have been born when the Sun was in Capricorn, at the winter solstice, because it is then that the rays of the physical Sun are at their lowest ebb, and the spiritual rays are at their highest. This sign marked the time when the Great Christ Spirit was born within the man Jesus and it was the beginning of His three years of ministry, because the last three signs (Capricorn, Aquar-

ius, and Pisces) are signs of service. The Great Spiritual Intelligences who rule over the sign Capricorn are the Archangels, of which the Christ is the highest Initiate. When the Sun, by precession, has passed through this sign the majority, or at least the pioneers, of humanity will have the Christ Spirit born within themselves. Then we shall know Him because we shall be like Him.

AQUARIUS, the eleventh stage on the journey through life, is the sign of the Initiate. But he who has scaled the mountain top of spirituality dares not remain estranged from humanity, from the world; he who keeps the treasures of the Spirit to himself breaks the law. Therefore, in the sign Aquarius we have the symbol of the Waterbearer, the man who pauses and falls on his knees to pour out the pitcher full of living water (spirit) into the valley below. It is here that the Christ delivered His Sermon on the Mount, the mount signifying the spiritual heights to which He had attained, and also the mount of the higher (divine) mind. Aquarius symbolizes the highest vehicle of the Spirit as the container of Truth (water) from the fountain of the divine reality. It signifies the regenerated and perfected man who may now re-enter the gates of Paradise which are unlocked by the key of purity. Aquarius is the sign of the streams of living water flowing from His most inward part. See the vision of St. John in Revelation 22:1: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Aquarius symbolizes the arterial and venous systems of blood circulating throughout the human anatomy, which are the source of life. This sign is also symbolic of the white serpent of evolution elevated over the black serpent of involution, signifying the victory of spirit over matter. Aquarius corresponds to the region of Abstract Thought on the evolutionary arc in contrast to the sign Gemini on the involutionary arc. The Angels are the directors of the constellation Aquarius and the highest Initiate is Jehovah.

Horoscopes for Subscribers' Children

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

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

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

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

PISCES is the twelfth period of the cycle of life and is the final stage of evolution in this great circle of manifestation. This plane corresponds to the World of Life Spirit on the evolutionary arc just as Taurus signified this region on the downward journey. Our own human life wave is directing the activities of this period, that is, when we have reached that stage of perfection, we shall be great spiritual intelligences and creative hierarchies in the true sense. The symbol of Pisces is the two fishes, the personality and the individuality, and at the close of the cycle, the lower self (Jesus) becomes one with the Higher Self (Christ) or the redeemed Spirits become one with the Redeemer; the lower consciousness unites with the higher (the two fishes). The fish symbol was used in early Christianity; on the catacomb lamps are two fishes, one swallowing the other. The keyword of Pisces is complete renunciation; love and compassion is the real nature of the perfected neophyte in this sign. The two Egos (fishes) have finished their journey and are swimming out of the mouth of that pure river of the water of life, bound together by a cord of pure love, back into that great Ocean of Spirit to become united again with Divinity.

The crucifixion in matter is complete, the ram has now become the Lamb, meek and lowly, and as we turn again into the sign Aries, at the vernal equinox, we have the resurrection, or the complete liberation from matter.

This is the story of Milton's *Paradise Lost* and *Paradise Regained*. It is the story of each and all of us, the journey of the human life wave around the Circle of Existence. The Prodigal Son now returns to his Father's Mansion where he is eagerly awaited by those gloriously illumined hosts of heaven, as he receives the greeting: "All hail our new born brother." No matter how deep we may sink in this pit of materiality and crystallization, if we will but call on the Spirit within, who has ever been the guiding light on our cyclic journey, He will gladly respond to our plea and lead us on to that golden shore.

MAX HEINDEL'S MESSAGE

(Continued from page 446)

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 overcome and break down the thought forms based upon a lie, 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 in turn will be annihilated.

(Continued)

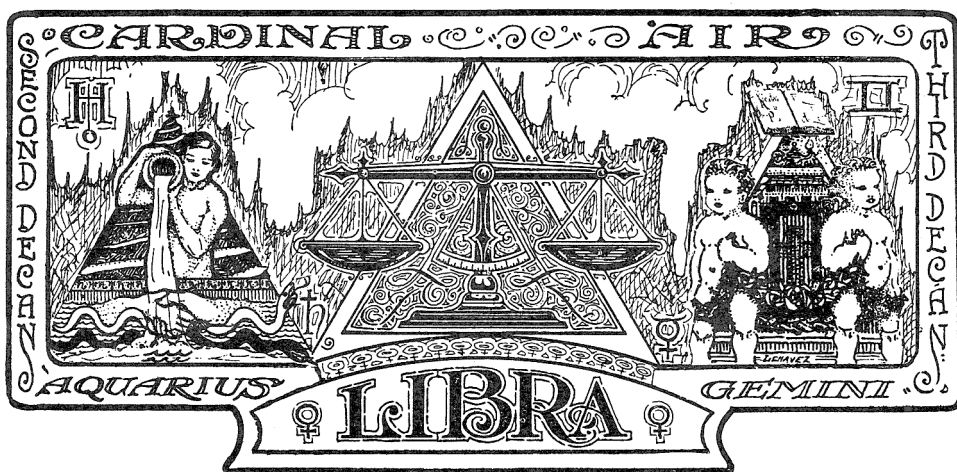
* * *

WESTERN WISDOM BIBLE STUDY

(Continued from page 448)

Love superseding that of the earlier dispensation which was under the Law of Consequence, decreeing an eye for an eye and a tooth for a tooth. Through repentance and reform this Law of Cause and effect may be surmounted here and now. The Master knew that the ideals He inculcated in the pioneers of the Piscean Age would not be accepted and demonstrated fully by humanity until the time of His return when He would drink the new wine (the enlarged powers of the spirit) in a new age with a new and regenerated race.

(Continued)



The Children of Libra, 1972

Birthdays: September 23 to October 23

LIBRA is the cardinal-air sign, whose symbol, the scales or balance, indicates one of the outstanding traits of those born when the Sun is in this sign: a tendency to fluctuate constantly between the heights of extreme joy and enthusiasm and the depths of melancholy and despair. Bringing their active mentality into a stable channel for the work of the Spirit in transmuting the lower self into the Higher Self is the chief task of the Librans.

This is the seventh house sign, which rules partnerships of all kinds, and we find those having the Sun in Libra possessed of great interest in and capacity for partnership—marriage in particular. In fact, the Libran is apt to allow his affection for his mate and children to overshadow everything else, as well as everyone else, in life, and this personal love presents a real challenge to the spiritual aspirant until it is transmuted into the higher Uranian vibration.

Venus, the planet of beauty, harmony, attraction, music, and art, rules Libra, and therefore many artists and musicians are to be found among these natives. Being highly sensitive to mental and physical surroundings, they respond best

to an atmosphere in which music and color are constructively used. Since Saturn, the planet of physical form, is exalted in Libra, the natives of this sign often express a high degree of talent in architecture, draftsmanship, etc. They are also noted for their fastidiousness in dress and charm of personality.

Two stellar patterns are in effect all during this solar month: Saturn trine Uranus and Neptune sextile Pluto. Children born during this period will thus have some basic traits in common; there is determination, ambition, ability to concentrate upon large problems, and to exercise authority, plan, and systematize. The intuition is strong and the mentality inclined to be mechanical and ingenious. There is a leaning toward the study and practice of occultism, too, with an intensification of the emotional nature.

As the solar month opens on September 23, and lasting until the 30th, the Sun and Mercury are in conjunction. This aspect favors the mentality and memory on the days when the aspect is three degrees or more.

From September 23 to October 1 the Sun and Jupiter are in square aspect, pointing toward the need for these children to have unselfishness, self-restraint,

thrift, and honesty emphasized in their training. Unless a wholesome diet and exercise regimen is followed there may be functional disorders or growths from sluggishness of circulation.

The Sun conjuncts Mars during this same period, lasting a day longer, indicating much vital energy and power of recuperation. There is also courage, determination, resourcefulness, and both executive and constructive ability.

From September 23 to October 4 the Sun and Neptune are in sextile aspect, intensifying the spiritual vibrations in the aura and thus favoring the development of the spiritual faculties. If Mercury gives the needed dexterity these natives may become inspirational musicians.

Venus sextiles Saturn from September 23 to October 2, making the native faithful and true, just and methodical, qualities which make for success in all departments of life. Trustworthy, dependable, and honest, he is sought as friend and adviser. The tastes are simple, the morals unimpeachable.

From September 23 to 27 Mercury sextiles Neptune, an excellent spiritual aspect. The mind is peculiarly adapted to the occult art, and there may be magnetic healing ability.

