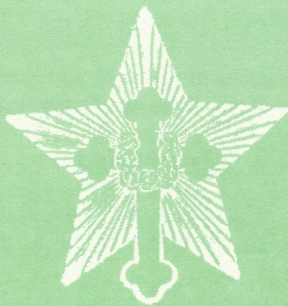


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY S FROM THE ROSE CROSS



FEATURES



Understanding Our Earth
and Its Phenomena

Temple Building

The Intellectual Zodiac

Natural Aids to Health
and Beauty



50c a Copy

JULY, 1974

\$4.50 a Year

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July 29 through August 23, 1974

The 1974 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, July 29, and last through Friday, August 23. Morning classes will be held from 9:30 to 10:30, and 10:40 to 11:40 A.M., and afternoon classes from 1:30 to 2:30 P.M.

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THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, 2222 Mission Ave., P. O. Box 713
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Rays from the Rose Cross

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Protection by Providence

*In some time, His good time, I shall arrive;
He guides me and the bird
In His good time. — Robert Browning.*

*Through heaven and earth
God's will moves freely, and I follow it,
As color follows light. He overflows
The firmamental walls with deity,
Therefore with love; His lightnings go abroad,
His pity may do so, His angels must,
When'er He gives them charges.*

—Elizabeth Barrett Browning

George Washington first became convinced that God was watching over him in some personal and mysterious way because of a series of six miraculous escapes from deadly peril -- five of them in quick succession.

The first occurred in 1754, when Washington was only 22 years old. Returning that winter from Ohio where he had delivered Governor Robert Dinwiddie's ultimatum to the French, he was fired at by Indians concealed in ambush only fifty feet away. All bullets missed him!

A few days later while rafting across the ice-choked Allegheny River, Washington was jerked off the raft and barely escaped drowning. Then a little later amid the wintry Virginia Mountains, he almost froze from exposure.

Still a fourth incident, well known, occurred in 1755, the next year. Young Washington, a Lieutenant Colonel of Virginia Infantry, was with General Braddock near Fort Duquesne, Pennsylvania, when the British-American troops were ambushed by French soldiers and Indians. General Braddock and most of his officers were killed and his little army was almost annihilated. After the battle, Washington was observed with his leather jacket over his arm -- of all things -- counting bullet holes!

That evening he wrote thoughtfully: "I have had four bullets through my coat today, and two horses shot from under me. Yet I have escaped unhurt. I have been protected beyond all human probability by a powerful dispensation of Providence."

—The Northern Light, January, 1974



Understanding Our Earth and Its Phenomena

Almost since the time man began to think he has been nagged by questions concerning his earthy habitat. How did it originate? What is its shape? What causes the mountains, oceans, valleys, volcanoes, and earthquakes? Ad infinitum. For some of the queries answers acceptable for the time were found, but were later found faulty. New questions are continually presenting themselves. Now that interest in all that pertains to our Earth is being intensified, it is timely to examine some of the information discovered by material science and compare it with information given by the occultists.

The June, 1972, issue of *Popular Science* contains an intriguing article entitled, "Plate Tectonics -- A Startling View of Our Turbulent Earth," which presents a theory the author, John Speicher, says "not only answers all the apparently unrelated questions, but weaves our total geological knowledge into the first all-embracing picture of the Earth's past, present, and future." Briefly, this theory, known as plate tectonics (plate structure), "assumes that the Earth's crust is segmented into titanic blocks -- or plates -- the shape of inverted soup bowls and an average of forty miles thick." The author goes on to explain that there are about eighteen of these plates -- six major, and twelve minor. "They are in constant ponderous motion, riding over a semi-molten layer beneath them."

Thus what we have dubbed "terra firma" is actually the shifting scene of continents and people carried about "piggyback" on the plates, "at the rate of a half inch to five inches per year." When the plates collide, "piles of wreckage" which we call mountains result; when a plate slides underneath another, seismic cataclysms occur. Thought-provoking conclusions from the theory of plate tectonics include: All the continents were once a single supercontinent that began to break apart some 200 million years ago; in about ten million years Los Angeles, California, will become a northern "suburb" of San Francisco; the Mediterranean will be replaced by a chain of mountains when Africa and Eurasia come together; when Italy careened into Europe from Africa about twenty million years ago, the Alps were formed; Alaska was once in the tropics, the Sahara near the South Pole.

The plate tectonic, or continental drift, theory is said to have

been originated by the German meteorologist, Alfred Wegener, early in the twentieth century. However, his ideas met with scant recognition until the 1950s. At that time other meteorologists made discoveries which helped to provide proof for Wegener's theory, and now after further confirmation, it seems to be generally accepted among the meteorologists. People living on the West Coast of the United States may find of special interest the statement that the quakes in California "result from the grinding of the Pacific plate along the edge of of the North American plate -- the line between the plates being the San Andreas fault." It is predicted that "if the present movement continues, millions of years from now Los Angeles San Diego, and Baja will exist as a narrow peninsula jutting into the Pacific off Seattle and Portland."

All these findings were results of infinite patience and persistence in meticulous study and research, carried on with all the wealth of physical means available for such projects. As admirable as they are in demonstrating the power of man's intellect, they have been carried on with consideration for the fact that the Earth is a feeling, living organism, the dense body of a great Spirit, a Ray of the Cosmic Christ which dwells in its center. As the surface of our body is dead compared to the organs within, so the outer envelope of the Earth, being encrusted, gives no idea of the wonderful activity going on within. To the occult student, as well as to the material scientist, it can be enlightening to compare the conclusions of the meteorologists with those of the trained clairvoyant, especially in relation to the "plates" or layers.

In *The Rosicrucian Cosmo-Conception*, which was written by an Initiate of the Lesser Mystery School, the Rosicrucian Order, under the direction of the Adepts who compose the Order, it is stated that: "To the trained clairvoyant sight of the Initiate of the various degrees of the Mysteries, the Earth appears built in strata, something like an onion, one layer or stratum outside another. There are nine such strata and the central core, making ten in all." Page 509 of the *Cosmo-Conception* contains a diagram which shows the arrangement of the Earth's strata, the central core being omitted to indicate more clearly the lemniscate formation of the currents in the ninth stratum. In the diagram the strata are represented as being of equal thickness, though in reality some are much thinner than others. Beginning at the outside, they appear in the following order:

(1) The Mineral Earth: This is the stony crust of the Earth, with which geology deals as far as it is able to penetrate.

(2) The Fluid Stratum: The matter of this stratum is more fluid than that of the outside crust, yet it is not watery, but rather more like a thick paste. It has the quality of expansion, like that of an exceedingly explosive gas, and is kept in place only by the enormous pressure of the outer crust. Were that removed, the whole of the fluid stratum would disappear in space with a tremendous explosion.

(3) Vapor Stratum: In the first two strata there is no conscious life, but in this stratum there is an ever-flowing and pulsating life.

(4) Water Stratum: In this stratum are the germinal possibilities of all that exists upon the surface of the Earth. Here are the archetypal forces back of the Group Spirits; and of the minerals.

(5) Seed Stratum: In this fifth stratum is the primordial fount of life from which came the impetus that built all the forms on Earth. Life preceded the dead Forms. It built its bodies from the attenuated, vaporous substance long before it condensed into the Earth's solid crust. Only when the life had left the forms could they crystallize and become hard. The life leaves the *forms* and the *forms* die.

(6) Fiery Stratum: This stratum is possessed of sensation. Pleasure and pain, sympathy and antipathy have here their effect on the Earth. At harvest time the Earth feels the delight of having yielded nourishment for its progeny of Forms. Every disintegration of the hard crust causes a sensation of relief and every solidification is a source of pain. As evolution proceeds and man learns the lessons pertaining to the acme of concretion, then Earth will become softer and its Spirit more liberated.

(7) Refracting Stratum: In this part of the Earth all the forces known as the "Laws of Nature" exist as moral, or rather immoral, forces. As humanity progresses in morals, these forces improve correspondingly; any lapse in morals has a tendency to unleash these Nature forces and cause them to create havoc upon the Earth via earthquakes, storms, volcanoes, etc. As man strives for higher ideals the forces become less inimical to him.

(8) Atomistic Stratum: This layer of the Earth seems to have the property of multiplying many fold the things in it; this applies, however, only to those things which have been definitely formed.

(9) Material Expression of the Earth Spirit: Here are the lemniscate currents intimately connected with the brain, heart, and sex organs of the human race.

(10) Center of Being of the Earth Spirit: This is the ultimate seed ground of all that is in and on the Earth.

When one is in possession of the information about the Earth which has been revealed by occult science, he is able to understand many of the mysterious phenomena of Nature which the material scientist has not yet been able to explain satisfactorily. However, it is encouraging to see that the two are coming closer together in many of their conclusions, and as time passes, we may hope to see more and more acceptance of the revelations of the trained clairvoyant. As man progresses spiritually, he will be able to cognize by means of his developed spiritual senses the deeper truths he is as yet unable to accept.

Realization of the fact that the Earth -- like man himself -- is a living feeling entity, the body of a mighty Spirit, reacting to the thoughts, feelings, and actions of the people whose habitat it is, unlocks the door to understanding the origin and cause of storms, hurricanes, tornados, earthquakes, volcanoes, etc. It also explains, when considered in connection with the Laws of Evolution, the shifting of land masses on the Earth, the submerging of continents and the rising of others in the midst of vast bodies of water, the changing of the poles, etc. The seasons are logically accounted for, the changes being the turning points in the life of the Earth Spirit, as conception, birth, maturity, and death are the turning points in the life of a human being.

THE Mystic



... LIGHT

Temple Building

A Probationer

Out of a deeply mystical consciousness William Cullen Bryant, an early American poet, penned these well-known lines:

The groves were God's first temples. Ere
man learned

To hew the shaft, and lay the architrave,
And spread the roof above them -- ere he
framed

The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplications.

From ancient times man has had an innate urge to worship his divine Creator in some fashion or another, in some place or another, and to unfold the spiritual potentials which, as a differentiated spark of God, he innately knows he possesses. The Divine Hierarchs who have charge of man's evolution see to it that the proper teachings are given to their charges at the right times, and the true Light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark. This knowledge was taught to those ready to receive it in the Mystery Temples.

Even as far back as the Lemurian Epoch there were Temples of Initiation. The neophyte of that time knew of his high origin, how to perform feats of magic, how to function in the

higher worlds. He did not know, however, of the laws of the Cosmos, and he was ignorant of facts regarding the Physical World which are common to us. He was therefore taught art, the laws of Nature, and facts relating to the physical universe. The Temples of Lemurian times were high schools for the cultivation of will-power and imagination, with post-graduate courses in art and science.

One of the oldest structures on the Earth today is the Great Pyramid of Gizeh, located at the head of the Nile Delta in Egypt. Max Heindel states that "it is a witness to the knowledge of the ancients concerning the true cosmic relationship, for they built these cosmic measurements into that monumental pile. Occult investigations based upon the records in the Memory of Nature fix the date of construction of the Pyramid at about 250,000 B.C., when it was used as a Temple of Initiation into the Mysteries, and was the shrine in which a great talisman was kept."

In the brilliantly illuminated Temples of ancient Persia, also, where the Sun god in his blazing chariot was the symbol of Light, aspiring Egos walked toward the Light of spiritual unfoldment. In ancient Greece religion and science were taught in the Mystery Temples, together with the fine arts

and crafts, as one united doctrine of life and being, but this condition is now temporarily abrogated to facilitate certain phases of development. The teachings given in the Temples, as well as the structures themselves, were based on cosmic principles. The relation of Sun, Moon, and planets is shown in all the different world religions, the Christian included, and the olden Temples are monuments to the faith now nearly forgotten in the Western World, yet as relevant today as in the days of old. The followers of the different race religions have had and still have their own particular types of buildings, variations upon the cosmic pattern, with inner arrangements and designs of furnishings in keeping with their beliefs.

In the Old Testament of the Christian Bible we read of the Tabernacle in the Wilderness. In Exodus 25:8 we find this injunction: "And let them make me a sanctuary; that I may dwell among them." This sanctuary and its furnishings are described in minute detail in the 25th, 26th, and 27th chapters of Exodus. Much gold was used in its construction. The ark was overlaid with gold, as were its rings and staves. The Mercy Seat was of pure gold, with cherubims of gold at each end; a table for the shewbread made of acacia wood was overlaid with gold, as were its rings and staves; the candlestick, tongs, and snuff-dishes were made of gold.

Several facts about this Tabernacle are noteworthy. First, this "divinely designed Tabernacle was given to a chosen people, who were to build it from free will offerings given out of the fullness of their hearts. Herein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking." We also

note that the Tabernacle or Temple "was laid directly east and west. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from east to west. . . . The ambulant nature of this Tabernacle in the Wilderness is therefore an excellent representation of the fact that man is migratory in his nature, an eternal pilgrim, ever passing from the shores of time to eternity and back again."

There was an enclosure or court surrounding the Tabernacle. "Its length was twice its width, and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, and purple fine twined linen." We note the absence of yellow, the color of the Christ Ray, showing that the Tabernacle belonged to a period previous to the time of Christ. However, the veil was white, the synthesis of all colors, and hidden in that was the Christ Ray until in the fullness of time Christ should appear to emancipate us from the ordinances that bind.

The apostle Paul refers to this Temple in the 9th chapter of Hebrews, speaking of it as the "shadow of good things to come." What St. Paul meant can be fully understood only when we note the arrangement of the articles of furniture inside the Tabernacle, for they were in the form of a cross. At the eastern gate was the Altar of Burnt Offerings; a little farther along was the Laver of Consecration in which the priests washed. Upon entering the East Room one saw the Golden Candlestick at the extreme left, and the Table of Shewbread at the extreme right, the two forming a cross with the path pursued. At the center of the Cross was the Altar of Incense, and the Ark in the westernmost part of the west room gave the upper limb of the Cross. Thus we see shadowed forth in this ancient Temple, the Mystery School of the Atlanteans, the nature of the spiritual unfoldment which is our

exalted ideal of the present day.

