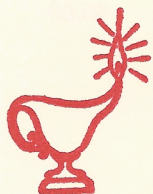
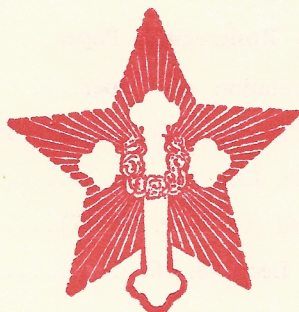


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



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The Awakening

*The School of Life and
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The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

November

1972

Vol. 64

No. 11



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Subscription in the U.S., Canada, and Mexico, one year \$3.00; two years \$5.00. Other countries, \$3.50, U. S. money or equivalent. Single copies 30 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
The Rosicrucian Fellowship
Oceanside, California, U.S.A., 92054

The Regenerative Process

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the Moon, Mars, and Mercury which are divine Hierarchies that have played a great role in human evolution.

Among the ancient alchemists these were designated by the three alchemical elements: salt, sulphur, and mercury. Between them and upon them played the spinal Spirit Fire of Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the great majority of mankind the Spirit Fire is still exceedingly weak.

But whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine conversion, or better still at the Baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to spiritual impulses. The further the process is carried, the more efficient servants they become in the vineyard of the Master.

The spiritual awakening which starts the process of regeneration in the Christian Mystic who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore his spiritual growth is accomplished by faith as simple, child-like, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into *the white Philosopher's Stone, the diamond soul*.

In those, on the other hand, whose minds are strong and insistent on knowing the reason why and wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into the ruby soul, *the red Philosopher's Stone, tried by fire, purified, a creative budding individuality*.

--- Max Heindel



Exercising Discrimination

MODERN dictionaries give as the first meaning of the verb *discriminate*: "To make a distinction in favor of or against a person or thing on the basis of the group, class, or category to which the person or thing belongs, rather than to actual merit." We have heard *discriminate* used with this meaning a great deal in recent years, what with the struggle for equality between nations, races, sexes, political parties, and various other groups all over the world.

However, *discriminate* has a somewhat different meaning, and the old Webster's dictionary gives it first place: "To distinguish, to differentiate." This involves a more subtle judgment as to the comparable value of two or more commodities or courses of action. It involves a deeper understanding in exercising that precious human prerogative, choice, on the part of the individual, and it is in this sense that we shall use the words *discriminate* and *discrimination* here.

Used with this meaning, discrimination refers to a faculty which everyone needs to develop and use in order to live advantageously, but it is particularly necessary for the spiritual aspirant. In the Western Wisdom Teachings it is described as "the faculty whereby we distinguish that which is unimportant and unessential, separating the real from the illusion, and the lasting from the evanescent." This is certainly no small undertaking as a rule. We need to keep alert, as well as to have substantial knowledge and wisdom, to be able to discern, in the midst of varying, often puzzling situations confronting us, what is really important and what is unimportant, to know what is real and what is unreal, to know what is of permanent value and what is of little or only of temporary value. We learn by experience, of course, but such learning is usually costly in time and inner stress. By understanding the working of the Law of Cause and Effect, however, and using discrimination, we can progress faster and avoid much unhappiness and suffering.

As students of Esoteric Christianity we are taught that when we strive to practice discrimination in our daily lives, we generate that vital essence which we term the Intellectual Soul, which nurtures and gives power to the Life Spirit aspect of the indwelling Ego, being ex-

tracted by means of experiences in the vital body, the material counterpart of the Life Spirit, and thus we further our progress on the evolutionary Path. The Intellectual Soul, we may note here, as mediator between the Conscious Soul and the Emotional Soul (extracted from the dense and desire bodies, respectively), grows by the exercise of the memory, an especially valuable faculty by which it links past and present experiences and the feelings engendered thereby. Thus are created "sympathy" and "antipathy," which could not exist apart from memory, because the feelings resulting from the experiences alone would be evanescent.

There is hardly a department in life's activities in which we do not need to use discrimination. Perhaps first of all we need to use it in realizing that we are essentially spirit—each human being an individualized, indwelling Spirit, physically separate from all others, but spiritually all one in God. We are definitely not our bodies. The dense, physical body is but a temporary dwelling place, an instrument for use. The gardener uses rake and trowel in his work, but he does not think of himself as either. Neither should we identify ourselves with our bodies, but realize, by using discrimination and logic, as well as intuition, to regard the body as a servant, appreciated but valuable only in so far as it becomes obedient to our commands. When we thus regard it, we find that we can make it do many things hitherto thought impossible.

However, the physical body is our means of living in the Physical World and of gaining valuable experience here, and we should therefore respect it for being the "temple of God" it is, and treat it accordingly. By discrimination we learn to feed it properly, to give it a balanced diet containing the needed amount of protein, carbohydrates, vitamins, minerals, and other food elements, to give it time for rest, relaxation, and sleep, to keep it clean and protected from harmful outer influences, to exercise it sufficiently. We learn to use food as medicine, abstaining as much as possible from polluting our "temple" with stimulants, sedatives, and other harmful drugs.

When we become fully imbued with the basic truth that we are each an individualized, indwelling Spirit, living here on Earth specifically for the purpose of unfolding the faculties inherent in us as gods-in-the-making by means of experience, then we readily see how essential it is that we use discrimination in determining how we will spend our time—the precious twenty-four hours we have each day at our disposal. In addition to giving thought to feeding and caring for our physical vehicles, we need also, certainly, to heed the calls of the Spirit, the inner man, for nourishment. Thought must be given to generating the threefold soul, the food necessary for the unfoldment of the Spirit into all the beauty, glory, and power of which it is capable.

Most of us have to spend a certain number of hours a week "earning our daily bread." Nevertheless, most of us, too, do have some time each day to spend just as we like. How to spend it in a spiritually gainful manner is the question, and we may answer that query by saying that service to others should be the basic goal. Immediately we are faced with the need to use discrimination in deciding *how* to serve others, but if we keep in mind that we should help others to help themselves, we will have the problem largely solved. Giving material means indiscriminately can be quite harmful in its effects, as is easily observed. Surely,

we must share with others the material means we have, but not in a way that encourages the recipient to become indolent or dependent upon others. At the same time we know that it is with the encouraging word and deed, the inspiration to live with more courage and faith and joy that we help others most. Just what to say and do and when to speak and act often requires very fine discrimination.

In deciding how to use our "spare" time, as well as in thinking of all the hours at our disposal, we need to keep in mind that everything we think, say, and do has an effect upon our spiritual welfare. What kind of thoughts do we *habitually* think? Are they constructive? Can we control our thoughts? Here, of course, we are reminded how necessary concentration is—the power to control our thinking. Thought precedes the word. Many people enjoy talking, but too few try to direct their speech toward an uplifting goal. In our conversations with others do we talk mostly about ourselves and our own immediate interests, or do we listen courteously to the other person, manifesting an interest, making an appropriate remark? All spiritual aspirants must know how subversive to spiritual growth idle chatter and bemeaning comments about others are, and so endeavor to refrain from them. There are actually so many interesting things to talk about that if one gives a little thought to the matter he can easily guide a conversation into constructive channels. As Max Heindel reminded us: "We give power to what we think and talk about, so the more we emphasize the good, the better the world will be, and the more progress we make spiritually."

Most spiritual aspirants spend some of their time reading, and those who do not might very profitably do so. Here discrimination is certainly needed. We have the choice of reading what will nourish the Intellectual Soul, or vice versa. Do we waste precious time reading that which caters to curiosity, or to a love for the sensational, or do we choose inspiring, uplifting material that engenders sympathy, tolerance, and understanding for our fellow humans? With such an abundance of reading matter available, it requires considerable discrimination to direct our choice into the fields that will yield revenue of a spiritual nature.

Music also takes up a part of the time for most of us, and here, too, there is a need for discrimination. We not only have to exercise discrimination in selecting the music we consciously provide for ourselves, but we also have to avoid as much as we can the all-too-pervasive blaring of radio and TV offerings which are anything but productive of soul growth.

Many spiritual aspirants begin the day with a period of concentration or meditation, in this way orienting the day, to some extent, at least, toward higher levels of consciousness. Though it may take considerable effort to maintain throughout the day the high plane of thought with which we begin, some degree of success is inevitable. Repetition of effort will surely bring results, and as we keep on trying we find ourselves more constantly recalling, and using, our morning directive when confronted with difficult or trying situations—that is, our daily trials and temptations. By discriminating thought, too, we come to realize that most of the things we consider very trying, and that we usually have a difficult time handling, are actually unimportant, and are best discarded and forgotten. The goal ever before us is to be able to say with Saint Paul: "None of these things move me."

(Continued on page 492)

THE Mystic ... LIGHT

 The title 'THE Mystic ... LIGHT' is rendered in a mix of fonts. 'THE' is in a simple, spaced-out sans-serif font. 'Mystic' is in a large, elegant, flowing cursive script. '... LIGHT' is in a bold, blocky sans-serif font. The word 'LIGHT' is positioned above a horizontal line that has several rays emanating downwards from its center. Above this line, there are three decorative elements: a lit candle on the left, a five-pointed star with a cross in the center and smaller crosses on its points, and another lit candle on the right.

The Awakening

CHRISTINE LINDEMAN

HOW many people go through life aware only of their immediate concerns and surroundings! Mired in selfish pursuits and egotistical endeavors, they close their eyes to the wonders, beauties, and infinite potentials of Creation which can be observed everywhere around them. Bereft of this evidence of the Eternal, they lack insight into the source and meaning of life. Their existence on Earth is a continuous succession of personal, subjective, one-sided, and often unrewarding experiences, regarded only in the light of the self. The broadening, ennobling, elevating externals which can transform the mere *existence* which they endure into total, meaningful *life*, are largely absent.

We are exhorted, in the Western Wisdom Teachings, to observe the world around us — to develop our senses and powers of insight into keenly perceptive instruments which will broaden our horizons and take us out of our "little selves." The practice of accurate observation is essential to an awakening — a consciousness of the external. We can respond to the external only to the degree that we are aware of it, and it is only in proportion to the extent of response that we can adjust ourselves and our lives meaningfully to the scheme of evolution and the fulfillment of our own destinies.

The awakening can begin on many levels. There is the humane level, when we first start to realize the extent of our

brothers' needs, and see that, whatever our problems, other people are even more sadly afflicted. On this level, too, there is the love we gradually learn to express, and the inexpressible joy of true friendship. Then there is the realm of Nature, when we open our eyes to the dainty charm of wild flowers, the majesty of ancient trees, the splendor of snow-clad mountains, or the unceasing rhythm of the tides. There is the animal kingdom, when we begin to wonder at the manifold ways in which various species reflect the wisdom of their Group Spirits, or when we first respond to the devotion and affection of a pet. There are the magic worlds of art and literature, when we allow ourselves to be transported by the spell of a good book or an epic poem, or a picture painted by a master artist. There is our response to music, the call from our true home in the World of Thought, which, more than any other medium, can unify humanity. Finally, there is the culmination of all these manifestations — our awareness of the Source from which they all stem.

Our awakening to the spiritual — our consciousness of God — begins with our response to that which He has given us. Wonder, awe, admiration, gratitude, tenderness, compassion, and all other elevating, uplifting emotions, as well as that blessed internal peace for which we all seek, are generated within us only as we

sufficiently emerge from the confinement of self and encounter actively that which will stimulate these qualities.

The awakening, on whatever level, is a mental as well as an emotional and perceptual event, requiring the participation of divers faculties on the part of the observer. We need keen, sharp senses; we also need an alert mind with which to ponder that which we observe. The true significance of external phenomena is not revealed to us simply by the fact of their presence. We must consider them, meditate upon them in the light of what our senses tell us about them, and in this way determine our relationship — in a universal frame of reference — to them. The more we practice such meditation, using information garnered by our senses as a basis for conjecture and inference, the closer we will come to an understanding of the spiritual verities upon which our lives and evolution are based.

The awakening will not be instantaneous and full-fledged. A gradual, although perhaps initially startling, response takes place. The person pauses in sudden wonder to regard the sunset, a sight he has looked at many times before, but never really seen. A stray dog appears at his door and he, who never had a pet nor cared for animals, feels impelled to shelter this one, but only overnight. Soon, however, its winning ways, or sad brown eyes, or some other canine characteristic, enraptures him and, in spite of himself, he acquires a pet with which he soon will not consider parting. Or, most important, he gradually becomes aware of human need. Perhaps a crisis involving a close friend causes him to set aside personal plans and lend a helping hand. Perhaps an accident or natural disaster to which he is witness jars him out of self-centered complacency, and for the first time he realizes both how much he has to be thankful for, and how much assistance he can render to others if he will only do so.

The person who admired the sunset does not suddenly acquire an all-encompassing love for the many other magnificent manifestations of Nature, however,

nor is the dog's initially unwilling master suddenly likely to champion the cause of all wildlife or become a vegetarian. It will also be impossible for the person who first feels impelled to help his fellows to maintain a continuous attitude of selflessness and service — his own personal inclinations are still much too strong. A start has been made, however; the gradual dawning of comprehension and emotional response, once begun, can never fully be set aside.

An awakening on one level, too, stimu-



lates that on another. Heightened sensitivity in one direction must necessarily trigger heightened sensitivity elsewhere. He who learns to respond to the beauties of Nature or the fascinations of the animal kingdom, and studies the complex interrelationships involved, acquires intuitively a better understanding of humanity as well. He who learns to exercise compassion on the human level cannot help but exercise it on all other levels also. There is good reason for the old saying, often heard in different versions, that "He likes children and animals, so he can't be all bad."

So wonderfully and intricately are we made that what affects one of the Ego's vehicles affects them all. Thus, the awak-

ening on any plane results in proportionate overall benefit to the person concerned. The noble emotions stirred by a response to classical music have a purifying effect on mind, physical, and vital bodies, as well as on the desire body. Acts of service to man or animal strengthen the two higher ethers of the vital body, with its consequent overall beneficial effects. When the desire currents flow smoothly and the higher vital ethers function well, the health of the physical and mind bodies also improves. The awakening, on any level, starts a chain reaction which will be felicitous to every facet of the person's being, and he has taken another step



toward our common goal of well-rounded, poised individuality.

Since all things stem from God, a growing comprehension of any phase of His Creation will also result in growing comprehension of Him. We can hear the phrase "God is Love" endlessly, but until we, too, begin to experience love for others, we cannot understand even minutely its tremendous significance. We can be told repeatedly that God is omnipresent, but until we have stood spellbound before the awesome spectacle of snow-clad crags rising into the heavens, or delighted in the rushing brook that hurls itself pell-mell down toward the valley, or glimpsed, for the first time, the divinity within a fellow human being, the knowledge that God manifests everywhere is meaningless. We can read that God is omniscient, but this, too, is empty knowledge until we begin to marvel at the complexities of human anatomy, the intricate

social order of the insect world, or the unfathomable mysteries of the universe.

