

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Spiritual Building

Stelliums, Intercepted
Signs, and Destiny

"They Foresaw the Future"

Behavioral Toxicity

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Rays from the Rose Cross

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The Call of the Christian

Not always as the whirlwind's rush
 On Horeb's mount of fear,
 Not always as the burning bush
 To Midian's shepherd seer,
 Nor as the awful voice which came
 To Israel's prophet bards,
 Nor as the tongue of cloven flame,
 Nor gift of fearful words ---
 Not always thus, with outward sign
 Of fire or voice from Heaven,
 The message of a truth divine,
 The call of God is given!
 Awaking in the human heart
 Love for the true and right ---
 Zeal for the Christian's "better part,"
 Strength for the Christian's fight.
 Gently, by a thousand things
 Which o'er our spirits pass,
 Like breezes o'er the harp's fine strings,
 Or vapors o'er a glass,
 Leaving their token strange and new
 Of music or of shade,
 The summons to the right and true
 And merciful is made.
 Oh, then, if gleams of truth and light
 Flash o'er thy waiting mind,
 Unfolding to thy mental sight
 The wants of human kind;
 If brooding over human grief,
 The earnest wish is known
 To soothe and gladden with relief
 An anguish not thine own:
 Though heralded with naught of fear,
 Or outward sign, or show:
 Though only to the inward ear
 It whispers soft and low;
 Though dropping, as the manna fell,
 Unseen, yet from above,
 Noiseless as dew-fall, heed it well ---
 Thy Father's call of love!

--- John G. Whittier

THE Mystic ... LIGHT



Spiritual Building

MICHAEL MILES

LOVING, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." In this sentence we find the foundation of the Christian religion, and the basis upon which The Rosicrucian Fellowship Teachings are built. Loving, self-forgetting service --- these words ring easy on the tongue, but what do they build and how do they manifest in the human being's constitution?

In the far distant past our heart was like an involuntary muscle in that the muscles were striped lengthwise only. But as the Ego gained more control over the heart, cross striped muscles began to develop. The more control the Ego had over itself, the more its voluntary nervous and muscular systems took over to help it to do its work consciously in the world. This is important, for the heart is becoming a voluntary muscle, to be put under the control of the Ego. The heart is the regulator of the blood circulation, and therefore controls its flow to different parts of the body. Thus we find that eventually we will be able to direct the blood to whatever part of the body we may wish. This will prove quite beneficial in healing wounds, controlling the activities of the brain, and other bodily functions.

But how, someone may ask, are we going to bring this about? If the trend is already showing, then we may assume that it will eventually, by means of the evolutionary process, come about. However, are there not aids, perhaps an exercise that will advance the process of making our heart a voluntary muscle? Max Heindel indicates there is. He states: "As the altruistic principles of love and brotherhood increase in strength and gradually overrule the reason..., so will these cross stripes become more numerous and more marked." The evening exercise of Retrospection, sincerely performed, can be a great help as we strive to become more loving and brotherly toward others.

Loving --- this may be considered the first step in the evolutionary pattern that prepares man for future ages. It is this single factor upon which all things are built, upon which our spiritual growth depends; it is the motor of our evolution. Thus we are justified in placing it first in our foundation phrase: *Loving, self-forgetting service.*

Real love, however, does not consist of emotional outbursts of affection. Far from it. The general concept of love must be changed before we can really build for the future. Love

is far more than a sentiment. It is a builder, not only of muscle tissue but of the whole body. It has the power to transform that which is old and hard into something new and pliable. In The Rosicrucian Fellowship Healing Service we are told to concentrate on Divine Love and Healing. Actually they are the same. Love is a cohesive, nourishing, and building energy. Without it the world would crumble and dissolve back into Chaos. This is why our concept of love must be changed from an overly demonstrative display to the firm, concentrated building force it is.

Some may say that this is an overstatement — that love cannot be lowered to a mere force, along with gravity or electricity. This misconception comes because we forget what the power behind all available forces is. It is love. The more one is in contact with these forces, the more he sees that love is the power that guides them all. Man has, it is true, misused these forces, but the love that is their original impulse allows this to go on. The Divine Wisdom knows the power that works for good through everything — even through seeming ill.

In pointing out that Divine Love is firm, we have an excellent example in the statement by Christ Jesus when He said: "Go, and sin no more," after healing a man of his infirmities by using the power of love. He added, "Lest a worse fate befall you." Love healed the man, but unless he used his new strength to remain steadfast in righteous living, he would find the consequences more difficult than before.

In practical application, when we apply love to whatever we do, think, or say, we build a channel through which this force will work. We find life less wearying and strength to do what we should. We grow firm in pursuing our highest ideals. People around us will notice this strength, and we may be a beacon to those in despair

Love is kind, but it is firm. If we are to build we must know the tools and possess the tools. We must take a conscious stand if we are to build with love.

To a certain degree love can be manifest by all, but the forgetting of self is most difficult. We may safely say that forgetting self, of self-sacrifice, is the channel through which love flows. Love flows best only when unhindered by selfishness. Our thoughts direct this force, and if our thoughts are centered upon ourselves it is like turning a river from its downward course, and as is the case with an impeded river, a lake or pond is formed. In man this stoppage is called disease, physical and psychological.

It is often difficult to convince one to give up what he thinks he wants. Perhaps that is where the mistake is made. We try to convince, but it is useless to try to convince an emotionally aroused person that he is wrong. He is impervious to logic. The lower self, the part of us we try to sacrifice, is like this. It cannot be argued with or convinced. The duty must be done, the will taking charge. The lower self must eventually follow, to be amalgamated with the higher.

The discomfort that comes from rationalizing as to what is our duty is what manifests as psychological, emotional, or physical disease. When there is much hesitation or withdrawing, the aura becomes cloudy and the view of what should be done is obscured, feeding the fires of the lower self and giving it strength. William Blake once penned the following: "If the Sun and Moon should doubt, they'd immediately go out." It is the same with man. If he doubts, once having grasped the truth, and then gives up the higher life for the lower, abandoning duty, the light goes out.

In the realm of the material world it is often thought that sacrifice should entail throwing away all that is owned, that this makes one better

able to do the work required. Another class despises the ownership of things, but realizing the necessity of them, keeps what they have, amid much noise and condemnation. Max Heindel says no to both. He says that we should think of the things we own as a sacred trust—it is to be used where most needed, and given up at a moment's notice.

Perhaps this is one of the biggest tests of forgetting self—to give up the material things we have, to forget the self which wants to hold. When we truly work within the Divine Plan, we realize we are channels, and therefore all our needs are met, all we really need will be ours. In this forgetting of self one must not think it to mean losing the individuality. This would be like the person who throws all his possessions into the street and is left with an empty house. The object of forgetting self is to enhance and develop the uniqueness of experience so that one may become a better channel for service. The uniqueness is of the Higher Self, while the selfishness is related to the lower self. The Higher Self has been compared to the facets of a diamond, showing different sides of a larger whole. They do not separate themselves from the gem, but enhance its beauty. On the other hand, the lower self personalizes all its experience, and instead of seeking to work with the whole attempts to withdraw without working within the laws that govern the whole.

To become an effective channel for the Light one must seek to let it flow through him, and this channel is developed by "loving, self-forgetting service." This activity builds the threefold soul body into something usable, along with the will to do, the wisdom to choose, and the energy to carry out planned activities. When we truly love all men, we are wise in how to help them. When we can forget ourselves, we become channels for this wisdom to flow through, and we are

allowed the greatest privilege of all: *to serve*. Service is a foundation building block to Godhood, to becoming a Master Builder ourselves.

Max Heindel has said of service: "Service may be defined as the best use of our talents....the putting of our talents to the best use in each case of immediate need, regardless of like or dislike." This gives us something to think about—how *best* to use our talents. However, it may be a mistake to think we can put those talents into application immediately upon becoming aware that it is by this means we grow spiritually. The true spirit of service takes time for development with most people, for it involves forgetting self. If continually practiced, however, it becomes an involuntary process. We serve when the occasion arises, immediately and without thought of reward.

We have observed that we cannot force our beliefs on others and expect them to be accepted. The same may be said of ourselves; we cannot force ourselves to become Christ-like in a day, a month, or a year. For most people, it must be done by a slow, persistent wearing away of the old nature and a gradual building of the new. This is what makes for the lasting beauty that shows in the sincere aspirant's face and life. God, who sees in secret, will in due time reward him with opportunities for higher service in His kingdom.

A striking example on the material plane of the slow, persistent change that goes on toward eventual beauty may be found in the Grand Canyon. By the slow, persistent wear and tear of the flowing water, the earth has moved and adjusted to the higher call. Another example, of man's lack of selflessness is well illustrated by a process called "strip mining." Man washes away the soil in order to find and exploit the mineral deposits hidden in the Earth, leaving the ugly scars on

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Consider Your Words

DON G. CAMPBELL

THROUGH the study of The Rosicrucian Fellowship Teachings it becomes evident that symbols are very important to man. Every era in history has developed its own systems for communication. Many systems have been forgotten or changed. The actual meaning of a symbol may be lost in the common usage of it. As we study and contemplate visual symbols, such as the five or six pointed star, the circle, the cross, or the symbols used to designate the planets, we come to realize that they all have profound meanings which are not apparent at a brief glance.

The most common symbols are words. Whether written or spoken they hold not only the miraculous power of transmitting ideas but actually say more than we realize. We are told in the *Cosmo-Conception* how language began to evolve with the late Lemurians using mere sounds. The Rmoahals, first of the Atlantean Races, gave names to things in a very spiritual way. No word was wasted, for it was a holy expression of the Spirit. This definite language of the Spirit was able to contact the soul of things in the outside world. As man progressed through the other Atlantean Races and on into the Aryan Epoch, language became less spiritual. As the mind grew more self-centered, language became a complex vehicle aiding or feeding the illusory nature of man's mentality.

There are many keys to depth understanding of ourselves through the words we use. A look into the word root meanings of many common words today can give us insight into the sacred and significant way our brothers in ages past communicated.

The value of the Bible becomes enhanced tenfold when we realize the

actual meanings of the Hebrew names of the Old Testament, such as *Moses* --- "drawn from water"; *Jerusalem* --- "dwelling place of peace"; *Solomon* --- "wisdom"; *Joseph* --- "whom Jehovah shall increase"; *Zion* --- "sunny, dry"; or *Job* --- "persecuted, afflicted." Every Hebrew name has a dynamic meaning from which we may tap unlimited dimensions.

The familiar passage from the Gospel of St. John, "In the beginning was the Word, and the Word was with God, and the Word was God," is a cornerstone in both exoteric and esoteric Christianity. *Logos* is the Greek word which has been translated as "Word." Yet its implications are far greater, for it may be used to mean "thought, condition, speech, promise, or oracle."

When we use the words consider, considerate, or consideration, we are actually acknowledging astrology. "Consider" is thought to be from the Latin *cum*, meaning "with," and *sidus*, meaning "star". When the ancients considered something, they actually consulted the stars. Now how interesting is the spiritual implication when we think of being considerate of others. It could be interpreted that we accept their shortcomings and virtues with equal love and understanding through our knowledge of astrology. If a disaster comes upon us, wordwise we are giving the stars credit again, for in Latin *dis* means "against" and *astrum* means "stars." So when we admit to disaster, we are saying the stars are against us. As astrology is studied, sometimes the question arises whether we are fated or free. Fate originates with the Latin *fari* and *fatum*, which mean "to speak," and the actual Latin word *fas* implies "the divine word." Fate connotes no dread

when we see it as the divine being spoken.

The temple is always regarded as a holy place of worship and meditation, but these holy places were first set in the heavens above. The ancient Roman sages would stretch out their hands and mark off portions of the sky and then give each a sacred name. This was called a *templum*, and there they would gaze for signs and omens. A section of the ground was also marked off for the same purpose; thus it was called a temple. Later there evolved a word for those who did not participate in the temple activities. *Pro Fanum* became "profanity". It literally meant "outside the temple." However, those inside the temple were *fanaticus*, fanatics. We certainly do not use these words with understanding today. If we did we would all be either profane or fanatic!

We think of having to sacrifice ourselves as an act in which we must do away with certain desires. While this is partially true, *sacer* and *facere* in Latin meant "to make holy." To sacrifice ourselves to service is not just to give ourselves away, but to put ourselves into holy action. As we spiritually grow, we seek to find that harmony within which will always maintain us. Harmony was not originally a musical term. It came from the Greek *harmozein*, a term in carpentry meaning "to fit together." Both the Greeks and the Indians had a carpenter god. Many Christians refer to God as the Master Mason, and we all acknowledge Jesus as the son of a carpenter.

Our departing or closing phrase, "God bless you," has a meaning of greatest occult significance. Our "blessings" are in direct reference to those things carried in the blood. As students of the Rosicrucian Fellowship Teachings, we know that blood is the vehicle of the Ego, the carrier of feelings and emotions, and that it is the highest expression of the vital body. The word *forerunner* in Old Eng-

lish was *bledsian*, meaning "to consecrate with blood." Later the word became *bleszen*, which meant "to consecrate." The French word *blesser* still means "to wound." So when we say "God bless you," we are actually saying, "May God consecrate your blood."

