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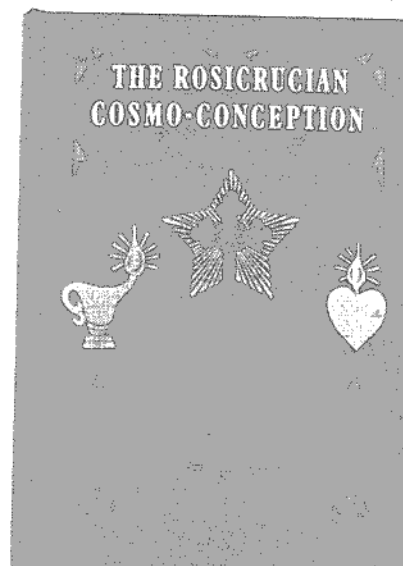
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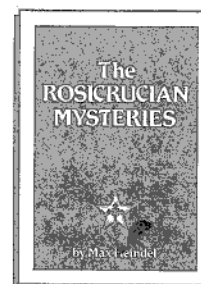
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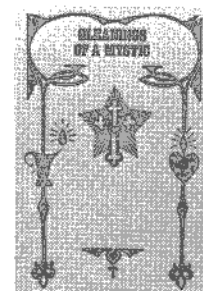
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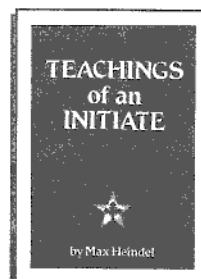
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In This Issue...

Feature	
The Story of Valentine's Day.....	50
Editorial	
Evaluating Strengths and Weaknesses.....	51
Letters to Editor	
Readers comment on the <i>Rays</i>	52
Mystic Light	
That Spirit of Antichrist.....	53
The Revelation of St. John the Divine...Evans Waterman.....	56
The Miracles of St. Francis...N.D. Willoughby.....	60
The Word in Daily Life.....	64
Mystic Symbols and Their Importance...L.L.....	65
Max Heindel's Message	
The Function of Desire.....	68
Studies in the Cosmo-Conception	
The After-Death Binding Effect of Attachment.....	70
Western Wisdom Bible Study	
Spiritual Growth.....	71
Astrology	
Stars, Sanctions, and South Africa.....	72
Stars Over the Supreme Court.....	74
A Study of Polarity...Elman Bacher.....	76
Book Reviews	
Will To Be Well: The Real Alternative Medicine.....	81
The Poisoned Needle: Suppressed Facts About Vaccination.....	82
News Perspectives	
Running Away From Ourselves.....	83
Computers Help the Handicapped.....	84
Is Irradiation of food Safe?.....	85
The Ozone Mystery!.....	86
Readers' Questions	
Angels and Man.....	87
What Happens After Death?.....	87
The Rosicrucian Philosophy and Child Training.....	88
Cause of Infant Death.....	89
Effects of Cremation.....	90
Healing	
Constructive Living.....	91
For Children	
Children and the Magic of Music...Lynne Ross.....	92
Miscellaneous	
Calendar of Events at Mount Ecclesia 1987.....	94
Rays Advertisement/Subscription Form.....	95
Book Order Form and Course Description.....	96

"A Sane Mind,
A Soft Heart,
A Sound Body"



Feature

The Story of Valentine's Day

The story of Valentine's Day begins in the third century.

The oppressive Roman emperor, Claudius, ordered all Romans to worship twelve gods, but Valentinus was dedicated to the ideals of Christ. Not even the threat of death could keep him from practicing his beliefs. He was arrested and imprisoned. During the last weeks of Valentinus' life, a remarkable thing happened. Seeing that he was a man of learning, the jailer asked whether his daughter, Julia, might be brought to Valentinus for lessons. She had been blind since birth. Valentinus read stories of Rome's history to her. He taught her arithmetic, and he told her about God. She saw the world through his eyes, trusted in his wisdom, and found comfort in his quiet strength.

"Valentinus, does God really hear our prayers?" Julia asked one day.

"Yes, my child, He hears each one," he replied.

"Do you know what I pray for every morning and every night? I pray that I might see. I want so much to see everything you've told me about!"

"God does what is best for us if we will only believe in Him," Valentinus said.

"Oh, Valentinus, I do believe," Julia said fervently. "I do!" She knelt and grasped his hand.

They sat quietly together, each praying. Suddenly there was a brilliant light in the prison cell. Radiant, Julia cried, "Valentinus, I can see! I can see!"

"Praise be to God!" Valentinus exclaimed.

On the eve of his death, Valentinus wrote one last note to Julia, urging her to stay close to God, and he signed it "From Your Valentine." He was executed the next day, February 14, 270 A.D., and buried at what is now the Church of Praxedes in Rome. It is said that Julia planted a pink-blossomed almond tree near his grave. Today, the almond tree remains a symbol of abiding love and friendship. On each February 14, St. Valentine's Day, messages of affection and love are exchanged around the world.

—Author Unknown

Evaluating Strengths and Weaknesses

One of the greatest faults prevalent in mankind is the hesitancy to want to look at weaknesses that we may have in our characters. This is very understandable, however, it is not a plus when it comes to helping us along the spiritual path! We always want to see ourselves as being self-reliant and truthful, but if we truly will examine this subject in the light of "daily retrospection," we may find something lacking.

The exercise of "retrospection or review" is given to members of The Rosicrucian Fellowship in an effort to aid them on their quest for spiritual development through becoming self-reliant. This retrospection requires that one look back over the day beginning with the last activities of the evening to those first occurrences in the morning. This exercise can be practiced by anyone who wants to learn more about their own spiritual nature, and is not the exclusive property of "Fellowship Members." It can be of great value to all who will work with it on a daily basis, and improves memory and mind control as an added reward!

By participating in this daily retrospection, one begins to see more clearly just what happened in the previous 8 to 12 hours. It can explain what caused a difficult day and can also point out the errors we have made without even being aware of what they were. It is necessary to look at our weaknesses and our strengths if we are to make rapid development in becoming self-reliant. If we are to become "self-reliant" we must be able to clearly see what we are lacking in the way of individual strengths and must also be able to look at inherent weaknesses that we may feel to be present in our character. This requires a certain amount of "impersonal observation." This is where the retrospection comes in. We look back over the day and evaluate ourselves in each and every situation that we think did not have the right or best outcome. We also give ourselves credit and a mental "pat-on-the-back" for those things we handled well!

This evaluating of "strengths and weaknesses" is not for the purpose of comparing us to others, but is to let us look at ourselves from a very objective, unbiased viewpoint. If you have an obvious "weakness" that you see, make a mental note of it or write it down on a sheet of paper or a diary. Look for any additional things in your character which "you" think could be considered as weaknesses. Then, examine yourself to determine your various strengths. These are areas in your life where you feel you are competent and effective in your actions. Everybody has both strengths and weaknesses so don't try to short-change yourself on either side! Be truthful and candid with yourself (you don't have to tell others what you have found if you don't want to!).

After doing a complete character evaluation to the best of your ability, see how those areas you feel you are strong in can be applied to the areas where you appear weak in an effort to bring about a positive change. This is using your own resources to overcome undesired traits or activities and is the very first step in becoming a more "self-reliant" person. We all have within us the "power" to change ourselves for better or worse. This is a spiritual law and must be understood if we are to really bring about the desired results in our lives. It is not always necessary to go running to somebody else to find out what is wrong with us. We can find all the answers by a combination of retrospection and regular application of positive attitudes and thoughts to *daily situations*.

"Thought-force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought-force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought-force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours." (*Cosmo-Conception* by Max Heindel) We must always try to solve our situations in a self-reliant manner if at all possible. This is what will develop our latent strengths and overcome inherent weaknesses. If we always go running to someone else when difficulties prevail, we can never hope to grow stronger and wiser! □

Dear Subscribers:

Due to some unavoidable delays in the production of the Rays Magazine, we have decided to combine the March/April and September/October issues!

These two special issues will be 35% larger (an added 16 pages) and will contain some special articles which we feel will be of interest to our worldwide readership. Thank you for your continued support!

Editor □

Letters to Editor

Dear Editor:

I have noticed several times in the writings of Max Heindel he mentions that as we progress spiritually the physical health is not as robust as one who follows the path of the lower nature.

Yet we strive to have radiant and glowing health. Could you please elaborate on this a bit. Just how difficult is it to maintain both a raised consciousness and excellent health?

The July issue of Rays 86 prompted me to write. Specifically the bottom of 1st column, page 312, and articles such as the one on page 327, same issue.

—J.G., Grass Valley, CA

Dear J. G.

We will try to cover this subject in detail in a future article of the Rays.

—Editor

Dear Rays:

It is always with anticipation that I look forward to each issue of the Rays. In its every aspect—perceptual, emotional, intellectual—it is a valuable publication, while spiritually some of its writings are akin to a prayer in their power to elevate the consciousness.

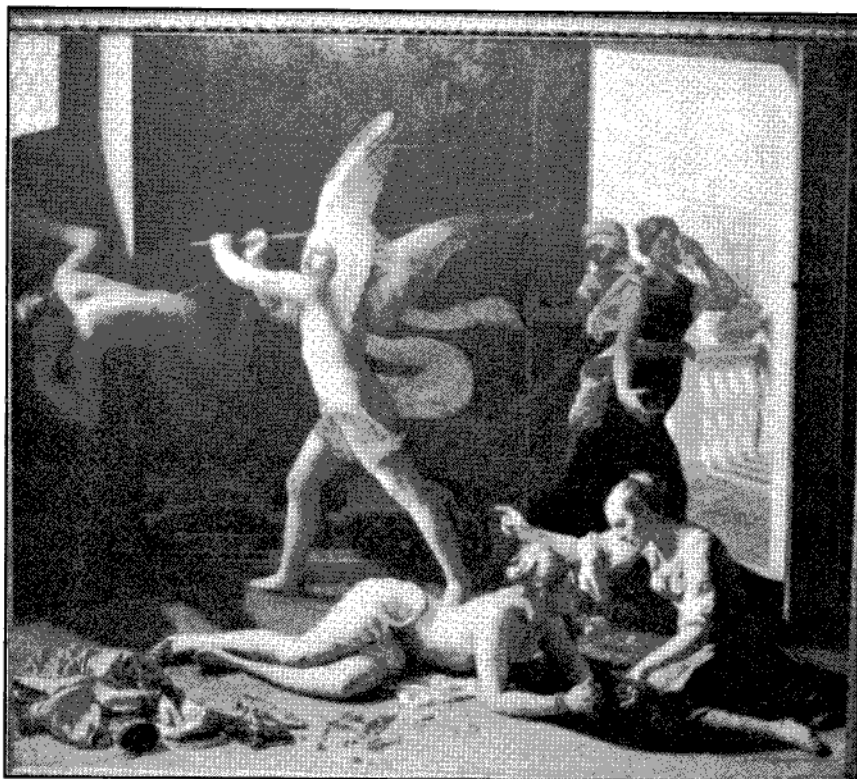
I wish to especially comment on your September 86 issue. Here you have really outdone yourself in excellence! Manly P. Hall's article, Part 1 (Escape from the Tyranny of Our Own Thoughts) was most thought provoking, and the astrology writings, always a favorite of mine, were without exception most informative.

Also to be mentioned is your most interesting "Numerical Analysis of the 119th Psalm." What a delightful challenge! It combines the deeply esoteric wisdom of Numerology, Astrology, and the Qabalah. Could we have more articles of this nature in the future, and perhaps also something on the Tarot? All those teachings are part and parcel of a vast Cosmic Reality. They present a difficult challenge to the understanding and should be introduced in stages. Revelation of the mysteries can only take hold gradually of the finite human mind.

Please send me your *free brochure* on your upcoming Winter School 87. As I have relatives in California, I may take a trip there this coming winter and would like to participate in at least one week of your courses. Be sure to include your *rates* for accommodation and for board. Awaiting your reply, I remain, mystically yours.

—C.O.T., Niagara on the Lake, Ontario

Mystic Light



“That Spirit of Antichrist”

The Papacy, Napoleon, the German Kaiser during World War I, Hitler, Stalin, Mussolini, at least two American presidents—what do they all have in common? At one time or other, they’ve all been called antichrist! At present, much is still being said and written about the coming of some great and fierce antichrist, generally based on the books of Daniel and Revelation—even though these two books not even once mention “antichrist!”

“Antichrist” is mentioned in only four verses in all the Bible, I John 2: 18,22; I John 4: 3; 2 John 7: “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time....

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son....

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world....

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” Obviously, antichrist existed already in the first century A.D. Also, the “many antichrists” had been at one time inside the church, for it says, “they went out from us...that they might be made manifest that they were

not all of us.” I John 2:19. Therefore they were not some fierce, brutal, overtly anti-Christian people; on the contrary, it had been hard to tell them apart from the true believers!

Yet they denied “the Father and Son!” No doubt covertly, by the way they lived rather than through some overt confession, else they could not have remained inside the church.

Twice—assuredly for emphasis—it is stated that they denied He had come “in the flesh.” Church history tells us there were various sects in the early church who taught that the Christ was only like an apparition, but not flesh and blood; the Gnostics were most likely the best known of these. But there is much more to all this than mere doctrinal deviation. By denying that Christ had come “in the flesh,” these people were really rejecting something very basic and far more fundamental than some intellectual doctrine about the physical composition of His body. “Who in the days of his flesh...suffered.” Hebrews 5:7, 8. These people rejected therefore the sufferings of Christ, and therefore the certainty of suffering in the life of the believer, for our Lord had said, “The servant is not greater than his lord. If they have persecuted men, they will also persecute you.” John 15:20.

This meant that His followers would suffer too. And suffering has never been popular; man instinctively looks for the easy, painless way. This is why these “antichrists,” on going out from among the body of believers, had little trouble drawing others after them—they promised a painless path to paradise!



Isn't this the way politicians still seek to get support? Less taxes, more services, balanced budgets; the promised land without having to cross a wilderness! The antichrist John wrote about sang a similar song: less pain, more pleasure, plus paradise! The spirit of Christ has always been to give, serve, suffer if need be; that of antichrist, take, manipulate, enjoy all you can!

Even before the Apostle John wrote about the spirit of antichrist Christ encountered it among His disciples. At the Mount of Transfiguration, they did not want to descend into the valley, the place of service and suffering. (*Mark 9:5*) When Christ spoke of His own sufferings, "Peter...began to rebuke

him" and our Lord "said unto Peter, Get thee behind me, Satan...thou savorest not the things that be of God." (*Matthew 16:22, 23*) If not of God, or Christ, then surely antichrist!

It is well known how Peter denied his Lord. (*Matthew 20:69-75; Mark 14:69-72*) It is also known why: he didn't want to suffer. Why should we doubt for a moment that the ones John wrote about as denying Christ did so for the same reason? This desire to evade pain and suffering was also "the spirit" that crucified Christ, for Caiaphas the high priest rationalized what he did thusly: "Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole

nation perish not." *John 11:49,50*.

On this spiritual path, patience, is one of our objectives; it has been called the hallmark of a saint. (*Revelation 13:10*, second part) It imparts spiritual power: "In your patience possess ye your souls." (*Luke 21:19*) And it doesn't come in response to the so-called American prayer, "Lord make me patient and do it at once!" It comes with a pricetag: "Tribulation worketh patience." (*Romans 5:3*; see also *Psalms 119:71*) A devotional writer of the first half of this century even went so far as to say, "It's doubtful that God can use any man greatly until he's hurt him deeply;" the lives of the great men of the Bible seem to bear this out.

Also Nature teaches the centrality of the cross—pain and suffering. The higher an animal is in the scale of evolution, the greater its capacity for pain. But, blessed be God, there is also greater capacity for joy!

A recent Gallup poll was quite revealing on all this. The Christian churches were shown to be gaining adherents, but the quality of this increase did not seem to keep up with the quantity. Some 50% of those questioned and admitting to being Christians didn't know who preached the sermon on the Mount; only 20% of them were willing to suffer for their faith; most gave as their reasons for attending church the hope of gaining health, wealth, well-being. Sadly one must admit the cynic was right who said, "This isn't the Age of Aquarius; this is the Age of Acquisition!" Just as correct was the late J.B. Phillips in his book *Your God Is Too Small*, when he wrote that a great

many Christians want their God to be a sort of "cosmic bellhop," whose chief purpose is to supply their wants!

At least some of the blame for all this belongs to the way the Christian faith, exoterically, is being presented, especially by the electronic church, some of which use Madison avenue methods. That means, give the public what it wants. And the last thing it wants is a religion with a cross. A materialistic, pushbutton, pleasure-loving society has succeeded in eliminating pain and discomfort from much of life; that's what civilization and progress are said to be all about. The fact that man has been able to make smooth his path in some areas has whetted his appetite for the same in other areas, including the spiritual. But that which might be acceptable and good in the kingdom of the world is not always so in the Kingdom of God. There, it might even be the spirit of antichrist!

Language scholars tell us that the-Greek word for anti, *antes*, really means "in place of." This further corroborates our thesis: the "spirit of antichrist" is not in open hostility to Christ; rather, it is a *subtle* counterfeit. "Men shall be...lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Timothy 3:1-5) These "lovers of pleasure" do not openly war against God, for they also have a "form of godliness," but they love pleasure more than God! Instead of giving God first place, they give it to pleasing self! Their first concern is not doing God's will, but their own pleasure—and inordinate lovers of pleasure don't want any pain—no

religion with a cross!

The famous 19th century English "pulpit" Charles H. Spurgeon often reminded his audiences that our Saviour never told His followers to seek the Kingdom of God; He had said, "Seek ye *first* the kingdom of God." (Matthew 6:33) Anything else having first place in the heart, that is anti (in place of) Christ!

Years ago, Charles Sheldon penned that inspiring classic, *In His Steps*, a fictional (unfortunately) account of a town called Raymond and what happened when a congregation pledged to walk in His steps. Each time a decision confronted them, they would prayerfully ask, "What would Jesus do?"

Thus, gradually these earnest souls caught a new and more exalted glimpse of the meaning of the Christian life. They turned

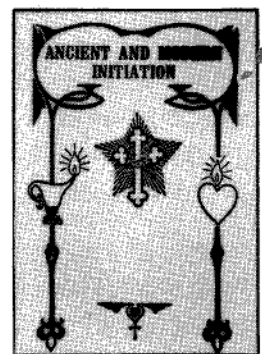
from their frivolity as they realized the cost of what they had undertaken: they would have to bear burdens they had pushed aside previously; they needed a new attitude doing everything for and by the love of God. They came to see that a genuine Christian was one who, as one of their group put it, was motivated by "the hunger to suffer."

A preacher used to say at offering time, Don't give till it hurts; give till it feels good! That can only be experienced if one gives Him first place, if one gives Him all—in the spirit of Him who "for the joy that was set before endured the cross." (Hebrews 12:2) For it is the spirit of antichrist that seeks to take, manipulate, enjoy; but the spirit of Christ is to give, serve, suffer "for the joy." □

—A Probationer

ANCIENT AND MODERN INITIATION

By Max Heindel



Within the pages of this little volume are to be found some of the most priceless gems of Esoteric Christianity. The discussion of these facts is the result of spiritual investigations made by that inspired and illumined seer, Max Heindel. The various important steps in the life of Christ Jesus which are outlined here form the general plan of Initiation for humanity. Max Heindel, in this work, gives a deeper and more mystic insight into this alchemical process as it takes place in the body of man.