Mars squares Saturn from September 23 to 25, emphasizing the need for these children to have special training in unselfishness, truthfulness, and control of temper. Chances should not be taken where accidents may occur.

Another square to Mars, from Jupiter, begins September 23 and lasts through October 14. With a tendency toward impulsiveness and gambling, these children should have honesty, sobriety, and upright living stressed in their training. Carefulness in diet and proper exercise should also be emphasized.

From September 27 to October 16 Mars and Neptune are in sextile aspect, intensifying the emotional nature and giving a leaning toward the study and practice of occultism and mysticism. Ability to penetrate into the invisible worlds is favored.

Mercury and Uranus are in conjunction from September 28 to October 5, tending toward an original, independent, and inventive mind, but other aspects to Mercury will help determine whether these talents will be used constructively or destructively. Interest in science and literature, as well as invention, is indicated.

From September 29 to October 7 Mercury trines Saturn, an excellent mental aspect. The mind is serious and capable of deep, profound thought. There is good reasoning ability, too, and the patient persistence that permits no temporary failure to stand in the way of ultimate success. Absolutely honest and fair-minded, these natives make splendid judges.

Venus and Jupiter are in trine aspect from September 30 to October 11, one of the best signs for success and general good fortune. It favors the accumulation of wealth, a happy marriage, and a talent for music. The nature is jovial, optimistic, generous, and liberal, and there is a liking for travel and social activities in general.

The Sun conjuncts Uranus from October 3 to 20, tending toward a nervous, high-strung disposition. Impulsiveness, unreliability, and impatience of restraint are traits to be transmuted.

From October 3 to 13 Venus and Neptune are in square aspect, pointing toward experiences which will give opportunities for learning faithfulness and loyalty in the affections. Speculation and chance, especially in connection with corporations, should be avoided.

Mercury and Jupiter are in sextile aspect from October 6 to 15, a splendid mental aspect. The native is optimistic and generous, and the mind is broad, versatile, and able to reason correctly. Success in law and literature is strongly favored, and travel for both pleasure and profit is indicated.

From October 7 to 23 Venus sextiles Mercury, pointing toward a disposition that is cheerful, companionable, and

(Continued on page 470)

Readings for Subscribers' Children

ANNA H.

Born July 23, 1969, 10:45 A.M.

Latitude 35N59, Longitude 78W54

Signs on Cusps of Houses:

ASC, Libra. . . .7.13 4th, Capricorn. 8.00
2nd, Scorpio. . .5.00 5th, Aquarius. 11.00
3rd, Sagittarius. 5.00 6th, Pisces. . .11.00

Positions of Planets:

| | |
|---------------------|---------------------|
| Moon.15.08 | Scorpio.2nd |
| Neptune. . .26.01R | Scorpio.2nd |
| Mars.3.16 | Sagittarius. . .2nd |
| Part of F. . .21.46 | Capricorn. . .4th |
| Dragon's H. .23.55 | Pisces.6th |
| Saturn.8.15 | Taurus.8th |
| Venus.18.10 | Gemini.9th |
| Sun.0.35 | Leo.10th |
| Mercury. . . .1.47 | Leo.10th |
| Pluto.22.58 | Virgo.12th |
| Uranus.0.45 | Libra.12th |
| Jupiter. . . .1.06 | Libra.12th |

With the Sun and Mercury in conjunction (combust) in the fixed-fire sign Leo, in the 10th house, and sextile Uranus, Jupiter, and the ASC, trine Mars and Neptune, this little girl will no doubt manifest her presence forcibly in her sphere of life. She is of a progressive nature, big-hearted and cheerful, full of energy, and possessed of strong recuperative power. She is also courageous, resourceful, and determined, so that she will undoubtedly succeed in whatever she sets out to do. Honorable, upright, and sincere, she will have little tolerance for those who are underhanded and untrustworthy.

However, the solar orb squares Saturn, though the orb of aspect is eight degrees and therefore not so powerful as it would be were the orb less. Nevertheless, Saturn will place a restrictive hand upon her activities at times, and this may manifest in throat and heart difficulties unless she is quite careful in her attitudes and diet.

The Moon is in another fixed sign, the Mars-ruled Scorpio, in the 2nd house, sextile to Pluto, but square to the MC, and opposing Saturn. Anna can be quite stubborn at times, quick-tempered, too, and not to be co-erced by threats, but singularly amenable to kindness. She will be attracted to the occult sciences, and the study of the deeper spiritual truths can be a great help to her in overcoming a tendency toward melancholia and discouragement at times. This house position of the lunar orb suggests fluctuating finances, but the presence of Neptune and Mars there will also affect this department of life. Since both are well aspected, they will thus help to counteract to some extent the negative influence of the Moon.

Mars in Sagittarius suggests a rather argumentative disposition, along with a fondness for debating on such subjects as law, religion, and philosophy. Since this planet of dynamic energy sextiles Uranus, Jupiter, and the ASC, and trines Sun and Mercury, Anna is blessed with a boundless vitality, a sharp, keen mind, and generosity and nobleness of nature. Much ingenuity and constructive, inventive ability is hers. She will like to travel and will likely do a good deal of it.

The strongly aspected Neptune in Scorpio—sextile Pluto, Jupiter, and Uranus, trine Sun and Mercury—shows a very spiritual side to this child's nature. She has energy, enthusiasm, and inspirational perception beyond the realm of reason, and is apt to have dreams of a prophetic nature. Her intuitive powers are exceptionally strong, so that they may seem to be mind-reading. She can dream dreams for improving the world, and can also help to bring them into practical reality.

This child is well equipped to help usher in New Age ideals and to aid people in accepting them. A strong Ego she is, and with proper guidance can make her influence felt for good in a wide area of the world's affairs.

DAVID J. B.

Born January 1, 1963, 6:21 P.M.

Latitude 38N38, Longitude 90W12

Signs on Cusps of Houses:

ASC, Leo 0.38 4th, Libra . . .17.00
 2nd, Leo 22.00 5th, Scorpio . .23.00
 3rd, Virgo 16.00 6th, Sagitt. . .29.00
 Capricorn intercepted in 6th

Positions of Planets:

| | |
|------------------------|-----------------------|
| Mars24.28 | Leo 2nd |
| Uranus5.05R | Virgo 2nd |
| Pluto12.05R | Virgo3rd |
| Neptune 15.07 | Scorpio4th |
| Venus26.06 | Scorpio5th |
| Sun 10.53 | Capricorn 6th |
| Mercury29.53 | Capricorn 6th |
| Dragon's T. . . 0.37 | Aquarius 6th |
| Saturn10.07 | Aquarius 7th |
| Jupiter9.17 | Pisces8th |
| Moon 27.24 | Pisces9th |
| Part of F. . . 14.07 | Taurus10th |

Fixed and cardinal signs on the angles of this chart indicate a satisfactory combination of stability and activity; the Moon and three planets in common signs add a needed flexibility; and the scattered positions of the planets in seven of the houses point toward many types of experience in the various departments of life.

The Sun and Mercury are in the Saturn-ruled sign Capricorn, intercepted in the 6th house, the interception lessening to some extent their power. The solar orb sextiles Jupiter in Pisces in the 8th, Neptune in Scorpio in the 4th, trines Uranus and Pluto in Virgo in the 2nd and 3rd respectively. Some very fine traits are here indicated: friendliness, optimism, generosity, trustworthiness, and sympathy. There is also good judgment and executive ability, and the financial fortunes, as well as good health are favored. David's ambition to rise to the top, backed by the splendid qualities mentioned, will surely bring him success in his undertakings.

Mercury in Capricorn suggests a critical, penetrating, but somewhat suspicious mind. However, since it sextiles the planet of harmony, Venus, there is a cheerfulness and sociability which help to offset the usually serious Capricorn manner. Ability and appreciation for music and poetry are also present. This youngster has a very receptive mind and a retentive memory, two rather rare qualities which are strong factors in attaining success, especially in literary endeavor.

The Moon in the sensitive, psychic sign Pisces points toward a fertile imagination, and perhaps too much dreaminess at times. David is apt to be quite wordy in expression, but able to give very impressive descriptions. Since the Moon trines Venus, as well as sextiles Mercury, musical ability is enhanced. He will travel extensively, probably much by water into distant countries.

Venus in Scorpio in the 5th is not well placed, since this sign position tends to emphasize the lower emotions and passions. The two favorable aspects: sextile to Mercury and trine to Moon, help to bring out the better side of Venus, but the square to Mars (in Leo in the 2nd), pinpoints the area in this child's nature which will need most attention. He should be taught from early years the sanctity of the creative function and trained to expend his creative forces through the mentality and higher emotions. Music will be a splendid outlet for him, provided he is taught the higher type. He has enough literary ability, too, so that he could use his energies in that field also.

