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A Valuable Possession

The whiplash of Saturn will not be long or often applied to one who uses self-examination to see wherein he is falling short and to find the fault that is causing him tribulation whereunder he is suffering. That lesson will certainly be found by the sincere seeker, and when it has been discovered, the joy at having found a valuable pearl of knowledge will far overbalance the pain involved in learning the lesson. In the course of years there will be evolved that most valuable of all the Ego's possessions, EQUIPOISE, which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at that point in his development neither Saturn, Jupiter, nor any of the other Planetary Spirits will have the power to move him, for he has then learned to rule his stars and regulate his fate according to his own divine will.

In the West, the Elder Brothers never urge, never praise, and never blame. The urge must come from within the pupil, and they teach him to judge himself. In every respect they educate him to stand upon his own feet without leaning on them or anyone else. The higher we attain, the greater would be the disaster of a fall; and only as we cultivate EQUIPOISE and self-reliance coupled with zeal of devotion, are we really fitted to go on.

No matter what people say to us or about us, their words have no intrinsic power to hurt—it is our own mental attitude toward their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified that "None of these things move me." All who hope to advance spiritually must cultivate EQUIPOISE, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by association with others.

It is easy to be peaceful if one goes into the mountains and lives the life of a hermit. It is more difficult, however, to keep a peaceful attitude in the industrial life of a city, but it can be done. It is being done by many who . . . have found that loss of balance interferes with their ambition, so they set out to train themselves in the practice of EQUIPOISE. It has been the invariable experience of such people that their health has improved, their happiness also, and their business efficiency has increased. If such self-control can be attained by people in the world, and if so much benefit can accrue to them on that account under ordinary conditions of life, those among us who aim at higher and nobler things and who have been endeavoring to follow the path for years ought to be examples of faith and hopefulness. We ought to be towers of strength to those who have not had the great enlightenment which it has been our privilege to obtain.

Depression and elation are alike harmful. EQUIPOISE must be cultivated to aid in attaining and maintaining health.

— Max Heindel.

THE
Mystic
 ... LIGHT



Gnosticism and Early Christianity

ANNE PHILLIPS

Part I

Note: In the discussion which follows the reader will observe that the basis for discussion is Dr. R. M. Grant's book, Gnosticism and Early Christianity (Columbia University Press, 1959, New York). Passages selected from the book are quoted in small type; the commentary which follows is not a summary of Dr. Grant's opinions, but represents our own viewpoint, as that of a protagonist of the modern Wisdom tradition which, if it is not the lineal heir, is at least the spiritual heir, of the ante-Nicene Gnosis.—A.P.

"It now looks as if the data derived both from Qumran [on the Dead Sea Shore] and from Nag Hammadi [in Egypt] will require a fairly complex rewriting of early Christian history, since in large measure this history is the history of the relation of the early Church to its environment."

COMMENT: Fortunately Dr. Grant says "in large measure" the history of the early Christian Church is the history of the relation of the early Church to its environment. For the Church and Christianity are not synonymous. Early Christianity includes what is called Gnosticism; we cannot separate the two and call them contraries. Gnosis lies in Christianity's root, and more

than this, in its very seed. Even in the Old Testament one finds references to a personified Wisdom, as also to Knowledge and Understanding. Gnosis, Gnosticism, Sophia, are all Greek derived words which mean Wisdom or Knowledge. The Hebrew word is *Hokhma*, and is found in the various Wisdom Texts in the Old Testament and Old Testament Apocrypha. In later times the word Shekinah, spoken of in the feminine, takes the place of Wisdom; Shekinah is the Glory of the Presence of God. Shekinah is the Wisdom of God. Shekinah is the "hidden feminine" of Hebrew tradition, the Glory Within, which hovers over the Ark in the Holy of Holies, enclosed in secrecy like the oriental woman in a harem, or the mother in the sanctuary of the home. She is that Wisdom who has "hewn out her seven pillars"—the Seven Planetary Archangels; for Wisdom is the Omniscience of God.

Gnosticism is perhaps most understandably defined as the efforts of Jews and Christians to adapt themselves and their religion to the Greco-Roman culture of the world in which they lived; just as today many Bible believers still try to correlate Genesis with the Darwinian (or its equivalent) theory of evolution.

* * *

"Since in some way the Essenes of Qumran seem to be related to the later development of Jewish Christianity, it is obvious that a fresh interpretation of the data previously known will have to be made."

COMMENT: This means little more than a return to a position well established in the nineteenth century by progressive scholars, which was repudiated in the twentieth century, and which now must be restored on the basis of the evidence of the Dead Sea Scrolls. The orthodoxies rejected the thought of Jesus and the Disciples and John the Baptist as associated with Essenism because the word Essene does not occur in the New Testament at any point. No doubt it had been deleted in early centuries and then lost. The Scrolls show that the Essenes expected the Messiah, both as King of Israel and as Savior from on high, to come forth from their community. Matthew in the New Testament lists an unbroken genealogy of the family of David, right down to Jesus; tracing him, moreover, through his father. This shows that the author of Matthew believed that the King of Israel (Israel in the large sense, meaning the whole nation) was living in body of flesh, the literal Heir to the Davidic throne; and that he was to be restored to the throne when the nation was free. Essene leaders knew where he lived and who he was. It is evident that the ciphers and code words in the Scrolls refer to this real, flesh-and-blood boy, the Heir of David, and that he is hidden away in one or another of the Essene communities, in Palestine, Syria, Persia, or Egypt.

* * *

"We must certainly admit..that more could be said about Greek elements in Gnosticism than will be said here...however, the Jewish element, or rather the very heterodox Jewish element, in Gnostic thought has been neglected, and it deserves presentation even in a somewhat one-sided

way...We shall try to show that it originated in Jewish apocalyptic thought during the first two centuries of our era."

COMMENT: "More could be said about Greek elements in Gnosticism." If this warning is not heeded, the reader will surely arrive at a very false estimate of the Gnostic situation. No matter what "heterodox" and non-Jewish elements, especially Persian, are basic to Jewish Gnosticism, the over-all integrating force is that of Greek science and philosophy; also, to a degree, Greek allegorizing in the Platonic manner. For the Greeks no longer accepted their own classic scriptures literally, but used them figuratively, as allegories, to illustrate philosophical and scientific doctrines held by leading Greek thinkers and mystics. Jews also could no longer accept their own Scriptures with complete literalness, and made the effort to allegorize them into conformity with what Greek scientists said were the scientific facts of Nature. The elements of Egyptian science and occultism are everywhere neglected by modern scholars, though receiving some small mention; yet since the Ptolemaic Pharaohs were Grecian in descent, and since Greek culture flourished at Alexandria where there was a large colony of Jews from the time Alexander built the city, it is evident that Greco-Egyptian influences must be of special importance.

* * *

"We shall attempt to set forth some of the ways in which the Gnostic picture of the heavenly world emerged out of considerations originally calendrical in nature and related to emphases characteristic of Jewish apocalyptic, though in dealing with the Ophites we shall have to go well beyond Judaism."

COMMENT: The terms *apocalypse* and *eschatology* refer to astronomical revelations pertaining to the End of the Age and end of the Earth itself. The best examples of apocalyptic writings in the Bible are the Revelation of John,

the Book of Daniel, and Zechariah. The Apocrypha furnish us with other apocalypses. Orthodox scholars do not bother to discover what the astronomical background is for the End-of-the-Age Revelation with its prophecies. The basis is, obviously, astronomical theosophy such as was anciently prevalent in Babylonia and Chaldea, and which the Greeks adopted. Some of these astronomical myths, adapted to spiritual doctrines as allegories (i.e. the descent of Ishtar) actually go back as far as Sumeria. Every star and planet is personified; so also are the multitudinous forces of Nature. As Irish visionaries see "the little people" in every flower and bush, so the ancients saw spirits, the Great and the Little Gods, in all parts of Nature, from the great Star Angels of the heavens, the Planetary Gods or Archangels, the Fallen Angels of comets and meteors; right down to billions of tiny spirits, or gods, inhabiting wind, water, earth, fire, sunshine—some good, some evil—the air being full of them; exactly as modern science declares of bacteria and other minute organisms which are invisible to the human eye. Geoffrey Hodson relates that he viewed with clairvoyant vision a cancerous growth on a woman's cheek and saw an etheric organism with tentacles buried in the flesh. The ancients viewed the world in this way—or some of the ancients viewed the world in this way—and produced from their observations a "science of invisibles" which has come down to us partially in the form of mythologies. Dr. Grant in one place speaks of Gnostic books as based on "revelation," especially in the way of revealed teachings from the Risen Christ—but this is only what is referred to in contemporary thought as clairvoyant or telepathic communication.

As for apocalypse (revelation): astronomers from the time of Alexander the Great said that the Time of the End of the Age (not necessarily the world) was at hand, but the exact hour they

could not define, as it was evidently determined not by a known celestial body but by some erratic star, of undetermined orbit, such as a Nova would be; or perhaps a body with a circuit in time longer than recorded history but attested by tradition. Enoch repeats with emphasis that it is toward the close, or at the close, of each age—and the ages as he gives them are not of equal length—that the distinguishing event of that age takes place. When, therefore, the End of the Bible Age had come; when, that is, the astronomers said the last five hundred years of the age had begun, then the event would take place that characterized that age. Alexander the Great came in the end of the period which preceded the Messianic Age and the renewed Restoration of Israel (356-325 B.C.). Alexander visited Jerusalem in 333 B.C., when the High Priest showed him sacred prophecies demonstrating that his coming was foreknown. In 301 Palestine passed under the yoke of Egypt and its Greek Ptolemaic Pharaoh and after 198 B.C. became subject to Syria and its Seleucid monarchs. The nation did not achieve freedom until after the revolt led by Judas Maccabeus; when (the other four brothers being dead), instead of the Prince of the house of David being brought back from Exile and restored to the throne, Simon the Maccabee was elected High Priest-ruler of the people. The disappointment of the people can be imagined.

We may assume, however, that the nation's leaders believed, from the calculations of Daniel, Enoch, and Esdras, that the time of the Messiah had not yet come; that the Hasmonean priesthood was in fact pro-tem, until a Prophet or Prince, or both together, should arrive in the fullness of time. Solomon Grayzel, in his *History of the Jews*, quotes the statement of the Council which elected Simon to the High Priesthood, and it is clear enough that he was meant to have this position—he and his de-

scendants, for it was made hereditary—only “until a true Prophet should come,” or words to this effect. The Council’s statement has not received the attention it deserves from scholars, particularly in respect to the background of the Essene movement and Dead Sea Scrolls.

Modern astronomers, investigating ancient records, have found that a supernova appeared in 134 B.C., which marked the end of Simon’s reign and the beginning of that of John Hyrcanus, his son, the first of these *hereditary* Hasmonean rulers. (Simon was *elected*; John Hyrcanus *was born to the throne*). The family is called Hasmonean from the name of the ancestor, the priest Hashmon, who was not, however a Zadokite.

The differences of opinion as to *when the age ended* (though all accepted that *the Time of the End* had come with Alexander’s appearance) were caused by calendar changes which took place in this period. Alexander the Great made one such change at the siege of Tyre, trying, Arthur Wiegall thought, to harmonize the Greek with the Egyptian chronology in order to take advantage of an ancient prophecy. Julius Caesar made another change; Augustus another. The Essenes had a calendar of their own, which according to Dr. Dupont-Sommer seemed to mark Wednesday as their Sabbath. At any rate, they contended that the rest of their nation used the wrong calendar and were consequently out of step with the universe.

Scholars have not yet solved the problem of the Essene calendar, though a Pythagorean preoccupation with numerology is evident. Perhaps the Essenes clung to the ancient Babylonian calendar, in some form; or perhaps an Egyptian calendar. A Babylonian calendar would have the sanction of the name of Enoch and Abraham and Daniel; an Egyptian calendar that of Moses; a Persian calendar that of Ezra and the

Great Assembly.

A hellenistic contingent would naturally take the Greek calendar—that of Alexander, or Hipparchus, or the astronomer Ptolemy in a later era still closer to the End of the Age (which was actually about 500 A.D.).

If the Greek calculations were accepted it is possible that the Messianic Age would have come an entire five hundred years earlier than expected. By this time the Greeks had learned of the precession of the equinoxes.

The End of the Age had come, the Messiah would appear, and the way must be cleared for him, the kingdom made ready. This explains why the Jews rushed into a death struggle with Rome, beginning on a small scale with Judas the Galilean (4 B.C.—6 A.D.), and ending in the destruction of the Jewish nation in 135 A.D. under Simon Bar Kochba, “Son of the Star,” whom they accepted as their Messiah after repudiating Jesus of Nazareth.

(To be continued)

THE TRUTH SHALL MAKE YOU FREE

*While the dusk of twilight deepens
And I kneel in earnest prayer,
Humbly pleading His forgiveness,
'Tis then I find Him there.*

*In the silence of His Presence,
As His Light illumines me,
Comes the answer to my problem
In the mirrored face I see.*

*The pattern of each deed is etched
From the forehead to the chin,
I can't erase a single line
To reflect what might-have-been.*

*But oh, dear God, I know at last
The simple truth unclouded:
The universe, the Christ Himself,
Within my soul are shrouded!*

—Grace E. Trafford.

Why Work?

A WORKER AT MT. ECCLESIA

ONE of the advantages of work—whether one likes the thought or not!—is the association it brings through cooperation. The dis-interested efforts of mankind, working together in a common cause, create a unifying purpose that binds humanity together as few other things can do.

What we are wont to regard as nuisances—the beggar at our door, the tiresome complaints of an acquaintance, importuning letters from strangers—may be opportunities for helpfulness. We should remember that a withheld blessing impoverishes us more than it does the applicant. Service to others is one field of work where there never need be unemployment. As Elizabeth Barrett Browning accurately and beautifully observed:

A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself by every sense

Of service which thou renderest.

The finest service we can give some people is to focus their attention upon something outside themselves; to lift their vision from the scratch on the end of their nose to the everlasting hills or the eternal verities; to take their minds away from their own petty problems, and direct their energies and abilities to the solving of the problems of others; to widen their horizon from temporary obstacles by the inclusion of possible opportunities.

Let us learn to think in terms of the needs of others. Let us help people to realize their dreams—after finding out

what their dreams are. Perhaps all that some of them need is someone to listen understandingly when they talk about what they want to do. When we think about other people and their interests and welfare, we make a magnet of ourselves that attracts to us the good things of the Spirit. Since we are to them a source of supply, they will work with might and main to enable us to continue to be that source.