QUALITY PAPERBACK.....148 pages.....\$4.95

Mystic Light

The Revelation of St. John the Divine

Chapter I

1. *The revelation (revelment of Jesus Christ within), which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*
2. *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

These verses are the keynote of Revelation and we are hereby informed that the purpose is the *revelment* of Christ within. This is an interesting premise, and should we regard ourselves as *vanguards*, let us consider John's counsel with careful attention. From the Rosicrucian viewpoint, revealment of the Christ within is closely associated with the development of the vital body, or the construction of Solomon's Temple:

But as a child that is born into the world requires nourishment, so also the Christ that is born within is a babe and requires to be nourished to the full stature of manhood. And as the physical body grows by the continual assimilation of material from the chemical region, the solids, liquids, and gasses, so also as the Christ grows, will the two higher ethers grow in volume and from a luminous cloud around the man or woman sufficiently discerning to set his or her face heavenward; it will invest the pilgrim with light so brilliant that he "walks in the light," as a matter of actual fact. (Heindel, Web of Destiny, p. 17)

St. John next addresses those who can grasp the significance of this prophecy:

3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written: for the time is at hand.*

Let it be fully understood that Revelation is a spiritual book, and was written to assist each of us along these lines. There is no attempt to identify countries or tyrants. Hence, those who read or hear

these words must do so with the expectation of receiving spiritual guidance. It is imperative that they read this prophecy with spiritually receptive minds and listen with "spiritual" ears. When we have advanced enough to comprehend this possibility, we should have no difficulty realizing that reference to "the time is at hand" identifies the *eternal now*. In this sense, the *time is at hand* when the significance of these thoughts can be appreciated. When you are able to identify with this, the time will be *NOW* to you.

4. *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*

Symbolically speaking, Asia is within. Therefore, reference is to actions that are spiritual in nature since they are the result of the higher state of consciousness. Furthermore, with Asia located in the East, this indicates the area of activity as we seek to manifest the Christ within. Confirming this is John (the heart), who sends his blessings to the seven churches, or *centers within* that have been successfully spiritualized (made active). Illustrated in a vital principle, for after we have truly manifested the spirit of love, as indicated by the name *John*, we shall discover a new identification resulting from this very high state of activity. When we are finally able to manifest this essential response, we shall possess the spiritual understanding that we have been seeking.

The "seven Spirits before his throne," identify the spiritual influences of these centers that

should be subservient to the Ego, or God *within*. This also applies to the seven centers of the desire body.

5. *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.*

The "World of Life Spirit," being the dwelling place of the Christ, and this also being the location of the "Memory of Nature," the Christ may truly be referred to as the *faithful witness*. Christ Jesus is the "first begotten of the dead," since he was the first to have died to the temptations of the flesh. Therefore, Christ Jesus stands out not only as the first begotten; but as the greatest. Being "washed from our sins in his own blood," means that it is the blood of Christ (i.e. a very high life-giving *spiritual* impulse) that does the cleansing.

After interpretation would be the shedding of the blood of Christ Jesus at the time of Crucifixion. At that time, the great Christ Spirit entered into the earth for the purpose of cleansing and raising the vibrations. In that manner our own spiritual consciousness is being increased, with the result that evil is being eliminated or "washed out" through this great spiritual influence.

Reference to "kings of the earth" identify the sense centers of our physical body. Being *prince* of these centers reveals that our God within is possessor of the title of nobility, or authority to rule.

6. *And hath made us kings and priests unto God and His Father.* This is another way of

stating that by being *washed in his own blood* we are awakened to the point where we recognize the *royal authority* of the God within. Another meaning of this is that when Christ Jesus was crucified, the "veil was rent." This allowed all who could qualify to function in the heaven worlds, as kings and priests unto God, or Initiates.

This was formerly the privilege of a chosen class of people, the Levites who had been especially prepared for this work.

7. *Behold, He cometh with clouds: and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.*

The World of Life Spirit is the dwelling place of the Christ and is also the location of the Memory of Nature.

The first eight verses are introductory. Thus far, we have learned of the *revelment* of the Christ, and some of the details surrounding this event. The statement that Christ "cometh with clouds" refers to the fact that the coming will be *spiritual*. When "every eye sees Him," it means that when we have developed *spiritual* sight, we shall indeed see Him. This also means that even the ones responsible for piercing Christ Jesus and the shedding of his blood, will have to develop the spiritual vision also. Not only that, they will also carry the knowledge of their guilt in this act. Furthermore, the statement referring to "Those who pierced Him," in another sense, includes all of us who crucify Him each day through our evil thoughts and deeds. The kin-

dreds of the Earth are our physical faculties that are presently experiencing the peace of death; because they are under the control of their lower nature. When the *re-alignment* begins they will become very uncomfortable and *wail* out their protests.

8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

The "I AM" is the Ego, or God within, which Alpha and Omega identifies as the beginning and ending. In other words, we began this pilgrimage from the spiritual worlds and here we are told the journey will also end in the spiritual worlds. To accomplish this we will have inhabited and perfected our physical, vital, desire, and eventually our mental bodies (mind). Here is a major parallel between The Rosicrucian Cosmo-Conception and Revelation.

At this point John begins his testimony:

9. *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

John, being our companion in *tribulation*, means that he wants you to know that he has also experienced difficulty with his lower nature, which must be controlled before we are allowed to enter the spiritual worlds. The "isle that is called Patmos" relates to two things: First, water surrounding an island is symbolical of the lower nature. Therefore, being on an island *and above the water* would be

indication that he had put his lower emotions beneath him and was no longer under their domination. Secondly, Patmos refers to Initiation. You are being informed that John is an Initiate and in these verses he has presented to you his credentials.

The next verse confirms this contention:

10. *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*

11. *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

John has in this manner presented his own testimony. The purpose of this and the remaining verses of the chapter is to give a symbolical word picture of an Initiate. We shall now consider his first statement, "I was in the Spirit on the Lord's day." Here, we are informed that he had perfected his ethereal bodies and as a result of this unfoldment, he was able to function in the realm of Spirit. This is an obvious deduction since the Lord's day, or Sabbath, is the *seventh* day of the week (number of perfection). It was in this advanced state of being that the God within spoke to him. Again we are informed how we began as spirits and the time will come when we shall again function as spirit.

"What thou seest, write in a book, and send it unto the seven churches" means that John should acknowledge, by sending a message of recognition to

the seven centers within, since they are now illuminated and functioning.

12. *And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;*

"Feet like unto fine brass" is a picture in symbology for the Initiate is able to travel the heaven worlds in his newly perfected Golden Wedding Garment.

13. *And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

In this manner we are informed that the seven centers of his body were aglow with Spiritual Light. Furthermore, by reference to the golden candlesticks we discern that these centers are now alive with the *life force*, as it is raised along the spinal canal on the way to the head, or the New Jerusalem. Without this "Water of Life" that flows from the throne of God (by way of the Sun), these "churches" or centers, would be empty dark buildings. Once they had admitted the Holy Spirit, they became radiant and sacred places. There will come a time when each of us will have these centers lighted with the Holy Spirit of God.

St. John discovers in the midst of the candlesticks "one like unto the Son of Man" or the Higher Self. Of great significance is the garment, or vital body, that extended "down to the foot." Such a description is highly significant because feet symbolize understanding and being covered with the "gar-

ment" would indicate a very high degree of spirituality. And finally, we are informed that this Initiate is "girt about the paps with a golden girdle." With this symbolism it is revealed how St. John has learned to use restraint of his emotional nature, or heart. The girdle is described as "golden" because the symbolic gold stands for *wisdom*." The impulses of John's heart are now controlled by *wisdom*.

14. *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire...*

This informs that his mind had become pure or innocent, and that his thoughts were the product of this purity. We are informed here that the Initiate must control his emotional nature with pure thoughts before it is possible to function in the heaven worlds. Eyes like "a flame of fire" means that he now has developed spiritual vision, opened by the "Fire, or Life of God."

15. *And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*

"Feet like unto fine brass" is a wonderful picture in symbology. Here, John reveals how the Initiate is able to travel the heaven worlds in his newly perfected Golden Wedding Garment. The reference to "fine brass" is also significant, for as the Temple within is built by the individual; so is the brass metal a product of human ingenuity and skill. (*Feet reveal the degree of spiritual understanding.*)

His voice being like the "sound of many waters" would indicate the effect of spiritualization on the voice. When this Life Force is lifted up to the larynx,

we speak with power and with this power is the beauty of the Spirit revealed in love-filled tones. Speaking of voice, this should be added as food for thought: Since many of our body activities have an *electrical* effect, and remembering that it is *service* to others that builds the vital body; consider for a moment the significance of Mercury, ruler of Virgo (service) and Gemini (talk). Talk can never produce a vital body, and furthermore, we are told that anyone who thinks he can make it any other way but by the *service* route is a "thief and a robber." This is how the language of the Spirit is to be found in the SILENCE.

16. *And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.*

Here, St. John portrays one who has become spiritually motivated in his efforts to help others. The energy leaving our bodies is known to travel out of the right side to the recipient. Stars represent spiritual influences of a very high state, since there are *seven* (number of perfection —see v. 20)

The "sharp two-edged sword" out of his mouth indicates that he now speaks with authority, applying justice and good spiritual judgement. Because he could practice these qualities, he was able to radiate a spiritual countenance that was as the *shining Sun*.

17. *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

18. *I am he that liveth, and*

behold, I am alive for evermore, Amen; and have the keys of hell and of death.

When the Christ within was revealed to John, as was stated in the introductory verses, he fell at the feet of the Christ completely *dead* to the sins of the lower nature which had no more influence over him. Having the "keys of hell and of death" means that from that time on he was to have control over these lower forces.

19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

20. *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks which thou sawest are the seven churches.*

John (heart or emotional nature controlled) is instructed to record in his consciousness the things told him by the Spirit. The remainder of the symbology reveals that the Spirit has now raised John's seven centers into *dynamic controlled activity*.

This first chapter has identified John as an Initiate. We have also been given a picture of his Golden Wedding Garment, plus a glimpse of some of his new powers. The following chapters will bear record how this is accomplished.

SYMBOLY OF NUMBER 1

Aleph (1) Air Mother Letter (ⴒ)
Taurus Physical Attainment
(1-12)

Numbers 1 to 9, represent the unfoldment of the faculties and the acquiring of experience. —
Curtiss, *Key of Destiny*, p. 117
Aleph is a positive masculine

number, that born of the Spirit and refers to the 1 God, the 1 life, etc. It is the unity found in Nature and between man and God. Number 1 could also refer to union with the Divine. "I and the Father are one (1)." Another harmonious statement is "I am Alpha and Omega." Rev. 1:8

The above reveals number 1 as being symbolical of Adam, the first man. It is also the straight and narrow path followed by the personality in order to reach the Divine, or Christ Consciousness. Also, Divine Light symbolized by number 1 represents the Divine sent down into the darkness of Chaos; the straight and narrow path out of the land of Egypt, or the state of spiritual darkness wherein he is held bondage to king desire. It is a Divine number containing something that cannot be measured by the two forces, positive and negative of the physical plane. Therefore, we have a symbol of perfection. With these statements we have illustrated what has long been known—that even numbers are worldly, or physical, and odd numbers are Divine. Furthermore, when divided into two equal parts they leave the 1 God standing between them. ($4 + 1 + 4 = 9$)

The first 12 letters and numbers are concerned with physical accomplishments. Numbers 13 to 20 are concerned with the mental activities and 21 and 22 the Spirit. Our first consideration is the 1 to 9 cycle and this concerns unfoldment of the faculties, as experience is acquired. Number 10 identifies a completion or assimilation time in preparation for a higher plane of activity. □

—Evans Waterman

The Miracles of St. Francis

The saintliness of Francis came not from the loving concern that he gave to his extensive family of friars, but from his unique ability to love those who were naturally unloveable! Francis did not say that he had learned to love humanity or mankind or even the lost souls, but he learned to love those poor ragged people who during the medieval times were feared by everyone and even loathed themselves because of their wretched disease. The care of "lepers" during this age was the real test of Christian service. To give alms to these poor creatures was charity, but to embrace them was "saintly."

The ability of Saint Francis to have that kind of love for others was based on his understanding and practice of two fundamental biblical ideas: 1) That every person is made in the image and likeness of God; 2) Since Christ became human and took on flesh, every person is the image of Christ and to honor an individual is to honor that Christ who said that "whatsoever you do to the least of them, you do unto me."

Francis had a very simple and direct method of dealing with life: to aid the poor whenever and wherever he encountered them with no thought of personal inconvenience. He genuinely loved the poor people and was willing to be absolutely self-less on their behalf. For him this spontaneous "giving" was at the core of the Gospel of Christ! The Middle Ages put a very high premium on sanctity, and Francis sought that sanctity with such a dedicated vigor that his words and actions live on even to this day.

When he was very close to death, Saint Francis had himself laid on the bare ground at the small hermitage of the Porziuncola near Assisi, Italy and said "I have done what I had to do; may Christ teach you what is your part."

Words of such magnitude and wisdom speak to the soul of man. They speak to that part of us which is untouched by the corruption of the lower desires and things of this world. Born in 1182 to the cloth merchant Pietro Bernadone, Giovanni as he was baptized, lived only 44 years on the Earth. Years which he cherished to his very last breath.

Francesco or Francis taught the good news, the gospel of Christ for what it was: a message of joy and love. A message of God dwelling at peace with men. His experience of the being of Christ was more than a historical fact, it was a spiritual reality which lives today in the Franciscan Orders around the world. Humble service to mankind through living a life of poverty and dedication to Christian ideals so easily forgotten in a fast-paced world seeking only the momentary, fleeting joys of physical existence.

How could Francis ever explain his devotion to God in such a world as this? How could he ever show us the value of poverty and simplicity when all we look for is the glitter and glamour of the gold which we value above all else? Perhaps it is an impossibility to turn the clock back over 800 years to dwell on the thoughts and hopes of one so pure and simple, but we can still try! His words and actions come alive in the following inspiring stores of faith, service and humble dedication to life's simple values.

The Doves

Once a young man had a lot of doves and was on his way to sell them. Saint Francis met him on the road. Saint Francis always felt a great pity for weak animals, and he looked at the poor doves with eyes filled with compassion. He said to the boy, "My good young man, please give me those doves, for they are sweet and innocent birds which Sacred Scripture likens to humble, chaste, and faithful souls. I do not want them to fall into the hands of cruel men who will kill them." The young boy,

under the impulse of God, handed them right over to the saint, who took them into his lap and began to speak to them ever so sweetly: "Oh, my little Sister Doves. You are so innocent, chaste, and simple. Why did you allow yourself to get trapped? I want you to escape death, so I'm going to make you a nest so that you may have other little ones and multiply just as God your Creator has willed." And so he went off and made some nests, and they began to live there, lay eggs, and produce little ones, and the brothers could watch all this. They were so tame around Saint Francis and the other brothers that they seemed like chickens that had been raised from infancy. They would not go away unless Saint Francis gave them a blessing and permission to depart.

To the young man who had given Saint Francis the doves, he said, "My Son, you will be a brother in this order one day, and you will serve Jesus Christ most worthily." And so it was. The boy became a friar and lived in the order in great sanctity.

(Fioretti Chapter XXII)

Wolf of Gubbio

While Saint Francis was staying in the town of Gubbio, there appeared a huge wolf. It was so ferocious and terrible that it devoured not only animals but also men. The citizens of the town were so terrified that they always went out fully armed as if ready to go to war. But, despite this, they were helpless, especially when a single man met the wolf. Because of their fear, nobody would even venture out of the house.

Because of this, Saint Francis (who felt great pity for the people) made up his mind to go and find the wolf, even though everyone told him not to. Still, making the sign of the cross, he went out one day with his companions, putting his trust in God.

When Saint Francis said this, the wolf showed his agreement with the words of the saint by signaling with his body and tail and ears and with a nod of his head showed his compliance.

His companions hung back, but Saint Francis took the road leading to the place where the wolf was often found. A number of people followed in order to see a miracle, and when the openmouthed wolf approached Saint Francis, the saint made the sign of the cross over the wolf and called out to him, "Come to me, Brother Wolf, and I order you, in the name of Christ, neither to harm me nor the others."

Incredible as it seems, the moment Saint Francis made the sign of the cross, the wolf closed his mouth and stopped dead in his tracks. When he heard the order, he came meekly to the feet of Saint Francis and laid down.

Then Saint Francis spoke to him, "Brother Wolf, you have done much damage in these parts and committed great crimes by maiming and killing God's creatures without his permission. You haven't stopped at this but also maimed and killed men who are made in the likeness of God. You ought to be treated like a robber and a murderer and handed over to

the hangman. The people hate and curse you, and this land is an enemy to you. But, Brother Wolf, I want to make peace between you and these people. If you will stop harming them, they, in turn, will forgive you, and neither men nor dogs will pester you in the future."

When Saint Francis said this, the wolf showed his agreement with the words of the saint by signaling with his body and tail and ears and with a nod of his head showed his compliance. Saint Francis said, "Brother Wolf, since you are ready to make peace and keep your word, I promise that these people will give you enough to eat during your life so that you need not starve. I understand that you did these evil things because of hunger. Since I have begged this favor, Brother Wolf, you must promise me to harm neither animal nor man. Do you promise this?" And the wolf, with a nod of his head, promised.

Then Saint Francis said, "Brother Wolf, I want you to give me a sign that you have promised so that I can have faith in you. Saint Francis put out his hand as a sign of their pact and the wolf lifted its paw and tamely put it in the hand of Saint Francis, giving the best sign of faith that he could. Then Saint Francis said, "Brother Wolf, I command you in the name of Jesus Christ to come with me without fear, and we can go and make peace in the name of God." And the wolf obediently followed him as a meek lamb would.

The citizens of the town were stupefied. The news spread everywhere, and in a moment the people—young and old, men and women—lined the piazza to see Saint Francis with

the wolf. When Saint Francis saw the crowd, he stepped forward and began to preach to them. He told them that God permitted such evils because of sinfulness and that they should fear the pain of eternal damnation more than a wolf, who can only kill their bodies. He said that they should fear the opening of the jaws of hell more than the jaws of a simple animal. "Be converted, beloved of God, and do penance for your sins, and God will free you from the wolf today and the gates of hell tomorrow."

When he had finished his talk, Saint Francis said, "Listen to me, my brothers. Brother Wolf, who is here before you, has promised and sworn peace with you now and in the future; he will do you no harm if you will give him a bit to eat. And I promise that he will keep his end of the bargain." The people unanimously promised to feed him daily. Then Saint Francis said to the wolf, "And you, Brother Wolf, do you promise to keep the peace and not harm the animals or men or any other creature?" And the wolf, kneeling down with head bowed, made signs with his tail and ears to indicate that he wished to keep the pact.