With Leo on the ASC and Aries on the MC, David has plenty of energy and courage, and the presence of the Dragon's Head on the ASC adds a jupiterian touch of benevolence and generosity to his personality. Since Mars rules the Aries MC and is posited in Leo, and Venus rules the 23 degrees of Taurus on the 10th, he could do well in the entertainment field, as a teacher, or sporting goods dealer.

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.

Hotelkeeper, Food Dealer

JOHN E.S. — Born June 24, 1948, 9:24 A.M. Latitude 40N39, Longitude 83W36. With Mercury, Venus, and the Sun all in conjunction in the watery sign Cancer, and Venus ruling the Taurian MC, this native is likely to do his best work in a vocation which involves the watery element. Since this grouping is in the 11th house, friends will very probably play a helpful part in all his activities. The Moon is in the progressive, mental sign Aquarius in the 6th house, trine to Neptune, square to Pluto, giving considerable spiritual understanding which could profitably be used in any vocation. Jupiter in his home sign, Sagittarius, in the 4th, trines Saturn and the ASC, favoring all affairs dealing with the home. Fixed signs on all the angles (Leo rising) give needed stability and persistence in accomplishment. A number of vocational fields are open to this native: hotelkeeping, dealing in foods and drinks, as well as real estate, obstetrics, and merchandising. The navy or merchant marine offer him opportunities.

Nurse, Secretary

LOREN C.G. — Born September 9, 1956, 1:40 A.M. Latitude 35N17, Longitude 120W40. The only planet above the horizon in this chart is Mars, which is retrograde and is posited in Pisces in the 9th, trines the Moon in Scorpio in the 4th, opposes the Sun and Jupiter. It rules Aries, which is on the 10th cusp. The solar orb and Jupiter are in conjunction and sextile the Moon. Cancer, ruled by the Moon, is on the ASC. Venus and Uranus are in conjunction in Leo in the 1st house, con-

junct the ASC, trine Saturn and the Dragon's Head in Scorpio in the 5th, square Neptune in Libra in the 4th. Mercury is also in Libra, in the 3rd, sextile Uranus, opposing the MC. Although this young lady may have a rather shy personality, and is quite introspective, yet she has a sufficient measure of courage, determination, and initiative to make satisfying progress in this life. She could use her natural talents well as a nurse, nurse's aide, worker in a zoo, accountant, or secretary—probably in connection with the movie or TV industry.

Telegrapher, Auditor

RALPH W.C. — Born March 1, 1935, 7:20 P.M. Latitude 32N45, Longitude 90W43. This chart shows the Sun in Pisces in the 6th house, unaspected save for the opposition to Neptune in Virgo in the 12th, which calls for especial effort in using and developing the will. Saturn is also in Pisces in the 6th, but better aspected: sextile Uranus in Aries in the 8th, trine the MC. The Moon (ruling Cancer intercepted in the 10th) is in Capricorn intercepted in the 4th, in conjunction with the Dragon's Head, sextile Venus (in Aries in the 7th) and Jupiter (in Scorpio in the 2nd), trine the ASC, square Mars (in Libra in the 1st) and Uranus, opposition Pluto. This last-named planet is in the sign Cancer in the 10th, in conjunction with the Dragon's Tail. Mercury, ruling both the Virgo ASC and the Gemini MC, is retrograde in Aquarius in the 5th, trine Mars, square Jupiter. This native could probably use his natural talents best in auditing or bookkeeping, or in the rapid transit and communication area, such as telegraph or telephone operator.

Daily Thought and Guide

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

Sunday — October 1

Neptune's spiritual rays abundantly bless us on this fine Sunday, and we should be able to feel an intensity of adoration as we join in worship and prayer.

Monday — October 2

Inventive ability, particularly as it involves electricity, could produce valuable innovations today.

Tuesday — October 3

Many fine aspects during the course of the day are likely to bring a variety of worthwhile experiences. Saturn should be particularly helpful.

Wednesday — October 4

"Every man that has felt pain knows how little all other comforts can gladden him to whom health is denied. Yet who is there does not sometimes hazard it for the enjoyment of an hour?" — *Dr. Johnson*

Thursday — October 5

Brooding over troubles and failures only intensifies our problems. We can learn from our mistakes without dwelling on them morbidly and at undue length.

Friday — October 6

Again we are benefitted by a number of fine aspects. Let us make the most of our opportunities to learn, to serve, and to express our concern for others.

Saturday — October 7

This can be an agreeable day of rest, augmented by wholesome social pleasures with good friends, and by enjoyment of the fine arts.

Sunday — October 8

If the expression of our highest ideals underlies our activity on this Lord's day, and every day, we will live in accordance with His wishes and our deeds will be pleasing in His sight.

Monday — October 9

"The grandest operations, both in nature and grace, are the most silent and imperceptible." — *Cecil*

Tuesday — October 10

An occasional inactive day is as necessary as are the busy ones. We must all take time to analyze, re-appraise, and re-organize, before forging ahead anew.

Wednesday — October 11

The art of speaking, whether in casual conversation or to an audience, depends on clarity of thought, and on an innate understanding of when to stop and be silent.

Thursday — October 12

Mixed aspects today may keep us on our toes, but a fine solar-lunar configuration gives sustaining power and helps us to realize our objectives.

Friday — October 13

He who is generous with himself, as well as with his possessions, has learned the true meaning of Christ Jesus' injunction to "love thy neighbor."

Saturday — October 14

Most of us resent human restraints on our actions, but let us remember that natural laws, too, are restraining, helping us learn the principles of right living.

Sunday — October 15

“God’s justice and love are one. Infinite justice must be infinite love. Justice is but another sign of love.”—*F.W.R.*

Monday — October 16

Intuitive powers should be strong to-day, and we will do well to heed the promptings of the always reliable Inner Self.

Tuesday — October 17

Originality and independent thought, combined today with patience, persistence, and caution, could engender some splendid, practical results.

Wednesday — October 18

“Nature and religion are the bonds of friendship, excellence and usefulness are its great endearments.” —*J. Taylor*

Thursday — October 19

Literary endeavors, particularly those involving imagination, are favored today. Let us guard against vacillation and inconstancy in our relations with others, however.

Friday — October 20

We cannot accomplish our work in the world if we are indecisive. We must learn to make up our minds on the basis of sound judgment, and then follow through.

Saturday — October 21

The temptation to lose our tempers at the slightest provocation may be very great today; let us be careful to think before speaking or acting.

Sunday — October 22

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city.” —*Rev. 22:14*

Monday — October 23

Self-reliance must be developed by the spiritual aspirant. The significance of the work we are given to do will depend on our ability to stand on our own feet.

Tuesday — October 24

Routines may be unexpectedly altered today, but this could be all to the good. Change challenges our mentality, and often brings out the best in us.

Wednesday — October 25

Let us harness our mental and physical energy in constructive undertakings for the common good.

Thursday — October 26

It is good to have many interests, but not to dabble superficially in a host of activities while mastering none.

Friday — October 27

“The joy which is caused by truth and noble thoughts shows itself in the words by which they are expressed.”—*Joubert*

Saturday — October 28

A splendid heritage of natural and man-made beauty surrounds us, and we can put “days off” to good use by expanding our perception and appreciation of this birthright.

Sunday — October 29

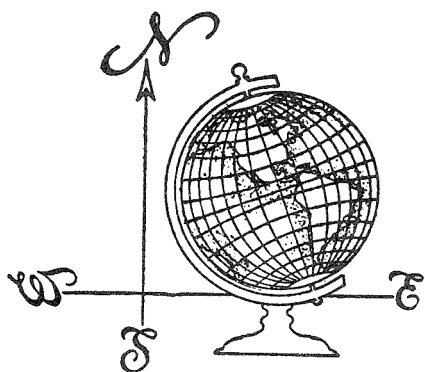
This is a good day for spiritual endeavor. Let us renew our faith and thank our heavenly Father for His goodness.

Monday — October 30

The work-week begins on an active note. Foresight will help assure success during the busy days ahead.

Tuesday — October 31

Our love for others will bear good fruit today, and our friends will appreciate our efforts on their behalf.



MONTHLY News INTERPRETED

They Can Go Home Again

The scene has been played so often it's painfully trite. Dinnertime in suburbia. Enter mother or father—tired, disgruntled. Enter teen-age son or daughter—flippant, rebellious. Action. Exit.

Usually it's the teen-ager who leaves and who, all too often, winds up sleeping on the beach or hitchhiking to the nearest city. In Westport, Connecticut, however, thanks to a service called Phone-a-Home, teen-agers often find themselves spending the night in the home of a friendly neighbor.

Phone-a-Home began when Peter Abeson, a former camp counselor and a Big Brother, realized that his community had a surprisingly large number of runaways. Initially, Abeson and a handful of townspeople offered their homes on an *ad hoc* basis. But it soon became apparent that more in-depth counseling was required, and an experienced board of advisers was formed.