Too few people think about the little things that give delight to others. Whenever we have a pleasant thought about someone not present, or wish to congratulate someone, why not send off a postal card or a brief note? Every person we meet is hungry for friendship, and by feeding that hunger we make a real contribution to the welfare of our world. We may even become leaders in our community by friendly acts that alleviate human loneliness, thus widening our scope for furthering the progress of all humanity.

In the story *Alice in Wonderland*, we are told that Alice could not regulate her height. One minute her head bumped the ceiling, the next her chin rested on her shoe buckles. A caterpillar that happened to be sitting on a mushroom told her to nibble one side of the mushroom to grow tall and the other side to grow short; but the mushroom hasn't any sides because it is round. This teaches us that life cannot be wholly departmentalized—for it is all one piece.

Wise people don't worry if some good work they have been doing grows monotonous to them. They, so to speak, simply vary their diet by partaking of the other side of the mushroom, knowing that nothing has been given up that

they will not joyfully again return to in season. They are cheerfully resigned to a vacation or a transfer of activity.

Robert Louis Stevenson speaks of people "tied for life into a bag which no one can undo." There are not many such bags which loving service won't undo, but service of this kind is not easy. We must expect to share both the sorrows and joys of our neighbors. Though there are many times when we cannot find help, there is seldom a time when we cannot give it. It is an accepted fact that there is no better escape from morbid self-preoccupation than in service to others. Thus is the stream of life kept flowing freely; there is little chance for noisome pools of self-pity, resentment, and discouragement to form.



Selfish pride, hurt feelings, envies, and jealousies can find no lodgment in a healthy vital life.

Do you remember how Robinson Crusoe fascinated you as a child? It was thrilling to read about a man who could live all alone on an island. But it was very probably not so thrilling to Robinson himself. He was in danger of losing his speech and his mind until he saved the life of the man Friday. It was not until Friday came with his strength that the heavy dugout canoe could be pushed into the water. Robinson Crusoe had passed many a black man in his travels but he never made friends with any of them until he worked with one.

When Napoleon was exiled on St. Helena, a titled lady came to visit him. As he was about to conduct her up a set of steep, narrow stairs, he caught sight of a native staggering under a heavy load of firewood. The lady saw the laborer, too, but turned to go up the steps. Napoleon detained her by taking her arm and drawing her aside out of the path, saying, "Madame, re-

spect the burden." And the laborer went on without a pause.

Are we respecting the burden? The swing to individualism may be serving a definite purpose in man's evolution, but it should not go so far as to be a detriment to the growth of altruism and universalism. Too many people are relegating the care of their children to others, shifting the aged and infirm from the home to an institution, sidestepping any obligation which may interfere with their selfish freedom and bodily comfort. We harness ourselves to the work of the world in clumsy and unnatural ways. We refuse to respect life's burdens, and so these burdens may some day—perhaps in a future life—refuse to respect us.

Self-centeredness takes two forms: thinking too well of one's self or else thinking too ill. Psychiatrists claim that it is harder to cure the latter than the former. Persons afflicted with an inferiority complex are vulnerable to every careless word, sensitive to unintentional slights, full of small prejudices. Instead of accepting with casual indifference the "give and take" of daily contact, and crediting people with the good motives which they usually have, they withdraw into themselves and nurse their grievances. And when they have arrived at the point of enjoying their woes and liking to talk about them, they have become neurotics; and neurotics are not very helpful in the performance of the world's work.

Let us carry with us these words by Max Heindel: "We are now getting ready for the fast approaching Aquarian Age with its great intellectual and spiritual development. This requires an awakening of the dormant vital body, whose keyword is *repetition*. The routine of our daily work furnishes this. If we rebel, it breeds monotony and retards progress. But if we leave our labor with love, we shall advance ourselves greatly in evolution and reap the reward of contentment."

The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

CHAPTER 1—THE ELEMENTS: FIRE, AIR, WATER, EARTH

THE Physical World may appropriately be called the Phenomenal World, for it is in this realm that we perceive the creation, dissolution, and change of the concrete objects which are the products of the forces of Nature. These Products of Nature are many and varied, some being quite familiar to, and closely associated with us, while others are shrouded in depths of mystery which only painstaking mental application cognizes.

However complex these inter-workings of the natural phenomena may seem to us, the forces responsible for them actually concentrate their efforts along four distinct lines. Consequently in their development all of these concrete realities of existence, whether we consider animate, or inanimate objects, respond obediently in four-fold accord.

As the forces of Nature are ushered into the Physical World they are introduced to us scientifically as the elements Fire, Air, Water, Earth. It is precisely at this point where our conceptions recognize the boundary between mystery and reality. While more or less scientific study reveals the results of the inter-associated, accordant, and discordant activities of these four elements along their various lines of expression, to picture the source from which they emanate taxes the most profound intellectual capacity. It is the purpose of this chapter to deal with the Physical, or Phenomenal realm lying below this threshold and to classify the streams of life found therein under the elements Fire, Air, Water, and Earth.

The most interesting as well as instructive way in which to unfold this scheme of classification is to commence

with the four basic chemical elements which are so well known in the laboratory, and which play such a dominant part in the life and being of the world—Oxygen, Hydrogen, Carbon, and Nitrogen.

Oxygen expresses the Fiery Principle. It is a gravitating gas of the most intensive, concentrative properties. It is responsible for all forms of combustion and is continually burning the other elements with which it unites. Its slow and persistent union with other substances is known as corrosion and oxidation, while in rapid combination it produces fire. The intensity of the fire depends upon the quantity of oxygen concentrated. The complete oxidation of any substance, whether the process be carried on slowly by corrosion, or rapidly by fire, liberates the same quantity of heat and performs the same amount of work. In consequence of its continual attack upon the other elements, this cardinal principle of the fire is constantly altering the form of expression of the various substances of the Earth.

Hydrogen expresses the airy principle. It is a levitating gas and its powers of diffusion are as striking in this direction as are those of oxygen toward concentration. Its parabolic velocity is so great that it cannot be retained within the Earth's sphere of influence, except in chemical combination. It forms two-thirds by volume of the waters of the Earth, making an ideal union with the fiery oxygen. Their marked affinity, however, is not revealed except by ignition.

Carbon expresses the watery principle. It typifies neither gravity nor levity, but is the most unchangeable of

the elements. Water is the great essential to life, of plant, animal, and man alike. It is the "common carrier of creation," material, commercial, artistic, scientific, and even life-function. It is the universal mineral solvent, the basis of life-juices of the plant and the blood of animal and man. It is disguised in allotropic states as vapor, moisture, water, steam, ice, etc., and being the common carrier is more often found combined or contaminated than pure, and yet is capable of freeing itself of these contaminations, whereupon it is colorless, odorless, and tasteless, without a trace of the attributes of the substances served. Therefore, while being disguised in various allotropic states and serving capacities it is in reality unchangeable, containing all the other substances within and yet apart from itself. Furthermore, while serving as the common carrier in all realms of the Phenomenal World, water should be considered primarily as the sustainer of all living forms.

Carbon forms nearly one-half of the entire vegetable kingdom, the preserver of and base of supplies for all living forms of animal and man. It is the substance which burns in combustion, whether it be in the flame of the candle, gas, coal, and wood, or in the living form. While carbon is found universally, as water is, throughout the vital kingdom, and is an important constituent of all foods, it is interesting to note that it is found in allotropic states, the paradoxical natures of which are amazing. As the diamond, it is transparent, the hardest known substance, while graphite is opaque and softened to spread. Lampblack will ignite, but graphite is mixed with other ingredients to form the crucibles of the blast furnaces in which the metals are melted. Charcoal is its most unchangeable expression, as is evidenced by the clear and distinct impressions embedded in the charred remains of the unearthed Pompeii and Herculaneum. Yet all these

apparently distinct substances are pure carbon, and unite alike with the same quantity of oxygen to form carbon-dioxide.

As water passes readily from one allotropic state to another, so have chemists changed charcoal into graphite, coal into gas, carbon and the diamond into coke. Charcoal is insoluble in any ordinary liquid, no acid nor alkali will eat it, nor is it affected by air or moisture. The diamond possesses these qualities on even a more magnificent scale. Lampblack will never decay. Its imprint can be traced in the charred remains of burned paper or age-moulded manuscripts, and the smallest particle is as black as the largest mass.

Nitrogen expresses the earthy element. Its general characteristic is inertia, a rather negative, irresponsive, unstable physical matter. It has but a very feeble state, which possesses very little affinity, but forms the necessary basis of a Δ attraction for any of the elements, and the slightest force will free it from most chemical combinations. It passes from flame without the slightest smell of fire upon it.

The plant specializes nitrogen through the roots, while the animal and man are dependent upon the vegetable for their entire supply as it cannot be retained within the body unless previously found in chemical combination. It passes out of the body directly after each inhalation, the oxygen alone remaining within to perform its work. The rapid decomposition of flesh after death is caused chiefly by the negative inertia of the nitrogenous element. It will not burn and prevents other substances from being consumed. It neither supports nor destroys life, so absolutely inert and negative is its nature.

Nitrogen forms four-fifths of the atmosphere and one-fifth of the flesh of animal and man. While it requires the intense levity of hydrogen to unite with the concentrative oxygen to form the bland, passive water, the union of the

sluggish nitrogen merely tones down the same fire to the airy state. In a later chapter when discussing the nebular hypothesis, this truth will be dealt with at length, but for the present our concern is an understanding of the basic principles only, of the four elements.

The Fire is the all-important, creative element, without which there could be no cosmos. The Cosmos is a product of the Chaos, and might be considered as the organized Chaos. Yet there could be no organization, no assembling or utilizing of the hidden forces of Nature except by the universal transmission of heat. For heat performs all of the work of the phenomenal realm, in all of the activities of mineral, plant, animal, and man. Even the very possibilities of transformation of a wilderness into the world of scientific, artistic, and commercial achievements which we possess, have been entirely dependent upon heat, the only available source of energy. In its universal pilgrimages, heat is always emanating from a fiery source. Its availability for work is determined by the relative temperatures, or vibratory states of the concrete substratums between which the transmission is carried on.

In consequence, while the Fire lies at the root of active manifestation, the Earthly Element is essential to the play of its forces. In actual combustion the mineral does not burn, but serves as the foundation around which is glustered the organic materials that are consumed. Therefore, the office of the Earthy Element generally is to retard the activities of the Fire, converting its tendencies toward destructive and annihilatory transformation into useful accomplishment.

In strictest meaning the term, "activities of the fire," is composite, for the qualifications of the Fire would not be consistently expressed without association with the Airy Element. While the fire plays to the Earth as a foundation, its object is not the consumption of the Earth. Its powers are here as-

serted but not spent. Their liberation controls the re-conversion of latent heat stored up in the Watery Element into potential energy.

The Watery Element harbors all of the forces of creation and dissolution. It is the preservative quality which organizes these factors to such an extent as to determine orderly progression by transformation. As the study progresses there will develop a vivid conception of the wonderful part played by the Watery Element in the world's work.

The next subject to consider is that of the four kingdoms, the Mineral, Plant, Animal, and Human classifications of the streams of life developing in active manifestation. To preserve the scientific harmony of elucidation all future discussions of the present chapter will commence with the densest or lowest states of matter and build upward in respective groups.

The Mineral Kingdom is strictly the realm of form. It is dominated by the Earthy Element, the characteristic of which is inertia. This principle is responsible for the chaotic condition of this realm as a whole; it being entirely un-organized as regards its own qualifications. From another angle this same principle accounts for the rather orderly assemblages of them—the abundance of some, the scarcity of others, the presence of some and the isolation of others. In a deeper sense comes the realization that insuperable Wisdom only could segregate and maintain this chaotic assemblage of gigantic forces—of which the laboratory affords a faint glimpse—and prevent annihilation. The unorganized elements of the mineral kingdom are scattered about the Earth, to be grouped or rejected by the plant, animal, and human beings for the upbuilding of their forms of expression. Therefore the mineral forms the necessary basis of all physical matter, animate and inanimate. Macrocosmically the works of this entire kingdom are dominated by the element nitrogen through which all the forces of the earthy

element labor. This realm acts as the obedient servant of the other kingdoms, responding faithfully to their dictates, but possessing no powers of its own except existence.

The plant kingdom is strictly the realm of life. It is dominated by the Watery Element, the characteristic of which is preservation. This principle is responsible for the organization of the inert states of matter into living forms. In this assembly it coalesces the hidden properties of Fiery, Airy, Watery, and Earthy Elements, combining them in different proportions for different purposes, but always in harmony with the simple law of quantivalence of the atoms. Each higher state of being contains besides its own dominant characteristics, the essential qualities of the realm below it. Therefore the plant kingdom organizes and expresses in some degree the characteristics of the mineral substances appropriated, and in addition specializes attributes peculiar to its own state. These latter are the familiar food-stuffs, the proteids, fats, and carbohydrates which consist of the elements oxygen, hydrogen, carbon, and nitrogen (with only a slight trace of one other element in the proteid), combined in different proportions to form the varied substances required by the functional capacities of the bodily organism. Macrocosmically the works of the plant kingdom are dominated by the element carbon, through which all the forces of the watery element labor. The plant performs miracles of preservation, of up-building, integrating achievements, through which the elements are rescued from the grasp of the Fire and stored for the perpetuation of life.

The animal kingdom is strictly the realm of activity. It is dominated by the Airy Element, the characteristic of which is animation. This principle is responsible for the energizing of the living forms into the expression of incentive and feeling, which propagate

into Desire, Regeneration, and Emotion. This is the realm in which the stored forces are spent in the intricate processes of transformation and propagation of the evolutionary unfoldment of the Universe. Macrocosmically, the works of the animal kingdom are dominated by the element hydrogen through which all the forces of the airy element labor. Its intense powers of levity are in the very essence of the dissipation of great forces.

The Human Kingdom is strictly the realm of thought. It is dominated by the Fiery Element, the characteristic of which is Reason. This principle is responsible for the self-consciousness of the forces by which virtue the human being "sees the light," cognizes the external surroundings keenly and in addition realizes the "I AM" of his own state of being and his relation to the other states of being evolving with him. These factors enable man to grasp intelligently the opportunities at his disposal for transforming, amalgamating, and propagating the resources of the world in a manner bordering on creation. He utilizes the qualifications of the four elements in a myriad of scientific lines of specialization—the great majority of his achievements having been worked out by painstaking experiment, attended with much limitation and sorrow. Macrocosmically, the Human Kingdom is dominated by the element oxygen, through which the forces of the Fiery Element labor, at the borderland of the Phenomenal World.

