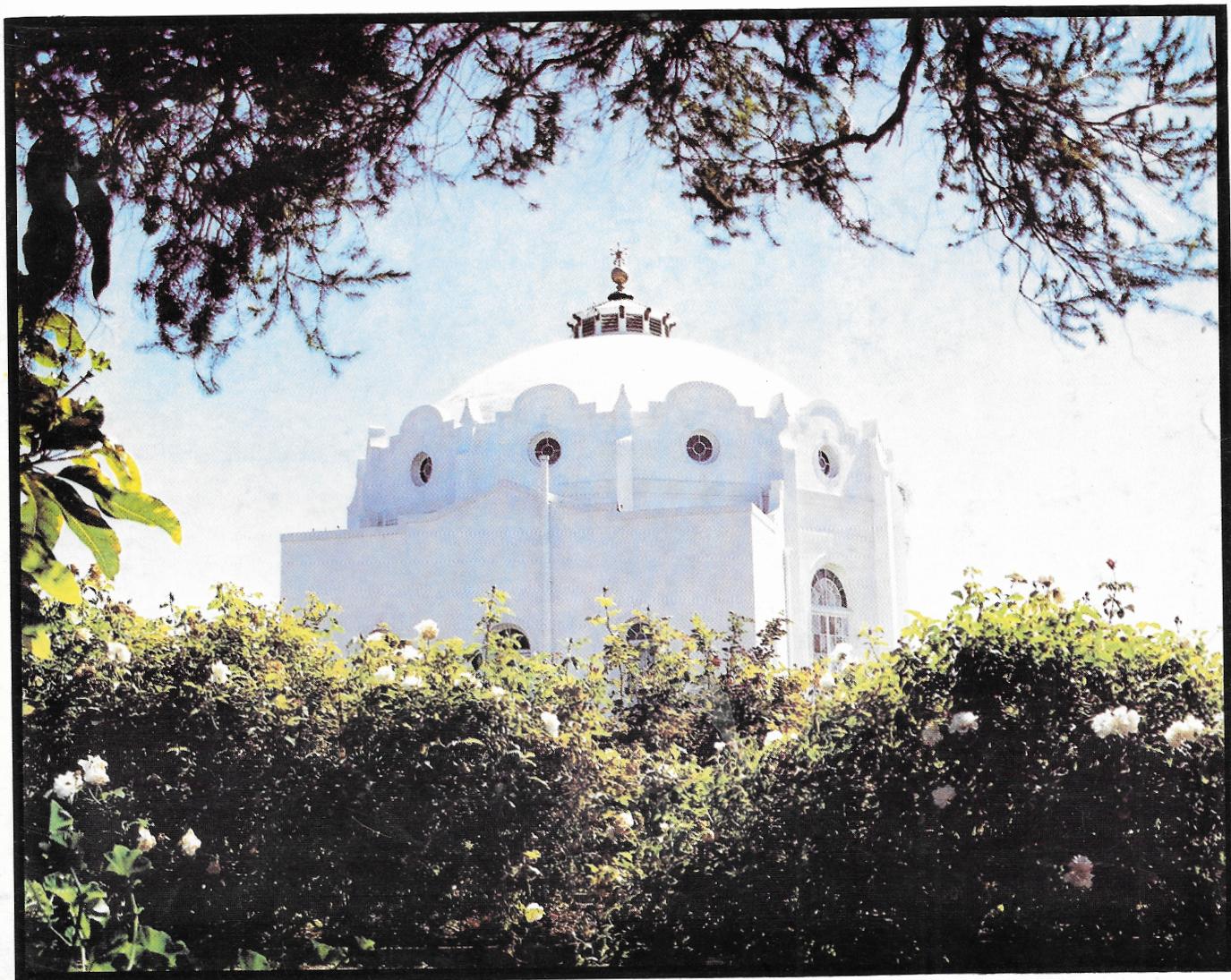


# Rays from the Rose Cross



---

*"A Sane Mind, A Soft Heart, A Sound Body"* November/December 1994—\$3.00

---

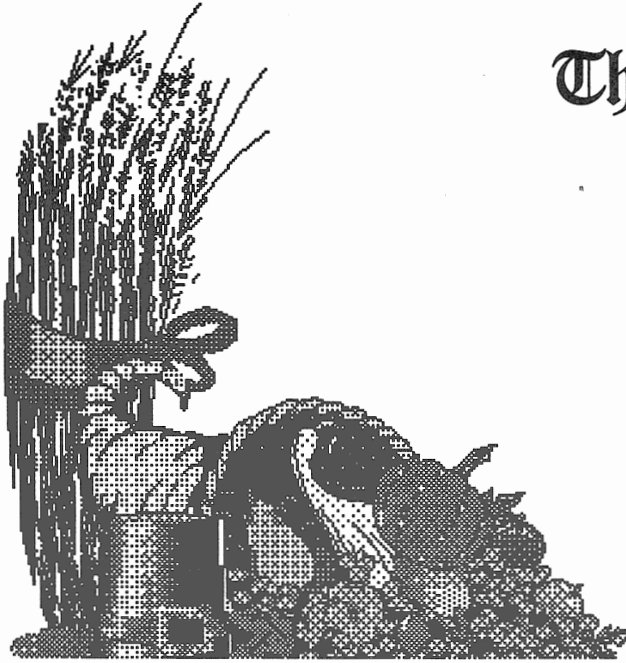
THE THANKFUL HEART  
DICKENS' A CHRISTMAS CAROL—OCCULTLY CONSIDERED  
CHRISTMAS TRADITIONS  
RICHARD M. NIXON—THE MAN WHO DIED THREE TIMES

---

A CHRISTIAN ESOTERIC MAGAZINE



# Thanksgiving



When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal. —Max Heindel

Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.  
— James M. Ludlow

If gratitude is due from children to their earthly parents, how much more is the gratitude of the great family of man due to our Father in heaven! —  
Hosea Ballou

No thanksgiving is complete without its generous thought of those who are not so favored as we are. The truly grateful heart always thinks of giving blessing to some other. —J.E. Miller

Give thanks unto the Lord; for He is good; for His mercy endureth forever. —Psalm 106:1

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellow men are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to the high life where we shall “be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;” for that, and that alone is peace. —Phillips Brooks

Justice is often pale and melancholy; but Gratitude, her daughter, is constantly in the flow of spirits and the bloom of loveliness. —Lander.

Look over the whole creation, and you shall see that the band, or cement, that holds together all the parts of this great and glorious fabric is gratitude. —South

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude. —Beecher

He that has nature in him must be grateful; it is the Creator's primary great law, that links the chain of beings to each other. —Madden



# RAYS FROM THE ROSE CROSS

A  
*Christian Esoteric  
Magazine*

*Established by  
Max Heindel  
June 1913*

**Volume 87  
No. 6**

**November/December 1994**

USPS 47080  
ISSN 0744-432X

Subscription in U.S.: one year, \$15.00; two years, \$28.00. California residents add applicable sales tax to all orders. Canada, Mexico and all other countries: one year, \$20.78; two years, \$39.56. Prices are in U.S. dollars and include postage. Foreign subscribers: please check current exchange rates for proper amount. Current single copies: \$3.00. Second class postage paid at Oceanside, CA 92049-0713, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, Oceanside, CA 92049-0713, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of Rays.

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

PRINTED AND PUBLISHED BY  
**THE ROSICRUCIAN FELLOWSHIP**

P.O. Box 713, Oceanside, California  
92049-0713 U.S.A.

2222 Mission Avenue, Oceanside, CA 92054  
U.S.A.

Telephone: (619) 757-6600  
Modem (BBS): (619) 721-1828  
Fax: (619) 721-3806

## In This Issue...

### Feature

The Birth Of Jesus .... Saint Luke 2:1-14 ..... 2

### Editorial

The Supreme Gift ..... 3

### Mystic Light

The Thankful Heart .. Frieda Mader ..... 4

Charles Dickens' A Christmas Carol ..... A.S. .... 8

Christmas Traditions.....P.K. Freiwirth..... 14

The Panacea En-sphered .....A Probationer..... 21

The Higher Law of Christ .....A Probationer..... 23

How I Found the Western Wisdom Teachings ..... Renate Shoemaker 27

### Max Heindel's Message

The Way, The Truth, and the Life..... 28

### Studies in the Cosmo-Conception

Building the Inner Vehicle..... 29

### Readers' Questions

Attaining a Balanced Development ..... 30

Being "Saved" ..... 31

### Western Wisdom Bible Study

The Second Commandment — Exodus 20:4..... 32

### Astrology

Richard M. Nixon—The Man Who Died Three Times ..... A Probationer ..... 34

Dag Hammarskjöld—Diplomat With A Difference..... A Probationer ..... 37

### News Perspectives

Ecology, Christianity, and the Christmas Tree ..... A Probationer ..... 40

### Book Reviews

Everyday Cancer Risks and How to Avoid Them...A Probationer ..... 43

The Culture of Disbelief.....A Probationer ..... 46

### Nutrition and Health

The Wonderful World of Herbs ..... A Probationer..... 51

### Healing

Solar Force and Health.....Max Heindel..... 57

### For Children

The Leaf Painter ..... Dagmar Frahme..... 58

### Miscellaneous

Thanksgiving ..... Inside Front Cover

Others..... Charles D. Meigs..... 12

Discussion on Misers—*Cosmo-Conception* ..... Max Heindel ..... 13

The Birth of Jesus.....Matthew 2:1-15 ..... 17

Crossword: Christ's Words From Mark ..... 26

The Rite of the Annunciation ..Corinne Heline..... 49

Crossword Answer from September/October Issue (Matthew)..... 45

November/December 1994 Ephemeris ..... 62

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

©1994 The Rosicrucian Fellowship





**A**nd It Came To Pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city: And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:1-14



## EDITORIAL

### *The Supreme Gift*



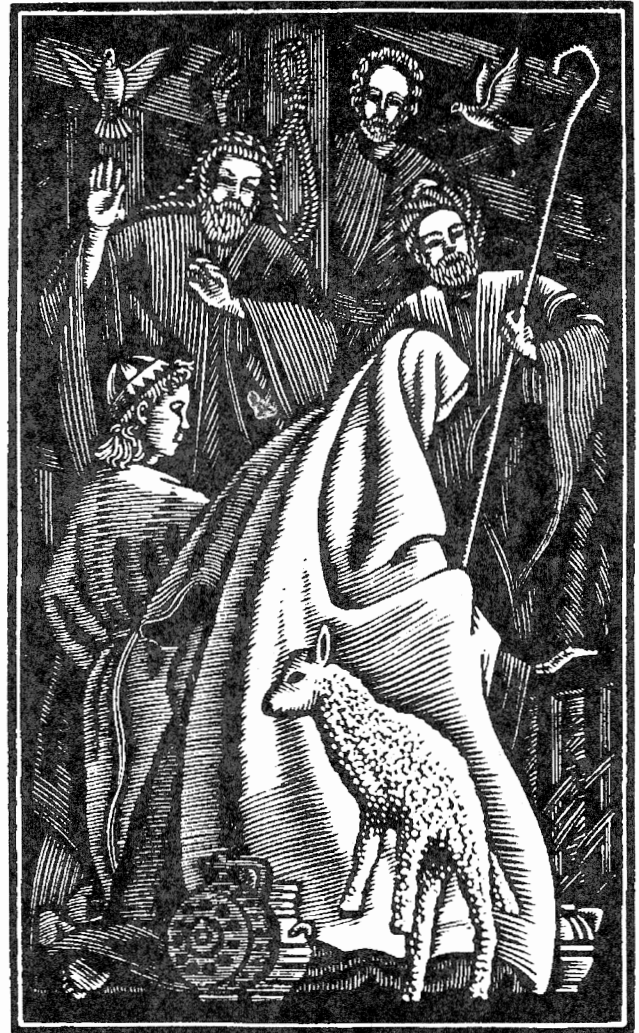
**NCE MORE** in the course of a year we are upon the eve of Christmas, but it must not be forgotten that the birth of Christ upon Earth is the death of Christ to the glory of heaven.

As we live in our body during the daytime, work out the destiny which we have created for ourselves in the Physical World, and are then liberated at night into the higher worlds to recuperate, so also there is this ebb and flow of the Christ Spirit. It dwells within our Earth a part of the year and then withdraws into the higher worlds. Thus Christmas is for Christ the commencement of a day of physical life, the beginning of a period of restriction.

What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of the year; who realizes this sacrifice of the Christ for our sake, this giving Himself, subjecting Himself to a virtual death that we may live; this wonderful love that is being poured out upon the Earth at this time — what should be his aspiration?

What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in everything by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning, and travailing. We mean the permanent liberation, the day and the coming of Christ.

To realize this aspiration in the fullest measure, let us go forth during the coming year with full self-reliance and faith. If we have heretofore despaired of our ability to work for Christ, then let this



despair pass, for has He not said: "Greater works than these shall ye do?" Would He who has the word of truth have said such things if it were not possible to realize them? All things are possible to them that love God.

—Max Heindel



## MYSTIC LIGHT

### *The Thankful Heart*



*I like Spring, but it is too young; I like Summer, but it is too proud. So I like best of all Autumn, because its leaves are a little yellow, its tone mellow, its color richer, and it is tinged a little with sorrow. Its golden richness speaks not of the innocence of Spring, or of the power of Summer, but of the mellowness and the kindly wisdom of approaching age. It knows the limitations of life and is content... —Lin Yutang*

**A** **T THE LAST SUPPER** (John 22:14-38) Christ Jesus gave thanks when He took up the cup and the bread; when He fed the five thousand (Mark 6:37-42), He blessed the loaves and the fishes. Thus, He set an example for His adherents to follow in using the powers which unfold from within one who strives to walk the way of the New Dispensation—the Way of Love.

*THANKSGIVING!* There are comparatively few who realize how potent a force for healing is con-



tained in this word so familiar to all of us! It bridges the gap between the concepts of matter and spirit. In three simple, unadorned

ous journey over perilous seas, the first act of our Pilgrim forefathers, after setting foot on the land to which destiny had guided



words, "the thankful heart," lies a truth that is transcendental. Ours is a universe of law. When we offer thanksgiving and praise we put ourselves in harmony with the law of attraction, we open the floodgates of our good, and so become receptive to an ever greater downpouring of the blessings which man so ardently seeks. A good and bountiful Father has vouchsafed to man a day of Thanksgiving! Let us bear in mind always the true meaning and purpose of this day. Then we can be sure that we will do all things to the glory of God. To be truly thankful helps to lift the consciousness to a realization of the spiritual impetus which one receives when gratitude fills the mind and heart for the many blessings which one has already received.

Following their long and ardu-

ous journey over perilous seas, the first act of our Pilgrim forefathers, after setting foot on the land to which destiny had guided them, was to give thanks to God. This one act set the keynote for the glorious new age about to dawn. Why was the giving of thanks to God for a bountiful harvest the first consideration of our Pilgrim Fathers who had faced disaster after three successive crop failures? Their lives were based upon faith in God's guidance. They knew that a thankful heart is the magic key which unlocks doors to the blessings of God through His boundless good.

There is in our lives a ceaseless balance to be maintained, a right perception of the cause, the necessity of and the proper evaluation of all earthly things. As we learn to establish priorities through our working towards the realization of such a balance in our lives, there is a continual unfoldment in consciousness with

fewer and fewer diversions from our prescribed course. Gratitude for the bounties of God thus revealed creates an inner tranquility.

Truth, enlightenment, wisdom, and omniscience come to those who have learned thanksgiving and true humility. When our hearts grow humble and guileless, we come closer to the spiritual realm and become ever more endowed with spiritual insight. We rise above the changing circumstances of material life, above worldly opinion, and above personal and global catastrophes. When we can feel and express within ourselves, in all sincerity and thankfulness, the reverent, compassionate humility so well understood and exemplified by the Christ himself, then no material consideration, no temporal upheaval, no secular burden, will ever again have the power to thwart or overcome us.

***What we must realize is that gratitude is not dependent upon things. What we own or are given is of little importance. True gratitude springs from the inner knowledge of who we are and the outer living to that highest within.***

We will have changed the whole order of things in our outer life and be eternally uplifted by the serenity of our inner life. We will then be able to overcome just as Christ Jesus has overcome.

"Our whole life should speak

***When we offer  
thanksgiving and  
praise we put  
ourselves in  
harmony with  
the law of  
attraction, we  
open the  
floodgates of our  
good, and so  
become receptive  
to an ever  
greater  
downpouring of  
the blessings  
which man so  
ardently seeks.***

for our thankfulness; every condition and place we are in should be a witness of our thankfulness." It is good to set aside a day of Thanksgiving and to participate with our fellow men in hymns of gratitude to God. It is good to join together in brotherly fellowship, praising the One to Whom we owe all. At the same time, we must remember that the act of giving thanks should occupy every moment of our lives. Everything that comes to us, every encounter we face, every "wind of fortune" that flows our way, is an obvious or a disguised blessing. Even that which we regard as dire calamity represents an opportunity to rid ourselves of debts of destiny or to make soul growth. We should be prepared to give thanks perpetually for these visitations and for the little trials

and tribulations of daily life, as well as for our obvious joys and blessings.

Thanksgiving is expressed as much by thought and deed as by prayer and song. It is not expected that we be constantly on our knees speaking gratitude. Far from it. What is expected is that we show our gratitude by the way in which we live our lives. We show our gratitude best by serving our fellow men. We also show it by cheerful countenance, words of encouragement to others, and concrete expressions of sympathy and love to those we encounter. If "every condition and place we are in is a witness of our thankfulness," the effect for good in our surroundings is great indeed. We all know people whose very presence causes rejoicing, and who, without visible effort, seem to enhance every context in which they move. These people are giving thanks to God in a way most pleasing—the way of continuing service to their fellows. Their very presence inspires, comforts, enriches and gladdens; their every thought is how to help their fellow men. They are serene, content, and boundlessly fulfilled by virtue of their untiring desire and ability to work in the vineyard of Christ. This is the secret of perpetual Thanksgiving.

A single grateful thought towards heaven is the most perfect prayer. Praise and thanksgiving open the very flood gates of heaven. He who gives thanks for that which he has, prepares the way to receive more. Ingratitude and discontent are restricting and narrowing, closing the door to future blessings. He who loves the Lord sings His praises and gives thanks to Him—not for

what he may or may not receive from Him. To seek God for His sake alone is to seek all that there is, and to find Him is to gain all.

There are times when we can find nothing in the material scene for which to be grateful. Perhaps, if we would stop at these times and think, we should realize, and feel grateful for that which is not seen materially, but that which is

***A single grateful  
thought towards  
heaven is the  
most perfect  
prayer. Praise  
and  
thanksgiving  
open the very  
flood gates of  
heaven. He who  
gives thanks for  
that which he  
has, prepares  
the way to  
receive more.***

the root and foundation of our very lives. If we can find the conviction to lift our heart and voices in praise, concentrating on the Eternal instead of the temporal, we will find the weight of our problems lightened as our perspective returns to its proper focus. Such action aids in clearing the mind, making us more aware of the guidance which has been available since the beginning but which has been hidden under our own self-pity.



By performing this menial task, the Christ acknowledged His debt to His disciples.

In *Web of Destiny*, Max Heindel says: "What shall be the burden of our invocation? And the answer is, generally, *Praise and Adoration*. We must get away from the idea that every time we approach our Father in Heaven we must ask for something. . . . When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new down-pouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal." The habit of giving praise and thanksgiving brings with it joy. Like any habit, it must be practiced to become automatic; and at first there may be times when it seems difficult or impossible to do. If we persevere, after a while we will find it becoming easier, for we will have learned that giving praise to God, even in the face of difficulties, somehow lightens the burden and begins to lift us again. Our minds begin to clear and to open to the guidance which has been there all along.

Mr. Heindel tells us "gratitude makes for soul-growth." Speaking of Christ washing the disciples' feet, he says it was a "symbol of the attitude of mind which was of great significance as a factor in soul growth. . . . we see that in nature the higher feeds upon and is dependent upon the lower for its growth and further evolution." By performing this menial task, the Christ acknowledged His debt to His disciples.

We are thankful when another does a service for us or helps us. But now we see that it is an even greater cause for thanksgiving when we are given the opportunity to help someone else. No matter what our present state, if we search we are sure to find reasons for gratitude. Even if our situation is not what we would like, there is always a chance to assist another in some way. What we must realize is that gratitude is not dependent upon *things*. What we own or are given is of little importance. True gratitude springs from the inner knowledge of who we are and the outer living to that highest within.

In this month of national Thanksgiving we may find much in our lives for which to be grateful—in service given and service received. Developing the habit of gratitude and thanksgiving brings a new dimension into our lives. We are drawn away from selfish pursuits and become more aware of the needs of others. "In everything give thanks; for this is the will of God in Christ Jesus concerning you." I Thessalonians 5:18.

Through everyone and in every circumstance of our lives God reveals Himself in endless blessings. Nevertheless it is we who must open the channel for ever greater capabilities to manifest in our lives. As we cultivate the Spirit inherent in the grateful heart, we achieve an harmonious integration of the various organs of our bodies. This is, in turn, expressed as health. Thus does each child of God become an integrated Whole. "Above all things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts; . . . and be ye thankful." Colossians 3:14-15.

This Thanksgiving season take a moment in a quiet spot and give thanks for our higher selves and for the capacity to grow and serve. Be thankful for the riches of the Spirit which are ours. Be thankful for eyes to see, ears to hear and a heart to understand and for all the beauty in the world. Be thankful for personal peace and joy. Our future depends upon our spiritual unfoldment, the realization of our potential, the development of our skills and talents, our dreams and our attitude toward life.

Let us give thanks for all that we are, and all that we may become. Have a Blessed Thanksgiving! □

—Frieda Mader



## MYSTIC LIGHT

### *Charles Dickens' — A Christmas Carol*

#### *Occultly Considered*



**T**HIS LITERARY GEM OF CHARLES DICKENS has been a household word in the

English-speaking world. There is an appeal woven into it that strikes to the heartstrings of all who are familiar with the English tradition of Christmas. In it the occult student finds much food for thought, because it reveals clearly that Charles Dickens was familiar with the teachings of the Western Wisdom School, and it is seasonable to consider it now.

The opening chapter gives the facts of the death of Marley, and the connection of Scrooge to the dead man; also great emphasis is laid on the fact that Marley is as dead as a door nail, and that Scrooge recognized and knew of his death. Here Dickens is portraying the crystallized consciousness of the materialist, who is sunk in the vain and worthless quest for the acquisition of wealth, and who is dead to all the finer, softer promptings of the higher self. Scrooge and Marley were the epitome of calloused greed and selfishness, and this is presented to give a vivid contrast to the living, pulsating vibration that is so marked at this particular season. It is called the Christmas Spirit, but in reality it is the renewal of the life of the Earth, through the return of



Scrooge made haste, with both hands, to make up to all those who had suffered through him.

the great Christ Spirit, and this story shows its wonderful power.

Scrooge was a hard subject to impress, as revealed in the remark: "If I could work my will," said Scrooge indignantly, "every idiot who goes about with 'Merry Christmas' on his lips, should be boiled with his own pudding, and buried with a stake of holly through his heart. He should." But even this hardened scoffer eventually melted under the Christ Spirit of compassion and love. His utter lack of sympathy is shown in his treatment of his clerk, his nephew, and the two men who pleaded for the poor.