Now the service works this way. A teen-ager calls Phone-a-Home's well-publicized number and discusses his problem with thirty-one-year-old Abeson or one of the other volunteers. After obtaining a written release from the parents—to avoid possible legal problems—Phone-a-Home places the youth with a volunteer family for a visit that may not last longer than 48 hours.

Meanwhile, Phone-a-Home marshals its resources. Appropriate members of its board of advisers, which includes ministers, psychiatrists, and representatives of local guidance agencies, consult with the parents and with the teen-ager. Often the blowup was trivial and is easily resolved. When the problem is more serious, counseling services are recommended and arranged. On occasion the high school guidance department is also alerted.

Phone-a-Home's line is busiest between 6 and 8 P.M. and during school vacations—times, Abeson says, when fatigue and proximity trigger arguments. He has also found that problems are more acute among the lon-

ers, the essentially friendless kids who have no place to go, no one to talk to, no one to help them. Because most of the 20 volunteer families are simply good-hearted, neighborly people with no counseling expertise, Phone-a-Home does not accept drug or alcohol cases. (It refers them elsewhere.)

Phone-a-Home considers itself most successful when it becomes stay-at-home, when it helps teen-agers resolve their problems without having to spend a night elsewhere. Still, the volunteer families stand by. Without them, many a Westport teenager might be on the road to New York or Boston. Now, more often than not, they are on the road back home.

—McCall's, June, 1972

Something is very wrong when so many teen-agers feel compelled to run away from home because they are unable to talk problems over with their families. The number of youngsters who run away today is historically unprecedented. The percentage of these youngsters who get into trouble or who never do return to their families is frightening.

The work that Westport's volunteer families are doing ranks, under the circumstances, high on the scale of social service. Many children, even from the most loving and attentive families, have something of the "my-parents-don't-understand-me" chip on their shoulders, which causes minor grievances to be built up into major proportions in their minds. It is quite true, also, that in far too many families children do not receive a fair share of love, understanding, and attention. The work of a third party—the volunteer family—as intermediary in such situations can be particularly effective. Children who think their parents don't

understand them are often eager to unburden themselves on anyone who shows an interest. Parents who are too tired or too busy for their children can often be persuaded to mend their ways if they are able to discuss their difficulties with other adults whom they believe to be sympathetic.

The success of the program in Westport would seem to indicate that it could be duplicated in other communities. Here is another opportunity for service on the part of spiritual aspirants. It should not be too difficult to form other concerned families into similar organizations. The help that could thus be rendered to many confused, hurt, resentful, and even desperate young people, as well as their parents, might well be incalculable.

What Can I Do?

A Church Commune: The idea of communal life has usually been associated with the hippie life style, and its usual accouterments. But a church in Houston, Texas, has established many types of communes involving over 35 households with life styles drawn out of their convictions as Christians dedicated to a total reconstruction of America's economic, spiritual and social life for the benefit of themselves and others.

The communes of Houston's Episcopal Church of the Redeemer are basically private homes filled with people who need love and encouragement and seek ways to share life which will enable them to grow culturally and spiritually. Many of the households include a normal family, with one or two others living with them who need help or a home. Some deal with specific problems, such as homeless children or teen-age drug addicts, runaway youngsters in rebellion against their own parents, or from broken homes. Other households are ordinary people, including scientists, lawyers, physicians, as well as blue-collar workers, who are searching for a larger meaning in family life. One household commune is racially integrated, headed by a young black college professor and his wife.

The Rev. Graham Fulkingham, rector and architect of this church's communal program, started it all six years ago when he, his wife and their six children began having 10 to 20 young people living with them—some of whom were alcoholics, dope addicts or schiz-

ophrenics along with other normal individuals who needed a home. "We find that through prayer and loving these people are set free from whatever bondage holds them. We found that our kind of support—love in the context of a daily family relationship—directs lives back to a stable walk."

A medical center has been established by the communes in a ghetto by a church member who is a doctor. . . .

Between the Lines, June 1, 1972

The word "commune" presents unpleasant connotations to many minds. Thus, it is good to see how the concept of communal living has, in practice, been expanded along far more constructive lines than those ordinarily pictured in connection with hippies or the "drug culture."

The fact that many of these households "include a normal family" is significant. Wholesome, ideal, family life, with its basic interaction of mutual esteem and affection, sharing of responsibilities, and guidance of younger members by those who are older, wiser, and more experienced, remains the backbone of society, despite the efforts of some professionals and laymen to debunk the family as an institution. Family structure has undoubtedly changed in recent generations; nevertheless, the basic familial type of security, understanding, and encouragement is instrumental in helping those who are in trouble. As Rev. Fulkingham noted, it is "support—love in the context of a daily family relationship," that helps disturbed and desperate people bring meaning and fulfillment to their lives.

Important, too, is the fact that life in these communes is centered around Christian worship, precepts, and prayer. When the spiritual element is allowed to enter—and, better, to dominate—the life of any individual, his chances for functioning as a successful, useful, and contented human being are immeasurably increased. An atmosphere in which spiritual principles are combined with the active concern of fellow men cannot help but encourage a person to dispense with destructive habits and attitudes, and begin to "make something" of himself.

Here, again, is a way in which a spiritual aspirant can fulfill his obligation of

service to the race. Those of us who find it possible to open our homes to even one or two of the many people everywhere who so obviously need love and encouragement and thus help these Egos find their way into a useful, productive pattern of life, will be able to do great good.

Solar Stations Check Fault

A network of five solar-powered seismograph stations and one conventional station are being installed in Mexico along the Gulf of California to monitor the Gulf's earthquake-prone floor. The motions of the Gulf's faults are thought to affect California's San Andreas Fault. All the stations should be in operation this summer.

The solar-powered stations are the first of their kind. Operating on a principle developed for use in spacecraft, they need no power source. Instead, a total of 540 solar cells on the roof of each station charges batteries that put out 24 volts. The batteries run three days without recharging, so the solar cells need sunlight at least every four days.

In addition to data on the Gulf fault, the new seismograph network is expected to furnish valuable information on continental drift. . . .

--- *Science Digest*, April, 1972

This is another example of the many uses to which solar power can be put. If this form of energy can operate so complex and delicate a mechanism as a seismograph station, it can certainly also be used in myriad other ways. Solar power is undoubtedly destined to become a leading source of energy in the near future—a source that is pure, clean, and free from pollutants.

Marijuana IS Dangerous!

Irreversible shrinking of brain tissue in ten men who had smoked marijuana for from three to eleven years has been reported by a team of British doctors. Such atrophy of brain tissue produces such symptoms as memory loss for recent events, changes in personality, changes in temperament, decreased desire to work and diminished clarity of thought. --*Nat'l. Health Federation Bulletin*, May, 1972

Reports such as this from medical authorities go almost unheeded amid the indignant clamor of those who characterize marijuana as "safe" and demand its legalization. Perhaps the significance of the doctors' announcement and similar findings will sink into the public mind only after a whole generation of marijuana users have had time to smoke the weed for many years, and have, consequently, come to exhibit similar unfortunate changes in personality and mentality.

Apart from medical findings, observation alone should show us that no substance presently used for "escape," be it alcohol, tobacco, or any of the so-called "dangerous" drugs, is free from harmful side-effects. The fact that it causes an unnatural reaction in the body—however pleasant or soothing this reaction may initially appear to be—already indicates that it contains ingredients likely to alter the body structure, composition, or function. From the point of view of common sense alone, why would marijuana be any different?

* * *

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BOOK REVIEWS

Literature Plays Motion Pictures Music

"Journeys Out of the Body"

Journeys Out Of The Body, by Robert A. Monroe. Doubleday & Company, Inc., Garden City, New York, 1971.

IN this unique book, Mr. Monroe describes his experiences in the Desire World and the World of Thought while out of the physical body. Brought up in an orthodox, academic environment, and grounded in the "verities" of material science which he respected, Mr. Monroe was wholly unprepared one day when he found himself consciously leaving the physical body. For twelve years thereafter, however, he deliberately perfected the technique and kept, in an approved scientific manner, copious records on all aspects of the phenomenon.

Initially Mr. Monroe, a writer and an expert in the fields of cable television and electronics, was not well-versed in occult philosophy or in the various theories surrounding man's "other" vehicles. Thus, when he first found himself out of the body, floating under the ceiling and looking down upon his physical self lying in bed, he was shocked and frightened. He ascribed the "aberration" to physical or mental illness, but medical examinations revealed no abnormalities. In time, he came to accept the situation and, albeit with considerable trepidation, determined to investigate it in as scientific a manner as he could. Then began the series of planned experiments that was to result in what is probably the most systematic, detailed account of such experiences ever made public.