Considering man as dwelling and working in the borderland between mystery and reality, with more or less of conscious creative power, a little reflection reveals the fact that seen from a different angle there are three general groups of the purely material classifications of the Physical World, aside from this self-conscious state. These three correspond with Earth, Water, and Air, or Mineral, Plant, and Animal. Stated according to dominant characteristics,

they are described as Inertia, Preservation, and Activity.

Upon studying these three kingdoms separately, it is seen that each is composed of three divisions corresponding to these three characteristics (Inertia, Preservation, and Activity). In other words, that each kingdom contains substances which express the attributes of all three. The Mineral Kingdom consists of Metals, Soils, and Elements. The metals express strictly the inertia of this kingdom as a whole. The soils possess the inert traits and in addition the merely existent preservative ones of the plant kingdom. The elements possess both the inert and the preservative traits, but their dominant characteristic is the existent activity of the animal kingdom. However, macrocosmically these three all come under the dominion of the Earthy Element of Form.

The Plant Kingdom consists of some metals, soils, and elements, and also, in addition, proteids, fats, and carbohydrates. The proteids express the inertia of the metal, vitalized. The fats possess the vitalized inert traits of the soils and in addition to their own dominant qualifications of preservation vitalized, or living preservation. The carbohydrates possess the existent inertia, preservation and activity of metals, soils, and elements and in addition the vitalized inertia and vitalized preservation of the proteids and fats, but their own dominant characteristic is the vitalized activity of the animal kingdom. However, macrocosmically these three all come under the dominion of the Watery Element of Life.

The Animal Kingdom consists of certain metals, soils, and elements: proteids, fats, and carbohydrates and, in addition, specializes through its sustenance the raw elements of nitrogen, carbon, and hydrogen. The nitrogen expresses the inertia of the metal and the vitalized inertia of the proteid in the active state. The carbon expresses the inert preservation of the soils and

the vitalized living preservation of the fats in the active state. The hydrogen expresses the dominant characteristic of the existent chemical elements and the living carbohydrates in the active, animated state. These three elements macrocosmically all come under the dominion of the Airy Element of Animation.

The Human Kingdom consists of the substances classified under the Mineral, Plant, and Animal realms, and in addition man "sees the light" through the dynamic appropriation of the fourth essential element, oxygen. Each successive step upward, each higher state of unfoldment is the result of gradual specialization of another group of elements in a higher state of vibration. Not alone the appropriation of a higher group, but also of a higher element in each group. Therefore, while the dynamic use of the element oxygen is responsible as the macrocosmic chemical medium through which man "sees the light," the process of preparation for this event calls into play other fiery elements.

The four essential elements: nitrogen, carbon, hydrogen, and oxygen have been described as the macrocosmic dominion of the chemical region. They represent a high order of specialization of the phenomenal substances along the four streams of development. Their intrinsic natures are very well known in the laboratory, while the marvelous achievements and paradoxical performances of these four when united in different proportions furnish a simple and beautiful conception of the close relations and inter-dependency of the various factors in God's Kingdom. This conception furnished chiefly by an analysis of proteids, fats, and carbohydrates, carries an understanding of the truth that in the Earth there are Water, Air, and Fire; in the Water there are Air and Fire; in the Air there is Fire.

The Plant Kingdom in organizing the elements for the establishment of

orderly progression by transformation, does not limit its labors to the four essential elements. However, the preponderating quantity of these four, found in every one of the solid, liquid, and gaseous forms of food, makes the others appear to fade into insignificance. On the other hand, while the plant performs miracles with these four, the animal, and especially the more highly evolved human forms, require some of the other elements. There are twelve of these other elements, scattered more or less, rather sparingly, and they are classified in three sets of Fire, Air, Water, and Earth. To the four basic elements macrocosmically and the twelve, every animal and human form is limited, so far as the actual, concrete, phenomenal form of existence is concerned.

The Mineral is inert, lifeless, and serves as the basis of form. The Plant has the attribute of growth, being sustained by the acquisition of water and dominated by the Watery Element. The animal, in addition to growth by assimilation, has the power of locomotion, has incentive, and is in a general state of animation, this attribute being acquired through the acquisition of air. Its respiratory activities are dominated by the Airy Element. Man grows, is animated, requires solid food, water, and air, and in addition has self-conscious reasoning power, achieving this fourth attribute by the acquisition of the Fiery Element.

Each successive step upward acquires the positive, dynamic use of a new element, generates a new vehicle and a new and distinct attribute, commencing with form. Life is the next acquisition, then animation and finally thought. The chapter on Occult Physiology will unfold to a comprehensive degree the significance of the full extent to which these acquirements have been utilized in the highly specialized organs and functions of the human form. The densest state of the mineral kingdom is found in the crystallized gems, the precious

stones. These are the most refractory substances known and possess almost endless durability. They serve in capacities where their lasting qualities give them preeminence in both art and science. They do not enter directly into the organisms of evolution, but their association with man is of a far deeper nature than ordinarily realized.

The precious metals occupy a similar position, although instead of being crystallized they are in the state of polarization, which subjects will be treated in the astrological section of this work. It should be noted here, however, that the association of the gems and precious metals with life is quite apart from organic, animated, and mental development as materially considered.

The regular metals are the actual basis of form in the mineral realm. They express the dual qualifications of the keyword of the mineral kingdom, inertia, which implies stationary inertia and moving inertia without impairment. They are thus fitted to serve not only as the base of macrocosmic operations of disintegration and segregation, but in the flexible and vibratory requirements of machinery and kindred assemblies.

The secondary position is occupied by the soils, which possess the preservative attribute in the merely existent state. They lose the fundamental requisites of moving inertia and express to a still higher degree the stationary inertia which, while precluding their service in machine capacities, gives them preeminence in the rigid foundations of preserved structures, as evidenced by concrete, brick, and plaster.

The elements occupying the third position of the mineral realm provide the very possibilities of the metallic attributes of dual inertia, and in deadlock with them produce the soils. Furthermore, the very possibilities of the "working" of these substances prior to assembly in useful capacities depends upon them.

(To be continued.)

Occult Interpretation of "The Water Babies"

By V. S.

Part III

"WHEN Mrs. Bedonbyasyoudid ceased speaking, Tom smiled in her face, she looked so pleasant for the moment. And the strange fairy smiled, too, and said: 'Yes. You thought me very ugly just now, did you not?'

"Tom hung down his head, and got very red about the ears.

" 'I am very ugly. I am the ugliest fairy in the world, and I shall be till people behave themselves as they ought to do. And then I shall grow as handsome as my sister, who is the loveliest fairy in the world; and her name is Beasyouldbedoneby. So she begins where I end and I begin where she ends; and those who will not listen to her must listen to me, as you will see.' "

Do you hear, there, the voice of Saturn, the Teacher, in all its deepest, truest tones? That description of the Ugly Fairy, who is the Law, will bear pondering; and when we have mastered her relationship to the Spirit of Love, as there set out in crystal clear language, we have the fundamentals of spiritual attainment.

And now we see the other side of the picture. After Tom's encounter with the Spirit of Law, he meets the Spirit of Love, the radiantly beautiful Mrs. Doasyouldbdoneby, whom every one loves. The water babies swarm all over her to love and kiss her, and poor little motherless Tom is loved most of all, being so deeply impressed that he promises to be a good boy in the future—and in some ways he was.

However, he had to meet a new temptation. "Being comfortable does not make people good"—no indeed—and Tom developed a fondness for the fairy's candies that ultimately caused him to steal them. He thereupon became very ill, physically and psychically,

and it is interesting to note that Mrs. Bedonbyasyoudid, instead of severely punishing him at once and perhaps antagonizing him, lets the sin work out its full cycle.

Tom presently finds himself covered with horrid prickles, and so ugly and rough that none of the other babies will play with him. He learns that a person who is ugly inside becomes ugly outside; and at last he invokes the karmic law in the person of Mrs. Bedonebyasyoudid, makes his confession, and stands ready to take his punishment. Then the law of karma works for his good, as it always does; he is put under discipline and given lessons to learn, so that he may become stronger and wiser. And who should his teacher be, but Ellie, the little girl of the white bedroom! They have some splendid times together and become good friends.

Now the time has come for Tom to grow up. And the manner of it was this: he saw that every Sunday Ellie went home to what she said was a very beautiful place; and Tom became consumed with curiosity about this place. He was always asking Ellie what it was like, but she could not tell him; for indeed who can describe the heaven world? "It is strange but true, that those who have been oftenest in it, or even nearest to it, can say least about it and make people understand least what it is like."

So Tom asks Mrs. Bedonbyasyoudid about it and how he can get there, and this is the answer given: "Those who go there must first go where they do not like, and do what they do not like, and help somebody they do not like." The same old theme of loving service!

Ellie tells him that *she* passed this test when she came to him, all rough and prickly and horrid as he was, to teach him his lessons. So the need of one is the opportunity of another, and we help each other to progress. And

so, too, in concentrating on the "divine essence hidden within," we find companionship where we had not expected it—for Ellie had no idea when she first met Tom that they would be such good friends.

However, Tom does not like the idea of doing disagreeable things, and waits to ask Mrs. Doasyouwouldbedoneby—and significantly enough the Spirit of Love gives the very same answer as the Spirit of Law! Tom goes through a very unhappy time to wiggle out of it, but at last he decides to follow the path of duty. One fine day he sets off, outwardly complaining, but at heart feeling quite well pleased with himself and not a little intrigued by the adventure which he is undertaking.

Tom's duty takes him on a long and difficult journey to the Outer End of Nowhere and the work assigned to him is to find and help his old master, Mr. Grimes. Here we see the occult teaching that the old unhappy relationships have to be redeemed, and it was just as distasteful for Tom as it is for us. However, he sets out bravely.

Like all true seekers, he had to find his own way, but the earnest desire of his heart draws him to those who can guide him.

There are many interesting things about his adventures, such as the contrast between the old gairfowl and the petrels—the gairfowl an example of a crystallized body becoming useless and dying out, while the petrels, a new thing in bird creation, are full of grace and intelligence. In simple language the meaning of degenerating race bodies is thus told in this illustration from nature.

Then there are the big birds called malleucks, who are the old skippers of the North Seas, working out their time for past sins. In various forms of service to others, they expiate the past, until such time as the record is cleared and they can be released.

The malleucks guide Tom to the Shiny Wall, which encloses Mother

Carey's pool, but they have to leave him there. The Shiny Wall has no gate or door, no way in—except to dive underneath. Tom is staggered by this news, for there is no way of knowing how far down the wall goes, nor what might be beyond. However, he bravely dives down and under.

This is definitely an initiatory experience, when the candidate goes down into darkness and silence, leaving behind all the known world and facing the absolutely unknown; and the fact that Tom continued seven days and nights gives a clue to the spiritual nature of the experience, as seven is a spiritual number. It also symbolizes the point on the Path, reached sooner or later by every aspirant, when he has to leave the past and undertake a new way of life. It takes a high order of faith and courage to accept new conditions, not knowing where they will lead.

Because he is unafraid, Tom comes through safely, and arrives at last in Mother Carey's pool. Here he sees the great Mother, the imaginative power of God which calls into being the forms which inhabit the earth.

She is pictured in the story as a grand old lady—"as old as anything you are likely to come across, except the difference between right and wrong"—and she sits in perfect stillness on her great white throne, from which all the newborn creatures swim away into all the seas.

Tom was much surprised, for he had expected to find a very busy person "snipping and piecing and stitching and sawing and filing and hammering, as men do when they make something," but Mother Carey tells him that she does not trouble to make things—she sits still and lets them make themselves. This really explains the work of God as the occultist understands it: the creative intelligence giving the initial impulse, and letting the lower hierarchies and life waves work things out for themselves.

(To be continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSICRUCIAN MYSTERIES

(THIRTY-FOURTH INSTALLMENT)



Life and Death

(Continued)

WHEN the vital body is born at the age of seven a period of growth begins and a new relation is established between parent and child. This may be expressed in the two words *Authority* and *Discipleship*. In this period the child is taught certain lessons which it takes upon faith in the authority of its teachers, whether at home or at school, and as memory is a faculty of the vital body it can now memorize what is learned. It is therefore eminently teachable; particularly because it is unbiased by preconceived opinions which prevent most of us from accepting new views.

At the end of this second period, from about twelve to fourteen, the vital body has been so far developed that puberty is reached. At the age of fourteen we have the birth of the desire body, which marks the commencement of self-assertion. In earlier years the child regards itself more as belonging to a family and subordinate to the wishes of its parents than after the fourteenth year.

The reason is this: In the throat of the foetus and the young child there is a gland called the thymus gland, which is largest before birth, then gradually diminishes through the years of childhood and finally disappears at ages which vary according to the char-

acteristics of the child. Anatomists have been puzzled as to the function of this organ and have not yet come to any settled conclusion, but it has been suggested that before development of the red marrow bones, the child is not able to manufacture its own blood, and that therefore the thymus gland contains an essence, supplied by the parents, upon which the child may draw during infancy and childhood, till able to manufacture its own blood.

That theory is approximately true, and as the family blood flows in the child, it looks upon itself as part of the family and not as an Ego. But the moment it commences to manufacture its own blood, it is no longer Papa's girl or Mamma's boy, it has an "I", identity of its own. Then comes the critical age when parents reap what they have sown. The mind has not yet been born, nothing holds the desire nature in check, and much, very much, depends upon how the child has been taught in earlier years and what example the parents have set.

At this point in life self-assertion, the feeling "*I am myself*," is stronger than at any other time, and therefore authority should give place to *Advice*; the parent should practice the utmost tolerance, for at no time in life is a human being as much in need of sympathy as during the seven years from fourteen to twenty-one when the desire nature is rampant and unchecked.

It is a crime to inflict corporal pun-

ishment upon a child at any age. Might is never right, and as the stronger, parents should always have compassion for the weaker. But there is one feature of corporal punishment which makes it particularly dangerous to apply it to youth: namely it wakens the passional nature which is already perhaps beyond the control of the growing boy.