The awakening does not commence as a roll of drums or a fanfare of trumpets. It commences as a pianissimo rendition of soft, sweet, celestial music from violin, harp, or flute, and only gradually increases in volume as other instruments add their timbre, range, and tone. It is a long composition, made up of an infinite variety of melodies and harmonies, and reaches its grand climax only after a vast spectrum of musical activity has taken place. Finally the essence of all the melodic and harmonic components are combined in a glorious triumphal chorus. Only then is the magnificent culmination reached — the full awareness of ourselves, our surroundings, and the universal Whole of which we are, inescapably, a part.

"One of the most important aids to the aspirant in his efforts is observation. Most people go through life blindfolded. Of them it is literally true that they 'have eyes, and see not; . . . have ears, and hear not.' Upon the part of the majority of humanity there is a deplorable lack of observation."

"Observation is the use of the senses as means of obtaining information regarding the phenomena around us. Observation and action generate the conscious soul. It is of the highest importance to our development that we observe the sights and scenes around us accurately, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. Our activities during sleep partially restore harmony, but the warring vibrations from day to day and year to year are one of the causes which gradually harden and destroy our organism until it becomes unfit for the use of the Spirit and must be abandoned to give the Spirit another opportunity for growth in a new and better body. In proportion as we learn to observe accurately we shall gain in health and longevity, and we shall need less rest and sleep."—*Max Heindel*,

Our Future Service

A LECTURE GIVEN IN OUR CHAPEL BY ETHEL KIDDER

Numerous ideas probably come to mind when we take time to consider what we may do in reference to the area of our future service, as our Elder Brothers are surely pleased to have us do. No doubt all will agree that our scope of service is limitless when it is motivated by a sincere desire to help others help themselves.

As far back as 1915, Max Heindel wrote in one of his *Letters to Students*: "It is often said that people are not interested in spiritual matters, that you cannot get their ear, but really this is not so." In support of this he went on to relate two incidents, one wherein thousands of people had gone to hear a well-known evangelist and a lawyer, where many who tried to get in could get only standing room. In conclusion, Mr. Heindel stated: "No, the world is seeking something, seeking it with a hungry heart, and it only depends upon us whether we are going to do our share by putting before the world the rational explanation of life which has come to us through the Elder Brothers. It is a privilege and we should certainly take advantage of it."

How much more significant are these words now than when they were written some fifty-seven years ago! Today, again, we see huge auditoriums in our large cities being filled to capacity with those who go to hear noted religious speakers and Christian evangelists. These occurrences are timely, for the world has never had greater need of the words from the Bible that offer comfort and spiritual sustenance.

Crowds also fill seating capacity in search of healing. Many are healed, according to their faith and because they are ready to receive it. The promises of Christ, particularly in regard to healing, are constantly being fulfilled. It is *faith* that unlocks the door to that fulfillment. In our own work we find growing numbers

requesting to be placed on our healing list, as well as asking to be enrolled in our Philosophy, Bible, and astrology courses.

Despite the trials and tribulations—perhaps really because of them—we see mounting indication that people realize that the time for decision is at hand. They must decide if they are on God's side or not. However, it is gratifying to see so many of these decisions being made in the right direction. Most realize the need for guidance now—from a source beyond the power of finite mind—so they are looking beyond themselves for Light on the Path. According to his qualifications, the Rosicrucian Fellowship student and teacher has his work "cut out for him," as the saying goes.

If we can say that it is a time of reaping, when we consider events around us, we can say, too, that it must be a time for sowing the seeds for the work which we, as awakened students and teachers, would like to do in the days ahead. Some say that we have already entered the Aquarian Age, but the Fellowship Teachings explain astrologically that we have but entered into the auric influence of Aquarius. At least we can agree that Aquaria is very much at hand. Today's young minds already show evidence of the extension of the mental and reasoning faculties we are told to expect.

The sign Aquarius is a member of the mental trinity of air signs whose keywords are reason and analysis, but this fixed-mental sign also includes the faculty of intuition. It is the sign most attuned to the ethers, so it is plainly seen that our New Age humanity will be much involved in working with those things which relate to the ethers. Even now we see new discoveries relating to these realms and outer space taking place. Today's young people are inquiring into the reasons for what takes place in their en-

vironment. This inquiry reaches into the realms of philosophy and religion, also. They are no longer satisfied with the surface type of answers; they are vastly concerned with *causes*. One young man told us, while looking through our books, that he was no longer interested in knowing what Christ *did*. He wanted to know the processes, the laws, which enabled Him to perform His miracles and carry out His mission.

Max Heindel referred to service in words that always bear repeating. He said: "Unless we give out by our lives, which speak louder than words, the Truth we have received, we incur a heavy responsibility," for "to whom much is given, of him much shall be required." The giving of oneself is stressed particularly; this surely implies both word and action.

We should realize that now is a most opportune time to assure others that the security they now seek lies in their faith in God and His guidance. The truth of the saying that "We make our own happiness or unhappiness as we obey or disobey God's laws," is certainly very apparent when we observe the unhappy conditions which beset the lives of individuals, groups, and the masses who are ignorant of or have disregarded God's laws.

In the field of psychic research we find new developments which, while not directly related to our work, have some valid relation to our information on man's invisible vehicles. There has been an increasing interest in extra-sensory perception, which many agree has to do with man's etheric forces. We know these energies to be the forces which belong to the etheric or vital body. The Fellowship Teachings contain valuable information as to the composition of this body, and it was never more timely than at present. We are told, among other things, that illness can be detected by the condition of the vital body, and the one with etheric vision can readily observe any changes in health by noting the changes in the vital body. As this body is composed of ether, it is clear that it has a more important part to play in the Aquarian Age. The dense physical body will actually

become etherealized. In the far distant Jupiterian Period we shall function entirely in an etheric body. It is apparent that Christ Jesus was adept at working with the vital forces, especially in His healing work. The interest now shown in spiritual healing will certainly increase. We hear constantly of the amazing things that prayer has been able to accomplish. These do not come as a surprise to the Fellowship student.

There is increasing interest also in what those planes of life beyond the Earth may be like. Books on the subject are avidly read by hundreds. The Fellowship Teachings have been able to offer a logical explanation of the functions of these planes, as well as a description of what they are like. Information is given regarding the First, Second, and Third heavens, for example, as well as concerning the perhaps better-known realm spoken of as Purgatory. These worlds interpenetrate our Earth realm, but most of humanity are not even aware that they exist. Actually they are not distant, as some might think. Man daily struggles with his own desire nature, unaware that he is tuning in with the forces in the Desire World around him. Conditions in the world today reflect either the good or the evil we receive from this realm.

Another area in which we have increasing opportunity to be of service is that of diet and nutrition. This field is, of necessity, undergoing change in order to meet new requirements. We are in a position to understand the reason for these changes and what to do about them. Most of the foods today, especially the flesh foods, which many yet consider indispensable, will in the future no longer be a part of man's diet. His body will then be of a much more sensitive composition so that these foods just will not suit his purpose. Someone has said that we can recognize the New Age Egos by the fact that they are coming into Earth-life as vegetarians. However, this is only one of the ways by which we may know them; some, already with us, are showing other indications.

A young mother visiting Headquarters

last winter told us that her little son had refused to eat meat, even as a baby, and that she had never forced it upon him. The child's rosy cheeks, sparkling eyes, and alert, inquiring mind at age five certainly spoke well for her thoughtfulness. A great many letters coming daily to our Healing Department tell us of the havoc wrought by wrong diets, usually indulged in over long periods of time. These unfit foods dump debris into the blood stream, causing Nature eventually to react in kind. The effort man makes to sustain himself on those foods which are vital, which are life-giving, is well rewarded by good health. Thousands of dollars are spent on trying to find cures for the outer symptoms of disease, when this would be unnecessary if man realized that the real causes lie with his inner vehicles, and that it is transgressions of Nature's laws which produce illness and unhappiness.

There is no doubt that there will be radical changes in the form, as well as the composition, of the various foods we will use in the future. While at present no one really knows just what these changes will be, one scientist stated that our food in five hundred years from now would consist of vitamin tablets, containing the component parts of all we would need. This may seem far-fetched at present; but we can see it contains some truth when we remember that our astronauts take with them on their flights the dehydrated versions of the foods they will need. It is certainly logical to conclude that as our vehicles or bodies change, surely these changes will be reflected in the elements that sustain them. How happy it will make our housewives if only a food tablet suffices later, for they will no longer have to prepare involved meals — and wash the dishes!

We know that the Elder Brothers do not expect perfection from anyone over night, but they do tell us that the greatest failure is ceasing to try. The greater the effort along any path, the greater the progress. We sometimes become discouraged, but it is then that we need to remind ourselves that we are perhaps making better

progress than we think. Man can seldom judge himself correctly. A good rule to remember is the one which tells us that the Elder Brothers always build upon the good wherever they find it. It is apparent that Christ Jesus did not choose His disciples for their perfection of character but more for their potentials because of what was in their hearts. He knew, too, that their love for Him would foster a sincere desire to do better. When we remember the human frailties often expressed by both St. Peter and St. Paul we are inspired to go on in our own efforts.

In His parable about the talents, Christ Jesus pictured the people of various capabilities. We all recognize the five-talent man, the gifted, the brilliant, the well-educated and cultured, the capable leaders with impressive personalities. We see them all about us today in all phases of life. They are active in worthwhile enterprises. As they serve they double their five talents. The two-talent people are spoken of as "the salt of the Earth" and are said also to double their capacities continually. Then we come to the one-talent man. Because he has only one talent he may belittle himself. The one ability he has remains dormant and undeveloped. Life for him is humdrum, monotonous, unrewarding, and wasted. Because of his attitude of self-pity, indifference, laziness, and lack of enterprise, he ceases to put forth effort. He fails to see that this unhappy state is the result of his own lack of incentive.

We should have no trouble determining in which category we wish to be. We do not all reach the stature of the five-talent man in one lifetime. If we are in the vanguard of those who wish to serve, we surely wish to place ourselves in the position of the two-talent man, who uses what talent he has for the good of others — constantly. If we think we have no special talent for service, a sincere desire to be of help will go a long way toward creating one.

Mr. Heindel told us that The Rosicrucian Fellowship may be but a drop in the ocean of humanity, but if we do our share

we shall earn a greater opportunity for service. He asks us, since we are wise concerning worldly affairs, which last only for the few years of our Earth-life, can we not bring ourselves to use the same common sense and apply ourselves equally with mind and heart, to spiritual things which are everlasting? He adds that "if we have found truth it is our bounden duty to seek a field where it may be of use. According to our judgment in the matter and the diligence wherewith we plant and water, will be our harvest." The field of service he speaks of may be near or far from our center of activity; it may lie in the request of a stranger or a friend.

A lady wrote in a letter saying, "This day is God's. I commend all that I do to His care. I know that I will be guided to my highest good! The day will be a blessing to me." Here is an example for all of us to follow daily, and we, too, will make the most of what we do. These words from Chronicles also come to mind: "And every work he undertook, in the service of the House of God, he did with all his heart — and prospered." Another of our lessons tells us that "there is no remedy for the present conditions equal to a knowledge of the continuity of life and the fact that we are reborn from time to time under the immutable Law of Consequence. If these facts could be brought home to large numbers of people, this heaven must ultimately work to change conditions all over the world."

One man, Galileo, changed the viewpoint of the world regarding the solar system, and though we may be only a comparative few, is it not possible for us to exert an influence upon the opinion of the world when we know this is true? Here we are assured that our service is not a matter of a few days, months, or years, but can be measured in lifetimes. If our ideals are not reached in one life, let us keep in mind that we have endless time before us, and that what is not accomplished now can be achieved tomorrow.

In the Introduction to the *Cosmo-Conception* we are given some invaluable in-

formation: "Only when cooperation is attained and perfected will man attain the higher, truer understanding of himself and of the world of which he is a part.... So far as the vast majority are concerned the three great questions: Whence have we come? Why are we here? Whither are we going? remain unanswered. It has unfortunately come to be the popularly accepted opinion that nothing can be definitely known about these matters.... Nothing could be more erroneous. Each and every one, without exception, may become capable of obtaining first-hand, definite information upon this subject."

When we ponder these words, our future work is plainly indicated for us. It remains with us what we will do about it. Certainly our services are needed as never before. The eyes of humanity, as well as their hearts and minds, are more open than ever to the deeper truths of life. They are ready, and many, anxious to receive them.

* * *

EXERCISING DISCRIMINATION

(Continued from page 485)

As life becomes more and more complex, or at least seems to become so, the need for using discrimination in choosing and directing our activities also becomes more demanding. It is a faculty greatly to be desired, and if we are lacking in it, then we should surely pursue its cultivation. Nevertheless, as important as discrimination is, we should remember that *wisdom* is even more desirable. Max Heindel reminded us: "Knowledge, prudence, discretion, and discrimination are all born of the mind; all *by themselves* are snares of evil from which Christ Jesus in The Lord's Prayer taught us to pray that we might be delivered. Only when these mind-born faculties are tempered with the heart-born faculty of *love* does the blended product become wisdom."

Under a Bushel

CATHERINE ROBERTS

MANY people hide their light there—under a bushel—concealing a heart of gold with a brusque exterior. A few horses I have known were like that too.

For instance, Dewey. Well, actually Dewey was a pony, not a horse. He was only fifty inches high, but a giant at avoiding work. His greatest pleasure in life was outwitting the children. Only a large child or an adult could handle him.

Dewey's task was pulling a cart and taking the children to school. He was a study in slow motion all the way, only making it on time as a result of prodding from the driver. Homeward bound was different; that was a swift trip behind a galloping pony.

A ride on his back? Not if he could help it, and he usually could. His was the classic method of fast run and sudden stop, forefeet planted and head lowered. By the time the child, who had soared over his head to the ground, could pick himself up, Dewey was half way home. Another method he used was to stroll casually under a low hanging branch, scraping the rider off over his tail. Oh, he was versatile, trying anything that would leave him free to graze and switch flies.

And who was it who exposed his heart of gold? The two-year-old baby of the family, that's who. Old treat-'em-rough Dewey turned into a permissive baby sitter for her one day.

She was playing nearby when he lay down to rest from his strenuous grazing and fly switching. She toddled over and lay down too, her head pillowed on his side, and fell asleep.

Soon Dewey was ready to get up. Did he jump up, letting her head bump to the ground? He did not. He lifted his own head carefully, looking at the sleeping child, then lowered it and waited. Soon he looked again; still sleeping. Quietly he waited. He kept looking at intervals,

obviously wanting to get up, but being careful not to disturb her. Eventually she awoke and went back to her play. Only then did tough little Dewey scramble up and get back to his grazing. The bushel his light shone out from under that day was the head of a two-year-old child.