His nephew proclaims his belief in Christmas in the following confession: "There are many things from which I have not profited, I dare say, Christmas among the rest. But I am sure I have always thought of Christmas-time, when it has come round, apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that, as a good time, a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them, as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it has never put a scrap of gold or silver in my pockets, I believe that it *has* done me, and *will* do me good; and I say, God bless it." This proclaims the influence of the Christ Spirit in promoting the Brotherhood of Man.

Scrooge's state of consciousness is readily shown by his surroundings—his office and gloomy living quarters. His awakening starts when he beholds Marley's face on the big

***What we  
cling to in  
life, clings to  
us after  
death, be it  
good or ill!***

door knocker. This stirred him considerably, but he scoffed at it. Later in the evening he is again startled by psychic happenings,

or ghosts, in common parlance. Into the description of Marley's ghost, Dickens weaves the occult facts of life after death. Scrooge sees Marley as he was in life except that his body is transparent,

***Scrooge  
represents the  
lower, selfish  
nature which  
tries to put  
out all the  
higher  
thoughts and  
emotions, and  
stifle the voice  
of conscience.***

and the buttons on the back of his coat can be plainly seen through the body. The narrative goes on, showing how Marley has a chain round his waist, and it winds round and hangs like a tail. It is made of cash boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel, and all these are hanging on him, an awful reminder of the things of dross that he worshipped in life. What we cling to in life, clings to us after death, be it good or ill! Scrooge, trembling, addresses the ghostly visitor:

"You are fettered. Tell me why."

"I wear the chain I forged in life," replied the Ghost. "I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it."

Ghostly Marley also tells Scrooge that he has a heavy chain attached to him which is now invisible. In advanced teachings we know that we do create con-

ditions in the subtle substance of the Invisible Worlds. These conditions are as real to us there as the dense forms of the material world are here. This truth is graphically stated by Dickens in this way. He also knows that we have to suffer there in consciousness until we have learned the necessary lesson through suffering and remorse. Dickens emphasizes this in the continuing conversation of Scrooge and his visitor.

“Seven years dead,” mused Scrooge, “and traveling all the time.”

“The whole time,” said the Ghost, “no rest, no peace. Incessant torture of remorse.” Later

the phantom proceeds, “O captive, bound and double ironed, not to know that ages of incessant labor, by immortal creatures, for this earth must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian Spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life’s opportunities unused. Yet such was I! Oh, such was I!”

This explanation is very similar to that given in *The Rosicrucian Cosmo-Conception* on page 104. The case of a miser is there

*In advanced teachings we know that we do create conditions in the subtle substance of the Invisible Worlds.*

used to show how the desires of earth cling to us in the after-death condition. At length these conditions drop away, and we are free to go on to other lessons that we learn in between lives, because evolution is a fact in the Invisible

## *Gleanings of a Mystic*

24 Lessons on Practical Mysticism

by *Max Heindel*

“**T**HROUGH ERROR AND THROUGH SUFFERING...” Max Heindel was at last given that living water by which he was able to quench the spiritual thirst of many souls. This book contains some of his deepest thoughts...the results of many years of research and occult investigation. **Notable chapters include:**

**Initiation: What It Is and Is Not**  
**The Sacrament of Communion**  
**The Sacrament of Baptism**  
**The Sacrament of Marriage**  
**Magic: Black and White**  
**The Lock of Upliftment**

196 Pages. Indexed. Paper. Published by  
**The Rosicrucian Fellowship.**



**only**  
**\$7.95**  
**Order Now!**

(Order on page 64)



Worlds as it is in the visible.

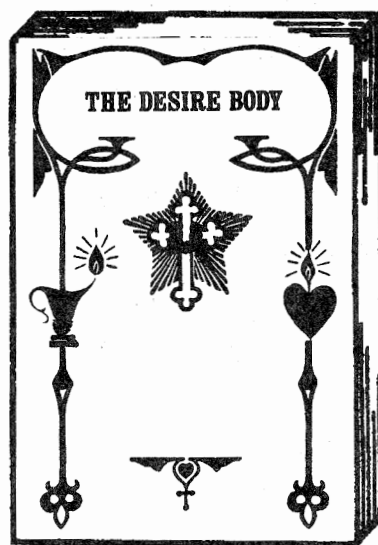
After a little more conversation, Marley prepares to depart but warns Scrooge that he still has a chance to retrieve conditions he has built on the Earth plane. He also announces that he will be visited by three Spirits who will come at certain stated times. The spectre then departs through the window, which opens as the Ghost approaches. It is interesting that Dickens was aware of the fact that Spirits in the Desire World cannot see nor pass through glass, so he makes the window open for Marley to leave. These are details which confirm the knowledge possessed by Dickens. Scrooge follows to the window and there he sees many other phantoms in the same plight as Marley, all wandering about and moaning because now they want to do the good they neglected to do in the physical life.

The next step in Scrooge's experience is the advent of the first of the three Spirits. One peculiarity about this first Spirit, or "Ghost of Christmas Past" was that the figure fluctuated and changed in appearance with startling rapidity. This coincides with the Rosicrucian Teachings relative to the conditions in the Desire World. The Spirit insists that Scrooge come along, and they pass through the wall and start on a journey. During this journey, Scrooge is taken to revisit scenes of his early life. This brings about the awakening of his heart, and he again experiences the feelings and emotions of his lonely youth as he views his school days, the period of apprenticeship, and his early manhood. His hopes, joys, and sorrows of a bygone day are revived. He suffers acutely when reviewing a scene with his former sweetheart, particularly the scene in which his engagement is broken. The family bliss of the wife, husband, and daughter moves him profoundly when he realizes that it is the picture of what might have been. This so upsets Scrooge that he struggles against the influence of this ghostly visitant, and he seizes the peculiar pointed cap of the Spirit and forces it down over its head. Then Scrooge awakens and finds himself in his own room.

So it is with the Higher Self and conscience in man. Scrooge represents the lower, selfish nature which tries to put out all the higher thoughts and emotions, and stifle the voice of conscience. But the Spirit of the Christ every year permeates the Earth and fills the atmosphere with the wonderful vibrating love that penetrates and softens even the most hardened for the time being. So the "Spirit of Christmas Past" registered a victory, for it stirred up the

## The Desire Body

By Max Heindel



**M**an's vehicle of feelings, desires, wishes and emotions is the desire body. When properly guided it is the means by which much soul growth may be consciously accomplished. Transmuting desire is a primary object of every spiritual aspirant.

### Deals With:

- The Planetary Desire World
- Origin and Development of Man's Desire Body
- Man's Desire Body in the Physical World
- Man's Desire Body in the Invisible World
- Spiritualization of Man's Desire Body

160 pages. Paper. Published by  
The Rosicrucian Fellowship

**Only**

**\$7.95**

(Order on page 64)

## Others

Lord, help me to live from day to day  
In such a self-forgetting way  
That even when I kneel to pray  
My prayer will be for Others.

Help me in all the work I do  
To ever be sincere and true  
And know that all I do for you  
Must needs be done for Others.

And when my work on Earth is done  
And my new work in Heaven begun,  
May I forget the crown I've won  
While thinking still of Others

Others, Lord, yes Others,  
Let this my motto be,  
Help me to live for Others  
That I may live for Thee.

—Charles D. Meigs

higher part of Scrooge and made him feel remorse.

Then came the second ghostly visitor, "The Spirit of Christmas Present," whom Scrooge finds in his living room. This Spirit, a jolly giant, is surrounded by all the traditional good fare of Christmas. This is symbolic of the way in which the good will of Christmas expresses itself, and should be manifested in an abundance and overflowing to each and all who are in need. Tonight Scrooge is in a chastened mood and tells the Phantom so.

"Spirit," said Scrooge submissively, "conduct me where you will. I went forth last night on compulsion, and I learned a lesson which is working now. Tonight, if you have aught to teach me, let me profit

by it."

Here is the awakening of the Higher Self. Scrooge is willing to listen and learn. The Spirit takes Scrooge and shows him the poor common people, struggling to take part in the Christmas festivities—the Spirit evincing very intense interest in their affairs and radiating harmony and good will over them by its magic touch as it passed.

The home of Bob Cratchit, Scrooge's poor overworked clerk, is the first place visited, and although poor, it is clean and scintillating with love and family happiness. The kindly Spirit who is Scrooge's guide, blesses Bob Cratchit's humble dwelling. Then Scrooge sees how Bob and his family enter into the true spirit of Christmas; he sees all the children and the wife, who is making a brave showing on the miserable pittance that Scrooge allows Bob Cratchit as a weekly wage. He sees Tiny Tim, the little cripple who has such a brave soul in his tiny hampered form, and whom the family love dearly. The interest of Scrooge is aroused by the crippled child, and he asks if Tiny Tim will live.

"I see a vacant seat," replied the Ghost, "in the poor chimney corner, and a crutch without an owner, carefully preserved. If these shadows remain unaltered by the Future, the child will die."

Scrooge, in an agony of remorse, remembering the beggarly wages he paid the father, pleaded that the child might live. Occultly it is known that before anything happens in the physical world, an archetype is formed in the substance of the higher world. This can be seen with the sight of that world. But this archetype can be altered under certain conditions, and Dickens knew this phase of occult law. In Scrooge's grief about Tiny Tim is the influence of the Christmas Spirit working upon greed and selfishness, an awakening of the higher nature that manifests in compassion and good will.

***When the awakened Spirit in man realizes the danger of a life lived for the expression of the lower nature alone, then comes this agony of repentance.***

The Spirit took Scrooge to other scenes of celebration of Christmas. He saw that men did have a kinder and more tolerant spirit to each other at this

**T**he miser who loved his gold in earth life loves it just as dearly after death; but in the first place he cannot acquire any more, because he has no longer a dense body wherewith to grasp it and worst of all, he cannot even keep what he hoarded during life. He will, perhaps, go and sit by his safe and watch the cherished gold or bonds; but the heirs appear and with, it may be, a stinging jeer at the "stingy old fool" (whom they do not see, but who both sees and hears them), will open his safe, and though he may throw himself over his gold to protect it, they will put their hands through him, neither knowing nor caring that he is there, and will then proceed to spend his hoard, while he suffers in sorrow and impotent rage.

He will suffer keenly, his sufferings all the more terrible on account of being entirely mental, because the dense body dulls even suffering to some extent. In the Desire World, however, these sufferings have full sway and the man suffers until he learns that gold may be a curse. Thus he gradually becomes contented with his lot and at last is freed from his desire body and is ready to go on.

*Max Heindel, The Rosicrucian  
Cosmo-Conception, pp.,  
104-05.*

holy season. He saw his nephew having a good time with his friend, and he even had a kind thought for his miserly uncle. Scrooge and the Ghost pass on, and the latter shows Scrooge two poor wretched children who are named "Ignorance" and "Want." The Ghost proclaims the wretched creatures to be the children of Man. At this "The Ghost of Christmas Present," vanishes.

But Scrooge is not yet through with ghosts, because true to Marley's prophecy, the third and last appears—a hooded, draped, and solemn phantom: "The Ghost of Christmas Yet to Come." This last visitant takes Scrooge to the city to hear a group of men discussing his death in a flippant way, wondering what he has done with his money. Then he sees the laundress and the charwoman who have pilfered what they can from his house and are selling these articles. They talk of him with contempt and loathing, while Scrooge, unseen, listens in horror.

Then the Phantom takes him to hear what one of his poor debtors says about his death, and again to visit Bob Cratchit's home, where they find the family broken-hearted, trying to hide their grief. Tiny Tim has not won his unequal fight. If Scrooge had only given his father a living wage, so much more could have been done for the small sufferer.

All this seethes through a repentant Scrooge as the hooded Ghost takes Scrooge to the grand finale of his spiritual awakening. He shows him his own tombstone with "Ebenezer Scrooge" on it. In bitter repentance Scrooge entreats the Ghost to tell him he still has a chance to make amends for the past.

*...the Spirit of the  
Christ every year  
permeates the Earth  
and fills the  
atmosphere with the  
wonderful vibrating  
love that penetrates and  
softens...*

"Good Spirit," he pursued, as down upon the ground he fell before it, "your nature intercedes for me and pities me. Answer me that I yet may change these shadows you have shown me, by an altered life ... I will honor Christmas in my heart, and try to keep it all the year. I will live in the Past, Present, and Future. The Spirits of all three shall strive within me. I will not shut out the lessons that they teach. Oh, tell me I may sponge away the writing on this stone."

When the awakened Spirit in man realizes the danger of a life lived for the expression of the lower nature alone, then comes this agony of repentance. Scrooge awakens, and joyfully recognizes that he has a chance, and he proclaims: "The shadows of the things that might have been may be dispelled."

Indeed they were, for Scrooge made haste, with both hands, to make up to all those who had suffered through him. The Christmas Carol ends triumphantly with Bob Cratchit's family, centering upon Tiny Tim who does *not* die, but concludes with his beautiful and heartfelt little doxology: "God bless us — everyone." □

—A.S.



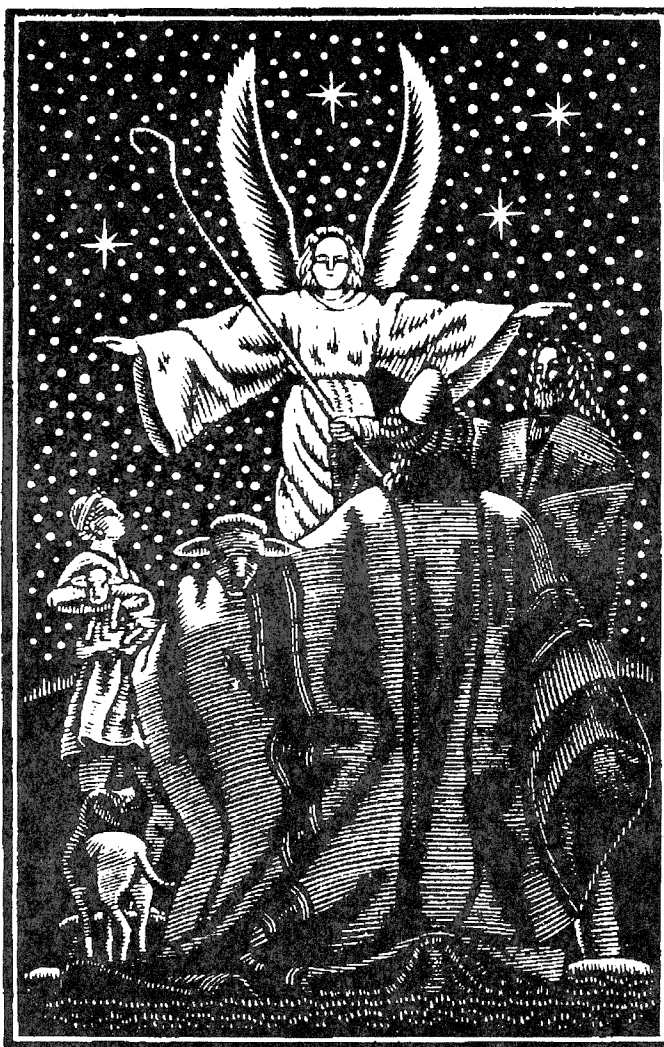
## MYSTIC LIGHT

### *Christmas Traditions*

**DO YOU KNOW THE BIBLICAL STORY** of the birth of the Babe of Bethlehem. The birth of Jesus is the reason for the season, but do you know why Christmas is observed the way it is? Why do we celebrate Christmas on December 25? It is not known for certain what day the Holy Birth occurred. But the Romans observed the birth of Sol Invictus, the Unconquerable Sun, on this day so it was fitting to change the celebration to the “rising of the Sun of Righteousness” and thereby draw away those who worshipped the pagan god Mithra, who was the chief competitor to Christianity.<sup>1</sup>

Twelve days after Christmas, on January 6, we celebrate the Epiphany which is believed to be the day of the visit from the wise men of the East.<sup>2</sup> In some parts of the country it is commemorated by a priest of the Eastern Orthodox Church tossing a cross into ocean, lake, or river followed by men diving to retrieve it—even in freezing weather.<sup>3</sup> The Christmas carol “The Twelve Days of Christmas” derives from this celebration of the Epiphany.

The Christmas season is heavily celebrated with song, the most favorite of which may well be “Silent Night, Holy Night.” This



The angel's song in Luke 2 has been called the first carol.

beautiful hymn was written Christmas Eve 1818 in the Austrian province of Salzburg when parish priest Josef Mohr, walking home after administering the last rites to an old woman, was overcome by nature's nocturnal stillness. He thought, “It must have been something like this—that silent, holy night in Bethlehem.”<sup>4</sup> Hastening



The word *crèche* is French for cradle and is the display of the nativity scene.

home, he quickly penned three verses. The next morning he took the poem to his friend Franz Gruber who, upon reading it, thought he heard an angel chorus and quickly composed the music. He sang it to his wife. "We will die—you and I," she said, "but this song will live."

"O Little Town of Bethlehem" was written fifty years later by Boston's beloved Episcopal Bishop, Phillips Brooks. His Sunday School class asked him to write a Christmas song three years after his visit to the Holy Land. "O Come All Ye Faithful" was written in the 13th century by Bonaventura, Bishop of Albano, Italy—though it is usually called "The Portuguese Hymn." This was President Theodore Roosevelt's favorite.

England's chief contribution to Christmas hymns may well be "Hark, the Herald Angels Sing," composed by John Wesley's younger brother Charles who was author of 6,000 sacred poems. The musical setting came from Germany's Mendelssohn-Bartholdy's "*Festgesang* for Male Chorus and Orchestra."

The festive Christmas season would not be complete without the Christmas carols. The angel's song in Luke 2 has been called the first carol. There are two explanations for the derivation and meaning of the word "carol." The first comes from the old French word *caroler*, meaning to dance in a ring. The second is from the Latin word *choraula*, meaning chorus. Carols may also be defined as less solemn and formal than regular hymns in the sense that they are mainly of popular grass roots origin rather than the work of a well-known composer. Often they, like hymns, are set in popular, previously secular tunes such as ballads. In others, they are the spontaneous outbursts of someone's joy. Saint Francis of Assisi (1182-1226), a beloved troubadour for God, is generally credited with being the first to popularize carols. And carols survived both the 17th century Puritan repression and the 18th century secular sophistication by maintaining great popular appeal.



...like hymns, (carols) are set in popular, previously secular tunes such as ballads.

For the same reason of popular appeal, Santa Claus became an integral part of the American Christmas, though his is different in many ways. The power of his appeal is well illustrated by an incident which occurred in Indiana in 1852. German speaking Swiss immigrants, having settled a community and built their church, gathered to celebrate



Clement Clark Moore's poem, with drawings by Thomas Nast, more than anything became the standard of Santa Claus which Americans know today.

their first Christmas Eve. After the service, they called a meeting to determine what name to call their village, but could not agree. Their discussion was interrupted by the arrival of someone dressed as Santa Claus. The children, who had been sitting quietly, began shouting "Santa Claus, Santa Claus." The result was that the town was named Santa Claus. Today it has the most popular postmark in America. Yes, there is a Santa Claus<sup>5</sup> here in the United States, but there is still some question concerning that fabled jolly man and his residence at the North Pole.

Santa Claus is just legend, but the legend is based on the beautiful life of a real person who was born to a devout couple, Epiphaneos and Nona, in the Lycian town of Patara, sometime late in the third century. Patara is in what is now southwest Turkey.<sup>6</sup> Because this couple had been childless through three decades of marriage, the birth of their son was considered a miracle and it gave rise to numerous "unusual" stories about young Nicholas. They included that, immediately upon birth he stood up in his bath and raised his hands to God as in prayer, and that he refused to nurse on the Christian fast days.

Nicholas' parents hoped he might become a monk, like the uncle for whom he was named. But an epidemic took their lives while he was in his teens so they did not live to see how his uncle Nicholas joyfully arranged for his orphaned namesake to enter the monastery at Xanthos. In order to enter the

monastery, he had to give away his ample inheritance. According to legend, young Nicholas secretly made three nocturnal trips with three bags of gold coins to the home of a neighbor who needed dowries for his three nubile daughters. When the girls found the first two treasures, the father decided to stay up the third night to catch the donor. When he did, Nicholas made him promise not to tell anyone, but he obviously failed to keep his promise. This incident was the beginning of the tradition of hanging up a stocking or putting out a shoe on December 6 in the hope of receiving something.<sup>7</sup> It is called Saint Nicholas Day in some parts of the world. December 6 was the day Nicholas died, in an unknown year, in the 4th decade of the 4th century.

## *The Rosicrucian Mysteries*

*By Max Heindel*

**Only**

**\$8.95**

**Order Now!**

(Order on page 64)



**T**HE sublime truths of the Western Wisdom Teachings in almost narrative style, intended specially to give busy people a solution to life's basic problems as contained in the mind and heart-satisfying Rosicrucian Philosophy.

**Includes:**

**The Order of Rosicrucians  
and The Rosicrucian Fellowship  
The Visible and the Invisible Worlds  
The Constitution of Man  
Life and Death**

**207 Pages. Indexed. Paper. Published by  
The Rosicrucian Fellowship**



**N**OW WHEN JESUS was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews: for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

—Matthew 2:1-15

While studying for the priesthood in the monastery, Nicholas went on a pilgrimage to the Holy Land. On that journey, he is said to have performed the “miracle”

of calming a storm which threatened the ship—just one of the miracles attributed to him. Upon his return, he landed at Myra, and legend has it, he went directly to



When he arose, he took the young child and his mother by night, and departed into Egypt

a church where the priests were discussing whom to elect as successor to the retiring Bishop of Myra. One priest had been told in a dream to appoint the first man to enter their assembly. His name would be Nicholas. Nicholas, still in his teens, became Bishop of Myra. As Bishop, he attended the famous Church Council of Nicea in 325 A.D. Many miracles were ascribed to the young man who became a white-haired elder with a patriarchal beard. The Church declared Nicholas a saint and his fame spread.

It was in England that he was first linked with Christmas. For over half a century after his death, Rome ruled England as well as Asia Minor and by 1400 A.D., over 1000 churches were dedicated to him. When Christianity came to Russia late in the

10th century, the wondrous story of "Nikolai Chodorovits," the wonder worker, came with it. Norman ships carried the bones as well as the story of "San Nicola" to Bari, Italy in 1087. There, still today, is "the only shrine in the Christian world shared jointly by the Roman Catholic and Orthodox churches."<sup>8</sup>

Some 355 years later, what had been the Norman kingdom of southern Italy passed to Spain, and in 1516 it gained control of Holland, where Patara's "sainted" son emerged as "Sinter Klaas." The Dutch brought him to America when they colonized Manhattan in 1624.

Like other immigrants, Nicholas had yet to be Americanized. That was accomplished chiefly by Professor Clement Clark Moore, of Manhattan's General Theological Seminary and resident of the Chelsea section of town. On Christmas eve 1822, while shoveling snow with a man who looked very much like the archetypal Santa Claus seen in department stores today, he came upon an idea for a poem. He dashed it off that afternoon and titled it "A Visit From Saint Nicholas," but it is better known by the first line, "'Twas the Night Before Christmas." His poem was published in the *Harpers Illustrated Weekly* with drawings by Thomas Nast, and it, more than anything became the standard of Santa Claus which Americans know today.