Saint Francis said, "Brother Wolf, I want you to make the sign of agreement that you made outside the city gate here among the people so that you will show that you will not betray the pact that I have made in your name." And the wolf put his right paw in the hand of Saint Francis. With this, and because of all the other things they had seen, the people began to praise God in the heavens for sending them Saint Francis and

for freeing them from the ravages of the once wild wolf.

After this the wolf lived in Gubbio for two years. He went daily from house to house without harm or being harmed. The people fed him and he was such a familiar sight that the dogs didn't even bark at him. Finally, after two years, Brother Wolf died of old age. The people mourned him, because he had been a familiar sight among them and was a constant reminder of the virtue and holiness of Saint Francis.

(Fioretti Chapter XXI)

A Priest's Vineyard

Blessed Francis was once staying with a poor priest at the church of St. Fabian near Rieti because of his disease of the eyes, and the Lord Pope Honorius was visiting the city with his whole court at the same time. And because of their devotion to blessed Francis, many cardinals and other high clergy came to see him almost daily.

Now this church had a small vineyard adjoining the house where St. Francis was lodged, and nearly all those who visited him passed through the vineyard to the door of the house. And because the grapes were ripe and the place very pleasant, the entire vineyard was stripped and despoiled of its grapes. So the priest began to feel indignant, saying, "Although it is a small vineyard, I used to make sufficient wine from it for my needs, but this year I have lost the whole crop."

When blessed Francis heard of this he sent for him, and said, "Father, do not worry any more, for we cannot do anything about

it now. But trust in the Lord, for He is able to repair your loss in full for the sake of me, His little servant. Tell me, how many measures of wine did you obtain when your vineyard was at its best?" "Thirteen measures, Father," he replied. Blessed Francis said to him, "Have no more regrets, and say no hard words because of this. Trust in God and my word, and if you obtain less than twenty measures of wine, I will have it made up to you." So the priest kept silence and said no more; and at the time of vintage he obtained no less than twenty measures of wine. And the priest was amazed, as were all who heard of it, and said that even if the vineyard had been full of grapes, it could not have produced twenty measures of wine.

But we who were with him testify that what he said about this, and everything else that he foretold, was always fulfilled to the letter.

Idle Conversation

As long as he lived he always had an especial zeal and desire to preserve the most perfect life and conversation in the holy house of St. Mary of the Angels above all other houses of the order, because it was the head and mother of the entire Order. He intended and desired this place to be the very pattern and example of humility, poverty, and evangelical perfection to all other houses, and wished the friars living in it always to be more careful and thoughtful than others, both in avoiding evil and in doing everything which tends to the perfect observance of the Rule.

So in order to avoid idleness—which is the root of all evils, especially in a Religious—he once ordained that each day after their meal the friars should join him in some kind of work, so that they should not wholly or partly lose the benefit gained in time of prayer by useless and idle conversation, to which men are particularly prone after meals.

He also laid down and firmly ordered it to be observed, that if any friar walking with or working among the others uttered any idle remark, he was obliged to recite one *Our Father* and to say the *Praises of God* at the beginning and end of this prayer. Should he realize what he had done and confess his fault, he was to say the *Our Father* and *Praises* for his own soul. But if he were first rebuked by another friar, he was to say them for the soul of the friar who had corrected him. Similarly, if the guilty friar made excuses or refused to say the *Our Father*, he would be required to say it twice for the soul of the friar who had corrected him. But if, on his own evidence and that of another, it was established that he had gossiped, he was required in addition to say the *Praises* at the beginning and end of his prayer in a loud voice, so as to be heard and understood by all the friars near by; and while he was saying it, the other friars were to stand and listen. If any friar heard another passing idle remark and kept silent without correcting him, he was required to say the *Our Father* and the *Praises* for the soul of the other friar. And any friar who entered a cell or house and found another of the brethren there was at once to praise and

bless God devoutly.

The most holy Father was always careful to say these *Praises* himself, and taught them to the other friars with fervant will and desire; and he encouraged them to say the *Praises* reverently and devoutly.

There are so many stories told about the life of Saint Francis that it would take a large book to relate them all. However, this will give you some idea of the sincerity which permeated every action and word he spoke. Perhaps the beautiful "Canticle of Brother Sun" would be an appropriate way to end this article on the life of the miraculous Saint Francis!

The Canticle of Brother Sun

Most High, omnipotent, good Lord
To you alone belong praise and glory,
Honor, and blessing.
No man is worthy to breathe thy name.

Be praised, my Lord, for all your creatures.

In the first place for the blessed Brother Sun, who gives us the day and enlightens us through you.
He is beautiful and radiant with his great splendor,
Giving witness of thee, Most Omnipotent One.

Be praised, my Lord, for Sister Moon and the stars
Formed by you so bright, precious, and beautiful.

Be praised, my Lord, for Brother Wind

And the airy skies, so cloudy and serene;
For every weather, be praised, for it is life-giving.

Be praised, my Lord, for Sister Water,
So necessary yet so humble, precious, and chaste.

Be praised, my Lord, for Brother Fire,
Who lights up the night.
He is beautiful and carefree, robust, and fierce.

Be praised, my Lord, for our sister, Mother Earth,
Who nourishes and watches us
While bringing forth abundance of fruits with colored flowers
And herbs.

Be praised, my Lord, for those who pardon through your love
And bear weakness and trial.
Blessed are those who endure in peace,
For they will be crowned by you, Most High.

Be praised, my Lord, for our sister, Bodily Death,
Whom no living man can escape.
Woe to those who die in sin.
Blessed are those who discover thy holy will.
The second death will do them no harm.

Praise and bless my Lord.
Render thanks.
Serve him with great humility.
Amen. □

—N.D. Willoughby

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¹Brother Francis. *An anthology of writings about St. Francis. Edited by Lawrence Cunningham with selections from the "Fioretti."*

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Mystic Light



The Word in Daily Life

The Word is the universal and infinite creative spirit as spoken by the Father. It activates a symbolism which contains intelligence, knowingness and imagination. The written Word is symbolic and conveys a message which is then recreated in your mind. The spoken Word is a symbol with power, and since we are extensions of God's spoken Word, when we reach the state where we speak from the Higher Self, we will become the Word of God "in the flesh."

We have from the writings of St. John this statement on a spiritual meaning of the Word: "In the beginning was the Word and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life and the life was the light of men." (St. John 1:14)

The "larynx" which is used to speak words was originally part of the creative organ, thus it is an extension of the creative force of man. Through use of this creative force, man is able to build or destroy, whichever he chooses. Misuse of this creative Word can cause untold difficulties until we come to an understanding of how to use it properly.

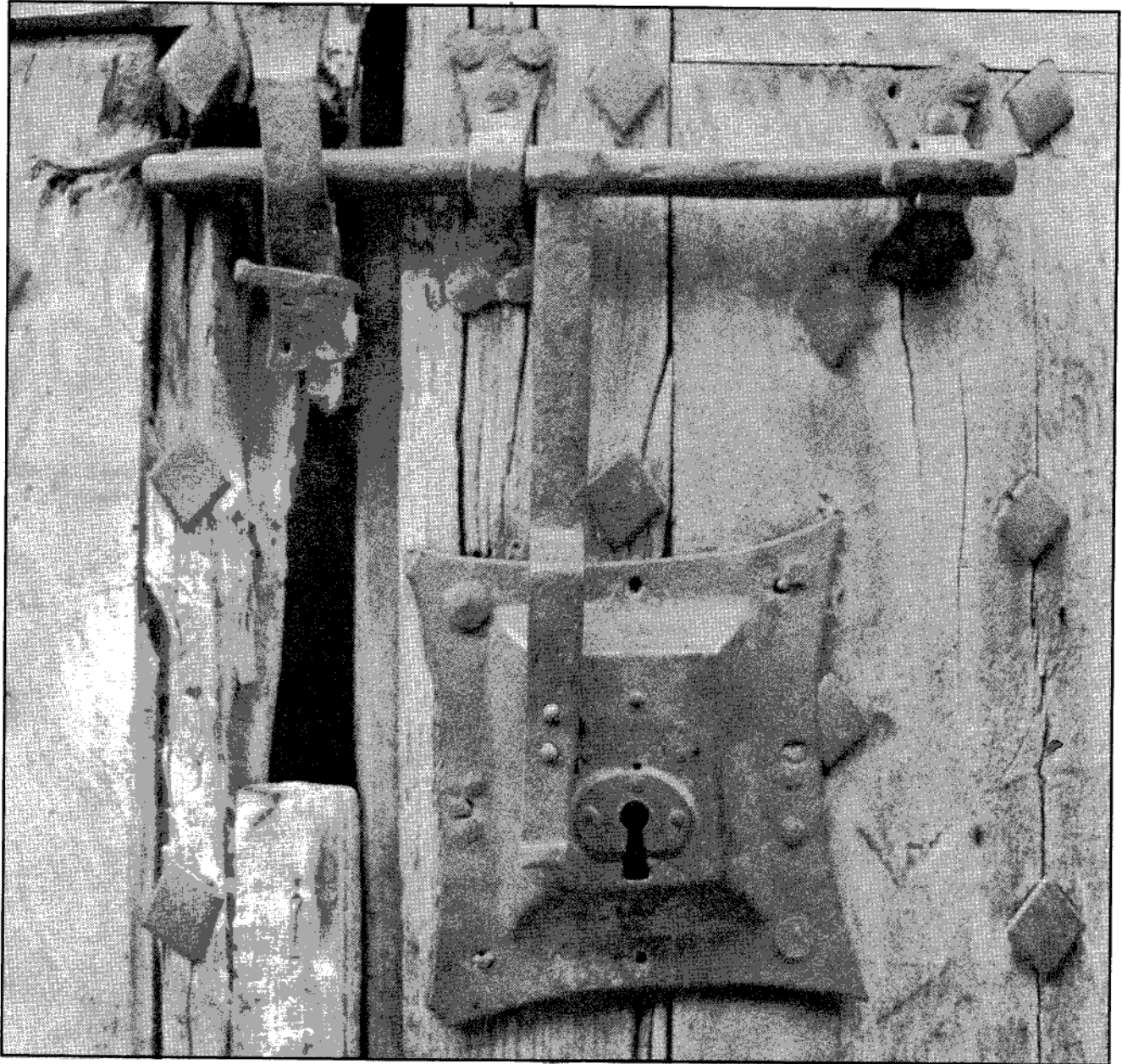
It is a power we are only now starting to evolve and perfect, but someday we will again speak the "lost word" or creative fiat which St. John spoke of in his gospel. Max Heindel states in *The Rosicrucian Cosmo-Conception* that "use of words to express thought is the highest human privilege..."

This ability of the Word to create is expressed in Chapter 55 of Isaiah and also by our Lord Christ Jesus in the gospels. "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Words are creative expressions capable of building forms. Sound waves are powerful enough to disturb even solid physical materials and since our bodies are also made of this denser substance, words have an effect on our body as well as the bodies of others. Powerful words of love and confidence bring a sense of well-being and strength, but words of sarcasm and anger are very destructive to our physical and spiritual vehicles.

We must learn to use the Word correctly. Saying things without thinking can bring the Law of Cause and Effect into play and we will reap the results of those moments of "idle chatter and negligence." As co-creators with God and spiritual aspirants seeking to live in accordance with Divine Law, we have a responsibility to use our words correctly at all times. The spoken Word can be our most powerful tool or it can be our worst enemy! It is up to us to make the choice. □

—N.D. Willoughby

Mystic Light



Mystic Symbols and Their Importance

God is Spirit and must be worshiped in spirit: We are therefore forbidden to make a material likeness of Him, for nothing we could make would convey an adequate resemblance. There is nothing in Heaven or Earth that resembles Him. The only visible symbol we have of the invisible God is the workings of Nature. The meeting of God with man, and man with God, is a thing so full of mystery that it must be expressed in symbols for there are no words that will suffice.

Different divine symbols which have been given to mankind from time to time, speak to that forum of Truth which is within our hearts, and awakens our consciousness to divine ideas entirely beyond words.

Therefore, symbolism which has played an all important part in our past evolution, is still a prime necessity in our spiritual development, hence the advisability of studying it with our intellects and hearts.

OUR SACRED EMBLEM

The emblem of the Rose-Cross, consisting of the five pointed star, the seven roses and the cross, is a most wonderful divine symbol. It stands as a key to the whole mystery of Life and Being! To the one who understands this mystic scroll is revealed the whole of man's past evolution, his present constitution and the path of his future development.

The Cross is made from the chemical mineral substance of the earth and points to the time when that which is now man, went through a period of evolution in the mineral stage. The lower portion symbolized the path of the life currents which emanate from the plant-group-spirits in the center of the Earth and radiate toward the periphery and thence through the upright trunks of all plants. Therefore, that part of the Cross is the symbol of the period of evolution in which we were plant-like. The horizontal limb of the Cross is a symbol of the life currents from the animal group-spirits, which circle the Earth and pass through the horizontal spines of the animals, therefore it also symbolizes the time when we passed through a period of animal-like evolution. The shortest of the four limbs of the Cross, extending above the horizontal, is the symbol of man in his present development where the currents of life from the

human Ego pass downward through his vertical spine and enable him to think as an individualized Being.

The Cross also symbolizes the vehicles of man. The long lower stem represents the physical body which has had the longest evolution behind it; the two intermediate bodies, the Vital body and the Desire body, are represented by the two branches of the horizontal part of the Cross, and the Mind which has had the shortest evolution and is the latest addition to composite man is represented by the short upper limb of the Cross.

The Seven Roses which garnish this beautiful emblem and the five pointed radiating star behind it are emblematical of the twelve Great Creative Hierarchies which have assisted the evolving human Spirit through the previous conditions as mineral, plant, and animal, when it was devoid of self-consciousness and unable to care for itself in the slightest degree.

Of these twelve hosts of Great Beings, three classes worked upon and with man of their own free will and without any obligation whatsoever. Their beneficent duty has long since ceased and they have gone from our universe to greater fields. These are symbolized by the three points of the star which point upward. Two more of the Great Hierarchies are at the point of withdrawal, and these are represented by the two points of the star which radiate downward. The Seven Roses reveal the fact that there are seven Great Creative Hierarchies still active in the development of the being upon Earth, and as all of these various classes from the smallest to the

greatest are but part of one great whole whom we call God, The Rosicrucian Fellowship emblem, is a symbol of God in manifestation.

It is obvious that our mental attitude today depends upon how we thought yesterday. Also, our present condition and circumstances depend on how we worked or shirked in the past. Every new thought or idea which comes to us, we view in the light of our previous experience, and thus we see that our present and future are determined by our previous actions. Similarly the path of the spiritual endeavor which we have hewn out for ourselves in past existences determines our present attitude and the way we must go about attaining our aspirations. Therefore, we can gain no true perspective of our future development unless we first familiarize ourselves with the past.

THE TABERNACLE IN THE WILDERNESS

It is in recognition of this fact that the past determines the future, that modern Masonry goes back to the Temple of Solomon. That is very good as far as it goes, but in order to gain the fullest perspective on this subject, we must also take into consideration the ancient Atlantean Mystery Temple, known as the Tabernacle in the Wilderness, which was a school for soul growth. We must understand the relative importance of that Tabernacle and also the first and second Temples, for there were vital differences between them. Each was symbolical and filled with cosmic significance, for within them all, was the

foreshadowing of the Cross. The Tabernacle in the Wilderness, which we study in The Rosicrucian Fellowship Teachings, and which pictures in its symbolism the path of progression from child-like ignorance to superhuman knowledge, is the mystic symbol which preceded the Rose Cross. It is important that we understand the meaning of this mystic symbol, so we may be better able to interpret the Sacredness of our own temple and apply the Western Wisdom Teachings in our own daily lives.

THE SYMBOL OF THE EGG

Among the cosmic symbols which have been handed down to us from antiquity, none is more common than the symbol of the egg. It is found in every religion from the ancient Scandinavian countries to ancient India and including Egypt, Greece and China. It has kept its place in sacred symbology even to this day though the great majority of people are blind to the mystery which it hides and also reveals—The Mystery of Life. We are taught by the sacred symbol of the egg, that though life is able to mold matter, it does not depend upon matter for its existence. Life is self-existent and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg.

THE SYMBOLS OF ASTROLOGY

In astrology the symbols consist of a circle, a half circle and a cross combined in various ways. The circle is the symbol of the Spirit, the half circle is the

symbol of the soul and the cross represents matter. Thus, Spirit, soul and body are included in the component parts of the planetary symbols and show the Mystics their mission with respect to humanity. For instance, the circle, the symbol of the Sun, represents Spirit. The half circle, the symbol of the Moon, represents the Soul. Venus, the circle and the cross—spirit and body; Mercury, the circle, half circle and the cross—spirit and soul and body, etc. on through the various astrological symbols. If all astrologers of today understood the meaning of the symbols they used in setting up a chart, they would undoubtedly be able to read each chart with a far deeper understanding than is generally apparent.

THE BEAUTIFUL SYMBOL OF THE BELL

There is another beautiful symbol which we all enjoy, but are very apt to overlook its true significance. It is the sounding of the Bell. The sounding of the bell when the candle was lit upon the altar, was first inaugurated by spiritually illumined Seers, to teach the cosmic unity of light and sound. The metal tongue of the bell brings Christ's mystic message to mankind as clearly today as when He first enunciated the graceful invitation: "Come unto me all ye who labor and are heavy laden and I will give you rest." thus the bell is a symbol of Christ, "The Word," when it calls us from work to worship. There is a bell at Mount Ecclesia (Fellowship Headquarters) that rings out in the morning and again in the evening, calling us

together in the Chapel in His name. Although the music of that bell has been familiar to us for many years, a new impulse of love and prayer can be felt each time it rings.

What a feeling of great exaltation we all have when we hear the Christmas chimes; they are a symbol—a joyful symbol, which makes the whole world seem as one—children of our Father in Heaven. It is a symbol which means Light—Eternal Light, on the longest and darkest night of the year, and when this is clearly established in our consciousness, we shall hear a new note in the Christmas bells, such as we have never heard before.

Because there are many hidden truths, there are many symbols and they are all of great importance. It is necessary that the great cosmic truths, intended only for the Higher Self, be hidden by a veil of symbolism for they cannot be expressed in simple words. Max Heindel tells us often in his writings, how difficult he found it to relay the results of his research on the inner planes, as words just do not explain etheric subjects clearly. They are for our use in the material world, regarding physical things, while symbols are the language of the higher spheres. Let us heed them for under their earthly and material vestures there is hidden a representation of things both heavenly and spiritual. It is just as necessary for the Occult student to know the interpretations of these mystic symbols, as it is for him to be able to read a language in the physical world, for they are of utmost importance in our Spiritual development. □

—L.L.

Max Heindel's Message

The Function of Desire

Those who have given the matter study are familiar with the havoc which an acute attack of fear or worry plays with the physical body. We know how these emotions derange digestion, interfere with the metabolic changes and with elimination of waste, and, in short, upset the whole system, with the result that in some cases the person is forced to take to his bed for a longer or shorter time depending upon the severity of the attack and the resistive power of the constitution. But there is an occult effect which is equally serious or more so that is usually not understood, and it may therefore be of considerable benefit to study the occult effect of poise and passion, anger and love, pessimism and optimism.