And what of Dusty? What she did had all the ear marks of playing a joke. But can a horse play a joke? That does sound a little farfetched. Here is what she did, so judge for yourself.

Dusty and the old dog made threatening gestures whenever they passed, although neither one ever carried through with the threat. The old dog was used to cows, and his world was out of joint now that horses had taken their place. Most of the horses ignored his barking and dashes in their direction, but Dusty responded with feints of her own. She was a young filly, high spirited and looking for action.

One day as the dog lay sleeping, Dusty saw her chance. She moved quietly, almost stalking like a cat. When she was close enough she reared, bringing her front feet high. It looked like she had found the opening she had been waiting for and was about to settle things once and for all. She came crashing down, her feet spread just enough to land one on either side of the dog. Startled, tail tucked, he sprang up and dashed away. She hadn't hurt him at all, and you could almost hear the horse-laugh.

Her light and heart of gold showed through then, when she refrained from taking advantage of her position to do harm.

Now, how about little, black Robby? His light was usually shining, and everyone liked him. Unfortunately it didn't impress the other horses. Robby was blind in one eye and the rest of the herd took advantage of this by slipping up on that side and nipping him.

A pecking order was practiced in this group, as in all groups of animals, and Robby was at the end of the line. They all took turns chasing him, and he became quite nimble in avoiding trouble.

These horses had been trained to come at the sound of a whistle, thus saving long treks to the pasture. When the whistle blew, the horses came streaming in at a gallop for the oats and corn they knew were waiting.

One day a new horse joined the herd. He grazed with the rest, but at a discreet distance until he should learn his proper place. Beau had come from a place with poor pasture and was enjoying the long grass.

That day when the whistle blew and the others came running, Beau paid no attention. Whistles meant nothing to him, and that grass was too good to leave. When the herd got to the top of the hill, Robby looked back. Then he did a very unusual thing. He turned his back on the good supper he knew was waiting and returned. Threatening Beau just enough to make him run, he herded him in after the others. Beau got his share of grain that night, too.

Robby, the little horse at the end of the line, the one who was pestered and pushed around, took the trouble to help a newcomer learn about his new home. His light wasn't hidden under a bushel of oats!

Then there was Ethel, a cranky, old, work horse who kept her light well hidden. The family was concerned for the safety of the four-year-old, who was entranced and wanted to pet her.

One day Ethel was tied to the hay rack while the men were across the field haying. No one was watching when the little girl wandered away from the house and out to see the action. She was delighted to find Ethel standing there, and no one to stop her from petting and talking to her. She didn't see the cranky outside, she saw the heart of gold inside.

Then an idea was born. Why not take Ethel over where Daddy was working and ask to be put on her back for a ride? The

idea almost died a-borning as she struggled to untie the knot. It finally came loose, and she began leading the horse across the field.

What an exhilarating sense of power! Just to show who was boss, the child would walk a few steps, then sit down, making the horse stop. The big horse stood quietly, nose almost touching the curly head. Ethel must have known that with a slight jerk she could pull free and go where she pleased, or she could have nipped or kicked. But she just followed docilely behind, letting her light shine.

No one noticed the pair until they were close, then everyone marveled at Ethel's behavior. The little girl got her ride as she and her Daddy rode together back to the house.

The light is there, and the heart of gold, though hidden. Children are especially good at finding them. Maybe we should pay more attention to those words about becoming as a little child. Their faith and love shine out and get just the response we are told they will get.

* * *

TEMPLE OF THE LIVING GOD

*God, in my eyes,
Oh, let me see
Visions of glory
Prepared for me.*

*God, in my lips,
Oh, let me speak
Words of wisdom
To heal the weak.*

*God, in my hands,
Oh, let me do
All that Thou
Dost want me to.*

*God, in my ears,
Oh, let me hear
Hymns of glory
From Heaven above.*

*God, in my feet,
Oh, guide my way
In paths of truth
From day to day.*

*God, in my heart,
Oh, let me give
Freely of Thy
Wonderful love.*

--- Patricia Palen Miller

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(ELEVENTH INSTALLMENT)

Causes of Disease



(Continued)

THUS a person who lives a clean life, endeavoring to obey the laws of God and striving earnestly for truth and righteousness, will create thought forms about him of a corresponding nature; his mind will run in grooves that harmonize with truth; and when the time comes in the Second Heaven to create the archetype for his coming life, he will readily, intuitively, by force of habit from the past life, align himself with the forces of right and truth. These lines, being built into his body, will create harmony in the coming vehicles, and health will therefore be his normal portion in the coming life.

Those who, on the other hand, have in the past life taken a distorted view of things, displayed a disregard for truth, and exercised cunning, extreme selfishness, and disregard for the welfare of others, are bound in the Second Heaven to see things in an oblique manner also, because that is their habitual line of thought. Therefore, the archetype built by them will embody lines of error and falsity; and consequently, when the body is brought to birth, it will exhibit a weakness in various organs, if not in the whole bodily organization.

Again we warn students not to draw quick conclusions from these tentative rules. It is not our intention to imply that everyone that has a seemingly healthy body has been a paragon of virtue in his past life, and he who suffers from one disability or another has been a scape-

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

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

But we know that even today only a

very small percentage are ready to live as near the truth as they see it, to confess it and profess it before men by service and by righteous and harmless living. We can also understand that such must have been few and far between in the by-gone ages, when man had not evolved the altruism that came to this planet with the advent of our Lord and Saviour, Christ Jesus. The standards of morality were much lower then, and the love of truth almost negligible in the greater part of humanity, who were engrossed in their endeavors to accumulate as much wealth or gain as much power or prestige for themselves as possible. They were therefore naturally inclined to disregard the interests of others, and to tell a lie seemed in no way reprehensible and sometimes even appeared meritorious. The archetypes were consequently full of weaknesses, and the organic functions of the body today are interfered with to a serious degree as a result, particularly as the western bodies are becoming more high strung and more sensitive to pain on account of the Spirit's growing consciousness.

*The Christ Rays Constitute
the "Inner Urge"*

Assimilation of the fruits of each past life takes place before the Spirit descends to rebirth, and consequently the character generated is fully formed and readily expressed in the subtle, mobile mind-stuff of the Region of Concrete Thought, where the archetype of the coming dense body is built. If the Spirit seeking rebirth loved music, it will seek to build a perfect ear with the semi-circular canals accurately placed and the ampulla very thin and sensitive to vibration; it will seek to form long and slender fingers wherewith to execute the heavenly chords caught by the ear. But if it detested music, if in the past life it endeavored to close its ears to sounds of gladness or the sob of sorrow, the desire to shut itself away from others thus formed would cause it to neglect the ear when building the archetype, and as a consequence this organ would be defec-

tive in a degree commensurate with the neglect caused by the character of the previous existence.

Similarly with the other senses; who drinks from a fount of knowledge and endeavors to share his knowledge with his neighbor, lays the foundation for powers of oratory in a future life, because the desire to communicate knowledge would cause him to pay particular attention to the formation and strength of the vocal organ when he is building the archetype of his coming body. Those who, on the other hand, endeavor to gain access to the mysteries of life for the sake of curiosity or to gratify their own pride of intellect, neglect to build an adequate organ of expression and are therefore found to have weak voices or impediments in speech. In this way it is brought home to them that expression is a valuable asset. Although the brain of one thus afflicted may not sense the lesson, the Spirit learns that we are strictly accountable for the use we make of our talents, and we must pay the penalty sometime, somewhere, if we neglect to speak the word of Life to light our brothers or sisters upon the Path, when well qualified by knowledge to do so.

Regarding lack of vision or disabilities of the organ of sight it has long been known among researchers that it is the effect of extreme cruelty in a past life. Recent investigations have developed the further information that much eye trouble now prevalent among people is due to the fact that *our eyes are changing*; they are, in fact, becoming responsive to a higher octave of vision than before, because the ether surrounding the Earth is becoming more dense and the air is growing more rare. This is particularly true in certain parts of the world, southern California among others. It is noteworthy in this connection that the Aurora Borealis is becoming more frequent and more powerful in its effects upon the Earth. In the early years of the Christian Era this phenomenon was almost unknown, but in the course of time as the Christ wave which descends into the

(Continued on page 512)

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 Third Heaven

Q. What follows man's activities in the Second Heaven?

A. Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step toward perfection, having also learned by work on the bodies of others to build a suitable body through which to express himself in the Physical World, and having at last resolved the mind into the essence which builds the threefold Spirit, the naked individual Spirit ascends into the higher Region of the World of Thought — the Third Heaven.

Q. How does this Region affect the Spirit?

A. Here, by the ineffable harmony of this higher world, it is strengthened for its next dip into matter.

Q. What causes the Spirit to seek re-birth?

A. After a time in the Third Heaven comes the desire for new experience and the contemplation of a new birth.

Q. What effect is produced by such desire?

A. This conjures up a series of pictures before the vision of the Spirit—a panorama of the new life in store for it. But mark this well—this panorama contains only the principal events. The Spirit has free will as to detail.

Q. To what might we compare this free will?

A. It is as if a man going to a distant city had a time-limit ticket with initial choice of route. After he has chosen and begun his journey it is not sure that he can change to another route during the

trip. He may stop over in as many places as he wishes, within his time-limit, but he cannot go back. Thus as he proceeds on his journey he becomes more and more limited by his past choice.

Q. What freedom of choice is allotted the reborn Ego?

A. He may have to live a hard life, but he is free to choose whether he will live it cleanly or wallow in the mire. Other conditions are also within his control, subject to the limits of his past choices and acts.

Q. Why should we be reborn into this dreary Earth life?

A. In the first place, let us realize and engrave it deep upon the tablets of our memory that *the purpose of life is not happiness, but experience*. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting.

Q. What is experience?

A. Experience is "knowledge of the effects which follow acts." This is the object of life, together with the development of "Will," which is the force whereby we apply the results of experience.

Q. Does man have any choice in this matter?

A. Experience must be gained, but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, reasoning and reflecting thereon, guided by the light of whatever experience we have. This is the method by which the occult student should learn instead of requiring the lash of adversity and pain.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Sublime Rite of the Eucharist
(Continued)

Reference: Mark 14:17-21.

The ceremony of the Last Supper represents the complete transmutation of the lower nature into the higher; consequently Judas, the lower, could not remain. *It is one of the twelve that dippeth with me in the dish.* The awakened Christ within works upon mortal man and uses this redeemed power in building the new golden chalice of the soul. Chapters XIV to XVII of John's Gospel contain the most profound spiritual work given the Disciples. This work was revealed at the conclusion of the Holy Supper, *after the disappearance of Judas*, and is recorded only in John.

Christ sent Peter, who represents the faith which has become a dynamic quality in life, and John, who represents the power of love, into *the city*, or a new state of consciousness. The man with a pitcher of water, whom they were destined to meet, is the androgynous man of the Aquarian Age. The *guest chamber* is the new body that each must build through the spiritual attainment termed Initiation. The *upper room*, all furnished and prepared, symbolizes the organs in the head awakened through the transmutation of the life force. Only through these different steps mentioned in the Bible can we make ready for Him to enter and celebrate the Holy Supper within our own bodies.

These truths also have their outer significance. The *upper room* is said to have been the home of Mary, the mother of the writer of the Gospel of Mark, namely, John Mark. Here the risen Lord met with His Disciples, and later in this holy place they experienced the sacred mystery of Pentecost.

When the hour was come, refers to about 6 P.M. "The early evening stars

were visible, and the threefold blast of the silver trumpet from the temple mount announced to all waiting Jerusalem that the Pascha had begun again."

"With desire I have desired," is a Hebrew expression meaning, "I have desired earnestly." Christ Jesus used this because He knew they could not partake of the Last Supper until they had made themselves worthy. This was no mere outward ceremonial of eating bread and drinking wine, but consisted of the deepest esoteric work in preparation for the inner Mysteries.

The observance of this sacrament possessed much greater spiritual potency in Bible times than at present, due to the greater spiritual attainment both of those who administered the rite and those who took part in it. The celebrants of that early Christian period were Initiates; they were holy men and women consciously preparing for Initiation.

"Take this and divide it among yourselves." This points to preparatory work toward the ultimate establishment of an order of true brotherhood and fellowship.

Wine represents the masculine or head principle; bread the feminine or heart principle within man. Christ Jesus was teaching them to build the Philosopher's Stone within themselves. The body is the workshop of the Spirit, and contains all the elements necessary to produce the *elixir vitae*.

We must learn to make the cup within ourselves. It must be constantly filled with the waters of eternal life. When the disciple is able to drink in full understanding from this cup, which also includes the act of its replenishment, his love of and desire for the personal life are finished. He has found the entrance to a new and larger life that is immortal and eternal.

(Continued)



The School of Life and Our Planetary Teachers

N. P.

WE are the sons of God, who is the Creator and Preserver of our solar system. Our Father has constructed this most wonderful and complex system in order that we, His children, may be trained and perfected like unto Himself. In fact, the whole system, extending from the central Sun to the orbit of Uranus and further to the utmost limits reached by our solar light and covering a radius of thousands of millions of miles, may be said to be the visible body of our God. All beings from the least to the greatest, from monad to Archangel, verily live, move, and have their being in and through Him. Just as the life principle permeates all parts of our bodies, so does the divine essence pervade every atom, molecule, and electron of this vast cosmic organism. The influx and reflux from the heart of this system, the solar center, vivify and energize every member and cell which goes to form the macrocosm. The whole system is ruled and sustained by the all-wise, all-loving, and all-powerful Being, the Spirit of the Sun. His body is the field of evolution for countless numbers of beings in varying grades. Every one is a necessary part in the economy and perfect functioning of the great whole.

How insignificant is man compared to the great universe! Yet, how great that he is privileged to know the mighty workings of Nature! Have we ever peeped behind the visible? Do we fathom the mys-

terious workings behind the veil of physical matter? There is a fourth dimension, the existence of which is hinted at by advanced Western scientists, which reveals to us another series of worlds between the infinitely gross and the infinitely fine, worlds measured by the yardstick of rates of vibration. Light, sound, color, and electricity are measured by this scale, and form the physically sensible boundary of a series of planes ending in infinity.

Three more dimensions may be conceived of as forming a "Septem," which is the number of God's manifestation. The common centre of this sevenfold expression of the one Infinite Being may therefore be found anywhere. Traveling in the direction of least resistance, we can, in our own human constitution, find the centre of the All, which for want of adequate language we reverently name "Spirit." The wisest who have walked this Earth were mute in regard to the nature of the highest Spirit, the "Absolute."

The inconceivable, inexpressible Being, the Ruler of the wonders of the universe, is the Father of even the humblest of His creatures, and therefore even the humblest of created beings must potentially possess all the divine possibilities. We are gods in-the-making and must eventually gain reunion with our Father.