This is but a slight glance into the secrets which words hold. As we grow spiritually, we shall find that the Elder Brothers and the Creative Hierarchies have long given us endless tools for growth and profound understanding.

* * *

SPIRITUAL BUILDING

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valuable land which once provided food and housing for men and animals.

It is true that by realizing our obligation (to ourselves and to our Creator) we may speed up the process and forge ahead of the majority of humanity, but here we have a big difference from the method of strip mining. This difference is in attitude: the attitude of working within natural laws, and not willy nilly to selfish ends.

Real service does not depend upon whether we are rich or poor in material goods; it depends upon our willingness to serve. If we are willing, a task will be waiting. We are told a great deal in the words, "Loving, self-forgetting service." These words represent not only a material reality, but also a force that works from within first and manifests as a concrete reality later. We must not, however, forget the important finish to these words: *to others*. It is "loving, self-forgetting service *to others*" that is "the shortest, the safest, and the most joyful road to God." Just meditating upon these words and praying will not activate them, will not make them realities. They must be practiced in relation to our fellow humans. Only then will the road to God be the shortest, the safest, and the most joyful.

The Foundation of Tranquillity

CHRISTINE LINDEMAN

THERE is only one way in which we can maintain unwavering tranquillity of mind, and that is by fixing our consciousness on a foundation that does not change. Only when the basis upon which we establish ourselves is constant can we expect to keep our own equilibrium on an even keel.

Here in the material world, we are subject to a continuing variety of conditions, atmospheres, contexts, joys, sorrows, triumphs, and disasters. In truth, conditions affecting us are continually in a state of flux, and we have often awakened happy in the morning only to be despondent by noon, or vice versa. People, things, and expected and unexpected events all play their role in altering our moods from one day to the next, and even from one hour to the next. They do, that is, if we are lacking in the poise and internal serenity that originates only when we have anchored ourselves to something permanent—something spiritual.

Many of us have resolved, over and over again, to keep on an emotionally even keel no matter how trying our provocations or how great our disappointments. Time and again, however, most of us, with the best intentions in the world, have been forced to break that resolve because the factors of immediate daily life still have too great a hold on us.

"No matter what happens," we announce unequivocally, "I will not get upset!" Perhaps, then, we are able to adhere to this promise for a while. Sooner or later, however, almost everyone experiences that moment when he can hold out—or hold up—no longer. There is always the last straw—that circumstance which breaks down the

barrier of reserve we may have built up as a buffer between ourselves and those material externals to which we may be particularly sensitive. Then whatever harmony existed within us vanishes, and we find ourselves back where we started.

Later, in calmer mood and after more objective reflection on the cause of our outburst, we may again resolve to remain unmoved in the face of exasperation, and thus the cycle begins again. As long as we dwell on the plane of physical sense, however, it will be impossible for us to maintain continuing calmness of mind. In spite of our determination, we will eventually be overwhelmed, because the material considerations to which we are subject are more real to us than are the spiritual considerations to which we *should* be unalterably anchored.

If, on the other hand, our consciousness is centered on the eternal and the infinite, we shall remain calm and serene no matter how the physical world may treat us. "None of these things move me," said the apostle Paul of his material surroundings, because his attention was fixed on something much higher. His mission was to spread the Message of Christ Jesus among the gentiles, and the single-mindedness of his dedication to that task enabled him to continue in the face of crushing deprivations, pain, and illness that would have defeated a weaker Ego. Paul's strength lay in his dedication. His anchor was Christ Himself, and the security of his foundation was the spark of his own divinity that glowed so brightly during that memorable lifetime.

So, too, can it be with all of us. The distractions of the modern world, with its excess of noise, speed, and

social, political, and cultural innovation, can easily shatter our tranquillity and divert us from our intended goal. If we are imbued with a sense of mission, dedication, and commitment strong enough to withstand extraneous buffetings, however, we, too, will be able to say, "none of these things move me."

As Rosicrucian Fellowship students, our goal should be to tread the Path of selflessness and service as best we can, and our dedication should be to our own Higher Self—the Christ within. We have sufficient intellectual support for our strivings in the Teachings themselves. If we were not in general agreement with them, we would not continue as aspirants in this particular direction. These Teachings have been given us by the Elder Brothers of the Rosicrucian Order, working through Max Heindel. They are so sublimely elevated and far-reaching that any Ego who is able completely to live up to them is surely a highly-evolved individual. The essence of the Teachings revolves, in its most simply stated form, around the role of each Ego, a divine spark of the Creator and a god-in-the-making, in unfolding and manifesting his Higher Self within the framework of certain immutable natural laws, and, thereby making evolutionary progress.

We have been given, as said, more than adequate intellectual foundation for our present work, but it is up to us to fashion for ourselves the emotional and spiritual climate in which we, personally, can operate to full capacity. It is one thing to be in mental agreement with the Philosophy, subscribing to its tenets and concurring with its precepts. It is quite another, however, actually to live the life of dedicated selflessness that the Philosophy advocates. To do this effectively, we must have inner harmony. Equipoise, Mr. Heindel often reminded his students, is a prime requisite of the successful spiritual aspir-

ant. Equipoise, in its turn, will not be attained unless we achieve that very tranquillity that depends upon our single-minded dedication to that which is constant and permanent.

Thus, we have come full circle. We find that we *must* possess inner harmony in order to fulfill our obligations as spiritual aspirants, and that we cannot achieve this harmony unless we are firmly committed, deep within our hearts, to the Teachings and goals which we so glibly espouse intellectually. In other words, our commitment must be as enduring on the emotional and spiritual levels as it is on the mental level.

Generally speaking, it is safe to say that the mystic—he who is developing primarily along the "heart" rather than along the "head" side—is more likely to possess inner peace than is the occultist. The mystic allows his heart to speak and acts accordingly, never questioning its admonitions to express the best within himself for the common good. The heart urges compassion, humility, reverence, delight—all those qualities which taken together bring tranquillity to the human Spirit.

The occultist, however, although he may hear the promptings of his heart, must also contend with the promptings of his imperious intellect, which demands that self-interest be the dominating motivation of his activities. If the Ego is sufficiently evolved, he will subordinate these demands to considerations of service. If not, however, and he allows himself to be torn between selfishness and selflessness, or permits selfishness to gain the upper hand entirely, he at once loses his chances for tranquillity. If self-interest guides his behavior, his expressed dedication to spiritual ideals becomes mere words, and material considerations take precedence in his thinking. Then the material becomes more real to him than the spiritual,

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Balancing the Scales

A STUDENT

OUR Christian Bible can never become obsolete nor be discarded for more modern teachings; its lessons are of eternal duration, as vibrant with life and interest as when first given to mankind. The occult key concealed in every chapter of the Bible will be revealed as man is proven worthy of receiving profound spiritual instructions. Those who can read its secrets shall be made whole. Those who can receive and act upon its spiritual instructions will be transformed beings "a little lower than the angels," and "it doth not yet appear what we shall be."

Since the Christ became Indwelling Planetary Spirit of our Earth, man has been enabled to receive higher spiritual impulses from the twelve creative Hierarchies represented by the zodiacal signs, and to inaugurate a new era of development. The seventh sign, Libra, which rules the kidneys, may be said in a sense to represent the "Seventh Day of Creation," when the Lord rested. With the formation of the kidneys, the Creator "rested"; the vital organs had then been formed and could coordinate or function of themselves.

Unlike other organs of the body, the kidneys are not held in place by any distinct ligaments, but only by pressure and counter-pressure exerted upon them by neighboring organs. In all of us, the right kidney is somewhat lower than the left; none of us, therefore, have attained Libra balance. The right kidney is out of balance because the liver presses down upon it. The liver is the organ of unbridled emotions, the organ of digressions.

The kidneys filter urine from the blood, and purify it. The purified blood is then sent to the heart, spleen, stomach, and lungs. The purer the

blood, the better the work of these organs, and the more efficient the functioning of the entire body. Perfectly balanced kidneys would indicate a perpetual condition of gladness, calmness, and contentment. This condition would obtain among all men had humanity obeyed the letter, and the spirit, of the seventh commandment: Thou shalt not commit adultery.

Intense desire and the feeling of possession are called "love" by the world, but, esoterically, that is incorrect. Love—pure love—is a virtue and, as such, belongs to the realm of the heart, not the kidneys. The cleansing function of the kidneys symbolizes the process whereby selfish desire is transmuted to pure love.

The seventh house of the horoscope, the house of partnership, is ruled by Libra, which also rules the kidneys, the purifying organs. It is in the partnership of noble desires, emanating from the Higher Self, and pure love, that we achieve equilibrium. This partnership, this union with our Higher Selves, will represent our seventh day of creation, our "day of rest." There we find that portion of our inner selves without which we are incomplete, and in this wholeness we approach the altar of creation.

The seventh commandment does not forbid the approach to the altar of creation; it forbids the self-centered, possessive, pleasure-seeking approach, for that is adultery. The poisons of impure desires react on the kidneys. The seventh commandment—essentially a spiritual admonition as are all the commandments—has as a purely physical function the objective of healing the kidneys. Selflessness, based on purified emotions, heals the kidneys; the selfless one never com-

mits adultery.

How can we develop those purified emotions? In John 15:12, we read: "This is my commandment, that ye love one another, as I have loved you." We are told that "Love is the fulfilling of the Law." Love represents the fulfillment of all laws, and is the essential characteristic of a true Christian life.

Peter and John singled out love as man's greatest gift. Peter said: "Above all things have fervent love among yourselves." John went further, saying "God is Love."

The popular religions of today stress faith as one of our most valuable attributes. St. Paul, however, said: "If I have all faith, so that I could remove mountains, and have not love, I am nothing. Now abideth Faith, Hope, and Love, but the greatest of these is Love."

Paul contrasted love with other elements considered important in his day. He contrasted it with eloquence, which can play on the hearts and wills of men and rouse them to lofty purposes and noble deeds: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." He contrasted it with prophecy and knowledge: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge... and have not love, I am nothing." He contrasted it with sacrifice and martyrdom: "Though I give my body to be burned, and have not love, it profiteth me nothing."

Missionaries who go to the so-called heathen countries can take nothing greater than the reflection of the love of God upon their characters. Love is the universal language, understood by all.

Paul tells us that the gift of love is a compound thing; it is like light. We have seen a beam of light pass through a crystal prism, emerging on the other side of the prism broken up

into its compound colors—red, blue, yellow, violet, and orange, all the colors of the rainbow. In this way Paul passes love through the prism of his inspired intellect, and it emerges broken up into its elements. They are virtues about which we hear every day, and which can be practiced by everyone in every phase of his life.

The spectrum of love has nine elements: patience—"Love suffereth long"; kindness—"and is kind"; unselfishness—"Love envieth not"; humility—"Love vaunteth not herself, is not puffed up"; courtesy—"seeketh not her own"; good temper—"is not easily provoked"; guilelessness—"rejoiceth not in evil, but in the truth." These qualities make up the substance of the perfect man. Let us examine them a little more closely.

Patience: Love waits to begin, not in a hurry, but calm, ready to work when the summons comes. Love suffereth long, beareth all things, believeth all things, hopeth all things.

Kindness: Love is active. Christ Jesus' life was spent in doing kind things, in making people happy and whole. Love never faileth. He that dwelleth in love, dwelleth in God. God is love.

Unselfishness: Love thinks of the other person *first*, wants him to be successful and happy. Whenever we attempt a good work we may find other men doing the same work and perhaps doing it better. Envy them not. Envy is an indication of self-centeredness.

Humility: We must learn to seal our lips about the work we have done. After love has gone forth into the world and done its beautiful work, say not a word about it. Love hides even from itself. Love vaunts not itself, is not puffed up.

Courtesy: This is love in society, love in relation to etiquette. Courtesy is said to be love in little things. The word "gentleman" means a gentle man, a man who does things gently, with love. That is the mystery of it.

Love does not behave itself unseemly. Courtesy equates with unselfishness; happiness lies, not in having or getting, but in giving and serving.

Good temper: Many people look upon bad temper as a harmless weakness. The Bible again and again condemns it as the one blot upon an otherwise noble character. This seeming compatibility between ill temper and a high moral character is one of the strangest and saddest problems of ethics. Want of patience, want of kindness, want of generosity, want of courtesy are all symbolized in one flash of temper. Thus, it is not enough to deal with temper alone; we must go to the source and change the inmost nature. The awakened Christ within reveals a rejuvenated Ego. Therefore, "Let this mind be in you which was also in Christ Jesus."

Guilelessness: Love thinketh no evil. The guileless individual is open, straightforward, and honest, and has, thus, great personal influence. We will find that the people who influence us most are the very ones who believe in us. Love, thinking no evil, sees the bright side and puts the best construction on every action. Love is sincere, strives to get at facts, and searches for truth with a humble and unbiased mind.

How can we love better? Practice is the only way, just as practice is the main requirement in becoming a great artist or musician or in developing any other talent. Each day of our lives gives us many opportunities to learn to love. If we respond to these opportunities, the elements of love, and love itself, will become, more intrinsically, parts of our characters.