If we whip a dog, we shall soon break its spirit and transform it into a cringing cur, and it is deplorable that some parents seem to regard it as their mission in life to break the spirit of their children with the rule of the rod. If there is one universal lack among the human race which is more apparent than any other, it is lack of will, and as parents we may remedy the evil in a large measure by guiding the wills of our children along such lines as dictated by our own mature reason, so that we help them to grow a backbone instead of a wishbone with which unfortunately most of us are afflicted. Therefore, never whip a child; when punishment is necessary, correct by withholding favors or withdrawing privileges.

At the twenty-first year the birth of the mind transforms the youth into a man or a woman fully equipped to commence his own life in the school of experience.

Thus we have followed the human Spirit around a life cycle from death to birth and maturity; we have seen how immutable law governs his every step and how he is ever encompassed by the loving care of the Great and Glorious Beings who are the ministers of God. The method of his future development will be explained in a later work which will deal with "The Christian Mystic Initiation."

(The End)

By the liberal use of water and the expenditure of much labor, Mt. Ecclesia is gradually being transformed into a luxuriant tropical park. There is a deep

spiritual purpose in this attempt to make the visible center of the new world movement beautiful, for it fosters in the workers a poise and peace which are absolutely essential to the proper performance of their work. Without that they cannot escape being disturbed by the flood of sorrow and trouble which flows into Headquarters from members all over the world; without that they cannot continue to put heart into the letters of help, hope, and cheer which continually go out to souls who are groaning under the burden of sickness, but by bathing their souls in the beauty of the surroundings, whether consciously or not, they gain in strength and grow in grace. They become better and better fitted for the Great Work in the Master's Vineyard.

Say little, serve much.

Escape restraint by mastering self.

Genius is the hall mark of the advanced soul.

The symbolism of the Rose Cross is generative **purity**.

It is man's destiny to become a Creative Intelligence.

The bond of concord is discovered only by the open mind.

The love for which man must long is only that which is of the soul.

Each of us though bound by his yesterdays is free respecting his tomorrows.

All sorrow and suffering are designed to teach us lessons which we would or could not learn in any other way. The stars show the period estimated as requisite to teach us the lesson, but even God cannot determine the exact time nor amount of suffering necessary. We ourselves have a prerogative, for we are divine.

—Max Heindel.

Studies in the Cosmo-Conception

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

The Higher Vehicles at Birth

(Continued)

Q. Is there any evidence of clairvoyance in children?

A. The investigations of the Society for Psychical Research have proven that children often have invisible playmates who frequently visit them until they are several years old.

Q. What type of clairvoyance is this?

A. During those years the clairvoyance of children is of the same negative character as that of mediums.

Q. Are only the negative forces active in the desire body also?

A. The child will, of course, show emotion on the slightest provocation but the duration of the emotion is momentary. It is all on the surface.

Q. What does this reveal in regard to the vehicles of an infant?

A. That only the negative qualities are active in the new-born entity but before it is able to use its different vehicles the positive qualities must be ripened.

Q. How is this process carried on?

A. Each vehicle is brought to a certain degree of maturity by the activity of the corresponding vehicle of the macrocosm, which acts as a womb for it until that degree is reached.

Q. What is the approximate duration of this period?

A. From the first to the seventh year the vital body grows and slowly matures within the womb of the macrocosmic vital body, during which time the child's body is guarded from the

dangers which later threaten it when the unwise individual vital body takes unchecked charge.

Q. What change does this effect?

A. In the seventh year, when this change of control occurs, the period of excessive, dangerous growth begins and continues through the next seven years.

Q. What terminates this excessive growth?

A. The birth of the desire body at about fourteen years of age. Then the force theretofore used for growth becomes available for propagation.

Q. Without this intervention of the desire body what would be the effect on man's growth?

A. Were the vital body to have continued and unrestrained sway in the human kingdom, as it has in the plant, man would grow to an enormous size.

Q. Was this ever the case?

A. There was a time in the far distant past when man was constituted like a plant, having only a dense body and a vital body. The traditions of mythology and folk-lore all over the world concerning giants in olden times are quite true, for then men grew tall as trees and for the same reason.

Q. What change does the birth of the desire body effect in the individual?

A. The birth of the personal desire body marks the period of puberty. From this period the attraction towards the opposite sex is felt, being especially active and unrestrained in the third septenary period of life—from the fourteenth to the twenty-first year—because the restraining mind is then still unborn.—Ref: *Cosmo*, 140-142.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

THE SEVEN-SEALED BOOK

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, or in the earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: Behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing....

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever.

—Revelation 5:1-14.

The Hermetic axiom, "As above so below," states the Law of Analogy, which is "the master key to all mysteries." The great world about us is the macrocosm, man is the microcosm. The "book...sealed with seven seals" symbolizes man, the microcosm.

For aeons and aeons humanity has been enmeshed in the bonds of materiality and selfishness, but the coming of the Christ as indwelling Planetary Spirit of the Earth brought the first direct spiritual impulse to man and wrought definite changes in his constitution. It made possible the securing of purer desire stuff for man's desire body and loosened the connection between all human and vital bodies to such an extent that, by training, they are capable of separation. This powerful Love-Wisdom vibration impelled the unfoldment of man's seven spiritual centers so that he, the Spirit, might be liberated from the physical body and soar into the subtler spheres at will. Thus the Christ made initiation possible for all.

The Christ is "the Lion of the tribe of Juda," having been incarnated in the body of the man Jesus, who belonged to the tribe of Judah. "The Cosmic Christ is the Highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a Ray from Himself, which becomes the indwelling Spirit of each planet when it has been sufficiently ripened to contain such a great Intelligence."

Every being in the universe has its own vibration, sings its own song, we may say, or has its own "harp." The mighty Hierarchies which inhabit the signs of the zodiac well forth to man and the earth the celestial anthem, or the "new song" of the Christ. As we "follow in His footsteps" we become attuned to His vibration and join in the heavenly chorus.



The T-Cross and Grand-Cross Aspects

E. B.

THESE two aspect patterns are regarded by many astrological readers with feelings of considerable negative concern for the persons represented by the charts. It is true that life-lessons of grave import and evolutionary significance are indicated by these patterns. It is just as true that the astrological reader must learn to regard them impersonally and unemotionally, with philosophic calm, if he is to interpret them in a serviceable way.

Any mode of astrological reading that tends to emphasize the interpretation of experiences as being *actual* evil, misfortune, calamity, or tragedy cannot be truly enlightening; yet this kind of approach occupies the minds of many readers when they seek to interpret even a single-square aspect. Hence the fusion of opposition-aspect with multiple squares, as is depicted by both the T-Cross and Grand-Cross, represents to them "something awful raised to the umpteenth degree," an implication of a quality of karma so terrible as to be almost—or actually—beyond hope of resolution during the entire scope of the present lifetime.

In all justice, we astro-readers must make ourselves more cognizant and recognizant of the foundational Principles of Life so that, when we are called upon to read charts which contain these multiple tension-patterns, we can exercise

correct perception and thereby further enlightenment, rather than exercise ignorance and fear and thereby increase distress and hopelessness in the consciousness of the persons concerned. These complex aspects can be viewed from many standpoints of Principle which reveal secrets of destiny as indications of evolutionary placement and progress. Our responsibility and service are focalized on the expansion of *perception of principle*.

For pursuance of this material, it is suggested that you prepare several copies of the twelve-housed wheel with the zodiacal signs arranged in sequence from Aries as Ascendant-sign; also a listing of the zodiacal signs according to the "Crosses," as follows:

Cardinal: Aries and Libra, Capricorn and Cancer; Fixed: Leo and Aquarius, Taurus and Scorpio; Mutable: Sagittarius and Gemini, Virgo and Pisces.

The clockwise sequence of adjoining squares for each sign: Aries: Cancer and Capricorn; Libra: Capricorn and Cancer; Capricorn: Aries and Libra; Cancer: Libra and Aries; Leo: Scorpio and Taurus; Aquarius: Taurus and Scorpio; Taurus: Leo and Aquarius; Scorpio: Aquarius and Leo; Sagittarius: Pisces and Virgo; Gemini: Virgo and Pisces; Virgo: Sagittarius and Gemini; Pisces: Gemini and Sagittarius.

Consideration of "planetary scope:" the *minimum* planetary scope of the Cross is three planetary points, two of which are in opposition to each other, both being squared by the third. The minimum planetary scope of the Grand-Cross is four planetary points, patterned as two pairs of oppositions forming a sequence of four square aspects. The maximum scope of both is all ten planetary points which may be inter-related by close orb or by "extended" orb. In the case of many T-Cross and Grand-Cross aspects, of four or more planets, the numerical difference between the first planet which applies to the aspect and the last one may be as high as twelve or thirteen degrees; the extension of orb is valid because the planets are inter-related in the same aspect.

Consideration of aspect-quality: The T-Cross and Grand-Cross aspects may be thought of as "pure" if their planetary points all occupy signs of the same cross—cardinal, fixed, or mutable; they are "mixed" if the planets, though in valid numerical orb, occupy signs representing a mixture of crosses. A few examples:

T-Cross, minimum, pure: Venus in 9 Leo opposition Jupiter in 9 Aquarius, both squared by Moon in 9 Taurus (or Scorpio).

T-Cross, minimum, mixed: Venus in 26 Leo opposition Jupiter in 28 Aquarius, both squared by Moon in 2 Virgo (or Pisces); Venus and Jupiter are in fixed signs, Moon is in mutable.

T-Cross, multiple (four to nine points), pure: Saturn 6 Libra, Jupiter 9 Aries, Uranus 14 Cancer, Neptune 17 Libra; the aspect-orb, from Saturn to Neptune, is eleven degrees.

T-Cross, multiple, mixed: Pluto 28 Gemini, Mars 3 Capricorn, Venus 2 Aries, Moon 8 Aries; aspect-orb is ten degrees, Pluto in mutable, the others in cardinal.

Grand-Cross, minimum, pure: Sun 4 Pisces, Uranus 2 Virgo, Moon 7 Sagittarius, Jupiter 1 Gemini—close orb

throughout, mutable signs.

Grand-Cross, multiple (nine-point), mixed: Uranus 22 Capricorn, Moon 23 Cancer, Neptune 24 Cancer, Mercury 19 Libra, Mars 21 Libra, Venus 22 Libra, Jupiter 26 Libra, Sun 2 Scorpio, Saturn 3 Taurus; aspect-orb is 14 degrees, Mercury to Saturn, mixture of cardinal-fixed.

Experimentation with varieties of T-Cross and Grand-Cross patterns—also using various signs as Ascendants—will develop fluency in recognition of them in the study of charts. Start with "minimum-pure" ones and progress, by expansion, into more complex and varied ones.

Regarding the understanding of the reasons for, and purpose of, the T-Cross and Grand-Cross aspects, keep always in mind this statement of Life-Principle: *Release of power depends upon, and is succedent to, focalization of power.* For example, release of power in activity is focalized by Will to fulfill Purpose; release of power as Love is focalized by relationship-contact and the resultant ignition of individual or mutual consciousness-of-Love; release of power as Teaching is focalized by the need of the teacher to give expression to what he has learned and the need of the student to absorb what is expressed. This Principle may be perceived by the discerning person in every aspect of life and experience, and on all planes of functioning.

The almost ominous implication of difficulty delineated by the T-Cross and Grand-Cross aspects has its resource in the fact that it pictures an internal, or subjective, method of *much focalization for correction of wasteful tendencies practiced through several past lives.* In other words, these patterns picture a *karmically conditioned gathering of forces* which tell the astrological reader that those Principles that govern human destiny will not permit the person concerned—he who is represented by the chart—to *continue with a program of*

relativ wastefulness in attitude and activity. The present incarnation is thereby represented as the karmically timed opportunity, through a relative limitation of scope, to bring order into consciousness by a focus on concentrated experience. Charts which contain the T-Cross and Grand-Cross aspects portray life-patterns which always reveal a certain "circumscribing" or "fencing in" of experience in specialized ways; many, many years or, in some cases, an entire life-time, may be utilized to experience personal application to some particular phase of activity, relationship, or problem. To the degree that the person can understand and agree with the necessity for that phase, as opportunity for discipline, training, integration, or redemption, will he make use of his T-Cross or Grand-Cross.

But, to the degree that he continues to resist, resent, and rebel against it will he continue to intensify the difficulties implied in the "circumscribing" quality of the experience. We must keep in mind that no planetary aspect has frustration or limitation as its purpose. It is we who have created the present feeling of frustration in not having walked with our experience in a balanced way in the past.

To bring order out of the chaos we created, Life institutes, by the Principle of Polarity, counteractive measures in the form of focalizing and concentrating us in more and specialized ways so that by repetitious and continuous applications we are enabled to engender processes of unconscious or conscious alchemy; to overcome weakness by developing strength, to dispel ignorance by garnering knowledge and understanding, to polish and refine the crudities of past unregeneracies and thereby distil the consciousness of soulie and spiritual power. We set the measures and pace of our unfoldment but the Forces and Principles of Life, as portrayed in our planetary aspect patterns, provide the substance of our unfoldment-pro-

cesses in environments, relationships, and activities in which and through which we are concentrated and focalized for specific phases to fulfillment and growth.

From the objective viewpoint, the astro-reader in studying the registration of a T-Cross or a Grand-Cross sees a portrait of a human who may regard his "Cross-experiences" from one of three principal levels: (1) helpless, hopeless, endurance; (2) antagonism, angry resistance and friction; (3) making constructive use of the experience to gain training, refinement, and growth. This is offered as a clue toward the synthesis of the spiritual values of the chart—depending on which one of these three views is held by the person will the astro-reader know how best to approach the interpretative presentation of the tension-patterns.

One of the most important points in the study of the T-Cross is found in thinking of it as a combination of lines of force. In imagination, place yourself at the center of a copy of the Great Mandala; around your waist are looped three ropes the ends of which are in the hands of three people who stand at the Aries cusp, the Libra Cusp, and the Cancer Cusp; these three people are trying to pull you toward them—away from your position at the center; you are trying to keep your position and, to do so, you must resist all three directions of pull. Aries and Libra, opposite each other, is the "apex" of the T-Cross; if the Cancer person dropped his rope then the tug-of-war would be only between Aries and Libra, but as long as Cancer also tries to pull you, you have to try to counteract his pull. You do so by exerting your counterforce in the direction of—what would be—the Capricorn-point, opposite Cancer.