Are we disrespectful when we assign divinity to ourselves? Paul says, "Know

ye not that ye are gods?" Yes, we are the sons of God, given birth through His infinite love in order to perpetuate His race, to extend His divine lineage. We are now going through a pilgrimage in the lower worlds in order that we may gather experience.

Ages ago, when as Virgin Spirits we started our descent into matter, our wise and loving Father placed us under the guidance of exalted Teachers, who at every stage of our growth assisted us to build the necessary vehicles in which to function. In our journey downward from the spiritual planes of the Father, we had to travel through seven planes, and the equipment provided us was therefore sevenfold. We are now constituted with a dense body, a vital body, and a desire body on the one side, and with a Divine Spirit, a Life Spirit, and a Human Spirit on the other. These two sets are linked together by the mind, the bridge of the gods, through which we as Spirits came to dwell in matter.

Perfecting and controlling our vehicles will give us the knowledge necessary to manipulate the forces of the greater world, the cosmos. We are each day by our right thoughts, right words, and right actions perfecting our vehicles, and later, when the term of apprenticeship is over, we shall be initiated into the secrets of world building in order to work with higher elements; to build by the power of the Creative Word, and to speak into being earths and heavens as our Father has done.

God is the Grand Architect of the universe, and we, His children, are studying His craft in the grand lodge of the world. All His children are apprentices of the craft, operative masons, learning to build like the Father without the sound of hammer, but by creative thought. The word "architect" gives us the clue to the art of Mystic Masonry. This word is a compound of the two Greek words, *arche* and *tehton*. *Arche* means the primordial element, the primal substance, the original ether. It is undifferentiated eternal

matter, homogeneous substance. *Arche* is therefore the Chaos which is the womb of Cosmos. *Tekton* means a builder. God is a builder Who orders forth the undifferentiated atoms in orderly array, Who galvanizes passive substance into life, Who builds out of living material forms of varying density and durability, and Who by His power holds each atom in its appointed place and each to its appointed rate of vibration and orbit of motion. He, then, is our Grand Architect, the builder of the mighty cosmos.

In training His children in the creative craft, our Grand Master has placed us under celestial Teachers, whose mission is to enforce the laws of the Grand Lodge and make all members live up to them. The planets are the visible bodies of these great Teachers, who circle around the throne of God and minister to humanity under His supreme direction. They radiate to us benefic or malefic influences according as we deserve them. There is nothing evil in God's good universe. What appears so to us is due to our imperfect perception. An examination of the symbolism of the planets and their mutual aspects, the cross, the square, the compass, the circle, and the half circle will reveal to us great lessons as to the mission of the planets relative to humanity. The planetary Spirits deal with mankind through their ambassadors, and we shall briefly study their purposes.

The Sun is the center and heart of the whole system; therefore, it is analogous to the human heart. Its ambassador to the Earth is the Archangel Michael. Its symbol is the circle or spirit sign indicating our essential nature. Its keyword is "Life," and its mission to man is to give him individuality, to remind him of his royal parentage, his divine sonship, and to make him conscious of the dormant powers within him which await the master touch to awaken them into life. It creates the "I" consciousness and makes us masters of self and the outer world.

Next in order from the center is the beautiful and twinkling Mercury, so close to the Sun that he is said to be in the

bosom of the Father. He is named the messenger of the gods. His ambassador on Earth is the Archangel Raphael. His symbol is the spirit circle with soul sign, a half circle, above and the matter sign, a cross, beneath. The influence of this planet is most potent in the present phase of human evolution, as may be seen from his keyword, which is "Reason." His mission is to cultivate this faculty in man and thus assist him to emancipate himself from the bondage of matter under which he is now groaning, and to help him gather knowledge and gain soul growth by observation, thus avoiding painful experience. He unfolds to us the wonders of Nature and of ourselves and hands us the key to the storehouse of the world's wisdom. He initiates his faithful pupils into the sublime arcane Teachings, and trains us in the cultivation of the omniscience hidden within us.

Next we have the sweet Venus whose ambassador on Earth is the Archangel Anael. Her symbol is the spirit sign over-riding that of matter, thus indicating the conquest of the evanescent by the eternal. She is called the Goddess of Love. Her gentle influence awakens us to the realization of the fundamental unity, the essential Oneness of all humanity. With silken cords she binds man to man, and man to woman, in bonds of affection. Therefore her keyword is "Coalition." Without her this world would be a waste and life a worthless struggle. She kindles and tends within the human heart the fire of love, which ever seeks to serve and alleviate the suffering of humanity.

The domineering Mars sends his fiery ray from beyond our Earth's orbit. Without him mankind would lack its enterprising and conquering energy. The dominant pride which brooks no obstacle, and the daring, fighting, constructive forces which have transformed the world from a wilderness into a garden of roses owe their birth to the interference of the Lucifer Spirits, the dwellers of Mars. The ambassador of Mars is the Archangel Samael, whose counsel to our ancient mother Eve (early humanity) was the

cause of our fall as well as of our premature perception of good and evil. The symbol of Mars is the cross above the spirit, indicative of the subjection of the call of the higher nature to the selfish, self-assertive spirit of the lower self. Mars' keyword is "Dynamic Energy." He awakens in man the lower passions: lust, anger, pride, and selfishness. He contributes to the creative instinct in man.

Circling in his orbit beyond Mars we see the giant Jupiter, the giver of gifts and the favorite god of all mankind. His ambassador to us is the Archangel Zachariel, and his symbol is the soul sign above the cross of matter, showing the sublimated essence extracted from experience in the school of life. His keyword is "Idealism." He inclines men to high ideals, nobility of character, philosophy, and religion. He is the spirit of optimism, opulence, benevolence, and generosity. Under his beneficent ray mankind lives in luxury.

Jupiter is also the refiner. He chastens his children in order that they may be more deserving of his bounty. This aspect of Jupiter is well illustrated by Shakespeare, the great poet-initiate and master astrologer, in his mystic drama *Cymbeline*. Leonatus Posthumus, condemned to die the following day, is asleep in his den. He dreams that Great Jove descends on the back of an eagle and places a tablet on his breast. He listens to a conversation between Jove and his departed parents, and Jove (or Jupiter) says:

"Whom best I love, I cross to make
my gift,
The more delay'd, delighted. Be content;
Your low-laid son our godhead will
uplift,
His comforts thrive, his trials well
are spent;

Our jovial star reign'd at his birth."

Jupiter is also called "Thunderer" in ancient Grecian mythology. With his mighty hammer he forges the base nature of human passions into the refined form of love and compassion.

The dreadful Saturn or Satan of the

Scriptures, God's mighty Minister of Justice, stands with the hourglass and scythe in his hands. With strict justice and punctual in time, he cuts down both high and low, good and bad, when each has lived his sands out. He is named Grim Death. His ambassador on Earth is the Archangel Cassiel. He is symbolized by the cross above the half-circle of the soul, showing the limitations set by him on human aspiration. His keyword is "Obstruction." All delays, disappointments, and defeats are to be attributed to his obstructive ray. Yet pause before you pronounce a word of curse upon him. In the book of Jude the angel Michael, when tempted to rebuke Satan, declares that Satan is a mighty minister of God and that reverence is due him.

In immortal Goethe's masterpiece *Faust*, Mephistopheles, the human incarnation of Satan, declares himself as the Spirit of Negation, which though scheming ill, yet does good. This is an appropriate illustration of his character. Satan's mission is to set obstacles in the path of mankind, who under the beneficent influences of the other planets would live in comfort and luxury and not apply themselves to their particular mission in life, which is experience and soul growth. Saturn is the brake on the smooth wheel of Life. His whiplash awakens man to duty, to a realization of the needs of his fellow man, and to a realization of the evanescent nature of all earthly treasure and earthly glory. He is the friend of those who renounce the world—the ascetic, the monk, and the recluse. By his obstructive tendencies he teaches us mentally (concentration, caution, free thought, and diplomacy); morally (self-control and chastity); physically (method, order, and system).

The Moon circles nearest, and the rays from the other planets have to pass through her sphere before coming in contact with humanity; therefore the Queen of the Night is the planet of fecundation. She waters into fertility the benefic or malefic influences radiated by the higher gods. Accordingly, her mission is of

great importance, and the position she holds in a human horoscope should carefully be noted. Her ambassador on Earth is the Angel Gabriel, whose mission as recorded in the Scriptures is to announce the birth of Spirits upon the Earth plane. Her keyword being "Fecundation," she has government over conception, gestation, and childbirth. All female functions are within her rule.

The heavenly bodies which we have studied are concerned with man's growth and perfection in the school of Life. They are our Teachers, who help us mold our characters to conform to the requirements of the laws of evolution. The world is a huge grinding machine in which the rough diamond, the undeveloped man, is shaped into many facets and polished so that it may shine forth in its glory, radiating beautiful colors from its fiery heart.

After a long period of subjection to outer forces, there appeared before man a greater planetary Teacher than he had heretofore known. His name is Uranus. His ambassador on Earth is the Archangel Ithuriel. Uranus is called the "Awakener." His symbol is the double soul sign, two half circles, held together by a band indicative of the communion of souls, which it is his high mission to bring about. His keyword is "Altruism," the selfless, sexless love—love which is sacrifice, atonement, and self-immolation for the sake of others, love which gives for the joy of giving and suffers for the good of others. Uranus awakens the slumbering Spirit to the consciousness of its royal descent, stirs within it the "divine discontent," and urges it to new aspiration and enterprise. From spiritual childhood under the tutelage of teachers, the Spirit emerges into spiritual "adulthood." Under the influence of Uranus, man resents all restraint, all customs, rules, and regulations laid down under Saturn's regime. Uranus shows that man is an eternal chooser, that within him is the divine prerogative of free will, and that nothing in nature can bind, obstruct, or limit him. Ella Wheeler Wilcox describes this state in the beautiful lines:

(Continued on page 512)



The Children of Scorpio, 1972

Birthdays: October 23 to November 22

REPRESENTATIVE of fixed-water, Scorpio is the sign of powerful, sustained desires and emotions. Natives of this Mars-ruled sign possess a tremendous amount of physical and mental energy, which must be expressed in one way or another. Properly channeled, this fountain of power can accomplish much of a constructive nature for both the individual and the world in which he lives.

The Scorpio children should receive early instruction in regard to the sanctity of the creative force and how to sublimate it by means of physical and mental endeavor. Those who have evolved sufficiently to respond to the higher side of Scorpio, symbolized by the eagle, can attain to satisfying spiritual heights, while those who still respond to the lower impulses will be found stirring up strife and dissension, encouraging others in lawlessness. The spirit of revenge and retaliation is apt to be strong in their natures.

Natives of Scorpio are usually practical and efficient in their work, but sometimes evidence a lack of idealism and vision, of which they may even be proud. Courageous, resolute, and implacable,

they are always ready to accept a challenge, be it that of oppression, obstruction, injustice, or disagreeable conditions. Stressful activities are usually enjoyed, there being an abundance of stamina and recuperative power with which to withstand much effort and strain.

A fiery temper and a sarcastic tongue which can sting mercilessly are often traits that identify the Scorpio native. Unless they are given special training in kindness and consideration for others, they are apt to bring unhappiness and suffering upon themselves and their associates by thoughtless, cutting speech. If wisely and justly applied, strict discipline is respected and accepted by these children. Many go on to excel in the military field, as well as in the field of medicine and surgery.

A splendid aspect, Saturn and Uranus in trine, is in effect all this solar month, from the mental-air signs Gemini and Libra. This configuration points toward a mind that is deep, one-pointed, scientific, and ingenious, with a liking for mathematics. There is a keen intuition, a vivid imagination, an attraction to the occult, along with ambition and determination. All this favors a public career in an official capacity, as well as work in large

corporations.

As the solar month opens, and lasting until November 4, the Sun sextiles Jupiter, indicating a fair measure of health, wealth, and happiness. There is an abundance of vitality and recuperative power, along with a nature that is cheerful, generous, and kindly. Dependable and possessing considerable executive ability, these natives are well fitted to help the many apt to call on them for assistance.

Venus and Mercury are in sextile aspect from October 23 to November 15, further testimony to a good-natured, affable disposition with a liking for society. There is also ability for music and poetry.

From October 23 to 27 Venus makes a less desirable aspect: the square to Saturn. Those who have this stellar pattern should have special training in unselfishness and consideration for others. They should be taught to realize the dangers of harboring thoughts of suspicion and avarice.

Saturn and Mars are in trine aspect from October 23 to November 8, giving a capable, determined, and energetic nature, able to obtain unusual results by means of intense and sustained action. Executive ability, forcefulness, and endurance enable them to accomplish goals others cannot achieve. Health is favored, but kindness should be cultivated.

From October 23 to November 11 Mars and Uranus are in conjunction, tending toward temper and resentment against authority. This aspect calls for continued practice in selflessness, kindness, and tolerance in order to transmute it into a sextile or trine.

The Sun and Neptune are in conjunction from November 18 to 22, raising the vibrations of the aura, but the native needs to be careful to cultivate the positive attitude. Otherwise the undesirable element from the invisible worlds may be attracted, to his detriment.

From October 28 to November 10, and from November 20 to 22, Mercury and Neptune are in conjunction, making a person peculiarly adapted to the occult art. Literature on the subject is read with avidity

and understanding.

Venus and Jupiter are in square aspect from October 29 to November 10, giving luxurious likings but limiting the ability to satisfy them. These children should be given special training in faithfulness to friends and partners, carefulness in business affairs, and control of the emotions.

From October 29 to November 8 Venus sextiles Neptune, a stellar pattern indicating the inspirational musician. The imagination is fertile, the emotions deep, and nature pure and chaste.

Another splendid aspect to Venus is the trine from Saturn, lasting from November 10 to 19. These natives are faithful and true, just and methodical, qualities which make for success in all departments of life. Honest and trustworthy, as well as able, they have the qualities people seek in a friend and adviser. Honor and esteem are apt to come to them in their community.

From November 11 to 22 Venus and Uranus are in conjunction, a vibration which will be turned to favorable or unfavorable results by other aspects to the planets. Well aspected to other planets they give intuitive perception, personal magnetism, and a love for art, music, and poetry. Ill aspected, there is a tendency toward imbalance, which will require practice in deliberate, thoughtful, and unselfish actions toward others.

Mercury opposes Saturn on November 15 and 16, tending to bring opportunities for progress through delays and obstacles. Unselfishness, truthfulness, and cheerfulness need cultivation by these natives.

From November 19 to 22 Jupiter sextiles Mars, tending toward a noble, sincere, and straightforward nature. Earning capacity is favored, as are ingenuity, constructiveness, and health. There is a love for travel, out-door sports, and society in general.