Although we have named some of the elements of love, love itself cannot be defined. Love is a potential power. "We love because He first loved us." We love the Christ for showing us the way; loving Him, we become like Him, and love begets love. Man becomes a new creature—

patient, humble, gentle, and unselfish; there is no other way to beget love.

The Temple Service of the Rosicrucian Fellowship cannot be read too often, especially the words describing the perfect character: "Love suffers long, and is kind; love envieth not; love vaunteth not herself." The fulfillment of these conditions requires a certain amount of time spent in prayer and meditation, just as improvement in any direction, bodily or mental, requires preparation and care. There is no mystery about it.

We will then love others, we will love our enemies, we will love everybody—because God first loved us.



THE FOUNDATION OF TRANQUILLITY

(Continued from page 441)

and the foundation on which his tranquillity should be based is shattered. He must then rebuild it—that is, renew his unwavering dedication to the spiritual—before he can expect to experience the blessings of internal peace.

Tranquillity is not easily acquired, but eventually there *will* be evolved "that most valuable of all the Ego's possessions, equipoise, which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding."

The Light Within

AUDREY GLOVER

LIGHT, as the symbol of all that is good, true, and beautiful, is used in many of the world's great religions. Conversely, the absence of light, or darkness, represents evil, ignorance, and illusion. Even as darkness has no reality in itself, so these things symbolized by darkness have no reality, and will be dispelled when there is nothing but light. This is a symbolical truth, but light is also a reality.

In our Physical World our light comes from the Sun. However, there is another, non-physical, source of light, which is just as real, and that is God—for *God is Light*. All the higher worlds and all the beings of those worlds are manifestations of that light which is of God, so the only darkness is in the Physical World! We human Egos, now incarnated in physical bodies, are sparks of that Divine Fire, which is God. These sparks, differentiated at the beginning of our evolution, have glowed feebly for eons of time, but the glow has gradually grown through our own arduous efforts, and spiritual aspirations, until many advanced Egos have reached the stage when the Light Within is seen from without.

Max Heindel tells us that the path of spiritual attainment follows the great events of Christ's life on Earth. Even as the Spirit, the Divine Flame, descended upon Jesus at his baptism, so the Christian mystic, after his purification by baptism, receives a re-kindling of spirit, which fills his life ever after with Divine Light. This Light grows in power and brilliance until the Transfiguration, or complete illumination, takes place. It is stated in the Bible that at Christ Jesus' Transfiguration "His face did shine as the sun, and his garments also." That is, the vehicles of Jesus were transfigured temporarily by the indwelling Christ Spirit. Paul speaks of Christ as "dwelling in unapproachable light." On

the road to Damascus, Paul was struck to the ground by a light so bright that he was blinded for three days, and a voice out of it said, "I am Jesus whom you are persecuting." Christ Jesus speaks of Himself as "The Light of the world."

There are numerous references in the Bible to others besides Christ Jesus who were thus illuminated. We are told that when Moses came down from Mt. Sinai, "The skin of his face shone, because he had been talking with God." In the Book of Acts, the same story is told about Stephen, before his martyrdom: "His face shone like the face of an angel." At Pentecost there appeared "tongues as of fire," which rested on the head of each disciple, and they were "filled with the Holy Ghost." In the final chapters of the Bible our glorious future state is described in these words: "And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb, and there shall be no night there."

The Bible also makes frequent mention of another group of illumined beings, the Angels. Their bodies are made of the light and reflecting ethers, as ours will be at a future time. Artists through the centuries have depicted them as having wings, but with an etheric body there is no need for wings. The illusion of wings is given by the streams of light emanating from their bodies.

In *Ancient and Modern Initiation* Max Heindel describes the Transfiguration as a stage on the Path of Initiation. He says that the spiritualization of the physical body will eventually render our flesh transparent and radiant with the light that shines from within, the light of the Christ Spirit. Why did the old artists paint the Holy Family and saints with halos above their heads? Because they saw a light there, emanating from those spiritual people. We call it the soul body,

or "golden wedding garment." Quoting from *Gleanings of a Mystic*: "We are building the soul body of radiant golden light which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ." It is composed of the two higher ethers, the same as the bodies of the Angels. It is said that when the soul body of an aspirant begins to glow, it is seen in the higher worlds, and a teacher is sent from those higher worlds to assist in the pupil's further development.

Other religions are based on this idea of a Light Within. The word *Buddha* means "The Enlightened One." The Buddha, it is said, received his enlightenment after sitting all night under a Bodhi tree. The Society of Friends (called Quakers) have always emphasized the Light Within as the source of knowledge, of guidance, of strength. George Fox, the founder of the Society, at the age of twenty-four wrote in his journal: "Now was I come up in spirit through the flaming sword into the paradise of God. Great things did the Lord lead me into, and wonderful depths were opened unto me beyond what words can be uttered." This very likely was his illumination. Such power was given him and his followers that they triumphed over the most terrible persecutions and suffering. Even to this day the Society of Friends is a great force for good in the world.

The Christian religion has a voluminous literature on this subject. Evelyn Underhill, a well-known metaphysical author of the present day, in her writings goes into much detail, with many examples, of what mysticism is and how it works. She gives the following as powers and states of consciousness on the Path to illumination. Usually, not all are to be found in one person, and to no person is it given to stay constantly "on the heights."

1. There is union with God. This means that everything is seen and felt as a part of God, eternal, immortal, and ourselves as one with everything in the universe and with God.

2. This clarity of vision is extended to the Physical World so that one perceives an added significance and reality in all of Nature, an added awareness in all of living.

3. All knowledge is open before one. It would seem that most if not all, of the world's geniuses were men and women who were able, consciously or unconsciously, to contact this knowledge in the higher realms, and bring down Truth and Beauty, which are the great realities there.

4. There is joy—not merely absence of pain and sorrow, but joy to the heights of ecstasy and rapture.

5. One knows that love is the essence of all that is good, true, and beautiful in life.

6. One acquires occult powers, such as clairvoyance, clairaudience, precognition, and ability to leave the body consciously. To some these are the primary goals, but they are not actually as essential as the other abilities.

These abilities, singly, or together, put great power into one's life for the serving of humanity—a heavy, but blessed responsibility. At times people have used these powers for evil purposes. We know that there are great temptations to do so, even as Christ Jesus was tempted in the wilderness. He resisted, as we must do, or great will be our regret and contrition. We are always given help from the higher worlds, but there is no compulsion. The choice is ours.

So, we are building the golden wedding garment by means of the aid of the Cosmic Christ. We are developing the Light Within, until, as the hymn-writer says, "All this earthly part of me glows with Thy Fire Divine." We are becoming illumined, transfigured, enlightened, by the Power and Glory and Light of God! Let us become ever more aware of the possibilities of grandeur before us, which have been planned for us from the foundation of the world. Let us more earnestly strive to speed the process of our evolution that we may the sooner become ourselves, "The Light of the World."

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(TWENTY-SECOND INSTALLMENT)

Prayer: A Magic Invocation

The Place of Prayer (Cont.)

BUT this invisible edifice is not merely lovelier than a fairy palace in a poet's dream; it is as Manson says, *a living thing*, vibrant with divine power of immense aid to the worshipper, for it helps him in adjusting the tangled vibrations of the world which permeate his aura when he enters a true "House of God" and to get into the proper attitude of prayer. Then it helps him to lift himself in aspiration to the throne of divine grace, and to offer there his praise and adoration which call forth from the Father a new outpouring of the spirit in the loving response, "*This is my beloved Son in whom I am well pleased.*"

Such a place of worship is essential to spiritual growth by scientific prayer, and those who are fortunate enough to have access to such a temple should always *occupy the same place in it*, for that becomes permeated with *their* individual vibrations and they fit into that environment more easily than anywhere else; consequently they get better results there.

But such places are scarce, for a *real* sanctuary is required in scientific prayer. No gossip or profane conversation may take place in or near it for that spoils the vibrations; voices must be hushed and the attitude reverent; each must bear in mind that he stands upon holy ground and act ac-



cordingly. Therefore no place open to the general public will answer.

Furthermore, the power of prayer increases enormously with each additional worshipper. The increase may be compared to geometrical progression if the worshippers are properly attuned and trained in *collective* prayer; the very opposite may result if they are not.

Perhaps an illustration may make the principle clear. Suppose a number of musicians who have never played with others and who perhaps are not very proficient in the use of their instruments, were brought together and set to play in concert; it needs no very keen imagination to realize that their first attempts would be marked by much discord, and were an amateur allowed to play with them, or even with a finished orchestra, no matter how earnest and how intense his desire, he would inevitably spoil their music. Similar scientific conditions govern collective prayer; to be efficacious the participants must be equally well prepared as elucidated under a previous heading; *they must be attuned under harmonious horoscopic influences*. When a malefic in one nativity is on the ascendant of another, those two cannot profit by praying together; they may rule their stars and live in peace if they are developed souls, but they lack the basic harmony which is absolutely essential in collective prayer. Initiation removes this

barrier but nothing else can.

The Wings and the Power

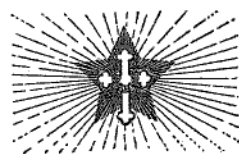
It has been made clear that there are certain occult reasons which make *collective* prayer inadvisable except under special conditions.

It was knowledge of these difficulties which prompted the Christ to warn His disciples not to say their prayers before men and to advise them that when they wanted to pray to enter into their *closet*. We cannot each have a large beautiful edifice for our devotions, nor do we require it; too often pomp and display are apt to turn our hearts from God. But most of us can set a small portion of our room aside for devotion, curtain it off or with a screen separate it from the rest of the apartment, or we can take a closet (literally) and make it into a sanctuary. The nature of the encircling walls matters not; it is *the apartness and the invisible House of God* which we build by our prayers, and the divine downpouring which we receive in response from our Father that are important. A picture of Christ and a Rose Cross may be hung upon the wall if desired, but are not essential. The All-Seeing Eye is preferred by some very successful occultists of our acquaintance as a symbol of the Father. But we remember the words of Christ, "The Father and I are one;" so though we have no authentic picture of Christ, we prefer to use such as we have, for we know that thoughts will not go astray on account of lack of authenticity. Christ is the Lord of this era; later, of course, the Father takes charge, but now Christ is Mediator for the masses.

We need scarcely say that no matter how large or small, the whole room or apartment of the successful aspirant is permeated by an atmosphere of holiness, for all the thoughts which he can legitimately have apart from the faithful performance of his worldly

duties are of the heavenly Father, but the corner or closet set apart as a sanctuary soon becomes filled with *superlatively spiritual vibrations*; therefore any aspirant who contemplates following the scientific method of prayer should first seek to secure *a permanent place of residence*, for if he moves about from place to place he will suffer a distinct loss every time and have to begin to build anew. The invisible temple which he built and left disintegrates by degrees when worship ceases.

It is a mystic maxim that "all spiritual development begins with the vital body." This is next in density to our dense body, its key-note is *repetition*, and it is the vehicle of habits, hence somewhat difficult to change or influence, but once a change has been effected and a habit acquired by repetition, its performance becomes automatic to a certain extent.



WESTERN WISDOM BIBLE STUDY

(Continued from page 449)

Spirit, the physical body, and the process of liberation begins.

The sublime Christ on the Cross is the perfect symbol in every detail of the future attainment of all humanity.

There have been, altogether, sixteen crucified World Saviours, whose lives reveal the mystic meanings of Initiation. Orpheus says, "They pierced my hands and my feet."

Read *Matthew 27:33-37*.

Golgotha, the place of the Crucifixion, is an Aramaic word, meaning "the place of the skull." The word has the same meaning as the Greek word *kranion*, which the Latin Vulgate translates as *Calvaria*, or Calvary.

(Continued)

Studies in the Cosmo-Conception

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

The Precession of the Equinoxes

Q. At what speed does the Sun "move backward"?

A. On account of the precession of the equinoxes the Sun moves backward through the twelve signs of the zodiac at approximately one degree of space in 72 years, and through each sign (30 degrees) in about 2100 years.

Q. To what is this due?

A. This is due to the fact that the Earth does not spin upon a stationary axis. Its axis has a slow, swinging motion of its own so that it describes a circle in space and thus one star after another becomes the Pole Star.

Q. Why is this called the "precession of the equinoxes"?

A. Because of this wobbling motion the Sun does not cross the equator in the same place every year, but a few hundred rods farther back, hence the name, "precession of the equinoxes," because the equinox "precedes" — comes too early.

Q. How is this related to the Laws of Rebirth and Consequence?

A. As the Sun passes through the different signs in the course of the year, the climatic and other changes affect man and his activities in different ways. Similarly the passage of the Sun by the precession of the equinoxes through the twelve signs of the zodiac brings about conditions on the Earth of a far greater variety. It is necessary to the growth of the Ego that it should experience them all.

Q. How is this accomplished?

A. By having every Ego born twice

during the time the Sun is passing through one sign of the zodiac: and, as the Spirit itself is necessarily double-sexed, in order to obtain all experience, it is reborn alternately in a male and a female body.

Q. Why is this necessary?

A. This is because the experience of one sex differs widely from that of the other. At the same time, the outside conditions are not greatly altered in one thousand years and therefore permit the entity to receive experience in the same environment from the standpoint of both man and woman.