From the study of the Cosmo we learn that our desire body was generated in the Moon Period. If you wish to obtain a mental picture of the way things looked then, take an illustration of the foetus as shown in any book on anatomy. There are three principal parts: The *placenta*, which is filled with the maternal blood, the *umbilical cord*, which carries this vital stream, and the *foetus*, which is nourished from embryo to maturity thereby. Fancy now, in that far off time, the firmament as one immense placenta from which there depended billions of umbilical cords, each with its foetal appendage. Through the whole human family, then in the making, circulated the one universal essence of desire and emotion, generating in all the impulses to action which are now manifest in every phase of the world's work. These umbilical cords and foetal appendages were molded from the moist desire stuff by the emotions of the lunar Angels, while the fiery desire currents which were endeavoring to stir the latent life in mankind, then in the making, were generated by the fiery martial Lucifer Spirits. The color of that first slow vibration which they set in motion in that emotional desire stuff was red.

And while that tincture of trouble (for that is really what this ever-flowing, eternal restlessness is which even now drives us on without pause or peace) was circulating within us, the planet on which we dwelt also circled about a sun, not our present light-giver but a past embodiment of the substance which composes our present solar universe, and we in turn circled the globe on which we dwelt, from light to darkness, from heat to cold. We were thus worked upon from within and without in an endeavor to stir sleeping consciousness. And there was a response, for though none of the partially separated spirits dwelling in an individual foetal sac would have been able to feel these impacts, although they were very strong, the cumulative feelings of billions of such spirits was sensed as a sound in the universe, a cosmic

cry—the first note in the harmony of the spheres—played upon a single string. It was, nevertheless, expressive in an adequate measure of the latent longings and aspirations of the incipient human race of those far by gone days.

This desire nature has since evolved; the fiery, martial substratum of passion and the aqueous lunar basis of emotion have become capable of numerous combinations. As thought furrows the brain into convolutions and the face into lines, so have the passions, desires, and emotions marshalled the mobile desire stuff into curved lines and whorls, eddies, rapids, and whirlpools, resembling a mountain torrent at the time when it is at its greatest disturbance—it is seldom ever at even comparative rest. This desire stuff has, in successive periods of its evolution, become responsive to one after another of the seven planetary vibrations emanating from the Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars. Each individual desire body has, during that time, been woven into a unique pattern, and as the shuttlecock of fate flies back and forth unceasingly upon the loom of destiny, this pattern is being enlarged upon, embellished, and beautified, though we may not perceive it. As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us, the hidden side of nature.

But in order that we may better understand, let us take up some of these tangled threads of

passion and emotion to see what effect they have on the pattern which God, the Master-Weaver, wishes us to make.

The ancient myths always shed a luminous light upon the problems of the soul, and we may profitably consider in this connection a certain part of the Masonic legend. The masons are a society of builders, "tektons" in Greek—the same society in fact to which Joseph and Jesus belonged, for the latter are called in the Greek bible, "tektons"—builders—not carpenters, as in the orthodox version. The masons under Solomon were the builders of that mystic temple designed by God, the Grand Archetekon or Master Builder, and built without sound of hammer, which Manson speaks about in that wonderful play, "The Servant in the House." He tells us there that "it is no dead pile of stone and timber, but it is a living thing. When you enter it you hear a sound, a sound as of a mighty anthem chanted, that is, if you have ears; and if you have eyes, you will presently see the temple itself, a mystery of looming shapes and shadows, leaping sheer from floor to dome. It is yet building and built upon; sometimes the work goes on in utter darkness, sometimes in blinding light." Every true mystic mason knows what this temple is and endeavors to build it. The ancient masonic legend tells us that when Hiram Abiff, the master mason in charge of the construction of Solomon's temple, a building of God made without sound of hammer, was preparing to make his masterpiece, the "molten sea," he gathered materials from all over the earth and placed them in a

fiery furnace, for he was a descendant of Cain, a son of fire. Hiram proposed to make an alloy of crystal clarity, capable of reflecting all the wisdom of the world. But, so runs the story, there were among the workmen certain traitors—spies from the Sons of Seth—who, through Adam and Eve, were descendants of the lunar god Jehovah, who had an affinity for water and who hated fire. These traitors poured water into the mold in which the molten sea, the Philosopher's Stone, was to be cast. Upon the meeting of the fire with the water there was a great explosion. Hiram Abiff, the master mason, being unable to blend the warring elements, saw with unspeakable sorrow the destructive eruption of his attempted masterpiece. While he was watching the battle of the spirits in the fire and water, Tubal-Cain, his ancestor, appeared and bade him jump into the seething mass. He was then conducted to the center of the earth where he met his first ancestor, Cain, who gave him a new word and a new hammer which would enable him, when he had become skilled in the use thereof, to blend the antagonistic elements and make from them the Philosopher's Stone, the highest possible human achievement.

There is in this symbolical story more wisdom than could be given in volumes concerning human soul growth. If the student will read between the lines and meditate upon these various symbolical expressions, he will gain much more than can ever be said, for true wisdom is always generated interiorly and the mission of books is only to give a clue.

Since this ancient time the lunar Angels have taken charge principally of the moist, aqueous vital body composed of the four ethers and concerned in the propagation and nourishment of the species, while the Lucifer Spirits are singularly active in the dry and fiery desire vehicles. The function of the vital body is to build and sustain the dense body, while that of the desire body involves destruction of the tissues. Thus, there is a constant war going on between the desire and vital bodies, and it is this war in heaven that causes our physical consciousness on earth. Through many lives we have worked in every age and clime, and from each life we have extracted a certain amount of experience, garnered and stored as vibratory power in the seed-atoms of our various vehicles. Thus, each of us is a builder, building the temple of the immortal spirit without sound of hammer; each one is a Hiram Abiff, gathering material for soul-growth and throwing it in the furnace of his life experience, there to be worked upon by the fire of passion and desire. It is being slowly but surely melted, the dross is being purged in every purgatorial experience, and the quintessence of soul growth is being extracted through many lives. Every one of us is thus preparing for initiation,—preparing whether we know it or not—learning to blend the fiery passions with the softer, gentler emotions. The new hammer or gavel where-with the master workman rules his subordinates is now a cross of sorrow, and the new word is self-control. □

—Max Heindel
Web of Destiny

Studies in the Cosmo-Conception

This department is devoted to a study of The Western Wisdom Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel—the textbook used in the Western Wisdom Philosophy correspondence courses.

The After-Death Binding Effect of Attachment

Question: What occurs when the panorama terminates at death?

Answer: When the endurance of the vital body has reached its limit, it collapses in the way described when we were considering the phenomenon of sleep.

Question: How does this collapse compare with sleep?

Answer: During physical life, when the Ego controls its vehicles, this collapse terminates the waking hours; after death the collapse of the vital body terminates the panorama and forces the man to withdraw into the Desire World.

Question: How does this differ from the sleep state?

Answer: When the silver cord breaks at death the same division is made as during sleep, but with this important difference, that though the vital body returns to the dense body, it no longer interpenetrates it but hovers over it.

Question: Is this true after burial also?

Answer: Yes, it remains floating over the grave, decaying synchronously with the dense vehicle. Hence to the trained clairvoyant, a graveyard is a nauseating sight and if only more people could see as he does, little argument would be necessary to induce them to change from the present unsanitary method of disposing of the dead to the more rational method of cremation.

Question: What occurs when the vital body is discarded?

Answer: In leaving the vital body the process is much the same as when the dense body is discarded. The life forces of one atom are taken to be used as a nucleus for the vital body of a future embodiment. Thus upon his entrance into the Desire World the man has the seed atoms of the

dense and the vital bodies, in addition to the desire body and the mind.

Question: Does he remain long in the Desire World?

Answer: If the dying man could leave all his desires behind, the desire body would quickly fall away, leaving him free to proceed into the heaven world, but that is not generally the case.

Question: What generally is the situation?

Answer: Most people, especially if they die in the prime of life, have many ties and much interest in life on Earth. They have not altered their desires because they have lost their physical bodies. In fact, often their desires are even augmented by a very intense longing to return. This binds them to the Desire World in a very unpleasant way although they do not realize it.

Question: What is the state of elderly people?

Answer: Old, decrepit persons, and those who are weakened by long illness and are tired of life pass on out.

Question: When may the deceased leave the Desire World?

Answer: As long as the man entertains the desires connected with Earth life he must stay in his desire body and as the progress of the individual requires that he pass on to the higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his binding desires.

Question: Must he be so purged of all earthly desires before he ascends further?

Answer: Yes, he must be purged of all evil habits and binding desires. Only then is he ready to leave this state of "purgatory" and ascend into the heaven world. □

—Ref. Cosmo-Conception, pp. 102-104.

Western Wisdom Bible Study

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church. This Western Wisdom Bible Course is available on a free-will offering basis.

Spiritual Growth

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. —Exodus 25:2

And as ye go, preach, saying, The Kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. —Matthew 10:7-8.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. —Luke 14:48.

Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. —Luke 6:38.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver. —II Cor. 9:6-7.

These beautiful verses, so filled with spiritual truth, have been violated down through the ages, most often by frantic efforts of vain individuals who have wanted to raise money for temporal movements or fleeting programs. We do well to become as little children and read these verses once more as though we were seeing them for the first time.

The time of the law is slowly passing away. No longer must we order our lives according to blind injunction, for the Spirit itself is learning to cooperate with the universal laws, not through fear, but through a dim consciousness of self interest. Of course this is only a half step to the ideal set before us, but we must not expect too much all at once.

Some esoteric teachings use the technique of appealing to the self-interest: if we just learn to control our latent powers we will have such an expanded consciousness that we will be able to do more good work for others than we at present are able to do. This is a very subtle form of egotism, for about whom are we thinking—the

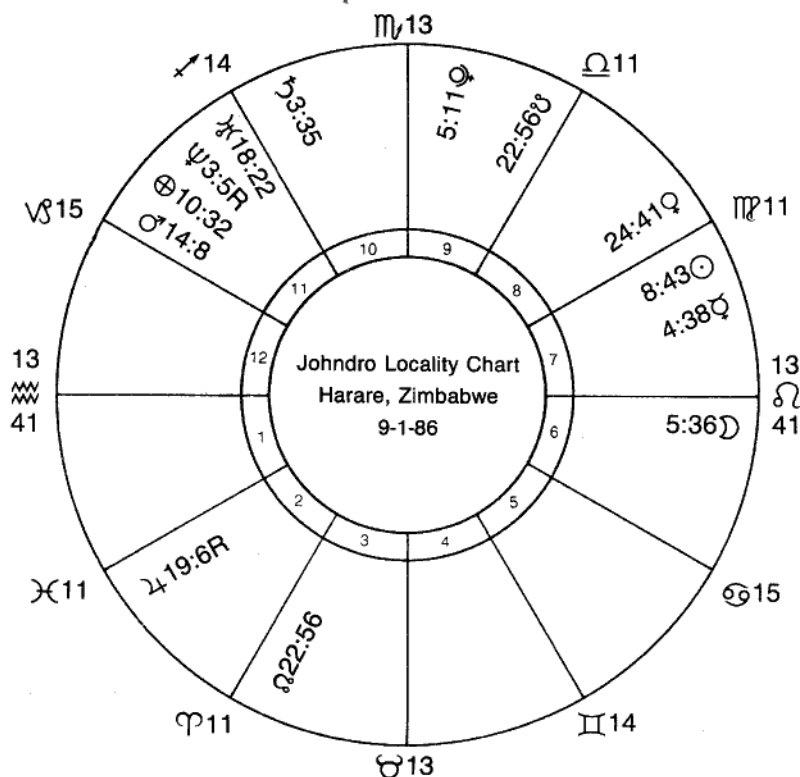
recipient or our own so-called spiritual growth? We can find no joy of service from work performed with that goal before us.

In keeping open the channel for the inflowing of God's vitalizing light and love we must keep open our outlet as well. But our energies must be used with discrimination. It was never meant that we were to take over the prerogatives of the Recording Angels in our zeal as we weaken our brother by assuming his rightful burdens.

But service implies the role of a servant, and the era of the "suffering servant" Christ is almost at an end. We look forward to the equality of brotherhood, when we may call every one friend. From our down-to-earth position, in our semi-blind state, the way to that goal appears to contain many altars upon which we are going to be called to sacrifice our precious lower selves. To our families we do not feel called upon to be anything except what we are, for they know us with a heart knowledge. Are we sure enough of ourselves, and the rest of the world, to let them see what is hidden deepest in our hearts?

Can we not find an exquisite joy in simply being alive and aware? The simplest gesture, a smile or a compassionate tear, accompanied by love of a highly evolved nature, has the inherent power to flood the life of our brother with an ineffable peace. may we consult our hearts often, giving of our love and understanding that our beloved may not be dependent on our good services, but may grow along with us, as equals, strong and reliant in spirit. □

Astrology



Stars, Sanctions, and South Africa

When was the last time you picked up a newspaper, news magazine, or listened to the world news without being reminded of South Africa? Since the media seems to have gone overboard chronicling recent events there, it is assumed the reader knows about them.

So we'll just point out how accurately the stars have described trends in this unique nation, and what lies ahead.

On top of the chart, near the M.C., are Mars and Uranus in self-confident Leo; this has enabled the Pretoria regime to project tremendous force, a fact corroborated by the Part of Fortune making its strongest aspect to Pluto, the chart's ruler. Pluto also is part of the Finger of God configuration, along with Mercury and Jupiter; destiny is at work here! The leading planet, Jupiter, ruler of the second house of the future, is also in Aquarius, the sign of the New Age of Brotherhood! And the message of this configuration is, betterment (Jupiter) will come—not through coercion or conflict—but through renewal (Pluto) of mental focus (Mercury).

The Sun represents the vital interests. Here, the solar orb is in the seventh house of "international disputes." Friend and foe will agree: South Africa's internal interests have become thus involved.

The values of this nation, symbolized by Venus in Aries in the sixth house, are based on hard work; it is "the only one in Africa which is not a basket case"; it is the continent's powerhouse! That's all the more so with Mercury (mental focus) in Cancer (basics) in the eighth house of "the earning power of the nation." Neptune, symbolic of the Negro race, is in the twelfth house of restrictions; that's of course what the turmoil is about; apartheid is a restricted lifestyle by any definition!

But change is in the air! Chris April, a *non-white* member of South Africa's parliament, stated on nationwide TV that in the previous 20 months some 24 major apartheid laws had been revoked. Pluto (change)

is moving toward Neptune; race relations are changing. Too, in '87 and '88, Uranus the Transformer/Awakener will transit the Moon (the people as a whole). At the same time, Saturn transiting the second house no doubt will have some influence on the republic's financial situation, in view of increasing sanctions, which are regarded widely as the way to pressure Pretoria into more racial reform.

As part of this the eighth meeting of the so-called Non-aligned Nations opened in Harare, Zimbabwe, on September 1, 1986. A chart set for the occasion provides reliable insights into the advisability of using this method. At the top of this chart, very close to the M.C., is the Part of Peril; this is a flashing red light of warning, for whatever is atop the chart permeates the whole.

The Sabian symbol for the Ascendant degree, "A train entering a tunnel," implies moving into an unknown future, the M.C.'s Sabian symbol, "An inventor experimenting," conveys the same idea. And with good reason. It requires resources to resort to sanctions, described here by the second house. Both its rulers, Jupiter and Neptune, are retrograde! Jupiter is in its dignity, to be sure, but square Uranus and Lilith and extremely close to the Part of Disaster, which in turn is also close conjunct to the Part of Spirit. This Arabian part has to do with the tradition, philosophy of the initiative.

The element of danger is underscored by the Sabian symbol for the degree of Mercury (mental focus): "A man dreaming of fairies." More so by the Sabian symbol degree of both

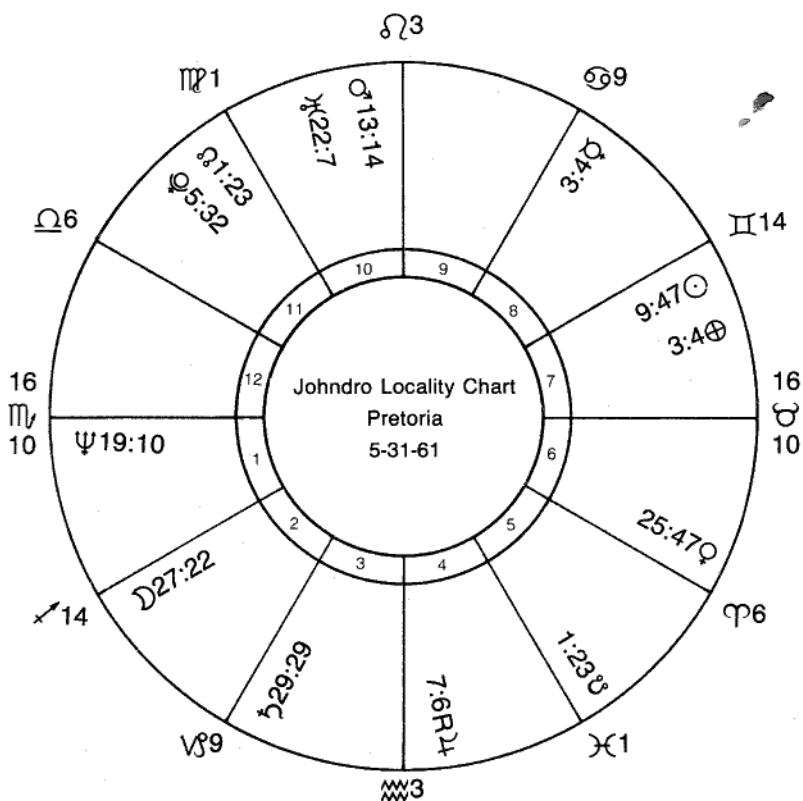
Mars (energy) and the twelfth house cusp of potential self-undoing: "Many toys in the children's ward of a hospital." Fairies! Toys! Are there stronger symbols of the absence of realism?

Let's look at Venus (values). It is in its own sign, Libra, in a critical degree, closely conjunct the Saturnian Dragon's Tail, and its only aspects are sextiles (fateful) to Mercury and Uranus and a nonagen (*restrictive*) to *restrictive* Saturn. This goes along with the Sun of vital interests in the seventh house the adversary. In other words, the essence of this initiative—sanctions—is not beyond being handled by South Africa, which, through strategic retaliation, can inflict much damage on its economic-basket-case neighbors!