* * *

The planets in our solar system are the visible embodiments of the Seven Spirits before the Throne of God. — M.H.

Readings for Subscribers' Children

CYNTHIA J. R.

Born October 11, 1961, 10:40 A.M.

Latitude 34N09, Longitude 48W09.

Signs on Cusps of Houses:

ASC, Sagitt.16.33	4th, Aries.2.00
2nd, Cap.20.00	5th, Taurus.1.00
3rd, Aquarius .27.00	6th, Taurus .26.00
Pisces intercepted in 3rd	

Positions of Planets:

Part of F.9.30	Capricorn.1st
Saturn23.24	Capricorn.2nd
Jupiter.27.53	Capricorn.2nd
Dragon's T.24.17	Aquarius.2nd
Uranus29.14	Leo.9th
Pluto23.55	Virgo.9th
Venus22.09	Virgo.9th
Sun18.22	Libra.10th
Mars6.45	Scorpio.11th
Mercury7.57R	Scorpio.11th
Neptune10.14	Scorpio.11th
Moon11.19	Scorpio.11th

This child's chart shows all of the planets and the Moon in three houses, the Sun in a fourth (the 10th). This points toward a concentration of abilities and activities indicated by those houses and signs.

The solar orb is in the Venus-ruled sign Libra in the 10th house, sextile the ASC (thus favoring the personality), but square to Saturn and Jupiter in Capricorn in the 2nd. (Saturn and Jupiter are conjunct with a four-degree orb, so that Jupiter is "pulled in" to the square with Saturn, which has a five-degree orb.) This configuration tends to lessen the power to resist disease, so that Cynthia should be trained from early years to care for her body properly—to eat wisely, exercise moderately, and to rest sufficiently. There will be delays and obstacles in her life which will give her opportunities to unfold the unselfish, optimistic, and sympathetic side of her nature. Self-

restraint and how to use material resources wisely may also need cultivating.

Fortunately Saturn and Jupiter trine Venus (intercepted in Virgo in the 9th), so that by cultivating her innate sense of tact, tolerance, faithfulness, and high sense of honor she can help to transmute the above-mentioned squares. This aspect from Venus inclines her toward simple tastes, sterling honesty, high morals, devotion, and a kindly sympathetic feeling for the sick. It also tends toward optimism, generosity, and the ability to enjoy life in general. Talent for music is present.

A powerful factor in this chart is the grouping of Mars, Mercury, Neptune, and the Moon in conjunction in Scorpio in the 11th house, sextile to Pluto in Virgo in the 9th. Cynthia has an excellent mentality: quick, keen, practical, and ingenious, but also inclined toward the spiritual side of life. Imagination and a retentive memory are present, too. Friends will play a large part in Cynthia's life. There will be many of them, the majority very fine people ready to help her realize her hopes and wishes. This configuration in the fixed-water sign Scorpio gives a needed stability to her nature, and also very powerful emotions which she will need to strive to keep under control. Music will be a splendid outlet for this emotional energy.

The Sagittarian ASC tends to add to the benevolent, independent, and aspiring side of Cynthia's nature. Its trine to the Sun accentuates her aspiration for the attainment of those inner spiritual goals which every awakened Spirit has at times.

The only unaspected planet (except for its opposition to the Dragon's Tail) in this chart is Uranus, posited in Leo in the 9th house. This position tends to add originality, inventiveness, and intuitive perception to the nature, but also suggests that the heart qualities need development.

MICHAEL T. T.

Born May 30, 1970, 5:30 P.M.

Latitude 37N47, Longitude 122W16.

Signs on Cusps of Houses:

ASC, Scorpio..16.58	4th, Aquarius.26.00
2nd, Sagitt. . . .17.00	5th, Pisces. . . 29.00
3rd, Cap.20.00	6th, Aries. . . .25.00

Positions of Planets:

Dragon's H. . . .7.14	Pisces.4th
Neptune29.30R	Scorpio.1st
Moon19.29	Aries.5th
Saturn15.43	Taurus.6th
Mercury.16.09	Taurus.6th
Sun.9.13	Gemini.7th
Mars.28.32	Gemini.8th
Venus.10.11	Cancer.8th
Part of F. . . .21.15	Virgo.10th
Pluto.24.34R	Virgo.10th
Uranus.4.41R	Libra.11th
Jupiter.26.52	Libra.12th

Here we have a little boy with the Sun and Mars in the airy, literary sign Gemini, the former in the 7th house trine to Uranus in Libra in the 11th. This indicates a bright, intuitive, original, imaginative, independent, and humanitarian nature with the inventive ability to bring to our ken methods of using Nature's finer forces. Michael will attract partners who have a high sense of honor, are steadfast and true, and helpers in all the vicissitudes of life. Should he ever be involved in litigation, a successful outcome is favored. Many progressive, helpful friends will be attracted, too, but there will also be some who may try to use Michael for their own selfish ends.

Mercury, the planet of reason and the concrete mind, is posited in the fixed-earth sign Taurus in the 6th house. This sign position of Mercury indicates a mind that is not very soon made up but when it has once arrived at a conclusion it is almost as difficult to change as the laws

of the Medes and Persians. However, being based on thought and reason, the judgment is quite reliable—unless Mercury is afflicted. In this case it is in conjunction with Saturn and sextile to Venus in Cancer in the 8th, pointing toward ability to think deeply, to concentrate patiently and persistently, to reason accurately, and to display talent in music and poetry. The nature is inclined to be cheerful and sociable. Mercury opposes the ASC, however, which may give some inclination toward awkwardness at times.

The Moon in Aries in the 5th is aspected only to Jupiter: an opposition. This configuration suggests the need to stress deliberate thought and action in training this child. He should also be taught faithfulness and loyalty in his affections, as well as persistence in endeavor and strict honesty. There could be difficulty in litigation unless Michael learns to think carefully and decisively, to cultivate simplicity in taste and humility in action. Fortunately, Jupiter trines Mars, giving a noble, sincere, and honest side to the nature. This helps to offset the afflicted Moon, and if Michael is taught to work with the constructive tendencies and overcome the negative ones, he will be "ruling his stars."

This child has the Mars-ruled sign Scorpio on the ASC, and fixed signs on the other angles, giving stability to the flexible Gemini nature. Neptune's stamp is on the personality, though, since it is in Scorpio in the 1st house, and sextiles Uranus and Pluto. Hence Michael is sensitive to superphysical vibrations and is inclined toward the occult or mystical side of life. He is apt to feel the presence of discarnate and superphysical beings and to have dreams and visions of a prophetic and inspirational nature. His intuitive faculty is highly developed, almost to the extent of mind-reading.

* * *

The Sun is the embodiment of the highest spiritual intelligence in our system.

— Max Heindel

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.

Photographer, Printer

JOHN A. C. — Born September 9, 1951, 4:11 A.M. Latitude 37N47, Longitude 122W26. This young man's chart shows the fixed-fire sign Leo on the ASC, with Mercury, Venus, the Dragon's Tail, and the Sun all in Virgo in the 1st house. Mercury, though retrograde, conjuncts the ASC and Venus, and trines the Moon in Sagittarius in the 4th house, indicating a clear, logical mind, along with the ability to express oneself well and learn languages easily. There is a practical, discriminating outlook on life and a retentive memory. The solar orb sextiles Uranus in Cancer in the 11th, and trines the MC, pointing toward a progressive, humanitarian attitude, as well as inventive ability and a keen intuitive faculty. Mars in Leo trine Jupiter in Aries suggests initiative and good earning capacity. Since Venus and Mercury rule the 10th house of vocation, and are in conjunction in Virgo in the 1st, it would seem that photography, printing, drafting, and book-binding would all provide fields for this native's talents. Chemistry and naturopathy are other possibilities.

Nurse, Beautician

JOAN M. C. — Born April 9, 1952, 12:47 P.M. Latitude 41N52, Longitude 87W39. Here we find Mercury, Sun, and Jupiter all in the fiery, aggressive sign Aries in the 9th house. The Sun conjuncts both Mercury (not combust) and Jupiter, trines the ASC and Pluto, but opposes the Moon, Saturn, and Neptune. The Leo ASC conjuncts Pluto, sextiles Moon, Saturn, and Neptune, trines Sun and Mercury, squares Mars, all of which indicates a rather

strong, assertive personality which can withstand difficulties and hardships. The square to Mars, however, suggests a need to avoid impulsiveness and unfeeling reactions to people and situations. Since Venus rules the sign Taurus, which is on the 10th cusp, and is posited in the last degree of Pisces, in the 8th, it would seem that this native could serve well as a worker in a hospital. She could also do well as a beautician, or in the millinery business.

Lawyer, Interior Decorator

PHILLIP J. R. — Born August 15, 1946, 3:52 A.M. Latitude 40N52, Longitude 74 W08. With the Sun in Leo in the 2nd sextile to Jupiter in Libra in the 4th, and to Uranus in Gemini in the 11th, this native is an ambitious, humanitarian person with a high sense of honor. Excellent earning capacity is indicated. Mercury is also in Leo, in conjunction with Saturn and Pluto in the 1st, sextile to Venus, Mars, and Neptune in Libra in the 3rd, bespeaking a mentality that is keen, practical, and able to concentrate well, as well as an inclination toward art, music, and the occult. The Moon in Pisces in the 9th trines the ASC but squares Uranus, so that this native should strive to keep a positive, purposeful attitude, avoiding all negative psychic phenomena. A tendency toward dreaminess and indolence which may appear at times should be carefully mastered. Since Mars rules the Aries MC and is posited in Libra in the 3rd, conjunct Venus and Neptune, sextile Saturn and Mercury, and as there is such an excellent mentality, the law would be a suitable profession. Other vocations where he could use his talents well are interior decorating, music, art, and library work.

Daily Thought and Guide

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

Wednesday — November 1

We may feel Saturn's heavy hand today, but let us not give in to gloom. Our attitude determines the extent to which we profit from difficulties.

Thursday — November 2

Several aspects to the Moon betoken a day of heightened activity. We should take advantage of every opportunity to learn and serve.

Friday — November 3

"Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing." — *Mrs. L.M. Child*

Saturday — November 4

Procrastination is a major stumbling block for epigenesis. We will not unfold our creative ability unless we try to exercise it.

Sunday — November 5

Jupiter sends his beneficent rays on this fine Sunday, and it should be easy for us to feel love in our hearts for God and man.

Monday — November 6

The true diplomat is one who has learned firmly to uphold his convictions while managing not to give offense to those who are in honest disagreement.

Tuesday — November 7

Only by aspiration will we rise to higher things. Self-satisfied contentment with present attainments precludes the initiative to proceed beyond them.

Wednesday — November 8

"Conversation is the image of the mind; as the man, so is his speech." — *Syrus*.

Thursday — November 9

Strong martial rays may bestow an abundance of energy and enthusiasm today. If we channel these forces along useful lines, we can accomplish much of value.

Friday — November 10

Good cheer generates kindness, and vice versa. It is nearly impossible to manifest the one without the other.

Saturday — November 11

An auspicious solar-lunar configuration portends a pleasant, productive day, during which work and recreation should proceed satisfactorily.

Sunday — November 12

Intuition broadens our worship, and gives insight into the spiritual realms. Meditation guided by the inner voice will prove to be fruitful indeed.

Monday — November 13

A favorably aspected Mercury enhances mental activities and travel, and portends a generally beneficial beginning for the work-week.

Tuesday — November 14

Mars again releases his potent impulses, augmenting our powers of endurance, industry, and efficiency.

Wednesday — November 15

"If we would build on a sure foundation in friendship, we must love our friends for their sake rather than our own." — *Charlotte Bronte*.

Thursday — November 16

We can use our innate abilities to good advantage today, honing and strengthening them in acts of love and service.

Friday — November 17

Sympathy often depends upon experience; it is no accident that those who can feel for others most deeply know in *fact*, rather than merely in imagination, the extent of their suffering.

Saturday — November 18

Seriousness of purpose marks the successful person; the tenacity with which he pursues his objectives determines his degree of achievement.

Sunday — November 19

"I feel as if God had, by giving the Sabbath, given fifty-two springs in every year," said Coleridge. Let us, also, restore our Spirits on this day of worship and prayer.

Monday — November 20

The greatest men have harmoniously expressed the most seemingly divergent characteristics: strength and gentleness, tenacity and kindness, forcefulness and compassion, seriousness and humor, initiative and faith.

Tuesday — November 21

Neptune encourages spiritual thought and study; this must eventually be translated into meaningful, selfless activity.

Wednesday — November 22

Attempts to exercise our creative imagination may prove fruitful today, particularly if oriented along humanitarian lines.

Thursday — November 23

"Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us." — *Phillips Brooks*.

Friday — November 24

We may feel irritable or touchy today, but with the right attitude we can transmute provocation into an occasion for benevolence.

Saturday — November 25

Many splendid aspects forecast an agreeable and enlivening "day off" — a good time to help others, and enjoy ourselves.

Sunday — November 26

As fine planetary influences continue to make themselves felt, let us join in heartfelt praise to God, "from Whom all blessings flow."

Monday — November 27

Rules of healthful living are as important as rules of good conduct. Proper care of our vehicles underlies all aspects of our development.

Tuesday — November 28

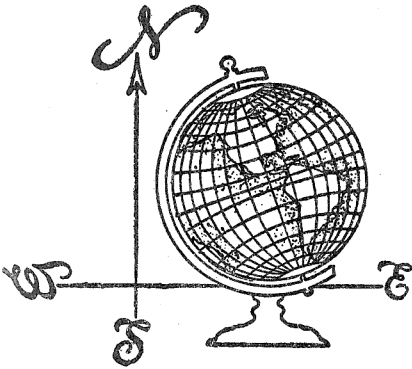
Everyone has his cross to bear, but present suffering is "as nothing" compared to our glorious destiny.

Wednesday — November 29

Students, researchers, authors, and those working with chemistry and dietetics can make satisfying progress in their work today.

Thursday — November 30

Excellent impulses from the Sun and Neptune help us end the month on an active, and spiritual, note. May our deeds reflect the Christ within us all.



MONTHLY News INTERPRETED

Head Rules Heart

The head rules the heart as far as the rhythm of the heart is concerned, according to Dr. Richard A. Gillis of *Georgetown University's School of Medicine and Dentistry*. His research shows that the major variation in the normal rhythm known as "arrhythmia" is correlated with activity in the central nervous system. It can be precipitated by extreme anxiety or other mental disturbances in the patient. Arrhythmia kills many people following heart attacks and may also occur as a side effect of some cardiac drugs. The study emphasizes the importance of keeping heart patients away from disturbing psychic situations, Dr. Gillis notes.

— Science Digest

— *Science Digest*, April, 1972

It would seem that the study also emphasizes the need for equipoise, a condition that all spiritual aspirants, and eventually all humanity, must cultivate. Most everyone has now and then experienced the "wildly beating heart" that follows extreme shock or fear. It is not hard to see how this, or any other change in normal rhythm, could prove too much for people whose hearts are already weak.