Santa Claus, like other Americans, is the offspring of many cultures. Thomas Nast was German so he dressed Santa like the "Weihnachtsmann" (Christmas man)<sup>9</sup> he knew as a child. Santa's small stature, which enabled him to slip down chimneys, is of Scandinavian origin and the flying sled and reindeer are Russian.

Another of England's Christmas contributions to America and the world is the Christmas card. The first card is believed to have been sent in 1845<sup>10</sup> by W.C. Dobson, one of Queen Victoria's favorite painters. Christmas seals were started by Einar Holboell of Denmark in 1904 and appeared in the United States in 1907. Christmas seals were first sponsored by the Red Cross and the National Tuberculosis Association until 1920 when only the latter continued the tradition.

The word crèche is French for cradle and is the display of the nativity scene. It originated in medieval southern Europe. The lack of books and widespread illiteracy persuaded religious teachers that the best way to instruct the laity was by visible representation. But the crèche never became popular in northern Europe where the equivalent of the

# The Message Of The Stars

by Max Heindel  
and Augusta Foss Heindel



**A** practical textbook for the student who is learning to read his chart.

**T**he fundamentals of astrological interpretation in clear, easy to understand language.

**T**he Keyword System of horoscopical analysis.

**M**uch unique information correlating astrology to the Western Wisdom Teachings.

In two parts:

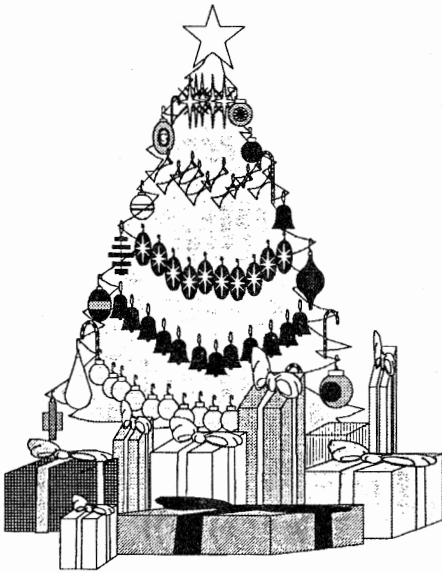
**Part I** — Nature and Effects of signs and planets. Progressions. Prediction.

**Part II** — Medical Astrology: the method of astrodagnosis with 36 charts and delineations.

Eighteenth Edition. Fourth printing. Published by The Rosicrucian Fellowship. 728 pages. Indexed. Paper.

**Only \$15.95**  
**Order Now!**

*(Order on page 64)*



In America, the Christmas tree has been an important part of the season's celebration.

crib was the tree.

The Christmas tree claims a background and origin more ancient than any other contemporary observance, back to the tree in the Garden of Eden. In the old Church calendar, December 24 was "The Day of Adam and Eve."<sup>11</sup> The tree has also been linked to the Assyrian "tree of the great light."<sup>12</sup> Ancient peoples such as the Chinese, Egyptians, and Hebrews saw the tree as a symbol of eternal life.<sup>13</sup> The lights placed on Christmas trees are to symbolize Christ the Light of the World.

Students of the Western Wisdom know the fact that Joseph of Arimathea brought Esoteric Christianity to England.<sup>14</sup> The abbey of Glastonbury was founded by Joseph, who placed the body of the Christ in the sepulcher after His crucifixion. A "well known legend" in England says that a staff planted in the earth at Glastonbury "put forth leaves" and "blossomed every Christmas Eve."<sup>15</sup>

The Puritans of England and

America rejected the Christmas tree because it was "common in Pagan Rome and Pagan Egypt." December 25 had been called 'Yule Day' by their "pagan Anglo-Saxon ancestors." The mistletoe branch was revered by the ancient pagan Scandinavians. These things combined with other issues of the day, gave the Puritans a critical attitude toward Christmas altogether.<sup>16</sup> Finally, in 1643, the English Parliament, controlled by the Puritans, declared illegal the celebration of Christmas and Easter. The laws passed to the New England colonies of America as well and in some states, Christmas was not celebrated for more than 100 years. Charles Dickens was instrumental in bringing back to England and America the Christmas celebration when he wrote his famous story, *A Christmas Carol*. (See related article on Dickens, page 8)

Martin Luther has been credited with starting the tradition of decorating the Christmas tree but there is some reason to doubt this. The first credible reference to a Christmas tree as we know it dates back to 1604, which is 58 years after Luther's death. Doctor Johann Dannhauer, a preacher in the cathedral of Strasbourg, France (then of the Holy Roman Empire), urged his congregations in his catechism that it was better to focus on "the spiritual cedar-tree, Jesus Christ."<sup>17</sup> Later that century, German settlers brought the Christmas tree concept to America. It was not popularized in England until the middle of the 19th century by Queen Victoria's German husband, Prince Albert. It made its debut in France at about the same time, though some years later German residents in Paris still had difficulty finding Christmas trees. In America, the Christmas tree has been an important



part of the season's celebration.

The custom of giving gifts at the Christmas season is also partly related to the Wise Men who brought gifts to the Holy Child. This tradition is celebrated world wide and Christmas is perhaps the world's greatest holiday. It is the most important time of the year for loving, giving, and sharing the best of ourselves. It is the time of warm wishes for health and happiness to everyone. As we remember the beautiful birth of Jesus Christ, it is the time for hope and prayers for peace, love, and understanding among all people of the world.

1. *Christmas Customs and Traditions*, Clement A. Miles, p. 23. "December 25, our Christmas Day, was the date on which the birth of Mithra was celebrated with great festivity." *New Age Bible Interpretation, Old Testament, Volume III*, Corinne Heline, p. 181.
2. Matthew 2:1-15.

3. CBS' "Up to the Minute," Jan. 7, 1993.
4. *1001 Christmas Facts and Fancies*, Alfred Carl Hottes, p. 122.
5. *Who Is Santa Claus?* Robin Crichton, p. 94.
6. According to a manuscript in Cairo's Coptic Museum. Robin Crichton, *op. cit.*, p. 18.
7. Robin Crichton, *op. cit.*, p. 26; Alfred C. Hottes, *op. cit.*, p. 36.
8. Robin Crichton, *op. cit.*, p. 42.
9. The name Kriss Kringle is believed to derive from *Christ-kindlein*, German for the little Christ Child.
10. Alfred Carl Hottes, *op. cit.*, p. 120.
11. Clement A. Miles, *op. cit.*, p. 271.
12. *Christmas Traditions*, William Muir Auld, p. 136.
13. *Encyclopedia Britannica*, Vol. 3, p. 284.
14. *The New Age Bible Interpretation, New Testament, Volume IV, Part II*, Corinne Heline, p. 188.
15. Clement A. Miles, *op. cit.*, p. 268; Luke 23:50-53.
16. *The Two Babylons*, Alexander Hyslop, Chapter III.
17. William Muir Auld, *op. cit.*, p. 147.

—P. K. Freiwirth



## THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel



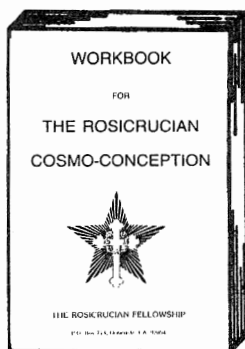
***This book gives a complete outline of the Western Wisdom Teaching as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. The author received this Teaching personally from the Rosicrucian Brotherhood. It is their latest communication.***

This is the textbook used in the Rosicrucian Philosophy Correspondence Courses.

- **PART ONE:** A treatise on the Visible and Invisible Worlds. Man and the Method of Evolution, Rebirth, and the Law of Cause and Effect.
- **PART TWO:** Covers the scheme of Evolution in general and the Evolution of the Solar System and Earth in particular.
- **PART THREE:** Treats of Christ and His Mission, Future development of Man and Initiation, Esoteric Training and a Safe Method of Acquiring Firsthand Knowledge.

Order

*The Rosicrucian  
Cosmo-Conception*  
Get the  
**WORKBOOK  
FREE!**



Your Choice:

**CLOTH  
BOUND  
\$15.95**

**PAPER  
BOUND  
\$11.95**

**Please Use Order Form  
on Page 64**

CLOTH or PAPER. 610 pages with 60 page Topical Index. Published by The Rosicrucian Fellowship.



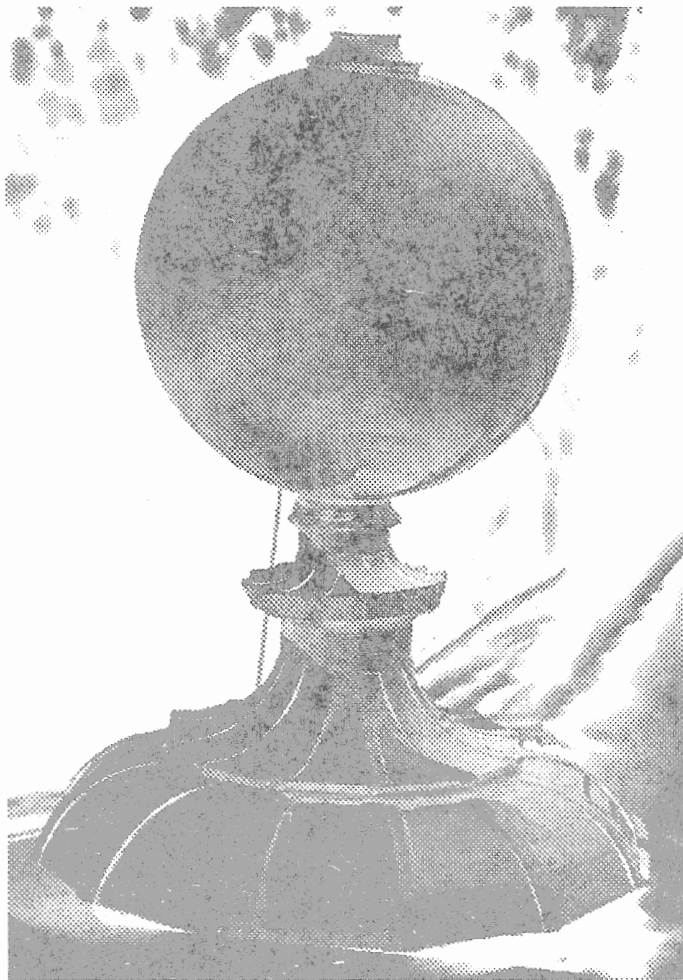
## MYSTIC LIGHT

### *The Panacea En-sphered*

**H**IGH ON A HILL at the end of Ecclesia Drive on Mount Ecclesia in Oceanside, California stands the focal point of the service to humanity performed there, the Healing Temple. Shining forth nightly from atop the Ecclesia, or Healing Temple, are nine radiating lights raying outward in all directions. Below these is the golden globe, or finial, the crown of the Temple. Probationers admire this crowning ornament each night as they make their way to the Temple to participate in the evening Healing Service. Its golden radiance can be seen for a great distance and many people are drawn to the Headquarters of the Rosicrucian Fellowship to inquire about the shining edifice with its glistening crown.

Recently, it was discovered that our Temple dome was in need of repair. When the finial was taken down and transported to our Maintenance Shop, it nearly disintegrated. It was then that we realized the need and sought professional help in restoring the cupola, the twelve-sided glassed base of the finial, and the finial itself to their original condition. A Probationer couple, Glen and Patty Hoff, helped us procure a contract in the restoration of the cupola, which was done by the San Marcos Glass Company.

The finial was taken to the Addison Sheet Metal Company in nearby Carlsbad for the initial sanding and work preparatory to the repainting. All the workmen at that company as well as those who did the repainting have told us of the unusual experience they had surrounding this work. Even while they were working on the project, the man who later brought the finial back to Mount Ecclesia came here to see where it was going to be placed. In talking with our employees of the Maintenance Department, they revealed their sense of wonder about it.



In their words, everyone who worked on the finial was “drawn to it.” All the workmen in the different departments felt the same way and they all had to have a hand in it. They felt an energy about it. They actually felt a “charge” from it.

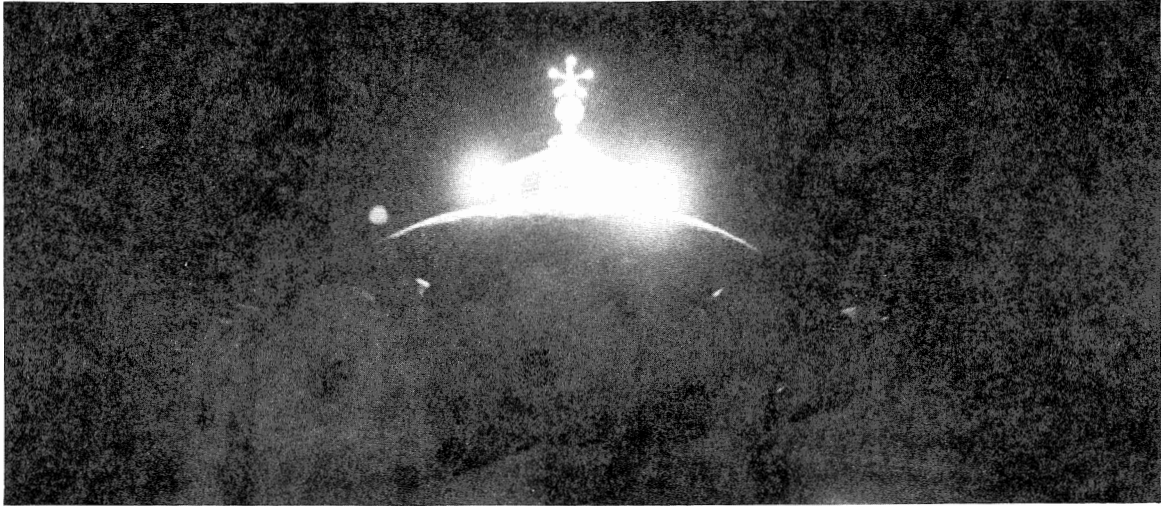
The worker who has been identified only as Jim mentioned that he and the whole paint crew in Encinitas who had a part in sanding and doing the preparation for the actual painting “enjoyed working on this project more than any other.” They

“would like to have been a part of the crew that installed it on top of the Temple.” They wanted to know more of the history of the finial and would like to know what was going to become of it.

The workmanship and craftsmanship employed in the restora-

force emanating from it. He wanted to bring it here himself so that he could see for himself where it had come from and where it was going to be placed. Our maintenance crew studied the construction of the entire ornament, cupola, finial and radiat-

Christ from the burden of this Earth, the finial of golden hue looks to the time when all races now making up humanity will be consummated. Advanced members of that race, which will be blue according to Mr. Heindel, will dwell in etheric garments, a



Probationers admire this crowning ornament each night as they make their way to the Temple to participate in the evening Healing Service.

tion were superb. Excellently re-done, the finial now has an extremely smooth finish. Master craftsmen worked on the copper base as well as the final paint job. They used only the best products, employing all “New Age” technology. They didn’t rush and more man-hours were required to finish the job than were listed on the bill. These workmen found initials and a date in the support rod for the nine lights above the globe. So fascinated were they that they planned to come back and see the finial once it was installed.

The workmen from these companies could not figure out how it was going to be wired and offered a suggestion for the rewiring. The man, mentioned earlier, who returned the finial told us that he and the men who had worked on it had felt a certain

ing lights, and discovered the way it should be rewired. Our assistant maintenance head, Tom Ng, devised an ingenious method for the rewiring and he, together with members of the San Marcos Glass company, repositioned the precious ornament atop the dome, from where it now shines nightly.

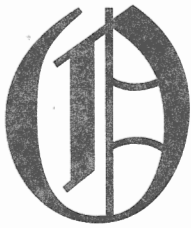
Viewed together, the finial, or Temple crown, and the nine radiating lights have a deep significance only vaguely perceived by the workmen who restored it, as powerful as the impact on them was. As nine is the number of humanity, the nine lights represent those of the human lifewave who have evolved the Golden Wedding Garment. When sufficient numbers of humanity will have evolved this garment, the soma psuchicon, we, the human race, will be able to release the

reflection of the Father whose color is blue. The sixteenth race, the present sixteen races merged into one, will be led by Christ, whose Light is signified by the golden tone of the finial, when He returns at the beginning of the 6th Epoch, in furthering the evolution of humanity.

In this present Age, the service to humanity rendered by The Rosicrucian Fellowship is carried on under the guidance of the Elder Brothers who apply the healing panacea nightly around the world. The balm for all the world’s woe, the healing panacea—felt so strongly, if inexplicably, by all the workmen who came in contact with the adornment—is thus invisibly ensphered in the beautiful glowing crown of the Healing Temple, the golden finial. □

## MYSTIC LIGHT

### *The Higher Law of Christ*

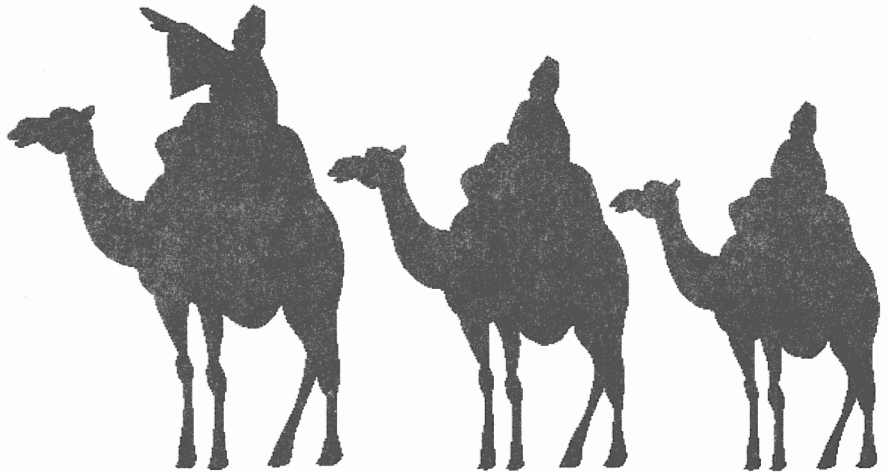


**ONE OF THE MOST** wholly satisfying assurances to gain from a study of Esoteric Christi-

anity is that our ever-growing universe and everything contained therein is governed by law—wise immutable law. According to a divine plan was our universe created and established, and, guided by the same beneficent wisdom embodied in numerous perfectly synchronized laws, the evolutionary progress of all beings in the universe goes on apace.

It is also explained in the Western Wisdom Teachings that “the universe is divided into seven different worlds or states of matter, and that the substance of each of these worlds is amenable to laws which are practically inoperative in the others. For instance, in the Physical World, matter is subject to gravity, contraction, and expansion. In the Desire World there is neither heat nor cold, and forms levitate as easily as they gravitate. Distance and time are also governing factors of existence in the Physical World, but are almost non-existent in the Desire World.”

Furthermore, it is taught that each age has its own peculiar conditions and laws, the spiral Law of Evolution bringing about the



*...love is higher than law...*

change from one epoch to another on a higher level, with its new opportunities for expansion of the powers of the evolving Spirit. Thus laws needed for the unfoldment of consciousness in one period of time may be wholly unnecessary at a later period. Those who realize and call forth the infinite possibilities of inherent deific energy forge ahead and reach stages of consciousness where they are exempt from the laws governing the planes on a lower level.

Astronomers have accurately charted the regular orbital passage of the planets about the central Sun, and of the moons about their parent bodies. Thus we observe the action of the Law of Alternation, or Periodicity, which prevails during the present age of the rainbow or diversity, decreeing that activity and rest, ebb and flood, summer and winter, must follow each other in unbroken sequence. These laws also account for the fact that the pendulum has to swing as far to one side of a neutral point as it has swung to the other, in both the macrocosmic greater world and in microcosmic man. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of Spirit which follows it.

So it is that the spiritual aspirant may soar to the very throne of grace times out of number and then fall to the lowest pit of despair. Pain and sorrow, joy and happiness are measures of alternation. We cannot live in one without eventually craving the other, any more than we can remain in heaven and gather experiences that are to be found only upon Earth. The persistent aspirant will sometime overcome the world, defy the Law of Alternation, and rise by the power



Christ, the embodiment of the Love-Wisdom Principle,  
 “opened up the way of repentance and reform whereby we  
 may obtain forgiveness of sin...”

of the Spirit to the Father of Spirits, free from the toils of emotion, filled with the peace that passeth all understanding.

We note the operation of the Laws of Attraction and Association when we see musicians together in the concert hall, writers in literary groups, art lovers at art galleries, gamblers at the race tracks, drink addicts at the cocktail bar, criminals in underworld habitats, or spiritual aspirants at retreat. The attractive power is intangible but ever present and potent.

These same laws, in cooperation with the Law of Rebirth, function to bring us to birth into families, communities, and countries where we have formed ties of one kind or another in previous lives on the earth plane. We meet the same Egos again so that

ties of destiny may be adjusted or fulfilled. Our friends of today are those we befriended yester-life, and our enemies are those with whom we were at variance in forgotten previous lives.

The Law of Progress provides for the taking on of a better body each time the individualized Spirit returns to a new birth, and as man progresses in mental, moral, and spiritual attainment in consequence of the accumulated experiences of past lives he comes into an improved environment, or an environment that will give him the needed new opportunities. It should be remembered, however, that these laws are not blind laws. They are subject to frequent modifications determined by those great Beings, the Lords of Destiny, or Recording Angels, whose duty it is to see that each person receives exactly what he needs for his development.

But as Spirits progress in learning through experience to conquer the world, to overcome the lower self and attain self-mastery, they gain more latitude in regard to rebirth. A wider choice of lives is offered at each rebirth. Eventually there comes a time, for the aspirant who persists in his regenerative efforts, when all lessons have been learned and he is emancipated from the Wheel of Rebirth. Having passed through the Lesser and Greater Initiations, he may then incarnate as he chooses.

The Law of Consequence is Nature’s law of justice. Under it every cause produces an effect, and every effect is the result of a cause. It decrees that whatsoever a man sows that shall he surely reap. What we are, what we have, all our good qualities are the result of our labor in the past. Thence our talents. What we lack in physical, moral, or mental accomplishment is due to the neglect of opportunities in the past, for we have free will to choose our actions and re-actions. So it is that the Law of Consequence brings us into whatever place is best fitted for us by our previous experiences in former lives. We attract just what we merit. All experiences that come to us are exactly what we need to give us the appropriate impetus for our next step in the unfoldment of consciousness.

In the beneficent arrangement of things which makes it possible for us, by exertion of our inherent will power, to regenerate ourselves through obedience to law and thus emancipate ourselves from it, we glimpse the wonderful love of God and His solicitude for our Welfare and progress. Always should we remember, love is higher than law, and Christ, the embodiment of the Love-Wisdom Prin-



ciple, "opened up the way of repentance and reform whereby we may obtain forgiveness of sin...by application of a higher law, whereby we accomplish here that which would otherwise be delayed until death had forced the day of reckoning."

As taught in the Rosicrucian Teachings, the technique for obtaining forgiveness for "sin, (disobedience to divine law), involves three steps. The first of these is *repentance*—recognizing our disobedience or transgression and feeling from the depth of our being a humility and contrition for our wrong doing. In thus beginning a re-conditioning of our consciousness we acknowledge our own responsibility, accepting the fact that only that which we attract by our thoughts and actions (in the present life or a past one) can come to us.

The second step is *restitution*—the making "payment" in so far as is possible to the person or persons negatively affected by us. If it be physically impossible to make this restitution, then we may rest secure in the realization that the Higher Ones read our hearts and minds and know our inmost feelings. When the sincere desire to make restitution is present, though the actual making of it be impossible, the required effect is accomplished.