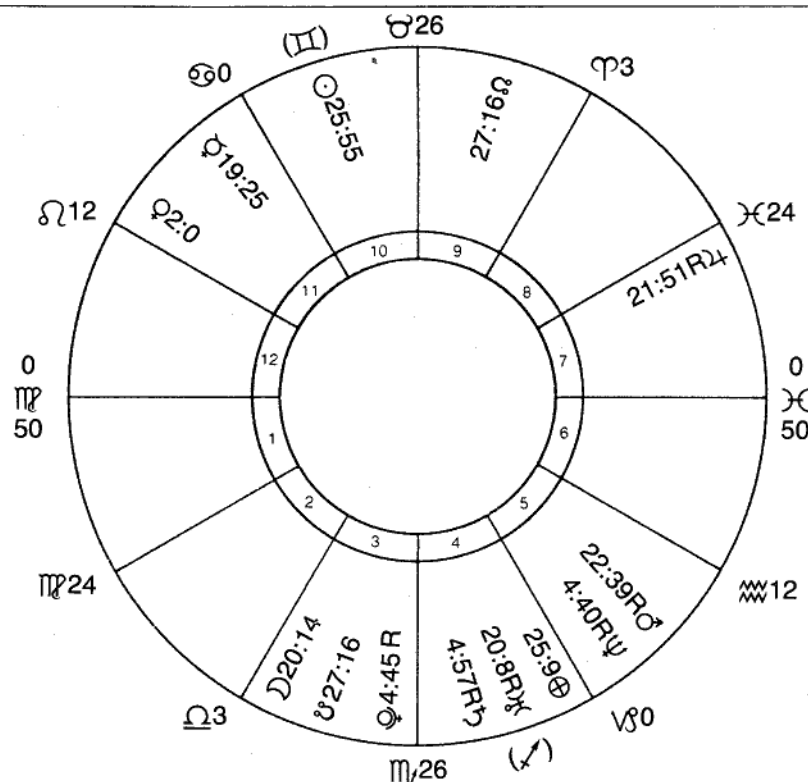
The Sun's closest aspect is a

quincunx (reorganization by purposeful instead of compulsive action) to the Part of Peace! Can language be plainer? This also harmonizes with South Africa's chart, which has a T-Square of Mars, Jupiter, Neptune, which helped produce its internal "hopeless relationship." The key to defusing a T-Square is the degree opposite the apex: "A Red Cross Nurse." And a nurse, in treating disease, does not set out to hurt, but to heal. Sanctions could hurt all concerned; love would heal!

Sanctions never seem to work! They didn't stop Mussolini's conquest of Ethiopia, Japan's penetration into China, Russia's incursion into Afghanistan. They failed against Rhodesia two decades ago; South Africa is stronger, bigger, and not landlocked. Love, on the other hand, "never faileth." **P.K.F.**



Astrology



Stars Over the Supreme Court

In the late spring of 1986 President Reagan appointed a new Supreme Court Chief Justice¹ and in early fall he took his oath of office. The nation wonders, what does his tenure portend? Students of astrology may wonder, should one take the chart for the June event or for the September ceremony to discover the significance of Rehnquist's reign? For good measure, let's examine both!

In the June chart we find five retrogrades; this new court is most certainly going to want to turn back the clock! Additional confirmation: Mercury, ruler of the first house of the present and second house of the future, is in the conservation sign Cancer and the Scorpio decanate of change; Venus (values) is on the cusp of the twelfth house of the past, and the solstice point of the M.C. (goals) is also there! Both Pluto and Mars, ruler of the I.C. of foundations, are retrograde; Mars also rules the ninth house of ideals.

Now let's take a longer look at the September chart; it is more important. In the June map, the Moon was in the third decanate of the sign Libra—something was being concluded, no doubt the search for a new chief justice to succeed retiring Warren Burger. But in the September natus the Moon is in the first decanate of the sign Cancer, marking the start of something new—a new era for the court.

And this chart also indicates a strong interest in the past. The twelfth house of the past and the first house of the present have the same rulers, Pluto and Mars, thereby linking them together. Again Venus of values inhabits the twelfth house. The only planet retrograde, Jupiter, rules the second house of the future and the fourth house of foundations. The ninth house of ideals has conservative Cancer on its cusp—specifically, the 29th degree, which bestows intensity, the tendency of going to extremes—and the Cancerian strength of the cusp is augmented by dint of the Moon being in its own sign and decanate of Cancer!

There can be no doubt about the direction Chief Justice Rehnquist wishes to pursue; his voting record also identifies him as the most conservative member during his years as associate justice. The important question now is, what message, if any, do the stars have for this new court?

The September chart contains a cardinal T-square, implying possible misdirection of energy. For a T-square problem to be resolved, the remedy is indicated opposite its apex. And the Sabian symbol

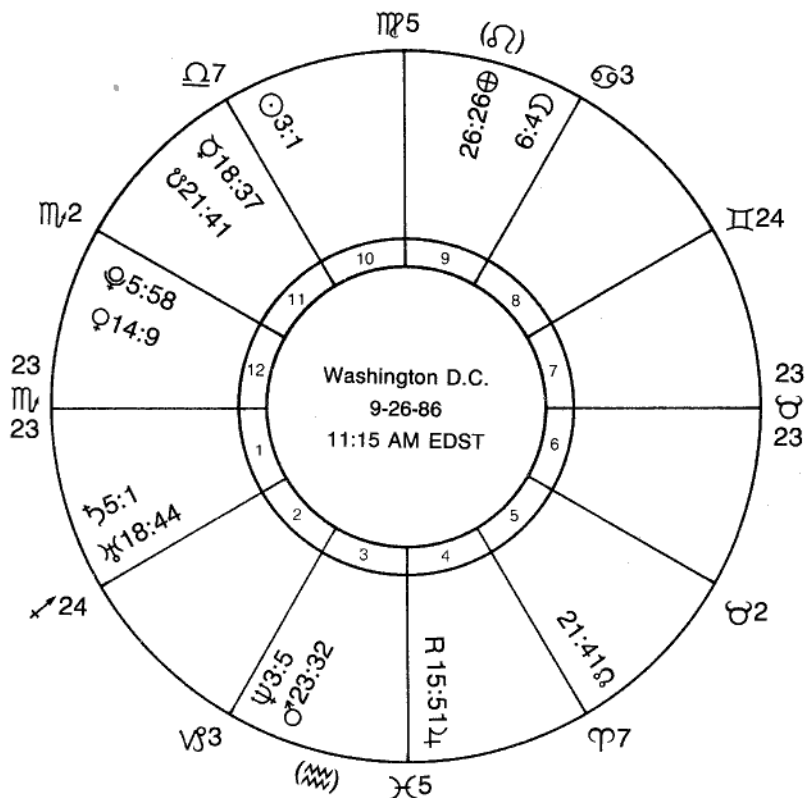
for that degree, here Aries 4, is, "Two lovers strolling through a secluded walk."²

Yes, LOVE! That is what the court should not neglect in interpreting the law! Sound naive? This diagnosis is confirmed several times for emphasis! For instance, dominating the chart is Lilith in Virgo and close conjunct to the M.C. Lilith tends to draw out the negative side of a sign; and Virgo—practical, cerebral, analytical—in its negative expression doesn't know much about love. After all, Venus, planet of love, is in its fall here. We also remind ourselves that the rulers of the chart are Mars and Pluto, and in their signs, Aries and Scorpio, Venus is in detriment.

And how about Venus' own sign, Libra, the sign of love? We find here the Sun in its fall, making two squares and one sextile. There is also Mercury, receiving a square and a sextile and conjunct the Dragon's Tail—whose presence in Libra further weakens its positive vibrations.

In taking a second look at Venus, we realize it is in the middle of a fixed sign, Scorpio. According to reliable sources,³ there is great power here, power to transform the "bad" in a chart! Indeed love—the "greatest power in the world" as Henry Drummond a century ago called it in his magnificent monolog—being "strong as death"⁴ can transfigure and regenerate!

It is also noteworthy that the time of Rehnquist's swearing in was a Saturn hour.⁵ And this planet is exalted—capable of reaching its highest potential—in Libra; "love is the fulfilling of the law."⁶



The starry script is not urging this new court to practice the indulgent kind of love; according to the title of a recent best-seller in Christian psychology, "Love Must Be Tough!" Soft judges make hardened criminals! There certainly is something wrong when offenders are out of jail long before victims are released from the hospital; but neither does it sound right when a boy, barely out of his teens, with no previous record, is sentenced to 44 years for forging \$2,000 worth of checks, as happened in the writer's county earlier this decade.

Mark Twain once likened mankind to a rider on a horse, falling first off one side, then the other—and it's bad either way! He should stay in the saddle, well balanced; love's sign, Libra, is also the sign of balance!

What the stars emblazoned in the sky was surely best put into words by an illumined seer centuries ago: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to *do justly, and to love mercy, and to walk humbly with thy God?*"⁷ □

—A Probationer

¹Antonin Scalia was also appointed as associate justice, but it was the selection of a new chief justice that was most significant.

²*The Sabian Symbols*, Marc Edmund Jones, p. 152.

³*A Spiritual Approach to Astrology*, Myrna Lofthus, p. 252. See also *Astrology in Modern Language*, Richard B. Vaughn, for more extensive coverage.

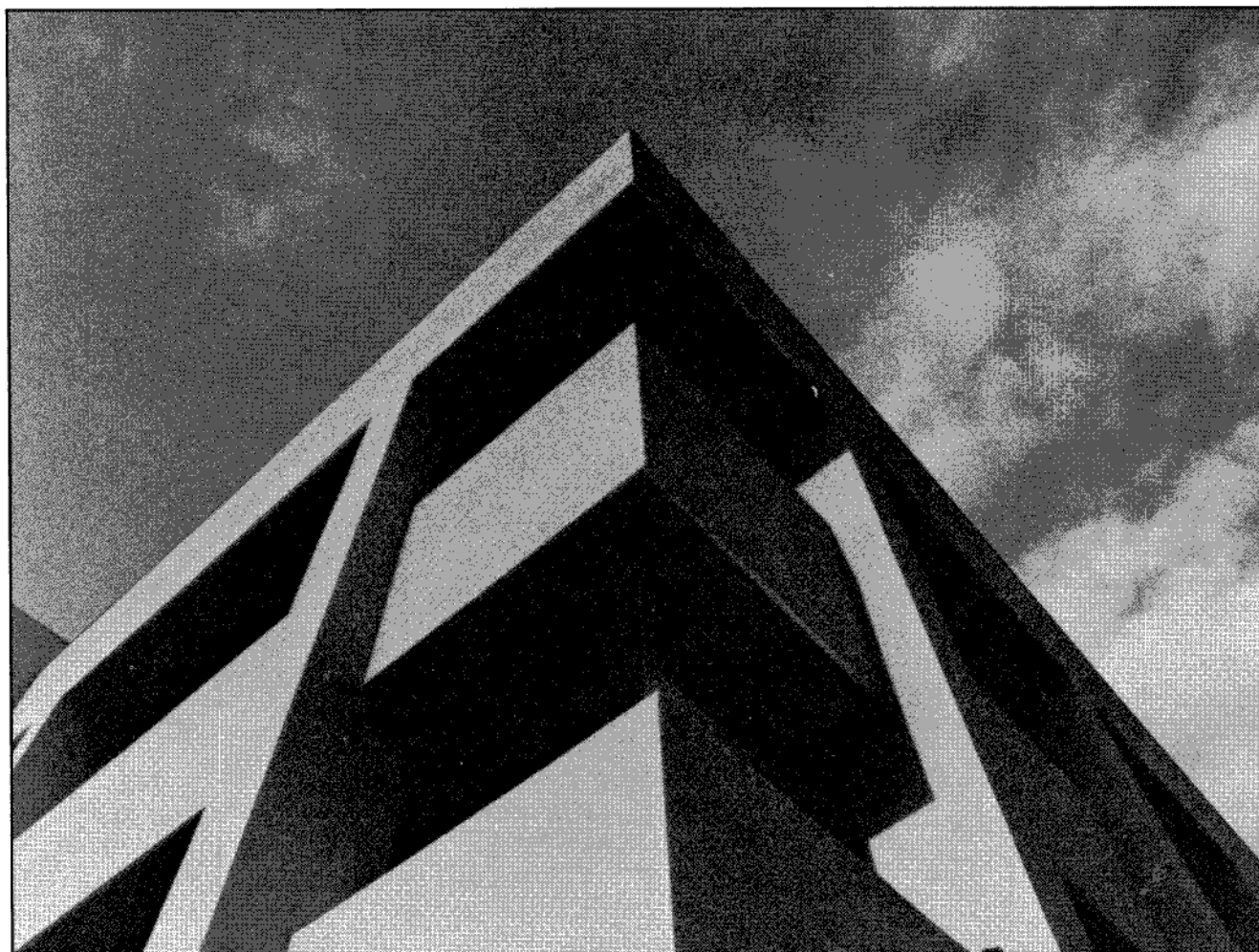
⁴*Song of Solomon* 8:6.

⁵*Simplified Scientific Astrology*, Max Heindel, p. 190. It must be remembered that Daylight Savings Time was in effect.

⁶*Romans* 13:10.

⁷*Micah* 6:8.

Astrology



A Study of Polarity

The horoscope is, among many other things, a mandala of sexuality. The life of all manifestations is the interchange made by the Cosmic Forces as they express the dynamic and receptive polarities. That which is dynamic we refer to as "positive," "active," "masculine"; it designates "that which impregnates or stimulates." In physical manifestation of living, generating organisms we call it "male sex." That which is receptive is that which is acted upon; it is "passive," "resultant," "that which receives the impregnation or stimulation and nurtures the new life into active expression." In physical terms we call this polarity-expression "female sex." People are familiar with the terms "male sex" and "female sex" because the generative impulses are a vital factor in their own experience and they are evidenced in the life-experience of other forms, such as animal and plant life, perceived on every hand.

However, the word "sex" is much more extended in its meanings. It is life in action and movement; the eternal interchange of vibratory powers and their effect on each other is that which makes manifestation what it is. And this applies to all planes, from the most dense, slowly vibrating level of material manifestation to the very essence of the Creative Source itself. Every moment of our existence is an expression of cosmic sexuality; this will be seen if we consider a few things that demonstrate our ability to stimulate and to be stimulated.

We ask a question; we are receptive to the information given to us by the person who projects the answer. We speak; we take in breath as pabulum for our words and we project the thought which we incarnate in sound-symbols called words. Our sense-perceptions are agencies of receptivity, by their exercise we receive impressions by which we identify the world exterior to ourselves. We make ourselves perceptible to others by our action in movement and sound. Someone projects himself into our awareness; we react to his expression according to our vibratory state of consciousness.

These simple, everyday illustrations are just a few of the many that could be considered; however, they are sufficient to show that we, as expressions of life, are composite expressions of Cosmic Polarity. We are so constituted that we demonstrate throughout our lives, in one way or another, our essential bipolarity. To understand "sex" to mean only the attributes of physical generation is to keep our understanding at mud-level. The philosopher comprehends that a principle—whether of sex or anything else—is omnipotent.

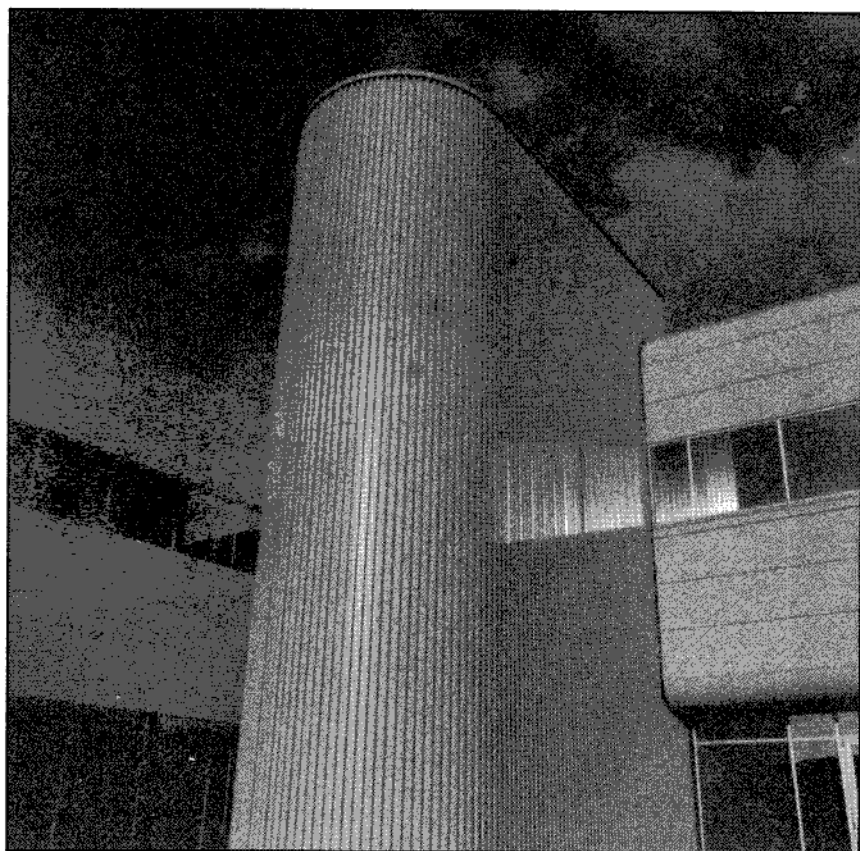
In creative activity the essential bi-polarity of the human organism is wonderfully illustrated. The artist, in his inspirational at-one-ments, opens his consciousness to realizations of the perfect patterns resident in the inner planes; he draws down, as it were, the stimulating power which makes it possible for him to conceive the ideal pattern in terms of his particular artistic medium. By concentrated meditation he molds this

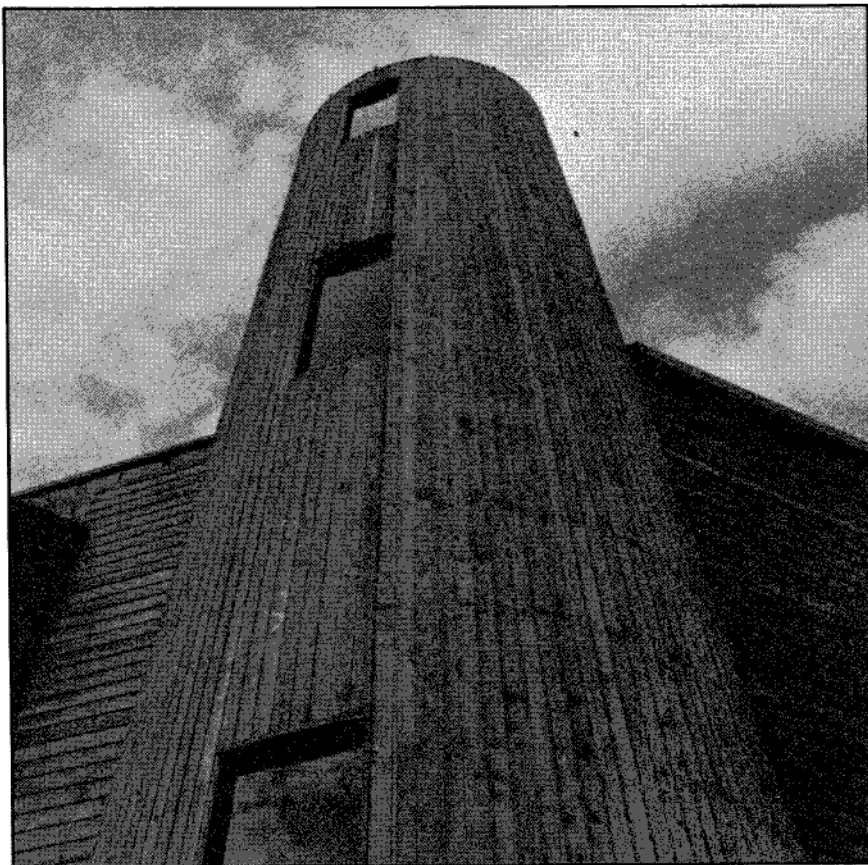
realization into form on the mental planes. Then, by the agency of his highly developed physical technique, he gives birth to this particular version of the ideal pattern. In short, he projects this manifested concept into the Physical World and it, in turn, is perceived by other people who derive from it a stimulus of their own idealism and inspiration. Thus the creative artist exercises both the receptive and the dynamic polarities; he fuses his own "maleness and femaleness" into one intensely focused creative act. Incidentally, this is astrologically illustrated by the planet Uranus, which is exalted in Scorpio; Uranus is the fusion of Mars-Venus—the synchronization of the essential symbols of the planets whose points of rulership initiate the two horizontal hemispheres—

self-awareness and soul-awareness.