Occult science teaches that fear and anxiety impede the flow of the desire currents, thus leading to a potential state of complete inactivity. This, coupled with the possible effect of such emotions on the heart, indicates just how useless, futile, and dangerous the emotions are. The ability to remain calm and unruffled, on the other hand, presages the maintenance of **general good health**, as well as

the power to deal positively with whatever problem may be at hand.

Where to Dig a Well

Land developers are ruining their chances of locating water beneath their property by bulldozing away fractures that look like narrow lines on aerial photographs. According to Dr. Richard R. Parizek of *Pennsylvania State University*, such lines often indicate continuous water zones a mile long and as much as 50 feet wide. Wells dug in the zones frequently yield spectacular amounts of water. In some cases, wells yielding up to 2,500 gallons per minute have been found just yards away from randomly chosen wells yielding only 100 gallons per minute.

"By the simple expedient of taking aerial photographs before disturbing the land, cities, developers or private individuals could preserve a record of the topography that would be invaluable to geologists selecting well sites years later using the fracture trace method," claims Dr. Parizek.

— *Science Digest*, April, 1972

Once again we see how Nature has simplified things for man, if man would only take the time to investigate and care for his surroundings more thoroughly. Most people with any degree of sensitivity to their environment instinctively shudder at the thought of bulldozers leveling the countryside, for whatever reason. In addition to upsetting the balance of Nature and destroying often beautiful scenery, such wanton destruction in the name of so-called "property improvement" also makes it difficult to find, save, and

use available resources. We join with the many concerned citizens everywhere who urge a more thoughtful approach to environmental utilization and development.

Lemon Is a Good Smell

Man can identify no more than about 16 different odors, claims a *Brown University* psychologist, Dr. Trygg Engen. Only a few molecules of a substance are needed for a human to detect an odor, but he has trouble distinguishing the difference in the strength of an odor. A change in strength might have to be as high as 25 percent before a subject can say that an odor is stronger or weaker. Adults, finds Dr. Engen, tend to consider odors as nuisances to be removed with the exception of the scents of pine and lemon. They are considered "good" and, in some way, "clean."

--- *Science Digest*, April, 1972

In view of the many types of odors with which we are surrounded, ranging from the sweet smells of Nature's flowers to the offensive stench of some industrial plants, it is hard to believe that we can distinguish such a relative few.

This may well be due to the fact that, as Dr. Engen notes, we are eager to remove or cover up all but a few odors that are part of daily life. Naturally, some smells — and almost all of these are man-made — are so unpleasant as to be almost unbearable, and we do well to get rid of these. With regard to other odors, however, perhaps we should learn to live with them and to distinguish among them more clearly. Is all of the myriad of products designed to "remove" almost every conceivable odor really necessary? Fresh air will clean out cooking odors and "staleness" much more effectively than will any room spray, which often blankets the room in a sweetish mist that is more overwhelming than were the original odors. The easiest, best, and healthiest way to avoid smoke-filled rooms is not to smoke in the first place.

We have only to consider the ability of certain animals to detect faint and subtle nuances of odor to realize how undeveloped our own sense of smell still is.

We are told that the sense of smell, as all our senses, will one day extend everywhere throughout our bodies, and not be localized as it is now. Our perception of odors then will doubtless be much keener; it would be well to begin even now to consciously "educate" our sense of smell.

Rock-a-Bye Baby

Deprived of several weeks of the rocking motion in mother's womb, premature babies show a pattern of uncoordinated body movement.

Dr. Mary V. Neal, chairman of maternal and child nursing at the *University of Maryland*, traced this phenomenon to the vestibular nerve which governs body equilibrium.

The vestibular nerve, Dr. Neal noticed, needs the stimulation of rocking motion to develop properly. The premature baby, born eight to 12 weeks early, fails to give this nerve the amount of practice it needs.

Dr. Neal proposes to keep such babies rocking in a swinging hammock which fits inside its incubator. She tried rocking 31 premature babies in the hammock for a half-hour three times daily from the fifth day of life until the day when they should have been born.

As a result, the babies showed better motor, visual and auditory responses than those raised without aid of hammock.

--- *Science Digest*, April, 1972

Premature infants, forced to leave the womb before their physical vehicles have matured sufficiently, often contend with physical and emotional problems to which children carried to full term are less likely to be subject. Any method which will help these infants catch up on curtailed or impeded development is to be encouraged. We hope that Dr. Neal's method of rocking can be generally utilized in the care of premature babies, and that it will lead to other discoveries beneficial to these children.

Vegetarianism: Diet of the Future?

Vegetarian diets are "the in thing" with certain young folk today. But don't view them as a passing fancy, warned a prominent vege-

tarian nutritionist, Dr. U. D. Register.

A shortage of animal protein and resulting high prices by the 1980's may make meat prohibitive for many Americans, thus forcing them to vegetable sources of protein....

There simply is not enough land to convert vegetable protein to animal protein to meet future needs of increasing populations, Dr. Register said. Protein yield per acre of soy beans is more than 12 times as much as from pork, he pointed out.

Legumes will have to fill nutritional needs of thousands of people by the 1980's, according to Dr. Register. Already soy beans are the No. 1 cash crop in the United States.

A vegetarian diet can be adequate, Dr. Register said, but there is danger in improperly selected foods. Some of the recent converts to vegetarianism may endanger health if they choose foods hit or miss.

Dr. Register's formula: "Still the best answer is to eat a wide variety of foods emphasizing unrefined foods." This is the type of diet Americans generally ate before World War II. Certain vegetable proteins complement each other; the amino acids in whole wheat, for example, compensate for the essential amino acid deficiencies in legumes....

— Jeanne Voltz in the *Los Angeles Times*, date unknown.

Humane rather than economic reasons should, and someday will, be the primary motivating factor in the establishment of vegetarianism as the "diet of the future." Nevertheless, we are pleased to note the trends to which Dr. Register refers. The surprising extent of reliance on meat substitutes already in effect is evident in his disclosure that soy beans are now the "No. 1 cash crop in the United States."

As we well know, even so-called "evil" ultimately works for the good. Thus, although the increasing prices of meat are proving a hardship to many, excellent purpose will be served if, as a result, the sale of meat products falls off in favor of vegetarian substitutes. Those who would not have eaten these substitutes for any other reason will come to discover that they can be as tasty as meat once seemed to them. Indeed, we have often heard tales of vegetarian "roasts," "meat-loaves," "hamburgers," and similar courses served to unsuspecting meat-eaters who consumed the food with relish, unaware that it was not actually meat.

Naturally, the people who are forced to turn to vegetarianism because of economic considerations will not derive full spiritual benefit from this change in their habits until they are also ready to recognize the sacredness of all life, and the great spiritual wrong that is done when animals are killed and their flesh is consumed. Meanwhile, however, they will gain the physical benefits that result from abstinence from meat, and the slaughter of members of the animal life-wave will correspondingly decrease.

* * *

MAX HEINDEL'S MESSAGE

(Continued from page 496)

Earth during part of the year, infuses more and more of its own life into the dead, earthly lump, the *etheric vital rays* become visible at intervals. Later they became more and more numerous and are now commencing to interfere with our electrical activities, particularly with telegraphy, which service is sometimes completely demoralized by these radiating streamers.

(Continued)

* * *

THE SCHOOL OF LIFE

(Continued from page 502)

"There is no puny planet, sun or moon,
Or zodiacal sign which can control
The God in us. If we bring THAT to
bear

Upon events, we mould them to our
wish."

Uranus is, therefore, our friend, who leads us from the thralldom of matter to the freedom of spirit, who leads us out from the kindergarten of God, the Earth, and gives us admission to the University of the Universe. The sublime forces of the human Spirit which perform these marvels are love and altruism. Uranus stands for the Christ, or Christos, which is the higher self, born within us. He is the initiator of man into the higher degrees of Mystic Masonry, and raises us from the degree of man to that of super-man, master, and adept.



BOOK REVIEWS

Literature, Plays,
Motion Pictures - Music

"ESP with Plants and Animals"

E. S. P. With Plants and Animals, by Beth Brown, Simon & Schuster, Inc., New York, 1971.

A mental cause exists behind the physical, a sensing derived from the invisible which comes of a uniting with the Universal Power. This Power sees all—knows all." Amid thoughts such as these, Beth Brown speculates on the evident judgment, discernment, precognitive ability, and insight which characterize what is sometimes deemed to be the "human" and "superhuman" behavior of animals.

Miss Brown, who has written several books on extra-sensory perception and compiled some delightful anthologies of stories about animals, is an authority on both subjects. She is herself evidently imbued with some telepathic power, and has successfully demonstrated publicly that mental communication between humans and animals is possible. In this little volume, she recalls instances of animal conduct, some of which she has personally observed, which indicate the operation of a higher intelligence than that which is generally believed to be germane to animals. Examples of telepathic and precognitive ability are recorded, as well as illustrations of the manner in which animals respond to love, care for themselves and their young, and skillfully communicate among themselves. The anecdotes are delightful in their own right, and eloquently indicative of the "wisdom" of the four-legged characters

involvea.

Well aware that spiritual factors underlie and transcend events in the physical world, Miss Brown is clearly among those enlightened individuals who are searching for the truths behind concrete manifestations. In her descriptions of animal behavior she indirectly, but accurately, describes many of the attributes of animal Group Spirits without actually seeming to realize the existence of these Beings. They are, as occult students know, the Archangels, or unseen Intelligences, who guide the various species of the animal kingdom, and whose wisdom accounts for the sometimes inexplicably sagacious actions of birds, beasts, fish, and insects. They are the "something" to which Miss Brown refers when she says: "Surely something indefinable, something mysterious, something unexplainable is active in the atmosphere..." to which these creatures respond.

Miss Brown takes full cognizance of the finely developed senses possessed by some animals—such as the superior hearing or olfactory abilities of dogs—and surmises that these certainly play their part in animal behavior. She indicates, however, that neither sense alone nor that which men have been pleased to call "instinct" account for the incredible, even legendary, accomplishments of some animals.

It is Miss Brown's contention that extra-sensory perception might explain how animals "know" what to do in given situations. Within the framework of this type

of cognition, she opines, both the normal and the unusual in animal behavior is likely to find explanation. Animals can foresee natural disasters and escape before they occur; pets exhibit, with unmistakably mournful behavior, their foreknowledge of imminent injury to, or death of, their owners; birds migrate; and many creatures treat their illnesses or wounds by deliberately eating or applying the proper types of leaves and other naturally therapeutic parts of plants.

Occult science informs us that the currents of the Group Spirits encircle the Earth and play through the horizontally positioned spines of their charges, thus influencing them in their supposedly "instinctive" behavior. In this way, it seems, the Group Spirit gives general guidance to the members of his species as a whole—removing groups of them from areas in which earthquakes are soon to occur, for instance, or controlling the migrations of birds. Although this influence cannot be considered "mental," it is certainly extra-sensory and implies perception of a sort on the part of the animals concerned.

Occult science also teaches that an etheric silver cord unites every animal with its Group Spirit, and in this way the intelligence of the Group Spirit is transmitted to each of his charges individually, regardless of where in the world it might be. In this way, it seems that the Group Spirit is able to solve the problems of, or act constructively in situations peculiar to, a specific individual, guiding a lost pet home or "telling" another of the escaping gas in time that it may warn its owners, thus saving their lives. In this respect, too, the animal may be said to be engaging in a type of extra-sensory perception. Thus, Miss Brown's assumptions in this regard seem to be well-founded.

We also know, from the occult teachings, that although members of the animal lifewave are not yet individualized—that is, their bodies are not inhabited by indwelling Egos—certain ones, particularly of the more advanced species such

as dogs, cats, and horses, are developing traits of individualization and beginning to show some independence of behavior. These highly evolved creatures are most likely in more conscious touch with their Group Spirits than are less evolved members of the lifewave, and can, therefore, more fully profit from their guidance. Miss Brown speaks, for instance, of the fact that a horse is often seen standing like a statue, "a transfixed, far-off expression in his eyes, snuffling at the atmosphere in a manner that strongly suggests that he is carrying on a silent conversation with some superphysical presence..." It is possible, too, that the burgeoning indications of individuality which seem to distinguish the most evolved specimens account for some of their surprisingly "efficient" or "practical" conduct.

In the section of her book devoted to plants, the author recounts the recent experiments of Cleve Backster and others who seem to be proving that plants are capable of exhibiting what can only be called "emotional responses" to people and situations. The beneficial effect of classical music on plant growth and productivity is becoming generally familiar. More gardeners, too, having seen the efficacy of these methods, are taking seriously the advice to pray over or talk lovingly to their plants. One scientist has monitored, by means of an electric machine, sounds of "pain" emitted by fruits and vegetables when cut, peeled, sliced, and eaten. Researchers at McGill University, as well as Mr. Backster, have demonstrated that plants react differently to human beings, depending on how the human regards and behaves towards the plant. Such experiments, although receiving wide and incredulous publicity, are still too recent and too few to permit accurate positive generalizations about possible ESP or any other type of "sentience" on the part of vegetation, or, occultly speaking, about the role which plant Group Spirits might or might not be playing with respect to the "emotions"

(Continued on page 516)

Readers' QUESTIONS

Position During Sleep

Question:

We have been told that the horizontal limb of the cross represents the animal life-wave, guided by the horizontal currents emanating from the Group Spirits. Is there any relation between this and the horizontal position we assume in sleep?

Answer:

No, the currents of the Group Spirits do not affect human beings, awake or asleep. The physical body, when reclining full length upon a solid surface, is not as subject to the pull of gravity as it is when in an upright position. For this reason, the body can rest more easily when lying down than when in any other position.

During sleep, the vital body rebuilds and restores the physical body through the medium of the solar energy and the chemical and life ethers. The first and second ethers work on the dense body to harmonize and revive it, while the third and fourth ethers, which are the vehicles of sense perception and memory, are taken with the Ego and the sheath of mind into the Desire World. The healthier one is, the more easily this restoration process is accomplished.

The Prevalence of Guardian Angels

Question:

I am confused about references in the Rosicrucian literature to what appear to be various types of Guardian Angels. Do we each have a Guardian Angel at the present time, or are we deemed no longer

to stand in need of such a guiding Spirit?

Answer:

When the human life wave was first divided into races by the race God Jehovah, He gave each such group the guiding influence of a Race Spirit—an Archangel. In addition, He gave each individual Ego an Angel to act as guardian until that individual Ego became strong enough to become emancipated from all outside influence and was ready to stand on his own.