Therefore, the point opposite to the apex of the T-Cross is as important to study as any of the three occupied points because the fourth point represents, spiritually and psychologically

speaking, the quality which you must exercise and develop when the conflicts and frictions represented by the three points of the T-Cross threaten to pull you away from your center. It represents spiritual qualities and powers which your Higher Self is seeking to make you aware of in order to develop internal balance and integration. In the study of any chart containing a T-Cross pattern, give careful thought to the sign opposite the apex and the conditions indicated by its planetary ruler. In the study of timings (major transits, progressions, etc.) watch carefully for those periods when the activations will go over the Point opposite the apex: These timings always bring very significant opportunities—through testing—for maintaining and developing internal poise and serenity by spiritually polarizing the negative tendencies stirred up by the stimulus to the T-Cross planets.

Planets are people; the patterns and tendencies of your consciousness are

Your Child's Horoscope

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

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

stimulated or ignited by your contacts with other people—this ignition makes possible what we call experience. Among the most important people in the life of one who has a T-Cross in his natal chart are those who have planetary points in the sign opposite to the apex-planet of the T-Cross. Their planet—or planets—may be unregeneratively, regeneratively, or variably aspected, but in any case, in some degree, they represent that which the T-Cross person is seeking to find within himself for greater psychological and spiritual integrity. If the other person's corresponding quality is unregenerate, he will be a very significant tester to the T-Cross person; if regenerate, he will be—potentially at least—a helper, an inspirer, a good example, an ideal. If his quality is variable, then study the most pronounced tendency by timing the meeting of the two persons; try to determine whether the unregenerate or the regenerate quality or tendency was most in effect when the people concerned initiated their relationship to each other. You may find that the best tendencies of the variable person were being stimulated at that time, indicating that his purpose in the experience of the T-Cross person is basically uplifting and helpful. To put to use the spiritual power or quality indicated by the sign opposite the apex of a T-Cross is creative white magic because it represents a very high degree of spiritual alchemy in consciousness.

For the study and analysis of a Grand-Cross, the suggestion is offered that you make a separate mandala of it and study it apart from the natal chart at first, keeping in mind that the lines of force from the center of the horoscope, or the mandala, indicate two oppositions which polarize each other and four squares which inter-act upon each other. Then for clarity and elimination of confusion of thought, create a mandala for each of the planets in the Grand-Cross which will include all the

vital aspects which include the particular planet. In this way you can dissect all the evidences of alchemy and a regenerative potential that may be used by the person to gain spiritual growth from the experiences indicated by the Grand-Cross. A Grand-Cross is really a little horoscope within the natal—a concentration of the forces of consciousness which, if used constructively and creatively, can make the present incarnation a very important upward step on the evolutionary spiral. Its basic key-word might be stated: evolutionarily necessary concentration of consciousness and abilities for constructive use. The evil implied by the Grand-Cross is by individual interpretation only; its purpose is to further the individual's good through focalization.

In conclusion there are a few special approaches which should be taken into consideration. Increased awareness of the powers of faith in spiritual law and patience—the right use of Time—will be particularly helpful to the person who has Saturn configured in a T-Cross or Grand-Cross; he must be encouraged to practice the spiritually constructive, long-range viewpoint toward his experiences because his needs for the indicated discipline are especially urgent for this life-time.

If the Moon is configured in either of these aspect-patterns, then scientific knowledge concerning the purpose and action of the instinctual mind will be particularly helpful; because this person has undertaken a big assignment, for this life-time, in clearing negative residues from past lives. If the planetary Ascendant-ruler is configured, the evidence is shown that the person will experience considerable re-focalization through physical difficulties and information concerning the occult or spiritual co-relations of Law with physical conditions may prove the answer to his greatest evolutionary need. If Uranus is a factor, then exercise in intelligent adjustment to changes is indicated as

a part of the spiritual assignment—especially if Uranus is squared or opposed by Saturn and Saturn has the predominant influence in the chart generally. The inclusion of Jupiter in these patterns indicates that sincerity of motivation is to be exercised to neutralize or alchemicalize tendencies of false pride and unfruitful compensations. Mercury's inclusion indicates that mental discipline and clarification is to be distilled from the concentration of experience as well as improvement in methods of communication. The Sun's inclusion in these patterns is especially significant; the basic purpose of the concentration of experience is to—evolutionarily—turn the attention of the person God-ward, to realize his true Source of Life and Being.



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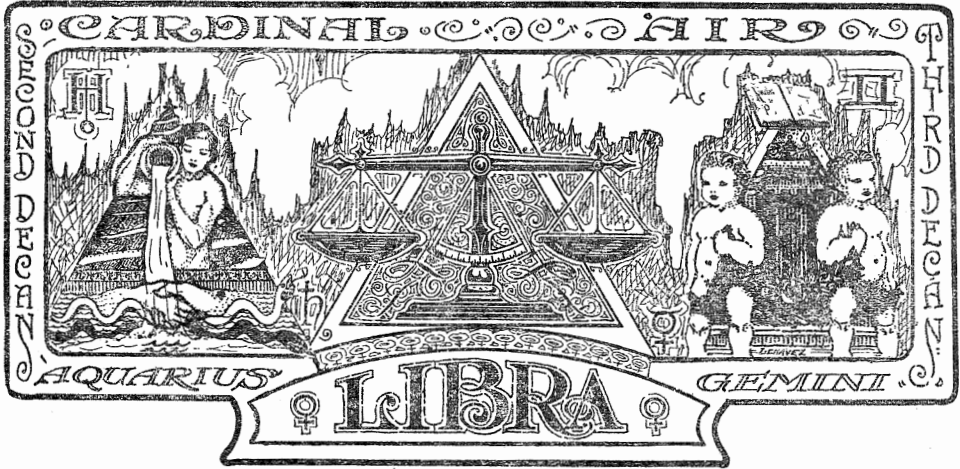
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The Children of Libra, 1963

Birthdays: September 24 to October 24

THE symbol of the cardinal-air sign, Libra, the scales or balance, aptly indicates one of the outstanding traits of those born with the Sun in this sign: a tendency to fluctuate between the heights of joy and enthusiasm and the depths of melancholy and despair. Bringing this active-mentality to a state of stability, so that it may be a channel for the Spirit to use in transmuting the lower self into the Higher Self, is the chief task of the Libra natives.

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

Charm is part of Libra's heritage. Although somewhat reserved and aloof, Librans take their social obligations seriously and manifest an earnest, respectful, courteous, and pleasant mein

that wins confidence. Being natural judges of relative values, they are constantly appraising others, but usually with gentleness and mercy, for there is a tenderness about these natives not always easily perceived. Love is vitally important, to be sought and prized above all things, both as an art and as an ultimate need.

Venus, the planet of beauty, harmony, affection, music, and art, rules Libra, and consequently many artists and musicians are to be found among these natives. Being highly sensitive to mental and physical surroundings, they respond best to an atmosphere in which music and color are constructively used. Since Saturn, the planet of physical form, is exalted in Libra, the natives of this sign often express a high degree of talent in architecture, draftsmanship, etc. They are also noted for their fastidiousness in dress and charm of personality.

All the children born during this solar month in 1963 will have three aspects to Neptune in Scorpio: a sextile from Uranus in Virgo; a sextile from Pluto in Virgo; and a square from Sat-

urn. Pluto and Uranus will be in conjunction all the solar month also. These aspects indicate a basic spiritual strength and understanding which will be very helpful in all departments of life.

Also, as the solar month opens, the Sun and Venus are in conjunction, and this beneficent aspect lasts until September 30th, calling out the artistic side of the nature and favoring the social side of life. Along with a fondness for music, art, and poetry, there is interest in diet and science.

Mars in Scorpio sextiles Uranus in Virgo from September 24 to October 1, giving an energetic and ambitious disposition, as well as an original, ingenious, and intuitive mind, resourceful and able to cope with great difficulties under trying circumstances. The inventive genius is apt to express itself along electrical or aviation lines.

Also beginning September 24, and lasting through October 12, is the conjunction of Mars with Neptune. This vibratory pattern suggests the need of cultivating refinement of taste and poise in action. Proper respect for law should also be taught these children.

Venus in Libra trines Saturn in Aquarius from September 26 to October 6, making those born during this period faithful and true, just and methodical, honest and trustworthy. The tastes are simple, the morals high, and good health, honor, and esteem are all favored.

During this same period Venus opposes Jupiter in Aries, suggesting luxurious tastes but limiting the ability to satisfy them. These natives should have self-control, faithfulness, and sincerity emphasized in their training during the early years.

A fine solar aspect, Sun trine Saturn, is in effect from October 2 to 18, giving method, foresight, and organizing, executive, and diplomatic ability, along with much moral stamina. Success in political, judicial, agricultural, and

mining positions is also strongly favored.

From October 1 to 15, the Sun opposes Jupiter, warning the parents of these children to give them special training in self-restraint, thrift, and honesty. Proper exercise and wholesome food should also be included in the regimen for these natives so as to improve the circulation and functions of the body.

Venus in Scorpio sextiles Uranus in Virgo from October 14 to 24, a vibratory pattern which makes the native mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends are attracted, especially from among the opposite sex. There is a strong love for art, music, and poetry, and a happy marriage, probably at an early age, is favored.

A splendid mental aspect, Mercury in Libra trine Saturn in Aquarius, begins October 17 and lasts through the 24th. This stellar vibration gives the mind a seriousness, depth, and concentration which is of inestimable value in life. There is forethought and splendid reasoning ability, as well as patient persistence and invincible diplomacy, all highly to-be-prized traits which insure success in accomplishment. These natives usually become prominent in connection with some serious enterprise such as secret societies, the church, or governmental affairs.

A less favorable mental aspect, the opposition of Mercury to Jupiter, is in effect from October 18 to 22. Children with this configuration should be given special training in positive, decisive thinking, as well as in strict honesty and sincerity in dealing with associates.

From October 19 to 24 Venus and Neptune are in conjunction in the fixed-water sign Scorpio, giving ability as an inspirational musician. Unfortunately this conjunction will be squared by Saturn in Aquarius, indicating lessons in chastity and faithfulness to be learned through the marriage partner and other people in whom trust is put.

child could give fine service in government work: as a behind-the-scenes statesman, assistant in building, financial, or agricultural departments, or as a business counsellor. Whatever he does, he will bring spiritual vision and understanding into his work.

SHERI M. M.

Born April 17, 1960, 9:01 A.M.

Latitude 48 N., Longitude 122 W.

Signs on the cusps of the houses: ASC, Cancer 6.41; 2nd, Cancer 24; 3rd, Leo 13; 4th, Virgo 7; 5th, Libra 11; 6th, Scorpio 2; Sagittarius intercepted in 6th.

Positions of the planets: Uranus, 16.58 R. Leo in 3rd; Pluto, 4.19 R. Virgo in 3rd; Dragon's Head, 23.01 Virgo in 4th; Neptune, 8.04 R. Scorpio in 6th; Jupiter, 3.36 Capricorn in 6th; Moon, 16.44 Capricorn in 7th; Saturn, 18.22 Capricorn in 7th; Mars, 11.54 Pisces in 10th; Part of Fortune, 25.45 Pisces in 10th; Mercury, 2.12 Aries in 10th; Venus 10.11 Aries in 10th; Sun, 27.40 Aries in 11th.

This little lady is a bundle of fire and activity. With six planets and the ASC in cardinal signs, including Sun, Venus, and Mercury in Aries, she has a dynamic and forceful character which can win for herself the privilege and responsibility of social and professional position. The elevated planets in Aries, along with Mars in Pisces in conjunction with the MC, indicate courage, initiative, and a pioneering drive in leadership. The Sun's trine to Jupiter in Capricorn in the 6th gives a sunny, optimistic outlook, as well as generosity and physical vitality, by means of which she can overcome a tendency to worry and vacillate at times shown by Jupiter square Mercury.

The Moon, in conjunction with Saturn in Capricorn in the 7th, tells us

that Sheri has a clear and concentrated imagination with an occasional bent toward the morose. The sextile of these two planets to Mars in Pisces in the 10th adds force and emotional virility to the mind. However, the square of Moon to Venus sounds a warning to keep public behavior very circumspect, to avoid clandestine attachment, and to be careful in diet.

This child has developed her imaginative powers more than she has her reasoning powers, so that it would be wise to include in her training the logical sequences which answer questions. Toys that require reason for their completion, such as jig saw puzzles, are quite helpful in this respect.

The position of Mars in Pisces, at the zenith and sextile Saturn and Moon, indicates a flourishing of the mystical side of the nature, and this is augmented by the trine of Mars to Neptune in Scorpio, which suggests profound religious emotions and experiences.

The trine of Venus to Uranus in Leo shows that Sheri has a quick intuitive perception, along with a magnetic attraction for the opposite sex. She also has a love for art, music, and poetry, which can furnish excellent outlets for her dynamic energy, providing channels for acquiring the emotional control which will insure much moral and spiritual progress in this life.

The planets in Capricorn, and the 7th and 10th houses show that this child will be much before the public, possibly as a social and religious worker and leader. Her potentials for aiding in the great work of uplifting humanity are considerable, and it will be a great blessing to her if she is brought up to realize that by self discipline and pure living she can win a crown of spiritual glory for herself and at the same time be an effective channel for the Higher Ones in leading humanity upward and onward. Her good points can best be accentuated and faults overcome by appealing to her altruistic compassion and higher emotions,

Readings for Subscribers' Children

DOUGLAS E. M.

Born January 9, 1962, 2:37 A.M.

Latitude 38 N., Longitude 122 W.

Signs on the cusps of the houses: ASC, Scorpio 14.39; 2nd, Sagittarius 15; 3rd, Capricorn 18; 4th, Aquarius 23; 5th, Pisces 26; 6th, Aries 23.

Positions of the Planets: Part of Fortune, 24.34 Sagittarius in 2nd; Mars, 11.55 Capricorn in 2nd; Venus, 14.25 Capricorn in 2nd; Sun, 18.41 Capricorn in 3rd; Saturn, 0.41 Aquarius in 3rd; Mercury, 2.47 Aquarius in 3rd; Jupiter, 12.23 Aquarius in 3rd; Dragon's Tail, 19.34 Aquarius in 3rd; Moon, 28.36 Aquarius in 4th; Pluto, 9.59 R. Virgo in 10th; Uranus, 29.59 R. Virgo in 11th; Neptune, 13.11 Scorpio in 12th.