Pupils—as children—are in the process of integrating their faculties through the functions involved in "growing up." They receive a stimulus from the teacher and they absorb the effect of this stimulus; sooner or later they give life to their knowledge by putting it into action in their work as adults. The teacher, who, in relationship to his pupils, acts as a "stimulator" has, in his turn, been stimulated by those who radiated teaching to him. We are all dynamic and receptive links in the eternal chain of becoming.

"Masculine and male" and "feminine and female" are personalized expressions of Cosmic Polarity. The ultimate abstraction of these terms—their composite essential truth—is summed up in the simple phrase:





CAUSE and EFFECT.

As the essential sexual maleness of the human organism acts on the essential physical femaleness, so the creative source acts on and through material manifestation for the ongoing of its total Life. The material dimension—in all of its immensity of spatial expression—is female to the cosmic male. Matter has been defined as the “negative Pole of Spirit,” “Mother Earth,” and many other such feminized expressions, or figures of speech. Neither pole exists—or can exist—without the other; the essentials of each are inherent in every expression of life. The horoscope bears this out in a simple, beautiful way:

Use three blank circles as illustration: in the first, place a dot in the center. This is analogous to the creative source

manifesting a universe, a galaxy, a solar-system, or an individual human being. The “Life” of the wheel is not shown; its area is, except for the dot, entirely blank. Meditate on this wheel as it represents a specific life-expression.

In the second circle place a central dot and then add the vertical diameter; the circle now has “Life”—its area is differentiated in the simplest possible way: division, by one line, into two hemispheres. This vertical line is the abstract symbol of the dynamic polarity of the cosmos; it is the essential symbol for the generative action of sex; it is the root-symbol of cause. Apply it to any human horoscope and recognize that this vertical is the composite of the cusps of the fourth and tenth houses—the “houses of parentage.” Our parentage is the “first step,” the

“initiating agency,” the cause of our manifestation on the physical plane as human beings. But, note this clearly: we have, as our parentage, a composite of male and female sex; one is focalized in male polarity as its physical expression and the other is focalized physically in female polarity. The two together generated our physical vehicle.

Now, to the third circle add the central dot and the horizontal diameter. This is the picturing of that which is acted upon by the generating agency—the subjective aspect of life, that which was generated and is the result of generation. The vertical is cause, the horizontal is effect. The third circle, with the horizontal diameter, is also differentiated into two halves but, since they are “focalized horizontally,” they appear as the “counterparts” of the vertical halves. This horizontal diameter is, astrologically, the composite of the cusps of the Ascendant (first house) and the Descendant (seventh house). The person represented by the chart—the native—stands at the Ascendant, his consciousness enveloped in his physical garment; he “looks across the wheel” and, at the futhermost point, opposite to his own place, he sees (in the same way we see our reflections in a mirror) his counterpart, his “other Self,” his needed fulfillments, his—in short—mate.

The thrilling, stupefying marvelousness of astrological symbology is nowhere more evident than as the composite of four halves in one circle. Add to the second and third wheels the complementary diameter; the result pictures the four

quadrants of the individual horoscope but, in simple form, it pictures the bi-polarity of that which generates and that which is generated.

You are a man; your seventh house is a woman; one of your parents is a man and the other is a woman. Yet the vertical line of parentage represents the bi-polarity of the dynamic essence of life; the horizontal represents the bi-polarity of the receptive essence. Continuing this approach in a more extended way we see that every factor of the astrological wheel is a composite of dynamic and receptive polarities. Any male or any female can have any of the signs on any cusp; the ruler of the chart, the Sun and the Moon, or any of the planetary positions can be found in any of the zodiacal signs regardless of whether the signs involved are considered "masculine" or "feminine."

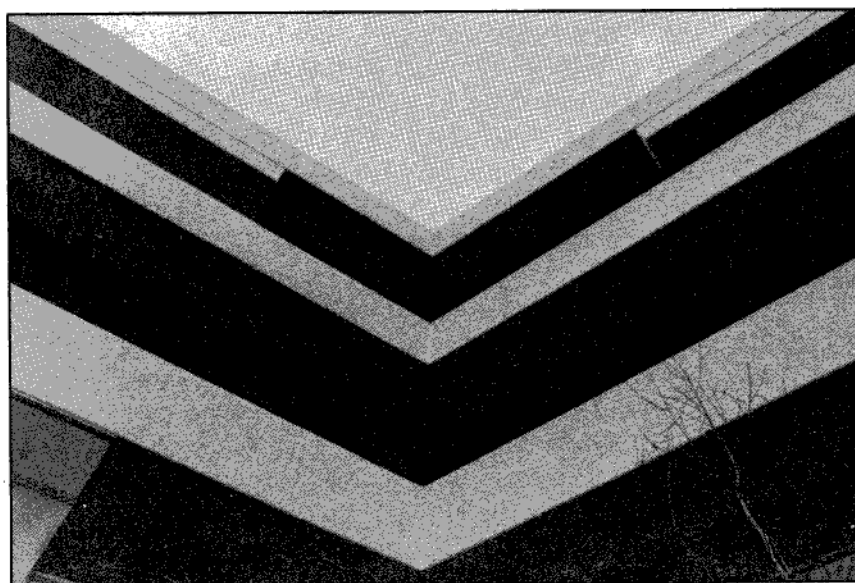
So we are able to recognize that if our physical bodies are specializations of polarity into male or female generative sex, our consciousness is a vibratory composite of both polarities. Understanding human relationship is really understanding the vibratory sexuality of the human consciousness. The astro-philosopher must cultivate this understanding if he is to unlock the deepest secrets of astrological patterns.

The astro-philosopher who is a parent—father or mother—starts to understand his children's charts when he starts to understand his own chart. To the degree that he "turns away" from anything in his own vibratory picture, will he be deficient in interpreting those of his offspring. His eighth house is his

generative life particularly in relationship to his mate, but his fifth house is the area of love-consciousness by which he extends an "invitation to life" to other Egos who come in as his children. All parents, to a degree, express the fifth house love-potential, but parents who are astro-philosophers combine the powers of the fifth house with those of its spiritualized polarity, the eleventh. They are not just parents, they are friends; they are not just nurturers of the body, they are nurturers of the mind and Spirit; they are not just "the old man" or "my ma"—they are elder brothers and elder sisters who have offered to share their understanding of life with those who come in through them. And, as astro-philosophers, they offer to their young ones a viewpoint based on understanding of principles plus the warmth and consolation of a loving heart. He, the parent, will seek to understand the bi-polar vibrational constitution of each child and prayerfully seek guidance to clear awareness of the patterns of the children's charts as they represent potentials for unfold-

ment. He must understand the principles of life as they are pictured in the fifth-house pattern of his own chart and align his consciousness more and more with the essential meanings of parenthood as a factor in Life-experience.

We have come to a point in our approach to human nature when we no longer put men into packages labelled "masculine qualities only" and women in similar designations of "feminine qualities only." This outmoded approach has been proven to be out of line with the spirit of truthful inquiry. Males can, and often do, manifest a marked tendency toward elements of the feminine personality and the converse is true of many females. The astro-philosopher, who is a parent, knows—and knows with his deep understanding—that his sons and daughters are composites of vibrational polarity and that their purpose in living and his purpose in nurturing and guiding is not to become "all man or all woman" but to cultivate the power to express the best of both, according to the essential requirements shown in the



charts. Here is a significant point which is presented as a basis for a parent to determine his vibratory effect on the consciousness of a child: compare your chart with the child's and if you have a planet conjunct the child's Ascendant, then know that you stimulate in a very marked degree the vibration of that planet in the child's chart. This is a basic example of the Principle of Sympathetic Vibration—the "tuning-fork-principle." If you, a man, have your Mars or Sun on your daughter's Ascendant you, as an astro-philosopher, are bound to cultivate the most constructive expressions of that planet in

difficult for her, when she is grown, to "clarify her pictures" of the opposite sex.

The same principle applies to your effect on your sons, your wife's on the children, and the children to each other. This "planet on Ascendant" is a vital vibratory tie-up and must be studied with great care—and the results of the study applied conscientiously in daily living. Further study can be given to any inter-relationship between two planets and charts; note particularly those exchanges in which the dynamic planets of the boys conjunct the planets of the girls; this is a variation of the "planet on Ascendant" pattern.

Astro-philosophy provides a wonderful channel by which parents who are inclined to live excessively in their centers of feeling-response and emotion may gain perspective in their seeking to understand their children; further it gives the parents a wonderful "joint-hobby"—something they can use to help other parents and to enjoy together as long as they live.

your own living. You are the first "living man-picture" your daughter has and to the degree that you can represent regenerate Sun or regenerate Mars, as the case may be, you assist in a remarkable way to help her "register" a favorable reaction to the opposite sex. Other planets work the same way but Sun and Mars are used by this illustration because they are in composite—the basic or essential "masculine pattern of consciousness." Unregeneracy on your part, in relationship to her, will stimulate her (she, being the child and impressionable, is very sensitive to your vibration) to intensify any unregenerate "male-picture" that may register in her chart and make it correspondingly dif-

If a girl has a "masculine-plus" vibratory pattern and a boy has a "feminine-plus," and they seem to be strongly drawn to each other in their growing up together, then study the Uranus of each in relationship to each other. Uranus, as has been said before, is the "composite of masculine and feminine." In relationships between people it indicates spiritual attractions of great depth and intensity, and the child who has Uranus affecting the other one's chart in a noticeable way can be potential "illuminator" of the other one. Help your children to understand themselves as expressions of the Goodness and Beauty of Life—which, in truth they are—and make yourself a "mediator"—through your astro philo-

sophical understanding—between that which they tend, instinctively, to be, and that which their charts indicate they can become.

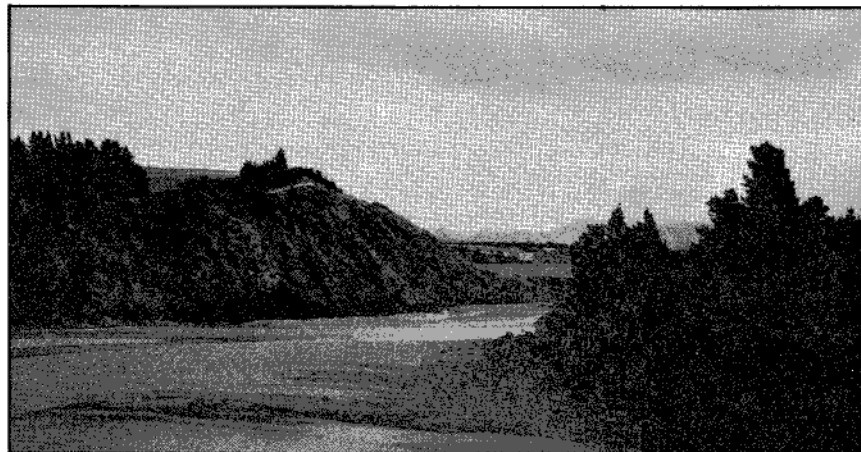
If one parent is an astro-philosopher, the other one should try to learn something of the subject so that a degree of mutuality of understanding and approach can be found as a basis of training and guiding those to whom incarnation was given. Each child has, innately, a unique "father-mother" picture: perhaps there is a deep and difficult karmic tie-up between one of the children and one of the parents, or between two of the children. Mutuality of astro-philosophical understanding can be a wonderful "attune-ment" for the parents in their cooperative service as parents. These tie-ups must be understood by both parents to be manifestations of the Law of Cause and Effect—to be perceived as energy-patterns that are in the process of regenerate fulfillment through Love. They are not to be sidestepped, avoided or "shrugged off."

Astro-philosophy provides a wonderful channel by which parents who are inclined to live excessively in their centers of feeling-response and emotion may gain perspective in their seeking to understand their children; further it gives the parents a wonderful "joint-hobby"—something they can use to help other parents and to enjoy together as long as they live. Through it they can realize the truth that marriage is fraternity, its life is mutuality, its flowering is true friendship. □

—Elman Bacher

Studies in Astrology, Volume 5

Book Review



***Will To Be Well: The Real Alternative Medicine* by Neville Hodgkinson, Samuel Weiser Inc., Box 612, York Beach, MA 03910.**

Mr. Hodgkinson is a medical journalist who has written this very valuable and timely book, based on his own research of medical professionals critical opinion of hospitalization, medicine and the like. It is an unorthodox book which questions our values concerning the role of medicine and even alternative medicine. The author has come to the conclusion, after his extensive research, that illness in essence is caused by unhappiness and that there are no complete panaceas for health unless it touches heart, mind, body and SOUL. Most physicians treat the body like a machine, suggesting operations or medicine, which can be unnecessary and even make the patient worse. Until recently they have not even considered the mind, the emotions and what is going on in a person's life which might cause an illness. The medical professions spend billions of dollars yet shun with great vigor the efforts of alternative medical practitioners who strive for a more holistic point of view in diagnosis and treatment.

The author does not spare alternative practitioners either, believing that by putting the blame for illness on the patient, they are continuing a vicious cycle of ill health by creating guilt feelings. What is needed is to let the patient know what they are doing wrong and HOW to correct it rather than just blaming themselves. He takes a close look at addictions, suggesting that the process of the chemical reactions in the body makes for positive feedback coming from the brain. To just say to a person: "you must quit smoking or drinking" is not always the answer. He suggests a better solution which makes a lot of sense. Even exercise and nutrition are in themselves not the whole answer. We are led to believe, by popular magazines and other written material, that we have only to change the diet and exercise and everything can be all right health wise. Here the fallacy might be that exercise can be addictive and it, like alcohol or drugs, keeps the person from overcoming their negative thought patterns and replacing them with something else. The author suggests that health and fitness books are in abundance, yet cigarette smoking and bad eating habits

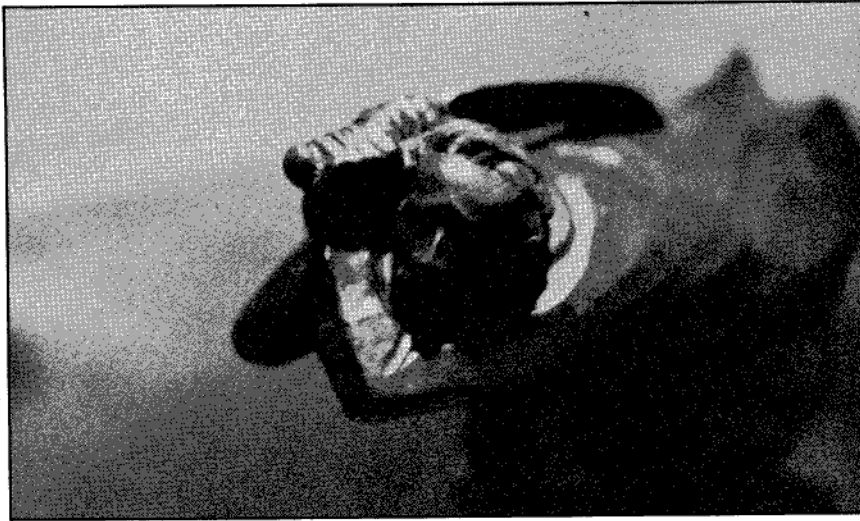
remain. He gives reasons why just telling people what to do or not to do have not worked, basing his beliefs on logical reasoning. He points out the popular trend in preventive medicine has not proven to save people's lives. In fact, quite often it can set up a negative frame of mind with worry about what a cat scan or breast check MIGHT show. Self-realization is the aim for health not just self-control. Through self-realization the person can obtain a feeling of well-being by contacting the Source of all health and life.

He looks at the causes of most of the major diseases—heart ailments, stroke, cancer and multiple sclerosis as well as arthritis. He views the person's frame of mind and alternatives to the present types of treatment. It is an interesting and provocative book stressing the need for a more holistic approach to health and well-being. It is written so that anyone can strive to change their inner mechanisms to overcome a mental state of mind which might have led to a present condition. He seeks to guide all readers to find a more spiritual approach to life, in whatever avenue that may be.

The only argument we might have with his recommendations is yoga. He feels the system is good for attaining a more centered consciousness through the physical exercises as well as the meditations. Except for this, the book comes highly recommended and would make a good gift for someone who seriously is seeking an alternative to the expensive merry-go-round of the conventional doctor-medicine-hospital. □

—K. M.

Book Review



***The Poisoned Needle: Suppressed Facts About Vaccination*, by Eleanora McBean, Health Research, Mokelumne Hill, California, 242 pages.**

Shakespeare's famous line, "Thou protestest too much," may well be the only argument critics can level against this study, which presents a most impressive plethora of proof that vaccination is by no means that reliable for certain diseases it has been made out to be.

The author marshals well-documented facts, often reinforced by pictures, from many parts of the world, that some diseases vanished without vaccination; that at certain times and places an increase of vaccination was accompanied by a corresponding rise of that which it was intended to prevent; that even deaths have been caused by this method; that certain diseases even bear a most striking resemblance to the effects of certain vaccinations. This work features statements by recognized authorities denouncing vaccination, as well as admissions by proponents that the noxious needle has been weighed and found woefully wanting.

If not health by means of the needle, then how? By nutrition! McBean describes (pp. 116, 117) how a certain epidemic erupted in one of the southern states and a doctor correctly concluded that the high consumption of sugar "in the form of ice cream, bottled drinks, candy, desserts, etc." was the culprit. He called on the people to replace these with fruits, vegetables, grains; within 72 hours the epidemic declined!