As each Ego progresses and becomes more aware of his spiritual responsibilities and duties toward his fellow men, his Higher Self begins to manifest. During progressive lifetimes, his good deeds become more frequent and intensified. Gradually they collectively take on a personified embodiment which remains ever with the Ego, impelling him continually toward increasing right action and the doing of more good. By this time, the Ego has matured sufficiently that he is no longer under the protection of the Angel assigned as guardian under Jehovistic rule. Instead, the personified embodiment of his good deeds, which is not an entity from a higher evolution as was the Angel, but was created by the Ego himself, has assumed the functions of "Guardian Angel."

We believe that the majority of Egos in the Western World, and, no doubt, many Egos in other parts of the world also, no longer are under the guardianship of a member of the angelic life wave. They have evolved sufficiently that the personified embodiment of their collective good deeds now is able to exert an impelling influence toward right, and against wrong, action.

Less evolved Egos, however — particularly those presently incarnated as aborigines, pygmies, and members of other primitive tribes — almost certainly are still under the care of individual members of the angelic life wave. Their present state of both material and spiritual progress would seem to indicate that they have not yet progressed to the stage where they are able to dispense with personal angelic guardianship.

Clairvoyance at Death

Question:

Do we become clairvoyant at death?

Answer:

We do not become clairvoyant at, or by virtue of, death. Clairvoyance is the ability to see into a higher world. Egos in material incarnation who develop negative clairvoyance, which enables them sporadically to see into higher worlds, retain this faculty only during their present lifetime. Negative clairvoyance is not under the control of the Ego concerned.

Those Egos who in material incarnation develop positive clairvoyance, which is acquired as a result of pure, spiritual, and selfless living, retain this attribute as a permanent faculty. Positive clairvoyance is entirely within the control of the Ego concerned, who can see into and investigate the higher worlds at will.

After death, every Ego takes up his work in the Desire World, and, since he is then residing in that world, he is empowered to see in it, just as we who are in the material world can see on the physical plane. This is not what we call clairvoyance, however. It is merely an ability which enables the Ego engaged in post-mortem experiences adequately to function in his new world of residence. Unless he is already a positive clairvoyant, he will not retain the ability to see in the Desire World as he grows to maturity after his next rebirth in the physical world.

MOISTURE OF THE MOON PERIOD

Question:

Why is it stated in your literature that in the Moon Period moisture was produced by the heat globes coming in contact with the outer cold? On the same principle, why isn't moisture formed around our present Sun, since the Sun is surrounded by cold space?

Answer:

The lowest point contacted by the globes of the Moon Period was the Etheric Region. When the Rosicrucian literature mentions moisture in this Period it does not refer to physical moisture, but rather to that which later became moisture when it was condensed into physical substance. This substance in modified forms has existed since the beginning of time. Occult philosophy is often expressed in comparative terms instead of literal, for the reason that at the present time no physical world terms have been coined with which to designate the things which are being described.

Moisture is not formed around the Sun at the present time for the reason that the laws which govern physical moisture are not the same as those which regulate and govern desire or etheric substance.

* * *

E. S. P. WITH PLANTS AND ANIMALS

(Continued from page 514)

of their charges. Whatever the results of the present research, however, we may be sure that spiritual, and not merely physical, factors ultimately will be found responsible for plant, as well as animal, behavior.

As Miss Brown points out, both plant and animal "have their share of the Divinity that is present throughout the universe. And where there is Divinity, there is sure to be E.S.P.—the golden bond which relates all life to its brother, making one world for all..."



Getting Well Naturally

THE *Natural and Drugless Way for Better Health*, by Dr. M. O. Garten, (Parker Publishing Company, Inc., West Nyack, New York, 1969) is one of the most all-inclusive of the many recent books dealing with natural methods of achieving physical well-being. It outlines programs of diet, exercise, and body manipulation designed to alleviate a wide variety of ailments and to maintain optimum health.

Dr. Garten, a distinguished chiropractor and naturopath with many years of experience, has drawn upon numerous case studies to illustrate the feasibility of his recommended modes of treatment. It is interesting to note that a number of these patients abandoned the strict health regimen imposed by Dr. Garten once they began feeling better. Almost invariably, their original symptoms returned so severely that they had to be hospitalized. If they had not been so eager to resume their former bad habits, particularly with regard to diet, Dr. Garten is convinced that most of them would have continued to enjoy good health for years to come.

Dr. Garten is an advocate of raw juice therapy, and suggests a "juice fast" of several days a week as a first step in the curing of many ailments. Most fruits and vegetables—particularly the latter—are alkaline in nature, as opposed to meat, fish, dairy products, eggs, and most nuts, which are acid. When taken exclusively for even a few days, these alkaline juices help wash away the waste

products and toxic deposits that have accumulated in the body, thus paving the way for a return to health. Since all disease is traceable to an impairment of body fluids or a toxic state of the bloodstream, in addition to exhaustion of the nerve force, the poisons must be removed before good health can again be attained.

Carrot juice heads Dr. Garten's list of recommended juices. Carrots are high in mineral content, and are easily assimilated by the body. Dr. Garten has used this juice successfully in the treatment of ulcers, diabetes, and many other illnesses. Cherry juice, a valuable antiseptic, has been used to improve the condition of the liver and other digestive organs. Papaya juice contains papain, a digestive property which transforms proteins into amino acids and metabolizes starches. This juice, rich in vitamin A, exerts a soothing influence on the entire body.

Other foods highly recommended by Dr. Garten include: almonds, containing a superior protein, many amino acids, digestible oil, vitamin E, calcium and potassium; apples, containing protein, natural sugar, minerals, and malic acid which helps dissolve waste; pears, whose astringent properties help condition vital organs; strawberries, natural alkalizers that have relieved sufferers of arthritis and gout; melons, useful in improving the lymphatic system; avocados, which help eliminate saturated fat from the tissues; and all vegetables, valuable

for their particularly high vitamin and mineral content. Seeds are presented as nearly perfect foods which, since they contain vitamins, minerals, and other growth factors in exact proportion as needed by the plants intended to sprout from them, are also extremely beneficial as sources of human nutrition.

Because of the high acid content of meat, Dr. Garten often eliminates it from the diet of patients during the initial period of treatment. He suggests, furthermore, that it always be eaten sparingly. Other foods which he warns are detrimental to health include those containing preservatives, refined sugar, and white flour, and those which have in any way been processed. Natural, organic, "untreated," and preferably raw foods are the most advantageous in terms of nutritive content. They are also the least expensive and, once the palate has grown accustomed to an absence of condiments and harsh seasonings, the most flavorful.

Dr. Garten is also the originator of the "Ganglion Impar Technique," a process of self-manipulation by which the patient alone, or with the aid of another person, can revitalize his system and bring about relief from internal congestion. Some of these treatments involve simple finger manipulations of soft tissue, such as maintaining constant pressure on a certain part of the soft tissue of the body to relieve congestion, or on the carotid sinus to relieve headache. Other manipulations, however, are more complex and, it seems to the layman, potentially dangerous if done improperly. Instructions are given, for instance, for neck and spine adjustments of a sort which are normally thought of as being performed only by a licensed chiropractor or similarly skilled person. In such manipulations, the assistance of a second person is required, and it would seem reasonable to suggest that such a task might better not be performed by a completely unskilled novice, no matter how explicit his instructions are. Although we are certainly in sympathy with the principle of physical adjustments, we do wonder if it is wise to entrust an un-

trained person with such delicate and far-reaching adjustments as those of spine or neck. In any case, the principles and specifics of the various forms of the Ganglion Impar method as presented in this book, complete with illustrations, will give the reader a better understanding of the benefits of manipulation and adjustment, even though he may prefer to subject himself to professional rather than amateur ministrations.

A number of exercises are given for the relief of circulatory, respiratory, and spinal disorders. Also illustrated, these exercises can easily be done at home, and a short time devoted to them each morning will "tone up" the muscles, enliven the circulation, revitalize the body's supply of oxygen, and insure more energy and stamina for the day's work.

Dr. Garten also devotes a few pages to the intriguing subject of "foot reflexology." This process is based upon the principles of zone therapy first publicized by Dr. William Fitzgerald in 1913. According to this theory, normal functioning in various parts of the body can be restored if pressure is applied to certain areas of the feet. This treatment has been used successfully to relieve arthritis, kidney and liver trouble, and effect glandular revitalization, as well as for many other ailments. Not the least of these are problems of the feet themselves, and Dr. Garten's description of those procedures of foot reflexology which are used to invigorate glands and stimulate circulation in the feet would benefit many sufferers of "sore feet."

Skin care is also important in overall maintenance of health. Waste products are eliminated through the pores, and Dr. Garten recommends nightly soaking in an Epsom salt bath as an aid to such elimination when a diseased condition exists. He also suggests soaking in a tub of water to which two cups of apple cider vinegar have been added as a means of cleansing clogged pores, and rubbing the body with table salt before a bath as a method of removing invisible wastes and sterilizing the skin.

Interspersed throughout this book are pieces of miscellaneous information that may be of present or future benefit to the average reader. Calcium, for instance, is quickly used up during periods of tension, and when the supply is gone, the body begins to draw calcium away from the bones, particularly in the spinal and pelvic area. This, of course, results in weakness and may, eventually, result in fractures. Thus, an adequate intake of calcium, especially during times of stress, is important. Another interesting "tidbit" is the fact that honey applied directly to athlete's foot will cure the infection, often within a single day. The healing properties of this truly amazing natural product are based on the fact that honey draws moisture from whatever it contacts, and micro-organisms causing illness cannot live in an atmosphere devoid of moisture. Finally, perhaps for the particular benefit of those who find it difficult to break the candy-eating habit, Dr. Garten reminds his readers that carob, which looks and tastes like chocolate, is a well-balanced alkaline food containing a number of minerals especially beneficial to the kidneys and can be eaten regularly.

Dr. Garten points out that his natural method for good health, in addition to other advantages, is far less expensive than more "conventional" forms of healing. Based on natural foods, exercise, and other types of self-care, it eliminates the costly drugs, medical attention, and hospitalization which all too often constitute a financial burden for the patient that is almost as hard to bear as his illness itself.

Dr. Garten cautions, however, that "instant cures" are not to be expected. Years of improper diet and unhealthy living cause bodily ravages ranging from ulcers and kidney trouble to heart ailments and "nerves." These cannot possibly be cured after a mere two days of drinking vegetable juice. The patient must be prepared to exercise his will power, abandon bad habits of long standing, and adhere to the prescribed rules of

diet, exercise, and overall "right living" for weeks and even months. Even after his condition has significantly improved, he must be careful to avoid sliding back into the habits which caused it in the first place, if he wishes to stay well. If he is willing to cooperate in this way, Dr. Garten assures, optimum health can generally be obtained.

* * *

The Passing -- and Life Afterward

One of the glories of the Christian religion is its promise of eternal life. For those whose inquiring minds seek beyond a blind faith in this promise, Esoteric Christianity offers the comfort of logical and satisfying details concerning the Spirit's activities after the physical body is discarded.

That there is a definite, wonderful life for the Spirit after it is released from its physical body is no longer a matter of blind faith. There are many people who have become sufficiently clairvoyant to observe conditions on the other side of the "veil" and thus to resolve any doubt previously held about this vital matter.

Among those who have developed their clairvoyant faculties in a positive manner, i.e., under control of their will, and can observe accurately what goes on in the invisible worlds, was Max Heindel, an Initiate of the Rosicrucian Order, and founder of the Rosicrucian Fellowship.

The forty-one pages of information concerning the Spirit's activities during and following so-called death contained in this booklet are compiled from his writings. They provide assurance and comfort for the fearful.

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OUR PATIENTS WRITE

New York—I bless the day I requested your help. has improved so much. He has found much more serenity and peace. You have given me something I never had before: the proper way to help, courage, faith, and serenity. There are no words to thank you enough. I sincerely hope that I can one day prove my gratitude in a better way.

Texas—Early in this year my sister, who receives your magazine, became severely ill from arthritis of the spine. We had given up our planned trip to visit some relatives. Then she contacted your Healing Department and after carefully following your schedule in nutrition and diet she recuperated sufficiently in eight weeks time for us to make the trip as originally planned.

England—Am feeling much better and am able to do much work around the home. I try to do a two-mile walk every day, and it is helping me to meet other people and exchange ideas, which all helps in our daily lives. Now I have a real sense of peace and happiness within myself since I have been in contact with you. Thanks again.

Hawaii—It is with the deepest joy that I enclose the signatures of my husband and my nine-year-old daughter. Together, as a family, we ask for your prayers that we may have continuous guidance in becoming a living tool in the hands of our Lord. We continue in good health, though my husband still suffers from a painful sore stiffness in his neck and upper shoulders.

Missouri—Am so happy to report that my last examination showed a remarkable improvement in the eye condition. Not only has my eye sight improved but it has settled down to almost normal — no pain, no scratching or swelling, and very little discomfort. I passed your information on to the eye doctor and he was much interested. Thank you for all your help, and God bless you in your wonderful work.



Magnetic Healing

Part 2

MAGNETISM in the sense that Mesmer used it is a synonym for *healing force*. It has three distinct channels of operation, according to the origin and type of radiation from the human aura: (1) etheric, or vital magnetism; (2) desire, or astral magnetism; (3) mental, or the more purely spiritual magnetism.

When healing force is applied through the vital body (which corresponds to the Love-Wisdom Aspect of Deity and is the attractive principle in Nature) a great flow of diseased ether (or effluvia) from the patient takes place, and is replaced by healthy ether from the healer. This is accomplished by placing the hands on or near the ailing part of the patient, massaging or not, as the healer may wish. Moistening the hands accentuates the power to attract miasma from the patient. The healer has to watch for the point when his own excess energy is depleted, for after that point he will take on to a degree the negative condition of the patient. Under all circumstances the hands should be washed at once in running water so as to remove the diseased ether. Anyone ill or with lowered vitality should never attempt this form of healing.

Mothers have been healers of this kind since time immemorial by instinctively stroking their hurt children. In Europe this type of healing is still very prevalent, and it is to the credit of these healers to have cured many so-called incur-

able diseases when other remedies had failed. Anyone interested in case histories of such cures is referred to the monumental work by Bilz, *The Natural Healing Methods*. If the truth were more commonly known in regard to this type of healing, people would seek relief in this manner first instead of last. Many doctors, however, wittingly or unwittingly, use vital magnetism in their dealings with patients.