Q. Are these rules immutable?

A. These are the general terms upon which the Law of Rebirth operates, but as it is not a blind law, it is subject to frequent modifications, determined by the Lords of Destiny, as for instance, in a case where an Ego needs a sensitive eye or ear and there is an opportunity for giving it the required instrument in a family with which relations have previously been established.

Q. What occurs in such a case?

A. The Ego is brought to rebirth ahead of schedule time, so to speak, the deficiency of rest in the Third Heaven being made up at another time. A favorable opportunity for procuring a suitable instrument may attract an Ego to rebirth. Had no instrument been available, he would have been kept longer in heaven and the surplus time deducted from his succeeding heaven lives.

— Ref: *Cosmo-Conception*, 159-161.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Rite of the Crucifixion

Father, forgive them for they know not what they do. --- *Luke 23:34.*

The two paths of development, the mystic and the occult, converge at Gethsemane where the candidate for Initiation is weighted with sorrow that flowers into compassion---the compassion which weeps above Jerusalem and breathes in gentle tones of infinite understanding beneath the heavy burden of the cross, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." And again, after three hours of agony on the cross, He voices that immortal prayer, "Father, forgive them; for they know not what they do."

The Crucifixion is one of the holy mysteries which must ever remain sealed to the profane. The sacredness of its meaning can only be touched upon briefly. Its true, inner purpose can be revealed only to those who seek and find the light within themselves, the flame of the great Christ love which passeth all understanding.

When Barabbas was released, Christ Jesus was scourged and heaped with indignity and abuse. His garments were torn off, and a certain cloak was put upon Him. A crown of thorns was woven, placed upon His head, and crushed down into His temples. This phase of the stigmata is produced visibly in the mystic through intense concentration upon the Passion of our Lord. In the occultist the same is produced invisibly through certain exercises received by those who have made themselves worthy by living the life. The spiritual currents generated in the vital body of such a person are so powerful that the body is literally *scourged* by them, particularly in the

region of the head where the pain of the Crown of Thorns is produced; also in the palms of the hands, the arches of the feet, and the side.

In Matthew the *robe of scarlet* is the symbol of service through purification. (Many artists portray the Christ in a robe of red.)

"They placed a reed in His right hand." The reed or wand is the insignia of power gained through lifting the spinal spirit fire. The reed was placed in His *right* hand, signifying the positive path of development. The crown of thorns represents the pain produced in the head as the cranial nerves are revived by the ascending spirit fire force.

Read Mark 15:17-20.

The Gospels of Mark and John outline a further development. The Master is robed in purple, the kingly color. Purple is a combination of red and blue. (Red, the lower nature, purified through service; blue, the reflection of spirit.)

The ascent of the awakened currents to the head is described in the words: "They smote him on the head with a reed."

Read Luke 23:11,12.

The Hebrew royal dress was white; the gorgeous robe refers to the White Light of pure spirit. Herod represents the carnal or lower man, the fleshly appetites; Pilate, the material or concrete mind. Through the power of spirit these two opposing forces are redeemed and united in greater manifestations of spiritual power.

Only the Gospels of Matthew and Mark mention the reed and crown of thorns. These are early manifestations of the inner work produced within this wonderful temple of the indwelling

(Continued on page 448)



Stelliums, Intercepted Signs, and Destiny

A. E. F.

THE natal horoscope may be considered a report card, or a credit and debit sheet, of past life activities. It indicates those blessings and debts of destiny which the Ego can expect to experience during the present life. The Ego was shown, and agreed to accept, the major outline of his forthcoming Earth experiences before coming to re-birth. The major outline thus "pre-programmed" is shown in the natal chart and its intersecting lines of force and influence. It must be stressed at the outset, however, that the horoscope shows *tendencies* and *proclivities*; the Ego has free will to make the most of his strong points and transmute his weak points, or not, as he chooses.

The effects of planets and their aspects are generally well-known to astrology students, as are the effects of transits and progressions on daily events. However, since two important patterns in the natal chart—stelliums and interceptions—are sometimes overlooked, they will be considered here.

Stelliums

A stellium exists when many planets are grouped together. (For purposes of this article, the Sun and Moon will also be considered as planets.) The grouping is centered in one or

two houses, and in one or two signs. A stellium indicates considerable interest, experience, and force in the spheres of activity ruled by the houses and signs concerned. Also, however, it is likely to give a tendency toward imbalance with regard to other areas of activity. The Ego could become so wrapped up in one thing, for instance, that he has no interest in, or desire to concern himself with, anything else. The chance that this Ego would be influenced by trines, sextiles, squares, and oppositions also is lessened because there are few planets remaining outside the stellium with which such configurations could be made.

A stellium indicates that the Ego has spent a great deal of time during past lives in one area of activity, and that he is likely to be blind to the importance of other things. There is danger that he will become egotistical and fanatical about his particular subject, to the point where it is impossible to tell him anything about it, or attempt to correct some of his attitudes. It is also possible that he was sent to do a particular work in the world at a particular time, and the power indicated by the stellium shows he will be able to accomplish this work. Angular position increases the strength of the stellium.

As with every other configuration,

it is up to the Ego to determine what use he will make of the spiritual influences at his disposal. Someone with a stellium in the twelfth house, for instance, might work in a hospital, little known to the general public, but powerful in being a shining example of loving, self-forgetting service to others, or he might allow a feeling of limitation to turn him to self-pity and a life empty of growth through service. Someone with a stellium in the tenth house might become a peerless public leader or a ruthless social climber, and someone with a second house stellium might emerge as a miser or a philanthropist.

Intercepted Signs

An intercepted sign occurs in the horoscope when all thirty degrees of a sign are included between the cusps of a given house. When a sign is intercepted in a house, the opposite sign is also intercepted in the opposite house.

The intercepted sign indicates conditions in a past life that were not properly dealt with. Perhaps it is a skill or a talent that the Ego wasted or misused, and he now finds it difficult or impossible to utilize that particular method of self-expression. Perhaps it represents a field of activity in which, during a previous life, he caused unjustified restraint to be placed on someone else, and must now reap the consequences.

The intercepted sign is an inhibited sign, and any planets placed therein are also inhibited in their influences, and will not function fully until progression takes them out of the intercepted sign. The Ego, therefore, is limited in the particular field of endeavor concerned. His inner self is limited, or "caged," as it were, and if help is forthcoming, it will come from the outside rather than from within. Danger exists, too, that the Ego with intercepted signs may become hostile and hypersensitive with regard

to his limitations. He is likely to have been frustrated so often as a result of his continuing restrictions that he suspects even friendly overtures as being critically and ulteriorly motivated. He may, therefore, end up by rejecting just that outside help offered by a sincerely concerned friend which might have eased the hindrances under which he is attempting to operate.

It often seems that one of the experiences intended for someone with intercepted signs is that he must learn to accept help from an outside source. Once he can and does bring himself to set aside his hypersensitivity and hostility, and to accept sincerely motivated advice and guidance in the spirit in which it is rendered, he is likely to find himself blessed with new mobility in the area of his previous limitations. The Lords of Destiny have no desire to continue that individual's suffering, in the course of which he is likely to engender ever more unpleasant destiny for himself. Thus, they hold out the promise of lessened limitations, once the Ego has begun to accept the help that is offered.

An example of the type of limitations imposed by intercepted signs might be that of a fourth house interception, under which home life during childhood may be very restricted. Later, the Ego may marry at the first opportunity in order to free himself from the unpleasant home situation, only to find that domestic troubles continue. In old age he may then find himself tied to his home, be forced to work very hard in it, or be afraid to leave it.

A sixth house interception may indicate deficiencies in health or diet while young, and poor health in old age. It may indicate that the Ego, although interested in health and healing, stops short of applying new, more efficacious, methods to his own case. It may also signify that the Ego will perform service for others, but get lit-

tle or no recognition or remuneration for his efforts.

Interception in the tenth house could foretell difficulties in the public eye and on the job. Perhaps a business will not quite succeed, or the Ego will be unable to hold down a job. It may indicate that others will get credit for the Ego's suggestions or accomplishments, or that he will not do the kind of work he really wants to do.

An eleventh house interception presupposes limitations with regard to friends. Perhaps the Ego will be wrongly used by friends, or be outshone by them. Perhaps he will attempt to force his attentions where they are not wanted, or withhold help from people who need it. Perhaps he will establish interesting and rewarding contacts among acquaintances, only to have them broken in a way that he appears powerless to prevent.

Again, it must be stressed that the Ego *can*, if he will, work with even the negative stellar influences to which he is subject in such a way as to learn his lessons and make soul growth. Eventually, in fact, he must learn to do so, for sooner or later the negative aspects of any given configuration in his chart will build up and be triggered into action by something. It may be dramatic, in the form of a catastrophe, which is more likely to occur under a stellium. On the other hand, the influence may work more slowly and subtly, as is more likely to be the case under an intercepted sign, and in this case the Ego may even believe that this is the way things are, always have been, and always must be. Such adverse conditions *are* changeable and *can* be improved, however.

The exercise of Retrospection, advocated for Rosicrucian Fellowship students, is an invaluable aid in overcoming the negative influences to which we are subject, and in making the most of our positive characteris-

tics. In Retrospection, the day's events are reviewed in reverse order at bedtime, and if the exercise is performed conscientiously, the Ego learns to evaluate his activities and recognize ways in which improvements can be made. This exercise is most valuable, because it develops the Ego's powers of self-help, increasing his self-reliance, which is a major requirement of all spiritual aspirants.

Although self-reliance is a primary factor in evolution, some people do require outside assistance in order to help them "get on their feet" and "find themselves." There are those who, thinking they know all the answers when, in fact, they are only continually making things worse for themselves, refuse to accept advice or guidance from anyone else. Only when they become humble enough to admit that they do not know everything will they be able to profit from the wisdom of others.

Sometimes, too, an Ego desires outside help, and it is not forthcoming. This could be because of limiting factors imposed by malefics in his chart, or it could be because he has already received help from someone else and failed to show proper appreciation for it, or to be helpful, in his turn, to someone else. He received without giving, and now finds himself unable to receive any more.

Although the practice of making "confessions" is not encouraged in the Rosicrucian Fellowship Teachings, some people do obtain a certain amount of assistance in the process of relating to a friend the particulars of specific matters which may be disturbing them---perhaps pain, perhaps a loss, or an emotional disturbance of some kind. Especially if the friend is a sympathetic and skilled listener, the person becomes able, after retelling the incident several times, to ferret out small but significant details previously overlooked, and eventually

to appraise the situation in a more objective light. He begins to connect the incident with seemingly unrelated factors, and becomes conversant with the chain of events that set it in motion. It may even be possible, in time, for him to remember events from past lives which have brought about this particular aspect of his destiny. He is likely to grow more cheerful with each retelling of the incident, and eventually it is no longer the oppressive factor it once was and he is therefore able to make a new start.

Even children can do this, but teenagers and adults will derive most benefit. Older people have greater accumulations of "junk" to go through to get at the bottom of something, and the patterns of attitude, conduct, and action leading to a specific incident are likely to be more intricate.

In addition to helping the person understand where he was at fault in bringing about the unfortunate situation, and thereby helping him transmute the malefic aspects of his horoscope, this method also is likely to help him bring out the power of the trines, sextiles, and other "good" influences to which he is subject. He may begin to manifest latent skills and talents to which he had previously, in this life, given no attention.

No one has to be smothered or defeated by difficult aspects in his horoscope. In fact, the sooner we realize that those aspects are precisely the ones under which we learn our most necessary lessons, and the sooner we start trying to learn those lessons by observing the rules of right living under even the most trying conditions, the better. We may be sure that if we do not learn the lessons now, they, and the aspects under which they are likely to manifest, will be even more severe.

As spiritual aspirants, we all know what is expected of us, and it is up to us to live up to those expectations. We can be re-born, in the spiritual

sense, in this life, and the same natal chart under which we, in ignorance, may have "suffered" and been "oppressed" for many years can become a most useful tool of progress and soul growth. Our own will-power and persistence will determine the extent to which this happens to us.

* * *

SUBSCRIBERS' CHILDREN

(Continued from page 458)

be learned here, perhaps the most important being the ability to think of one's earnings and possessions largely as means of helping others. Renunciation is often the key in transmuting negative influences into the more positive.

Both Jupiter and Saturn influence the personality, too, so there are conflicting influences to be observed here, also. Sincere efforts to maintain a calm, pleasant, and helpful attitude will pay off well in spiritual dividends.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

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

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

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



The Children of Libra, 1973

Birthdays: September 23 to October 24

INNER balance is the goal especially applicable to the Libra natives. The scales, symbol of this cardinal-air sign, indicate one of the outstanding traits of those born with the Sun in this sign: a tendency to fluctuate constantly between the heights of extreme joy 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 that those having the Sun in Libra are possessed of great interest in and capacity for partnership—especially marriage. In fact, the Libran is apt to allow his affection for his mate and children to overshadow all other interests in life, and this personal love presents a real challenge to the spiritual aspirant until it is transmuted into the higher Uranian vibration of love for everyone.