Then there was the renowned Temple planned by King David under instructions from Jehovah God and built by King Solomon, Hiram Abiff (a Master Builder), and King Hiram of Tyre, as described in the second Book of Chronicles, and mentioned in other biblical passages written before the Babylonian captivity of the Israelites. King Solomon is said to have been the highest Initiate of the Old Testament Dispensation, and was therefore well qualified to build the Temple. He was later born as Jesus of Nazareth. The Temple was most magnificent, the wonder of the world, and its site is said by archeologists to have been the present site of the Mosque of Omar. We are told that its inner walls, doors, floor, and ceilings were made of cedar and olive wood and planks of fir which were covered entirely with plates of gold, with various beautiful engravings, and adorned with precious jewels of many splendid colors. The nails which fastened these plates were also of gold with heads of curious workmanship. The roof was of olive wood and covered with gold; and when the Sun shone thereon the reflection from it was of such a refulgent splendor that it dazzled the eyes of all who beheld it. But this resplendent Temple, even though a likeness of the grand Temple of the Universe, and costly beyond measure, was destroyed, along with the city of Jerusalem, by the Babylonians at the time of the Captivity. Later, in the time of Ezra and Nehemiah, after the Return, the Temple was rebuilt, and was a larger edifice but not so magnificent as that built by King Solomon.

In the New Testament we are told of another magnificent Temple, one built by King Herod the Great in Jerusalem to win the allegiance of the Israelites. Max Heindel points out that there was a difference between the Tabernacle in the Wilderness, Solomon's Temple, and the later Temple

built by Herod, stating that: "Both the miraculously enkindled fire on the Brazen Altar in the eastern part of the Tabernacle and the invisible Shekinah Glory in the distant western part of the sanctuary were also present in Solomon's Temple. Thus these were sanctuaries in a sense not equaled by the Temple built by Herod. The latter was, nevertheless, in a sense the most glorious of the three, for it was graced by the bodily presence of our Lord, Christ Jesus, in whom dwelt the Godhead." For many Christians, probably the most vivid remembrance of this Temple is connected with the occasion mentioned in the second chapter of John's Gospel, wherein Christ Jesus drove out the money changers. However, John also tells us that the Saviour taught in the Temple.

Today there are temples, or churches, all over the world, some simply designed and furnished, others more complex in room arrangement and more handsomely furnished, having been built according to the ideas of their particular religious group. People of different faiths, or who have creeds that tend to set them apart from other religious groups (even within the folds of Christendom), congregate there to worship. Most of them are a far cry from the Mystery Schools, but are nevertheless serving a valuable purpose. Unique among them all is the Temple of The Rosicrucian Fellowship, which is built facing east, as were all the earlier temples, so that the rays of the rising Sun may shine directly through the open doors. (Even St. Peter's in Rome is so placed.) In the Fellowship Temple, aspirants, dedicated to the Way of Esoteric Christianity, gather each evening to read a healing ritual and help generate the healing force used by the Brothers of the Rose Cross in their work of healing the sick.

However, as important as the material churches and temples may be in the spiritual life of humanity, recognition should also be given to the

invisible edifice built about each one, which provides a link with the higher spiritual forces that work with humanity. The invisible -- to physical sight, that is -- edifice is created by the thoughts and feelings of those who come to worship, and may be seen by anyone who has etheric vision. These invisible structures around material buildings that have been places of worship by sincere spiritual aspirants for many years are very powerful indeed, and can be felt by any sensitive person immediately upon entering them. Where a certain ritual is continually repeated, the power is increased. This accounts for the peaceful, comforting, and uplifting atmosphere that pervades these places, whether the worshipper knows about the invisible structure or not.

The etheric Temple of the Brothers of the Rose Cross in Germany is built about a physical dwelling which one might think the home of some well-to-do but not ostentatious people. Max Heindel tells us: "Outside, in, and through that house there is what may be called the Temple. It is etheric and different from our ordinary buildings. It may be likened to the auric atmosphere around our Pro-Ecclesia at Headquarters, which is etheric and much larger than the building. It is superlative in color and radiance and not to be compared with anything else, but it surrounds and permeates the house in which the Brothers of the Rose Cross live. The house is so permeated with spirituality that most people wouldn't feel very comfortable there.' It was in this Temple that Max Heindel was initiated into the Order of the Rose Cross, one of the Lesser Mystery Schools, and given the Teachings contained in the *Cosmo-Conception*. He has told us that he saw three spheres suspended one above the other in the center of the Temple, the middle sphere being about half way between the floor and ceiling; it was

much larger than the other two, which hung one above and one below. He goes on to say that he was shown a substance which could be combined with the Universal Spirit "as readily as great quantities of ammonia combine with water. Inside the large central sphere was a smaller container which held a number of packages filled with that substance. When the Brothers placed themselves in certain positions, when the harmony of certain music had prepared the way, suddenly the three globes commenced to glow with the three primary colors: blue, yellow, and red. It was plain how during the incantation of the formula the container having in it the before-mentioned packages became aglow with a spiritual essence which was not there before. Some of these were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well being."

Under the old Jehovistic dispensation of separateness only those who were selected and guided to the Temples by the Hierophants found entrance. With the coming of the unifying Christ Spirit to the Earth, however, when the blood flowed on Golgotha, "the veil of the temple was rent." That is, the way was made clear for *all* to tread the path of Initiation; since that time all are invited to seek the spiritual heights, and whosoever seeks admittance to the Temple will surely find it. Thus there came a new dimension into Temple building. Henceforth each individual was to build an invisible structure for himself, the soul body or "golden wedding garment" not made with hands, composed of the two higher ethers. The weaving of this garment is actuated by loving, helpful deeds to others, and is now the "pass-

(Continued on page 299)

The Human Broadcasting System

J. C. C.

Part IV

Greatness in men and women depends upon their power of thought and desire. The thing we desire to accomplish may not be as great as being President of the United States, and perhaps we would not care to be the strongest man or woman in the world, but all accomplishment is based on the same general principle. There may be a difference in our capacity to do and to become, but that capacity can always be increased. The first step toward increasing our capacity is to *use all that we have now*. We must make our present knowledge serve us to the uttermost limit. By doing this we discover how much we already have. We can't afford to stand tied to a tent-stake by a piece of mental string. We need to pull a little, tug a little, gently, so that the string will not suddenly break and we be propelled backward. It is important to keep our footing, always. We must not lose our mental balance when we find we have so much unexpected power.

Mental habits, like any other kind, are easily formed. We can take a key thought, along positive lines, hold it regularly for just a short time every day, and after a while our mind will form the habit of thinking the positive type of thought; and all the time we are forming the mental habit our actual capacity for action will be on the increase. We usually finish by doing the things we think about. When we take a strong, correctly worded thought and hold it, concentrate on it, even for one minute a day, the first thing we know we are actually doing what the thought was designed to help us do. This is the way we can hold the pace and *accomplish* something.

After we have reached our self-imposed limit, we should *reach out*, tackle the thing that is a little beyond, do something that we have hitherto *feared* to do. We think of the thing we are going to do, rather than of how difficult it will be; we think of how happy we shall be after it is done.

Positive thoughts *attuned* to other thoughts of the same kind, create a reservoir of power from which we may draw without limit (except insofar as we limit ourselves by not trusting in our *untried capacity*). Our task is to send and receive the *thought waves* which carry healing and which can transport us into the full joy of health, happiness, harmony, and success. *We have these forces*. Love causes one to draw on reserve strength and power. What wonderful things have been done under inspirations of patriotism, religious enthusiasm; but we want to be able to do this at will. Calling on these reserves, purposefully, we build up still greater reserves.

By tuning in and drawing on these forces, one becomes a magnetic center of power. Telepathy transfers not only our thoughts, but also our innermost feelings to others. If people are not attracted to us, it is because telepathy is carrying to them the wrong kind of impressions. That is *our fault*, but not the fault of telepathy. It is imperative that we send out only such thoughts as will bring health, happiness, friendship, harmony, and success.

Magnetism is human electricity -- the power which gives force to our thoughts and makes of us magnets for attracting the things we desire. It is possible to accumulate and store large reserves of this vital force; every cell may be charged with it, and when

this is done, sickness and disease cannot occur. There is power in a magnetic personality.

Now let's consider one of the first steps of fundamental requirements to the development and accumulation of magnetism. Desire is to our health, happiness, harmony, and success, and bears the same relation to our achievement, that air does to our physical existence. Desire is to our career what the mainspring is to a watch. A tiny thread of desire -- the desire to live -- has brought many a man through the crisis.

We demand of ourselves an answer to the question, "How strong are my desires for self-improvement, health, harmony, and success?" If we find a weakness in this self-analysis, we may strengthen our desires by holding persistently before our mind the many advantages, vividly imagining them; this way our desire becomes stronger and we will tune into the magnetic currents which will unflinchingly make of us the strong and magnetic personalities we desire to be. It is desire that puts power into our thoughts, and definitely connects us with the universal magnetic currents.

Have our desires been so deep and persistent that our hearts "panted" for them, and are our hopes so deeply rooted that they have endured for years? If so, then there is an immutable law which decrees that it shall be so.

* * *

TEMPLE BUILDING

(Continued from page 297)

word" by means of which the aspirant enters the Temple of Initiation. It is also the vehicle in which we will function during the coming Sixth Epoch, the New Galilee.

The Golden Pot of Manna found in the Ark of the Tabernacle in the Wild-

erness symbolizes the Ego or human Spirit which gives life to the organisms we behold in the Physical World. It is hidden in the ark of each human being, latent within everyone. It is made more massive, more lustrous and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is the house not made with hands, wherewith Paul longed to be clothed. He said: "For we know that if our earthly house be dissolved, we still have a building of God, an house not made with hands, eternal in the heavens"

Esoteric Christianity teaches that there is a definite connection between the soul body of man and the World of Life Spirit, which is the home world of the Christ. That is why we are taught that henceforth the object of all esoteric training is so to work upon the vital body that the Life Spirit Principle of the human being will be built up and quickened. Thus the occult maxim: "All occult development begins with the vital body."

We are now within the auric emanations of the sign Aquarius, the ruler of which, the planet Uranus, governs the ethers, and is correlated to the Christ Principle of unity and brotherhood. We are beginning to refine our physical bodies by living cleaner, more helpful lives, and by the time the Aquarian Age arrives, some six hundred years hence, most of humanity will be functioning in etherealized bodies. Our "temples of the living God" will be much different from those we now inhabit, and our sense faculties will have become intensified and broadened. All of this, however, will be but a prelude for an ever more spiritual order of things which will exist in the New Galilee, the Sixth Epoch. The New Jerusalem or New Galilee involves living in the air, or ether, as we are now living on solid ground. We shall live in our soul body as our lowest vehicle.

(Continued on page 303)

Making Prayer Effective

Patricia Miller

One of the unifying features of our adherence to the Rosicrucian Fellowship Teachings is a common desire to help others. Praying for those in need is one of the main aspects of our coming together. We try earnestly to follow James' admonition that we pray one for another. But one may sometimes feel that his prayers are not producing results, that he cannot reach a dear one needing help. He may feel that he understands another's problem but is powerless to help him solve it. One may also feel that there are conditions beyond his ability to change, even that he is unworthy to ask, much less to receive, the answer so much desired of prayer. Perhaps one's prayers are not being answered in the way he had hoped. If one has experienced any of these conditions, there are helpful suggestions to be had.

First, however, let us try to define prayer. Basically, prayer is (1) communion with God. It is a realization of divine unity. It may be a moment one sets aside when he withdraws from the Physical World and consciously turns within to the Father, or it may be an almost unconscious activity wherein he practices the presence of God in all he thinks, says, and does.

(2) Prayer is the blending and merging of man's mind with Divine Mind. It is the most highly accelerated mind action known, in which man attunes himself to the World of Thought.

(3) Prayer is an affirmation of Truth that eternally exists. God is all-good, all-wise, all-loving, all-health, etc., and since we are spiritual beings made in the image and likeness of God, in spirit and in truth, we too are all-good, all-wise, all-loving, all-health.

Prayer is simply a realization of this truth.

(4) Prayer is man's share in the creative process to bring the unmanifest into manifestation. In the Book of Job we are told: "Thou shalt also decree a thing and it shall be so." The end result of our evolutionary process is to become co-creators with God. What we are to be we are now becoming. We have been given the power of the creative word, and we have available for our use more power than we have as yet begun to realize. By right use this power will increase and expand.

(5) Prayer is glorification of God, the highest spiritual state of consciousness attainable to man. To glorify God is to give Him praise, laud and honor Him and to know His true nature.

The best known prayer in the Christian world is the Lord's Prayer. Max Heindel has given us the loftiest explanation of those sacred words which can be imagined. It was given by Christ Jesus to the Apostles as a prayer for them to use for themselves, but it is usable by all aspirants as a formula for the upliftment and purification of all his vehicles.

Using the 17th Chapter of St. John's Gospel as a basis for making our prayers for others more effective, ten points may be noted.

(1) Some prayers fail because they are selfish. The twenty-six verses of this chapter may be divided into three parts. The first eight constitute Christ Jesus' prayer for Himself; verses 9-19 are His prayer for His Disciples; and verses 20-26 are for those who will come to believe in Him later -- which includes us.

In the first section, Christ Jesus was not praying for Himself so much as for the glorification of the Father --

"Glorify thy Son that Thy Son may glorify Thee"; "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do," were His words. He sought no glory for Himself, only that the Father might be glorified and His true nature revealed.

In praying for others we should be watchful against glorifying ourselves or our wills. Occasionally someone may not realize that he has become a self-appointed dictator, seeking to impose his personal will on another or trying to force him into a preconceived mold. Perchance we are praying: "Make him see things my way", instead of: "Help us to work things out for the highest good of all concerned," or "Let the light of truth illumine his mind," or simply, "Thy will be done, Father."

How easy it is to slant our prayers for others to fulfill what we want for them or think they should have. It is a pitfall against which we need ever to be on guard, especially for those close to us. It may not be difficult to be selfless about those who are not close to us, but with those with whom we have a more intimate relationship, it is very hard to get our Egos out of the way and try to pray for the other person's good even if it runs counter to what we should like to see happen. So if our prayers seem to produce no results, let us examine our motives and perhaps therein we will find the reason for their failure.

(2) Always should we recognize the quality of freedom in true love. Even though we see someone making what we feel to be a terrible mistake, we must free that one to develop his own way. Perhaps we see one of our loved ones propelling himself into a situation that we know is going to cause him to suffer and we wish to prevent his being hurt. But perhaps it is necessary for that person to experience certain trials and afflictions in order to learn a needed lesson. Perhaps soul growth can come only through that

experience -- for, unfortunately, we learn largely only by and from our own experiences.

When, as babies, we were learning to walk, we had many falls. If our mothers had always carried us in their arms, we surely would have been saved many bumps and bruises, but would never have learned to walk. A loving mother certainly wants to shield her child from falls, physical, emotional, and spiritual, but only through experiencing a few falls and through the freedom of trying it on our own, do we learn to walk upright, physically and otherwise.