(Continued)

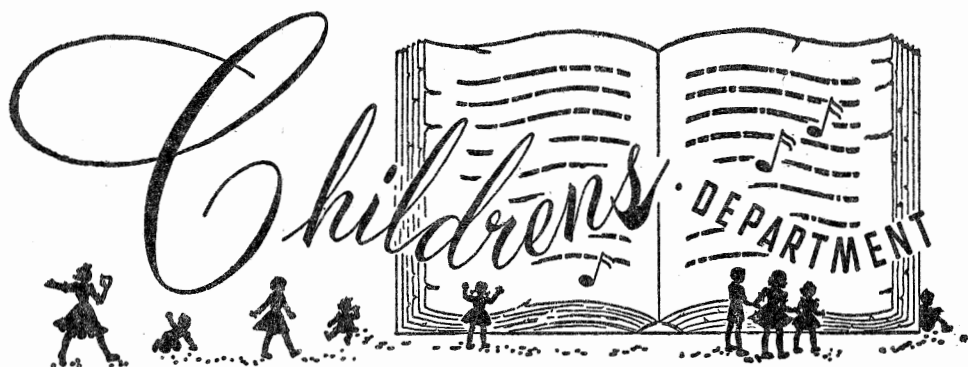
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Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every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

HEALING DATES

October 6 — 13 — 20 — 26

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



Except for Edwina

DAGMAR FRAHME

"EXCEPT for Edwina," reported Fred, who was monitor for the week, "everyone's here."

Miss Carlyn sighed, then smiled at him. "Thank you, Fred," she said. "Let's not mark Edwina absent yet. She might just be late."

Sure enough, in a little while, as the children were studying a map on the blackboard, the door opened softly and Edwina tiptoed to her seat.

Miss Carlyn looked up, but said nothing. "What's the use," she thought.

Later, she asked Fred to collect the homework papers. As he set them down on her desk he reported, "Except for Edwina, everyone handed theirs in."

"Where's your homework, Edwina?" asked Miss Carlyn, not because she really expected an answer, but simply because she thought she should ask.

"I forgot to do it," mumbled Edwina.

"What *did* you do last night?" asked Miss Carlyn.

"Nothing," mumbled Edwina again.

Miss Carlyn shook her head, opened her mouth to say something, and closed it. "What's the use," she thought.

The children then worked on the stories they were writing, and Miss Carlyn walked around the room, helping with spelling and making suggestions. "Ev-

eryone seems to be doing very well," she thought, pleased, "that is, except for Edwina."

Edwina hadn't written a single word, but was staring out the window, watching some butterflies flitting around.

"What's your story about, Edwina?" asked Miss Carlyn.

"I dunno," mumbled Edwina.

"Have you tried to think of something to write?"

"Um-hum," Edwina nodded.

"And couldn't you think of *anything*?"

"Uh-uh," Edwina shook her head.

"You seem to like those butterflies," said Miss Carlyn, looking out the window. "Couldn't you write about them?"

Edwina shook her head.

"Why not?"

"I don't know what to say."

Other children had raised their hands, and Miss Carlyn couldn't spend any more time with Edwina. She was very glad, she told herself, that she had asked Edwina's parents to come for a conference after school.

An hour later, while the children were eating lunch, the lady who took the money in the cafeteria told Miss Carlyn, "Except for Edwina, everyone had their lunch money. She said she lost hers, but I gave her lunch anyhow."

"Thank you, Grace," said Miss Carlyn. "I'll get the money for you when her parents come this afternoon." Then she sighed deeply. "I don't know what's to become of that child. She just doesn't seem to be all there."

"Poor little thing," said the cafeteria lady. "She is always off in another world, isn't she?"

After lunch, Miss Carlyn watched the children enjoying their play period. Everyone was doing something—playing ball, or tag, or hop-scotch, or jump-rope, or on the swings—except, of course, for Edwina. She was sitting on a low wall, swinging one leg slowly back and forth and staring into space. Once in a while someone came up to her and said something, but she shook her head or didn't seem to answer at all, and soon she was left alone.

When play period was over, the children had library time, which was one of their favorite hours of the week. The librarian read a story and collected the books that were due. While the children were picking out new books, she told Miss Carlyn, "Except for Edwina, all the children returned their books."

Miss Carlyn sighed once more. "A-gain?" she asked. "I suppose she said she forgot it?"

The librarian nodded.

"Well, her parents are coming for a conference this afternoon. I'll talk to them about that, too."

When they went back to their own room, Miss Carlyn asked the children to clean out their desks. She had to do this every few weeks because, although some of the children were very tidy and never put things in their desks that shouldn't be there, many others soon wouldn't have had room for their books and pencils if they weren't made to clean up once in a while. Fred walked around the room with the wastebasket, which was soon filled with paper, sticks and stones from the playground, and even pieces of an old bird's nest. Mike found the ball he thought he'd lost, and Karen found a note from her mother that she should have tak-

en to the principal three days before. When Miss Carlyn checked, she found that everyone had a neat desk—except, naturally, for Edwina.

Edwina's desk was still bulging with crumpled papers, and she was sitting, chin cupped in her hand, staring out of the window again.

"When are you going to start cleaning out your desk, Edwina?" asked Miss Carlyn, as patiently as possible.

Edwina looked at her and blinked. "Oh," she said. Slowly, she began to pull crumpled pieces of paper, smoothing each one out carefully before putting it on top of the desk. Miss Carlyn, whose patience was wearing *very* thin, finally said, "Isn't that your change purse?"

"Oh," said Edwina again, and smiled just a little. "I didn't lose it after all," she said, taking a bright red change purse from among the papers.

"You'd better take that money to the cafeteria right now," said Miss Carlyn. "I'll finish with your desk."

Obediently Edwina took her change purse and went, leaving Miss Carlyn to pull out the rest of the papers. She found Edwina's library book, too, and some other things Edwina thought she had lost.

When the children had finally gone home and Edwina's mother and father arrived, Miss Carlyn was very depressed. "I don't know what we're going to do with Edwina," she told them. "She's not naughty, and she's really a nice little girl, but she never pays attention to what is going on around her. She daydreams all through her lessons, and whenever I want her to do something, I have to ask her three or four times. Is she like that at home, too?"

"Oh, yes," said Edwina's mother. "She's always daydreaming, and doesn't seem to hear us half the time when we speak to her. She can sit for hours staring into space — at what, goodness knows! — and doesn't seem to care that anything is going on around her."

"That's the worst thing," said Miss Carlyn, "she doesn't seem to care. I know she could do good work if she tried,

but right now she's not doing much of anything. I'm sorry to have to say this, but I don't see how she can stay with her class if she doesn't start making an effort."

Edwina's father sighed. "I was afraid of that. The work papers she brings home are not half finished. The other children finish theirs, I suppose."

"Usually with time to spare," said Miss Carlyn. "One thing, though—maybe you've noticed that the questions she *does* answer are almost always right. So she seems to understand the work. If she'd only put her mind to doing it!"

"I *had* noticed that," said Edwina's father, "and it's the one encouraging thing about this whole mess. I guess what has to be done is to interest her in real life instead of daydreams. But how?"

"I have an idea," answered Miss Carlyn. "It means being very firm with her, and will probably make her very unhappy for a time, but it just might work. What do you think of this?"

For the next half hour, Miss Carlyn and Edwina's mother and father sat talking with their heads together.

"You're right," said Edwina's mother finally, "she won't be happy, and we'll have to force ourselves to be firm or it won't work. But in the long run, I think it will help her."

That evening, Edwina dawdled through supper as usual. Mother reminded her once to eat, but paid no more attention than that, and when her parents had finished, Mother began to clear the table. "Sorry, honey," she said, picking up Edwina's plate which was still half full. "You've had plenty of time to finish. We're not going to have you sitting here for a half an hour after every meal any more. Maybe you'll be hungrier for breakfast."

Edwina looked at Mother in astonishment. "But I'm not finished," she managed to protest.

"I know," answered Mother, "but that's all the time you're going to have for supper."

Edwina went to her room and was sit-

ting on the bed, swinging her legs back and forth, when her father came in.

"Any homework tonight?" he asked, smiling at her.

"Oh, some arithmetic, I guess," she answered.

"Better get to it, then," said Father, still smiling but with a stern voice. "If you haven't finished at bedtime, I won't read you a story."

Now if there was one thing that Edwina *did* like, it was her Father's bedtime stories. He could make his voice sound like a dragon or a giant or a bear or a lion, and he sometimes even tried to sound like a fairy princess, which always made Edwina giggle. She would be very sorry to miss the bedtime story, she knew, so she took out the homework paper and began. Pretty soon, however, she was daydreaming again—about a story that Father had read just the night before—and when Mother came in to say that it was bedtime, most of the arithmetic problems were not answered.

When she was tucked into bed, Father came in with a big book under his arm. "Homework finished?" he asked cheerfully.

Edwina shook her head.

"Oh, I'm sorry, Edwina," he said. "I think you would have liked this story. Well, maybe I can read it tomorrow."

"Can't you read it tonight, please?" begged Edwina. "I'll do my homework tomorrow."

"Then I'll read it tomorrow. Good night, honey, sleep tight." Father kissed her good night, and quickly left the room, shutting the door behind him.

A large tear rolled down Edwina's cheek before she fell asleep.

Next morning when Mother woke Edwina, she reminded her that breakfast would be in half an hour. Edwina remembered what had happened yesterday at supper, and thought it would be a good idea if she had plenty of time for breakfast, so she got dressed as quickly as she could.

"Right on time, Edwina!" said Mother, as she came into the kitchen. Even Fa-

ther put down his newspaper and smiled. "Well, young lady. You haven't been to breakfast on time since school started. Good for you!"

Edwina, for once, managed to finish breakfast in plenty of time for school. But on the way, she stopped to play with the neighbor's kitten, and before she knew it, she was late again.

"Why are you late, Edwina?" Miss Carlyn asked sternly.

"I was playing," said Edwina softly.

"Don't mumble, Edwina," Miss Carlyn sounded angry. "I can't understand you."

"I was playing," repeated Edwina, a little louder. "With a kitten," she added.

"Then tomorrow you'd better play with the kitten in the afternoon," said Miss Carlyn. "You're fifteen minutes late, so you'll have to stay in at lunch recess and make up your work."

Edwina had never heard Miss Carlyn so angry, and tears welled up in her eyes as she started her work paper. Between sniffing and blowing her nose, and wishing she were still playing with the kitten, Edwina hadn't done much work when Miss Carlyn came up to her desk. "Is that all you've done, Edwina?" she asked.

"Yes," Edwina whispered.

"You have ten minutes to finish this," said Miss Carlyn, "and if it isn't finished, you will have to work on it when the rest of the class goes to lunch."

Poor Edwina began to cry again, but she rubbed her eyes with her fist and got to work. She finished the last question just as Miss Carlyn collected the papers. "Well, that's better," was all Miss Carlyn said.

The next lesson was arithmetic, and when Edwina had to say that her homework was not finished, Miss Carlyn told her she would have to do both the homework and the class problems before going home. Edwina tried to work hard, but she kept forgetting and slipped off into her daydreams. Once she saw Miss Carlyn watching her, and she worked for five minutes without stopping after that, but when morning recess time came she still had many problems left to do.

The children went outside with Miss Carlyn, leaving Edwina at her desk. She felt the tears start in her eyes again, brushed them away, and went back to work. She could hear the children's voices outside, and once went sadly to the window to watch them. She was surprised to hear Miss Carlyn's voice behind her, asking, "Finished, Edwina?"

"No," she answered, and Miss Carlyn said, "Better stop wasting time, then. Recess is almost over. Unless you want to stay after school to finish." Then Miss Carlyn went back outside.

When the children came in, Edwina gave Miss Carlyn her papers. There were places where tears had fallen on them, and the answers were smudgy, but at least they were finished.

"Thank you, Edwina," said Miss Carlyn, but nothing else, and Edwina somehow felt more unhappy than ever.

When lunchtime came, Edwina looked for her change purse, and then remembered that she had been so excited about being ready on time in the morning that she had forgotten to pick it up on her way out of the house. All she said to the cafeteria lady, though, was, "I forgot," and the lady, who had been talking to Miss Carlyn, said sadly, "I'm sorry, honey, but that means I can't give you any lunch today. Maybe tomorrow you will remember your lunch money."

Poor Edwina, who had to miss lunch recess, too, went back to the classroom, where Miss Carlyn said, "Please come here with your book and read the new story to me."

Edwina, who was hungry and very unhappy, thought Miss Carlyn might at least smile at her the way she always used to, or say something nice, but she didn't. Edwina read as well as anyone could who felt so miserable, but although Miss Carlyn spoke gently when she corrected her mistakes, she didn't say anything at all that might have made Edwina feel better.

The children worked on their geography projects that afternoon, and Edwina, who was making a map of the way she walked

from home to school, really tried to concentrate. She worked for a while, but she was so hungry, and so tired, that she soon started daydreaming again. "Edwina," said Miss Carlyn, warningly, and Edwina went back to her work. She finally finished the map, but even she had to admit that it looked very sloppy.

All Miss Carlyn said was, "Well, Edwina, I'm glad you finished the map. Now maybe tomorrow you can make a nice, neat copy to hand in."

At last the going-home bell rang and everyone got in line. Miss Carlyn who, although Edwina wouldn't have believed it, had felt very sorry for her all day, started to say something special to her as she went out, but changed her mind. "I'd better keep on being stern," she thought, "and let the lesson sink in. It's had quite an effect already."

Mother took one look at Edwina as she came home, dragging her heels, and knew that Miss Carlyn must have wasted no time in putting her plan into effect. But she asked, "Have a nice day, honey?"

Edwina shook her head and said nothing, and Mother asked no more questions. Edwina had a glass of milk and some cookies, and then went outside to play



as she always did after school. When Mother looked out the window a little later, she saw Edwina sitting on the back step, wiping her eyes.

"Oh, dear," thought Mother, "poor little thing. Well," she told herself firmly as she turned from the window, "I'm glad it's working!"

Edwina didn't dawdle over her supper that night and did her homework, even checking the answers to make sure there were no mistakes. When Mother came in to say it was bedtime, she couldn't believe her eyes. Edwina had already taken her bath and was in bed.

"Do you feel all right, dear?" asked Mother, touching Edwina's forehead.

Edwina nodded, but said nothing. She was so tired, it was almost too hard to talk. When Father tiptoed into her room a few minutes later, the big book under his arm, he found his little girl sound asleep.

Next morning Edwina got up early and was all ready in plenty of time for school. She was careful to take along her homework and her change purse. The neighbor's kitten was outside again, but Edwina just looked at it rather sadly, and hurried on her way. She got to school before the last bell rang, finished all her work (daydreaming just a few minutes now and then before she remembered and got busy again), read very nicely for Miss Carlyn, did some arithmetic problems on the blackboard, paid for her lunch, and drew a neat copy of her map to hand in.

The children worked on their stories again in the afternoon. Edwina raised her hand, and when Miss Carlyn came up she asked, "How do you spell 'neighbor's'?"

Miss Carlyn helped her with the word and then said, "I'm glad you thought of something to write, Edwina. What is your story about?"

"About the neighbor's kitten and how I like to play with it and how I'm only going to play with it in the afternoon from now on," answered Edwina, without mumbling.

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