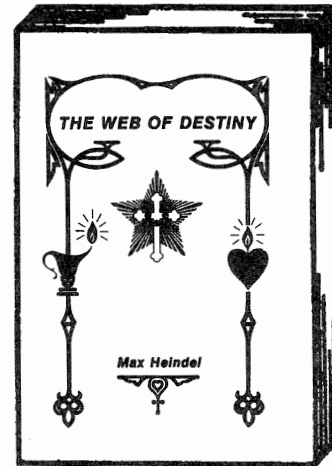
The third and crowning step in this spiritualization technique is *reform*. As essential as the first two steps are, they avail little unless followed by a real change in character. When the change has actually occurred, the individual partakes of the "grace" of the Christ and is no longer subject to the usual karmic results of the initial wrongdoing.

So it is that by the intense application of the power of our own inherent godhood we may, day by day, quicken the reconditioning process of our mental, emotional, and physical selves, until eventually we are liberated "into a full measure of the stature of the Sons of God—crowned with glory, honor and immortality, and free from the power of sin, sickness, and suffering which now curtail our lives by reason of our ignorance and non-conformity to the laws of God. The divine purpose demands this emancipation, but whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of initiation depends upon whether or not we are willing to lend our cooperation."

May this Christmas Season bring a quickening within the soul of men and women everywhere so they will strive more ardently to establish the Higher Law of Christ—the Law of Love—in their lives. □

# The Web of Destiny

by Max Heindel



Contains a series of lessons upon the hidden side of life, showing the occult forces which shape our destiny.

Sixteen of the ninety-seven monthly lessons sent out to his personal students by the illumined teacher, Max Heindel.

## ***Includes:***

**The Occult Effect of Our Emotions  
Prayer—A Magic Invocation  
Practical Methods of Achieving Success**

The Priceless treasures of his last investigations, a message of Christian love mingled with divine wisdom, which only the Initiate into the deeper mysteries can give.

167 pages. Indexed. Paper. Published by  
The Rosicrucian Fellowship.

**Only \$8.95**

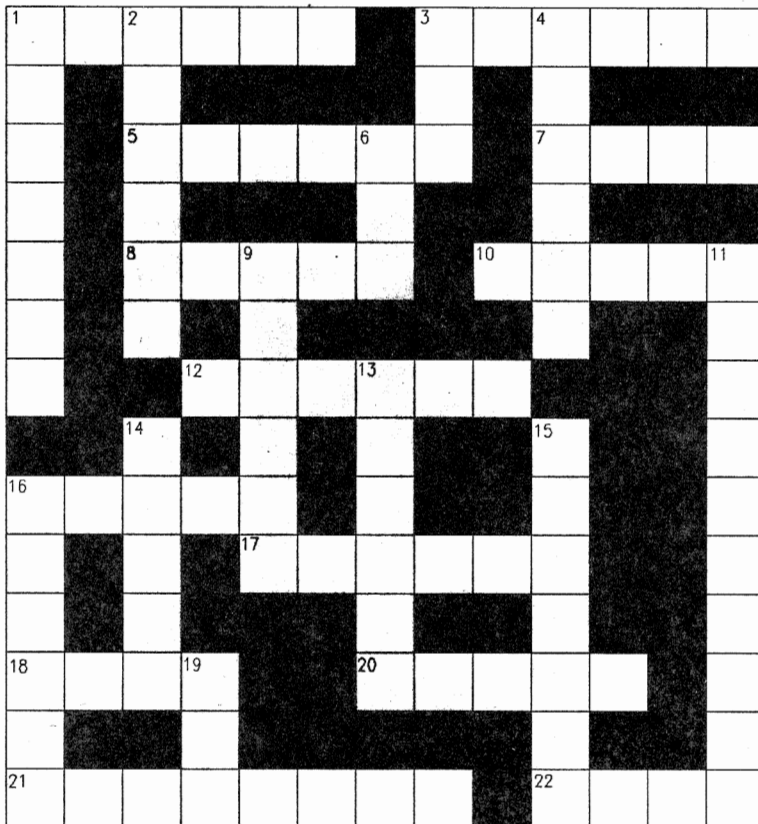
**Order Now!**

**(Order on page 64)**

## CROSSWORD PUZZLE: CHRIST'S WORDS FROM MARK

All the words in this crossword puzzle are from Christ in the gospel of Mark — King James Version. Put the missing words in <brackets> into the puzzle. (Answers in Jan/Feb 1995 *Rays*.)

1. And <1 down>, up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
2. And he charged them, saying, Take heed, beware of the <1 across> of the Pharisees, and of the leaven of Herod.
3. For ye have the poor with you <2 down> and whensoever ye will ye may do them good: but me ye have not always.
4. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which <3 across> with me shall betray me.
5. And Jesus answering said unto them, Do ye not therefore <3 down>, because ye know not the scriptures, neither the power of God?
6. I was daily with you in the <4 down> teaching, and ye took me not: but the scriptures must be fulfilled.
7. And pray ye that your flight be not in the <5 across>.
8. And if Satan rise up against himself, and be divided, he cannot stand, but hath an <6 down>.
9. Verily I say unto you, It shall be <7 across> tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.
10. And other fell on good ground, and did <8 across> fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an <15 down>.
11. Whether is it <9 down> to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
12. And he answered and told them, <10 across> verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away <11 down> handled.
14. And Jesus answered him, The first of all the commandments is, Hear, O <12 across>; The Lord our God is one Lord.
15. For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not <13 down>.
16. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, <14 down>.
17. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made <16 across>.
18. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized <16 down> shall ye be baptized.
19. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why <17 across> ye these things in your hearts?
20. And he said unto them, Take <18 across> what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
21. And he answered and said unto them, What <19 down> Moses command you?
22. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the <20 across>.
23. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise <21 across> over them.
24. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt <22 across> me thrice.



## MYSTIC LIGHT

### *How I Found the Western Wisdom Teachings*

**D**PLEASE LOOK BACK into your last months' issue of *Rays From the Rose Cross* to the article on Grandparents' Day on page 22. The distinctive gentleman pictured there changed my life in 1968 — and he did not know it. I had come to America one year previously on the biggest passenger boat ever built. A gypsy in South Hampton, England had told me, "Your destiny will be in the occult." My English language was poor, and I had concluded shyly that "Occult" was a city somewhere in the country I was hungry for, AMERICA. I had studied astrology for a good many years and had been conditioned by the philosophers of Germany: Schopenhauer, Kant, Liebig, Herder and Goethe. So when a friend of mine asked me to drive with her to Oceanside, "to study the greatest Philosophy on earth," I was reluctant, and I gave only my hesitant "ok" when she told me that the Rosicrucian Fellowship had a wonderful vegetarian cafeteria. As we entered the guesthouse, I saw Tom, and you have to notice him. He is a gentle man, not only a gentleman. He commands respect and love on first sight. My friend bought ten or twelve books, but my pocketbook was empty, and I stood in the foyer embarrassed. In his courteous ways he showed me the last and only copy of the *Cosmo* in German and motioned that I should scan it. Needless to say, my friend loaned me the money, and the rest is a thankful heart. Showers of Blessings to you Tom Johnson!

— Renate Shoemaker

If you would like to share how you found the **Western Wisdom Teachings** with our readers, send your brief article typed and double-spaced to RAYS Editor, P.O. Box 713, Oceanside, CA 92049.



Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

—Matthew 1:23

## MAX HEINDEL'S MESSAGE

### *The Way, The Truth, and the Life*

**F**OR THOSE WHO SEE the eternal spiritual verities behind the temporal and evanescent forms which clothe them in changing raiment of ceremonial, the legendary Star of Bethlehem shines each year as a Mystic Midnight Sun, which enters our planet at the Winter Solstice, and then commences to radiate from the center of our globe the three divine attributes: Life, Light, and Love.

These rays of spiritual splendor and power fill our globe with a supernal light that envelops every one upon Earth, from the least to the greatest, but all cannot partake of this wonderful gift in the same measure. Some get more, some less. Some, also, seem to have no share in this great love-offering which the Father has prepared for us; His only begotten Son. They have not yet cultivated the Spiritual Magnet within: the Christ Child, which alone can guide us onto the Way, the Truth, and the Life.

What profits it the Sun doth shine,  
Had I not eyes to see?  
How shall I know the Christ is mine,  
Save through the Christ in me?  
That soundless voice within my heart,  
Is earnest of the pact  
'Twixt Christ and me — it does impart  
To faith the force of Fact.

This is a mystic experience which will no doubt ring true to many of our students, for it is as literally true as that night follows day and winter follows summer. Unless we have the Christ within ourselves, unless that wonderful pact of blood-brotherhood has been consummated, we can have no part in the Savior, and so far as we are concerned it would not matter though the Christmas bells never ring.

But when the Christ has been formed in our-



selves, when the Immaculate Conception has become a reality in our own hearts, when we have stood there at the birth of the Christ Child and offered our gifts, dedicating the lower self to the service of the Higher Self, then and then only, the Christmas Feast is spread for us. And the harder we have toiled in the Master's vineyard, the more clearly and distinctly shall we hear that soundless voice within our heart issue the invitation: "Come unto me, all ye that are weak and heavy laden, and I will give you rest ... Take upon yourself My yoke, for My yoke is easy and My burden is light."

Then we shall hear a new note in the Christmas bells, such as we have never heard before ... and the people about us will see in us the light of the newborn Christ, shining within our sphere of action. □



# STUDIES IN THE COSMO-CONCEPTION

## *Building the Inner Vehicle*

*The Rosicrucian Cosmo-Conception, pp. 480-483*



**QUESTION:** What is the spiritual status of the average person?

**ANSWER:** In ordinary life most people live to eat; they gratify the sex-passion in an unrestrained manner, and lose their tempers on the slightest provocation. Though outwardly these people may be very "respectable," they are, nearly every day of their lives, causing almost utter confusion in their organization.

**QUESTION:** How does this affect their work during sleep?

**ANSWER:** The entire period of sleep is spent by the Desire and the Vital bodies repairing the damage done in the daytime, leaving no time for outside work of any kind.

**QUESTION:** How is this to be remedied?

**ANSWER:** As the individual

begins to feel the needs of the higher life, control the sex force and temper, and cultivate a serene disposition, there is less disturbance caused in the vehicles during waking hours; consequently, less time is required to repair the damage during sleep.

**QUESTION:** How is this of benefit?

**ANSWER:** It thus becomes possible to leave the dense body for long periods during sleeping hours and function in the inner Worlds in the higher vehicles.

**QUESTION:** What is the relation of the Ego to its bodies in ordinary life?

**ANSWER:** In ordinary life the Ego is *inside* its bodies and its force is directed outward. All man's will and energy are bent upon the task of subduing the outside world. At no time is he able to get away from the impressions of his outside environment and thus be free to work on himself in his waking hours.

**QUESTION:** How does this compare with his sleeping state?

**ANSWER:** During sleep, when such an opportunity is afforded, because the dense body has lost consciousness of the world, the Ego is *outside* his bodies.

**QUESTION:** How may these differences be reconciled?

**ANSWER:** If man is to work on his vehicles at all, it must be when the outside world is shut out as in sleep but yet the Spirit still remains within and in full control of the faculties, as it is in the waking state. Not until such a state can be attained will it be possible for the Spirit to work inwardly and properly sensitize its vehicles.

**QUESTION:** How is such a state defined?

**ANSWER:** Concentration is such a state. When in it, the senses are stilled and a person is outwardly in the same condition as in the deepest sleep, yet the Spirit remains within and fully conscious.

**QUESTION:** To what does such concentration lead?

**ANSWER:** To the awakening of the sense centers in the desire body. The aspirant to the higher life cultivates the faculty of becoming absorbed *at will* in any subject he chooses, or rather not a subject usually, but a very simple object which he imagines. When the proper condition or point of absorption has been reached where his senses are absolutely still, he concentrates his thought upon the different sense centers of the desire body and *they start to revolve.* □

## READERS' QUESTIONS

### *Attaining a Balanced Development*



**Q**UESTION: We hear much about “head” development and “heart” development when talking with occult students, and the danger of over-developing the intellect. How is it possible when studying for anyone to use any method other than that which is classed as “head” development? Surely books must be *studied* in order to learn that which they contain. How would we ever learn what is in *The Rosicrucian Cosmo-Conception*, for instance, unless we used the “head” faculties?

**A**NSWER: It is the aim of the Rosicrucian Teachings to encourage the development of the head and heart equally—“to satisfy the mind by intellectually explaining the world mystery, so that the devotional side of the student’s nature may be allowed to develop along the lines the intellect has approved ... to transcend the path of knowledge and pursue the path of devotion.” The use—persistent, daily use—of all our faculties, both head and heart, is required for the perfectly balanced development.

For example we may wish to know, “Why do Spirits seek rebirth?” In the *Cosmo-Conception* we find the following answer: “Spirits incarnate only to gain experience; to conquer the Physical World; to overcome the lower self and attain self-mastery.”

When we study the first part of this answer, it is not difficult to agree that we learn largely by experience, and to realize that, comparatively speaking, an individual gains very little experience in one life. Many people live and die in the same locality in which they were born, consequently their experience must be very limited. The busiest man or woman in the world contacts very few people in comparison with the more than five billion individuals using physical bodies at the present time. The

mind grasps the idea at once—the experiences of one life are certainly quite limited.

Consider the next phrase: “To conquer the Physical World.” The mind acknowledges at once that it has scarcely encountered, much less conquered, the innumerable problems pertaining to the Physical World. Specialists along any line will admit that they have only touched the surface of the subjects in which they are attempting to specialize. The more they learn, the greater the possibilities which open up before them. Again the inadequacy of one life.

Now let us consider the last phrase: “To overcome the lower self and attain self-mastery.” Who is there among us that can accomplish such an herculean task in one life? The mind realizes the impossibility of such a thing at once. What then is the answer to the problem? If we only had another chance! According to the Doctrine of Rebirth we do have another chance—many chances, in fact. Rebirth is the master key which solves the problems of life. In a series of lives, to be sure, it can all be done, and man—all men—may attain the glorious goal of godhood.

For the time being the head has completed its work; the lesson has been intellectually comprehended, and we are now ready to turn it over to the heart to be dealt with in a devotional manner. Imagination, the feminine heart principle, becomes active: “Spirits incarnate only to gain experience.” Experience—how that word may grip the heart! It begins to *feel*, and there may come some such recollection as this: There was the first lie I ever told my mother. I did not fool her at all, but oh! how I did hurt her. Never since that day have I ever been tempted to falsify without seeing again the tears in her eyes and sensing the pain in her voice. There follows regret for having caused the suffering and an inner resolution never to repeat it.



Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. —Matthew 2:2

“To conquer the Physical World.” This may prompt such questions as: What have I really done to warrant my existence anyway? Have I ever won any worthwhile victories in conquering the forces of the Physical World? Have I turned a single one of Nature’s forces to good account? These self-searching questions cause me to feel that I should strive harder to do my part in the world’s work.

“To overcome the lower self and attain self-mastery.” A challenging task! In thinking of it I begin to recall some of my recent past actions. Why, I lost my temper not five minutes ago and acted in a most un-Christian way. And just before that I only suspected a certain thing, and yes, I told it for the truth, or rather intimated that it was the truth. Why, where is all this leading me? Certainly not to self-mastery!

Yes, it does seem that it will take me many lives to attain complete self-mastery. Of course, rebirth is a fact, the master key that solves the problem. Thank God for the *knowledge* of it, and for the *feeling* that

*prompts* me to *use* the knowledge.

No really great amount of progress in spiritual work can be accomplished without this union of the two forces represented by the head and the heart, for their union produces a spiritual inside which cannot be attained in any other way.

## *Being “Saved”*

**Q**UESTION: It seems that the main goal in the orthodox churches is to be “saved.” After repenting, praying, and accepting Jesus as his personal Saviour, the individual is said to be saved—or made ready to enter into eternal happiness after death. In some people, a change in the way of living after being “saved” can be noted, but many seem to return to their former ways after a time. What is the Rosicrucian explanation of this?

**A**NSWER: When people attend revival meetings the emotional nature is often strongly affected by the songs and sermons. That is, the desire body becomes so stirred up that the individual may think his sins have suddenly been washed away and he is ready for heaven and eternal bliss. Actually, what has happened is that he has been inspired to live a better life in the future. If an impression has been made upon the mind and vital body, as well as upon the desire body, the individual is likely to continue along the line of right doing. But if only the desire body is stirred up, he will shortly fall back into his former ways.

The Western Wisdom Teachings explain that life on Earth is a great school, consisting of many “days.” During some of these “days” or lives, we have very many difficult lessons to learn and make many mistakes, but always it is the effort one makes to do that which is right that really counts. If life after life we continue to do our very best, even though we do make mistakes, we accomplish real soul growth—and it is only by making soul growth that we are actually “saved.” That is, saved from the unpleasant results of disobeying God’s laws. As we learn, life after life, to live in accordance with divine principles we become more perfect and eventually will attain godhood. □

## WESTERN WISDOM BIBLE STUDY

### *The Second Commandment — Exodus 20:4*

**T**HOU SHALT NOT MAKE UNTO THEE a graven image or any likeness of anything that is in the heaven above, or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me and showing mercy unto thousands of them that love me and keep my commandments.”

The first commandment presents humanity with illumination and inspiration. The second commandment presents humanity with love. The first commandment illumines the aspirant and the path of the aspirant with the uncircumscribed glory and fatherhood of God. A heart thus illumined and inspired bows down in adoration before Him and serves Him. The second commandment is the response to the first. It is the drawing of the aspirant to the God-heart by love. It is the awakening of Venus in Taurus, the desire to express in beauty through love.

Love is adoration; the virtue of adoration and love vitalizes. Love must express itself in beauty. All true art is adoration of God. Because God knew this, He gave us



Love is adoration; the virtue of adoration and love vitalizes. Love must express itself in beauty. All true art is adoration of God.

the second commandment, to give warning of the dangerline. Art is the expression of gratitude of an illumined and inspired heart and mind. The second commandment presupposes this desire for expression through Taurian love. It even presupposes clairvoyance, for it says: “Thou shalt not make any likeness in heaven above, or in the earth beneath or in the water under the earth.”

Not all artists have clairvoyance, but all have illumination, vision, and inspiration. No artist is without sensitized feelings. If, in occult



training, we have automatically sensitized our feelings, it becomes inevitable for us to become artists, too, to express our feelings and visions in beauty. But — these creations must not be graven images before which we bow down.

Art is a link between heaven and earth; it is apt to become possessive on its lower side and visionary and prophetic on its higher side. All great art is prophetic. Choreography, architecture, painting, sculpture, and music all cry out: "It shall come to pass!"

The layman's response to art is and should be a resolution to a finer life. We may not be touched consciously, but our archetypes are touched by the indefinitely spreading tone and vibration of art. Art is a mirror of man's possibilities. Art works on the archetype of humanity through the finer sensibilities of man.

Fine art leads to God, as a stairway to heaven. Art that leads down a stairway, as it were, becomes as idols, images bereft of power. This leads us into the dead end of possessions. The so-called "luxuries" which the second house of Taurus gives in abundance are in truth not luxuries, for they do not serve the needs of the Spirit. The pictures on our walls and other objects d'art should have the quality of upliftment—each one a prophecy of what we wish to attain. If, however, we greedily possess them physically, then we have graven images. The possessions possess us and we "bow down before them."

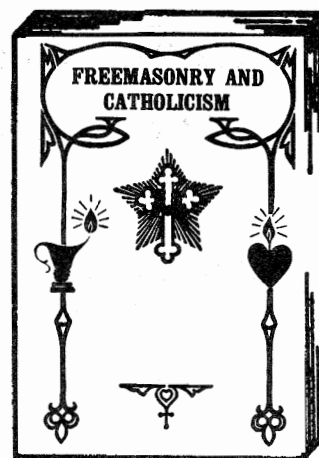
If we were to write this commandment in a positive rather than a negative manner it might read: Thou shalt express thy love in service to me, thy God. What thou seest in the heaven above or in the earth below or in the water under the earth, let each vision and its expression through the work of thy hands and heart inspire thee toward me. If thou turnest thy love away from me unto the things of earth, thou turnest away from the thousandfold benefits of my love.

The New Testament parallel to this commandment is Christ's admonition to the rich young man: Give up all thou hast and follow me. He well knew that a person laden with possessions apart from God — physical, emotional, and mental, possessions of affection to persons and animals, mental possessions such as pride of intellect — are as a barnacle-laden ship. Barnacles are hard to remove.

We will indeed be rich if we have the love of God in our hearts, and not the love of things. □

## *Freemasonry And Catholicism*

*By Max Heindel*



**AN EXPOSITION OF THE COSMIC FACTS  
UNDERLYING THESE TWO GREAT  
INSTITUTIONS AS DETERMINED BY  
OCCULT INVESTIGATION**

*Unravels the mysterious conflict between the Sons of Cain and the Sons of Seth. The Table of Contents includes:*

**Lucifer, the Rebel Angel  
The Masonic Legend  
The Queen of Sheba  
Casting the Molten Sea  
The Mystery of Melchisedec  
Spiritual Alchemy  
The Philosopher's Stone  
The Path of Initiation  
Armageddon, the Great War**

*only*  
**\$7.95**

*Order Now!*

**(Order on Page 64)**

**Enlightening Reading. Published by The Rosicrucian  
Fellowship. Paper. Indexed. 110 pages.**





Richard Milhous Nixon

biseptile of destiny (103° plus small orb) to the Ascendant. His Saturn in the 9th sector of the higher mind, (in the third, or Capricorn, decan of Taurus), adds depth and persistence. In the late 60s, Jules Witcover wrote *The Resurrection of Richard Nixon*. A leading news weekly proclaimed he was “reborn more times than a tent preacher.”<sup>4</sup> Many agree he was the consummate “comeback kid.”

Nixon’s life interests us because of its lessons for the student of Truth. We all stumble, but the great mistake is to stay down. The need is to get up and keep going. “Strong souls are the darlings of the gods.”<sup>5</sup> What was it in Nixon’s chart that enabled him to pick himself up after his many crises?

The three planets in the top half of the chart provide most of the answer to his persistence. A

person having all his retrogrades there is described as “tigerlike.”<sup>6</sup> The tiger belongs to the cat family, and we know that cats, if tossed up in the air or down from the heights, always manage to land on their paws, get up, and walk away. The nature of these three planets is especially helpful for this trait.

When Saturn (the planet of discipline) is retrograde, it is frequently “a symbol of inner uncertainty with regard to the father image.”<sup>7</sup> Nixon’s uncertainty with his father is confirmed by a biographer who described the elder Nixon as “a rolling stone and man of many jobs.”<sup>8</sup> Young Richard was therefore drawn to emulate the traits of his mother. When both Venus and Saturn are in feminine signs, the native tends to do just that.