Christ Jesus said, "I pray not that thou shouldest take them out of the world." He didn't pray that His beloved apostles be removed from the world with its challenges and disappointments and conflicts, only that they might be protected from evil. We must leave our loved ones free to find their highest good in the way that is right for them. We may pray that the Christ within will lead that one in the paths of righteousness. The Christ in us must acknowledge the Christ in the one for whom we pray and leave the individual free to make his own choice.

(3) *One should never beg or beseech.* Begging assumes that we are trying to overcome a reluctance on God's part. There is no need to plead with God on behalf of another person, since the person's welfare is already dear to the heart of the Father. Many references in scripture affirm this truth. "Our Father knoweth what things ye have need of before ye ask them." "It is not the will of the Father that one should perish." "It is the Father's good pleasure to give you the kingdom." We may be sure that God's will for us is perfection. Christ Jesus' prayer was: "I in them and Thou in me that they may be made perfect in one." Our prayers don't change God's mind about us. He has already ordained perfection for us. We don't

have to bargain with God. Prayer doesn't change God or make Him do something He wouldn't have done otherwise -- it changes us. It puts us in a state of receptivity to the Good which God has already planned for us. So instead of begging or beseeching, let us lay claim to the good that is already established in spirit. Christ Jesus boldly prayed to the Father: "I will that they also, whom thou hast given me, be with me where I am." (John 17-24)

(4) *We must affirm the truth in faith, confidence, and thanksgiving.* When Christ Jesus raised Lazarus from the tomb, He said in complete faith and



confidence: "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always." On the two occasions when He fed the multitudes, He first gave thanks that the gift had already been given, even though it was not yet manifest on the outer plane. Giving thanks in this way demonstrates faith and confidence, and arouses these qualities in others so that they become better channels through which God can do His work.

(5) *No reverse gears on our prayers!* It is of little avail to pray in positive words if we continually project a negative picture on the screen of mind. If we visualize, and thus emphasize the quality or condition that needs to be eliminated, we are undoing all our

prayer work. Do you recall the parable of the house that we swept clean of the evil spirits? After being thoroughly cleansed, it was allowed to stand empty; the evil spirits came back and brought seven times as many with them. Ideas inimical to the one for whom we pray must be eliminated from our house of thought. Outer appearances must be swept from the mind and replaced by positive thoughts.

(6) *Perfect results of prayer must be pictured.* Our imaging faculty plays an important part in calling forth the desired condition. If we pray for another's health, let us persistently see him as being healthy. If we pray for peace of mind, harmony, or whatever condition desired, let us picture him as already enjoying that state. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Fixing our attention on God and His goodness strengthens His presence and activity. Visualizing one surrounded by the golden Christ Light shields him from harm and helps to bring forth healing, be it mind, body, or affairs. In this manner we become co-creators with God and help to establish the Kingdom of Heaven on Earth.

(7) *No ceiling should be placed on our prayers.* With God nothing is impossible; in God there is no limitation. " whatsoever thing thou shalt ask in my name, will be granted unto thee." Christ Jesus said: "It is the Father's good pleasure to give you the kingdom." The Father's wish for us is good, nothing but good, so we should ready ourselves for all the good the Father has in store for us. It may come in blessings as a downpour from the windows of heaven.

(8) *The now quality is effective in prayer.* The manifestation of God's perfect answer is possible right now if there is sufficient faith and understanding to call it forth. "Before ye ask, I will answer." God is here now, and we have only to invoke His love

and power in the right manner to receive full and perfect answers.

(9) *Prayer should be permeated by a deep sense of joy.* "These things I speak in the world that they might have my joy fulfilled in themselves." (John 17:13) If we are aware of God's presence and power as Christ Jesus was, we cannot fail to be filled with joy. True prayer is joyous because it reflects the conviction that God is still in charge of His world and that all is in divine order, despite any appearances to the contrary.

(10) *Our minds and bodies must be clean and pure.* In the Fellowship Healing Service we find these words: "If we wish to be real helpers in the work the Elder Brothers have started, we must make our bodies suitable instruments; we must purify them by clean living; for an unclean vessel cannot contain pure and wholesome water, nor can a spotted lens give a true picture. Neither can pure and strong healing force be sent out from here unless we keep our minds and bodies clean and pure."

When Christ Jesus went up on the Mount of Transfiguration, He took with Him three of his Disciples: Peter, James, and John. While they were with Him, the remaining Disciples were approached by a man asking for healing for his son, who was possessed by evil spirits. They tried but were unable to accomplish healing. When Christ Jesus, accompanied by Peter, James, and John, returned, He was able to heal the boy readily. The Disciples, dismayed at their inability to demonstrate the power to heal which Jesus had been teaching them, asked why. His answer was: "This kind comes out only by prayer and fasting."

What clearer enunciation could we have for the necessity of restricting what goes into our bodies and also our minds? Not only must we be careful about what we eat, but we must also take care what we put into our

minds. We must feed upon pure and wholesome thoughts as well as upon pure and wholesome food. We must not allow our minds to feed upon negative thoughts, nor allow negative emotions to rule us. As we follow the instructions for a vegetarian diet as given by the Elder Brothers to keep our physical bodies pure, let us also heed St. Paul's advice for purification of the mind; "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

* * *

TEMPLE BUILDING

(Continued from page 299)

This soul body is now being formed within us, we repeat, "the temple not made with hands," and we shall not then live under the same material conditions as we now have. We shall not even need to take material sustenance, for we shall be able to live on the substance of the air and ether, having our being entirely in the aerial. Nor is this reserved for a few advanced Egos, for the majority of the human race will have been brought to perfection in the soul body by the time the Christ returns to reign over the New Galilee and its purified humanity.

Thus we see that temple building is undergoing a change, from the physical to the spiritual, from the visible to the invisible. As conscious temple builders we have the privilege and the responsibility of building more nobly henceforth, following in the footsteps of our Lord and Saviour, Christ Jesus, loving and serving our fellow creatures.

MAX HEINDEL'S MESSAGE

Taken from His Writings

OCCULT PRINCIPLES OF HEALTH AND HEALING

(Seventh Installment)

Man and His Vehicles



The Dense Body - The Ductless Glands (Cont.)

It is well known that all things, our food included, radiate from themselves continuously small particles which give an index of the thing whence they emanate, its quality included. Thus when we lift the food to our mouth a number of these invisible particles enter the nose and by excitation of the olfactory tract convey to us a knowledge whether the food we are about to take is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor, etc.

In addition to those particles which attract or repel us from food by their action on the olfactory tract through the sense of smell, there are others which penetrate the sphenoid bone, impinge upon the pituitary body and start the Uranian alchemy by which a secretion is formed and injected into the blood. This furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the human body through life. Sometimes this Uranian influence of the pituitary body is eccentric and therefore responsible for strange and abnormal growths which produce the unfortunate freaks of Nature we occasionally meet.

But besides being responsible for the spiritual impulses which generate the before-mentioned physical manifestations of growth, Uranus, working

through the pituitary body, is also responsible for the spiritual phases of growth which aid awakened man in his efforts to penetrate the veil into the invisible worlds. In this work it is, however, associated with Neptune, the ruler of the pineal gland, and it will therefore be necessary, in order to properly elucidate, that we study the functions of the thyroid gland, ruled by Mercury, and of the pineal gland which is under the domination of his higher octave, Neptune, simultaneously.

That the thyroid gland is under the rule of Mercury, the planet of reason, is readily realized when we understand the effect which the degeneration of this gland has upon the mind, as shown in the diseases of cretinism and myxedema. The secretions of this gland are as necessary to the proper functioning of the mind as ether is to the transmission of electricity, that is to say, upon the physical plane of existence where the brain transmutes thought into action. Contact with and expression in the invisible worlds depends upon the functional ability of the pineal gland, which is altogether spiritual and is therefore ruled by the higher octave of Mercury, Neptune, the planet of spirituality, which operates in conjunction with the pituitary body ruled by Uranus.

Scientists have wasted much time in

speculation upon the nature and function of these two little bodies, the pituitary body and the pineal gland, but without avail, and principally because, as Mephistopheles says so sarcastically to the young man who wants to study science under Faust:

“Who e'er would know and treat of
aught alive
Seeks first the living spirit thence to
drive;
Then are the lifeless fragments in
his hand;
He lacks, alas! the vital spirit band.”

No one can really and truly observe the physiological functions of any organ under such conditions as exist in the laboratory, on the operating table, or in the dissection or vivisection chamber. To arrive at an adequate understanding one must necessarily see these organs exercising their physiological function *in the living body*, and that can only be done by means of spiritual sight. There are a number of organs which are either atrophying or developing; the former show the path we have already traveled during our past evolution, the latter are finger posts, indicating our future development. But there is still another class of organs which are neither degenerating nor evolving; they are simply dormant (spiritually) at the present time. Physiologists believe that the pituitary body and the pineal gland are atrophying because they find these organs more developed in some of the lower classes of life, such as worms, but as a matter of fact they are wrong in their ideas. Some have also suspected that the pineal gland is in some way connected with the mind, because it contains certain crystals after death, and the quantity was much less in those who were mentally defective than in people of normal mentality. This conclusion is right, but the Seer knows that the spinal canal of the living is not filled with *fluid*; that the blood is not *liquid*, and that these

organs have no crystals in them when the body is alive.

These assertions are made with full knowledge of the fact that the blood and the spinal essence are liquid when drawn out of the body, living or dead, and the contents of the pituitary body and the pineal gland *appear* crystalline when the brain is dissected. However, the reason is similar to that which causes steam drawn from a steam boiler to condense immediately upon contact with the atmosphere, and molten metal drawn from a smelter's furnace to crystallize immediately upon withdrawal therefrom.

All these substances are purely spiritual essences when inside the body; they are then ethereal and the substance in the pineal gland, when seen by the spiritual sight, appears as *light*. Furthermore, when one Seer looks upon the pineal gland of another who is then also exercising his spiritual faculties, this light is of a most intense brilliancy and of an iridescence similar to but transcending in beauty the most wonderful play of the northern Lights, the *Aurora Borealis*. It may also be said that the function of this organ seems to have changed the course of human evolution. During the earlier epochs of our present stay upon the Earth, when man's body was a large, baggy thing into which the Spirit had not yet entered, but was there only as an overshadowing presence, there was an opening in the top and the pineal gland was within it. It was then an organ of orientation, giving a sense of direction.

As the human body condensed, it became less and less able to endure the intense heat which prevailed during that time and the pineal gland gave warning when the body was brought too near one of the many craters and active volcanoes which were then erupting the thin Earth crust, thus enabling the Spirit to guide it away from these dangerous places.

(Continued)

Studies in the Cosmo-Conception

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

The Christian Religion

Q. How has man responded to the Christian religion?

A. Its ideals are yet too high for man. The intellect can see some of the beauties and readily admits that we should love our enemies but the passions of the desire body are still too strong.

Q. How do these manifest?

A. The law of the Race Spirit being "An eye for an eye," the feeling is "I'll get even!" The heart prays for Love; the desire body hopes for Revenge. The intellect sees, in the abstract, the beauty of loving one's enemies, but in concrete cases it allies itself with the vengeful feeling of the desire body.

Q. Is there evidence of a trend toward the Christian ideal?

A. Yes, corrective methods and mercy are becoming more and more prominent in the administration of our laws, as is shown in the increasing frequency with which convicted prisoners are released on probation, under suspended sentence, also in the greater humanity with which prisoners of war are treated of late years.

Q. How may these tendencies be classified?

A. These are the vanguards of the sentiment of Universal Brotherhood which is slowly - but surely - making its influence felt.

Q. How general is progress?

A. Though there is encouraging evidence of advancement, the world in general is very unwilling to consider anything that is, as it thinks, "too" unselfish. There must be "something in it." Nothing is regarded as an entirely natural line of conduct if it offers no

opportunity for "getting the best of" one's fellowmen.

Q. Where can this practice be observed?

A. Commercial undertakings are planned and conducted on that principle and before the minds of those who are enslaved by the desire to accumulate useless wealth the idea of Universal Brotherhood conjures up frightful visions of the abolition of capitalism and its inevitable concomitant, the exploitation of others, with the wreck of "business interests" implied thereby.

Q. According to the Bible was not man to have dominion over the world?

A. Yes, but in the vast majority of cases the reverse is true - it is the world which has dominion over man. Every man who has property interests will, in his saner moments, admit that they are a never-failing source of worry to him; that he is constantly scheming to hold his possessions. The man is the slave to what, with unconscious irony, he calls "my possessions," when in reality they possess him.

Q. What produces such human traits?

A. This state of affairs is the result of Race Religions with their system of law; therefore do they all look for "One Who is to Come."

Q. How does this expectation differ from the Christian religion?

A. The Christian religion ALONE is not looking for One Who is to Come, but for One Who is to come again.

—Reference: *Cosmo*, 384-386.

WESTERN WISDOM BIBLE STUDY

The Mystic Interval

The Risen Christ (Cont.)

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleophas, answering said unto him, Art thou only a stranger in Jerusalem, and hast thou not known the things which are come to pass there in these days? — Luke 24:13-18.

And they drew nigh unto the village, whither they went; and he made as though he would have gone further.

But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight. — Luke 24:28-31.

When the risen Christ vanished from the sight of the two in Emmaus, both of whom were filled with a holy joy and reverence, they returned to Jerusalem and the upper room where they had met Him before His departure, bearing the glad tidings of the Resurrection, saying, "The Lord is risen indeed."

Only in the Gospels of Mark and Luke is recorded the tenderly intimate story of the walk with the two Disciples on that first Easter Day.

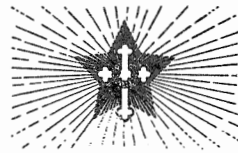
In the ceremonial of the Last Supper the Christ had shown them how to impregnate a physical object (bread) with spiritual power so that it could

become a repository for healing forces and afterwards be used to heal. This he did again as He blessed the bread and gave it to them, and by this same act they recognized Him.

The Eleven were gathered in that sacred place, the upper room where the holy ceremonial of the Last Supper had taken place.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all



the world, and preach the gospel to every creature. — Mark 16:14-15.

In each Gospel Christ's appearance to the Eleven is emphasized by a promise of their future attainment.