Neptune in the 12th in close conjunction with the ASC shows that this child has earned an extremely sensitive body, which could be very beneficial in making spiritual progress. It also suggests to the parents that they take pains to provide him with a pleasant and wholesome environment. The sextile of Neptune in Scorpio on the ASC to Mars, Venus, and Sun in Capricorn gives an intense emotional nature, a deep love for music and the occult, as well as determination and efficiency in developing these aspects to the utmost. Fixed signs on the angles, and the preponderance of planets in fixed signs show the purpose and tenacity of his basic nature, so that he will patiently persist in accomplishing his tasks and aspirations.

The stellium in Aquarius (Saturn, Mercury, Jupiter, Dragon's Tail, and Moon) and the 3rd house (all except Moon) tell us that this lad has also developed the intellectual side of his na-

ture. He has exceptional ability for oratory, writing, drama, and singing, and also signified are many trips and a close relationship with sisters and brothers.

The better side of Saturn is apt to manifest through Aquarius, and since its conjunction with Mercury trines Uranus in the last degree of Virgo, the mentality will be a combination of depth, ingenuity, speed, excellent reasoning ability, and idealism. There is also a vivid imagination.

Douglas will have many true and advanced friends who will be able to help him overcome a tendency toward introversion and melancholy at times. Cheerfulness in surroundings and atmosphere of both home and office can be a great help to him in making the most of his potentials.

Since Mars, ruler of the Scorpio ASC, is in Capricorn and well aspected, this child has an inexhaustible fund of energy, ambition, enthusiasm, courage, and patient persistence which point toward the overcoming of obstacles and the attainment of desired goals. Since Mars and Venus are in conjunction in the 2nd, there is excellent earning capacity and a rather free hand in spending.

Partnerships are signified by Venus, ruler of the Taurian 7th, so that this area of life should be a happy one for this child. Nevertheless, the Moon's position in the 29th degree of Aquarius, along with its opposition to the MC, and parallels to Uranus and Neptune, suggests lessons to be learned in following the positive spiritual path, and particularly in connection with women. The imagination should be kept under control and not allowed to become erratic and disturbing.

Since the Sun and Mercury rule the 10th house, and Pluto is placed therein, we look to those planets as chief indicators of vocational possibilities. This

VOCATIONAL GUIDANCE ADVICE

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

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

Organist, Librarian

LARRY F. R.—Born November 5, 1948, 12:05 A.M. Latitude 42 N., Long. 83 W. With the Sun in the fixed sign Scorpio and fixed signs on all the angles this native has sufficient stability to succeed in whatever he undertakes. The Sun in the 4th sextiles Saturn in Virgo in the first, indicating method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina required for high accomplishment. Mercury in Libra in the 3rd sextiles the Leo Ascendant, Jupiter in Sagittarius, and the Moon in Capricorn in the 5th, and trines Uranus in the 1st degree of Cancer in the 11th, pointing toward an excellent memory and a reasoning mind that is quick and intuitive, particularly interested in music and art. Relations with brothers, sisters, and neighbors should be pleasant and profitable, and there are apt to be many short journeys in the life. The trine of Jupiter to Saturn gives strength to the character, as well as a philosophical and benevolent side to the mentality. Sound financial judgment is also indicated. Mars in Sagittarius, well aspected, adds a fondness for debate, frankness, enthusiasm, and ambition to the nature. Since there are no planets in the 10th house, we look to its rulers, Venus and Mercury, for further vocational indications. Venus is well placed in Libra, but it is square to Uranus, Jupiter, and the Moon. This native has some very definite lessons to learn in self-control, thrift, and circumspect behavior in connection with his professional life, which is apt to be in a musical or artistic endeavor, probably in the entertainment field.

Teacher, Entertainer

ANDREA N.—Born November 10, 1947, 5:06 A.M. Latitude 34 N., Longitude 118 W. Here the Sun, Mercury, and Dragon's Tail are all in Scorpio in the first house, indicating that this native's personality, mentality, and individuality are all strongly impressed with fixity of purpose, energy, and determination. The Sun's conjunction with the Dragon's Tail, and square to Pluto, Mars, and Saturn in Leo in the 10th house indicate a strong karmic pattern to be sublimated—by means of humility, unselfishness, and service to others. Mercury in Scorpio accentuates keenness of mind and bluntness in speech. The Moon in Libra, in conjunction with Neptune, sextile Pluto, Mars, and Saturn, and trine to Uranus, shows a contrasting side to the nature: gentleness, kindness, and understanding. These traits should be accentuated in this native's life if she wishes to benefit from her experiences as much as possible. Venus and Jupiter in Sagittarius in the 2nd house, sextile Neptune and trine the MC, so that the earning capacity of this native is excellent. Venus rules the 7th house, also, so that she should have happiness through partnerships. The Dragon's Head in the 7th accentuates this probability. Since Pluto, Mars, and Saturn are all in the 10th house, we look to them for primary influence on vocation. Though all three planets square the Sun, they sextile the Moon and Uranus, so that a public career is quite probable, and with circumspect behavior, Andrea could enjoy both success and prestige. She could serve well as a teacher, manager of a hotel, club, or theatrical troupe, or as an organist, singer, or entertainer.

Daily Thought and Guide

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

TUESDAY—October 1

October arrives bringing inspiration as well as much activity, but we need to stop and consider, if we wish to act wisely. Saturn will help to keep things in check.

WEDNESDAY—October 2

Goodness and courage count much today and quiet attention to our daily duties is in order. "Chance happens to all, but to turn chance to account is the gift of the few."—*Bulwer-Lytton*.

THURSDAY—October 3

Let us be careful of thought and deed on this active day of mixed rays, and pray for peace and comfort for all the world.

FRIDAY—October 4

Today we may be working against odds. Again faithful Saturn is standing by to see that we retain the lessons we learn. "Every fact that is learned becomes a key to other facts."—*F. Youngmans*.

SATURDAY—October 5

Today we let up on the grind. But even though there may be some inharmony let us use today's abundant energy in trying to understand the reason for things being as they are.

SUNDAY—October 6

This day may pose some problems but it is the day when many send up their prayers to the deity.—"They never sought in vain that sought the Lord aright."—*Burns*.

MONDAY—October 7

This very active day furnishes us

with much valuable experience and as has been said so often: "Experience is the best teacher."

TUESDAY—October 8

On this active Mars day let us be aware of God's presence, in sorrow and in joy. Our Heavenly Father will guide us to gain peace and poise within.

WEDNESDAY—October 9

Let us not be troubled over many things on this active day. God knows what is needful for us and we should always be ready to take the bitter with the sweet.

THURSDAY—October 10

Much energy for much activity will make this a lively day and all will be well if we think things over before acting too quickly.

FRIDAY—October 11

"No man is born into this world whose work is not born with him, there is always work."—*Lowell*. Strict attention to duty will bring the best results today.

SATURDAY—October 12

Another busy day. Jupiter the planet of benevolence is very active and the spirit of brotherhood may become a reality if we consider the good of the whole.

SUNDAY—October 13

"A new commandment I give unto you. That you love one another; as I have loved you, that ye also love one another"—*John 13:34*.

MONDAY—October 14

A splendid day for pursuing spiritual

endeavours. "Not of the letter but of the spirit, for the letter killeth but the spirit giveth life."—*II Cor.* 3, 6.

TUESDAY—October 15

After many busy and eventful days we now can take some rest to recall our experiences and evaluate them. We now may find what is that the spirit means to reveal to us.

WEDNESDAY—October 16

Even though this is Mercury's day, Venus can be very helpful. Let us listen to the inner voice and the heart will speak and give us good counsel, helping to keep us on the right path.

THURSDAY—October 17

Quiet, effective service can be given by many today, if we work and pray. Again the planets help to give our hearts a chance to express themselves. Emerson says: "Our intellectual powers increase with our affection."

FRIDAY—October 18

Today love will find a way. Venus again is radiating affection upon our planet. We may try to understand and love our enemies.

SATURDAY—October 19

Enjoyment of nature in its autumn glory and the reading of good books will give us much satisfaction today. "God's in His heaven."

SUNDAY—October 20

This is the blessed day we commune with God and we will be renewed in body and in spirit. "Worship him that made heaven and earth.—*Rev.* 14:7.

MONDAY—October 21

This should be a happy, busy day when much can be accomplished. "Cast forth thy act, thy word into the ever-living, ever-working universe."

—*Carlyle.*

TUESDAY—October 22

A fine day to start new projects. Head and heart are in harmony with surroundings. "Let your light so shine before men that they may see your good works."

WEDNESDAY—October 23

"We judge ourselves by what we feel capable of doing, while others judge us by what we have already done."

—*Longefellow.*

THURSDAY—October 24

On this busy day many tests may present themselves to us. Our consciousness will be enriched and better understanding will be the result, if we measure up to our tasks.

FRIDAY—October 25

The road may be uphill today, so let us try to bear each other's burden. In silence we will find peace and answers to our prayers. and "go from strength to strength."

SATURDAY—October 26

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

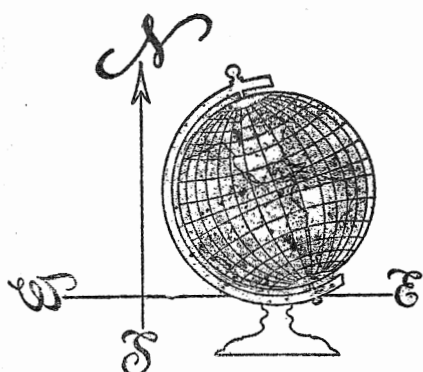
SUNDAY—October 27

Let us enjoy God's day of rest in quiet meditation upon the fine and worthwhile things of life, always paying honor to our Creator who cares for His children.

MONDAY—October 28

Today we should take Edward Hale's verse to heart and practise it: "To look up and not down, to look forward and not back, to look out and not in, and to lend a hand."

(Continued on page 479)



Chemical Conversations

A pheromone is a substance secreted by an animal that influences the behavior of other animals of the same species. Recent studies indicate that such chemical communication is surprisingly common.

It is conceivable that somewhere on other worlds civilizations exist that communicate entirely by the exchange of chemical substances that are smelled or tasted. Unlikely as this may seem, the theoretical possibility cannot be ruled out. It is not difficult to design, on paper at least, a chemical communication system that can transmit a large amount of information with rather good efficiency. In the past several years animal behaviorists and organic chemists, working together, have made a start at deciphering some of these systems and have discovered a number of surprising new biological phenomena.

Unlike true hormones, which are secreted internally to regulate the organism's own physiology, or internal environment, pheromones are secreted externally and help to regulate the organism's external environment by influencing other animals. Our observation of ant colonies over long periods has led us to believe that as few as 10 pheromones, transmitted singly or in simple combinations, might suffice for the total organization of ant society. The task of separating and characterizing these substances, as well as judging the roles of other kinds of stimuli such as sound, is a job largely for the future.

It is apparent that knowledge of chemical communication is still at an early stage. Students of the subject are in the position of linguists who have learned the meaning of a few words of a nearly indecipherable language.

—*Scientific American*, 5-63.

MONTHLY

News
INTERPRETED

The new biochemical science that combines the study of the life sciences and chemistry is expanding our horizons in yet another direction. In this particular field the pheromones have been divided into two classes for easier study; the "releaser" type and the "primer" type. The sex attractants that some female insects release fall into the category of releasers, while the chemical substance that is emitted by some insects which triggers a chain of events, as the bees who advertise a new feeding ground, is known as a "primer."

Since the human organism has greatly developed the visual and auditory senses, it has been difficult for our scientists to realize that communications through other media could possibly be just as highly developed. Until the last decade most of the experiments have been on animals whose communications have been somewhat similar to those of our own. And this change of outlook has led to the startling theory proposed at the beginning of Dr. Wilson's article, "it is conceivable that somewhere in other worlds civilizations exist that communicate entirely by the exchange of chemical substances that are smelled or tasted."

And our chemical knowledge has progressed to the point that Dr. Wilson can write: "There appears to be good reasons why sex attractants should be compounds that contain between 10 and 17 carbon atoms and that have molec-

ular weights between about 180 and 300—the range actually observed in attractants so far identified. (For comparison, the weight of a single carbon atom is 12.) Only compounds of roughly this size or greater can meet the two known requirements of a sex attractant: narrow specificity, so that only members of one species will respond to it, and high potency.”

In the first decade of this twentieth century Max Heindel wrote of the Group Spirit that controls each species; and a mere generation ago we were marvelling at the built-in “instincts” of the animal world. These generalities are still true, because our chemical conversations are communications only, communications between individuals of the same group. We accept the fact that the animal kingdom is guided from without and that the members react automatically whether through the spoken command or through odors emitted for one specific purpose. We also accept the fact that many of our human actions are also as automatically conditioned by outside stimuli. But let us never forget that we humans do have a big margin of free will—of freedom to work more than is required of the average, and of freedom to love more than is required of the average.

Cheap Nuclear Electricity

Almost from the moment that the bomb dropped on Hiroshima, physicists and businessmen have been promising that peaceful and cheap nuclear electricity was just around the corner. The corner has been tough to turn. Early estimates of cost and efficiency were overly optimistic; private utilities were wary in spite of \$1.3 billion spent on AEC research and generous Government fuel-cost waivers and reimbursements for design work. But now the corner has been rounded, and commercial nuclear power has gone critical.

In the past eight months, three large atomic-power contracts have been awarded, a fourth bid on, a fifth announced. Eleven nuclear plants are already operating, eight more are under construction, and seven planned.

Nuclear power plants are also growing bigger. Lower-unit-cost reactors and higher output make atomic power closely competitive with fossil fuels in such high-cost areas as California and New England.

Last week the AEC announced that its Idaho Falls testing station has generated electricity for the first time from plutonium, which actually re-creates itself as it produces power. That breakthrough will speed the arrival of advanced “breeder” reactors that will come close to satisfying man’s quest for eternal energy.

—*Time*, 7-12-1963.

It is within the memory of every reader when that first atomic bomb was exploded over Hiroshima, killing and maiming human beings so horribly and creating such terrible destiny for all those involved in such destructive use of nuclear power that the mere thought of it must bring an awful qualm of remorse to any one. Now eighteen short years later we are proud to report this boom in the constructive commercial use of that power which was first used to destroy.