Hannah Milhous was the very opposite of Frank Nixon. She was disciplined to the core. Richard zealously imitated her. He said, “I have trained myself”; “I have a fetish about disciplining myself.” One biographer states that truly “he learned to ‘steel’ himself,” and was “hard on himself.”<sup>9</sup>

Additionally, Nixon’s Saturn is disposed by Venus, located in spiritual Pisces. He grew up in a home where on Sundays the family attended church four times, in addition to several times during the week. In his teens he made a public commitment to Christ. While in the White House he said, “I’m a devout Quaker.”<sup>10</sup>

Surely self-discipline is a spiritual trait.<sup>11</sup> There can be no real, unflagging self-control without God control. Nothing indicates more clearly one’s progress on the Path. The condition of Saturn in a chart describes

one’s standing in the great process of spiritual evolution.<sup>12</sup> With a “weak” Saturn, extra effort must be made to master this trait. It has been said that nothing in life is more important than the will to win. But without self-discipline, the will to win is like a castle in the air, having no foundation.

Strongly disciplined people are often accused of lacking emotional warmth and Nixon has been. But with seven planets in the second quadrant of emotion, and Venus of affection and love in emotional Pisces, unafflicted and exalted, this was not the case with him. But as a strong Capri-

***Surely self-discipline  
is a spiritual trait.  
There can be no real,  
unflagging  
self-control without  
God control. Nothing  
indicates more clearly  
one’s progress on the  
Path.***

corn, he was not given to public displays of emotion.

Pluto was another weapon in his spiritual arsenal. “The person with a prominent Pluto must serve the Universe, not his own self.”<sup>13</sup> By choosing public service, he chose well. Pluto is the planet of determination.<sup>14</sup> In his chart it is not only closest to the Midheaven (M.C.), but also in hard aspect to energizing Mars and to enlarging Jupiter, which can tend to overdoing, especially in an overlapping, or out-of-sign, aspect. His first two deaths may at least in part be attributed to too much determination. In 1960 he wanted to campaign in all 50

states. The Watergate break-in a dozen years later was due to some extent to his being overly determined to stay in the White House. "He was industrious in everything. Persistent. Bulldog terrier."<sup>15</sup>

Discipline and determination, though a powerful duo in their own right, can yet be greatly reinforced by one more element. This is the third orb at the top of Nixon's natus. It is Neptune of faith, vision, and the dream. "Where there is no vision, the people perish."<sup>16</sup> There must be a goal for discipline and determination, something to strive for. Nixon was a "daydreamer."<sup>17</sup> He dreamt of earthly goals that made his efforts enjoyable. The spiritual student must ever keep his spiritual goal before him, even as did Moses, who is described "as seeing him who is invisible."<sup>18</sup> For a task without vision is sheer drudgery. A vision (or dream) without a task is no better than an illusion. But a task with vision, discipline, determination, and the dream—the Saturn-Pluto-Neptune combination—spells fulfillment and success, in matters both mundane and spiritual. □

1. *In Search of Nixon*, Bruce Malish, p. 125.
2. *Pluto*, Fritz Brunhubner, p. 17.
3. Bruce Malish, *op. cit.*, p. 50
4. *Newsweek*, May 20, 1991, p. 3.
5. *Letters to Students*, Max Heindel, p. 197.

6. *Essentials of Astrological Analysis*, Marc E. Jones, p. 271.
7. *An Astrological Study of Psychological Complexes and Emotional Problems*, Dane Rudhyar, p. 53.
8. Bruce Malish, *op. cit.*, p. 27.
9. Bruce Malish *op. cit.*, pp. xx, 124, 98, xxv.
10. Bruce Malish *op. cit.*, p. 134.
11. I Corinthians 9:25-27.
12. *The Astrology of Human Relationships*, Sakoian & Asher, p. 40.
13. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 274.
14. Fritz Brunhubner, *op. cit.*, p. 41.
15. Bruce Malish, *op. cit.*, p. 62.
16. Proverbs 29:18.
17. Bruce Malish, *op. cit.*, p. 51.
18. Hebrews 11:27.

—A Probationer

May the love of God illumine  
your way,  
May the will of God direct you  
each day,  
May the truth of God bid error  
depart,  
May the peace of God ever dwell  
in your heart.

—Anon

## Astro-Diagnosis — A Guide to Healing

by Max Heindel  
and Augusta Foss Heindel

**A** TREATISE on medical astrology and the diagnosis of disease from the horoscope and hand.

The most comprehensive and complete book of its kind yet published.

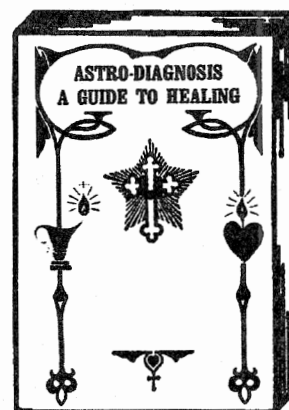
Complete delineations of 94 example horoscopes taken directly from the authors' files.

Based on thirty years of intensive research, study and practical experience by the authors.

Special section: How the Rosicrucians Heal the Sick.

A recognized classic in its field, this volume is essential to students of the stellar science who are engaged in healing or nursing, whether they are attached to the orthodox medical school or to the nature-cure school.

Ninth Edition. In print since 1929. Published by The Rosicrucian Fellowship. 446 pages. Indexed. Paper.



Only  
\$9.95

**Order Now!**

(Order on page 64)



# ASTROLOGY

## *From Sweden With Love: Dag Hammarskjöld—Diplomat With A Difference*

**D**ag Hammarskjöld was the second secretary general of the United Nations (1953-61) following Norway's Trygve Lie. But qualitatively he was first class. Equipped with a splendid education, he had gained recognition in various economic and diplomatic posts of his country. But he was different from others who have held the United Nation's office in this respect: he was a devout Christian mystic. He had never sought to broadcast or conceal this and his close associates all knew. The world at large learned of his beliefs posthumously in his biography by a friend, Sven Stolpe, titled, *Dag Hammarskjöld: A Spiritual Portrait*. He had also written his own *Markings*, a sort of spiritual soliloquy and journal.

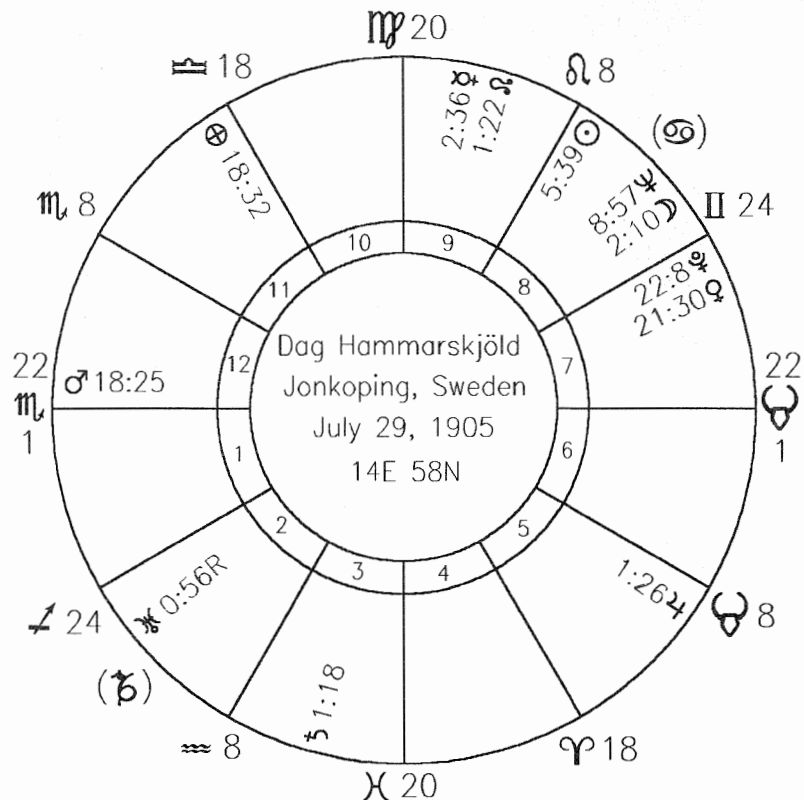
With Scorpio on his Ascendant, ("much lies hidden under the surface") there is also the tendency to be "extremely intuitive and psychic."<sup>1</sup> The rulers of Scorpio augment this. Mars is in its own sign in that most mystical 12th house and in Scorpio's most mystical decan, the second. Pluto is in quincunx, on the 8th cusp. Its solstice point is conjunct that most spiritual planet, Neptune, in the spiritual 8th house. It is also in midpoint configuration both with the watery Moon, strong in its own

sign, (conjunct a critical degree), and Neptune, exalted therein. The sign signature is Pisces, the most spiritual.

No less than six planets denote emphasis by being in the 3rd quadrant—the 7th, 8th, and 9th houses. Two planets are in dignity (the lights), Neptune is in exaltation, and Mercury is in both dignity and exaltation. In the 3rd quadrant, the 8th house holds five planets, counting those both technically and with influence therein. This is highly mystical in nature.

There is also the "Mystic Rectangle" of two pairs of planets sextile each other. These include Moon and Mercury, and Saturn and Uranus. Linking these pairs are two trines of Moon and Saturn, and Mercury and Uranus. This configuration has been described as "touched by God," and also as "practical mysticism."<sup>2</sup>

This "practical mysticism" is confirmed by the fact that not only all the water signs, but also all earth signs hold planets, which will



help keep one on sure footing. Here, the three orbs in earth signs (Mercury, Jupiter and Uranus) gain extra strength by forming a Grand Trine, one with extremely close aspects. Mercury is conjunct the North Node and domi-

skjöld's Moon-ruled Cancer traits.<sup>4</sup> Diplomats often like to conceal their thoughts, but if one can read them, what tremendous advantage one has. This was Dag Hammarskjöld's great strength.

Why should the Moon be thus

it rules the air sign Aquarius, is the *Water Bearer*, and has a knack for "character reading,"<sup>7</sup> and so does its lord surely also. And Uranus is in the 2nd house of material resources. The ability to know men's minds was this diplomat's great resource!

Those able to know men's minds can be said to be receptive. Appropriately, this map has seven orbs in the receptive (even-numbered) signs. The others, Sun, Venus, and Pluto, are more receptive than they would be ordinarily because of their 8th house location. Also the majority of the planets are in the houses analogous to the receptive signs.

"Lives of great men remind us, we can make our lives sublime," wrote the poet. They also remind us of a great many other truths. Hammarskjöld's life reminds us that peacemakers are sensitive in a constructive, creative way. It sadly follows that warmongers are inclined to be sensitive in a negative way. For example, on New Year's Day, 1859, the Emperor of France told the Austrian ambassador, "Relations between our nations are not in a good condition." His government was sensitive; within five months the countries were fighting each other in the Sardinian War.

A dozen years later, a diplomatic document (the Ems Dispatch) made it appear that the rulers of France and Prussia had insulted each other. Within a few days they were at war. And of course World War I in 1914 erupted because a Serb national, acting on his own, killed the heir to Austria's throne and his wife. Sensitivity based on pride precluded pacification.

Hammarskjöld's chart by itself shows he was an excellent



"Lives of great men remind us, we can make our lives sublime."

nates the map. The other two (in the case of Jupiter at least in influence) are in the houses analogous to the earth signs. The apex, Uranus (because in a cardinal sign), is extra powerful as the only retrograde orb.

How does being a Christian mystic help a global diplomat in a *practical* way? The Ascendant's decan often offers valuable clues.<sup>3</sup> Here it is Cancer. Its ruler, the Moon, whose strength has already been touched on, has the ability to sense, to feel, what is going on in others' minds. There had not been a New Moon since the Sun entered Leo, which fact further intensifies Hammar-

talented? It is the maternal sign par excellence, and no one loves more than a mother. Love is the most powerful sensation,<sup>5</sup> and able to "sense" what others cannot. Also the planets outside the 3rd quadrant, that of sensation, are supportive of what it promises. Jupiter is the natural ruler of the 9th house of the higher mind and co-ruler of Pisces, that most intuitive sign. Rulers always possess the traits of their signs. Here Jupiter is influential in the 6th house: he could apply its gift in his work.

Saturn in Pisces is also intuitive, especially if in the 1st decan of the 3rd house.<sup>6</sup> Uranus, though

choice for top global trouble shooter at the height of the Cold War, but this is confirmed by comparing his chart with that of the United Nations, founded October 24, 1945. Every one of its planets is in a sign also occupied in Hammarskjöld's chart by a planet or the Part of Fortune—amazing harmony

*Hammarskjöld's life  
reminds us that  
peacemakers are sensitive  
in a constructive, creative  
way.*

between two charts four decades apart. Along the same line, his first great triumph was the conclusion of the Korean conflict, and we find that the chart for that armistice (July 27, 1953) has nine of its planets in signs occupied in his natus at that time.

A powerful testimony of Hammarskjöld's stature is offered by the "lunation cycle." Based on the relationship between Sun and Moon, there are eight types. Since his Moon is less than 45 degrees "behind" the solar orb, his chart is of the Balsamic Moon type, which "in its highest manifestations" is "prophetic and completely turned toward the future." The native "feels himself possessed by a social 'destiny' ...led by a superior power." Because of the strength of the Moon in his chart, this carries all the more weight.<sup>8</sup>

Despite all of the above, it would be difficult to call Hammarskjöld's tenure as head of the United Nations a "success." There were still major unsolved problems when, during a peace-seeking mission in southern Africa, his plane crashed on September 18, 1961. The air sign on his 8th cusp hinted at the manner of his death: air travel. Its ruler in the 9th house, indicated that it might happen far from the place of his birth. The day he had taken his oath of office, April 10, 1953, was three days before a New Moon, when cosmic energies are low. The time to launch efforts with optimum stellar power is shortly after a New Moon.<sup>9</sup>

But Hammarskjöld's efforts were no failure. He advanced the cause of peace by effort and example. The U.N. too, despite shortcomings,<sup>10</sup> is proof that the cause of brotherhood and peace is gaining. It is a tremendous improvement over its predecessor, the old League of Nations, founded 2½ decades before

the United Nations. It was 100% limited to talk, having absolutely no power to do anything except to try to persuade troublemakers to behave, and pass pious-sounding resolutions. This is not the case with the United Nations. Since World War II the nations have become willing to assign men and means to the task of peace-making. There is no reason this will change. Quite the contrary. With the heavy Aquarian (altruistic-idealistic) transits ahead, men and women will incarnate to continue and expand the work so nobly undertaken by Sweden's great son and Christian mystic, Dag Hammarskjöld. □

1. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 119.
2. *Astrology Inside Out*, Bruce Nevin, Ch. 6.
3. *How to Judge a Nativity*, Alan Leo, Ch. 6.
4. Isabel M. Hickey, *op. cit.*, p. 205.
5. Song of Solomon 8:6.
6. *Astrology*, Ronald C. Davison, p. 67; *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p. 65.
7. Ronald C. Davison, *op. cit.*, p. 46.
8. *The Lunation Cycle*, Dane Rudhyar, p. 68.
9. Isabel M. Hickey, *op. cit.*, p. 254.
10. *Newsweek*, February 7, 1994, p. 25.

—A Probationer



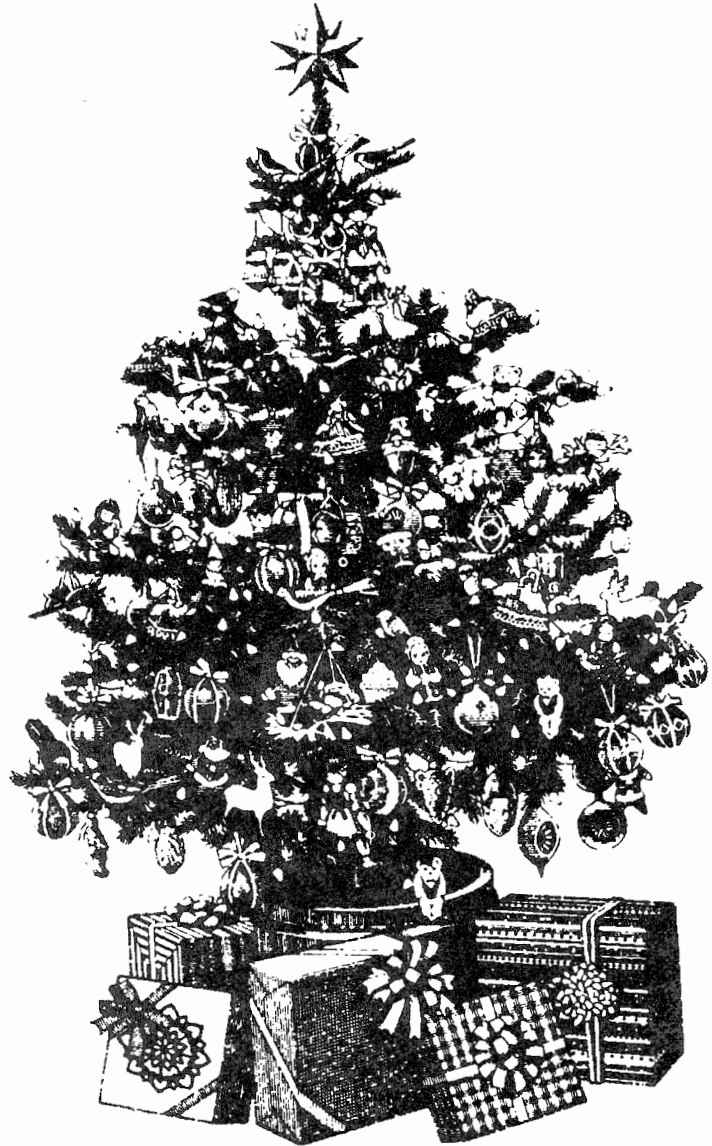
There is a Destiny  
Which makes us Brothers,  
None goes his way alone—  
All that we send  
Into the lives of Others  
Comes back into our own.  
—Anon

## NEWS PERSPECTIVES

### *Ecology, Christianity, and the Christmas Tree*

The Christmas tree has become an integral part of the Christmas celebration worldwide and in America the quantity, quality, and variety could hardly be better. It's a buyer's and seller's market. But if some organizations have their way, it will not be for long. Even before World War II, groups like the Garden Club of America, the National Council of State Garden Clubs of America, the Wildflower Preservation Society, and others<sup>1</sup> have been inveighing against the "wasteful destruction" of forests inevitably abetted by cutting down trees to decorate them for Christmas, in spite of the vast availability of artificial trees. These groups have good reason to fight for the trees.

Forests are "the heart and lungs of the world," the "greatest engine for storing the Sun's energy."<sup>2</sup> They take in more carbon dioxide than any other vegetation on land<sup>3</sup> and give out oxygen—tremendously important to all earth life in view of air pollution! Trees also help prevent soil erosion, floods, and extreme swings of temperature. Even as a person without heart and lungs could not live, so life on our earth would be impossible without an abundance of trees. It has been sug-



gested that when Europeans came to these shores, there was so much forest that a squirrel could travel from the Atlantic to the Mississippi by hopping from tree to tree without touching the ground. When the English settled

Jamestown in 1607, "the forest stretched a thousand miles beyond the horizon."<sup>4</sup> That much forest may not be necessary, but the fact is that between 1630 and 1920 two thirds of the forests in the continental United States



have been lost and the process is continuing—moving far too fast in a dangerous direction. The natives of the Americas recognized their close ties with nature as seen in their totems, taboos, and other customs. In colonial America, the mid-Atlantic area was most respectful of nature, a subject avidly studied in Philadelphia, the center of the mystic group known as the Quakers.<sup>5</sup>

The rest of the world is doing no better. In 1900, India was 50% forested. In 1980 this was diminished to 14%.<sup>6</sup> In 1987 alone, South America's rain forests lost over 8 million hectares.<sup>7</sup> The same year, Canada lost 6.4 million hectares. Between December 1989 and December 1992, one Third World country lost 40% of its forests. From 1940 to 1992, Central America lost two thirds of its forests.<sup>8</sup> And the replacement ratio is terrible. During the 1980s, it was 20% in Asia and 3% in Africa.<sup>9</sup> No wonder ecologists are concerned! And ecology is no modern fad. Concern for the planet goes back to Plato, who was an Initiate, and to St. Francis of Assisi who "tried to depose man from his monarchy over creation and set up a democracy of all God's creatures. Max Heindel speaks of the necessity of man to learn from his own mistakes when he says:

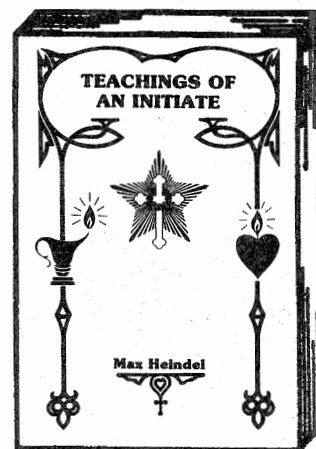
"Man alone is, in some measure, able to follow his own desires within certain limits. That his mistakes are many and grievous, is granted, and to many it might seem better if he were forced into the right way, but if this were done, he would never learn to do right. Lessons of discrimination between good and evil cannot be learned unless he is free to choose his own course and has learned to eschew the

wrong as a veritable 'womb of pain.' If he did right only because he had no choice, and had no chance to do otherwise, he would be but an automaton and not an evolving God. As the builder learns by his mistakes, correcting past errors in future buildings, so man, by means of his blunders, and the pain they cause him, is attaining to a higher (because self-conscious) wisdom than the animal, which acts wisely because it is impelled to action by the group-spirit. In time the animal will become human, have liberty of choice and will make mistakes and learn by them as we do now."<sup>10</sup>

Unbelievable as it may seem, some of the most ardent advocates of unrestrained exploitation of nature turn to the Bible for their defense, using Genesis 1:28. There it is stated that God gave man "dominion." These people claim that dominion means ownership and that an owner may do whatever he wishes with that which is his.

Let it first of all be noted that this "dominion" spoken of in Genesis is only granted over animals: "the fish of the sea," "the fowl of the air," "every living thing that moveth upon the earth." That does not include trees! A recent best seller contains a chapter entitled "Animals Have No Rights," which argues that all lower creation, like trees, share the same fate.<sup>11</sup> In verse 29 trees are mentioned, but the dominion promised in the previous verse does not extend to them. All that is said about them in Genesis 1 is that their fruit shall be for human consumption:

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the



**I**nvaluable to beginning and advanced students.

*Teachings of an Initiate* is the later fruit of Max Heindel's extensive investigations into the Invisible Realms compiled from lessons to his personal students and public addresses.

Topics include:

- THE SIGN OF THE MASTER
- THE WAY OF WISDOM
- THE SECRET OF SUCCESS
- ESOTERIC SIGNIFICANCE OF EASTER
- HEINDEL'S ADDRESS AT THE GROUND BREAKING OF MOUNT ECCLESIA

As an Initiate of the Rosicrucian Order, Max Heindel was well qualified to impart esoteric knowledge.

Seventh Edition. 212 Pages. Paper. Indexed.

**ONLY \$9.95**

**Order Now!**

**(Order on page 64)**

Published by  
The Rosicrucian Fellowship



which is the fruit of a tree yielding seed; to you it shall be for meat." In Genesis 2:8-9 and 15-17, man's place and dominion is reiterated:

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil... And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Nowhere does it say that man should subdue or destroy the trees. But let's assume for argument's sake that man was also given dominion over the trees. Even that would not allow unrestrained destruction of forests. Each portion of Scripture must be interpreted in light of the whole. The Bible, correctly viewed, does not contradict itself any more than the multiplication table does. The

German Luther Bible translates the idea of man having dominion as "reigning over." Would a rational ruler destroy that which he is "reigning over?" Contrary to some current conceptions, there is no conflict between ecology and Christianity. There is even a Christian ecological movement, "Green Cross." A leading Christian journal laments the way deforestation in parts of the southern hemisphere impoverishes the indigenous inhabitants.<sup>12</sup>

The Bible further gives us the wonderful Golden Rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."<sup>13</sup>

How does this principle apply here? "Between 1982-92 the United States lost 10% of its forests." Each year, forest land half the size of California disappears.<sup>14</sup> Do we really wish that the generations before us had been as prodigal with nature as the present one is? Of course not! For then we would by now have no forests, and life here would be impossible! Accordingly, do we really have the right to keep on doing to generations yet unborn that which, if not quickly halted and reversed, would guarantee them exactly that fate?