The Disciples went to the Mount (high spiritual consciousness) to confer with their returned Master. The transformation in the lives of these eleven men begins with the Resurrection Day. They had bathed in the glory of His Transfiguration; the breath of His immortality had touched them. No longer did their interest center in a physical throne set up in Jerusalem. They now visioned the light which encircles that celestial throne in the fair land of the New Jerusalem. Once glimpsed, they never lost sight of its resplendent glory -- which outshone the light of funeral pyres and gleamed about the cross of martyrdom.

(Continued)



The Intellectual Zodiac

I.H.V.A.

The discoveries of modern astronomy have greatly expanded that part of our universe which can be perceived with the physical eyes and senses. Some of these discoveries reveal such stupendous magnitudes that our senses reel at the mere thought of them. The infinite space, the everywhere observable precision and balance holding the stellar bodies in their courses have inspired many a scientist to speculations very nearly touching the great reality behind it all. Yet these same scientists are unwilling to concede astrology, the parent of modern astronomy, a place among the so-called true sciences. They seem to think that the discovery or rediscovery of the heliocentric arrangement of our small solar system has done away with the speculations of astrology at one fell swoop. For, they say, the ancients wrongly believed the Earth to be the center of the whole universe and their calculations were accordingly based on a false premise. Astronomically minded people now seem to think that astrologers either do not inform themselves or having informed themselves are not willing to revamp their science in accordance with the true facts as discovered.

The truth of the matter is that astrologers are very well informed and have learned that far from disproving any-

thing, the astronomical discoveries have complemented and explained their ancient science.

The reason for keeping their old geocentric system of calculation is very simple. Astrology is not primarily interested in the planets' motions around the Sun and their relation to each other from a heliocentric point of view; what they are interested in is the planets' relation to us on the Earth and their influence on us. Therefore, the ancient astrologers calculated the angle of the stellar rays, using the Earth as the central point for the same reason, we, the modern astrologers, keep on using the same system. What we know or do not know about the planets' relations to the Sun as a center cannot influence our choice in this matter.

Did the ancients know that the Sun is the center of our little universe? They most probably did, for all their work shows them to have been good mathematicians, keen observers, and careful recorders of the movements of the stars. The erratic motion of the planets, the so-called retrogressions, had undoubtedly told them the true facts at an early date. But as the ancient astrologers were interested in astronomical facts only in so far as they influenced their daily lives, this discovery became of secondary importance

and the Earth is still the central point in their calculations.

What can the modern astrology student answer when the astronomer tells him that the Sun is not really in 0 degrees of Aries on March 21, but in about 10 degrees of Pisces? He must answer that he knows this is so according to astronomy, explaining that there are two zodiacs, the Natural Zodiac of the constellations and the Intellectual Zodiac of the astrological signs.

The Natural Zodiac is a series of twelve fixed star constellations spread out more or less irregularly around our solar system. As seen by us from the Earth they appear to extend about 8 degrees on each side of the ecliptic or Sun's apparent path. For the sake of convenience in measuring, this circle is divided into 360 degrees with 30 degrees allotted to each constellation. These constellations are so far away that their positions may be considered fixed as far as we and our small Earth may be concerned.

Since the Earth is moving in its orbit around the Sun at the rate of one complete circle in $365\frac{1}{4}$ days we need not only a point in space but also a point in time to calculate by. The spring equinox, March 21, has been taken for this purpose; it is the time when days and nights are exactly equal, when the Sun crosses the equator traveling north. This is what the astrologers call the first point of Aries, the starting point of the Intellectual Zodiac.

The nutation or irregular motion of the Earth's axis causes the Sun to cross the equator 50.1 seconds of space sooner each year, which discrepancy accounts for the overlapping of the Natural and Intellectual Zodiacs. This difference amounts to one degree in 72 years, and to 30 degrees, one sign, in 2156 years. The last time the two zodiacs coincided was in 498 A.D. Since the Sun crosses the equator sooner each year, it is called the precession of the equinoxes, and conse-

quently this shifting point moves backwards in relation to the constellations. All of this proves that both the astronomers and astrologers are right as to the position of the Sun on March 21. Heliocentrically and with reference to the Natural Zodiac the Sun is about 10 degrees in Pisces; and geocentrically, with reference to the Intellectual Zodiac, the Sun is in 0 degrees of Aries.

At first glance, it seems an arbitrary procedure to ascribe the influence of Aries to the time period of March 21 to April 21, that is, the first 30 degrees of the Intellectual Zodiac, when the Sun's passage during that period at the present time has very little relation to the constellation Aries. After considering the facts in the light of philosophy the justification for this will be quite clear. Before entering any discussion as to the philosophical side of the question let us consider one more statement that our astronomically minded friends are apt to object to until it is thoroughly explained to them. They say that since we now know that the Sun is at the center of the solar system and also at the center of the constellations, how can we keep on saying that the Sun is *in* Aries, *in* Taurus, etc.? The Sun does not move from this center, they say; it is the Earth that travels around the Sun. This again is of course, only a case for defining or explaining terms.

By means of a simple diagram, you can see what is taking place heliocentrically. First draw a circle, put the Sun at the center, divide the circumference into twelve equal parts to represent the twelve constellations; next connect the dividing points to the center so as to have the plane of the circle divided into twelve segments. Lastly draw a smaller circle inside to represent the Earth's orbit. Mark the place of the Earth, say in the segment marked Libra, which is where the Earth is at the spring equinox. Viewed from this position of the Earth in Libra, the Sun appears against the back-

ground of the opposite constellation Aries; to put it in another and shorter way, the Sun is in Aries, or, philosophically stated, the influence of Aries reaches us as focused through the Sun.

In drawing a diagram, the radius of the circles representing the Intellectual Zodiac should really be equal to the distance between the Earth and the Sun, but it would be less confusing on paper if you make it smaller so as not to have too much overlapping of circles. It is sufficient to draw the positions at the four seasons to make the matter quite clear.

All of these considerations have had to do with the outward physical astronomical facts showing the difference between the heliocentric and geocentric points of view. It is well for astrologers to restate these facts often to show their familiarity with the fact that the Natural and Intellectual Zodiacs do overlap, and that the starting point of the Intellectual Zodiac is a shifting point. It lends more authority to their claims. It shows that astrology has interpreted the new discoveries in the light of the ancient knowledge, and does not simply disregard them. The justification for the astrologer's position is of course to be found in the philosophical interpretation.

The Rosicrucian Philosophy teaches that the twelve constellations of the Natural Zodiac are but an outward symbol of the celestial Hierarchies that guide the evolution of the various life-waves in our small universe or solar system; that the animal and other figures ascribed to each were given by the ancients but to describe the character and work of each of these Hierarchies. The life evolving on each and every planet in that solar system is at a different stage of evolution. It is, therefore, reasonable to suppose that the influence these Hierarchies exert on each and every one of the planets would be different in each case in accordance with their need.

Our Intellectual Zodiac is so polar-

ized as always to bring the cardinal signs in line with the Sun at the four seasons, as we have seen in previous paragraphs. Since the other planets are all at different distances from the Sun, the inclination of their axes to their orbits being different, their rate of travel being different, it is easy to see that their Intellectual Zodiacs will overlap the Natural Zodiac in a different way; that their equinoctial points recede or advance through the signs at a different rate of speed, completing the cycle in a shorter or longer time, as the case may be.

Next comes the question; How can the astrologers ascribe the influence of the sign Aries to the first 30 degrees of the Sun's travel after passing the equator when they know that it does not coincide with the real constellation Aries? This has been partly answered in the foregoing section, and a little study of the happenings in Nature will also help to demonstrate the correctness of the astrologer's stand in the matter.

When the Sun has passed the celestial equator on March 21 and starts to travel north there is a great inrush of solar physical energy, awakening all the forces of Nature; this is the germinating and sprouting season, precisely the influence of Aries expressed in physical terms. While the Sun covers the next 30 degrees (Taurus) in its yearly passage, natural forces gather momentum; there is a great pushing along all fronts, and Nature can be seen at work to fulfill the promises of Aries. You could find no better outward expression for the qualities of Taurus. During the period given to Gemini all Nature looks fair to the eye and you can already guess at, anticipate, the coming results -- and so, you can follow Nature's work -- and man's -- through the year, carrying out the divine plan as mapped in the zodiac.

At this point, another question presents itself: What about the southern hemisphere? The seasons there appear

in reversed order, spring commencing when the Sun is in Libra. It has been found that it is sufficient to reverse the order of the houses in casting a horoscope for the southern latitudes, and that the signs otherwise exert the same influence on human life as for the northern hemisphere.

It is to be noted in this connection that we have the greatest landmasses in the northern hemisphere and that the greater part of humanity lives in this hemisphere. All the civilized races of today, new and old, live in the north. In the last hundred years or so these northern races have colonized the countries of southern latitudes, meeting there the descendants and perishing remains of races belonging to previous epochs of our evolution.

As nothing in this universe is fixed but ever moving, ascending, descending, revolving in regular cycles, so it has been found that the axis of our Earth is not in a fixed position in relation to the rest of our solar system but revolves upon its own center in such a way that what is now the north pole, for example, will eventually become the south pole, etc. This movement is at the rate of about 50 seconds per century. It can therefore be seen that in a distant past when these now degenerating races of previous epochs were at the height of development their homelands may have been in a northern hemisphere. Magnetically considered, the north pole is positive and the south pole negative, which may account for the importance of the northern hemisphere and explain the reason and rightness for fixing the first point of Aries, the beginning of the Intellectual Zodiac, in accordance with the northern horizon where Nature seems to epitomize the meaning thereof.

The overlapping of the Natural Zodiac and the Intellectual Zodiac is only one of the many demonstrations in the universe and Nature of the fact that although natural and spiritual laws

work in regular cycles there is always a small margin of freedom of movement or action, giving room for individual initiative within the strong framework of cyclic law. Each succeeding cycle is on an upward spiral so no two cycles are ever exactly the same. There is always some addition or difference which accumulates and grows and when examined with the yardstick of yet larger cycles shows on the physical and spiritual side color and variety, growth and evolution.

Read history with the key supplied by astrology and see how necessary is this difference, this overlapping of the two zodiacs by which astronomers would down an "ancient superstition." The parallel between the historical record and the records traceable in the precession of the equinoxes is so plain that a child may see it.

In ages past when the Children of the Mist perceived but dimly the physical world about them, the Sun was by precession in the lunar, watery sign Cancer. The end of this cycle was marked by the precipitation of the

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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

mists into rain and the coming of what the Bible describes as the Deluge -- the destruction of Atlantis by water.

As the Sun by precession entered Gemini, the sign of the twins, man's consciousness was gradually turned outward and he perceived his brother man as a separate entity. The lessons by which this outer consciousness was developed can still be traced in the Phallic religions, the degenerated fragments of which are still to be found in India.

When the Sun by precession had entered Taurus man had so far developed mind and outward sense and physical body that he was able to cope with outward physical conditions in a very practical way. Since he was still on the descending arc of involution his future spiritual development demanded that in this cycle he should learn lessons of the Earth earthy. Great stress was laid on beauty and possessions; the masses worshipped a golden calf while their initiated priest-kings were in contact with the secret forces of Nature, their emblem the Uraeus, the serpent, as pictured in the opposite sign Scorpio.

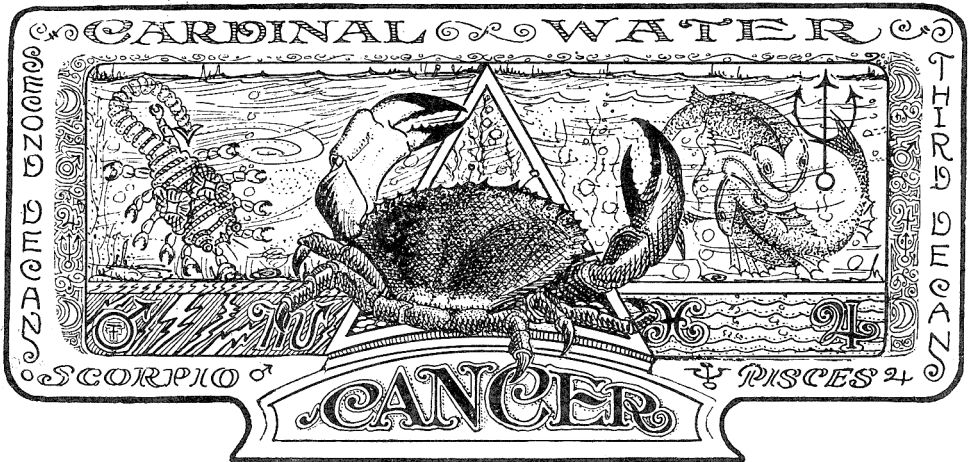
The lessons of the next cycle, that covered by the Sun's precessional passage through Aries, has been held before our eyes through the story of the people of Israel. Their leaders having told them of a promised land, they all fled out of Egypt to escape the slavery engendered by mere possessions. They became again a shepherd people like their forefathers. They learned their lessons of the use of individual initiative and enterprise while seeking for the promised land in the wilderness. To prevent their development becoming too ruthlessly individualistic their leaders told them of a God who exacted a tooth for a tooth and an eye for an eye. When, purified by their tribulations, they entered the promised land they knew their God at last not as the Avenger, the God of battle, but as the Good Shepherd who

made them to lie down in green pastures and led them beside the still waters. In the fullness of time came the great Teacher, as foretold by the prophets, but they knew Him not.

Hailed by the few as Messiah, repudiated by the people, crucified, He was indeed a man of sorrow. The lesson He put before us of the next age was one of self-renunciation and loving service to our fellow men. How hard that lesson is we may read in the records of the Dark Ages we have but just left behind. Every time we of the Piscean Age have put self above all else, we have opened the door for sorrow and suffering, letting loose the powers of darkness. Every time we of this age have forgotten self and served our fellow man we have progressed spiritually and lifted ourselves out of the mental confusions. Slowly, suffering and sorrows have purified our minds and hearts; slowly we are learning to discriminate and to feel pity for our fellow man; slowly we are paying off our Debt of Destiny.

As the new age, the Aquarian Age, is slowly dawning, we shall gradually free ourselves from the bonds of matter and we shall sometime again see our brother as he is in spirit but with the added wisdom gained through our wrestling together with his world of physical obstacles. When that age shall have dawned humanity will be truly redeemed and like unto the Lion of Judah, man regenerated.