Approaching his study in the milieu

with which he was best acquainted, that of the material scientist, Mr. Monroe soon found that accepted physical laws often did not apply to his experiences, and his "faith in the totality and certainty of our culture's scientific knowledge" was "shattered." Orthodox religious writings offered little enlightenment, and Mr. Monroe then consulted occult literature and discovered some information about human extra-physical life and activity. He contacted members of what he labels the "underground"—those who adhere to the various branches of occult, spiritualistic, and psychic thought—and came to regard them as "the most altruistic and empathetic cross section of humanity I have ever known.... the most religious in the true sense of the word."

Mr. Monroe does not mention having read the Rosicrucian Philosophy, but were he to do so, he would find explanations of much that he describes about the invisible worlds. One region he often visited is obviously the Desire World, where those who have passed on are undergoing their Purgatorial and First Heaven experiences. Here, claims the author, "your poison or perfection is of your own making.... Your destination... seems to be grounded completely within the framework of your deepest *constant*... motivations, emotions, and personality drives. The most consistent and strongest of these act as your 'homing' device when you enter this realm." Mr. Monroe found that emotional control was imperative to conscious directed functioning in this

World. "...the exploding uncontrollable emotional patterns had to be harnessed" before rational thought was possible. He encountered unpleasant as well as pleasant aspects of the Desire World. Elementals sometimes plagued him until he was helped to understand that most of them were his own thought-form elementals, and that by concentrating on the good and the constructive he could go his way undisturbed by them.

Three times, Mr. Monroe visited what appears to be, in Rosicrucian parlance, the World of Thought. He declares that this place is beyond adequate description. He identifies it as "Home," where a sense of belonging, pure peace, and fulfillment predominates. It is "familiar" yet unlike anything experienced on Earth, and is the evident source of those vague, incomprehensible longings that now and then thrust themselves on people in physical incarnation. "...you yourself as part of the whole are both male and female, positive and negative..." The "whole" appears to be a unified assemblage of Egos "bonded together with a great single knowledge." Music is a continuing integral part of this world, "and you vibrate in harmony with" it. The music "is there, all around you, in you, you are a part of it, and it is you." There can be no doubt that Mr. Monroe was privileged to visit the home world of the Ego, of which the Philosophy speaks. He left reluctantly, only after "someone" helped him return, and after each visit he experienced "acute loneliness, nostalgia, and something akin to homesickness."

Not all of the phenomena reported by Mr. Monroe are immediately recognizable in terms of the Philosophy, and some of his descriptions might evoke skepticism from a Rosicrucian student. It must be remembered, however, that Mr. Monroe had to make analyses and appraisals within the framework of his own human experiences and gradually increasing understanding of laws operative in the invisible worlds. He had little "background information" on which to draw and was very much on his own in this

study. Finally, his observations necessarily had to be reported in a language very much circumscribed for purposes of detailing "out of the body" experiences, and he frequently speaks of "indescribable" events, the gist or meaning of which he is unable to understand or convey to his readers.

Assistance was often rendered by entities to whom the author refers as "helpers." He does not believe them to be angels, and it is likely that they were fellow human beings endeavoring to enlighten their Earthdwelling brothers about the verities of the higher worlds. These entities were seldom "friendly" in the sense of being sociable, but did exhibit "understanding, knowledge, and purposefulness." They did not always respond to Mr. Monroe's calls for help, however, and he was sometimes left to extricate himself from unpleasant or frightening situations.

Early in the period of experimentation, Mr. Monroe was several times "bathed in" what he identified as a "very powerful beam" and an "intelligence force" which seemed to overwhelm him and hold him completely in its power for a short period. "I received the firm impression that I was inextricably bound by loyalty to this intelligence force, always had been, and that I had a job to perform here on earth." It thus appears likely that Mr. Monroe had accepted, before birth, a mission to acquaint humanity with the status of life in the spiritual worlds. It is perhaps also possible that occult study was purposely withheld from his early training, and that he was forced to begin his investigations as a materialist compiling information for other materialists. Perhaps the rationale was that skeptics who would only scoff at the words of an occultist might more readily listen to a fellow scientist who had once shared their views and who, furthermore, documented and classified his observations as nearly within the framework of the scientific method as is possible when dealing with the spiritual.

It is obvious to the reader that Mr. Mon-

(Continued on page 470)

Readers' QUESTIONS

Explanation of Miracles

Question:

Please explain the Rosicrucian position concerning miracles. Can they be understood in anything other than a supernatural frame of reference?

Answer:

A miracle is generally considered to be an unusual happening in the physical world which deviates from the *known* laws of Nature, and is, therefore, presumed to have been enacted by some sort of superhuman power. In point of fact, however, so-called "miracles" conform as much to natural law as do the prosaic events of earthly life which are familiar, predictable, and generate no surprise.

There are many laws of Nature about which mankind in general knows little or nothing. Under one such law, for instance, as the occult scientist knows, it is possible for an Adept who possesses even a minute amount of any element to materialize an indefinite quantity of the same element from the cosmic root substance. Naturally, he must be able to utilize both the Law of Attraction and his own will power properly in order to be able to perform such a feat. In this way, Christ Jesus was able to perform the "miracle" of the loaves and fishes, and change water into wine.

Furthermore, the occult scientist knows that each individual has a vital body as well as a physical vehicle, and that this vital body is composed of four interpenetrated but separate and distinct ethers. He also knows that the most advanced individuals of our race are learning how to separate the two higher from the two lower ethers, and form them into a vehicle in which they can function at will.

This vehicle, which looks much like the physical body but is, of course, less dense, is capable of levitation. In this way, it is possible for one who knows how to "walk upon the water."

Thus, we see that a so-called "miracle" is unnatural only insofar as those who observe it are unfamiliar with the natural laws on which it is based. Christ Jesus told his followers that they would eventually do the things He did, "and greater than these." When we have evolved sufficiently we, too, will be able to utilize the lesser-known laws of Nature as skillfully as we now work with recognized physical laws. Then the miracles which we now ascribe to the supernatural will be as commonplace as electricity is today.

Interdependence of Man's Vehicles

Question:

It is stated in *The Web of Destiny*, concerning the development of the physical body, that: "...wherever there is now a nerve, there was first a desire current; ...the brain itself was made of desire substance in the first place and also the larynx." This gives the impression that the desire body came before the physical body, yet we are told that the physical body was the first of our vehicles to be acquired. Can you explain?

Answer:

It is true that the physical body was the first of man's vehicles, and is now the most completely developed of the four. Man acquired the germinal dense body in the Saturn Period of evolution, the germinal vital body in the Sun Period, and the germinal desire body in the Moon Period.

During the Earth Period, as in all Periods of evolution, recapitulations of the events of the previous Periods took place. In the Polarian Epoch man, assisted by the Lords of Form, built his physical body from the attenuated chemical substance of the Sun. In the Hyperborean Epoch the Lords of Form clothed man's dense form with a vital body. In the Lemurian Epoch the Archangels and Lords of Form helped man build his desire body. In this Epoch, too, the germ of mind, the fourth vehicle, was given to man by the Lords of Mind.

None of the four vehicles, however, were presented to man as finished products. On the contrary, we are continuing to build and develop them as we go forward in evolution. The dense body which we had in the Polarian Epoch, for instance, was completely different from, and far less specialized, sensitive, or refined than, the dense vehicle we now possess. The development of all four vehicles, furthermore, is closely interlocked, and mistreatment or disease of one also affects the efficiency and well-being of the others.

When we acquired our rudimentary desire bodies in the Lemurian Epoch, we did not yet have the physical nervous system and brain which are now integral parts of our dense vehicle. We are told, in the *Cosmo-Conception*, of a subsequent division of the desire body into higher and lower parts. "This higher part of the desire body became a sort of animal soul. It built the cerebro-spinal nervous system and voluntary muscles, by that means controlling the lower part of the threefold body until the link of mind was given."

This division of the desire body and its subsequent action upon the dense vehicle made it possible for the dense vehicle at last to become the vehicle of an indwelling Spirit, who in time was to achieve independent control of his own activities.

Thus we see that, although the dense body was indeed the first vehicle to be acquired, some of its essential attributes

depended upon the subsequent acquisition of the desire body. We know, too, that were it not for the enlivening and vitalizing presence of the vital body, the dense body would remain inert, as in the mineral stage of development, and be of little use to us in our present endeavors to gain earthly experience. Similarly, it is through the operation of the mind—itsself still only a cloud-like, imperfect vehicle—that we can link Spirit with matter and learn to regulate the activity of the dense body so that it will conform to the principles of spiritual living.

This very brief and superficial reference to some of the ways in which our vehicles are interdependent upon each other is sufficient to show that we cannot fully understand the purposes and activity of one without taking into consideration the purposes and activity of the others.