Venus, the planet of harmony, beauty, music, and art, rules Libra, and consequently many artists and musicians are to be found among those

having the Sun in this sign. Being highly sensitive to mental and physical surroundings, they respond best to an atmosphere in which music and color play a prominent part. 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 manners, as well as charm of personality.

The children born during this solar month have a number of stellar influences active all month: Saturn sextiles Mars and squares Pluto; Jupiter squares Mars, sextiles Neptune, trines Pluto; Neptune sextiles Pluto. The three sextiles and the trine show that children born under their beneficent rays will have basic energy, determination, capability, and endurance, along with considerable spiritual understanding and ability. These qualities point to a rise to prominent positions in life, with the proper ideals for using those positions in humanitarian work. The health is also favored. However, the square between Jupiter and Mars sounds a warning to follow the higher urge, to avoid gambling and drinking, and to eat wisely

if liver complaints and poor circulation are to be avoided.

From September 23 to October 5 the Sun squares Saturn, suggesting that these natives need to take especial care in maintaining good health. Obstacles of various kinds are apt to be met with in different departments of life, but if these are considered as opportunities to learn more unselfishness, optimism, faith, and trust, they can be the means of much spiritual unfoldment.

A better solar aspect, lasting from September 23 to October 3, is the trine to Jupiter, which favors health, wealth, and happiness. The native has abundant vitality, and is jovial and friendly. Trustworthiness, good judgment, and executive ability are also indicated by this configuration.

The Sun also sextiles Neptune and conjoins Pluto from September 23 to October 6, favoring the possibility of developing the spiritual faculties, for the spiritual vibrations in the aura are intensified. Some people with these configurations hear the harmony of the spheres, and if Mercury gives the requisite dexterity, they may become musicians of a high inspirational nature.

From September 23 to 26 Venus and Mars are in opposition, tending toward a nature that is sensual, passionate, and extravagant. Unfortunately, Venus is in Scorpio, so that particular pains should be taken to teach these children the sanctity of the creative force and how to expend it constructively in physical work, writing, musical composition, painting, etc.

Mercury and Uranus are in conjunction from September 23 to October 1, tending toward an original and independent mind, impatient of the fetters of fashion and convention. There is apt to be inventive genius as well as a strong intuition, and friends of an unusual type are attracted.

From September 30 to October 9 Mercury squares Jupiter suggesting that these natives need to make spe-

cial effort to direct their thinking directly and positively. Care should be taken in travel and in signing agreements to definite commitments.

From October 1 to 10 Mercury trines Saturn, indicating ability to think deeply, reason correctly, and concentrate well. Patient persistence, caution, diplomacy, and sound judgment are also traits given by this configuration. Honest and fairminded, they make excellent judges.

Mercury opposes Mars from October 4 to 12, showing that these children are quickwitted, sharp, and alert, but apt to be excitable and impulsive. There is also a tendency to exaggerate and display overbearing egotism. Poise and kindness should be stressed in bringing up these children.

From October 6 to 16 the two benefics, Venus and Jupiter, are in sextile aspect, one of the best indications of success and general good fortune. Material wealth, a happy marriage, and social prestige are all favored. The native is jovial, optimistic, generous, and hospitable, has a tolerant and liberal mind, and likes traveling, parties, etc.

Venus and Neptune are conjoined from October 8 to 19, tending to give ability as an inspirational musician. The imagination is fertile, the nature chaste—unless the conjunction is aspected by a square or opposition from other planets.

From October 10 to 24 the Sun and Uranus are in conjunction, tending toward nervousness and uncontrolled emotions. Unless these children are taught self-control and poise from early years, they will be hampered by impulsiveness and unreliability, as well as by too much impatience of restraint and the conventions. Early training can, of course, do much to counteract these tendencies.

* * * *

There is perhaps no subject of greater importance than the education of children. ---Max Heindel.

Readings for Subscribers' Children

JAMES G.

Born December 29, 1959, 4:47 P.M.

Latitude 32N47, Longitude 98W47.

Signs on Cusps of Houses:

ASC, Gemini. 28.56	4th, Virgo....11.00
2nd, Cancer..21.00	5th, Libra....15.00
3rd, Leo.....14.00	6th, Scorpio..23.00

Positions of Planets:

Part of F..... 1.04	Cancer1st
Uranus.....20.36R	Leo3rd
Pluto..... 6.06	Virgo3rd
Dragon's H...28.51	Virgo4th
Neptune.....8.39	Scorpio5th
Venus..... 25.56	Scorpio6th
Jupiter.....18.12	Sagittarius....6th
Mars18.49	Sagittarius6th
Mercury21.56	Sagittarius6th
Sun.....7.29	Capricorn7th
Saturn 9.10	Capricorn7th
Moon 9.37	Capricorn7th

This teen-age boy has what it takes to make a mark in the world, but he also has a strong spiritual side to his nature.

The Sun, Saturn, and Moon are all closely conjoined in the cardinal-earth sign Capricorn, in the 7th house, hence it would seem that he has the saturnian qualities compounded! The two lights and Saturn sextile the MC, as well as Neptune in Scorpio in the 5th, trine Pluto in Virgo in the 4th. James may be somewhat reserved in nature, but he is quite ambitious, and will no doubt manifest such traits as persistence, forethought, executive ability, power of concentration, and a flair for organizing. He may at times tend to be jealous and suspicious of the motives of others, which is helpful in detective work, but detrimental from the spiritual point of view. Since this stellar triad is in the 7th house

of marriage, this boy will be more inclined to marry than are many Capricornians, and his wife will be a tactful, dependable, and economical type who will help him in attaining both social and financial success. His recuperative powers are not very strong, so that he should cultivate the cheerful attitude, pursue a healthful dietary regime, and thus keep himself in good health.

Mercury, planet of the concrete mind, and ruler of the Gemini ASC in this chart, is posited in the outgoing sign Sagittarius, conjunct Jupiter and Mars, trine a retrograde Uranus in Leo in the 3rd. Here we have indicated an excellent mind: keen, quick, progressive, broad, versatile, and able to reason correctly and form a reliable conclusion. James is honest and sincere, philosophical and religious, but inclined to scorn the shackles of convention where they interfere with freedom of thought and speech. Nevertheless, he is not apt to fly into paths that are contrary to the commonly accepted standards of moral usage and conduct. He likes travel, sports, and animals, and is apt to be quite successful in law and literature—more likely the former.

Since the well-aspected Sun and Moon govern the 2nd house, he will have good earning capacity, and be able to handle money sensibly.

As Uranus trines Mars, Mercury, and Jupiter, and Neptune sextiles Pluto, Sun, Saturn, and Moon, and Pluto trines Sun, Saturn, and Moon, this boy has a very strong spiritual side to his nature. Neptune in the 5th suggests not only successful courtship of one who is of a highly advanced spiritual nature, but also success as a teacher of mystic matters, along with gain by investment in aquatic sports and other businesses in which the watery element is strong.

The greatest difficulty this boy will have is indicated by Venus in Scorpio square to Uranus. He should be given special training in an understanding of the sacred creative force and of using his mental, physical, and emotional powers constructively in order to transmute this square.

RHONDA D. T.

Born July 25, 1962, 5 P.M.

Latitude 45N32, Longitude 73W34.

Signs on Cusps of Houses:

ASC, Sagitt. . . 23.30	4th, Aries . . . 21.00
Capricorn intercepted in 1st.	
2nd, Aquarius . 3.00	5th, Taurus . . 16.00
3rd, Pisces . . . 16.00	6th, Gemini . . . 6.00

Positions of Planets:

Saturn 8.33R	Aquarius 2nd
Dragon's T. . . . 9.07	Aquarius 2nd
Jupiter 11.56R	Pisces 2nd
Moon 24.53	Taurus 5th
Mars 11.38	Gemini 6th
Mercury 28.13	Cancer 7th
Sun 2.28	Leo 7th
Uranus 29.06	Leo 8th
Pluto 8.00	Virgo 8th
Venus 14.44	Virgo 8th
Part of F. 15.55	Libra 9th
Neptune 10.45R	Scorpio 10th

With the Sun, Moon, and three planets in fixed signs, this child has quite a bit of stability in her nature, though it may manifest as obstinacy at times. The common sign Sagittarius is rising, cardinal signs are on the cusps of the 4th and 10th houses, and five planets are in common and cardinal signs, insuring considerable flexibility and versatility, too.

The Sun is powerful in its home sign, Leo, in the 7th house. It conjuncts Mercury intercepted in Cancer in the 7th (not combust), conjuncts the Dragon's Head in the 8th, trines the Moon in Taurus in the 5th, opposes a retrograde Saturn in Aquarius in

the 2nd. Rhonda has a high sense of honor and considerable power of concentration. She has enough innate ability to rise in life by means of her own efforts, and only when the selfish tendency indicated by the opposition to Saturn comes to the fore is she likely to let her desire to rule result in taking advantage of another. General success in life, good home surroundings, and fair financial conditions are favored by the trine to the Moon.

Mercury in Cancer, conjunct the Sun, trine the Moon, shows a clear intellect, a receptive mind, an excellent memory, and superlative adaptability. This child can express herself well and easily, and should be able to learn languages with little effort. She is fond of pleasure and travel, and can succeed in a clerical, literary, or traveling occupation.

The Moon in Taurus in the 5th, sextiling Mercury and the Sun, tends to give such traits as gentleness, self-reliance, determination, perseverance, and forethought, along with a love for art, music, and the social life. However, the lunar orb squares Uranus, showing that Rhonda should have humility, self-control, tolerance, and a high moral sense stressed in her training. She will no doubt be attracted to the occult, but needs to realize the advantages of the positive path of high ideals, concentration, and selfless service to others. Clandestine attachments can be very harmful in their effects.

Should this child have to depend upon her own earning capacity, she will find numerous types of influences operating to vary income. The retrograde Saturn conjoins the Dragon's Tail in the 2nd house, and it squares Neptune and opposes the Sun, though it trines Mars. Jupiter in the 2nd is retrograde, too, and squares Mars, opposes Venus and Pluto, though it trines Neptune. There are lessons to

(Continued on page 454)

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.

Beautician, Milliner

CHARMAIN G. — Born May 10, 1958, 11:33 A.M. Latitude 39N45, Longitude 104W59. Here we find the Sun in Taurus in the 10th, in conjunction with the MC, square the Leo ASC and the Aquarian Moon. The ruler of Taurus, Venus, and the two rulers of the 10th, Venus and Mercury, are in Aries, in the 8th and 9th houses, respectively, the former trine Uranus in Leo in the 12th, the latter sextile the Moon, trine the ASC, trine Pluto in Leo in the 1st, and trine Saturn retrograde in Sagittarius in the 5th. This native has artistic ability, as well as considerable imagination, a retentive memory, and good reasoning ability. She could give satisfying service as a beautician, milliner, or as a saleswoman.

Salesman, Custodian

TERRY J. K. — Born April 16, 1946, 10:35 P.M. Latitude 38N38, Longitude 90W12. This native has the Sun in the Mars-ruled Aries in the 4th house, square Mars in Cancer in the 8th, square Saturn in Cancer in the 7th, opposing Jupiter retrograde in Libra in the 10th. Mercury is also in Aries (first degree), trine Mars, opposing MC and Neptune. The Moon in Scorpio in the 11th squares Mars and Pluto. Jupiter in the 10th squares Saturn and Mars, opposes Sun; Neptune in the 10th sextiles Pluto, opposes Mercury. Venus, ruler of the Libran MC, is in Taurus in the 5th, sextile Saturn, square Pluto. Sagittarius is on the ASC. This native could probably give best service in a school or library, or as a salesman for art goods, etc.

Hotelier, Teacher

ALLAN C. B. — Born July 18, 1953, 3:53 P.M. Latitude 40N34, Longitude 79W46. This native has Uranus, Mars, and the Sun in conjunction in Cancer in the 8th house, square Saturn, Neptune, and the Moon in Libra in the 11th. Mercury, ruler of the Virgo MC, is retrograde and intercepted in Leo in the 9th, conjunct the Dragon's Tail, sextile Venus (which conjuncts Jupiter) in Gemini in the 7th. Scorpio is on the ASC. This native would no doubt give his best service in partnership with someone else. He could use his natural talents in hotel work, as a dealer in sporting goods, in manufacturing (autos, etc.), and in teaching. The strongly aspected Neptune in Libra favors musical ability, but there is a strong need to cultivate the positive spiritual path and avoid all mediumistic practices and tendencies.

Lawyer, Secretary

SANFORD B. G. — Born August 23, 1948, 5 P.M. Latitude 43N10, Longitude 77W37. This young man has Sun and Mercury in the mental sign Virgo, the solar orb in the 7th house, in conjunction with Saturn in Leo, sextile Uranus in Gemini in the 6th. Mercury is in the 8th, sextiling Venus in Cancer in the 6th, and sextiling the Scorpio MC. The Moon is in Aries in the 2nd, trine Pluto in Leo and Jupiter in Sagittarius in the 11th, square the ASC and Venus, opposing Neptune and Mars in Libra in the 8th and 9th houses, respectively. Mars rules the Scorpio MC, and in Libra, sextile Saturn and Jupiter, indicates law as a suitable field for this native's talents.