Could we not use this fact as a reminder that we must not be too impatient? Nature, outside our door here, produced at least several hundred thousand seeds on one acacia tree this past spring, and now probably not a single one of them will find suitable media in which to develop. In the great scheme of the Master Creator we are all learning, and we must have patience that, in good time, all will eventually evolve into a higher state, even though seemingly there is apparent waste and inefficiency.

When we take stock, every year, every decade, and every half century, it is necessary that we step outside ourselves, dwelling in our little subjective world, and catch a glimpse of those objective forces that are working inexorably for a better world.

Without the Sense of Pain

As a child, Mrs. J never cried when she fell off her bike or tumbled from the seesaw. Once, in a bad spill, she broke her ankle, but didn't realize it until she found that she couldn't put on her shoe. She has borne seven children without feeling the pangs of labor. When she cooks, she routinely takes steaming casseroles out of the oven with her bare hands. Mrs. J, it seems, has never experienced the sensation of pain.

Feeling no pain is not uncommon among the mentally ill or retarded. Also, the victims of brain injuries and degenerative nerve disorders like multiple sclerosis can lose the sense of touch, including the ability to feel pain. But exhaustive neurological and mental testing proved that Mrs. J had none of these afflictions; she simply couldn't be hurt.

Insensitivity to pain runs in Mrs. J's family. Her aunt died of cancer without taking any painkilling drugs, and her sister was also pain-free. In tests in the "pain Lab," two of Mrs. J's youngsters proved to be as insensitive as their mother, while two more had an exceptional tolerance for pain. Further, the three remaining children showed normal pain responses to testing, but tended to ignore pain in their daily lives.

The case of Mrs. J may have buried a long-held psychological theory: that a sense of pain is essential to normal personality development; through spanking, for example, a child acquires the "conditioned anxiety" which keeps his behavior as an adult within socially acceptable bounds. But Mrs. J's children have developed normally without such conditioning; they are well adjusted, get good grades in school, and hold down part-time jobs. Most important, Sternbach reports, "they are happy."

—*Newsweek*, 7-8-63.

This article about Mrs. J and the experiments performed on her by Drs. Achard Sternbach and Frank Ervin of the Massachusetts General Hospital warns that sense of pain is helpful in preventing disasters to the physical body. But we are glad they have emphasized that any moral qualities that physical pain, *per se*, may have are negligible.

When our scientists can separate the reactions of the physical body from

those of the other three bodies of man, then we can begin to work intelligently in our laboratories and can by-pass the old trial-and-error methods. This is the beginning of control over these bodies, since undue attention to one causes it to grow with the concomitant loss to the other bodies—that is, over attention to the physical body increases physical reactions, and those who live only for their desires soon wreck both the physical and vital bodies, and so on.

Music to Soothe Plants

An Indian botanist claims soft music and rhythmic dances can make plants and crops grow faster.

T. C. N. Singh, professor of botany at the Annamalai University in South India, supports his claims with years of experiments on the effect of "music feeding" on the growth of plants.

He says soft music, played for a few hours a day to standing crops, can increase their yield by as much as 100%.

Singh's claim, if upheld by widespread experiments by independent experts, could revolutionize Indian agriculture. India's recent output of about 85 million tons of foodgrains could be doubled by using music.

Although this idea may sound fantastic to some, to those understanding the power of vibration upon all living things, it seems quite logical.

Since every tone that is sent forth from a musical instrument carries a certain rate of vibration, and since each rate of vibration carries its own peculiar ability to build or destroy, it is to be expected that music can effect growing plants. While the life inhabiting trees and plants is not sentient, as is that of the animal, yet the cells being created and brought together by the Nature Spirits are sensitive to the visible and invisible forces about them. There is a rhythm used in bringing into manifestation all of God's creatures, and the more harmonious the rhythmic vibrations, the more conducive to growth can be beneficial to growing plants. They are. Yes, music, as well as prayer,

Readers' QUESTIONS

Burning of Incense

Question:

You state in one of your lessons that it is inadvisable to burn incense for the reason that when it is inhaled one also inhales elemental spirits with it which tend to incite the individual to sensuality or negative practices. Do all kinds of incense do this? What about burning it in churches?

Answer:

In order for a disembodied Spirit or elemental to influence a person it is necessary for it to have a vehicle having a density sufficient to impinge upon the brain centers of the individual. When such a Spirit is in possession of such a vehicle, it can and does impress people morally or mentally in a manner depending upon their character and self-control.

When one burns incense in a room the smoke and fumes which arise from it constitute a vehicle of such density that it can readily be used by any entities that are attuned to the vibratory rate of the particular kind of incense that is being burned. This vehicle gives the entities an avenue of access to the person's brain centers for the reason that when he inhales the odor, he also inhales the elemental spirits with it, and they affect him according to their nature and his susceptibility. Evil entities thus in some cases gain access to a person through incense, and endeavor to obsess him and incite him to sensuality or other evil.

It is possible for a highly evolved individual who has spiritual sight and is able to see and recognize the true na-

ture of the various beings in the invisible world to make incense which can be used by entities that are of a helpful nature. But generally speaking only Initiates can do this, and such incense is to be found mainly only in connection with the Mystery Schools. Incense used in churches is probably one of the commercial kinds in the majority of cases, though we have no exact data on this.

Incense prepared by a person ignorant of the higher laws, or one who has a selfish motive in view, becomes a vehicle for entities of a like nature, who clothe themselves in the smoke and odor and enter the bodies of those present, tending to incite them to immoral or criminal acts.

It is possible for the long continued practice of inhaling incense to give the obsessing entities such a powerful control over the victim that they are able to throw him into fits of frenzy similar to epilepsy, or produce symptoms not unlike those exhibited in St. Vitus dance.

From the foregoing one can readily see the grave dangers arising from the indiscriminate use of incense. Perhaps the most common form of incense is the Chinese punk stick, certainly to be avoided .

Work of the Archangels

Question:

Do the Archangels work with humanity? If so, how, and what do they look like?

Answer:

Yes, the Archangels do work with hu-

manity, and to those who can see them they appear as mighty Beings, of varying sizes, radiating great streams of colorful force. Sometimes they appear as a cloudlike formation.

Each nation (with the possible exception of the United States of America) has a Race Spirit, an Archangel, who to the spiritual sight appears as a cloud enveloping and permeating the atmosphere of the whole country inhabited by the people under its dominion. This Spirit has control of the larynx and lungs of its people, and they breathe it in with every inhalation; thus it permeates their whole being. Their vocal cords vibrate to its peculiar key, making the speech of one nation different from that of another. It colors both its people and the landscape with its own specific vibratory rate. One Race Spirit is responsible for the swarthy complexion common to Italians, for instance, while another causes the fair skin and hair of the Scandinavian people. The Race Spirit's thoughts and ideas permeate its charges and guide them to various climates and different parts of the Earth.

It is the response to the Race Spirit's vibration that binds the people of a nation together in a common bond not only to each other but also to the land under the control of the Spirit. This bond we recognize as patriotism. These archangelic Race Spirits are the arbiters of the destiny of their people, spiritually, politically, and industrially.

In the Second Heaven the Archangels instruct the individual how to build the archetype of the body it will inhabit on Earth during its next physical existence. At that time the Ego is conscious of the instructions being given, also of the instructor, but when it enters material life this knowledge is obscured.

The Archangels work in reflecting the spiritual impulse from the Sun upon humanity in the form of race religions, they being able to manage these Sun forces. All race religions work directly

upon the desire body, restricting its evil tendencies.

These great Beings are also able to direct currents of spiritual force in such a way that they will benumb people with fear, or they can send another force which will imbue them with courage. All of their work on humanity, however, ultimately results in good. In countries where the Race Spirit is strongest the people have the least individual freedom. The more advanced the nation, the more freedom its individuals are capable of exercising.

The Archangels are the helpers of Jehovah because "they are able to manage the spiritual Sun forces and the desire body is their lowest vehicle. Thus they are able to work with and prepare humanity for the time when it can receive the spiritual impulses directly from the Solar Orb, without the intervention of the Moon. Upon Christ, as the Highest Initiate of the Sun Period, is laid the task of sending out this impulse. The impulse which Jehovah reflected was sent out by Christ, Who thus prepared both the Earth and humanity for His direct ingress."

"Man himself is a part of that force (which works along the positive and negative poles of the different ethers). Those whom we call dead are the ones who help us to live. They in turn are helped by the so-called Nature Spirits, which they command. Man is directed in this work by Teachers from the higher creative Hierarchies, which helped him to build his vehicles before he attained self-consciousness, in the same way he himself now builds his bodies in sleep."

—*Cosmo-Conception*, p. 126.

"When the Spirit has made its choice, it descends into the Second Heaven where it is instructed by the Angels and Archangels how to build an archetype of the body which it will later inhabit upon Earth."

—*Rosicrucian Mysteries*, p. 184.



Whole Grain Cookery

BESSIE CRANE ANDERSON, R.N.

WHOLE-GRAIN Cookery supplies minerals and vitamins in their natural state, also protein and other valuable food elements. The rotation of whole grains and legumes in the diet furnishes a good variety of amino acids for well-balanced protein. A combination of these grains with vegetables, especially the green leafy ones, and the addition of fruit and nuts, provides a nourishing diet. If the eating and living habits match these good natural foods in quality, it is reasonable to expect a healthy physical condition.

Cooked whole grains are excellent breakfast food, and they combine well with vegetables at dinner. Grains such as unprocessed wheat, rice, oats, rye, buckwheat, millet, corn, and barley are rich in elements the body needs. They are grown throughout the world, and are easily preserved in their dry state. With modern convenient transportation, many people can be provided with these inexpensive nutritious foods.

Some whole grains, such as wheat, take long cooking. Most cooks find it a chore to bring them to tenderness for eating. The result is that cooked whole wheat is seldom served to their families.

If you follow simple rules, whole-grain cookery is simplified. It is a pleasure to serve cooked whole grains when you do it the easy way.

Buy yourself a low-heat-unit stainless-steel kettle and a wide-mouthed thermos jug or bottle large enough to accommodate your family. The pint size furnishes ample content for two people.

Sort the grain, picking out any foreign material. Millet often contains fine grit that cannot be seen easily. Toss the millet in a sieve of medium-sized mesh. Shaking it and spraying it with water usually eliminates grit.

Millet is one of the whole grains that cooks quickly without a thermos.

In cooking whole grains, use one part dry grain to four or five parts water. I usually use five parts liquid to one of whole wheat, and cook the wheat long enough for the water to be absorbed and make each separate kernel pop open. You may wish to use less water after you have tried your recipe several times. Rice does not require quite the liquid that some other grains do. It is best to follow each individual recipe below for good results.

Preheating the grain in a pan or kettle to piping hot but not browning and adding the water boiling helps pop open the grain and give a fluffier result.

If you do not care to preheat the grain, bring it and the required amount of water to a rapid boil and pour it into the preheated thermos jug or bottle. To preheat the thermos, fill it with boiling

water and let it stand a few minutes before pouring the food into it to be cooked.

After you pour the grain into the thermos jug, press the stopper into the mouth of the thermos unit tightly to create a vacuum, and screw down the lid immediately. To cook, let it stand overnight or for several hours.

If your thermos jug does not cook it enough, you may wish to turn the grain out into a pan and reheat it. Usually it takes a full day to pop open all the kernels.

You may prefer less cooking than I do, but if you like it well done, plan to take the day for it. Experiment in the kitchen to determine your preference.

Whole-grain wheat and other hard-to-cook foods may be cooked also in a covered low-heat stainless cooking pot. Bring the grain and water to a rapid boil and continue the cooking over a pilot light on your stove, over a heat radiator, or on the back of your kitchen range. A small amount of heat continues the cooking process at just the right temperature, and relieves you of constant kettle watching to prevent burned food. The low heat bursts open the grains or legumes, softening them for eating.

You may wish to cook whole-grain wheat or legumes on top of the stove over a burner or in the oven. Both may be done successfully by initiating a boil at the beginning and lowering the heat to continue the cooking. An aerated plate, produced commercially, placed between the burner and the kettle helps cut down the heat and prevents burning. If you do not use such a plate, you will have to give the cooking much care and attention.

The oven method can be simple, because after starting the food with a boil you place it in the oven with the lid on the casserole to retain moisture. Lower the oven temperature drastically so that you can cook the food slowly

yet leave it unattended until it is done.

You may take your choice between this method, the thermos, or the low-heat stainless-steel method. Experience teaches you to choose the one best for your kitchen and your family's needs.

Here are the recipes:

COOKED WHOLE WHEAT

Sort and wash $\frac{1}{4}$ cup whole-grain wheat, combine it with $1\frac{1}{4}$ cups water and salt to taste, and bring to a rapid boil. Preheat the thermos jug as directed above, and fill it with the boiling wheat. Leave it to cook several hours.

If your thermos retains heat well, the wheat likely will be done after reheating once or twice overnight. Start cooking at bedtime and finish any necessary cooking in the morning.

Cooked whole-grain wheat may be used in bread, as a breakfast cereal, and in entrees and salads.

BREAKFAST WHEAT

To $\frac{1}{4}$ cup hot cooked whole wheat add salt to taste and serve with dates, raisins, and soy-nut table cream (recipe below).

SOY-NUT TABLE CREAM

Whiz 1 pint commercial soy milk, few grains of salt, and $\frac{1}{4}$ teaspoon soy cream in blender. Add $\frac{1}{2}$ pt. freshly made coconut milk and blend. (The coconut milk is made by blending $\frac{1}{4}$ cup raw cubed coconut with 1 cup water. Discard the fiber by pressing the liquid through a sieve of medium-sized mesh. Use the coconut milk as is on your cereal if you prefer.)

Refrigerate soy-nut table cream as you would ordinary dairy cream or milk. Nut milks may be substituted for coconut milk if your family prefers them. Soy-nut milk may be made with less coconut milk. It is delicious as a drink. Carob added makes a still more tasty and nutritious drink.

SOY-NUT MILK

With 1 pint commercial soy milk blend $\frac{1}{4}$ pint coconut milk (recipe above). Add a few grains of salt.

CAROB SOY-NUT DRINK

$1\frac{1}{4}$ pints soy-nut milk $1\frac{1}{2}$ tablespoons carob powder; 1 tablespoon corn dextrose or corn syrup; 1 teaspoon very fine raw oatmeal flour; Blend all ingredients well and serve hot or cold.