Accidental Absorption of Elementals

Question:

If a person of high spiritual vibration accidentally absorbs an elemental, will he or she destroy it, as happens when blood is transfused from higher animals into lower ones?

Answer:

A spiritually advanced person could not accidentally absorb an elemental, except under one specific circumstance. A really spiritual person's vibrations are so strong that they repel elementals. Under ordinary circumstances, therefore, such an accident could not occur.

The exceptional instance could take place if the person were asked to help an obsessed individual. If he does not know how to take care of the elemental after abstracting it from the "patient," he does run the risk of having the elemental attach itself to him. Mr. Heindel strongly advised his students that they should never try to do this, but that they should appeal to the Invisible Helpers for assistance in cases of obsession.



Minerals -- Nutritive Essentials

DIANA DUPRE

MANY people have in recent decades become "vitamin conscious," and the significance of vitamins in the daily diet is fairly commonly accepted. Another group of essential nutrients, however—the minerals—does not seem to be as yet widely recognized.

Minerals have myriad functions in the maintenance of physical, mental, and emotional well-being, and are found in all body cells and life-giving fluids. They build and preserve strong bones and teeth which, in themselves, are of largely mineral composition. They govern the contractibility of the muscles and dominate nerve responses. They control blood coagulation, regulate the specific gravity of blood, and work in concert with other nutrients to create a germ-killing action in the bloodstream. Certain minerals are essential to the formation of protein. Other minerals have the power to control body liquids, and some are essential in the removal of waste products.

Minerals work in harmony with the other nutrients, and are as ineffective without the presence of vitamins as are vitamins in the absence of minerals. A truly balanced diet, then, is one which includes sufficient quantities of all the vitamins, minerals, and other food essentials, that all may work in concert with each other to keep the system in good working order.

Official minimum daily requirements have been set for calcium, phosphorus, iron, iodine, and magnesium. There are about twenty-five other known minerals also needed in daily nutrition, however, about which much less information is generally available. Some of these minerals appear in the body in such minute amounts that they are spoken of as trace minerals, yet if they are lacking, severe physical malfunctions or deformities can result. Absence of the trace mineral iodine, for example, results in disturbances of the thyroid gland.

Minerals, just as vitamins, are destroyed or lost when foods are refined and processed, or when they are cooked and prepared at home for consumption. It is essential in the preparation of all vegetables and grains, therefore, that excessive heat be avoided, that a minimum of water be used, and that airtight lids be used to cover each saucepan to prevent oxidation during cooking, in order that the loss of minerals and other nutrients be minimized. Some nutritionists now contend that only a diet of unprocessed, unrefined, and, if possible, organically grown foods will insure the proper supply of food essentials, and others advocate that both vitamin and mineral supplements be added to the daily diet.

A brief survey of a number of essential minerals, including their functions in the

body, some of the nutritive "partners" with which they work, and some good sources of supply, is offered below.

Calcium: Calcium constitutes over 90 percent of the structure of bones and teeth. It makes for cell life and growth, and keeps the body framework rigid and teeth strong. It helps to keep the nervous system tranquil, yet responsive to stimuli. It controls muscle contractions, including the contractions of the heart, and acts as a coordinator among the other minerals. A ratio of two to one is needed between calcium and phosphorus—that is, twice as much calcium as phosphorus—if both minerals are to work properly. Calcium is found in milk, cheese, eggs, green leafy vegetables, tomatoes, and whole wheat bread.

Phosphorus: This mineral is an essential constituent of the brain, nerves, and eyes. It converts oxidative energy to cell work, sparks internal energy, and helps prevent fatigue, mental sluggishness, and nervous disability. It influences a proper synthesis among carbohydrates, proteins, and fats. Some nutritionists contend that the presence of refined white sugar in the diet interferes with the required calcium-phosphorus balance. Phosphorus is found in eggs, cheese, soybeans, beans, kale, and spinach.

Iron: Iron carries oxygen in the blood and is essential to respiration. It forms part of the haemoglobin compound, which gives vitality to the body. An inadequate amount of iron in the system can result in anemia and infection. Iron will not function properly without the presence of calcium. It is found in egg yolks, molasses, green leafy vegetables, nuts, plums, and cherries.

Iodine: Iodine stimulates the thyroid gland to secrete the thyroxine hormone that regulates metabolism and energy. A lack of this mineral can cause fatigue, lethargy, mental inefficiency, obesity, sluggish metabolism, and dry, brittle hair. Iodine is found in green leafy vegetables grown in iodine-rich soil, kelp, brown rice, beans, and bananas.

Potassium: Found in red blood and tis-

sue cells, this mineral stimulates the kidneys to dispose of body wastes, vitalizes the nervous system, and helps normalize the heartbeat. It is essential to the muscular system and helps promote sleep. Potassium and sodium must exist in balanced proportions in order that each may function efficiently. Citrus fruits, molasses, lima beans, figs, tomatoes, eggplant, and peanuts are all good sources of this mineral.

Sodium: This mineral works with potassium to help maintain a favorable acid-base factor in the system, and a normal water level balance between cells and fluids. It helps prevent the clogging of other minerals in the blood system, and is found in dandelion greens, beets, carrots, and chard.

Magnesium: Magnesium combines with calcium and phosphorus in bone tissue. Sometimes known as nature's laxative, it refreshes the system and acts as a "coolant" in hot weather. It is an important coenzyme in the building of protein. Deficiency can cause nervous irritability and tension, insomnia, and muscle weakness. Magnesium is found in cucumbers, green leafy vegetables, dates, figs, nuts, apples, and citrus fruit.

Manganese: This mineral activates certain enzymes needed in the digestive process, and helps build strong nerves and resistance to illness. It combines with the enzyme phosphatase to build strong bones, and works with the B-complex vitamins in overcoming laziness and sterility. It is essential to the coordination of thought and action. Good sources of manganese are egg yolk, unmilled grains, sunflower seeds, peas, beets, watercress, and green leafy vegetables.

Chlorine: Chlorine is the body cleanser. It stimulates the liver to act as a filter for waste substances. It animates the production of hydrochloric acid, a digestive agent, and helps keep joints and tendons supple and youthful. Chlorine is found in kelp, dulse, and other sea products, bananas, cheese, leafy greens, and ripe olives.

Copper: The presence of this mineral

is required in order that iron may be properly converted into haemoglobin. Copper deficiency manifests in general weakness, impaired respiration, and skin sores. Whole wheat, prunes, almonds, dried beans, and peas are good sources of this mineral.

Silicon: This mineral is found in nails, hair, muscles, cell walls, and connective tissues. It works in conjunction with other minerals to build strong bones and strengthen tooth enamel. A powerful antiseptic, it gives resistance, and is also helpful in increasing the ability to hear well. Absence of silicon can cause a condition of chronic fatigue, as well as dull, glazed eyes and skin flabbiness. Silicon is found in whole grains, buckwheat, lentils, tomatoes, carrots, and mushrooms.

Sulphur: Sulphur purifies the system and helps give skin, hair, and nails a healthy, youthful appearance. It influences the liver in bile secretion, and invigorates the bloodstream, increasing its powers of resistance to infection. It works with the B-complex vitamins in the maintenance of proper metabolism and strong nerves. Good sources of this mineral include onions, turnips, oranges, eggs, brussels sprouts, cauliflower, and kale.

Zinc: Essential to the functioning of insulin, zinc also combines with phosphorus to aid in respiration. It also aids body tissues in the intake of oxygen and the expulsion of toxic wastes. It assists in the storage of glycogen in the pancreas, helps in the absorption of food through the intestinal wall, and plays a large role in the utilization of carbohydrates. It can be found in many of the mineral-rich foods listed above.

Fluorine: As found in *natural* sources, this mineral aids in the formation and strengthening of tooth enamel, and helps in the mending of broken bones. Taken in excessive amounts, however, it has been found to have adverse effect upon bones, teeth, and internal organs. Natural sources include egg yolk, ~~cheese~~, tomatoes, watercress, and the cabbage family.

THE CHILDREN OF LIBRA

(Continued from page 455)

good-natured. There is ability for music and poetry, and the personality is apt to be quite pleasing.

Venus and Saturn are in square aspect from October 17 to 23, suggesting that these children be given special training in frankness and openness in all social relations—unselfish and tolerant. High moral standards should be inculcated from early years, along with the understanding that jealousy, suspicion, and stinginess can bring much unhappiness into the life.

To end the solar month, from October 20 to 23, the Sun sextiles Jupiter, one of the most beneficent of stellar influences. There is an abundance of vitality and recuperative power, along with a sunniness and joviality of nature that endears the person to all his associates. There is good judgment, too, as well as executive ability, kindness, and sympathy.