Students of the Western Wisdom will welcome this research, for it reinforces what Max Heindel wrote decades before:

"From the occult viewpoint vaccination and the use of anti-toxin obtained by the processes in use in bacteriological institutes is to be deplored. These methods work a wrong on the helpless animals and poison the human body, making it difficult for the Ego to use its instrument. If we study the chemistry of our food we shall find that nature has provided all necessary medicine, and if we eat right we shall be immune from disease without vaccination."¹ (Italics his.) Even "orthodoxy" is beginning to see the light. *Time* magazine stated, "Vaccina-

tion against smallpox is almost 2000 years old, yet it is still far from being an invariably safe procedure....What the country now needs, argues the University of Colorado's Dr. C. Henry Kempe, is protection not against smallpox but against vaccination."²

It is to be hoped that it will imitate a good friend: "Routine vaccination for smallpox has been abandoned in Britain. This major change in policy stems partly from the observation that, for the last 20 years, deaths from the vaccine have exceeded deaths from smallpox itself."³

It may be asked, Is it not required to be vaccinated when travelling to certain regions? No! In the hope that it may be of help to some, we'd like to share what the late John Tobe wrote:

"If you object to inoculations or drugs or vaccinations, you can invoke Article 83 of the International Sanitary Regulations. 'No one can be vaccinated against his will, nor can he be quarantined if he has not visited a quarantined area.'

Therefore when you travel you don't have to be vaccinated. Just keep the quotation in mind and cite it whenever you are challenged or questioned as to why you do not carry a vaccination certificate or have not been vaccinated."⁴ □

—A Probationer

¹The Rosicrucian Philosophy in Questions and Answers, Vol. 1, pp. 87-89; see also *Occult Principles of Health and Healing*, pp. 195-197.

²In an article titled "The Dangers of Vaccination," January 5, 1970.

³Dr. T.R. Van Dellen, in the *Charlotte (N.C.) Observer*, October 12, 1972.

⁴The *Provoker* (St. Catherine's, Ontario, Canada, May-June 1973).

News Perspectives



“Running Away From Ourselves”

That's what Pat Aufderheide claimed the pleasure-mad public was doing in viewing the recent unusual offerings of science-fiction films. In a lengthy piece *The Progressive*, October 1986, pp. 35-38, he maintained that these productions display a “disturbing lack of faith in a human future.”

Neither the sometimes earthy language of the author nor the general outlook of the journal is being endorsed, but Aufderheide most certainly built a convincing case by listing numerous flicks and giving their contents—none of which are being recommended—and lamented the emotional toll all this pessimism was surely taking.

Thomas Hooker, chancellor of the University of Maryland's Baltimore campus, also decried the public's preoccupation with the pursuit of pleasure. “They walk around—you look in their eyes and there's nobody home.” *The Christian Science Monitor*, October 1, 1986, pp. 16, 17.

Call it pessimism or emptiness, there's no real difference: in one of His parables, our Lord linked the two: when a man's heart remains empty—is not filled with that which is good—it becomes the abode of wicked spirits; at least one of these is pessimism! It certainly is not a good spirit!

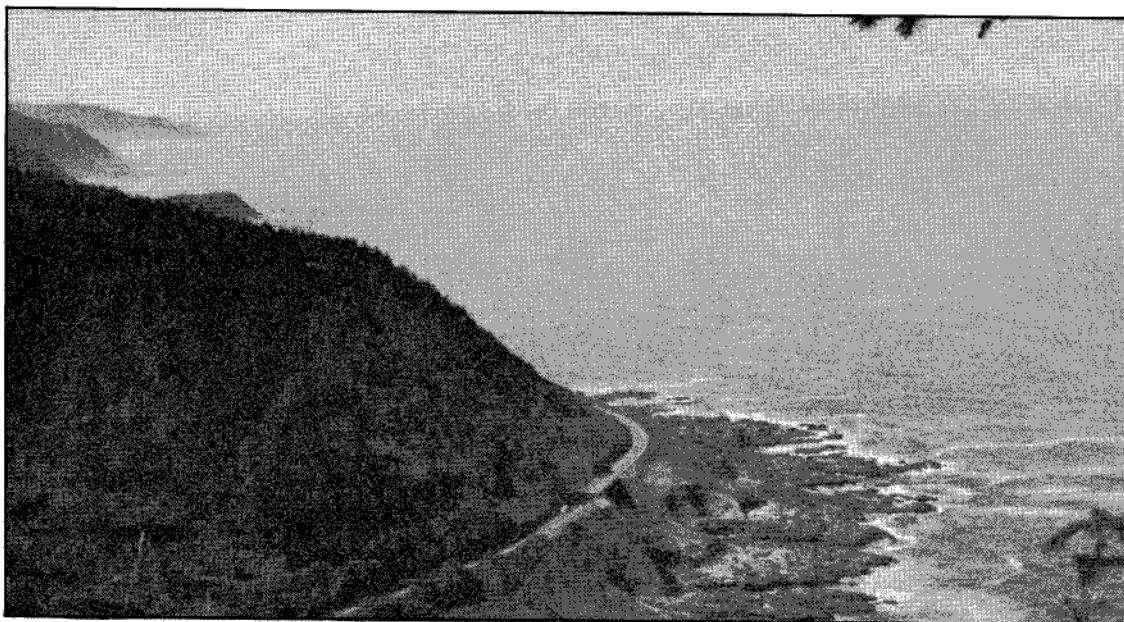
When Russia's renowned writer Maxim Gorki visited New York's Coney Island Amusement Park and glimpsed a hedonistic holiday, he wryly remarked, How unhappy these people must be! Those bent on pleasure generally are; had they found life's genuine, the best, they wouldn't crave the grotesque, the bizarre. The word “amusement” literally means a state of existence without thought; a-muse-ment; that's being empty!

The key to understanding all this is in Aufderheide's statement that hedonists are “running away” from themselves, on an escapist treadmill. That tells us Neptune is involved, that mysterious planet of the surreal, of whom one thing is very sure—the end result of responding negatively to his vibes. No wonder respected writer on Astro-nutrition *Astrology Nutrition & Health*, Robert Carl Jansky, pp. 36, 61 warned his readers to stay clear of all Neptune foods and substances, for they all practice a most subtle form of deception! Thus the alcoholic thinks he is imbibing the cup that cheers—only to find it filled with tears; the drug addict hopefully “shoots for a high”—multitudes have thereby plunged to the depths. That's Neptune! Negatively, he promises the best imaginable, yet delivers the exact opposite, the worst possible! That is true not only of Neptunian wares taken into the body, but also of those absorbed by the mind; there's no difference!

The remedy? *Some Astrology: 30 Years Research*, Doris Chase Doane, p. 131, advised that Saturn is the antidote—hard work, reality, discipline. These things are fine; there is no planet with which it is more important to harmonize than Saturn! But an even better remedy for emptiness and pessimism is tuning in to Neptune's positive vibrations, for Neptune is the planet of Divinity, of God! When He fills the heart, He does so with Life—with a capital L! On experiencing that, there is no more desire to be running away; there is only a fervent, constant prayer for more! □

—A Probationer

News Perspectives



COMPUTERS HELP THE HANDICAPPED

"Computers, which have changed the way America works, are now becoming available to the 13 million handicapped Americans of working age. In the past, efforts to help the handicapped tended to be overambitious and prohibitively expensive." Now the approach has changed and the technology is being modified to meet with the needs of the patient! In just the past year computer usage by handicapped Americans has doubled to approximately 40,000.

Alan Brightman, director of Apple Computer's office of special education says "If you can only wrinkle your eyebrow, I've got a switch that will enable you to input data into a computer. And once you've got access to the machine, you've got access to the world." Sound ambitious? It certainly does and in many other instances we are seeing great accomplishments in helping the disabled through computer technology. This has become an area of great service to mankind and is an opportunity for many to have a new "lease on life" through the wonders of the computer!

"Despite her blindness, Georgia Griffith, 54, graduated from college and became a music teacher. Then she lost her hearing. Now, thanks to a computer and a collection of special tools for the blind, she has made a new career as a proofreader of braille music. Using the VersaBraille, a machine that produces a raised-dot readout of characters as they appear on a computer screen, she has been able to meet and keep in touch with hundreds of acquaintances on the CompuServe computer network. Says she: 'I am deaf and blind, sure, but I am not disabled.' "

Perhaps one of the most amazing uses of the computer came in the case of "William Garman, 51, who contracted Lou Gehrig's disease in 1982 and within two years was paralyzed, unable to speak, or write. Then, last summer, a group of Westinghouse engineers outfitted Garman with an infrared sensor that moves a computer screen's cursor in response to his blinking. For the first time since his illness struck, Garman has been able to communicate with family and friends. His first words, painstakingly spelled out one letter at a time: 'Oh boy!'"

This application of technology in the computer field has linked with technology developed for jet-fighter pilots when a University of Virginia engineer, Thomas Hutchinson, built an eye-tracking system that measures the reflection of light from the retina in order to determine where on a computer display the

eye is gazing so that a person equipped with the eye tracker can look at a command on the monitor screen and the computer executes it. Says Hutchinson "With this system we have an opportunity to free minds that are trapped inside bodies that do not work."

In order to accommodate more disabled persons, a task force of researchers and a half dozen computer companies have been meeting under auspices of the Federal Government to develop computer keyboards and screens that are more adaptable to the needs of handicapped persons. With new age technology and man's inherent ingenuity, there is no doubt that in the next few years a whole field oriented to "serving" the handicapped will be born! *TIME MAGAZINE, The Best Part is I Can Do It All!* September 22, 1986

IS IRRADIATION OF FOOD SAFE?

The controversy regarding the "irradiation" of food is beginning to concern many people in various parts of the United States. "The Food and Drug Administration approved the process for harvested wheat and potatoes more than 20 years ago; dried spices and slaughtered pork were added to the list in the 1980s. Last April the agency gave the go-ahead for irradiating fruits and vegetables and a furor erupted. Despite the FDA's consent, the process until now has been used mainly to preserve herbs and spices. But last week gamma ray-treated fruit made its first U.S. appearance when Lorenzo's Farmer's Market in North Miami Beach began offering Puerto Rican mangoes. The FDA is now considering whether to extend approval to fish and poultry. Nineteen other countries have also endorsed irradiation for a wide array of foodstuffs."

What are the pros and cons in this touchy subject? The method of "irradiation" was developed around the turn of the century and involves food being passed through a lead-shielded concrete chamber where radioactive cobalt 60 or cesium 137 bombards it with gamma rays which kills insects and bacteria as well as sometimes slowing the ripening process. A spokesman for the Nuclear Regulatory Commission (NRC), Karl Abraham, says "There's nothing in common between a nuclear reactor like Chernobyl and an irradiator." In this process of irradiation the food does not become radioactive and according the George Gid-

dings, director of food irradiation at Isomedix, "can be immediately eaten."

The supporters of the "irradiation issue" claim that this gamma ray exposure will offer an alternative to controversial pesticides, fumigants and preservatives. They say that irradiation protects health by killing parasites such as trichina worms in pork and bacteria like salmonella, which may cause food poisoning. This exposure to gamma rays is also purported to extend shelf life of food items. "We see the day when you can go into a supermarket and buy a barbecued chicken that has been cooked, vacuum-packed and irradiated. It can sit on the shelf for eight years, and all you'll have to do is heat it up," predicts Physicist Martin Welt, founder of Radiation Technology.

On the other side, critics are bombarding irradiation with a number of objections. One of the first complaints is that it can be expensive, adding up to 5¢ per pound to the price of some fresh produce. Also, they say that pesticides will still be needed in the fields and that the low level of radioactivity set by the FDA for produce is not really strong enough to slow the ripening process. One opponent, Leonard Solon, director of New York City's Bureau for Radiation Control says that irradiation "can kill the organisms that produce the signals and odors that warn people they are eating spoiled food, but it may not be able to kill the bacteria that cause food poisoning."

Safety and security are additional items that critics are presenting as objections to the use of irradiation. Some adversaries claim that the gamma ray treatment changes the chemical composition of food and "can create carcinogens, such as benzene, formaldehyde and substances called unique radiolytic products (URPs)." The supporters, in response, say that these toxic chemicals are very minute citing the benzene in eggs that may occur naturally and the generation of small amounts of carcinogens produced when frying food. Perhaps security will become the biggest block to the development of irradiation facilities, since the NRC says that it may inspect a facility only once in three years. Opponents state that the resulting spread of radioactive materials used in irradiation will increase the chances of mishaps during transport, use, and disposal. "Radiations Technology's license to operate a New Jersey plant was recently suspended for two months after the NRC found that company officials tried to hide a safety violation. Next month International Nutronics goes on

trial for, among other things, flushing radioactive water into the sewage system of Dover, N. J."

In spite of the support and objections to "food irradiation" it does appear to be something that should be very closely supervised before it is given widespread approval for the public. The advantages sound very promising, but the disadvantages could cause more than just a slight danger to persons who consume irradiated food products. Since the physical vehicle is the temple of the Spirit, followers of the vegetarian way of life would certainly want to feel that any food which has been treated could not cause them any immediate or future harm! We should always be on the lookout for new ways to improve our health and lifestyle without generating additional problems through faulty or insufficient research. "Says Physicist Welt: "It took 50 years for canned food to be accepted by your grandmother. It took frozen food 20 years to be accepted by your mother. It will take the housewives of today five years to accept irradiated food." Let us therefore keep an open mind but also weigh carefully the evidence on both sides. *TIME MAGAZINE* "Food Fight Over Gamma Rays," September 22, 1986.

THE OZONE MYSTERY!

Ozone is oxygen but is in an unusual form! Without ozone, life on Earth would be impossible. Oxygen generally comes in two-atom molecules, but the Sun's ultraviolet radiation splits some of these molecules apart and the single oxygen atoms tend to attach themselves to the remaining molecules, thus, forming an oxygen-atom triplet. This process creates a layer of "ozone-enriched" air from six to thirty miles up in the Earth's atmosphere. This ozone-rich layer is an excellent absorber of "ultraviolet" radiation coming from the Sun. Presently, this layer of ozone above the Earth only lets enough ultraviolet through to cause sunburn if overexposure is present. However, more ultraviolet radiation coming through would increase the effect and the Environmental Protection Agency estimates that a 1% drop in this global ozone layer could cause 20,000 additional cases of skin cancers in the United States annually.

In certain areas of the world there has been a thinning of this ozone layer and scientists are trying to unravel the mystery! "Speculation on the reason for these 'holes' has ranged from weather patterns and solar activity to the action of man-

made chlorofluorocarbons (CFCs), chemicals used as spray-can-propellants, refrigerants and industrial solvents." These mysterious "ozone holes" have been appearing over Antarctica since October of 1983 on a very regular basis. No definite cause has been ascertained as of yet, but there are speculations that it could be the result of a chemical process along with influence from atmospheric dynamics. Tests over Arosa, Switzerland and Spitsbergen, Norway also show regular ozone loss in the past six to ten years.

We are approaching the Aquarian Age which will bring about different conditions on Earth through certain spiritual and physical changes.

The findings from the research team sent to McMurdo Station, Antarctica do not seem conclusive enough to point to any particular cause at this time, but NASA Research Scientist Richard Stolarski says, "it would do us well to understand, because we're going to have to react whether it's natural or man-made. We need to know if these changes are greater than in the past or if we are just paying more attention to them now. And we should know that as soon as possible."

If we look at the possible spiritual reasons for such a change, there might be some clues! We know from studying the Western Wisdom Teachings that we are approaching the Aquarian Age which will bring about different conditions on Earth through certain spiritual and physical changes. The atmosphere will become "more rarified" and one of the possible results may be an increase in the amount of ultraviolet radiation coming to the Earth in the form of Light! This will perhaps require certain biological adaptations if man is to remain unaffected by the increased ultraviolet levels.

During the Earth conditions prevailing in the Atlantean Epoch, it was necessary for the pioneers to build lungs in order to exist in the more rarified air present during the later period. In much the same way, perhaps modern-day man will have to undergo certain biological and physical changes in order to adapt to our new environment coming in Aquaria! So far, these ozone holes only appear over thinly populated areas so we probably have some time before any major changes in the Earth's ozone level will be taking place. *TIME MAGAZINE*, "What is Destroying the Ozone," November 3, 1986.

Readers' Questions

ANGELS AND MAN

Question:

If "God made man a little lower than the Angels," how is it possible that man is ultimately to become their superior in the Spiritual World?

Answer:

This question reveals a misapprehension upon the part of the inquirer. It has never been so stated in the Rosicrucian Teachings, but something has been said which may have been so misconstrued. The fact of the matter is that evolution moves in a spiral and there is never a repetition of *the same* condition. Angels are an earlier stream of evolution who were human in a previous incarnation of the Earth, called the Moon Period among Rosicrucians. The Archangels were the humanity of the Sun Period and the Lords of Mind, called by Paul the "Powers of Darkness," were the humanity of the dark Saturn Period. We are the humanity of the fourth period of the present scheme of manifestation, the Earth Period. As all beings in the universe are progressing, the humanity of the previous periods have also progressed so that they are now at a higher stage than they were when they were human—they are superhuman. Therefore, it is perfectly true that God made man a little lower than the Angels. But as everything is in a state of *spiral* progression, it is also true that our present humanity is a higher and more evolved humanity than the Angels were; and that the Angels were a higher order of humanity than the Archangels were when they were human. In the next step we shall attain something like the stage of the Angels at the present time, but we shall be superior to what they are now.

WHAT HAPPENS AFTER DEATH?

Question:

What is the use of knowing about the after-death state, what happens in the invisible world, and all these things? Is it not far better to take one world at a time? Sufficient unto the day is the trouble thereof. Why borrow more?

Answer:

If we knew beyond a doubt that at some time we should be forced to leave our country and go to another place to live for a great many years before we would be allowed to return, would it not be a good policy for us to acquaint ourselves with the language, the customs, and the laws of that country? Thus equipped we would not feel so strange, and we would be able to take advantage of whatever opportunities for growth and study we should find there; we would not be apt to run contrary to its laws and get into trouble in consequence of our ignorance, and in many similar ways it would be to our advantage to know about that country.

The foregoing illustrates aptly our position with regard to the Invisible Worlds. After death we shall find ourselves here, and if we are able now to obtain information concerning the conditions there, it will surely benefit us greatly. In the first place, there is the advantage that knowledge will take away from us the fear of death, because we never fear that which we know. In the second place by knowing about Purgatory and the First Heaven, and by knowing about the evening exercise where we review the happenings of the day in *reverse order*, we may live our Purgatory here and now in small doses, obtaining the forgiveness of sins instead of waiting to expiate our evil deeds; and if we take advantage of our knowledge we shall be living in an attitude such as we would not attain before entering the future lives, by assimilating daily the good that we have done and expurgating the evil. Thus we shall be able to go soaring through Purgatory and the First Heaven immediately after death.

By knowing what we are expected to accomplish in the Second Heaven, we can more intelligently apply ourselves to the work there; we gain greater consciousness of that realm by familiarizing ourselves with it daily. Thus in various ways we shall be fitting ourselves to become Invisible Helpers, to live consciously all the time and shorten our evolution millions of years.

THE ROSICRUCIAN PHILOSOPHY AND CHILD TRAINING

Question:

Has the Rosicrucian Philosophy any specific teaching concerning the training of children?

Answer:

There is perhaps no subject of greater importance than that. In the first place, wise parents who are desirous of giving the child all advantages, commence before the birth of the child, even before the conception, to prayerfully turn their thoughts toward the task they are undertaking, and are careful to see that the union which is to bring about the germination takes place under the proper stellar influences, when the moon is passing through signs which are appropriate to the building of a strong and healthy body, having, of course, their own bodies in the best possible physical, moral and mental condition.