This record of the Zodiac of the Constellations as slowly told off by the ever shifting point of the vernal equinox is truly magnificent. For those who wish to follow man's development since the dawn of time there is endless material here. The student of astrology should have some familiarity with this record for it gives him a larger, wider perspective; it makes him approach the reading of a horoscope with greater understanding and humility.



The Children of Cancer, 1974

Birthdays: June 22 to July 23

Coming fourth in the zodiac, the sign Cancer, represented by the Crab, is the first of the watery triplicity. It is also a cardinal, emotional, psychic sign, and therefore we find the children born when the Sun is in this section of the zodiac of a changeable, receptive, sympathetic nature, concerned primarily with fourth house matters: home, real estate, material security in the latter part of life, and antenatal and post-mortem life.

The vitality of the Cancerians is usually rather low (this sign being at the nadir of the natal chart), so that even if not actually ill, they may be dreamy and indolent. They prefer a peaceful existence and are usually hospitable and agreeable in the home if not required to do too much physical work. Seldom do they pick a fight, but can hang on tenaciously and speak up promptly when drawn into an undertaking involving a cause they have espoused.

The Sun in Cancer at birth tends to make the first part of the life barren of fruit, but favors success in the later years. Being inherently timid and re-

tiring, the Cancer native usually has to strive diligently to make a place for himself in the world -- though often urged forward by an inner desire for the approval of others.

Since Cancer is a psychic sign, many Cancerians are interested in the occult and frequently have psychic experiences. They want and need friendship, but may be quite reticent about seeking it. They are inclined to expect the other person to take the initiative in becoming acquainted, but once acquainted, they can become quite dictatorial in directing their friends. At the same time, they should be given credit for a loyal, conscientious attitude toward friends and obligations.

The restless Moon rules Cancer, and consequently those born under this sign may make many changes in residence, position, etc. However, they are not actually fickle, or flippant, their innate tenacity, conscientiousness, and caution keeping them oriented properly in most cases. A vivid imagination, a retentive memory, a flair for mimicry, and a liking for children, enable them often to become capable writers, actors, teachers, and parents. Since Cancer rules the stomach, na-

tives of this sign may have digestive difficulties, especially if they worry.

The planets Neptune and Pluto are in sextile aspect all during this solar month, suggesting spiritual inclinations for all these children.

A configuration lasting all the solar month is the conjunction of Mercury and Saturn in Cancer, which indicates depth of mental faculties, forethought, and patient persistence. However, a tendency toward melancholia and timidity needs attention.

Also in effect as the solar month opens, and lasting until July 10, is the conjunction of Sun and Saturn. This aspect tends to lower the power of resistance to disease, so that care should be taken of the health. Emphasis on unselfishness, optimism, and faith is needed for these children.

Mars trines Neptune from June 22 to July 1, intensifying the emotions and giving a leaning toward the study and practice of occultism.

From June 22 to 26 Mercury and Jupiter are in trine aspect, an excellent configuration. The disposition is cheerful and optimistic, the mind broad, versatile, and able to reason correctly. Success in law and literature is strongly favored.

The Sun and Mercury are conjoined from June 25 to July 6, brightening the mind and favoring the memory on the days when the orb of aspect is three or more degrees.

From June 27 to July 7 Venus opposes Neptune, a stellar pattern which suggests that the native is apt to have lessons to learn in faithfulness to close associates. Chance and speculation should be avoided.

The Sun trines Jupiter from July 1 to 18, a splendid vibratory pattern favoring health, wealth, and happiness. Friendly, optimistic, generous, and possessed of much vitality, these natives also have good judgment and executive ability, and are therefore well fitted to help others. They shine

particularly in religious and government work.

From July 3 to 23 Venus sextiles Mars, indicating an ambitious, aspiring, and adventurous nature. There is an abundance of energy and business acumen, which results in splendid earning capacity. There is a tendency to prodigality in spending, though, for these natives like show and display.

Venus and Jupiter are in square aspect from July 5 to 15, tending to give luxurious likings but limiting the ability to satisfy them. These natives have a tendency to present a fine front to the world, even though they may be shams, actually. Lessons in faithfulness and loyalty will be presented for them to learn, largely through the marriage relation. Self-control, high ideals, and respect for the laws of decency should be stressed.

From July 7 to 23 the Sun squares Uranus, showing that the native is highstrung and of uncontrolled emotions. There is a tendency to be impulsive and unreliable, without regard for the conventionalities, and highly impatient of restraint. These children need the care of calm, loving parents to transmute this powerful square.

During this period, July 7 to 23, Mars sextiles Uranus, indicating an energetic and ambitious disposition, an original, ingenious, and intuitive mind. There is inventive genius present, too, particularly along the lines of electricity, aviation, etc. These natives are dreamers of dreams, but they also have the practical ability to make their dreams come true. The vision is wide, the nature noble.

Venus and Uranus are in trine aspect from July 10 to 21, showing that the native is mentally alert, of quick intuitive perception, and quite magnetic - particularly to the opposite sex. Many friends are attracted who will be of benefit. A love for art, music, and poetry is present, and a happy (perhaps early) marriage is favored.

Readings for Subscribers' Children

CAROL D. E.

Born March 5, 1963, 10 A.M.

Latitude 34N04, Longitude 118W07.

Signs of Cusps of Houses:

ASC, Taurus.29.59	4th, Leo . . .11.00
2nd, Gemini.25.00	5th, Virgo . .10.00
3rd, Cancer. .17.00	6th, Libra . .18.00

Positions of Planets:

Moon21.48	Cancer3rd
Dragon's H..27.20	Cancer3rd
Mars6.08R	Leo3rd
Uranus2.48R	Virgo4th
Pluto10.53	Virgo5th
Part of F7.20	Libra5th
Neptune . . .15.36R	Scorpio6th
Venus1.28	Aquarius9th
Saturn17.21	Aquarius . . .10th
Mercury24.35	Aquarius . . .10th
Sun14.27	Pisces11th
Jupiter22.52	Pisces11th

A dominating feature in this chart is the grand trine of Sun and Jupiter in Pisces in the 11th, the Moon and Dragon's Head in Cancer in the 3rd, and Neptune retrograde in Scorpio in the 6th. This little girl has an exceedingly strong emotional nature which she should be taught to govern by the use of her will power. Having strong spiritual inclinations, she should be easily guided into the path of right living and service.

Carol is quite sensitive to the needs of others, especially the sick and needy, and has a love for art, music, and literature. She should study music, by all means, for that will be one of the best outlets for her emotions, benefiting herself as well as others. She is friendly, optimistic, and generous, has lofty ideals, a fruitful imagination, and good reasoning ability. Many friends from the wealthy, influential class will be attracted to her and will

help her realize her hopes, wishes, and aspirations.

Mercury, planet of the concrete mind, is in the humanitarian sign Aquarius in the 10th house, making no aspect except a square to the Taurian ASC. This sign and house position shows a tendency toward a strong love for liberty, an aversion for conventions, but considerable adaptability and resourcefulness. Lecturing on New Age subjects comes within the scope of her vocational possibilities.

Saturn is also in Aquarius in the 10th, squaring Neptune. Though well placed by sign, and powerful by house position, the square to Neptune brings in an element of cunning, trickery, and questionable business methods. Therefore, it would be wise to give special attention to training Carol in the highest ethical principles concerning whatever vocational activities she may engage in. This aspect provides her with the opportunities to strengthen her already considerable spiritual proclivities and thus turn the square to a more constructive power.

Fixed signs on all the angles, with Taurus on the ASC, suggests a measure of stability, always needed by the Piscean natives. Venus, the ruler of the ASC, is posited in Aquarius in the 9th, trine the ASC and Part of Fortune, but opposing Mars retrograde in Leo in the 3rd house. This points toward a pleasant, agreeable personality, with interest in music, art, etc., but the opposition accentuates her inclination to disregard the conventions, as well as to be extravagant. Carol is now at the time in life when she needs careful guidance in controlling her emotions and directing her life toward her highest ideals. A spiritually oriented mother can be of inestimable help to her in making the most progress possible in this life.

MIKE R.

Born September 19, 1960, 3 P.M.

Latitude 34N38; Longitude 120W27.

Signs on Cusps of Houses:

ASC, Cap.25.58	4th, Taurus .16.00
2nd, Pisces7.00	5th, Gemini 10.00
3rd, Aries16.00	6th, Cancer. 2.00

Positions of Planets:

Dragon's H. .14.50	Pisces2nd
Mars29.21	Gemini5th
Uranus23.35	Leo7th
Pluto6.04	Virgo7th
Moon15.05	Virgo8th
Sun26.59	Virgo8th
Mercury12.38	Libra8th
Venus21.06	Libra9th
Neptune7.23	Scorpio9th
Jupiter25.09	Sagittarius .11th
Saturn11.51R	Capricorn .12th
Part of F14.04	Capricorn .12th

The presence of the Sun, Moon, three planets, and the Dragon's Head in the 7th and 8th houses in this horoscope provides an outstanding feature, and indicates that help from others will be forthcoming for this boy in meeting the experiences of life.

The Sun is in the 27th degree of Virgo in the 7th, square to Jupiter in Sagittarius in the 11th, and to Mars in the last degree of Gemini in the 5th. Jupiter and Mars oppose each other. Mike has an abundance of energy (especially mental energy), as well as a faculty for leadership, but should be taught to use these along constructive lines. A quick temper, along with a tendency to oppose constituted authority, needs bringing under control. Capricorn on the ASC, and Aquarius intercepted in the 1st house, help to give him persistence and determination in carrying out tasks and projects to completion.

The Moon, also in Virgo in the 8th, conjoints the jupiterian Dragon's Head,

sextiles Neptune and the Scorpio MC, trines Saturn, a configuration which increases the mental qualities and points toward a retentive memory and a flair for scientific studies, especially chemistry. There is considerable ambition to excel, and the 8th house position of the lunar orb suggests gain by marriage or legacy.

Mercury is also in the 8th house, but in Libra, square to Saturn and the Part of Fortune. Mike likes music and art, but has lessons to learn in connection with legal difficulties about legacies, his own or those of his marriage partner. More unselfishness and consideration for the interests of others are needed to sublimate these characteristics.

Venus in Libra in the 9th is well placed, and sextiles Uranus and Jupiter. This stellar pattern indicates musical and artistic ability and promises appreciative audiences should Mike appear before the public as a speaker or singer. The devotional side of his nature is accentuated, and there is an inclination to assist in religious and charitable activities. Travel for both pleasure and profit should be enjoyable, and a fruitful, congenial marriage is favored.

Uranus intercepted in Leo in the 7th house, sextile Venus and Mars, trine Jupiter brings a rather sudden, erratic, but humanitarian influence into partnerships and legal affairs. This boy could be a good teacher, but no doubt one using unusual, advanced methods. He has mechanical ability, too, and a magnetic personality. The well aspected Uranus, Neptune (sextile Saturn and Moon), and Pluto (sextile Neptune, trine Saturn), show that Mike has a strong spiritual side to his nature, and this should serve him well in meeting the difficulties of life. Service through this channel could insure for him the transmuting of the solar and mercurial squares into more favorable characteristics.

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.

Salesman, Nurse

WILLIAM R. D. — Born April 9, 1947, 10:33 P.M. Latitude 41N52, Longitude 87W39. With the Moon in the 1st house, conjunct the Sagittarian ASC, this native will ever look forward toward the "green fields" in the distance. The lunar orb sextiles Neptune in Libra in the 10th, trines Pluto in Leo in the 8th, trines the Sun in Aries in the 4th, squares Venus in Pisces in the 3rd. The Sun also sextiles Uranus in Gemini in the 7th. Mercury, ruler of the Virgo MC, is in Pisces, conjunct Mars, trine Jupiter, but square Uranus. Venus rules the 27 degrees of Libra on the 10th. This native has musical ability, but his best vocational fields are salesmanship (footwear, in particular), hospital work (a mobile unit?), veterinary or zoo activity.

Librarian, Secretary

MATTHEW J. L. Born June 14, 1958, 6:27 P.M. Latitude 37N34, Longitude 122W19. This native has both Sun and Mercury in Gemini, in conjunction, in the 7th, trine Jupiter in Libra in the 10th, sextile Pluto in Leo in the 9th, opposition Saturn in Sagittarius in the 1st. He has a basically mental nature and should be quick to learn -- many things. Venus and the Moon are in Taurus in the 5th and 6 houses, respectively, the former unaspecting, the latter trine the MC, square Pluto. Mercury rules the Virgo MC. A clerical position of some kind would be best: stenographer (in law office), secretary, librarian, editor, etc. There is also artistic and musical talent which could be used to good advantage in connection with flowers and plants.

Dentist, Law Enforcer

ALLEN C. S. — Born April 23, 1954, 4:41 A.M. Latitude 33N46, Longitude 84W23. This native has Sun in Taurus in the 1st house, trine the MC, Mars (in Capricorn in 10th), and the Moon (in last degree of Sagittarius in 9th), but opposing Saturn in Scorpio in the 7th. Mercury is in Aries in the 1st, square Uranus in Cancer in the 4th, opposing Neptune in Libra in the 7th. Mars also sextiles Saturn and squares the ASC. Jupiter in Gemini in the 3rd sextiles Pluto, trines Neptune. Venus in Taurus in the 2nd, sextile Uranus, indicates excellent earning capacity. This native might be attracted to military life, but has talent for dentistry, law-enforcing, salvaging, restaurant work, and ambulance service. The Moon in the 9th indicates travel.

Realtor, Diplomat

CHARLES A. L. — Born March 22, 1937, 7:10 A.M. Latitude 40N45, Longitude 73W57. Saturn, Mercury, and the Sun in the 12th point to work behind the scenes, but Jupiter in the 10th, conjunct the MC, and Venus and Uranus conjoined with the Taurian ASC, show the opposite. The Sun is in the daring Aries, conjunct Saturn and Mercury in Pisces, trine Pluto, Moon, and Mars. The Moon is in the lordly Leo in the 4th, trine Sun and Mars, but square Uranus, Venus, and the ASC. Saturn, ruler of the Capricorn MC, not only conjuncts Sun and Mercury, but sextiles Jupiter, trines Pluto. Contracting, building, selling real estate and doing government work, including representation and diplomacy, could be handled well by this native.

Daily Thought and Guide

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

Thursday- August 1

"In the end we shall be judged, not alone by what we have done, but by what we could have done." - *Maltbie Babcock.*

Friday - August 2

Lofty imaginative undertakings, buttressed by spiritual insight, may be possible today in the service of our fellow men.