* * *

“JOURNEYS OUT OF THE BODY”

(Continued from page 465)

roe's attitude and thinking evolved during his years of experimentation. One of his major problems was to rid himself of the fear of the unknown that would necessarily plague a materialist who is suddenly “flung” into a spiritual environment defying both known physical laws and the tenets of orthodox religion. Disappointment as well as discovery lay in his path, and he records his bitter disillusion when he first realized that the personal “God” of his orthodox childhood does not exist.

As yet, he does not appear to have replaced that god with a definitive new conception of Deity, although the “Creator” certainly remains a factor in his thinking. He draws some tentative con-

(Continued on page 478)



Magnetic Healing

Part III

IN desire or astral magnetism the chief effect is upon the desire body, a finer, less organized vehicle than the vital body, correlated to the Holy Spirit or Activity Principle of Deity. As during sleep the Ego takes its desire body into "that sea of force and harmony called the Desire World," in order to restore its rhythm and tone, so does the healer endeavor to eradicate the poisonous emotions of hatred, jealousy, resentment, fear, etc., from the patient and substitute those which are harmonious and uplifting.

A sense of ease and spiritual freedom is experienced by the patient, along with a more wholesome outlook on life. Only people with great integrity and purity of soul should attempt this form of healing, for only they are able to cope with the tremendous currents of the lower Desire World in which man's unwholesome emotions originate. Enlightened people strive to live pure and noble lives so that they will attract desire material from the regions of Soul Life, Soul Light, and Soul Power, and thus bring health and happiness into their lives.

The third type of healing deals with the mind or mental body, correlated to the Father or Will Aspect of Deity. The mind is the focusing point between the Spirit and its vehicles, and upon the perfection of this focus depends the ability of the Ego to function harmoniously in

its vehicles. Those who heal through this medium need a high degree of the Love-Wisdom Principle, as well as of the Will, so that their efforts may be done entirely in accord with the admonition, "Not my will, but Thine be done." It is used successfully only when the Father Principle of the patient consents to it. However, everyone who strives to purify his thoughts and direct them constructively is hastening not only his own redemption, but that of all humanity.

* * *

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

HEALING DATES

November . . . 2 — 10 — 17 — 23 — 29

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

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Oceanside, California, U.S.A., 92054

OUR PATIENTS WRITE

Mississippi—This is my weekly note to keep the etheric contact with the Fellowship. Your efforts have been of great help to me. Because of your help and a more reasonable diet I have more energy and physical strength and am able to think more clearly. Emotional self-control has become easier and I have found it more and more possible to express tolerance and good will toward others. Thank you again for all your help.

South Carolina—I haven't had a severe headache for a good while now. (I did have it almost every day!) Thank you with all my heart for your wonderful letters. I am deeply grateful for being able to study such glorious Teachings as those of the Fellowship.

Arizona—It is hard to explain what has happened to me in such a short time. Such a beautiful spiritual harmony and joy I feel! Am so grateful to Headquarters and the Invisible Helpers. In fact, am just amazed at the speed of my recovery. Bless you all.

Wisconsin—My high blood pressure is becoming a problem of the past! It is really so wonderful — when I awaken in the morning my head feels light and good, no heaviness, no pressure. My diet has now become 90% fruits and vegetables — approximately six months of non-flesh eating.

Arizona—Progress continues; slowly gaining much-needed weight. Recuperation going on just fine; am back to work four hours a day. My wife and I are adhering to the diet of vegetables and fruits, raw and cooked, and juices, along with supplementary vitamins, as you suggested. You are doing a great service.

New Jersey—By your wonderful help I have begun to realize that I am making progress in reaching a "perfect balance," spiritually, mentally, and physically. Also realize that my faith in the Christ within has certainly abundantly increased, and I have a deep inner happiness and peace. No wonder I am feeling so much better in every way! Thank you and bless you.



Cariad and the Sunbeam

DAGMAR FRAHME

CARIAD slid off the little sunbeam, landed on the tip of one of the daisy's petals, and bounced up and down.

The daisy sighed. Was that frivolous fairy child ever going to grow up? she wondered. Only yesterday Nicholas had told her not to hitch-hike on sunbeams because they had more important things to do than take her for rides through the air, and here she had been hitch-hiking again!

Cariad stopped bouncing. "What's the matter, Daisy?" she asked. "I'm not hurting you, am I?"

"No, no," answered the daisy impatiently. "I don't feel you any more than I feel it when a bee comes to visit me. But the bees pick up their nectar and go on about their business, and you don't seem to be doing anything except bouncing. What *should* you be doing this morning, anyhow?"

"Oh, dusting the sweetpeas or something," Cariad said airily. "I'll do it later."

Cariad jumped off the daisy and glided to the ground. The little sunbeam, who had waited around hoping for a chance to play, started after her, and in a minute they were chasing each other in and out among the flowers.

"Do you think we ought to tell Nich-

olas?" a petunia asked the daisy. "Someone has to keep that child in line."

"Let's not bother poor Nicholas yet," answered the daisy. "He's got enough on his mind, what with the apples ripening too early and the zinnias not coming out on time. Besides, he knows how wild Cariad is—I don't think there's much more he can do about it. You sweetpeas can probably last a little longer without being dusted, can't you?"

"A-A-A-Achoooo!" answered Mother Sweetpea. She had tried hard to keep from sneezing, but couldn't hold it back. "Oh, dear, I'm afraid the dust *is* getting rather thick—but, yes, we'll manage. If we complain, Nicholas will probably do the job himself, and as you say, he has enough on his mind."

Meanwhile, Cariad and the sunbeam had come to the brook, where a large leaf was floating in the water.

"Wheel!" exclaimed Cariad, gliding through the air and landing on the leaf, making it skim quickly over the top of the water.

"Wheel!" exclaimed the sunbeam, following Cariad but just missing the edge of the leaf and landing in the water instead. "Oooooof!" it said, jumping out of the water and shaking itself. "That water's wet!"

"Of course," said Cariad. "You've got to be careful. Oh, oh!" she looked at the sunbeam sharply. "You're turning into a cloud! We'd better sit on the bank till you dry off and turn back into a sunbeam again. Come on."

Pulling the sunbeam after her, Cariad found a big, dry rock on the bank and they both sat down, the sunbeam still shaking itself and looking very worried.

"Do you really think I'll turn back?" it asked. "I'm all dark and wet and cold." It sniffed unhappily.

"Sure you'll turn back!" Cariad tried to sound convincing, but she was worried, too. Her sunbeam friend had turned into a little gray cloud without a trace of sunshine.



"Now don't cry," said Cariad, as the sunbeam sniffed harder. "That will just make more water. You'll be a sunbeam again in no time if you dry off."

The sunbeam tried to stop crying, but it was so scared that it couldn't. Cariad, who was getting more scared all the time too, couldn't cheer it up, and an hour later the little sunbeam still hadn't even begun to dry out.

"Well, Cariad," said an angry voice

behind them. "I might have known you weren't working! Mother Sweetpea is getting a cold from the dust, and here you are sitting on a rock with a cloud, doing nothing. You should be working, too," the angry voice said to the sunbeam, who only cried harder. "We need rain everywhere."

"Nicholas!" Cariad was so glad to see the Head of the Fairies that she didn't care if he scolded her for not doing her job. "This isn't a cloud, it's a sunbeam. It fell into the water when we were playing and turned into a cloud and now it won't turn back."

"Oh, good heavens!" exploded Nicholas. "And now," he looked hard at the sunbeam, "I suppose you expect *me* to turn it back."

"Oh, Nicholas, can you?" asked Cariad breathlessly.

"No, Cariad, as a matter of fact, I can not," was the answer, and Cariad, who thought Nicholas could do just about anything, wasn't sure if he meant that he *could* not or simply *would* not. After one look at his stern face, however, she decided not to pester him about that.

Instead, she asked, "Who can, then?"

"Only the sunbeam can do that," answered Nicholas. "It made itself into a cloud, and it will have to turn itself back if it wants to be a sunbeam again."

"But it's been trying for a whole hour, and it's still a cloud," protested Cariad, while the sunbeam sobbed loudly.

"What has it been doing for that whole hour?" asked Nicholas.

"T-T-T-Trying to dry off," gulped the sunbeam between sobs.

"And that's all?"

The sunbeam nodded. What else could one do?

"Well, obviously, trying to dry off is not the answer," Nicholas went on. "You will have to think of something else. And," turning to Cariad, "*you* had better help the sunbeam think of something, since it's really your fault that it got to be a cloud in the first place."

"My fault?" echoed Cariad, unbelieving.

"Certainly. If you had been doing your

work instead of hitch-hiking on sunbeams, which you were forbidden to do, and encouraging this little one to play instead of doing *its* work, it would not have fallen into the brook, and the sweetpeas would be dusted, and Mother Sweetpea would not have a cold. So it seems to me it's your fault that a good many things went wrong today."