Then during the period of gestation they hold before their mind's eye constantly the ideal of a strong, useful life for the incoming entity, and as soon as possible after birth has taken place they cast the horoscope of the child, for the ideal parent is also an astrologer. If the parents have not the ability to cast the horoscope themselves they can at least study the stellar signs that will enable them to intelligently understand what the astrologer tells them; but under no circumstances will they consult a professional astrologer to help them, one who prostitutes the science for gold, but will seek the aid of a spiritual astrologer, though they may have to seek some time. From the child's natal chart the strength and weaknesses of its character can be readily seen. The parents will then be in the best position to foster the good and take appropriate means to repress the evil before the tendencies work themselves out into actualities, and thus they may in a large measure help the incoming entity to overcome his faults.

Next, the parent must realize that that which we term birth is only the birth of the visible, physical body, which is born and comes to its present high stage of efficiency in a shorter time than the invisible vehicles of man, because it has had the longest evolution. As the foetus is shielded from the impacts of the visible world by being encased in the protecting womb of the mother during the period of gestation, so are also the subtler vehicles encased in envelopes of ether and desire stuff which protects them until they have sufficiently matured, and are able to withstand the conditions of the outer world.

Thus the vital body is born at about the age of seven, or the time when the child cuts its second teeth, and the desire body is born at about fourteen, or the time of puberty. The mind comes to birth at about twenty-one, when we say a man has reached majority.

There are certain important matters which can be taken care of only during the appropriate period of growth, and the parent should know what these are. Though the organs have been formed by the time the child comes to birth, the lines of growth are determined during the first seven years, and if they are not properly outlined during that time, an otherwise healthy child may become a sickly man or woman.

In the first chapter of St. John, we read that "In the beginning was the word....And without it was not anything made that was made....and the word became flesh." The word is a rhythmic sound, and sound is the great cosmic builder, therefore during the first septenary epoch of its life the child should be surrounded by music of the right kind, by musical language—the swing and rhythm of nursery rhymes being particularly valuable. It does not matter about the sense at all; what matters is the rhythm; the more the child has of that, the healthier it will grow.

There are two great watchwords which apply to this period of a child's life. They are called imitation and example. There is no creature in the world so imitative as a little child; it follows our example to the smallest detail so far as it is able. Therefore, the parents who seek to bring up their child well will ever be careful when in the presence of the little one. It is no use to teach it not to mind; the child has no mind, it has no reason, it can only imitate, and it cannot help imitating any more than water can help running down hill. If we have one kind of food for ourselves which is highly seasoned

and cooked in French style, perhaps, and we give our child another dish, telling it that what we eat is not good for it, the child may not then be able to imitate us, but we implant the appetite for such food in the little one. When it grows up and can gratify its taste it will do so. Therefore, the careful parents should abstain from the foods and liquors they do not wish their child to partake of.

CAUSE OF INFANT DEATH

Question:

What is the cause of the vast number of deaths which occur in infancy and childhood?

Answer:

When the man passes out at death, he takes with him the mind, desire body, and vital body, the latter being the storehouse of the pictures of his past life. And during the three and one-half days following death these pictures are etched into the desire body to form the basis of the man's life in Purgatory and the First Heaven where the evil is expurgated and the good assimilated. The experience of the life itself is forgotten, as we have forgotten the process of learning to write, but have retained the faculty. So the cumulative extract of all his experiences, both during past Earth lives and past existences in Purgatory and the various Heavens, are retained by the man and form his stock in trade in the next birth. The pains he has sustained speak to him as the voice of conscience, the good he has done gives him a more and more altruistic character.

Now, when the three and a half days immediately following death are spent by the man under conditions of peace and quiet, he is able to concentrate much more upon the etching of his past life and the imprint upon the desire body will be deeper than if he is disturbed by the hysterical lamentations of his relatives or from other causes. And he will then experience a much keener feeling for either good or bad in Purgatory and in the First Heaven, and in after lives that keen feeling will speak to him with no unmistakable voice; but where the lamentations of relatives take away his attention or where a man passes out by an accident, perhaps in a crowded street, in a train wreck, theater fire, or under other harrowing circumstances, there will, of course, be no opportunity for him to properly concentrate; neither can

he concentrate upon a battle field if he is slain there, and yet it would not be just that he should lose the experiences of his life on account of passing out in such an untoward manner, so the Law of Cause and Effect provides a compensation.

We usually think that when a child is born it is born and that is the end of it; but as during the period of gestation the dense body is shielded from the impact of the outside world by being placed within the protecting womb of the mother until it has arrived at sufficient maturity to meet the outside conditions, so are also the vital body, desire body and mind in a state of gestation and born at later periods because they have not had as long an evolution behind them as the dense body and, therefore, it takes a longer time for them to arrive at a sufficient state of maturity to become individualized. The vital body is born at the seventh year, when the period of excessive growth marks its advent. The desire body is born at the time of puberty, the fourteenth year, and the mind is born at twenty-one, when the child is said to have become a man or woman—to have reached majority.

That which has not been quickened cannot die, and so when a child dies before the birth of the desire body it passes out into the invisible world in the First Heaven. It cannot ascend into the Second and Third Heaven because the mind and desire body are not born and will not die, so it simply waits in the First Heaven until a new opportunity for embodiment offers. Where it has died in its previous life under the before-mentioned harrowing circumstances, by accident or upon the battle field or where the lamentations of relatives rendered it impossible for it to gain as deep an impression of the evil committed and the good accomplished as would have been the case had it died in peace. It is then instructed when it has died in the next life as a child in the effects of passions and desires so that it learns the lessons which it should have learned in the Purgatorial life had it remained undisturbed. It is then reborn with the proper development of conscience so that it may continue its evolution.

As in the past man has been exceedingly warlike and not at all careful of the relatives who passed out at death, because of his ignorance holding wakes over those who died in bed, which were few, perhaps, compared to those who died on the battle field, there must necessarily on that account be an enormous amount of infant mortality, but as

humanity arrives at a better understanding and realizes that we are never so much our brother's keeper as when he is passing out of this life and that we can help him enormously by being quiet and prayerful, so also will infant mortality cease to exist on such a large scale as at present.

EFFECTS OF CREMATION

Question:

Does the cremation of the dense body after death affect the spirit in any way?

Answer:

During life and in the waking state of consciousness, the vehicles of the Ego are all together and concentric, but at death the Ego, clothed in the mind and desire body, withdraws from the dense body, and as the vital functions are at an end, the vital body also is taken out of the dense body, leaving it inanimate upon the bed. One little atom in the heart is taken out and the rest of the body disintegrates in due course. But at that time there is an extremely important process going on, and those who attend the passing spirit in the death chamber should be very careful that the utmost quiet reigns there and in the whole house, for the pictures of the whole past life which have been stored in the vital body are passing before the eye of the spirit in a slow and orderly progression, in reverse order, from death back to birth. This panorama of the past life lasts from a few hours to three and one-half days. The time is dependent upon the strength of the vital body which determines how long a man could keep awake under the most severe stress. Some persons can work for fifty, sixty and seventy hours before they fall down exhausted, while others are capable of keeping awake only a few hours. The reason why it is important that there should be quiet in the house of death during the three and one-half days immediately following death is this: During that time the panorama of the past life is being etched upon the desire body which will be the man's vehicle while he stays in Purgatory and the First Heaven, where he is reaping the good or ill that he has sown, according to the deeds done in the body.

Now, where the life has been full of events and the man's vital body is strong, a longer time will be given to this etching than under conditions

where the vital body is weak, but during all that time the dense body is connected with the higher vehicles by the silver cord and any hurt to the dense body is felt in a measure by the spirit. So that embalming, post mortem examinations and cremation are all felt. Therefore, these should be avoided during the first three and one-half days after the time of death, for when the panorama has been fully etched into the desire body, then the silver cord is broken, the vital body gravitates back to the dense body and there is no more connection with the spirit, which is then free to go on with its higher life.

When the body is buried, the vital body disintegrates slowly at the same time as the dense body, so that when, for instance, an arm has decayed in the grave, the etheric arm of the vital body which hovers over the grave also disappears, and so on until the last vestige of the body is gone. But where cremation is performed the vital body disintegrates at once, and as that is the store-house of the pictures of the past life, which, being etched upon the desire body to form the basis of life in Purgatory and the First Heaven, this would be a great calamity where cremation is performed before the three and a half days are past. Unless help were given, the passing spirit could not hold it together. And that is part of the work that is done by the Invisible Helpers for humanity. Sometimes they are assisted by nature spirits and others detailed by the Creative Hierarchies or leaders of humanity. There is also a loss where one is cremated before the silver cord has broken naturally, the imprint upon the desire body is never as deep as it would otherwise have been, and this has an effect upon future lives, for the deeper the imprint of the past life upon the desire body, the keener the sufferings in Purgatory for the ill committed and the keener also the pleasures in the First Heaven which results from the good deeds of the past life. It is these pains and pleasures of our past lives that create what we call conscience, so that where we have lost in suffering we lose also the realization of wrong which is to deter us in future lives from committing the same mistakes over and over again. Therefore, the effects of the premature cremation are very far reaching. Sad it is to say, that while we have science of birth with obstetricians, trained nurses, antiseptics and everything else necessary to the comfort and well being of a little stranger, we sadly lack a science of death to help us to care for the departing friends of a lifetime. □

Healing

Constructive Living

Radiant health bespeaks *constructive living*. The faculties of the spiritual, mental and physical vehicles are used in a *constructive manner*—that is, they are used to add to the sum total of *progress and good in the world*.

To *construct*, in the fullest sense of the word, involves the use of the creative powers for the benefit or welfare of others. The object to be accomplished must point toward the betterment of all, for we should never lose sight of the fact that we are all *one in God*. When we endeavor to live unselfishly and helpfully we work with the trend of evolution, for the progress of the *whole*.

Looking for the good in every person and situation is as *constructive* a thing as we can do. Seeing the good and giving it thought and attention increases that good, builds a power unconquerable. Ignoring evil, except to permit it to spur us on to do more good, is also a part of constructive living. Thus we learn to “overcome evil with good,” as Christ Jesus taught.

The constructive attitude is based upon the free flow of the spirit, while the lack of desire and effort to use the creative powers in the service of humanity bespeaks crystallization. self-centeredness is an infallible sign of crystallization, which always manifests outwardly in some physical imbalance. The more we devote ourselves to the welfare of others, the more easily are we able to live constructively—in harmony with God’s divine laws. The more constructively we live, the more we manifest *radiant health*.

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 Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

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March	2-9-16-23-29
April	5-13-19-25

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

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Children and the Magic of Music

Music is many things. It's melody, harmony and rhythm; it's thinking, feeling and seeing in sound and tone, arranged in a design. Music is the language of the Cosmos, creating all the expressions of our hearts and minds. It's wonderful if children have opportunities to enjoy music in exciting ways. People all around the world enjoy a wide variety of musical arts. Children can be encouraged to listen to music with their imaginations. Sometimes we can listen to the same piece over and over and continually discover something new and fresh.

Some music expresses a picture or dramatic story whereby we can see the brilliant Sun, feel the flight of a bird or think of gaiety on a spring day. We can listen for the high notes of violins and the low notes of the bass, hear the sounds made by piano keys, the sounds of bells, drums and strings

by using tuning forks and experimenting with various instruments we can demonstrate to children an understanding of resonance and sympathetic vibrations.

Imagine how the sound of the trumpet makes bright colors. Do cello sounds make brown colors? Can we mix these with the gold of trombones and imagine a richly colored painting? Debussy wrote a piano piece for his daughter in "Children's Corner Suite" entitled, "Snow is Dancing." In this piece children can hear each snowflake dancing and whirling around in the wind, floating gently down with millions of falling flakes.

Franz Joseph Haydn was visiting a fair when he came across some toy instruments: a little trumpet, a rattle, a triangle, a bird warbler and an instrument that made a call sound like a cuckoo. He wrote parts for each and added them to a favorite piece of string music written by Leopold Mozart. In this work entitled the "Toy Symphonie" children can hear a little bird solo, the tiny drum and the sound of the cuckoo.

The lively, colorful music of Tchaikovsky's ballets: "The Nutcracker," "Swan Lake" and "The Sleeping Beauty" are exciting for children to listen to while the stories are told by a storyteller.

Singing together and playing instruments in a group can be a fun learning experience for children. A lot of good things can happen when music is shared. Music can draw people closer together, lighten up a gathering, help us learn a new language, inspire us, renew a sense of hope when times are hard and help us think about

something in a different way. It's often easier for children to feel enthusiasm for practice when there are others to do it with us. Young children will enjoy making simple instruments like drums and rhythm sticks.

A simple way of playing instruments and singing together is in a round; one voice starts, then others join in at different times with the same tune. If possible add some harmonies, just like shading in or coloring a picture after the lines are drawn.

Music is a means whereby the growing child's whole being may be harmonized. Rhythmic activities like reciting rhymes, dancing and creative movement exercises are enjoyable ways to experience music. Many children will like to help choreograph short dance routines where they learn to move in time with the rhythm and use body gestures to act out thoughts and feelings in pictures. By combining voice tones with moving parts of the body to form alphabet letters we can help young children learn beginning reading, writing and language skills.

We can encourage children to make-up songs by helping them understand some of the thoughts and feelings expressed in music. Writing poems, drawing pictures, thinking about something they might want to tell their friends or imagining how they could express a happy feeling are a few ways to start. Listening to sounds of nature, birds singing, winds playing in the leaves or waves along the shore are helpful activities.

We may have melodies circling in our heads which can spark an idea. Children sometimes whistle and hum

songs to themselves that they have learned by ear from the sounds around them. Composers often use simple repetitious forms when writing music like: A-B-A or A-B-A-C-A. Remember, every note is alive, singing, moving on its own, yet together in magical unity with others. If a simple melody is created the music may keep flowing and growing.

Music is helpful in learning mathematics; the number of beats per measure, the timing of notes, sound combinations and variations. In the study of Astrology children learn that each planet and sign has its own keynote and sound. Knowledge of harmony and discord produced by the movement and vibrations of the stars and planets is helpful in healing work to restore health and balance.

Today, more and more music is being used in the practice of the healing arts. Parents of young children know music helps quiet an active child to sleep. Music can calm our nerves, help us relax, change the environment and bring peace to our minds. The healing power in music can be a constant joy in all our moods and emotions; if it is happy or sad, serious or light-hearted. If we feel lonely learning to play an instrument is challenging and keeps us company. Music can make us happy and fill us with sunlight and soul. Music is a friend living in everyone. □

—Lynne Ross

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CALENDAR OF EVENTS AT MOUNT ECCLESIA 1987

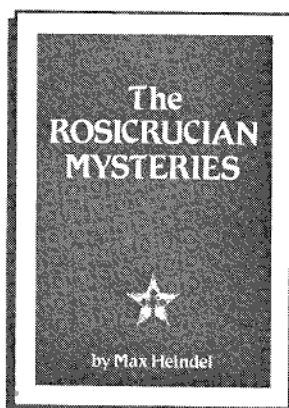
- JANUARY:** NOMINATION DAY, Sunday, January 11. Guest House-Room 1, 2:00 PM
PHILOSOPHY SEMINAR, Saturday, January 17. *Investigating Birth and Rebirth*, 9:30 AM to 4:00 PM Guest House-Room 2.
FELLOWSHIP DAY: Tuesday, January 6. Annual observance of Max Heindel's transition.
- FEBRUARY:** WINTER SCHOOL, Sunday, February 1 through Sunday, February 15.
- MARCH:** VERNAL EQUINOX CELEBRATION, Friday, March 20 through Sunday, March 22.
Vernal Equinox Service in the Temple* on Friday, March 20 at 5:30 AM.
- APRIL:** MOUNT ECCLESIA RETREAT, Saturday, April 11
PALM SUNDAY SERVICE in Chapel on April 12 at 11:00 AM
GOOD FRIDAY OBSERVANCE in Chapel on Friday, April 17 from 12:00 to 3:00 PM
EASTER OBSERVANCE, Sunday April 19
Easter Sunrise Service at the Cross at 5:30 AM
Easter Sunday Service in Chapel at 11:00 AM
Easter Dinner in the Cafeteria at 12:00 Noon
- MAY:** ASTROLOGICAL SEMINAR, Saturday, May 23. *Spiritual Astrology: A Key to Self-Understanding*, 9:30 AM to 4:00 PM Guest House-Room 2.
- JUNE:** SUMMER SOLSTICE CELEBRATION, Friday, June 19 through Sunday, June 21.
Summer Solstice Service in the Temple* and Observance in the Chapel on Saturday, June 20 at 11:30 AM
- JULY:** SUMMER SCHOOL, Sunday, July 19 through Sunday, August 9.
MEMBERSHIP PICNIC, Saturday, July 25 at 12:00 Noon
ANNUAL MEMBERSHIP MEETING, Saturday, July 25 at 2:00 PM.
Announcement of Board of Directors election results. Guest House-Room 1
- AUGUST:** ANNUAL CONFERENCE, Monday, August 10 through Friday, August 14.
- SEPTEMBER:** AUTUMNAL EQUINOX CELEBRATION, Friday, September 18 through Tuesday, September 22.
Autumnal Equinox Service in the Temple* on Tuesday September 22 at 6:30 PM.
- OCTOBER:** MOUNT ECCLESIA RETREAT, Saturday, October 24
OPEN HOUSE on Sunday, October 25 from 2:00 PM to 4:00 PM.
FOUNDER'S DAY, Wednesday, October 28 at the Founder's Cross at 12:40 PM. An annual event commemorating the groundbreaking in 1911.
- NOVEMBER:** HEALING SEMINAR, Saturday, November 14. *Occult Principles of Health and Healing*, 9:30 AM to 4:00 PM. Guest House-Room 2.
THANKSGIVING OBSERVANCE, Thursday, November 26
Thanksgiving Service in the Chapel at 11:00 AM
Thanksgiving Dinner in the Cafeteria at 12:00 Noon
- DECEMBER:** WINTER SOLSTICE CELEBRATION, Friday, December 18 through Sunday, December 20.
Winter Solstice Service in the Temple* on Sunday, December 20 at Midnight.
CHRISTMAS EVE PROGRAM, Thursday, December 24 at 7:30 PM in Cafeteria.
CHRISTMAS EVE SERVICE, Thursday, December 24 at 10:30 PM in the Chapel.
HOLY NIGHT OBSERVANCE, Thursday, December 24 at Midnight in the Temple*.
CHRISTMAS DAY SERVICE, Friday, December 25 at 11:00 AM in Chapel.
CHRISTMAS DINNER, Friday, December 25 at 12:00 Noon in Cafeteria

*Indicates Probationers only.

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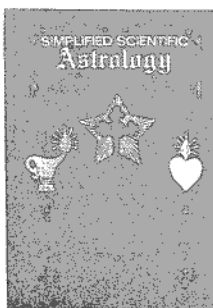


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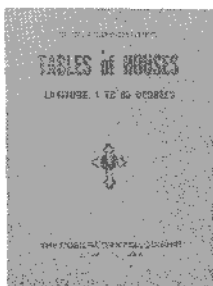
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