Daily Thought and Guide

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

Thursday --- November 1

Many annoyances that plague us in our daily routine will disappear if we greet each person and situation in a friendly spirit.

Friday --- November 2

Some fine aspects today can help us progress mentally and spiritually, provided we strive to maintain sunny dispositions.

Saturday --- November 3

A feeling of inertia is sometimes inescapable, but we should try to overcome it. There are always constructive things we like to do.

Sunday --- November 4

God exists everywhere, and it is in the totality of our worship that we will more fully understand the totality of His Being.

Monday --- November 5

The most propitious influences from the Sun and Saturn make themselves felt, auguring for general success, tactfully achieved.

Tuesday --- November 6

A good day to forge ahead in intellectual pursuits, exercising, when necessary, the mental courage that expressions of advanced thought sometimes require.

* Wednesday --- November 7

"A bodily disease which we look upon as whole and entire within itself may, after all, be but a symptom of some ailment in the spiritual part."
--- Nathaniel Hawthorne.

Thursday --- November 8

It would be wise to have our ideals firmly in mind today and be prepared to resist temptations to compromise our attitudes or conduct.

Friday --- November 9

The gracious Venus is well-aspected on this, her day. Music, art, and all the finer things of life are ours to enjoy.

Saturday --- November 10

It might be well to set aside studies and major projects today, concentrating instead on "restoring our souls" in Nature's kingdom.

Sunday --- November 11

When we consider His boundless majesty and remember that, under His plan, we ultimately will achieve similar splendor, can we do other than to worship Him in humility and awe?

Monday --- November 12

"We are either progressing or retrograding all the while; there is no such thing as remaining stationary in this life." --- James Freeman Clarke.

* Tuesday --- November 13

"And the people...followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing."
--- Luke 9:11.

Wednesday --- November 14

We should do all we can to develop the mind, our newest, most important vehicle---but always in the context of heart-felt love and concern.

Thursday — November 15

The predisposition to anger may be strong today, but with the proper directing of our thoughts, self-restraint should not be too difficult.

Friday — November 16

It is better to take action and make mistakes, from which we learn, than to stand indecisively by and be pushed around by circumstances.

Saturday — November 17

Some fine influences underlie our activities today, and energy and diplomacy can be utilized to good advantage.

Sunday — November 18

"The best way of worshipping God is in allaying the distress of the times and improving the condition of mankind." — *Abulfazzi*.

Monday — November 19

Strong solar influences help us make the most of our abilities and foreshadow a pleasant, rewarding day.

* Tuesday — November 20

Spiritual Neptune and beneficent Jupiter illumine us on this day of healing. Let us respond by becoming worthy channels for the healing force.

Wednesday — November 21

Our emotional stability may be tried today, and our lower natures find the going easy, unless we can express the superiority of our Higher Selves.

Thursday — November 22

"When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light..." — *Max Heindel*

Friday — November 23

Independent thought and initiative are essential to progress; we realize our full potential only when we learn to think and act for ourselves.

Saturday — November 24

A solar-lunar conjunction in Scorpio liberates tremendous energy today, which we can use to good advantage if we channel it wisely.

Sunday — November 25

The stature of our earthly achievements is usually in proportion to the sublimity of our ideals and aspirations.

Monday — November 26

Resourcefulness depends upon imagination, insight, and the ability to learn from experience and observation.

* Tuesday — November 27

The power of the liberated healing force is inestimable; it is a rare privilege to help in its release.

Wednesday — November 28

Tasks requiring writing and memory work should go more smoothly today.

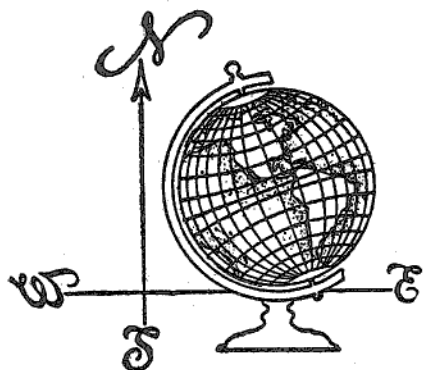
Thursday — November 29

It is always well to "be of good cheer," regardless of adversities. Optimism is an effective alleviating force.

Friday — November 30

A well-aspected Neptune helps us end the month on a spiritual, inspirational note, in preparation for the holy season soon to come.

* Healing Dates



MONTHLY *News* INTERPRETED

Helping the Little People

Since early childhood, Erick Carstensen, 14, has suffered because of his stature: he is a victim of hereditary dwarfism. Erick's contemporaries, who generally towered over him, excluded him from their games. Teachers were often equally unsympathetic, calling him "Shorty" and browbeating him for his inability to keep up with his classmates in physical education. Even the doctors consulted by his parents provided little in the way of relief. According to Erick's mother, Mrs. Dorothy Carstensen of Los Angeles: "They'd all say the same thing: 'Don't worry about it. He'll shoot up overnight.'"

Erick has indeed been growing at a faster rate than most of the other 50,000 dwarfs in the U.S. have experienced. But that is only because he has had expert medical help; six months ago, his mother enrolled him in the dwarf clinic operated by the University of California at Los Angeles, the only facility in the world devoted exclusively to the treatment and study of dwarfism. There, twice a week, he receives an injection of a pituitary hormone, the primary substance that triggers human growth. He has grown 2½ in. (to 4 ft. 10 in.) since treatment was started, and the clinic doctors are confident that he will now reach a height of at least five feet.

The dwarf clinic, now marking its second anniversary, is the creation of Dr. David Rimoin, a U.C.L.A. geneticist and one of the world's leading authorities on dwarfism. Rimoin believes that the condition (which occurs once in every 10,000 births in the U.S.) is almost universally misunderstood, largely because so few doctors have taken the trouble to learn about it. Says he: "To most doctors, all dwarfs look alike."

Most doctors might see only one dwarf professionally during their careers; Rimoin's clinic, located at Los Angeles' Harbor General Hospital and staffed by ten physicians, sees 500 a year. Rimoin and his colleagues can now identify at least 50 types of dwarfism, and have determined the causes of many of these abnormalities. Midgets, who are tiny but normally proportioned, are usually victims of an underactive pituitary gland, a pea-sized organ at the base of the brain that is largely responsible for the secretion of growth hormone (HGH). Other dwarfs, who tend to have normal-sized heads and trunks but extremely short arms and legs, usually have different hormone deficiencies.

Like Erick, most midgets, or pituitary dwarfs, can be helped to achieve near-normal growth through injections of HGH. But while efforts are under way to synthesize the substance in large amounts, HGH can now be obtained only from the pituitaries of human cadavers, which are in short supply. Rimoin estimates that 25% of the midget population could be helped by hormone therapy; at present, only 10% are able to obtain treatment.

The Los Angeles clinic also deals with many other problems connected with dwarfism. Some dwarfs have severe spinal defects that can lead to paralysis if not promptly treated. Others suffer from deteriorating vision and a wide variety of orthopedic problems that most doctors cannot correctly diagnose or treat....

Others credit the clinic with preserving their sanity. Los Angeles housewife Shirley Figone, who is normal sized, was upset about her dwarf son Chris, 2, until Rimoin arranged for her to meet a dwarf couple with the opposite problem—their normal-sized daughter was embarrassed by them. The meeting helped breach the isolation that so often surrounds dwarfs and their families....

Rimoin believes that most dwarfs can be helped, physically and mentally. Indeed, he says, even Tom Thumb, the mid-get exhibited and exploited by Circus Impresario P.T. Barnum, could have achieved near-normal growth had treatment been available 100 years ago....

--- Time, May 7, 1973

The pituitary body is a vital factor in physical, mental, moral, and spiritual well-being. People with normal, balanced pituitary glands are helped immeasurably in maintaining general good health. People with pituitary imbalance will more than likely suffer some type of deficiency, of which dwarfism is one.

The anterior lobe of the pituitary, called the prepituitary, is one of the chief controllers of human growth. Its secretion promotes skeletal and tissue growth and the normal development of the creative organs, and stimulates the well-being and action of the thyroid and adrenal glands. It is evident, therefore, how an abnormality of this secretion could contribute to dwarfism and other ailments, such as spinal malformations, to which dwarfs are inclined.

The pituitary body is ruled by Uranus, one of the spiritual planets. When an Ego, by living selfless, pure, and spiritually oriented lives, is finally able to engender a heightened vibration of the pituitary, he is able to lift his consciousness into the realm of Life Spirit—the home world of the Christ and the highest world to which humanity can at present attain.

An afflicted Uranus in an Ego's horoscope betokens lessons in spiritual attitude and behavior that he must yet learn, and it may indicate a pituitary lack. Material science posits that some forms of dwarfism are "caused" by a pituitary deficiency. Occult science knows that, although pituitary deficiency can *materialize* the physical symptoms of dwarfism and other ailments, these diseases, as all diseases, are actually *caused* by the Ego's own behavior in previous lives.

We can assume, then, that, since the pituitary body is ruled by a spiritual planet, deficiencies of this gland are traceable to particularly serious spiritual misconduct in previous lives.

Although the injections of pituitary hormone described above do appear to be helpful, any lasting benefit that these Egos are to derive therefrom will depend on the use they make of the opportunity to live more normal lives. If they sincerely dedicate themselves to the principles of right living, they will no doubt benefit, learn needed lessons, and progress. If they do not, however, it is certain that they will again suffer some form of illness or handicap in future lives until they finally do transmute whatever spiritual condition originally caused their present malady.

It cannot be reiterated too often that physical remedies, although sometimes useful for purposes of temporary relief, cannot permanently cure disease, the cause of which is essentially spiritual. Only the afflicted Ego itself can effect a permanent cure, based upon determination to follow the rules of right living.

Martinis and Motherhood

Damage that drugs or other noxious substances can do to a developing human fetus has been of mounting concern to obstetricians and pediatricians ever since the sedative thalidomide was linked to an epidemic of severe birth defects a decade ago. More recently, researchers have shown that children born of mothers who are heavy smokers tend to be underweight, and that babies whose mothers receive inadequate nutrition may even suffer reduction of brain cells. Now a pediatric-research team at the University of Washington says they have discovered still another cause of physical abnormalities and growth disturbances among the newborn: alcoholic mothers.

Drs. Kenneth L. Jones, David W. Smith, Christy N. Ulleland and Ann P. Streissguth performed detailed studies on eight infants whose mothers had been heavy

drinkers throughout their pregnancies. All the babies showed some physical abnormalities, many of them similar in nature. Among the most common afflictions, the Seattle investigators reported, were small head size, joint defects, including dislocations of the hip, underdeveloped jaws and congenital heart defects, severe enough in one instance to require surgery.

The babies were two-thirds the normal weight at birth and about 20 per cent shorter than the average infant. Moreover, the children failed to catch up in growth, even though they were given adequate nutrition in the hospital or foster homes. At one year of age, the average increase in the height of the children was 65 per cent of normal, and the average gain in weight only 38 per cent of normal.

Because of the similarity of the children's developmental problems, and the fact that their parents represented a range of racial and educational backgrounds, Jones and his colleagues could only conclude that the mothers' heavy drinking was the link to the abnormalities. They tend to discount the possible role of malnutrition, which is, of course, common among alcoholics. The children of malnourished nondrinkers, they noted, don't show a pattern of defects and, although small, usually catch up in growth shortly after birth. The Seattle investigators suspect the trouble comes from the direct effect of alcohol itself, of one of its chemical by-products, or some other toxic substances in the alcoholic beverages the mothers had been drinking.

Whether even moderate social drinking---a Martini before dinner, for instance---poses a risk to the fetus remains to be seen. But the significance of the Seattle research is far-reaching in any event---there are an estimated 2 million alcoholic women in the U.S., and at least half of them are of childbearing age. "The important thing now," says Jones, "is to find out what the chances of an alcoholic woman are of having an affected child and what is the critical level of consumption to cause these defects."

--- *Newsweek*, July 16, 1973.

If anything is surprising about this report, it is that research is required to confirm the fact that alcohol, or any similarly noxious substance ingested into a mother's body, will have a detrimental effect upon the infant she is carrying. It has already been shown that drugs and tobacco are

harmful to the unborn child, and common sense alone would seem to indicate that the effects of anything as harmful as alcohol would be felt by the fetus.

A person addicted to alcohol who does not overcome that addiction before passing out of physical incarnation will find himself in dire straits immediately thereafter. His craving will be as strong in Purgatory as it was on Earth, but satisfaction will be impossible. The Ego will have to overcome this addiction before continuing into the higher worlds, and the process will be painful.

The person who incurs debts of destiny by hurting others as a result of his drinking habits will have an additional heavy price to pay for his indulgence. Surely no debt could be more unfortunate, more reprehensible, or probably ultimately more vast, than that incurred by a mother who harms her unborn infant in this way. The "estimated 2 million alcoholic women in the U.S." certainly will have much to overcome.

Peace Studies

A by-product of the war in Vietnam has been the creation of a new curriculum for peace education on an increasing number of campuses. Even some high schools are now featuring such courses. The materials used focus on efforts to understand why mankind is constantly at war, how such conflicts may be anticipated and the causes dealt with before violence erupts. This requires an intermingling of other disciplines---sociology, psychology, history, economics and political science. Thus, such studies have a broad base that includes association with various departments on the average campus.