Saturday - August 3

It would be well to plan the day carefully, setting aside time for work as well as recreation, and take pains to follow that plan.

Sunday - August 4

"God is the Light which, never seen itself, makes all things visible, and clothes itself in colors. Thine eye feels not its ray, but thine heart feels its warmth." - *Richter.*

Monday - August 5

We may encounter troublesome situations today, but a friendly Saturn should help us see them through with persistence and determination.

Tuesday - August 6

"Let us cultivate an attitude of optimism in all things, for all things work together for good -- God is at the helm, nothing can go really wrong, and all will turn out right in God's good time." - *Max Heindel.*

*Wednesday - August 7

A busy day with varied influences; lunar trines to Mercury and Neptune can help enhance both mental and

spiritual sides of the healing work.

Thursday - August 8

Successful enterprises are indicated today. It is well to forge determinedly ahead, remembering, however, that other people also have feelings.

Friday - August 9

Tempers may be explosive today, and it would be wise to "count to ten" before reacting to any disagreeable encounter.

Saturday, August 10

Another busy day is in the offing; gardening and other outdoor work, or an outing among Nature's masterpieces, would be in order.

Sunday -- August 11

Our God is a God of love, and "he that dwelleth in love, dwelleth in God, and God in him."

Monday - August 12

We must learn to cultivate and express the positive side of every situation. Only in this way can the door remain firmly closed to negative emanations.

Tuesday - August 13

Work along occult lines and with electricity is favored today, as are also literary and clerical endeavors.

*Wednesday - August 14

"All healing force comes from God . . . it is latent everywhere; by prayer and concentration it is liberated and directed to the sufferer." - *Max Heindel.*

Thursday - August 15

"He is happiest, be he king or peasant, who finds peace in his home."
Goethe.

Friday - August 16

Splendid neptunian rays again accommodate us, and with the Moon in Leo we can take advantage of illuminating, uplifting propensities.

Saturday - August 17

We must develop originality and independence of thought, and cannot do this without making some mistakes. What is important is how we learn from these mistakes.

Sunday - August 18

Let us join in praise and thanksgiving to the Author of our being, expressing gratitude for our blessings and rededicating ourselves to His service.

Monday - August 19

Extravagance or excess of any sort obstructs progress. Moderation in all things must be our keyword.

*Tuesday - August 20

"As the body is built up of the physical substances introduced into the blood by daily food, right food is the *natural* medicine which the patient must take in order to cooperate with the Invisible Helpers." - *Max Heindel.*

Wednesday - August 21

"Sympathy is two hearts tugging at one load." - *Charles H. Parkhurst.*

Thursday - August 22

Hard work along mental lines can be accomplished today. The power of self-expression is a high privilege, not to be taken lightly.

Friday - August 23

Jupiter, Saturn, and Mars send their

best influences, auguring generally fortunate circumstances. May we put them to good use.

Saturday - August 24

"In this world of change, nought which comes stays, and nought which goes is lost." - *Mme. Swetchine.*

Sunday - August 25

We may have to work a little harder at self-mastery today, but gentle venusian rays should help us attune our thoughts to the power of love - the motivating force of the universe.

Monday - August 26

Only he who is always alert will derive full value from his experiences and full comprehension from his observations. We cannot permit ourselves to daydream our way through life.

*Tuesday - August 27

We help release the healing force only with concerted concentration and prayer. A vaguely sympathetic recognition of need is not sufficient.

Wednesday - August 28

Steadfast devotion to our goals, coupled with determined rejection of all distracting influences, will bring rewards of assimilation and growth.

Thursday - August 29

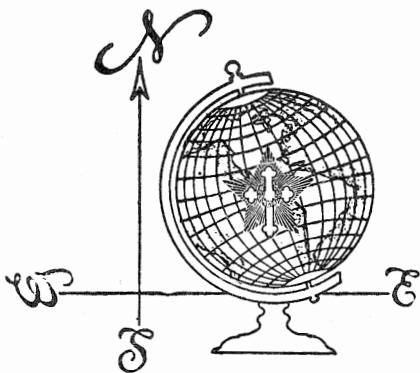
Those ahead of us in evolution are helping us rise; so must we also serve those behind us.

Friday - August 30

"Though we travel the world over to find the beautiful, we must carry it with us, or we find it not." - *Emerson.*

Saturday - August 31

"Old fashioned" courtesy is still among humanity's more endearing traits. Kindly consideration for others is an expression of universal brotherhood.



MONTHLY

News

INTERPRETED

TV Violence and Children: A New Report

Do those blood-and-gore shows, almost as familiar on television as the weather reports, encourage violent and aggressive behavior in impressionable young viewers? This question — earnestly debated since the advent of TV — has lately become even more urgent. For despite network claims to the contrary, video violence has actually increased in the past few years. In 1968 the National Association for Better Radio and TV estimated that “the average child between ages five and 15 has watched the violent destruction of more than 13,400 persons on TV.” This year, *Behavior Today*, a newsletter for social and psychiatric workers, reports that in 1972 the rate of violent episodes rose so much that the number of victims for each violent character was the highest that it has been in six years.

But does all this add up to a more violent young populace? Drs. Robert M. Liebert, John M. Neale and Emily S. Davidson think so. They are the authors of *The Early Windows: Effects of TV on Children and Youth*. If a child watches a man brutally beat another man on TV, it does not necessarily follow that he will beat his little sister the next time she takes his bicycle. However, it may well persuade him to resort to some kind of physical aggression when he tries to borrow back his bike.

The high content of aggression on TV markedly reduces children's sensitivity, the authors of *The Early Window* believe. Violence is often depicted as an acceptable, if not essential, way to attain goals. Eventually, kids become blase and jaded toward behavior that normally would horrify them. They learn from TV that “hurting is a test of virtue and killing is the ultimate measure of a man,” says George Gerbner of the Annenberg School of Communications, quoted in the book.

Many of those who attempt to deny the adverse effects of TV mayhem assert that children do not perceive TV as a reflection of the real world. However, one group of investigators reported that 46 per cent of the adolescents they questioned felt crime shows were likely “to tell about life the way it really is.”

Moreover, “the data suggests quite convincingly, write the authors, “that spontaneous imitation of aggressive behaviors learned from television does occur.” Laboratory studies, documented case histories and reports of youngsters themselves confirm that kids do imitate what they see on TV.

Some observers have speculated that TV violence has a cathartic effect and acts as a purge for hostile feelings, therefore actually reducing the likelihood of children acting out their aggressions. But among nursery-school children, for instance, combativeness in play situations — hitting, fighting, biting — increased substantially after seeing aggressive films. Youngsters were shown an aggressive cartoon one week and a nonaggressive cartoon the next. If the catharsis theory were correct, the children should have been less aggressive after viewing the violent cartoon, but in fact they were more so. This result has been borne out by other studies.

Drs. Liebert, Neale and Davidson further disagree with those who feel violence on TV is mitigated by the fact that the “bad guy” is punished for his behavior. They state that this actually provides two aggressive models: The villain and the punishing hero, who is often rewarded handsomely for his actions.

The authors of *The Early Window* think the impact of TV on children need not be unhealthy, but until the aggressive content of programming has been reduced, parents should bear in mind that violence may beget violence. — By Miriam Bailin.

— *McCalls*, October, 1973

The article speaks for itself, and we urge all our readers who are parents carefully to monitor the television programs viewed by their children. Ideas, attitudes, and habits formed in childhood usually indicate the pattern to be followed in adult life. It is much harder for a person to "unlearn" aggressive conduct in adulthood than, from the very beginning, to accept and learn to act upon humanitarian principles instilled into them in early childhood.

It may well be that crime shows "tell about life the way it is" - at least, about one large segment of life. But why has crime seemingly become a way of life for so many people? One reason, no doubt, is that they have been brought up in that very atmosphere of violence that is now being glorified on television.

Love and brotherhood are the Aquarian Age ideals toward which the world is slowly moving, and must continue to move. Children, as well as adults, must learn to transmute their "hostile feelings" into those of understanding and compassion. Darkness, in whatever form, is conquered by light, not by more darkness. So much television fare, in addition to being violent, is also tasteless and vulgar. It certainly seems as though people who write and produce television programs could transmute their imaginative ventures into more positive creations. That which is admirable *could* be portrayed as well and as enticingly as that which is reprehensible.

Protests against some current programs are being made, but evidently not forcefully enough to change the format of many offerings. Until public outcry becomes sufficient to elevate TV standards in general, viewers would be doing themselves and their children a great service by refusing to have objectionable programs of any sort aired in their homes.

New Teenage Drug: Alcohol

In Garden City, New York, a dozen junior-high students showed up drunk at a school dance.

In Seattle, Washington, three under-21-year-olds were diagnosed as alcoholics.

In Alexandria, Virginia, calls concerning alcohol problems from youngsters and their parents have nearly doubled at the Northern Virginia Hotline counseling service. Drug-related calls have decreased slightly.

From all over the country, reports are coming in that drinking among teenagers is on the rise — arrests for intoxication of those under age 19 have almost tripled in ten years. In one California county, the use of LSD, amphetamines, barbiturates and heroin has leveled off in the past three years, while heavy drinking has gone up. Twenty-five percent of the area's high-school students now engage in more than merely social drinking. Alcohol is a cheaper high than drugs.

Moreover, youngsters today are starting to drink at an earlier age than ever. According to one study by the National Commission on Marihuana and Drug Abuse, 40 percent of today's young people take a drink before age 11, in contrast to 20 percent in previous generations. Although many of these early drinks are only experimental, some do start a habit that is producing more and more alcoholics in their early twenties. In Washington, D.C., for example, two Alcoholics Anonymous chapters have been set up strictly for young people.

Whereas former generations drank to show off and rebel against their parents, "they didn't come to school high," says Ruth Whitcomb, executive secretary of the Long Island Council on Alcoholism. Long Island is a vicinity in which teen drinking has grown acute. But in many schools nowadays, teachers find evidence in the litter of bottles and beer cans on the school grounds that some kids are imbibing between classes. Liquor manufacturers have been quick to capitalize on the trend by introducing new, sweet fruit wines that appeal mostly to young former members of the soft-drink crowd.

While the National Institute on Alcohol Abuse and Alcoholism grows more and more alarmed at this pattern, many mothers and fathers remain curiously unconcerned about the increasing amount of drinking among their young. "Parents are so relieved that their children aren't on drugs they don't seem to realize that alcoholism is the most serious drug problems of all in this country," says an Institute spokesman . . .

—McCall's, Oct. 1973

One wonders when it will end. No sooner does it seem as though slight inroads are at last being made in overcoming the drug problem, than a similar dilemma becomes acute.

An alcoholic does not materialize over night. Years of heavy drinking are required to induce this status. A person certified as alcoholic before turning 21 probably began drinking liquor in elementary school. Certainly there is cause for alarm when bottles and beer cans make commonplace appearance in school trash cans, and when two chapters of Alcoholics Anonymous specifically for young people are established in the nation's capital.

The reported lack of concern of some parents may seem hard to understand, but not really when we realize that in many homes drinking parents offer liquor to their teen-age children.

Drug and alcohol addiction among young people will probably not be completely eliminated until the cause of the problems is removed. Why do young people seek the "highs" or the "escape" offered by these substances? Could it be at least partly because their "real" lives offer no meaning, and that they are searching, albeit in the wrong way, for something beyond a materialistic frame of reference?

We believe that, with proper spiritual orientation, young people would not fall prey to such "wiles of the devil" as liquor and drugs. An understanding of their origin as Egos, their latent abilities, and their ultimate destiny, as well as of the purpose of life on Earth, is a great incentive for constructive living and striving in the physical world in which they find themselves. This has been shown to some extent in the success which the "Jesus movement" has had in transforming the lives and outlook of some formerly addicted young people. Even more, we believe, will this be true once the tenets of occult philosophy become more generally known and ac-

cepted -- as is happening, surely and no longer so slowly, in our teen-age and young adult population.

Relation Between Pituitary Gland and Cancer

Hundreds of terminal cancer victims have been freed from agonizing pain by a simple injection, claims an Italian specialist.

Dr. Guido Moricca, 52, of the Regina Elena Institute for Cancer Research in Rome, said that since 1963 he has relieved racking pain for 773 "hopeless" cancer patients — even though their tumors remained malignant.

In his unorthodox treatment, Dr. Moricca inserts a steel, hollow surgical needle through the nostril and into the pituitary gland behind the bridge of the nose. He injects, through the hollow needle, a mixture of ethyl and alcohol which destroys the gland and its nerve fibers to bring long-lasting pain relief, he explained.

"The method is simple, quick, inexpensive and painless. It has no traumatic side effects and can be repeated if necessary.

"Patients I've treated 8 years ago when they first had advanced cancer are still alive and suffer no pain. My method is not a cure — it merely eliminates pain from cancer," he said.

"Without this terrible pain, these patients aren't a burden to their family or society even though they are still very sick. They don't become drug addicts like many terminal cancer victims who deaden their pain with massive doses of morphine or other drugs." Dr. Moricca, secretary of the Italian Society of Cancerology, admitted he doesn't know exactly why the treatment is so effective. "It doesn't stop the patient from feeling other kinds of pain like a prick from a pin or a burn from a match," by Steve Tinney, *National Enquirer*, Jan. 4, 1974.

Occult science teaches that cancer is a disease stemming directly from misuse of the sacred creative force. Just as was leprosy of old, cancer is the modern scourge which afflicts many people who in former or the present lives have committed the "unforgivable sin" which must be expiated.

Occult science also teaches that the pituitary body, together with the

(Continued on page 324)



BOOK REVIEWS

Literature - Plays -
Motion Pictures - Music

"America the Beautiful"

America the Beautiful in the Words of Ralph Waldo Emerson, by the Editors of Country Beautiful, Country Beautiful Corporation, Waukesha, Wisconsin, 1970.

This collection of excerpts from Emerson's poems, letters, essays, and lectures, augmented by a selection of outstanding photographs of American landscape, is a significant commentary on Nature -- in many ways as applicable universally as it is nationally.

In the 1830's and 40's, when most of these passages were written, much of America was still an unspoiled wilderness. The country's vast resources had barely been tapped, wildlife abounded in forest and plain, and the term "endangered species" had not yet been coined. Agriculture was an honored and widely practiced occupation, and the average man was in much greater accord with Nature than his descendants have been during the succeeding years.