SEASONED WHOLE-WHEAT

Mix 1 cup cooked whole wheat and 1 cup cooked fresh or frozen peas and set aside. Sauté 2 large sliced fresh mushrooms, $\frac{1}{4}$ cup chopped chives, or onion tops in 1 tbsp. soy cream made with olive oil. Add with 1 tsp. tomato paste and salt to the wheat-and-pea mixture. Heat in the oven or serve cold. Serves four.

WHEAT-'n'-OLIVES

Heat 2 cups cooked whole wheat, 1 cup cooked millet, and 2 tbsp. soy-nut table cream together in a saucepan. Add $\frac{1}{2}$ a 5 oz. can chopped green-ripe olives and mix. Serve hot or cold. Serve at breakfast with fresh or canned fruit as a nutritive supplement, or at dinner with a fresh salad for meal balance. You will have a delicious meal if you add carob soy-milk, hot or cold, or plain soy milk.

PLAIN COOKED MILLET

Pour $\frac{1}{4}$ cup whole hulled millet into a sieve of medium-sized mesh. Shake it well to get out any fine grit, and wash by running water through the sieve. Put the millet into $1\frac{1}{4}$ cups boiling water and cook over low heat, until the kernels are tender and pop open. Mix in $\frac{1}{4}$ tsp. salt and $\frac{1}{4}$ tsp. soy cream. Serve with 1 or 2 tablespoons of any nut

cream, soy milk, or combination, plus your favorite fruit. Serves 2.

MILLET DELUXE

Cook $\frac{1}{4}$ cup whole hulled millet in $1\frac{1}{4}$ cups salted water until tender. Add 1 tsp. soy cream and 2 tbsp. unbleached flour and mix thoroughly. Cover the bottom of a small casserole with part of $\frac{1}{2}$ cup creamed bread crumbs. Pour the cooked millet on top of the crumbs. Add finely chopped chives or any other herb for fresh new flavor. I prefer it plain or with chives or onion. Top the casserole with the remaining bread crumbs. Bake in the oven at 350° F. for about 45 minutes. Serve this millet dish plain for breakfast or with herb for dinner.

Try out your own inventive skill. Natural whole grains are God's gift to you.

ROSE HIPS

The Rose Hip is governed by Jupiter. The pulp has a grateful acidity, strengthens the stomach, cools the heat of fevers, is pectoral, good for coughs and spitting of blood, and in cases where astringents are safe. The hips are a considerable restorative, fitly given to consumptive persons.

—*Culpeppers' Herbal.*

ROSICRUCIAN PRINCIPLES

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



The Three Factors in Healing

THESE are the three factors in healing: first the Power, from our Father in heaven; next, the Healer; and third, the Obedient Mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.—Max Heindel.

A tremendous soothing, harmonizing effect comes from simply realizing and repeating to oneself that "the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature." Truly, "in Him we live, and move, and have our being," and the more conscious we become of the nearness of this ever-present, beneficent Power, the more apt are we to observe its effects in our lives.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him....Disease is a manifestation of ignorance.. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives as well as now." The blessed Christ is our peerless Wayshower in this work, and as we emulate Him, we be-

come better channels for the healing force.

The patient must have "a properly receptive and obedient mind." This means that he or she must have faith, according to the law enunciated by Christ Jesus when He said: "According to your faith be it unto you." Doubts obstruct the healing force. The mind must welcome the healer and be ready to obey his instructions.

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 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

September	5—11—18—26
October	2—8—15—23—30
November	5—12—19—26

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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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

FROM OUR PATIENTS

Ceylon—We are writing this to thank the Invisible Helpers for prayers and help given to our little daughter, aged three years and ten months, enabling her to walk about without any aid or support. She has never been able to stand alone on her own two feet and walk since the time she was born. She has received various forms of treatment from the time we realized she had this handicap—treatment both native and western, but though they all assured us of complete cure, there were few signs of improvement. It was only last August, soon after she had recovered from an attack of nephritis (having been in the hospital 53 days), that we heard of you. We then requested the help of the Invisible Helpers. Ever since she has shown steady progress, and finally she took her first three steps alone on Saturday, the 8th (of February). I don't think we can show the Great Physician gratitude enough even through the rest of our lives. We want to thank you and the Invisible Helpers for this great miracle, and please continue to uphold her and to pray that all of us may be guided daily to live the life Christ Jesus expects of us.

California—I am happy to say that my throat condition is now restored to normal and that I may have my name taken off the healing list. My deepest thanks to all who have helped me, and also for the directions which indicated to me my own erring in this trouble.

Florida—I am listing some of the major improvements I have made during the past year: from crutches to walking cane; no pain from stomach ulcer for several months; much better circulation in foot and leg—almost normal color in foot and almost full use of arm and hand (am writing this with same), though still a little stiff and cramped; negative sugar test of the urine for eleven months. Have followed my diet
(Continued on page 479)



Tom, the Water Baby

CHARLES KINGSLEY

Part V

TOM could not get on. The sun was burning, and yet he felt chill all over. He was quite empty, and yet he felt quite sick. There was but two hundred yards of smooth pasture between him and the cottage, and yet he could not walk down it. He could hear the stream murmuring only one field beyond it, and yet it seemed to him as if it was a hundred miles off.

He lay down on the grass till the beetles ran over him, and the flies settled on his nose. I don't know when he would have got up again if the gnats and the midges had not taken compassion on him. But the gnats blew their trumpets so loud in his ear and the midges nibbled so at his hands and face . . . that at last he woke up and stumbled away, down over a low wall, and into a narrow road, and up to the cottage door.

And a neat, pretty cottage it was, with clipped yew hedges all round the garden and yews inside too, cut into peacocks and trumpets and teapots and all kinds of queer shapes. And out of the open door came a noise like that of the frogs, when they know that it is going to be scorching hot tomorrow—and how they know nobody knows.

He came slowly up to the open door, which was all hung round with clematis and roses and then peeped in, half afraid.

And there sat by the empty fireplace, which was filled with a pot of sweet herbs, the nicest old woman that ever was seen, in her red petticoat, and short dimity bedgown, and clean white cap with a black silk handkerchief over it, tied under her chin. At her feet sat the grandfather of all the cats; and opposite her sat, on two benches, twelve or fourteen neat, rosy chubby little children, learning their Criss-cross-row* and gabble enough they made about it.

Such a pleasant cottage it was, with a shiny clean stone floor and curious old prints on the walls, and an old black oak sideboard full of bright pewter and brass dishes, and a cuckoo clock in the corner which began shouting as soon as Tom appeared; not that it was frightened at Tom but that it was just eleven o'clock.

All the children started at Tom's dirty black figure, and the girls began to cry, and the boys began to laugh, and all pointed at him rudely enough; but Tom was too tired to care for that.

*An old name for the alphabet.

"What art thou and what dost want?" cried the old dame. "A chimney-sweep! Away with thee! I'll have no sweeps here."

"Water," said poor little Tom, quite faint.

"Water? There's plenty i' the beck," she said quite sharply.

"But I can't get there; I'm most clemmed with hunger and drought." And Tom sank down upon the doorstep, and laid his head against the post.

And the old dame looked at him through her spectacles one minute, and two, and three; and then she said, "He's sick; and a bairn's a bairn, sweep or none."

"Water," said Tom.

"God, forgive me!" and she put by her spectacles and rose and came to Tom. "Water's bad for thee; I'll give thee milk." And she toddled off into the next room and brought a cup of milk and a bit of bread.

Tom drank the milk off at one draught, and then looked up, revived.

"Where didst come from?" said the dame.

"Over Fell, there," said Tom, and pointed up into the sky.

"Over Harthover? and down Lewthwaite Crag? Art sure thou art not lying?"

"Why should I?" said Tom, and leant his head against the post.

"And how got ye up there?"

"I came over from the Place;" and Tom was so tired and desperate he had no heart or time to think of a story, so he told all the truth in a few words.

"Bless thy little heart! And thou hast not been stealin, then?"

"No."

"Bless thy little heart; and I'll warrant not. Why, God's guided the bairn because he was innocent! Away from the Place, and over Harthover Fell, and down Lewthwaite Crag! Whoever heard the like, if God hadn't led him? Why dost not eat thy bread?"

"I can't."

"It's good enough, for I made it myself."

"I can't," said Tom, and he laid his head on his knees and then asked:

"Is it Sunday?"

"No, then; why should it be?"

"Because I hear the church bells ringing so."

"Bless thy pretty heart! The bairn's sick. Come wi' me, and I'll hap thee up somewhere. If thou wert a bit cleaner I'd put thee in my own bed for the Lord's sake. But come along here."

But when Tom tried to get up, he was so tired and giddy that she had to help him and lead him.

She put him in an outhouse, upon soft, sweet hay and an old rug, and bade him sleep off his walk, and she would come to him when school was over in an hour's time.

And so she went in again, expecting Tom to fall fast asleep at once.

But Tom did not fall asleep.

Instead of it he turned and tossed and kicked about in the strangest way and felt so hot all over that he longed to get into the river and cool himself and then he fell half asleep and dreamt that he heard the little white lady crying to him, "Oh, you're so dirty; go and be washed;" and then that he heard the Irishwoman saying, "Those that wish to be clean, clean they will be." And then he heard the church bells ring so loud, close to him too, that he was sure it must be Sunday, in spite of what the old dame had said; and he would go to church and see what a church was like inside for he had never been in one, poor little fellow, in all his life. But the people would never let him come in, all over soot and dirt like that. He must go to the river and wash first. And he said out loud again and again, "I must be clean, I must be clean."

And all of a sudden he found himself, not in the outhouse on the hay but in the middle of a meadow, over the road, with the stream just before him, saying continually, "I must be clean. I must be clean." He had got there on his own

legs, between sleep and awake, as children will often get out of bed and go about the room when they are not quite well. But he was not a bit surprised and went on to the bank of the brook, and lay down on the grass and looked into the clear, clear limestone water with every pebble at the bottom bright and clean while the silver trout dashed about in fright at the sight of his black face; and he dipped his feet in and found it so cool, cool, cool; and he said, "I will be a fish; I will swim in the water; I must be clean, I must be clean."

So he pulled off all his clothes in such haste that he tore some of them, which was easy enough with such ragged old things. And he put his poor, hot, sore feet into the water; and then his legs; and the farther he went in, the more the church bells rang in his head.

"Ah," said Tom. "I must be quick and wash myself; the bells are ringing quite loud now; and they will stop soon, and the door will shut, and I shall never be able to get in at all."

And all the while he never saw the Irishwoman, not behind him this time, but before.

For just before he came to the river-side, she had stepped down into the cool, clear water; and her shawl and her petticoat floated off her, and the green water weeds floated round her sides, and the white water lillies floated round her head, and the fairies of the stream came up from the bottom and bore her away and down upon their arms; for she was the queen of them all; and perhaps of more besides.

"Where have you been?" they asked.

"I have been smoothing sick folks' pillows, and whispering sweet dreams into their ears; opening cottage casements, to let out the stifling air; coaxing little children away from gutters and foul pools where fever breeds; turning women from the ginshop door, and staying men's hands as they were going to strike their wives; doing all I can

to help those who will not help themselves; and little enough that is, and weary work for me. But I have brought you a new little brother, and watched him safe all the way here."

Then all the fairies laughed for joy at the thought that they had a little brother coming.

"But mind, maidens, he must not see you or know that you are here. He is but a savage now, and like the beasts which perish; and from the the beasts which perish he must learn. So you must not play with him or speak to him or let him see you; but only keep him from being harmed."

Then the fairies were sad because they could not play with their new brother; but they always did what they were told. And their queen floated away down the river; and whither she went, thither she came.

But all this Tom, of course, never saw or heard; and perhaps if he had it would have made little difference in the story; for he was so hot and thirsty, and longed so to be clean for once that he tumbled himself as quickly as he could into the clear, cool stream.

And he had not been in it two minutes before he fell fast asleep into the quietest, sunniest, doziest sleep that ever he had in his life; and he dreamed about green meadows by which he had walked that morning, and the tall elm trees and the sleeping cows; and after that he dreamed of nothing at all.

The reason of his falling into such a delightful sleep is very simple; and yet hardly anyone has found it out. It was merely that the fairies took him.

The kind old dame came back at twelve when school was over to look at Tom, but there was no Tom there. She looked about for his footprints, but the ground was so hard that there was no slot, as they say in old North Devon.

So the old dame went in again, quite sulky, thinking that little Tom had tricked her with a false story, and shammed ill, and then run away again.

(To be continued)

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The Rosicrucian Fellowship World Headquarters

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FROM OUR PATIENTS

(Continued from page 474)

of fruits, vegetables, and juices, and also included prayer, sunshine, and exercise. Thank you for all your help. *New Jersey*—Just a few lines this time to keep in touch with the dear Invisible Helpers, whom I've seen and felt, and to whom I owe so much of my improvement. I feel my health coming back quite rapidly now and my gratitude knows no bounds. I pray that I will grow more worthy, and that some day I will be one of the Helpers, too, going out to answer the call for help from others.

Wisconsin—Thank you for your letter in reply to my request for help in removing a needle embedded in a toe of my left foot. Am sorry for the delay in replying, but I believed the needle had left the toe and traveled to the thigh. This, however, was not the case, and I'd like to report that it is now no longer present. My toe flexes easily and I can walk normally. I am ever so grateful for your prayers and the aid of the Invisible Helpers. God bless you all for the great good you do.

Washington—I received your letter and wish to express my great appreciation for it. I did not tell you of my experience a year ago. The local doctors X-rayed my stomach and found a large ulcer. They were ready to remove it at once, for 700, which I did not have. Instead, I wrote a letter to the Invisible Healing Forces, asking for help and expressing my faith in their power. A week later another X-ray showed no sign of an ulcer! My stomach was perfectly healed, not even a scar. That is why I believe in your power and continually give thanks for healing.

California—I am certainly elated to report such a noticeable improvement in my condition. To say I am grateful would be putting it mildly.

DAILY THOUGHT AND GUIDE

(Continued from page 464)

TUESDAY—October 29

Happy vibrations prevail today, and now we can realize that loving, self-forgetting service to others is the most joyful road to God.

WEDNESDAY—October 30

This day Uranus and Mars both are strong in the heavens and much may be accomplished. "The lamp of genius burns quicker than the lamp of life."
—Schiller.

THURSDAY—October 31

This last day of October strikes a thoughtful note, the days grow shorter and the mind turns inward to the light that lighteth every man.

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