Cariad was crushed. She had never seen Nicholas so angry, and everything he had said was true. He was right, of course, as always, but how did he know all this? The flowers had decided not to tell.

Finally she looked up at him and whispered, "Nicholas, do you know everything?"

"No, Cariad, I don't know everything," he said sadly. "If I did, I would know how to help you become a good fairy. I've done everything I could, and it has not seemed to work. Now you'd both better start working on your problem. Looks to me like it's a mighty big one."

Cariad, for the first time in her life, was ashamed of herself. "I'm sorry," she whispered. The sunbeam cried even harder.

Nicholas watched Cariad for a long minute as she sat soberly, looking at the ground, and his expression softened. Then he turned to the sunbeam and said gently, "You'd better stop crying now. Remember that to be a sunbeam again you have to get rid of the water. The more water you make, the harder it will be to get rid of."

Then Nicholas turned, and was gone.

For a long time Cariad and the sunbeam said nothing. Cariad, who really loved Nicholas very much, was thinking of all the kind things he had done for her, and of how patient he had always been when she didn't do her job or was careless and made mistakes. Now, though, she was afraid that she had gone too far, and that Nicholas would never be patient with her again. She was very unhappy.

The sunbeam, meanwhile, had managed to stop crying, although every so often it still sniffed a little sniff that sounded like a hiccup. Cariad raised her eyes and

looked at it, realizing suddenly how very little it still was. No wonder Nicholas had said it was all her fault. The sunbeam really wasn't old enough to know better, but she was!

"We're going to have to think of something, now—I mean, *I* am," she sighed. "Nicholas said you have to get rid of the water. How *do* clouds get rid of water?"

"They rain," the sunbeam sniffed.

Cariad's eyes opened wide. "That's it!" she exclaimed. "Why didn't I think of that before? You're going to have to rain!"

"But I don't know how to rain," the sunbeam protested.

"I don't know how to rain either, but it comes naturally to clouds. You're a cloud now, so it will come naturally to you if you—if you—oh, what's that word Nicholas is always using?—if you *concentrate*!" she finished triumphantly.

"But—" began the sunbeam.

"No buts," Cariad interrupted firmly. "We've made a mess of things—I mean, *I* have," she corrected herself again, "and the sooner everything is straightened out, the better."

Cariad thought very hard for a few minutes, then jumped up. "Now listen carefully, and don't tell me you can't do it, because you have to," she said in a very grown-up voice as the sunbeam started to protest again. "You're not very big, and you can only make a little bit of rain, so you might as well make it where they need it most, and that's on the sweetpeas. The rain will wash the dust off them, too, and Mother Sweetpea won't have her cold any more, and everything will be right again."

"But Cariad," the sunbeam pleaded, "I *really* don't know how to rain."

"That's because you were never a cloud before and never practiced raining. When you start concentrating you'll do just fine. Come on, now."

Cariad started off toward the sweetpeas, the sunbeam following reluctantly. "I've brought a little cloud to rain on you," she told them. "It will wash the dust off and you'll have plenty to drink."

"Thank you, Cariad," Mother Sweetpea sighed with relief. "I don't know how much longer we could have stood this dust. And what a cute little cloud! Just the right size. Where did you ever find it?"

"It's really a sunbeam that fell into the brook and turned into a cloud, and when it finishes raining it will be a sunbeam again," explained Cariad. "It thinks it doesn't know how to rain, so we will have to help it concentrate."

"My goodness!" Mother Sweetpea was startled. Then, when she saw how unhappy the little sunbeam was, she smiled encouragingly. "You look as though you can make perfect rain just for us. If you take your position right over us, we will get every single drop, and we will be so grateful to you."

The sunbeam, feeling just a little better, glided to a stop above the sweetpeas, and waited for something to happen. Nothing did.

"You have to *concentrate*," Cariad reminded it. "Think of nothing but rain—lots and lots of wet rain."

The sunbeam did as it was told, but still nothing happened.

"Shut your eyes and think harder," said Cariad.

The sunbeam squeezed its eyes tightly shut and thought about rain falling on mountains and valleys and into lakes and rivers and getting everything soaking wet. As it thought, it began to feel wetter and wetter too, and suddenly it heard Mother Sweetpea cry, "Oh, I felt a drop—and another! It's raining! How wonderful!"

All the sweetpeas were shouting with joy, and the sunbeam opened its eyes and looked down. Sure enough, it was raining. The dust was washing off the sweetpeas and the ground was getting soaked.

"I'm raining! I'm raining!" the sunbeam shouted, and Cariad said happily, "I knew you could do it!"

After a little while, when the sweetpeas were all clean, and their roots were hungrily drinking up the water as it drained into the ground, the sunbeam saw

that it was getting less gray, and more dry. Soon there were no more drops of water, and it felt warm and light all over.

"You're a sunbeam again!" exclaimed Cariad, and the sunbeam flitted about gleefully.

"I've turned back!" it shouted. "I've turned back!"

"Yes, you have," Nicholas stepped out from behind the rose bush where he had been watching, "and you're a very lucky little sunbeam. If Cariad hadn't thought of what to do, I'm afraid you'd still be a wet, miserable cloud."

"Thank you, Cariad," the sunbeam said happily, touching her cheek gently with an especially bright flicker of light.

But Cariad looked sadly at the ground. "Don't thank me," she said softly. "I got you into the mess in the first place."

Nicholas smiled. "Yes, but you made things come out all right in the end. You even managed to bring the sweetpeas some rain, which is better than just dusting them. I think maybe you learned a lesson, too," he looked at her questioningly and she nodded, "so everything worked out for the best."

Cariad looked up. "Nicholas," she said, "thank you for always being so patient with me. I'm sorry about all the trouble I caused you, but I'll make it up to you somehow. You can give me all the hardest jobs and I promise to do them."

"That's quite a promise," laughed Nicholas, hugging her. "There's no need for you to do all the hardest jobs. If you just do the jobs that are right for you, you will be as much help to me as all the other fairies are."

"I will, Nicholas," Cariad said softly.

"And now, before we start all this hard work," Nicholas chuckled, "maybe we can take just a little time for some honeycakes and peach nectar."

And, taking Cariad by one hand and the sunbeam by the other, he started home, as the sweetpeas stretched their stems with pleasure and the daisy was telling Mrs. Bumblebee, who had just arrived, of all the strange things that had happened that morning.

Direction

"Get the wind at your back!" his father often told him.

"Let it carry you along!" — He found nothing could hold him.

"But, Father," said he, growing older, "what if I don't want to go that way?"

"My direction may be different, even if it seems such an easy pathway."

"Then, my son," his father counseled, "You must breast it altogether."

"None or nothing helps you if you choose a road against the weather."

Now the boy persisted — he was hopeful, being young;

Timidly he said then, "Would God help me if I wasn't wrong?"

His father looked him fairly in the eyes and saw a man grown,

"You will learn the strange joy of doing God's will with your own."

---Iris Bartolot

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"JOURNEYS OUT OF THE BODY"

(Continued from page 470)

clusions and makes some hypotheses and suggestions about his experiences and ways of achieving them. These agree with the Western Wisdom Teachings in some respects, but not in others.

Although we cannot endorse everything that Mr. Monroe says, we believe that his research represents an extremely significant contribution to the limited store of information about "out of the body" experiences which is available to the general public.

* * *

NOTICE: Anyone in England wishing to contact a member of the Fellowship may write to: Mrs. Winifred Horn, 5 Honey-suckle Lane, Deanland Park, Golden Cross, nr. Hailsham, Sussex, England.

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HARMONY

(Continued from page 440)

that he is Nature's gentle partner upon this planet. To have domain means to take care of, not to destroy. To have dominion over something indicates the field or sphere of activity and influence; it is not a license to operate with selfish and shortsighted methods, or to ride roughshod over all.

Yes, man will learn to live in harmony with Nature, and to have reverence for the divine principle that is found inherent in all life. What a wonderful age it will be, when the lion and the lamb shall lie down together, and a child shall lead them!

Such harmony and balance will come about when man learns to live in harmony with himself, so that he may learn to live in harmony with his fellow men, in harmony with Nature, and, thus, in harmony with God. Then there will be a harmonious whole as there was in the beginning, with the difference that, instead of being innocent in his ignorance, man will have become virtuous in his wisdom.

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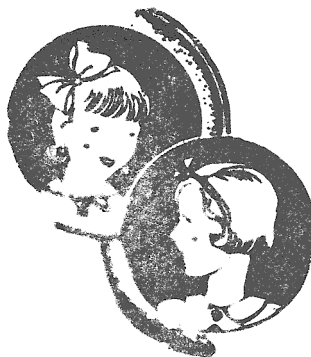
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