Recognizing the significance of his times, and sensing future events, Emerson wrote in his journal: "It was to be expected that America should bring to the conflict unwonted national energy from the invigorating solitudes of her clime. We look with confident expectation for something extraordinary... in the primitive settlers of a large and fruitful territory... There is certainly something deeply interesting in the history of one who invades the

coast of an unknown continent and first breaks the silence which hath reigned there... the settler ceases to be an ordinary adventurer, providing for himself and his son, or his friends - but becomes the representative of human nature, the father of the country, and in a great measure, the arbiter of its future destinies, for many generations."

Many of Emerson's incisive passages assume an even greater relevance now than when first written: Undeniably, modern man has treated his environment shamefully in the name of civilization and material acquisition, with the result that pollution is legion, the unspoiled wilderness exists only in a few protected areas, and natural resources have been sadly wasted.

Only now, that so much damage has been done, is a growing vanguard of sensitive Egos again expressing, and instilling in others, the respect for Nature's beauty, order, dignity, mystery, and totality that so characterized Emerson's philosophy. Thoughtful people everywhere would profit from reading his words in the light of events of the intervening century, and in the light of the restitution to and restoration of our environment that it may not yet be too late to make.

In Emerson's view, Nature's serenity and orderliness become "the present expositor of the divine mind." If we were more acute, and more caring, in our observations of Nature, we would

better understand the workings of that mind and cooperate with it more closely. "We are as much strangers in nature as we are aliens from God." By implication, then: the more harmony there is between man and Nature, the more harmony there will be between man and God, and between man's activities and the stipulations of the divine Plan.

Occult students know that correct observation of our surroundings, including the workings of Nature, is essential to spiritual advancement. "Every object rightly seen unlocks a new faculty of the soul." Unconscious truth becomes conscious truth, and another facet is added to knowledge. Curiosity, patience, good humor, and silence are all necessary in the achievement of successful observation. During an exploration of meadowland or forest, when men's voices are unwelcome, there "is nothing like so good company as a dog."

In addition to the perception that results from correct observation, love, too, is a demand of the Spirit, and "neither can be perfect without the other." Thoughts must be devout, and devotion must be thoughtful. "When a faithful thinker, resolute to detach every object from personal relations and see it in the light of thought, shall, at the same time, kindle science with the fire of the holiest affections, then will God go forth anew into the creation . . ." As occult philosophy teaches, science and religion will be reunited in the Aquarian Age.

The human Spirit longs for beauty, and it is a role of Nature to satisfy that longing. Nature's beauty is everywhere -- frequently changing, perhaps, but constantly present. The appearance of the same spot in a forest changes at different times of day and in the guise of different seasons, but it is always fair. Ugliness appears only as the result of dislocation and detachment from the life of God.

The philosophy of transcendentalism, of which Emerson was a primary exponent, asserts the domination of the intuitive or spiritual over the purely empirical or phenomenal. Emerson's ideas center around the "universal soul" of which every living thing is a part. He sees the unity of all that is made abundantly evident in Nature. "That which intellectually considered we call Reason, considered in relation to nature, we call Spirit. Spirit is the Creator. Spirit hath life in itself. And man in all ages and countries embodies it in his language as the *Father*." Conversely, too, each man, by looking inward, can find God, and the totality of experience, within himself.

No review of this beautiful volume would be complete without a word about its exceptional photographs, highlighting alike Nature's monuments and minutia. Ocean, forest, meadow, stream, insect, and flower are portrayed in seasonal splendor. Particularly memorable are a picture of sun-rays filtering through the treetops of a pine forest, and one of the shoreline of a lake in the woods, in which the yellow of early autumn, commingled with the pale green of lingering summer vegetation, and the hazy reflection of the trees in the water, probably come as close to conveying the qualities of an impressionist painting as a "realistically oriented" camera can.

* * *

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pineal gland, will form the bridge which will enable the Ego consciously to work in the invisible worlds. As such, it is a far more precious part of the human anatomy than material scientists realize.

The Ego will not be able to form the connection between pituitary and pineal bodies unless he lives a pure
(Continued on page 329)

Readers' QUESTIONS

Self-Hypnosis

Question:

Since hypnosis involves manipulation of another person, "self-hypnosis" appears to me to be a contradiction in terms. Do you have a definition of self-hypnosis?

Answer:

It is quite correct that hypnosis involves a second person, who imposes his will upon the subject. The successful hypnotist, by permeating the head of his subject with ether from his own vital body, places the subject under his domination and in this way influences him in the desired behavior.

What is generally termed "self-hypnosis" may be induced by crystal gazing and similar processes, by means of which the nerves of the eye are temporarily benumbed, and a reflex effect is produced on the psychic centers. This sometimes results in contact with the invisible planes and the receipt of impressions from entities there.

Obviously, both these forms of hypnosis should be shunned, the former because it deprives the subject of his own will power and renders him helpless in the face of external control, and the latter because it can result in erroneous or evil impressions which might instigate consequent undesirable conduct.

Self-hypnosis, too, is sometimes used as a synonym for auto-suggestion, or suggestion arising from within oneself rather than from an outside source. It involves the will-power of the single individual concerned, who

concentrates intensely on a specific object or idea, thus "talking himself" into behaving in a particular way, usually to achieve a particular objective.

Such an objective might be courage: the person fears a coming task or ordeal, but through mind and will-power he so steels himself and reinforces his bravery that he is able to undergo the ordeal courageously. Other objectives might be the mastery of a specific skill or the overcoming of illness or debility.

This form of self-discipline, if correctly used, can be a powerful asset to self-improvement. Since it is potent, however, care should be taken to repeat only those thoughts and suggestions which are true and of constructive intent and purpose.

To repeat to oneself a true statement, such as "God's Life and Light are all about me," can be very helpful and uplifting, bringing out the latent powers of the subconscious and making a change in the character. It is wise, however, to avoid statements that one is perfect or that one possesses all wisdom, or similar utterances. Any such assertion that is not true, even if made in the laudable interests of self-improvement, will ultimately have undesirable repercussions upon the vehicles and upon the conditions of life.

Punishment for Suicide

Question:

Why is suicide considered such a terrible sin, and why is the person who commits suicide punished so severely

after death? Didn't he suffer enough from the conditions that drove him to suicide in the first place?

Answer:

Suicide is not punished by any avenging power. It interferes with the normal processes of Nature and, thus, intense pain results for the Ego -- but not with the idea of punishment. The case is similar, in a sense, to that of a person who loses his arm in an accident. Much pain results, but this is not to be considered as punishment.

The archetype, which was created previous to birth and set spinning with sufficient force to maintain its rate for a given number of years -- the natural lifetime of the person -- continues to spin even if the person commits suicide. The spinning of the archetype is designed to attract to itself the necessary material on all planes to maintain the vehicles in a condition for proper functioning on those planes. If the physical vehicle is destroyed, the archetype still endeavors to attract to itself physical matter, but there is no vehicle to receive it. The result, then, is a feeling of intense inharmony which has been likened to continuous toothache or intense hunger. This continues for the remainder of the period during which the physical body was intended to live naturally.

In addition, the moral and mental conditions of the Ego just before he committed suicide were such as to lower the vibrations of the desire and mental bodies, so that after he passes out of physical existence he naturally gravitates to the lower regions of the Desire World, where the vibrations are intensely inharmonic and painful. Therefore he suffers greatly from this cause as well.

We are each a part -- a Divine Spark -- of God, and our physical bodies are instruments without which we could not learn our evolutionary lessons on Earth. They are, therefore,

quite literally "temples of the living God." It seems obvious, when viewed in this light, that it is a great sin to destroy, or deliberately deface in any way, such a temple.

As for "conditions which drive a person to suicide": we know that whatever difficulties are presented to us on Earth are the results of our own previous missteps against natural law. Physical, mental, and emotional problems all stem from this first cause, and we have only ourselves to blame for them, no matter how "responsible" some other external agent may appear to be on the surface. We must encounter these difficulties until we learn the lessons connected with them, and until we transmute the conditions within ourselves that initiated them. We can never permanently run away from them, and he who commits suicide in order to escape in one life will be faced with even harder lessons in the next. Thus, rather than letting our problems drive us to suicide, or to any lesser form of flight, we must learn to face them, learn from them, and, by living the right kind of life, insure that we obey natural law and avoid such calamities in the future.

Etheric Vision Vs. Glass

Question:

Why is it that etheric sight cannot see through glass?

Answer:

This question was answered in the March issue of the *Rays*, but to our answer there, we might add that etheric sight belongs to the etheric plane and is therefore subject to the laws governing that plane. The laws of one realm of nature are sometimes directly opposite to those in another, and it appears to be the case in this instance.



Natural Aids to Beauty

Diana Dupre

Untold amounts of time and money are spent each year by people seeking to improve the way they look and feel. Many of these efforts have been directed solely toward the artificial and the synthetic -- drugs for medication and inorganic cosmetics for improved appearance. Now, however, the superiority of natural methods and products, such as sound nutrition, the use of organic cosmetics, systematic exercise, and maintenance of a proper mental and emotional outlook, is becoming more widely recognized.

Secrets of Health and Beauty (subtitled "How to Make Yourself Over") by nutritionist Linda Clark, is a comprehensive, easily readable, and entertaining compilation of natural methods with which to achieve health and Beauty. This book was published by Pyramid Publications, N.Y.C., in 1970.

The merits of various nutritive essentials are discussed, not only in their relationship to sound health, but also, sometimes in surprising ways, to good looks. When the contents of vitamin E capsules were rubbed on a number of defacing scars, for instance, the scars disappeared after a few weeks. Natural unsaturated vegetable oils (as opposed to mineral oils) are necessary to prevent skin dryness. Commercial

skin lubricating creams are usually made from a petroleum base such as mineral oil, which is not absorbed by the skin but remains on the surface only. Natural oils are absorbed, however, and therefore a judicious amount of natural oil, taken internally and applied externally, is important to skin care. Vitamins A and D can also be absorbed directly into the skin, and it has been found that when these vitamins are added to face cream, they can often be more beneficial in the treatment of skin disorders than when taken internally. Much other similar information is also given.

Mrs. Clark devotes a chapter to what she calls "wonder foods" -- certain foods that contain a higher than average proportion of nutritive elements. Included among these eatables are brewers yeast, blackstrap molasses, wheat germ, yogurt, lecithin, and various seeds and oils. Brewers yeast, used since the time of the early Greeks and Romans, contains a particularly impressive assemblage of vitamins, minerals, and amino acids. Sunflower seeds are a rich source of protein, and Mrs. Clark urges that they, or some other protein food, be consumed during "coffee breaks." It has been found that coffee, taken alone, raises the blood sugar suddenly, providing a

tremendous but temporary burst of energy which soon degenerates into a "let-down" feeling. This does not happen when protein as a "pick-me-up" is consumed with the coffee -- or, better yet, *without* that stimulant. Lecithin has shown itself able to soften and rinse away solidified cholesterol deposited on arterial walls, and is thus extremely beneficial in reducing the possibility of high blood pressure, a high cholesterol level, and heart trouble.

Much of the nutritional information given by Mrs. Clark, as it pertains specifically to health, is fairly well-known among students of nutrition and dietetics. Her revelations about natural "beauty secrets," as well as about the dangers of using some of the popular and widely advertised chemical cosmetics, do not appear to be of equally common knowledge.

Many cosmetics, for instance, contain preservatives that cause allergic reactions. Others have as ingredients toxic chemicals such as ammoniated mercury, propylene glycol, mercuric bichloride, and others. The author cites various instances in which the use of inorganic beauty preparations has caused harm, ranging from severe skin irritations and baldness to blindness. Some toxic substances can be absorbed through the skin in sufficient quantities severely to maim or even kill a person, as witness the ancient method of poisoning by introducing belladonna or atropine into skin creams. On the other hand, substances ingested into the body can also find their way out through the skin. Twenty-five percent of the contents of an aspirin tablet, for instance, will appear in the hair within nine hours after consumption, and require nineteen days before it has completely disappeared.

As alternatives to hazardous, as well as expensive, inorganic beauty aids, Mrs. Clark suggests what she calls "kitchen cosmetology." Vegetables,

fruit, cereals, grains, nuts, and natural oils can be combined in simple-to-make yet astonishingly effective preparations. A paste of bran, baking soda, and water, applied to the face and rinsed with a solution of apple cider vinegar and water, is presented as being beneficial in the treatment of acne. Honey, used alone or mixed with other ingredients, removes impurities from the complexion. Applications of rose hip or camomile tea soothe tired, inflamed eyes. A mixture of table salt and buttermilk is recommended to help reduce large pores. Dry-grind oatmeal (acting as an abrasive) mixed with a whipped egg (protein) and applied to the skin acts to smoothen it. A mask of mashed papaya is useful as a face peel. Oily skin responds to a puree of tomatoes or lemon, while dry skin is benefitted with a pack made of mashed banana or peach in olive oil. Wrinkles can be erased with a mixture of egg white and sweet cream. Common mayonnaise has been successfully used as a skin-building formula by a renowned beauty authority.

Hair care also receives its share of attention, and "recipes" for natural preparations to treat irritated scalp and falling hair are given. Hair, points out Mrs. Clark, is 98 percent protein; thus, we have another reason for the inclusion of protein-rich foods in our diets. Raw nuts, seeds, and grains are also instrumental in keeping hair healthy because they contain iron, silicon, and sulfur. Vegetable oils are as essential to hair care as they are for the skin.

Interspersed among Mrs. Clark's own observations on health and beauty care are words of advice from renowned nutritionists and beauty consultants with whom she has spoken during her years of extensive research. The advantages of natural over synthetic foods and cosmetic preparations, in terms of financial savings as well as of health, become more and more obvious as the reader progresses

in the book. It seems safe to say that at least some readers, after digesting this information, will be reluctant ever again to utilize anything but organic cosmetics.

In the closing pages of her book, Mrs. Clark turns to the spiritual qualities without which health and beauty cannot achieve full potential. Inner warmth, an outgoing personality, genuine interest in and concern for fellow humanity, and a loving nature radiating from within a person, all help to create and sustain a type of natural beauty that no food or externally applied products can, of themselves, create or sustain. On the other hand, a cold personality, extensive self-interest, dissipation, or too intense preoccupation with the "trappings of success," can distort the most physically beautiful countenance with an aura of hardness that even the most effective cosmetics, however skillfully applied, will be unable to disguise. Friendliness, optimism, enthusiasm, and controlled, upright emotions all contribute the essential internal conditions that bestow external beauty. Living in the grip of fear, hatred, anger, or tension of any sort, however, only serves to diminish and ultimately destroy whatever pleasing appearance may initially have graced the individual concerned.