Colgate University has been the leader in this field; courses have also been introduced at Manhattan College in New York. Princeton and Harvard have introduced experimental courses that have had large attendance. Manchester College in Indiana, a Brethren institution,

(Continued on page 468)

BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"They Foresaw the Future"

They Foresaw the Future, by Justine Glass, G. P. Putnam's Sons, New York, 1969.

THE current upsurge of interest in clairvoyance, precognition, and other extrasensory phenomena has dulled some of the skepticism generated during recent materialistic centuries about the function and reliability of prophecy. This study of 6,000 years of fulfilled prophecy is an informative and eminently readable account of men and women who accurately predicted the future, and of the role that prophecy has played in world history.

In ancient Egypt, prophecy was an integral component of religion, and considered "the will of the gods made known to man." It was common practice for those who sought advice to spend a night in the Temple, and there receive prophetic dreams and visions. Temple Initiates were skilled seers, and seldom was an important military or administrative move made by king or government before prophetic advice had been received. For centuries, Egypt owed much of her pre-eminence to the accuracy of prophetic counsel and the care with which it was acted upon.

Prophecy was significant in ancient Greece and Rome, as well. The fame of the Delphic Oracle, for instance, remains to this day, and the reliability of its forecasts seldom, if ever,

came into question. Prophecies of the Oracle were made by a priestess seated in a cavern from which mephitic gases escaped and in which incense burned. Entranced by these vapours, she was able to foretell the future in response to questions asked by her "clients." Recommendations of the Oracle were centered around the exercise of moderation and restraint in all things. The Oracle was regarded by the wisest Greeks as a shrine through which "lofty ideals and ideas, counsel, and prevision" were given by the gods.

Observances of almost all the old religions, from the Druidic in England to those practiced in Tibet and India, included some form of prophecy. The Mayas of Mexico were splendid astrologers, and their sages were as skillful in divination as were the wise men of the orient. Quetzalcoatl, the avatar king-priest, first taught astrology to the Mayas, and they perfected the divine science to a point unsurpassed in history.

In subsequent centuries, although numerous major and untold numbers of minor prophets appeared on the world scene, true prophecy in general was met with increasing skepticism on the one hand, and contaminated with elements of superstition on the other. Often, astrologers and seers received favor in high places as long as their predictions were agreeable, but were threatened with dishonour and even

death if what they "saw" was not to the liking of those in power. Orthodox Christianity came to dissociate itself completely from prophecy and astrology, although some of the early church leaders, such as Origen, were skilled astrologers.

Mother Shipton and Nostradamus, perhaps the most famous prophets since the time of Christ Jesus, are considered in some detail by the author, who also recounts the predictions of many lesser-known seers. As the world now knows, many of the prophecies of both Mother Shipton and Nostradamus have already come true, and their forecasts of significant, if not cataclysmic, world-wide changes during the last years of the present century are still before us.

The author devotes a chapter to prophetic dreams, characterizing dreams as the "doorway to the unconscious." The power, knowledge, and potentials of the "subconscious mind," she avers, are as yet unknown, and it is the center through which all forms of ESP, including precognition, operate. Our lives would be vastly more meaningful and satisfactory, she believes, if we could set aside the limitations imposed by physical senses and conscious awareness of material existence, and operate unimpeded from within the unplumbed depths of our "deeper self." In occult parlance, the "deeper self" would be the Christ Within, and it is true that, in proportion as we allow the Christ Within to dominate our activities, so much will we be strengthened in spiritual awareness, which includes, certainly, all forms of ESP.

The power of concentrated thought force is also briefly examined in a chapter dealing primarily with the potency of curses. This activity, too, dates back at least as far as ancient Egypt, where curses were invoked as protection for mummies. Egyptians believed in the resurrection of the physical body, and several untimely deaths

and other untoward happenings befaling modern archaeologists who have unearthed some of these mummies are considered by some to be indicative of the lasting power of the curses laid upon potential molesters. Certainly, concentrated thought power, applied for good or ill, is an instrument whose potential efficiency and strength is still undreamed-of by material science, as well as by average humanity.

In considering the future of prophecy and ESP in general, Miss Glass believes that skepticism concerning these matters is no longer warranted. Enough evidence has been uncovered by parapsychological research to indicate that an "extra sense" exists within us that is capable of transcending the limitations imposed by our physical senses and our concepts of time and space. Both the outlook of science and the range of our ideas must expand to include the new realm in which this sense operates. That it *does* operate can no longer be questioned.

Dr. Louisa Rhine, eminent psychic researcher, is quoted as speculating that "the reality glimpsed through PSI is a truer representation than the one the senses picture." Here, indeed, is the core of the matter. Occult scientists have long known that the material world is the world of illusion—a temporary sojourning point for evolving humanity. That which is real and permanent lies beyond. Modern researchers, although they have not discovered the source of prophecy or formulated a technique for arriving at that source, agree that the functioning of the precognitive faculty depends on the extent to which attention can be withdrawn from the material world and the promptings of the conscious mind.

We believe that this book will be read with interest by occult students and by many people who may still be inclined to regard extrasensory phenomena with skepticism.

Readers' QUESTIONS

Trial Marriage

Question:

What is the attitude of the Fellowship toward "trial marriage"—that is, a couple living together before marriage in order to determine if they are compatible?

Answer:

Unfortunately, too many people think of marriage principally as a legal license for unlimited sense gratification, and therefore by "compatibility" you probably refer to sex. But this viewpoint is based on ignorance and a lack of interest in controlling sexual desire. Marriage was instituted by the Higher Ones guiding humanity for the purpose of bringing Egos into physical incarnation and providing them with suitable conditions and care for evolving through their early years. It was never intended that marriage be simply for sexual gratification. Actually, the salvation of the race depends upon humanity's learning and heeding the occult teaching that the misuse of the creative force for sense gratification is at the root of all the ills besetting mankind.

The Western Wisdom Teachings explain that marriage is a sacrament (see *Gleanings of a Mystic*, pages 46-53). Max Heindel stated: "True marriage is a companionship of souls (or Spirits) also, which altogether transcends sex.... Though the words of the marriage ceremony do not mate people, it is, nevertheless, meet that we who profess high spiritual ideals should not offend the common decen-

cies by living together without wedlock. Those above the law render perfect obedience as Christ Jesus did, for when we comply with all laws without rebellion because it is right to do so, then we have risen above the law and are no longer in bondage.... The Christ took part in the marriage at Cana. Marriage is a regular Christian institution, and must exist until abolished in the kingdom to come; there the bodies we have will not wear out and therefore there will be no need of marriage to generate new ones."

The presence of the basic harmony for true marriage should be determined before the marriage by the use of astrology. Physical, mental, and spiritual compatibility can be determined by comparing the natal horoscopes of those wishing to marry.

Sleepwalking: Its Cause and Cure

Question:

What causes sleepwalking? Is there any way to help people who are subject to this condition?

Answer:

Sleep occurs when the Ego, clothed in its mind and desire bodies, withdraws from the dense vehicle. When the separation is complete, the sleep is dreamless. Sometimes, however, the Ego does not completely withdraw and the connection between it and the brain centers of the dense body is not entirely severed. Under these conditions, the Ego confuses the things it

sees going on in the invisible worlds with the happenings of the physical world, and fantastic, nonsensical dreams result. Then the dense body often tosses about on the bed, speaks, or gesticulates.

Sleepwalking occurs when the incompletely separated Ego does not permit its body to remain on the bed, but forces it to get up and wander about, sometimes aimlessly but at other times with a definite purpose in view.

When the Ego is out of the dense body, it travels with great facility through fire and water, leap from a precipice, or perform similar "feats" which it would be afraid to perform when encased in the physical body. When the Ego is sleepwalking, however, it is unaware that the physical body is present. The danger then exists that the physical body may suffer harm. As long as the Ego directs the physical body from without, all will be well. If something causes the Ego to re-enter the dense body, however, thus waking up, it may find itself in a perilous position instead of safely in bed. The sudden fear it is likely to experience at this discovery might cause it to lose its balance and fall, or cause some other injury to the dense body.

This affliction can be remedied if the Ego practices conscious relaxation immediately upon going to bed. Ideally, the individual should learn to relax so completely that if he lifts an arm or a leg it will immediately drop back down on the bed. This conscious relaxation automatically teaches the desire body to let go its hold on the physical body, and it will in time completely cure sleepwalking.

In the meantime, if wet towels are placed on the floor beside the bed, they are almost certain to awaken the person the moment he gets up and steps on them. The nature of the higher vehicles is somewhat akin to that

of electricity, and water has a powerful drawing effect on an electrical current. Thus, when the feet step upon the wet towels, the finer vehicles are drawn back into the dense body, and the person wakes up.



MONTHLY NEWS

(Continued from page 464)

was among the first to develop a full-scale peace education.

Some of the foundations have become interested and are considering support for scholarships where needed. The expectation is that nearly all campuses will soon be featuring such studies with graduate courses available which will open the way for additional research into the causes of war.

The Pentagon is now introducing ROTC programs into high schools wherever possible. Haven't we learned enough about war to realize that our youth must learn more about peace?

--- *Between the Lines*, June 1, 1973.

We applaud this addition to our curricula and hope that similar courses of study will soon be even more universally adopted. Certainly, the context of "peace" is broad, and the fact of peace, in our present society, depends upon a wide range of conditions. Mastery of sociology, economics, and the other disciplines mentioned is indeed incidental to an understanding of men's ability to get along with each other.

We hope, however, that the day will soon come when the spiritual teachings of esoteric philosophy and astrology will also be taught widely in our schools. The Western Wisdom Teachings shed comprehensive light on the origin and destiny of man, and explain as no other single study can the reasons underlying man's activities.



Behavioral Toxicity

DIANA DUPRE

BEHAVIORAL toxicity" is a phrase used by the medical profession to refer to the detrimental changes in a person's conduct which can occur as a result of drug or alcohol abuse. His behavior becomes "toxic" because it assumes characteristics that are injurious and even destructive to him.

Instances of this type of behavioral transformation might include: the change from a normal cyclic pattern of sound sleep and alert wakefulness during every twenty-four hour period to fitful sleep and drowsy, groggy daytime behavior; changes for the worse in choices of friends and associates; changes in mood—abandonment of former cheerfulness, calm, and/or dependability in favor of impulsive, unpredictable conduct, moroseness, exaggerated humor, or hysteria; changes for the worse in job performance or school work; abandonment of previous high principles and ideals for subverted, reprehensible objectives obtained by dishonest and immoral or criminal activities. Purely physical alterations such as those which might manifest the gradual disintegration of once glowing health, of course, are also observable.

Symptoms of behavioral toxicity, however, are by no means limited to

people who have become addicted to drugs or alcohol. Because of the operation of the Law of Consequence, toxic behavior is bound to result from all manner of mental, emotional, and spiritual, as well as exclusively physical, aberrations. We know, for instance, that emotional instability expressed in such forms as anger or fear produces marked and sometimes enfeebling physical distress. Strong negative emotions also cause us to do foolish or blameworthy things that we would abjure were we in better control of ourselves. Thus, these emotional reactions have proven themselves to be toxic.

Occult scientists know, although many medical men do not, that the reason why emotional disturbances generate harmful conduct rests in large measure on the operation of the desire body. In the case of fear, for instance, the desire currents, instead of flowing freely and smoothly and acting as incentive to action, become as eddies, causing the person to be paralyzed into taking no action whatever. Optimism and courage, on the other hand, contribute to a much more unimpeded sweeping flow of the desire currents and enable the person to behave constructively in ways which will ultimately extricate him

from his difficulties.

In the case of extreme anger, we find that the blood, the direct vehicle of the Ego, becomes over-heated. Consequently, the Ego is driven out of his vehicles and caused, literally, to "lose his head." He is then no longer in control of his actions and likely to indulge in demented behavior harmful to himself no less than to others.

A person who is jealous is hard put not to obey the commands of the desire nature and attempt to harm the person against whom his feelings are directed. This conduct, too, will eventually come back to hurt him, and this is also true in the case of every other emotion in which selfish interests play the dominant role.

Indeed, selfishness of any sort cannot help but cause some kind of behavioral toxicity. Those with strong intellects, for instance, who amass great knowledge but use it primarily for personal gain, are what we might call "mentally selfish." They set great store by the degree of their learning, and know that, because they are so much "smarter" than many other people, they can easily turn events and situations to their own advantage, regardless of what effect this may have on the general welfare. When they do so, although they may reap great personal profit, and even "set themselves up in style" for the rest of their present lives, the gain is really only temporary. In future lives, if not sooner, they will experience the justice of the Law of Consequence and have to pay back commensurately whatever they took from, or denied to, those people who were adversely affected by their self-seeking activities. Thus, they will find that their behavior was indeed toxic, for, in the long run, it proved to be injurious to them.

Behavioral toxicity can also result from a selfish approach to spiritual matters. The extreme case, of course, is that of the black magician, who

uses his highly developed spiritual powers for nefarious purposes. His behavior is probably the most poisonous of all, for the particularly heinous nature of the evil which he perpetrates may eventually bring about the disintegration of his four vehicles and the corresponding seed atoms. Such an Ego would then have to return to chaos and remain there until a new life-wave starts to which he may attach himself and thus continue his evolution.