This is not a call to stop having Christmas trees. Rather, it is a plea to consider substituting an artificial one which in the long run would be cheaper, since it could be used over many years. Surely, if a course of action is correct Biblically, morally, ecologically and also economically, can there be any doubt in anyone's mind that it must be the right one? □

—A Probationer

1. *1001 Christmas Facts and Fancies*, Alfred Carl Hottes, p. 82.
2. *Planet Under Stress*, Constance Mungall and Digby J. McLaren, editors, p. 168.
3. Constance Mungall and Digby J. McLaren, *op. cit.*, p. 13.
4. *America*, Hendrik Van Loon, p. 82.
5. Constance Mungall and Digby J. McLaren, *op. cit.*, pp. 50, 168. See *Where There Is Life*, Paul B. Sears, pp. 90-91.
6. Constance Mungall and Digby J. McLaren, *op. cit.*, p. 172. One hectare is 2,471 acres.
7. Constance Mungall and Digby J. McLaren, *op. cit.*, p. 13.
8. *Ibid.* See *The Christian Science Monitor*, Dec. 1, 1992, p. 5, and Dec. 3, 1992, p. 11.
9. Constance Mungall and Digby J. McLaren, *op. cit.*, p. 174.
10. *Where Have All the Flowers, Fishes, Birds, Trees, Water and Air Gone?* Osborn Segerberg, Jr., pp. 19, 85, 154; *The Rosicrucian Cosmo-Conception*, Max Heindel, pp. 84-85. The Bible contains a command against the wanton destruction of trees: Deuteronomy 20:19-20.
11. *The Christian Science Monitor*, Dec. 1, 1992, p. 15.
12. *Christianity Today*, Jan. 11, 1993, pp. 16-20, 46; April 5, 1993, p. 76.
13. Matthew 7:12.
14. CBS' "The Osgood File," Jan. 4, 1993. *The Coming of the Cosmic Christ*, Matthew Fox, p. 14.

## BOOK REVIEWS

### *Everyday Cancer Risks and How to Avoid Them*

*Everyday Cancer Risks and How to Avoid Them: Effective Ways to Lower Your Odds of Getting Cancer.* Mary Kerney Livingston. Avery Publishing Group Inc. Garden City Park, New York, 1992. 318 Pages.



# Y

**OU KNOW**

the obvious ways of courting cancer: smoking, living near hazardous-waste and nuclear-waste sites, using pesticides, herbicides, insecticides, X-rays; ingesting food additives, colorings, preservatives, etc. But there are countless other ways Cancer could gain a foothold.

You might be a meat eater “enjoying” a juicy steak and mentally patting yourself on the back for having the “wisdom” and cash to buy the organic kind. But if the cow drank water that came through leaden pipes, it most likely ingested some of the lead, stored it in the fat, and you’re eating it now. If it was barbecued or in some way raised to an exceedingly high temperature, that renders the fat and meat all the

more dangerous, even though it may be of organic origin.

Meat consumption may help cause cancer indirectly. Meat has no fiber. The less fiber one eats, the more slowly food passes through the system, allowing toxic substances to be assimilated. According to a 1990 study by the American Health Foundation, high fat intake weakens the immune system.

If you’re finishing your meal with a cup of coffee, are you sure that the beans used to make the beverage didn’t contain pesticide residues as found in 30% of those tested by the FDA? Or suppose

you had corn and peanuts with your meal. Did you ever hear of aflatoxin? That’s a mold that grows on nuts and grains as a result of improper storage, especially in hot climates, and it is carcinogenic. It was first identified after an epidemic in Europe.

If you finished your meal with a soft drink instead of coffee, it may contain caffeine, and also sugar substitutes. One such, saccharin, is “a known carcinogenic.” A study of aspartame, also a sugar substitute, found brain tumors on rats. P. 239.

Alcohol, the (falsely called) “cup that cheers,” is “the most

dangerous legal drug known to mankind,” according to the author. P. 23. It should be off limits for those wishing to avoid cancer. Many alcoholic drinks contain the carcinogen urethane, a natural result of the fermentation process. In addition, there is the threat of residues of pesticides used to treat grapes and grains, as well as that from the lead in some water. According to the International Agency for Research on Cancer (IARC) of the World Health Organization (WHO), booze has been linked to cancer of the throat, mouth, larynx, pharynx, esophagus, bladder, breast, and liver. Smoking compounds the risk of using alcohol. P. 23.

Those who are vegetarians, teetotalers, non-smokers (who avoid second-hand smoke), use organic foods and distill their water, have almost nothing to fear from the above. But this is not a 100% guarantee of immunity from cancer. It may come by way of radon. This is a chemically inactive yet radioactive gas that occurs “naturally” as the result of the breakdown of uranium-238 in soil and rock. It is able to pass through solid matter including the human body. It may be encountered in the most pristine pastoral places, though most likely be present where uranium mines or uranium waste are located. According to the Environmental Protection Agency (EPA) 1/10 of U.S. homes have high radon levels. This is said to cause 10,000-30,000 deaths a year, making it Number 2, next to tobacco, in the United States as cause of lung and possibly stomach cancer. It is wise to check out one’s dwelling.

There is also the threat of asbestos. The reader may well be living and/or working where it exists, for according to a recent EPA report there are more than half a million private, public, commercial and other places where asbestos is in the process of deterioration. Too, an estimated 400,000 miles of water pipes in the U.S. have an undesirably high asbestos level.

Asbestos is the name given to a group of natural minerals that separate into strong fibers. Because it is acid-resistant, light, strong, impervious to heat and chemicals, and unable to conduct electricity, it has been used in the U.S. since 1880 in almost 3,000 products: insulation for heating, water, sewage pipes, brake linings, and flame proofing; roof, floor and siding tiles; paints and textiles; wallpaper and cement, personal hygiene products, etc. Most frequently it is found in the insulation wrapped around basement pipes. Each fiber is less than 1/100 the size

## Mysteries of the Great Operas

by Max Heindel



**T**HE Great Myths and Legends conceal deep Spiritual Teachings about the plan of evolution for Humanity and methods of Spiritual unfoldment.

In *Mysteries of the Great Operas*, Max Heindel, the illumined mystic, reveals the occult meaning of the plots of these great Masterworks:

**Faust  
Parsifal  
Ring of the Niebelungen  
Tannhauser  
Lohengrin**

**M***ysteries of the Great Operas* is must reading for every spiritual aspirant who is a Music Lover.

176 pages. Indexed. Paper. Published by  
**The Rosicrucian Fellowship.**

---

**only  
\$7.95  
Order now!**

---

(Order on page 64)



of a strand of human hair. If inhaled, it can remain in the lungs all of one's life, causing cancer twenty years later. To be safe, air samples should be taken. They should indicate asbestos levels at or below .01 of fibers per cubic centimeter of air.

Some want to save money heating the home by burning wood. But wood smoke compounds have been linked to cancer of the lungs, heart, and nervous system, especially if there is little ventilation in the wood-heated area. Are you into cosmetics and personal-care products? Pages 220-223 of this book show a table of creams, lotions, lipsticks, make-up, shampoos, mouth washes, hair dyes,

and their carcinogenic ingredients, researched by consumer ad-

*The incidence of cancer is lower among the physically active.*

vocate Ralph Nader's Center for the Study of Responsible Law.

The chapter on contraceptives is more proof that an activity intended to frustrate nature has specific physical consequences—even cancer. Silicone implants, thought merely vain and costly, are also risky. Pet products may

be carcinogenic and not just animal foods containing pesticides, colorings, steroids, antibiotics, etc., but also shampoos, sprays, and pet collars may include toxic ingredients with names like dimethyldichlorovinylphosphate, capable of polluting your pet's bloodstream as well as yours while handling them.

The information in this review is but a small sample of the plethora of peril people face. The good news is that the author, (at the time of writing a recovering cancer patient), could hardly have omitted anything significant. The book offers a list of other reading on the subject, and for each of the 35 threats listed there is a detailed section entitled "What You Can

## Crossword Answers

Crossword on page 25 of September/October 1994 Rays issue.

### References from Matthew:

- |     |        |     |        |
|-----|--------|-----|--------|
| 1.  | 8:10   | 14. | 5:44   |
| 2.  | 11:23b | 15. | 23:24  |
| 3.  | 17:23  | 16. | 8:11   |
| 4.  | 13:21  | 17. | 22:2   |
| 5.  | 26:21  | 18. | 6:7    |
| 6.  | 15:4   | 19. | 23:35b |
| 7.  | 23:16  | 20. | 5:22a  |
| 8.  | 23:25  | 21. | 24:26  |
| 9.  | 21:16  | 22. | 6:33   |
| 10. | 9:9    | 23. | 5:7    |
| 11. | 21:35  | 24. | 22:10  |
| 12. | 18:12b | 25. | 8:13   |
| 13. | 24:42  |     |        |



do on a Personal Level.” There are specific dietary recommendations for fortifying the immune system. Exercise is highly recommended. The incidence of cancer is lower among the physically active. The American Cancer Society has found that obesity is linked with a 55% higher cancer risk in women and 33% in men, especially if there is much upper-body fat.

The reader wishing to enjoy a maximum cancer-free life span can do no better than to obtain this book and learn its valuable information. □

—A Probationer



## BOOK REVIEW II

### *The Culture of Disbelief*

*The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion.* Stephen L. Carter, Basic Books, 1993, 328 pages.



**SINCE THE 1960'S** we've been hearing a continuous cacophony about constitutional "separation of church and state." But this frequent mention should not lead you to think the expression is actually in that document. The First Amendment merely bars Congress from legal "establishment of religion," in the sense of granting monopoly to any group, or "prohibiting the free exercise thereof."

The expression *is* found in a *private* letter (1802) of President Jefferson to a group of Christians in Connecticut. Not only is his letter devoid of authority, but the great Virginian's life and practice on

church-state relations hardly present a clear position. As governor of the Old Dominion he issued proclamations calling for a Day of Thanksgiving; as *chief executive*, he had not! P. 117.

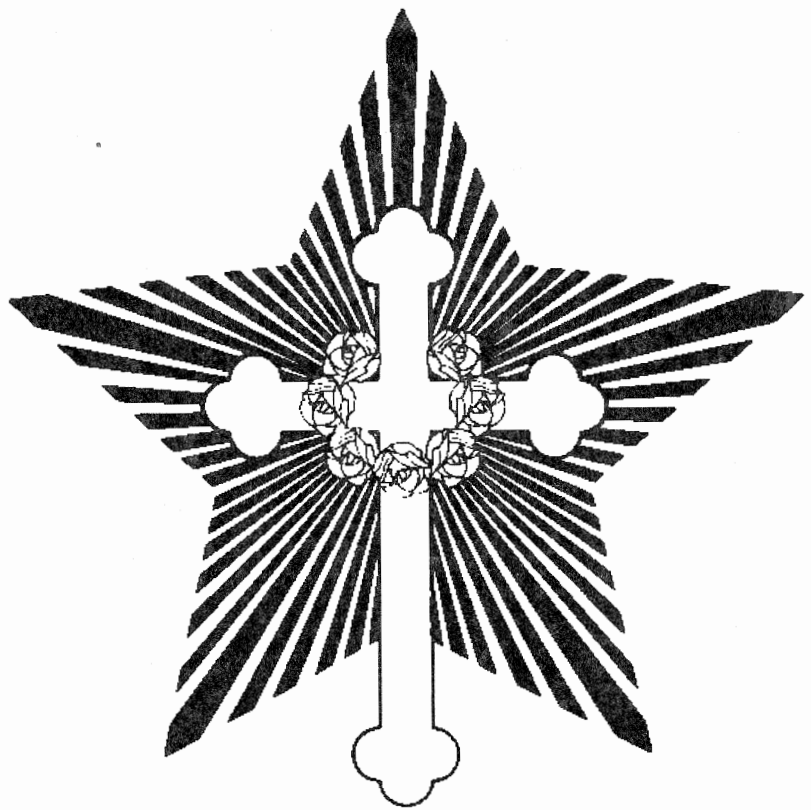
If there actually were a wall of separation between church and state, it might not be as good an idea as some might suppose. At the time of publication, Dr. Carter was the William Nelson Cromwell Professor of Law at Yale, author of another work on constitutional law, and considered one of the nation's top experts on the subject. He is member of a mainline Protestant denomination. He claims that in some instances, cooperation between church and state might be advantageous, with no visible, direct negative results. He tells of an organization engaged in healing and rehabilitating drug addicts. Because of its use of spiritual means, like prayer, it was achieving a far greater success rate than secular outfits, even though they were recipients of public funds. Wouldn't government money be better spent on the most successful drug fighters, providing a greater boon to society? Because they invoke heavenly help, they must forfeit federal funding.

The idea of a wall between church and state is generally most eagerly promulgated by secularists, those who, as the book's subtitle states, "trivialize



religious devotion.” The fact that the Supreme Court, Senate, and House of Representatives all open their sessions with public prayer, and that the latter two as well as the armed forces have chaplains paid for by the government, certainly makes it difficult to accept the existence of a separate wall between church and state. The reader is also reminded of a seemingly insignificant episode. After Inauguration Day in January, 1993, Mrs. Clinton was severely (though not very publicly) criticized for wearing a large, conspicuous cross. She was not the first First Lady taken to task for what she was wearing, but possibly the first to have been thus treated for religious reasons. And this is just one tiny example of a big trend. Secularists generally avoid overt attacks on believers as witnessed in other lands. In America this would be counterproductive. What they seek to accomplish is to “trivialize religious devotion.” Believers should keep it to themselves, avoid all public displays and sharing, and under no circumstances should they let it control or even influence their lives.

There is shrewd selectivity in all this: humanists are inconsistent. The author tells how in the 1920s the famous theologian Dr. Reinhold Niebuhr called for the “Christianization” of U.S. industry. Ordinarily, this would have aroused anger and resentment and denunciation of an effort by a group to impose its views on others. It so happened the Niebuhr’s program was basically secular and harmonized with the views of a large segment of society. So, Niebuhr not only was not castigated; instead, a group of “Atheists for Niebuhr” was



**T**he First Amendment merely bars Congress from legal “establishment of religion,” in the sense of granting monopoly to any group, or “prohibiting the free exercise thereof.”

formed to strengthen his efforts!

At times Christians are accused of imposing their morality on society. The author stoutly maintains that someone’s morality is always being imposed—that’s the purpose of laws. The important question is, whose morality is being promulgated? Carter is convinced the legal system in harmony with the decalog and/or the moral code is best.

The fact that there are and have been prominent clergymen in American public life with a national holiday dedicated to one of them, does not convince Carter that American Christianity is not on the defensive. Dr. King’s role

as a preacher is played down, “trivialized,” and these men, more often than not are being used, as former White House aide Charles Colson has admitted.

When John Kennedy ran for President in 1960 (no Catholic had held the office) he solemnly promised he would not be influenced by his church’s teaching. New York governor, Mario Cuomo, in a major address made the same promise 24 years later, and there have been many others.

The author concedes that public officials are sworn to uphold American and not ecclesiastical law, but laments the fact that when men of influence and stat-

ure publicize their readiness to abandon their religion, it reinforces the idea of "God as a Hobby" and no more, the title of one of the chapters. Wouldn't the "right" thing be for these men to resign when their religion conflicts with their oath of office?

Dr. Carter is disturbed by an incident of an organization asking for a permit for a St. Patrick's Day parade and being refused when Gays asked to march in it. The Ancient Order of the Hibernians, believing the gay life style "wrong," excluded them. The author wonders why the gays could not hold their own, separate parade. He thinks that even more anti-religious was the same city's Board of Education voting for public schools to stress abstinence over so-called "safe sex" which produced an outcry that morality was being taught, and morality was "religious." But, if because of its religious basis morality may not be taught, asks the author, does this mean that students would never be allowed to hear that such things as avarice and greed are "wrong?" Couldn't this be called a "values vertigo"?

The schools are the main bat-

***"Truth and beauty" can evolve from "tension between opposites."***

*Heraclitus (540-470 B.C.)*

tlefield between secularists and supporters of the spiritual, since education deals with knowledge and that is the key to power. Even the teaching of U.S. history has become a bone of contention. Secularists view the role of relig-

ion in the nation's past as merely marginal while a great many Christians see it as major, and want it presented as such, causing others to cry "censorship."

Then there is the question as to whether evolution, omitting God, or literal Biblical creation-

as an incisive insight into early American life.

Rather than making a call for religionists to seek control of the educational curriculum, Carter cites Tocqueville's Danish contemporary, the Christian philosopher Kierkegaard, as warning

***The fact that the Supreme Court, Senate, and House of Representatives all open their sessions with public prayer, and that the latter two as well as the armed forces have chaplains paid for by the government, certainly makes it difficult to accept the existence of a separative wall between church and state.***

ism should be taught, or both. Those who opt for the former are seen as grossly inconsistent. On the abortion issue they almost proudly label themselves "pro-choice," but when it comes to the "fair" proposition of teaching both views on the origin of life, they insist that only atheistic evolution be presented, which is a denial of choice. Carter has no doubt why this is so. The secularists insist that only one all-inclusive "view of reality" be presented: theirs. He says, "Back in Tocqueville's day, this was called tyranny. Nowadays, all too often, but quite mistakenly, it is called the separation between church and state." P. 123. Alexis de Tocqueville was a French social philosopher who visited the U.S. His two-volume *Democracy in America* (1835) is viewed

that when organized Christianity becomes a part of the state, it ceases to be Christianity. Its ultimate triumph could only be achieved by spiritual means—suffering and toil, not hegemony.

Carter opposes both abortion and capital punishment and challenges the popular myth that advocates of one generally oppose the other. Here he offers thoughts supportive of the Western Wisdom Teachings.<sup>1</sup> He concedes that the Constitution condones capital punishment, undoubtedly in reference to the Fifth Amendment. Of course this does not make it morally right, any more than the Twenty-first Amendment makes liquor desirable. He sees capital punishment as not the same today as when the Bill of Rights was written. Then, death was "a much more routine



and public phenomenon” and “the fear of death was more effectively contained within a system of religious belief.” “Twentieth-century Americans have a more secular cast of mind and seem less willing to accept this dreadful, forbidden, solitary and shameful event.” P. 260. He argues that the deterrent effect is “slender,” and fears the use of execution as part of the state’s “retributive power.” P. 262.

The book jacket quotes some of Carter’s prestigious peers as calling his volume “a monumental achievement,” “the best and most important treatment” of the subject, etc. He offers no program for halting or reversing the secular advance. The Christian reader might easily turn gloomy unless aware of Aquaria’s advance despite the present trend. An ancillary reality, according to the teachings of Greek philosopher Heraclitus (540-470 B.C.) and vindicated by history, “truth and beauty” can evolve from “tension between opposites,” and the two forces described by Carter certainly are “opposites.”<sup>2</sup>□

1. *The Rosicrucian Philosophy in Questions and Answers, Volume II*, Max Heindel, pp. 99, 100, 542.
2. See review of *Tension Between Opposites*, by Paul Nitze, in *The Christian Science Monitor*, Feb. 18, 1994, p. 15.

—A Probationer

## The Rite of the Annunciation

The Christ came as the great Way-Shower for all mankind; consequently, the events in His life embrace all the steps in the evolutionary progress of the masses, and also outline the definite stages of Initiation for the guidance of the few who choose to take the more direct path and to accomplish in a short time, as did the first disciples, that which humanity as a whole will not realize until ages hence.

Luke 1:26-27

*And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,*

*To a virgin espoused to a man whose name was Joseph of the house of David; and the virgin’s name was Mary.*

In the story of the Annunciation, Luke has given expression to something of the beauty and grace that belonged to ancient Greece, and which, indeed, characterized the whole of his Gospel.

Luke 1:28-32

*And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.*

*And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.*

*And the angel said unto her, Fear not, Mary; For thou hast found favor with God.*

*And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

*He shall be great, and shall be called the Son of*

## Christmas

Yet doth the Star of Bethlehem  
shed

A lustre pure and sweet;  
And still it leads, as once it led,  
To the Messiah’s feet.

O Father, may that holy Star  
Grow every year more bright,  
And send its glorious beams afar  
To fill the world with light.

—William Cullen Bryant

*the Highest; and the Lord God shall give unto him the throne of his father David.*

Mary was accustomed to the visitation of Angels and the wondrous light of heaven which they emanated. She did not, however, fully comprehend the import of the angelic message, for Mary in her humility had never even considered that she was worthy to be chosen to become the mother of Jesus; her petition was only that she might be her handmaid. According to legend, Gabriel read her thought and said to her: "Fear not Mary; there is nothing inconsistent with your vows of chastity; you have found favor with the Lord because of your purity; you shall not conceive in the ordinary way. The power of the Holy Ghost shall come upon you and the Most High shall overshadow you without any heat or lust." This voices the lofty ideal of attainment that Mary and Joseph came to teach to all mankind. Understood at present by the few only, it is destined to become the universal teaching of the new race.

**Luke 1:38-39**

*And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.*

**Luke 1:46-49**

*And Mary said, My soul doth magnify the Lord,*

*And my spirit hath rejoiced in God my Saviour.*

*For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.*

*For he that is mighty hath done to me great things; and holy is his name.*



Every prospective mother is influenced by the spirit that is incarnate through her men during the months of ecstasy. The holy Mary was particularly susceptible to the tremendous spiritual forces of the high master Jesus. She walked with a new beauty and grace; her words possessed an even greater wisdom than formerly and the radiations of light that surrounded her were dazzling to ordinary vision.□

—Corinne Heline, *The New Age Bible Interpretation*, Vol. IV, *The New Testament*, pp.78, 83-89.

# NUTRITION AND HEALTH

## *The Wonderful World Of Herbs*

**W**HAT DO MOST AMERICANS RECALL ABOUT 1962?

They recall the Cuban Missile Crisis, and perhaps the debut of one of the most popular television situation comedies. It featured some "hillbillies" moving to an affluent area in Southern California. One of the "gimmicks" that unflinchingly got laughs was when a friend of the family was ailing, "Granny" would prepare herbal concoctions in a most ludicrous, ridiculous way. Evidently the producers of the series held a low opinion of herbs and believed the public did too. Otherwise they would hardly have ridiculed them the way they did.

But this produced the irony of ironies. The very year the TV series appeared, herbalism in America began to experience a revival.<sup>1</sup> That was when Rachel Carson's *Silent Spring* came out, depicting dramatically how our artificial way of living was destroying the environment. Then the shocking story of the thousands of misshapen births worldwide due to the drug thalidomide,



taken by expectant mothers, further pushed Americans closer to a life style in harmony with nature. This included turning to herbs, which, as not many people know, are also in harmony with THE HEAVENS, because "No student of herbalism, however

sceptical, can ignore its astrological connections."<sup>2</sup> To be specific, there is an underlying unity to the universe, whose various parts are related. This relationship can be understood through a system known as "Astrological Correspondences." This means

that everything is related to one of the twelve signs, and those things belonging to the same sign can be

***“Man who drinks medicine but eats badly wastes doctor’s knowledge.”***

said to be connected to each other in the sense of being more tied together than to things “ruled” by some other sign. For instance, the logo of Gemini is that of the twins who communicate, so Gemini deals with writing, talking, books, telephones, newspapers, telegrams, telegraph—all are related.