Mrs. Clark quotes a minister as saying, with regard to importuning God for help in times of stress: "You need ask only once. After asking, continue to give thanks that the solution is coming." Too many people who think they are praying for guidance, believes another author with whose views Mrs. Clark seems to be in accord, are really telling God what to do, instead of humbly asking and then waiting patiently for His guidance to become evident.

Mrs. Clark continues: "... count your blessings, not your woes, to help the blessings to multiply. You need no longer be at the mercy of difficult

events. Rise above them, sidestep them, ask for help and give thanks that your petition has been heard and that help is on the way. These are spiritual vitamins."

Such "spiritual vitamins," as well as those rules of right living set forth in the esoteric Teachings, constitute the basis on which true spiritual, and corresponding physical, health and beauty are formed. If we live according to these principles, the fine suggestions about natural aids to physical well-being which have been made by Mrs. Clark and other authorities will help augment the genuine health and beauty fostered by splendid inner qualities. If we choose to ignore them, living lives centered in selfishness and low desires, no physical nostrum of any sort will be sufficient to make us truly healthy or beautiful.

* * *

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(Continued from page 324)

and selfless existence, making at all times proper use of the sacred creative force. It is likely that the link between cancer pain and the pituitary body, which seems to puzzle the doctors, is to be found in this fact.

We know that our treatment of our vehicles in this life will determine the degree of their strength and usefulness in the next life. Therefore, it stands to reason that deliberate mutilation of any part of the physical body now will result in impaired functioning of that part in a future life. The person who permits his pituitary body to be destroyed may achieve present freedom from pain, but he may also expect that in the next life this essential component of his dense vehicle will not be in prime working order. He will have to take appropriate steps, and use valuable time, to restore it to its present level of operation, before he can begin to proceed to the next stage.

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OUR PATIENTS WRITE

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

Africa — The power of the liberated healing force helped and saved my children, who had very serious burns. Myself and family therefore feel happy to express our deepest thanks to the Elder Brothers and God, who had power to restore.

* * *

SERITA AND THE WATER PIPES

(Continued on page 330)

"Do you think you'll be able to work in the water pipes now?"

Serita smiled. "Yes. They won't be nearly as bad as the sulphur pool. Nothing could be."

"Good," said the old Undine, "Your boss at the reservoir is waiting for you. I told her I was pretty sure you'd be ready to do your work there now."

And so Serita went back to the reservoir, where her friends crowded around, eager to hear the story of her adventures. They had a party for her, and then she spent a day swimming and diving in the clean water. Next morning she began her assignment in the water pipes, and, as she expected, they were not nearly so bad as the sulphur pool.

Serita was to work in the water pipes many times after that, but she never minded any more. She knew that no matter how dark the pipes were, and no matter how dirty her water got in the city, when the job was over she would always be able to rest and get clean again.

"Life is full of hard jobs," she said one day, "but we learn from them. And between jobs, we always get a chance to play in the sunshine."



Effects of Attitudes on Health

A powerful mold of the body is the attitude with which we go through each day. Medical science recognizes this when it cautions people to stay calm, warning them that the risk of heart attack is increased by anger and that the tension of constant hurry and pressure is not only detrimental to health but can actually be fatal.

In *Occult Principles of Health and Healing* by Max Heindel we find this statement: "A hopeful mind is the greatest of all medicine, and a constant reiteration of a resolution to overcome the present ills is better than all the medicine in the world."

At times we may find it difficult to express joy and optimism, but if we allow ourselves to remain in a state of depression for long the result will inevitably show in the physical body. It is a matter of self-preservation to change our attitude. We can if we try!

Here is where knowledge of spiritual laws can come to our aid. When we see and even partially understand the beauty and wonder of Creation, we know that "all things work together for good to them that love God." We realize that we are not helpless pawns of fate, but gods-in-the-making. We have the option of deciding how we shall conduct our lives and how we shall act or re-act to any given situation. An attitude of calm

optimism pays gratifying dividends in physical health.

Learning to change an attitude of gloom to one of joy, or of tension to relaxation, may seem difficult. However, when we realize that boundless love is forever working with us to help and heal, we have further encouragement to express optimism and gratitude. In time we will bring our attitude into such harmony with God that we, too, will be able to work in Christ's vineyard, helping and healing others. - C. R.

* * *

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:

July 3 — 11 — 17 — 23 — 30

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



Serita and the Water Pipes

Dagmar Frahme

Serita glided softly through the water, keeping as close to the shore as she could. It was dark, and most of the Undines were resting at the other end of the reservoir. This was her chance to slip away.

As Undines go, Serita was very young, but she had been at the reservoir long enough to learn a few things. She knew, for instance, that there was a big difference between working in the cool, clear water outdoors, surrounded by hills and trees, and working in that same water after it had gone into the water pipes of the city.

Only last week she had talked to Clovia, an Undine who worked with some water that ended up in the hot water tank of a laundry. Clovia and her water then had been forced into a washing machine where they were all mixed up with soapsuds that made Clovia sneeze horribly. From there, they went down a drain and into a run-off for soapy water. After what seemed a terribly long time, the water evaporated and Clovia found herself in a cloud with other Undines and water waiting to go back to Earth. Finally it rained, and Clovia's water, to her great delight, came down in the old, familiar reservoir.

"I hope I never have an assignment like that again!" Clovia had said. "You wouldn't believe how dark and narrow the pipes are, and how hot it gets in that tank. We complain about how hot the Sun is out here sometimes, but that's nothing! And when you get inside that washing machine they throw soap in on top of you. I couldn't stop sneezing."

"Couldn't you get out?" Serita had asked.

"No. Not till the wash cycle was over. But the worst thing was when they threw the dirty clothes in. Ugh! There was somebody's sweat shirt with grease all over it, and even a pair of muddy sneakers. Horrible old things!"

"What did you do?" Serita had wanted to know, her eyes wide with wonder.

"What could I do? I just had to go around and around with my water until the clothes were clean and the poor water was filthy. Then they let us out, and clean water came in to rinse. Those Undines were a lot luckier than we were!"

"And then we flowed out into the run-off where there was a lot of other dirty water, and we didn't get clean

till the water evaporated and we were forming clouds. It's so good to be back in this nice, clean reservoir. I never, ever want to leave again."

Serita thought a lot about Clovia's adventure during the next few days. What a dreadful experience that must have been! She didn't think she could stand being cooped up in a dark pipe, or heated in a tank, or swirled around with a lot of dirty clothes.

Then new assignments were given out, and Serita saw that the same thing was about to happen to her. Her orders were: "You will go with your water through the pipes to the city, and stay with it while it evaporates, forms clouds, and comes back to Earth again."

"I won't!" said Serita to herself. "I won't go into those old water pipes. I want to stay here where it's nice."

It was almost unheard of for an Undine to disobey orders. Once, long ago, an Undine had refused to get into a barrel of water that was being put on board a sailing ship, so the sailors would have something to drink on their long voyage. The Undine knew that some of the water in the barrel would get stale and slimy before the voyage was over, and she didn't want any part of that.

There had been great consternation, and finally the Undine, for punishment had been forced to work in a stagnant pool for five long years.

Serita knew that she, too, would be punished if she refused to do as she was told. "The only thing," she told herself, "is to run away."

She decided to leave the reservoir that night, and go to one of the waterfalls in the nearby hills. There, she was sure, she could work with the clear, splashing water, safe from the danger of being forced into the city's water pipes.

Serita glided softly through the water until she came to the river. Then, she swam as fast as she could away from the dam.

She had gone quite a distance when the first light of dawn began to show. Many strange Undines were going about their work. Some looked at her curiously, but no one asked who she was or where she was going.

At last she turned into a brook that emptied into the river. Half-gliding, half-swimming, she made her way against the water that was rushing downhill over stones and boulders.

"This is wonderful!" exclaimed Serita, who couldn't remember ever having been so happy. The water seemed to be even clearer than in the reservoir, and Serita felt freer and wilder than she ever had before. After a while, she came to a waterfall hurtling many feet down over a stony mountainside. This was where she would stay!

"Hi," she said to an Undine working at the base of the waterfall. "My name's Serita. I've come from the reservoir. I want to stay here and work at this waterfall."

The Undine looked up in surprise. "We didn't get any notice about someone from the reservoir working here," she said.

"I know," said Serita. "My assignment said to go to the city in the water pipes, but I couldn't stand that, so I came here to work where I could stay outdoors."

"You mean you refused your assignment?" asked the Undine, as if she didn't think such a thing were possible. "What did your boss say?"

"She didn't say anything," Serita answered. "She doesn't know. I didn't tell her I was going. I just left."

"You mean you refused an assignment *and* ran away?" The other Undine looked horrified. "Nobody's ever done that."

"I've done it," said Serita, who was beginning to feel a little unsure of herself. Why did this Undine act as though what she had done was so horrible? She certainly wouldn't want to work in those water pipes.

"Wait here a minute," said the Undine, hurrying away.

Before Serita had time to decide whether she wanted to wait or not, the Undine returned with a crowd of other Undines, including an especially stern one who seemed to be in charge.

"Do I understand that you have refused your assignment and have run away?" asked the stern one, without even saying hello.

"Yes," gulped Serita. "I didn't want to work in those awful water pipes, so I thought I'd come here where I could stay outside."

The Undine looked at Serita so long and so hard that she began to squirm. "Come with me," she said at last, in a tone so severe that Serita knew there was nothing she could do but go with her.

She followed the old Undine into a hollow in the rocks behind the waterfall. "Sit down over there," said the Undine, and Serita did.

Then the old Undine said to one of her assistants, "Go to the reservoir and tell the leader there where Serita is. Ask what she wants us to do with her. Tell her we need someone to go into the underground sulphur pool, and we'd be quite happy to use Serita there if the reservoir Undines have no objection. It might help her learn her lesson, and seems to be a fitting punishment for running away."

"Underground pool!" thought Serita, shocked. She had expected to be welcomed to the waterfall, and instead she was going to be punished by a mean old Undine whom she had never seen before. "Bet that old meanie wouldn't let anyone force *her* into a water pipe," she thought.

As if the old Undine could read her thoughts, she said, "I spent many years in the water pipes, and what I learned there is invaluable. It's too bad that you refused to take advantage of such a fine opportunity to improve yourself. You can't always do *just* what is pleasant and agreeable, you know. That's

not the way to learn and get ahead."

Serita squirmed again. She wasn't interested in learning and getting ahead. She simply wanted to be free! What could you learn in those awful pipes, anyhow? Nothing, she was sure. You'd just be cooped up, miserable, and never see the sunshine.

How was she going to get out of the mess she was in, she wondered. The sulphur pool, whatever it was, did not sound much better than the water pipes. How could she escape? And where could she go where she could trust other Undines? She had never expected *strangers* to want to punish her!

Serita did not have long to puzzle over these problems. Very soon, the old Undine's assistant came back, to say that the reservoir Undines thought it would be good for Serita to work in the sulphur water for a while. When she finished that, she might be glad enough to do her job in the water pipes.

And so Serita was escorted down into the Earth, many feet below the surface. It was darker than the darkest night, and everything seemed cold and slimy. The smell was awful, too.

"Here we are," said her guide, and Serita found herself in a pool of cold, terrible smelling, water.

"You mean I have to stay *here*?" she asked.

"Yes, this is the sulphur pool. Someone will be here in a few minutes to show you what to do."

"But it *stinks*," protested Serita, holding her nose. "I can't stand it. I can't stay here."

"Sulphur always smells like that. Underground it's worse because there is no fresh air. You'll get used to it. I've got to go now. Bye."

Serita, still holding her nose, was left alone in the dark. She didn't see any way out, and had no idea how they had come down from the beautiful world above ground. She was scared, and quite positive that she

would never see the sunshine again. She began to cry.

"No time for tears, young lady. There's too much to be done," said a harsh voice nearby. Serita jumped and peered into the blackness. She barely made out the shape of an Undine.

"Who are you?" she whispered.

"I am Grimsa," said the voice. "I've been in charge of this sulphur pool for a year, and it's about time they sent someone new."

"You've been down here a whole year!" gasped Serita. "How could you stand it?"

"One gets used to it after a while. But my time is almost up, thank goodness. I have just long enough to break you in before I leave. Come on, we'll start at this end of the pool."

And before Serita could say another word, she was being shown what to do. Between blinking back tears and holding her nose, she didn't learn much at first.

"Better pay attention," warned Grimsa. "It will be easier if you know what you're doing. You're going to be all alone here for a long time, and that could get to be pretty awful."

Then Serita tried to pay attention. It was good she did, too, because when Grimsa finished explaining she said, "Now I'm going to get some sleep. I'm leaving tomorrow morning for my new assignment. I suggest that you go over all the things I showed you and try to do them yourself, so that if you have any questions you can ask me before I go. But I don't want to be disturbed before breakfast. Good night."

So Serita worked alone, all night long. It was the most terrible night she had ever spent. The sulphur smell almost made her faint, and she had a hard time remembering what she was supposed to do. When morning came, she had many questions for Grimsa, who answered them patiently although she was anxious to be gone.

Serita begged Grimsa to tell her the way back to the sunshine, but Grimsa said, "You will be shown when you deserve to know." And when Serita asked when that would be, Grimsa answered, "Only you can determine that."

* * * * *

One day, eight months later, Serita was hard at work. She had long ago gotten used to the sulphur smell, and had learned to see quite well in the dark. She didn't cry any more, although during the first few weeks underground she had cried every night. She did her work well now, although at first she had made many mistakes and spent a lot of time doing things over.

She had learned much more than she had ever thought could be learned underground. She missed the sunshine but didn't think much about it any more. For months she had felt neither happy nor sad, but had just kept on doing her work as best she could.

Suddenly, in the distance, Serita saw a faint beam of light. She heard a voice from far away saying, "Serita, you have earned the right to come back into the sunshine. Follow the light, and you will find your way."

Hardly believing that she was getting out at last, Serita followed the light and, in time, found herself above ground once more. She blinked, and sniffed. It would take time to get used to the sunlight and the sweet smell of flowers and pine trees.

"Well, Serita, how does it feel to be back?" The old Undine who had sent her to work in the sulphur pool was waiting for her.

"Wonderful — simply wonderful!" Serita exclaimed. "But I guess it was a good thing you sent me into that sulphur pool, horrible though it was. I guess whatever your job, you can learn something from it if you're not busy trying to get out of it."

(Continued on page 330)

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