The hypnotist, too, by imposing his will on his subject, is guilty of serious misuse of spiritual power. Admittedly, his motives are not always selfish, and in some instances he may sincerely believe he is helping someone cure a bad habit or lessen physical discomfort. Nevertheless, the Law of Consequence requires that the hypnotist, because he has imposed his will on another Ego and deprived that Ego of personal volition, will, in a future life, suffer some kind of serious impairment of his own faculties.

Another type of spiritual selfishness may be ascribed to the person who neglects his worldly responsibilities for purposes of "meditation." Certainly meditation, contemplation, prayer, and all other worthy spiritual exercises have their place—a very important place—in our development. To set aside our work in the world in order to have more time for such exercises, however, defeats the very purpose for which they are intended. We all have our earthly duties to perform and people who look to us for help. The extent to which we perform these functions competently and lovingly determines in large measure the degree of our spiritual progress. Spiritual exercises *supplement* this progress, but if they are performed, however extensively, at the cost of the work we have been sent here to do, they will be of little lasting value. Instead, under such conditions they,

too, constitute a form of behavioral toxicity, because we will eventually have to "make up" in one way or another the work that we failed to do. We will also have to pay our karmic debts to the people whom we neglected in favor of supposed "spiritual growth."

In short, then, any attitude that caters to self-interest can easily lead to some sort of behavioral toxicity. The way in which we are poisoning ourselves by our own actions may not reveal itself until another lifetime; consequently, many people now on a material "easy street"—one of perpetual gain and self-aggrandizement—will find themselves in far different, and far more difficult, circumstances in a future life.

Those who succumb to the lure of alcohol or drugs (again, basically, a selfish phenomenon, generally originating in a wish for "escape" or "thrills" or in a desire to emulate others so as not to appear different) harm themselves immediately and are assured of reaping additional misfortune later. If the addiction is not broken during the present lifetime, a torturous period in Purgatory will follow, during which the craving, which continues after death, cannot be satisfied. Only gradually, and after intense agony, will the desire finally be "starved out" and the Ego free to continue on to higher realms. Furthermore, since the addict has wreaked great havoc upon his vehicles as the result of his indulgence, he will be unable to gather a good quality of material with which to build new vehicles when he returns to Earth for the next re-birth. As a result, his vehicles then will be greatly weakened. Although he may have learned never again to poison himself with such substances, he will nevertheless have to endure a lifetime of impaired strength and faculties.

The only way in which to be sure of avoiding the danger of behavioral

toxicity is consciously, conscientiously, and consistently to follow the rules of pure, selfless living. Obedience to the commandment of brotherly love, and cultivation of humane traits and of the will-power and self-discipline necessary to overcome the lower nature and see us through to our objective, are necessary. If we are not careful in all these respects, or if we allow self-interest to get the better of us even in small matters, we immediately run the risk of indulging, by word or deed, in conduct which can only cause our eventual discomfort and hinder our ability usefully to live and work in the world.

* * * * *

ROSICRUCIAN PRINCIPLES

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

* * * * *

It is not difficult to supply adequate protein on a lacto-ovo-vegetarian diet; nor is it hard to supply it on a pure vegetarian diet, provided the diets are not diluted with sugar, sweets, and fat. The following foods eaten during the day will supply a total of 70 grams of protein:

1 cup dairy milk or	1 potato
2 cups soy milk	1 egg
½ cup cottage cheese	1 green vegetable
4 slices of bread	1 tomato
(whole wheat)	1 protein food serving
1 cup oatmeal	such as Nuteena,
1 T. peanut butter	Dinner Cuts, etc.
½ cup lentils, peas,	1 banana
or other legumes	1 orange

— Today's Food, Spring, 1973.

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OUR PATIENTS WRITE

California—Thank you with all my heart for your help. My headaches have cleared up and all the other problems have lessened considerably since following your suggestions. God bless you all.

Florida—I have felt really good lately, physically and emotionally. I feel that your prayers have reached me because I cannot account for any other reason for feeling so fresh! You just wouldn't believe the change in my attitude and outlook. Have grown very close to my little girl and am learning to be a more understanding mother. She also seems happier and is beginning to eat better, sleep better, and just come alive. I now find enjoyment doing the things I used to dread and hate. Can hardly believe I have changed so much. Thank you!

Arizona—In deep gratitude I write you and the Invisible Helpers for the wonderful help I have received. My ear seems almost well and I can turn my head without pain. God bless you all.

Wisconsin—Am feeling so much better. You have an idea how much you have helped me and I appreciate it very much. My warmest regard to you and the Brothers.

England—Am making satisfactory progress again after a relapse. My heart-felt thanks to the Invisible Helpers who are helping me more than doctors could ever do.

Ohio—Thanks for your loving prayers and encouragement. Have quit smoking and rinking. Now find these habits repulsive.

Kentucky—Am doing better than merely okay. Believe that the raw vegetable turned into liquid with the blender deserve most of the credit. Seems that I can feel new energy through my system. Sleep rounder than for a long time. No longer have those half-nausea feelings upon arising. Please accept my heart-felt thanks.



The Catalyst of Prayer

THE thought that praying people are catalysts, working to bring love and healing into a divided world, was expressed at the conclusion of a recent prayer period. A catalyst is that which causes activity between two or more persons or forces without itself being affected. The duty of the catalyst is to bring about an action or reaction.

"Groups like this are catalysts," said one. "The silent, small groups who pray are the ones who can help most in many situations. Prayer acts to bring sides together in a solution of the problems."

Adults are often upset because youth rejects their values and way of life. In fine conceit adults may feel that their years and experience make them superior. Even a hasty glance at our troubled world should cause us to pause and wonder if this is true. Like it or not, adults must assume the responsibility for present conditions.

Viewing conditions honestly, we must admit that logic and reason are not enough to solve "people problems." What has knowledge made of our lives? What are the results of merely knowing things? Do we live better lives because of it? Are we more loving, more generous, kinder? Do we give ourselves more in service?

Loving their neighbors seems to come naturally to many young people,

and they willingly help one another while older people stand wondering whether the person is deserving of help. The loving heart and the inquiring mind must be blended.

In *Mysteries of the Great Operas* we find this significant statement: "Our thoughts are like tuning forks. They awaken echoes in others who are capable of responding to them."

To offer oneself to be used as a catalyst by God is not only a responsibility, but it is a privilege. There is joy in committing oneself to God for use as an instrument in lifting and healing humanity.

Small, silent groups, praying in faith, do more than they know to bless and restore health and harmony to the world.

* * * * *

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:

October 3 — 10 — 17 — 23 — 30

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*.



Waddles Wanders Away

DAGMAR FRAHME

THE hillside next to the lake was very steep. Even human children often sat and slid down instead of trying to climb when they went swimming, and it certainly never occurred to Mrs. Duck to look for Waddles there.

Mrs. Duck, however, was not yet used to the idea that Waddles was different from the other ducklings in her brood. He was, in fact, different from any duckling Mrs. Duck had ever seen. Instead of swimming in a straight line, he swam in circles around his family as they went here and there in the lake. Although his brothers and sisters were still content to stay close to their mother, Waddles was always going off to investigate something and having to be called back. He learned to duck his head under the water for food long before the rest of them did, and when people threw bread crumbs into the lake as a special treat, Waddles was almost as quick as his mother in finding them and gobbling them up.

One day when he was still very little he got caught in the waves made by a motor boat. Mrs. Duck was terrified, but Waddles bobbed up and down happily and cheeped for "More, more!" when she brought him back to shore

where his wide-eyed brothers and sisters were watching.

But for all of that, Waddles was a well-behaved little duck. He came when called — usually — and was kind to his brothers and sisters, never teasing them when they didn't keep up with him. He was friendly and cheerful and polite, and didn't push at mealtimes. Most everyone seemed to like him, and Mrs. Duck was really very proud of him.

This morning, though, Mrs. Duck was also worried. Waddles had been gone for over two hours, and she had no idea where he was. There were foxes and hawks around, and even though Waddles seemed grown up in some ways, he was still little. He might be clever enough to hide if there was danger, she thought, but he certainly was not strong enough to hold his own against a fox or a hawk if he should get caught.

Actually, though, Waddles was not far away. He had been watching the human children slide down the steep hill and made up his mind that that day he would try it for himself. Without telling anyone where he was going (Mother was sure to object, although Waddles couldn't think of any

reason why she should!) he started the steep climb up right after breakfast. Now as you know, ducks have webbed feet, which are very useful in the water, but clumsy on dry land. They certainly weren't made for climbing hillsides, and Waddles found the going harder than he had thought, and had to stop and rest many times.

But there were many things to investigate, and he didn't think too much about how hot it was getting. There were plants that didn't grow near the water which he had never seen before. There were a number of curious small creatures scurrying about, some with four legs and some with eight and some with even more. Waddles tried to talk to them, but either they didn't know he was there or they ignored him on purpose and went on about their business.

Tiny stones came loose under his feet and sometimes rather than taking a step forward he slid backward instead. He discovered a torn bag with the letters "C-O-O-K-I-E-S" on it, that was half filled with little things to eat. They were rather like the bread crumbs people brought to the lake, but much more delicious. Next to the bag he found something round, hard, and with a hole in the top. Nothing seemed to be inside, however, but it smelled funny, and when Waddles poked at it with his bill it rolled downhill and landed with a splash in the water.

Waddles was resting in the shade when he heard the sounds of human children coming closer and closer. Several little boys were half-running, half-sliding down the hill, shouting to each other as they came. Suddenly one of them dug his heels into the ground and came to a stop right next to Waddles.

"Hey, look!" he shouted, "Here's a baby duck!"

Before Waddles knew what was happening, the little boy had picked him up and was holding him for his

friends to see.

"How'd he get up here?" wondered one, and "Let me hold him," demanded another.

"No!" said the little boy, tightening his grip on Waddles. "I found him and he's mine and I'm going to keep him!"

"Aw, lemme hold him just for a minute," said the demanding voice again, and the little boy held Waddles even more tightly.

"No!" he repeated. "I'm going to take him home right now."

"Bet your mother won't let you keep him," taunted the voice.

"Sure she will," said the little boy. "I'll keep him in a box in the back yard and he can swim in my plastic pool." And with that, the little boy started back up the hill, squeezing Waddles in his hot hand.

Everything happened so quickly that poor Waddles didn't have time to think. He did not like being held in the little boy's hand, and he certainly did not like being squeezed. He did not know what a box, or a back yard, or a plastic pool were, but when he saw that the little boy was taking him up the hill instead of back down to the lake, he knew that he was in trouble. He cheeped loudly for his mother, but by that time it was too late. She was too far away to hear him, and there wasn't much she could have done anyhow.

The little boy put Waddles into a basket attached to the front of what Waddles later found out was called a "bike," and the next thing he knew, he was being bounced up and down most uncomfortably. He tried to climb over the side of the basket, but when the little boy saw this he held him down firmly with one hand so that Waddles could not move at all.

"We're home," announced the little boy, and at last the bouncing stopped. Waddles found himself being lifted out of the basket and onto a large patch of the greenest grass he had

ever seen. Nothing looked as it did by the lake. The grass grew close together and it was all one size. There was no sand at all, but there was a big patch of brightly-colored flowers, and behind that a white building.

Waddles had no sooner begun to investigate his new surroundings than he was snatched up again, and set down in something that had high walls and was filled with water. The water was unpleasantly warm — not at all like the cool water of the lake.

"You'd better stay in my pool till I find a box for you," said the little boy. "Otherwise you might run away."

Waddles knew at once that he did not like the plastic pool. The water was too warm and he could not see over the sides. In the lake he could see the land and the trees all around him, and better still, he could always see his mother and brothers and sisters, even if he did sometimes swim far away from them. Here all he could see were the blue sky and the hot Sun overhead.

How he wished he were back at the lake, and how he wanted his mother! Waddles cheeped and cheeped unhappily, but nobody came, and he swam around and around and around in the plastic pool while the water got warmer and warmer. A terribly long time seemed to go by, and the Sun moved away from overhead, but the water did not cool off.

He tried to climb out of the pool, but the plastic was slippery and all he could do was slide back with a plop! into the water. The little boy was right, thought Waddles. He sure would run away if he could!

Finally Waddles heard a noise like the cars he sometimes heard on the road near the lake, but this noise was much louder. Then the noise stopped, and Waddles looked up to see a tall man bending over the pool.

"Helen!" he shouted. "Do you know there's a duck in the pool?"

"Hello, dear," said a woman's

voice after a minute. "I didn't hear you drive in. What's this about a duck?"

"Right there," the man pointed at Waddles, who began to cheep loudly again.

"Why, it's just a baby," said the woman, and Waddles, who ordinarily would not have liked being called a baby, went on cheeping. He wanted his mother, and he didn't care if they *did* call him a baby because of it.

(Continued)

* * *

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

California --- My physical problems continue to diminish. It seems that every contact brings great results. I wish I had words to express my loving gratitude to all who have helped me.

* * * * *

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