“Astrological Correspondences” also postulates a relationship between outer appearance and inner nature. Mercury is the fastest planet in its course around the Sun, and therefore rules communications. Venus is most nearly like the earth, so it is the planet of harmony. Mars, fiery red, is the planet of war, and so on with the other planets.

This similarity is also found in herbology. Pull up a certain hedge-row plant and you discover it has nodules. It is a cure for hemorrhoids. Plants with spotted leaves are antidote to acne. The wild pansy with its heart-shaped leaves is a tonic for the heart. In herbology, this “correspondence” is known as the “Doctrine of Signatures.”

In view of the astounding similarity between things herbal and things heavenly, it was inevitable that studies dealing with them should merge. Accordingly, on the eve of the Renaissance, (astrology was enjoying great popularity in Europe), physicians discovered

that plants as well as planets play a part in healing. The signs of the zodiac were linked with parts of the body as well as with plants of therapeutic value specific to them. Marsilio Ficino (1433-1499) was one of the pioneers in this study and today charts with this information are readily available. The following is a composite of several of these charts:

- **ARIES:** Garlic, hops, onions, nettles, thistle, fern.
- **TAURUS:** Myrtle, larkspur, coltsfoot, sage, tansy, thyme, daisy, dandelion.
- **GEMINI:** Caraway, lily-of-the-valley, woodbine, yarrow, dog grass.
- **CANCER:** Water lilies, chickweed, honeysuckle, lettuce.
- **LEO:** Parsley, camomile, daffodil, cowslip, anise, fennel, eyebright, marigold, mistletoe, St. John’s wort, walnut.
- **VIRGO:** Licorice, endive, skullcap.
- **LIBRA:** Pennyroyal, primrose, watercress, thyme, violet.
- **SCORPIO:** Bramble, blackberry horehound, horseradish, wormwood, featherfew, agrimony, black thorn.
- **SAGITTARIUS:** Agrimony, clover, oak, mallow.
- **CAPRICORN:** Comfrey, fumitory horsetail grass, shepherd’s purse, wintergreen, nightshade, black poppy.
- **AQUARIUS:** Marigold, snakeroot, southern wood, valerian walnut, myrrh, spikenard, frankincense.
- **PISCES:** Camomile, Irish moss, liverwort, mint, verbena.<sup>3</sup>

Not only are the herbs listed here of healing value to the body parts they are related to, but they are also good for persons born under that sign. Thus onions may help calm an Aries’ nerves, and licorice and endive are not only digestive aids, but extra beneficial to those born under the 6th sign.

Medieval herbalists also began to teach and practice that certain times, depending on the planets, are more propitious for treatment than others, which of course is also in full accord with HOLY WRIT.<sup>4</sup> Furthermore, the Bible also makes numerous references to the world of herbs. *Cruden’s Complete Concordance* gives eighteen verses mentioning the word “herb” and seventeen verses using “herbs.” But that is not a complete list by far. In the olden days, herbs and spices were used interchangeably and each could be used to include both. Thus, for instance, when Joseph was sold into Egyptian captivity, it was to herb merchants.<sup>5</sup> The Queen of Sheba brought Solomon along





At the birth of Jesus, the “treasures” brought by the magi included “frankincense, and myrrh”—herbs.

with the precious stones as well as herbs.<sup>6</sup>

Further, numerous times in the Bible, herbs are referred to by specific name. The manna received by the Israelites in the wilderness is likened to “coriander seed,” an herb.<sup>7</sup> The repentant Psalmist prayed, “Purge me with hyssop.”<sup>8</sup> He picked the right herb, for it has been catalogued as a “cleansing tonic.”<sup>9</sup> At the birth of Jesus, the “treasures” brought by the magi included “frankincense, and myrrh”—herbs.<sup>10</sup> Health enthusiasts will be interested in Ezekiel 27:17, where the word “pannag” appears. One version omits pannag with a footnote saying, “meaning of which is unclear.”<sup>11</sup> But a case can be built for the fact that it is ginseng, whose “technical” name is “*penax quinquefolium*.”<sup>12</sup>

Even isolated places like Papua and the Fiji Islands of the South Pacific have a long history of herbology. This would be supported by HISTORY, which bears ample testimony to herbology’s proud worldwide past.<sup>13</sup> This past has been traced back to China’s Emperor Sheng Noong (between ca. 2838-2698 B.C.) who, in his first Chinese

compendium, identified 365 species. In 1933 Li Ching Wan died, claiming to have been born 256 years before. He attributed his longevity to the herb *hydrocotyle asiatica*. Twentieth century research has uncovered two plants by that name. One is well-known and easily available. The other is of a more complex composition and contains some strange ingredients. The Chinese not only may have been the world’s chief contributors of facts concerning herbs, they have also contributed philosophy such as: “Man who drinks medicine but eats badly wastes doctor’s knowledge.” The Communist regime, which discarded so much of the past, has enthusiastically encouraged herbology.<sup>14</sup> The *Edwin Smith Papyrus* of about the same time, written by Egyptian herbalists, reveals that their science flourished in the shadow of the pyramids.<sup>15</sup> It also flourished in ancient Assyria and Babylon, as shown in the archaeological activities of the last century by Sir Henry Rawlinson.

All of the very earliest physicians were herbalists. They did not need to practice vivisection, nor use environment-polluting chemicals to grow their medicines. The Greeks were fascinated by herbology. Plato’s pupil, Theophrastus (ca. 370 B.C.), was perhaps herbology’s most outstanding student. Among the Romans, the poet Virgil extended the boundaries of this science in his writing, *Georgics* (ca. 70 B.C.). Pliny the Elder (A.D. 23-79), wrote that the juice of mistletoe, garlic, and bloodroot inhibits tumors (later proven in mice).<sup>16</sup> Galen (ca. 130-200 A.D.), who claimed he never lost a patient (he served the emperors Severus, Commodus, and Marcus Aurelius), came up with an herbal cold

cream formula "which has been improved but little to this day."<sup>17</sup>

Mohammed, founder of Islam, was a prosperous herb trader. He was helping to revive the Arab monopoly in the Middle East which was temporarily lost to the Phoenicians and Romans. The Moslems raised the study of herbs to new heights, introducing it once more into Europe. There, even their arch foe Charlemagne encouraged it. His *Capitulare De Villis Imperiabilis* listed over seventy (70) herbs grown in his garden. This interest in herbs was most avidly pursued by religious groups for many years in

medieval Europe.

Marco Polo (ca. 1254-1324), famous for his travels to China, often mentioned herbs in his journals. In 1471 a fellow Venetian, Peter Cescentius, published *De Agricultura*, a landmark treatise on medicinal plants. His was the twelfth complete book to come off the then "modern" printing press.

Perhaps no medieval practitioner of the healing arts reached greater fame than Theophrastus von Hohenheim (1493-1591), better known as Paracelsus. He was an outspoken advocate of the doctrine of signatures. In those

days, herbs had far more than therapeutic functions. Only the rich had wooden or stone floors. Packed clay was more common in homes. Herbs were often used to create a clean, fresh look and odor. In 1475, there appeared the first woodcut-illustrated book on herbs, *Das Buch der Natur*, by Konrad von Megan Berg.

Also in the 15th century, herbs began to have possibly their biggest impact on human history. Explorers set out looking for the fabled Spice Islands, taking Vasco da Gama to India and Columbus to America. And herbs became North America's first

## Occult Principles of Health and Healing

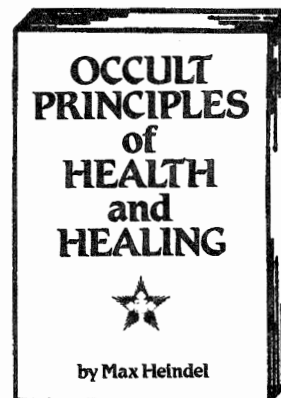
by Max Heindel

Some of the most priceless truths about the origin, functions and proper care of man's vehicles to be found on the printed page.

Max Heindel, a trained clairvoyant, diligently investigated the real causes of physical and mental disorders in the superphysical worlds.

Reveals that man is a complex being, possessing a Dense Body, used to fetch and carry; a Vital Body, specializing energy from the Sun; A Desire Body, the emotional nature; and a Mind, the link between the threefold Spirit and threefold body.

Postulates that disease is a manifestation of ignorance, and points the way to permanent health by giving fundamental facts necessary for intelligent, constructive living.



---

**ONLY  
\$12.95**

---

**Order Now!**

**"A treasure chest of valuable information."**

**"An indispensable addition to the libraries of all those who are concerned with the true art of healing."**

**New Eighth Edition. 244 pages. Indexed. Paper. Published by The Rosicrucian Fellowship.**

**(Order on page 64)**

known export to Europe. In 1603, Bartholomew Gosnold explored New England's coast where he named places like Martha's Vineyard and shipped back some of the sassafras he found there.

A few years before, in 1597, the first expanded and revised herbal book had appeared. It was written by John Gerard who was apothecary to James I, the sponsor of the world's best known Bible. About half a century later, between 1649 and 1653, there was published the *Complete Herbal*, by Nicholas Culpeper. Of all the old herb books it is the one still most popular, for it was Culpeper "who ascribed the virtues of his herbs to the influence of the planets."<sup>18</sup> Skeptics, on noting his brief life span (1616-54), might question what good his science did him. They may not know he was seriously wounded in the English Civil War (1640-48) while fighting on freedom's side and never fully recovered. Herbs may have extended his life span, for years later the famous scientist Joseph Priestley (1733-1804) proved that just one little sprig of peppermint can produce enough life-giving oxygen for a mouse to live on.

***"No student of herbalism, however sceptical, can ignore its astrological connections."***<sup>22</sup>

Truly, in the words of England's Nobel Prize winner (1907) Rudyard Kipling, "Anything green that grew out of a mold, was an excellent herb to our fathers of old." And according to



...in the 19th century (1822) Samuel Thomson of New Hampshire published a mammoth 800-page manual on herbs...

Tennyson, "little flower, if I could understand what you are, root and all, and all in all, I should know what God and man is."

Let it not be thought herbology was limited to the Old World. When the Europeans arrived in the New World, herbology was already practiced widely. The Iroquois liked ginseng; the Zunis, wormwood and yarrow; the Chippewas, dandelion and snakeroot; the Southwest's Patago, mesquite twigs. In a July, 1805 entry of the *Journal of Lewis and Clark*, famed explorers of the West, is a description of how the Indians they had encountered used sunflowers to make bread and thicken soup.<sup>19</sup>

Many years before (1634), William Wood and John Josselyn in their *New England Prospect* had compared the knowledge of the Indians with that of the Euro-

peans. Each added to the store of the other. The Indians also had come to believe in the "Doctrine of Signatures." And the early Indians didn't smoke tobacco by itself, but just a little of it mixed in with a great many harmless herbs like sumac leaf, inner bark, etc.—so they didn't suffer like present-day smokers.

Philadelphia's renown physician, medical pioneer, member of the Continental Congress, etc., Dr. Benjamin Rush (1745-1813), was also a leader in obtaining national recognition for Indian herbs.

Furthermore, in the 18th century, there was a school of herbs in the "Smokies," site of Tennessee's first European settlements. This information appeared in the June issue of the 1962 *National Geographic* and was written as a research paper by the late Su-

preme Court Justice William O. Douglas. And politics of sorts helped fuel a renewed interest in herbs. After the Boston Tea Party of 1773, it was “unpatriotic” to drink regular tea. Pennyroyal, wintergreen, Oswego tea, etc., were used instead. And nine decades later, during the Civil War, the beleaguered South looked to herbs as a substitute for coffee, chocolate, ink, medicines, and many other things.

Also in the 19th century (1822) Samuel Thomson of New Hampshire published a mammoth 800-page manual on herbs, to counteract efforts to distort his teachings. It sold at the then fantastic price of \$20. Two years before, the religious community of the Shakers set up an herb garden in New Lebanon, New York. Eventually these people produced over 600 different species on their various communities throughout the nation. In 1857, to take a typical year, they shipped 75 tons of dried medicinal herbs to every state in the Union as well as England and Australia. They kept at it until well into this century, when dwindling numbers forced them to stop.

Others have continued the noble work. Not only astrology is still practiced along with herbology, but also the bio-dynamic system, based on the emphasis on maintaining soil quality as taught by esotericist Dr. Rudolf Steiner.<sup>20</sup> Its ideas have been confirmed by famous Luther Burbank, who found that if crop rotation is supplemented by the use of herbs, the latter as well as other crops benefit, and the soil is regenerated at the same time.

Truly, herbs are wonderful. Let it also not be forgotten that if there were no herbs, there would be no royal jelly, that marvel of super foods, and some of the best honeys are also herb-derived. And speaking of “derived,” where did herbology (also called phytotherapy) come from? One authority on natural healing points to the fact that animals know by instinct what they need, and early man was similarly led into using plants against discomfort and pain.<sup>21</sup> But whence came man’s instinct if not from his Creator? The Zuni Indians point to the gods as the source of their plant remedies,<sup>22</sup> and Welsh tradition holds that God led their hands to the herbs that would heal their hurts.<sup>23</sup> Truly, something as grand as herbology must have had a Divine origin, the best reason for looking into it.

1. *Using Plants for Healing*, Nelson Coon, p. 22.
2. *The Concise Herbal Encyclopedia*, Donald Law, p. 25.
3. *Tarot-Card Spread Reader*, Doane and Keyes, pp. 168-193; Donald Law, *op. cit.*, pp. 15, 157.
4. Ecclesiastes 3:1-8.
5. Genesis 37:25.



**“Anything green that grew out of a mold, was an excellent herb to our fathers of old.”**

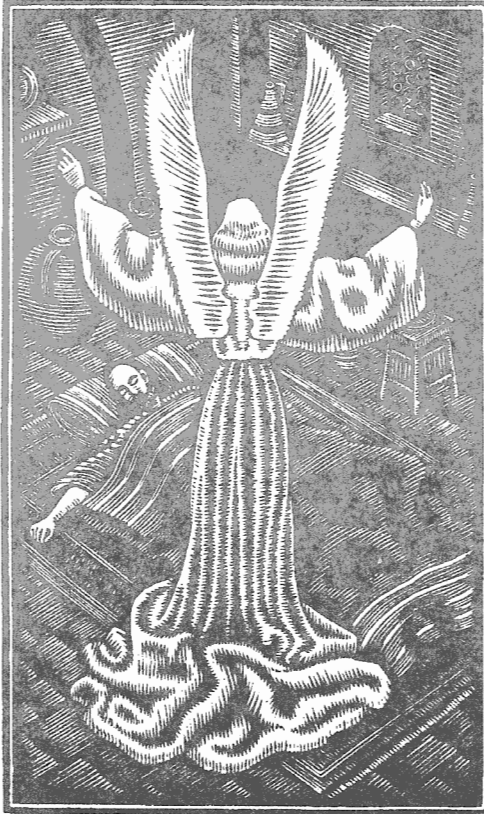
6. I Kings 10:10; II Chronicles 9:1.
7. Exodus 16:31.
8. Psalm 51:7.
9. Donald Law, *op. cit.*, p. 116.
10. Matthew 2:11.
11. *Good News Bible*, p. 861.
12. *The Random House Dictionary of the English Language, College Edition*, 1968, p. 557.
13. *Folk Medicine*, Richard Steiner, editor, pp. 67, 93.
14. *Psycho-Physiopathy, Volume I*, Dr. T. de la Torre, p. 110.
15. Donald Law, *op. cit.*, p. 17.
16. Nelson Coon *op. cit.*, p. 12.
17. *Herb Grower’s Revised Complete Guide*, Rosella F. Mathieu, p. 3.
18. *Astrology*, Louis Mac Neice, p. 167.
19. Nelson Coon, *op. cit.*, p. 120.
20. *The Rodale Herb Book*, William H. Hylton, editor, p. 19.
21. *Psycho-Physiopathy, Volume IV*, Dr. T. de la Torre, pp. 161, 162.
22. Richard Steiner, *op. cit.*, p. 26.
23. Donald Law, *op. cit.*, p. 13.

**Suggested further reading: *The Magic of Herbs*, David Conway; *The Complete Book of Herbs and Spices*, Claire Loewenfeld and Philippa Back. □**

—A Probationer



## HEALING



### *Solar Force and Health*

Sunshine is a potent destroyer of disease germs. It also supplies the highly valuable vitamin D, which helps prevent diseases likely to accompany low vitality. When exposed directly to the Sun's rays—at proper intervals and for moderate lengths of time—the skin absorbs an element which later becomes vitamin D in the bloodstream.

Spiritually, we may form a protective aura around ourselves by living the life of love and service and thus attracting to ourselves the two higher ethers that compose the golden soul body. Physically, we may, in a somewhat similar manner, provide ourselves with protective vitality by taking time to absorb the beneficent force of the Sun.

**D**URING DAYLIGHT, the vital body specializes the colorless solar fluid which it absorbs through the etheric counterpart of the spleen. This vitality permeates the whole dense body. When the person is in good health, the solar fluid radiates in straight lines in every direction, carrying with it the microbes which are inimical to good health. During sickness, the vital body becomes attenuated and is not able to draw to itself the same amount of solar force. Furthermore, when the vital force is weak, the emanations are bent and crumpled, unable readily to eliminate disease germs.

The Sun is the force which makes for life, and, as such, is of inestimable value in maintaining health and vitality. The more life-giving rays of the Sun we can absorb, the more likely we are to have that exuberant vitality which is one of the best safeguards against illness and against negative thoughts and emotions. People whose vitality is constitutionally low are particularly in need of this strengthening agent provided so freely by the solar rays.

**V**isible 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 P.M., (*Daylight Saving Time, 7:30 P.M.*) and in the Pro-Ecclesia at 4:00 P.M. when the Moon is in a cardinal sign on the following dates:

#### HEALING DATES:

November ..... 1--7--14--21--28  
December ..... 5--11--19--26

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

## FOR CHILDREN

### *The Leaf Painter*

**J**ACKIE RUBBED HIS EYES and looked again. There was somebody sitting on the lowest branch of the maple tree painting a leaf. He was painting it a bright red very carefully and didn't seem to be spilling any paint at all. (That was certainly better than Jackie could do. When he painted at school the floor was always a mess and Miss Martin wasn't too happy.)

"Hi," called Jackie. "What are you doing that for?"

The person in the tree looked down and smiled such a big smile that his cheeks—which were very rosy indeed—puffed out like two red apples. He wiped his brush, laid it across the top of the paint bucket which was carefully balanced on the branch, and jumped down.

"Hello there, Jackie," he said. "I was wondering when you'd come visit me."

"How did you know my name?" asked Jackie. "And who are you?"

"My name is Bimbo, and we know all the children in the village."

"Oh," said Jackie, very much surprised. In fact, he was so surprised that he forgot his good manners and stared hard at Bimbo, who didn't seem to mind at all.

Bimbo was not much bigger than Jackie (and that wasn't very big). He had on a brown suit which seemed to be all in one piece, red shoes with long toes that turned up, and a long green hat with a little bell at the end.

"Where do you live?" asked Jackie suddenly. "And how come you know all the children? And who is 'we'?"

"Whoa," laughed Bimbo. "One question at a time, please. 'We' are my brothers and sisters and uncles and aunts and cousins. We live right here in



**Bimbo was not much bigger than Jackie.**

the woods and we know all the children because we've been watching you all growing up ever since you were born."

"Oh," said Jackie again, still staring at Bimbo. "But how come you're painting a leaf?"

Bimbo smiled and sat down on a big brown log. "What time of year is it, Jackie?" he asked.

"Well," said Jackie thoughtfully, sitting down too. "It's the time when apples get ripe and nuts fall down and we make Jack-o-Lanterns and—and—it's fall, that's what it is!"

"Right," agreed Bimbo. "And what else happens in fall?"

"We have to go to school," said Jackie with a long face.

"And a good thing you do, too," said Bimbo. "But can't you think of something else that happens?"

"Well—" said Jackie, pulling his right ear. Suddenly his eyes grew big and round as saucers and he stared even harder at Bimbo. "Oh," he said, and then "Oh" again. "The leaves change color."

"Uh-huh," said Bimbo, picking up a twig and starting to make a design on the ground with it.

"You mean—you mean you paint them?" asked Jackie, who was more surprised than ever.

"Certainly," said Bimbo, going on with his design. "I do, and so do my brothers and sisters and aunts and uncles and cousins."

"But I thought that just happened by itself," said Jackie. "I didn't know anybody painted them."

"Humph," snorted Bimbo, stopping his design. His usually cheerful face looked just a bit disgusted. "Things like that don't 'just happen.' Somebody has to make them happen."

"Oh," said Jackie for the fifth time, and then sat still looking out into the woods. He saw that the leaves on many trees had changed color, and there were really many, many trees indeed.

"Do you have many brothers

and sisters and uncles and aunts and cousins?" he asked after a while.

"Oh, yes," said Bimbo, who had gone on with his design again. "Lots and lots of them. Wherever there is just one garden with just one tree, one of us has to be there to take care of it."

Bimbo drew a few more lines in his design, then tossed aside the twig and jumped up.

"And now you'll have to excuse me, Jackie," he said. "I have a lot of work to do, and if we don't stick to our schedule the leaves will still be green when snow starts falling and then everything will be all mixed up!"

"Can I watch you work?" asked Jackie.

"Sure," smiled Bimbo. "Talk to me, too. I like company when I'm painting."

Then Bimbo reached his arms up and with one quite remarkable bound he jumped, caught the low branch of the maple tree, swung himself up and over and sat down on the branch. He dipped his brush into the paint and started working.

"That was pretty good," said Jackie, who was a pretty good jumper himself. He reached his arms up, too, bent his knees, and jumped as high as he could. But it wasn't nearly high enough. Jackie tried again and again, but he just couldn't reach that branch of the maple tree.

He looked sadly at Bimbo, who smiled. "Practice, Jackie, practice. Everything takes practice."

"Even painting without spilling paint?" asked Jackie.

"Even painting without spilling paint," said Bimbo, who had started work on the next leaf. "You like to paint, don't you, Jackie?" he asked.

"Oh, yes I do," said Jackie, "but Miss Martin doesn't like me to because I make such a mess."

He sat down on the log again and thought. Suddenly he had an idea. "I know what I'll do. I'll pretend I'm Bimbo painting leaves and I'll paint so carefully that maybe I won't spill any either."

"Good idea, Jackie," said Bimbo. "And I think that if you try very hard, that will work quite well."

For a little while Jackie sat on the log and told Bimbo about school and his baby sister and his big dog Mike. Bimbo didn't say too much because he was very busy, but Jackie knew that he was listening. He certainly seemed to know all about Mike.

Suddenly the bell in the village rang six times.

"Oh, oh," said Jackie jumping up. "I'd better not be late for supper. I'm glad I met you, Bimbo," he said politely. "And I won't forget about how leaves change their colors."

"Here, Jackie, take this." Bimbo broke off the red leaf he had just finished painting and let it float down to Jackie.

"Thank you, Bimbo," said Jackie catching the leaf. "I'll keep it in my new book and maybe let Miss Martin see it tomorrow. It sure is pretty."

Jackie looked at the leaf a minute, then waved his hand at Bimbo. "Bye," he shouted, and ran off toward the village.

Bimbo smiled. "Goodby, Jackie," he called. Then he stood up very carefully, lifted his paint bucket to the next branch, swung himself up too, and soon was hard at work again. □

—Dagmar Frahme

# SONG OF THANKSGIVING



1. Thanks God for plants and flowers and trees. Thanks be for cool-  
2. Thanks God for bless - ings from a - bove. Thanks be for food and

The first system of music features a vocal line on a treble clef staff with a key signature of two flats and a 2/4 time signature. Below it is a piano accompaniment consisting of a right-hand treble clef staff and a left-hand bass clef staff. The lyrics are positioned between the vocal and piano staves.

eve-ning breeze. Thanks be for rain and sun-shine fair. Thanks be for earth to  
light and love. Thanks be for friends and fam - i - ly. Thanks be for all hu-

The second system of music continues the vocal line and piano accompaniment from the first system. The lyrics are positioned between the vocal and piano staves.

plant and share. Thanks be for time for work and prayer.  
man - i - ty. Thanks be for life E - TER - NAL - LY.

The third system of music concludes the vocal line and piano accompaniment. The lyrics are positioned between the vocal and piano staves.



# Audio Tapes for the Spiritual Aspirant



*Rosicrucian Mysteries and  
Teachings of an Initiate*

by Max Heindel

*Rosicrucian Mysteries* — The Western Wisdom Teachings in narrative style. Answers to life's most basic questions for busy people.

3 ninety (90) and 1 sixty (60) minute tapes. **Regular Price \$16.00**

*Teachings of an Initiate* — Profound investigations into the Invisible Realms compiled from Max Heindel's lessons to his personal students and his public addresses.

4 ninety (90) minute tapes.....**Regular Price \$16.00**

**SPECIAL OFFER.....Purchase them together, only \$24.00  
USE THIS HANDY ORDER FORM**

| TAPE SET NO. FIVE   | QTY | PRICE | TOTAL |
|---|-----|-------|-------|
| <i>The Rosicrucian Mysteries and Teachings of an Initiate Set</i> |     | 24.00 |       |

Postage and Handling: \$2.50 — each set. Subtotal .....

California please add 7% sales tax. Postage .....

Sales Tax .....

TOTAL .....

**Make check or money order payable to:**  
THE ROSICRUCIAN FELLOWSHIP Dept., R/1 P.O. Box  
713 Oceanside, California 92049-0713, U.S.A.

Amt. Enclosed: \$.....  Check  VISA  MasterCard  
Card No..... Exp. Date.....

SIGNATURE.....

**PLEASE PRINT CLEARLY**

Name.....  
Address.....  
City..... State..... ZIP.....

*Subscribe to*

**RAYS  
FROM  
THE  
ROSE  
CROSS**



A bi-monthly publication of The Rosicrucian Fellowship devoted to the application of the Christian Teachings to many phases of modern life. Articles on Astrology — a phase of Christianity, on Bible, Book Reviews, Healing, News Perspectives, Nutrition, and studies in the Western Wisdom Teachings.

**“Timely, informative and inspiring.”**

U.S.A. one year (six issues) \$15.00.  
two years \$28.00.

California add 7% sales tax.

**All other countries:**

One year (six issues) \$20.78.  
Two Years \$39.56.

**Make check/money order payable to:**

The Rosicrucian Fellowship: Dept.,  
R/1

P.O. Box 713

Oceanside, California 92049-0713 U.S.A.

**YES!** I want to experience a new dimension in Christianity. Please send me Rays from the Rose Cross Magazine.

One Year  Two Years

Amount enclosed: \$.....

Check  VISA  MasterCard

Card No.....

Exp Date.....

SIGNATURE.....

**PLEASE PRINT CLEARLY**

Name.....

Address.....

City.....

State..... ZIP.....

# NOVEMBER 1994

☉ TOTAL ECLIPSE, 10 ♍ 54, 3 NOVEMBER, 13h 48m  
 ☽ PENUMBRAL ECLIPSE, 25 ♃ 42, INTENSITY 0.906, 18 NOVEMBER, 6h 45m

| Day<br>Jour | S. T. |    |    | LONGITUDE for 0h |   |    |    |    |   |    |    |    |   |    |    |   |    |    |   |    |    |   |      |    |   |    |    |   |    |    |   |    |    |   |    |    |   |    |
|-------------|-------|----|----|------------------|---|----|----|----|---|----|----|----|---|----|----|---|----|----|---|----|----|---|------|----|---|----|----|---|----|----|---|----|----|---|----|----|---|----|
|             |       |    |    | ☉                | ☽ | ♃  | ♄  | ♅  | ♆ | ♇  | ♈  | ♉  | ♊ | ♋  | ♌  | ♍ | ♎  | ♏  | ♐ | ♑  | ♒  | ♓ | True |    |   |    |    |   |    |    |   |    |    |   |    |    |   |    |
| T 1         | 02    | 40 | 13 | 08               | ♈ | 20 | 01 | 02 | ♈ | 32 | 54 | 21 | ♈ | 07 | 11 | ♈ | 30 | 14 | ♈ | 24 | 21 | ♈ | 32   | 05 | ♈ | 44 | 22 | ♈ | 46 | 20 | ♈ | 49 | 27 | ♈ | 12 | 14 | ♈ | 49 |

| Tag<br>Dia | DECLINATION for 0h |   |    |    |   |    |    |   |    |    |   | ☽ PHASES ☉ ☽ |    |   |    |    |   |    |    |     |     |       |       |    |    |   |    |    |   |    |   |       |   |         |
|------------|--------------------|---|----|----|---|----|----|---|----|----|---|--------------|----|---|----|----|---|----|----|-----|-----|-------|-------|----|----|---|----|----|---|----|---|-------|---|---------|
|            | ☉                  | ☽ | ♃  | ♄  | ♅ | ♆  | ♇  | ♈ | ♉  | ♊  | ♋ | ♌            | ♍  | ♎ | ♏  | ♐  | ♑ | ♒  | ♓  | DAY | h m | PHASE | LONG. |    |    |   |    |    |   |    |   |       |   |         |
| T 1        | 14                 | S | 17 | 04 | S | 17 | 06 | S | 34 | 20 | S | 45           | 18 | N | 01 | 17 | S | 22 | 11 | S   | 12  | 22    | S     | 01 | 21 | S | 16 | 06 | S | 33 | 3 | 13:36 | ☉ | 10 ♈ 54 |

LAST ASPECT ☽ INGRESS

| DAY | h m   | PHASE | DAY | h m   |
|-----|-------|-------|-----|-------|
| 2   | 08:52 | ♈     | 2   | 20:20 |
| 4   | 15:34 | ♈     | 4   | 19:47 |
| 6   | 12:04 | ♈     | 6   | 20:03 |
| 8   | 18:54 | ♈     | 8   | 22:49 |
| 11  | 00:35 | ♈     | 11  | 05:05 |
| 13  | 10:12 | ♈     | 13  | 14:45 |
| 15  | 13:02 | ♈     | 15  | 02:45 |
| 18  | 11:24 | ♈     | 18  | 15:42 |
| 20  | 14:21 | ♈     | 21  | 04:22 |
| 23  | 11:52 | ♈     | 23  | 15:34 |
| 25  | 20:49 | ♈     | 25  | 00:10 |
| 28  | 02:25 | ♈     | 28  | 05:23 |
| 30  | 01:37 | ♈     | 30  | 07:22 |

DATA for 0h  
1 NOVEMBER 1994

JULIAN DAY = 2449657.5  
 ☽ ♎ MEAN = 15° ♈ 00'  
 SVP = 05° ♈ 19' 44"  
 AYANAMSA = 23° 47' 15"  
 ECLIPTIC OBL. = 23° 28' 18"  
 NUTATION = 10".81

| ASPECTARIAN |       | DAY | h m | ASPECT | DAY   | h m | ASPECT | DAY   | h m | ASPECT | DAY | h m   | ASPECT | DAY | h m   | ASPECT | DAY   | h m | ASPECT |   |       |   |   |   |       |   |   |       |   |       |   |       |   |       |   |   |   |       |   |       |   |       |   |       |   |   |
|-------------|-------|-----|-----|--------|-------|-----|--------|-------|-----|--------|-----|-------|--------|-----|-------|--------|-------|-----|--------|---|-------|---|---|---|-------|---|---|-------|---|-------|---|-------|---|-------|---|---|---|-------|---|-------|---|-------|---|-------|---|---|
| 1           | 11:15 | ☽   | ☽   | ☽      | 11:20 | ☽   | ☽      | 20:01 | ☽   | ☽      | 2   | 05:42 | ☽      | ☽   | 07:04 | ☽      | 08:52 | ☽   | 11:33  | ☽ | 23:13 | ☽ | ☽ | 3 | 05:24 | ☽ | ☽ | 11:00 | ☽ | 12:08 | ☽ | 13:36 | ☽ | 21:19 | ☽ | ☽ | 4 | 01:02 | ☽ | 05:20 | ☽ | 06:33 | ☽ | 07:11 | ☽ | ☽ |

# DECEMBER 1994

| Day<br>Jour | S. T. |    |    | LONGITUDE for 0h |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|-------------|-------|----|----|------------------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
|             |       |    |    | ☉                | ☽  | ♃  | ♄  | ♅  | ♆  | ♇  | ♈  | ♉  | ♊  | ♋  | ♌  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Th 1        | 04    | 38 | 30 | 08               | 33 | 20 | 10 | ♈  | 19 | 18 | 01 | 16 | 03 | ♈  | 31 | 26 | ♈  | 46 | 28 | ♈  | 09 | 06 | ♈  | 05 | 23 | ♈  | 51 | 21 | ♈  | 31 | 28 | ♈  | 23 | 14 | ♈  | 43 |    |    |
| F 2         | 04    | 42 | 26 | 09               | 34 | 10 | 10 | ♈  | 34 | 10 | 25 | 25 | 02 | 02 | 50 | 03 | 49 | 27 | 05 | 28 | 22 | 06 | 08 | 23 | 53 | 21 | 32 | 28 | 26 | 14 | ♈  | 43 | 28 | 26 | 14 | ♈  | 43 |    |
| Sa 3        | 04    | 46 | 23 | 10               | 35 | 02 | 10 | ♈  | 37 | 58 | 04 | 25 | 04 | 08 | 27 | 24 | 28 | 27 | 24 | 28 | 35 | 06 | 10 | 23 | 56 | 21 | 34 | 28 | 28 | 14 | ♈  | 41 | 28 | 26 | 14 | ♈  | 41 |    |
| Su 4        | 04    | 50 | 19 | 11               | 35 | 55 | 25 | 47 | 14 | 05 | 59 | 04 | 30 | 27 | 43 | 28 | 49 | 06 | 12 | 23 | 59 | 21 | 36 | 28 | 30 | 14 | 38 | 28 | 30 | 14 | 38 | 28 | 30 | 14 | 38 | 28 | 30 |    |
| M 5         | 04    | 54 | 16 | 12               | 36 | 50 | 10 | ♈  | 43 | 27 | 07 | 33 | 04 | 53 | 28 | 01 | 29 | 02 | 06 | 15 | 24 | 02 | 21 | 38 | 28 | 33 | 14 | 34 | 28 | 33 | 14 | 34 | 28 | 33 | 14 | 34 | 28 | 33 |
| T 6         | 04    | 58 | 12 | 13               | 37 | 45 | 25 | ♈  | 18 | 30 | 09 | 07 | 05 | 18 | 28 | 18 | 29 | 15 | 06 | 18 | 24 | 05 | 21 | 40 | 28 | 35 | 14 | 30 | 28 | 35 | 14 | 30 | 28 | 35 | 14 | 30 | 28 | 35 |
| W 7         | 05    | 02 | 09 | 14               | 38 | 40 | 09 | ♈  | 27 | 05 | 10 | 41 | 05 | 45 | 28 | 35 | 29 | 28 | 06 | 20 | 24 | 08 | 21 | 42 | 28 | 37 | 14 | 26 | 28 | 37 | 14 | 26 | 28 | 37 | 14 | 26 | 28 | 37 |
| Th 8        | 05    | 06 | 08 | 15               | 39 | 37 | 23 | ♈  | 06 | 56 | 12 | 16 | 06 | 14 | 28 | 52 | 29 | 41 | 06 | 23 | 24 | 11 | 21 | 44 | 28 | 40 | 14 | 23 | 28 | 40 | 14 | 23 | 28 | 40 | 14 | 23 | 28 | 40 |
| F 9         | 05    | 10 | 02 | 16               | 40 | 34 | 06 | ♈  | 18 | 39 | 13 | 50 | 06 | 44 | 29 | 08 | 29 | 54 | 06 | 26 | 24 | 14 | 21 | 46 | 28 | 42 | 14 | 21 | 28 | 42 | 14 | 21 | 28 | 42 | 14 | 21 | 28 | 42 |
| Sa 10       | 05    | 13 | 59 | 17               | 41 | 32 | 19 | ♈  | 04 | 56 | 15 | 24 | 07 | 16 | 29 | 24 | 00 | 07 | 06 | 29 | 24 | 17 | 21 | 48 | 28 | 44 | 14 | D  | 20 | 28 | 44 | 14 | D  | 20 | 28 | 44 |    |    |
| Su 11       | 05    | 17 | 55 | 18               | 42 | 30 | 01 | ♈  | 29 | 52 | 16 | 58 | 07 | 49 | 29 | 39 | 00 | 20 | 06 | 33 | 24 | 20 | 21 | 49 | 28 | 47 | 14 | 21 | 28 | 47 | 14 | 21 | 28 | 47 | 14 | 21 | 28 | 47 |
| M 12        | 05    | 21 | 52 | 19               | 43 | 30 | 13 | ♈  | 38 | 14 | 18 | 32 | 08 | 24 | 29 | 53 | 00 | 33 | 06 | 36 | 24 | 23 | 21 | 51 | 28 | 49 | 14 | 22 | 28 | 49 | 14 | 22 | 28 | 49 | 14 | 22 | 28 | 49 |
| T 13        | 05    | 25 | 48 | 20               | 44 | 29 | 25 | ♈  | 34 | 54 | 20 | 07 | 09 | 00 | 00 | 07 | 00 | 46 | 06 | 39 | 24 | 26 | 21 | 53 | 28 | 51 | 14 | 24 | 28 | 51 | 14 | 24 | 28 | 51 | 14 | 24 | 28 | 51 |
| W 14        | 05    | 29 | 45 | 21               | 45 | 30 | 07 | ♈  | 24 | 31 | 21 | 41 | 09 | 38 | 00 | 21 | 00 | 59 | 06 | 43 | 24 | 29 | 21 | 55 | 28 | 53 | 14 | 24 | 28 | 53 | 14 | 24 | 28 | 53 | 14 | 24 | 28 | 53 |
| Th 15       | 05    | 33 | 41 | 22               | 46 | 30 | 19 | 11 | 15 | 23 | 15 | 10 | 16 | 00 | 34 | 01 | 12 | 06 | 46 | 24 | 32 | 21 | 58 | 28 | 56 | 14 | R  | 26 | 28 | 56 | 14 | R  | 26 | 28 | 56 | 14 | R  |    |
| F 16        | 05    | 37 | 38 | 23               | 47 | 32 | 00 | ♈  | 58 | 40 | 24 | 50 | 10 | 56 | 00 | 46 | 01 | 25 | 06 | 50 | 24 | 35 | 22 | 00 | 28 | 58 | 14 | 24 | 28 | 58 | 14 | 24 | 28 | 58 | 14 | 24 | 28 | 58 |
| Sa 17       | 05    | 41 | 35 | 24               | 48 | 34 | 12 | 49 | 38 | 26 | 25 | 11 | 37 | 00 | 58 | 01 | 37 | 06 | 54 | 24 | 38 | 22 | 02 | 29 | 00 | 14 | 20 | 28 | 00 | 14 | 20 | 28 | 00 | 14 | 20 | 28 | 00 |    |
| Su 18       | 05    | 45 | 31 | 25               | 49 | 37 | 24 | 46 | 23 | 27 | 59 | 12 | 20 | 01 | 09 | 01 | 50 | 06 | 57 | 24 | 42 | 22 | 04 | 29 | 02 | 14 | 15 | 28 | 02 | 14 | 15 | 28 | 02 | 14 | 15 | 28 | 02 |    |
| M 19        | 05    | 49 | 28 | 26               | 50 | 40 | 06 | ♈  | 50 | 35 | 29 | 34 | 13 | 03 | 01 | 20 | 02 | 03 | 07 | 01 | 24 | 45 | 22 | 06 | 29 | 04 | 14 | 08 | 28 | 04 | 14 | 08 | 28 | 04 | 14 | 08 | 28 | 04 |
| T 20        | 05    | 53 | 24 | 27               | 51 | 44 | 19 | 03 | 30 | 19 | 30 | 10 | 13 | 48 | 01 | 30 | 02 | 16 | 07 | 05 | 24 | 48 | 22 | 08 | 29 | 07 | 13 | 59 | 28 | 07 | 13 | 59 | 28 | 07 | 13 | 59 | 28 | 07 |
| W 21        | 05    | 57 | 21 | 28               | 52 | 49 | 01 | ♈  | 26 | 14 | 02 | 45 | 14 | 33 | 01 | 39 | 02 | 28 | 07 | 09 | 24 | 51 | 22 | 10 | 29 | 09 | 13 | 50 | 28 | 09 | 13 | 50 | 28 | 09 | 13 | 50 | 28 | 09 |
| Th 22       | 06    | 01 | 17 | 29               | 53 | 54 | 13 | 59 | 50 | 04 | 20 | 15 | 20 | 01 | 48 | 02 | 41 | 07 | 13 | 24 | 55 | 22 | 12 | 29 | 11 | 13 | 42 | 28 | 11 | 13 | 42 | 28 | 11 | 13 | 42 | 28 | 11 |    |
| F 23        | 06    | 05 | 14 | 00               | ♈  | 55 | 00 | 26 | 45 | 35 | 05 | 56 | 16 | 07 | 01 | 56 | 02 | 53 | 07 | 18 | 24 | 58 | 22 | 14 | 29 | 13 | 36 | 28 | 13 | 36 | 28 | 13 | 36 | 28 | 13 | 36 | 28 | 13 |
| Sa 24       | 06    | 09 | 10 | 01               | 56 | 07 | 09 | ♈  | 45 | 03 | 07 | 32 | 16 | 06 | 02 | 04 | 03 | 06 | 07 | 22 | 25 | 01 | 22 | 16 | 29 | 15 | 13 | 31 | 28 | 15 | 13 | 31 | 28 | 15 | 13 | 31 | 28 | 15 |
| Su 25       | 06    | 13 | 07 | 02               | 57 | 14 | 23 | 00 | 03 | 09 | 08 | 17 | 45 | 02 | 11 | 03 | 18 | 07 | 26 | 25 | 05 | 22 | 19 | 29 | 17 | 13 | 29 | 28 | 17 | 13 | 29 | 28 | 17 | 13 | 29 | 28 | 17 |    |
| M 26        | 06    | 17 | 04 | 03               | 58 | 22 | 06 | ♈  | 32 | 30 | 10 | 44 | 18 | 35 | 02 | 17 | 03 | 31 | 07 | 31 | 25 | 08 | 22 | 21 | 29 | 19 | 13 | D  | 28 | 19 | 13 | D  | 28 | 19 | 13 | D  | 28 |    |
| T 27        | 06    | 21 | 00 | 04               | 59 | 30 | 20 | 23 | 59 | 12 | 21 | 19 | 26 | 02 | 22 | 03 | 43 | 07 | 35 | 25 | 11 | 22 | 23 | 29 | 21 | 13 | 29 | 28 | 21 | 13 | 29 | 28 | 21 | 13 | 29 | 28 | 21 |    |
| W 28        | 06    | 24 | 57 | 06               | 00 | 39 | 04 | ♈  | 35 | 10 | 13 | 58 | 20 | 18 | 02 | 27 | 03 | 55 | 07 | 40 | 25 | 15 | 22 | 25 | 29 | 23 | 13 | 30 | 28 | 23 | 13 | 30 | 28 | 23 | 13 | 30 | 28 | 23 |
| Th 29       | 06    | 28 | 53 | 07               | 01 | 49 | 19 | 05 | 12 | 15 | 34 | 21 | 10 | 02 | 31 | 04 | 08 | 07 | 45 | 25 | 18 | 22 | 27 | 29 | 25 | 13 | R  | 30 | 28 | 25 | 13 | R  | 30 | 28 | 25 | 13 | R  |    |
| F 30        | 06    | 32 | 50 | 08               | 02 | 59 | 03 | ♈  | 50 | 59 | 17 | 11 | 22 | 03 | 02 | 34 | 04 | 20 | 07 | 50 | 25 | 21 | 22 | 30 | 29 | 27 | 13 | 28 | 28 | 27 | 13 | 28 | 28 | 27 | 13 | 28 | 28 | 27 |
| Sa 31       | 06    | 36 | 46 | 09               | ♈  | 04 | 18 | ♈  | 46 | 56 | 18 | ♈  | 49 | 22 | ♈  | 57 | 02 | ♈  | 37 | 25 | ♈  | 25 | ♈  | 25 | 29 | ♈  | 29 | 13 | ♈  | 29 | 13 | ♈  | 29 | 13 | ♈  | 29 |    |    |

| Tag<br>Dia | DECLINATION for 0h |    |    |    |    |    |    |    |    |    |    |    | ☉ PHASES ☽ |     |       |       |    |    |    |    |    |       |       |    |    |    |    |       |    |    |    |       |    |       |    |    |    |    |    |    |    |    |    |    |
|------------|--------------------|----|----|----|----|----|----|----|----|----|----|----|------------|-----|-------|-------|----|----|----|----|----|-------|-------|----|----|----|----|-------|----|----|----|-------|----|-------|----|----|----|----|----|----|----|----|----|----|
|            | ☉                  | ☽  | ♃  | ♄  | ♅  | ♆  | ♇  | ♈  | ♉  | ♊  | ♋  | ♌  | DAY        | h m | PHASE | LONG. |    |    |    |    |    |       |       |    |    |    |    |       |    |    |    |       |    |       |    |    |    |    |    |    |    |    |    |    |
| Th 1       | 21                 | S  | 44 | 15 | S  | 18 | 20 | S  | 17 | 11 | S  | 43 | 14         | N   | 50    | 19    | S  | 00 | 11 | S  | 00 | 21    | S     | 49 | 21 | S  | 10 | 06    | S  | 51 | 2  | 23:55 | ♈  | 10    | 35 |    |    |    |    |    |    |    |    |    |
| F 2        | 21                 | S  | 53 | 18 | 10 | 20 | 43 | 11 | 40 | 14 | 45 | 19 | 03         | 10  | 59    | 21    | 49 | 21 | 10 | 06 | 51 | 18    | 02:18 | ♈  | 17 | 34 | 25 | 19:07 | ♈  | 03 | ♈  | 46    | 9  | 21:07 | ♈  | 17 | 34 |    |    |    |    |    |    |    |
| Sa 3       | 22                 | 02 | 19 | 46 | 21 | 08 | 11 | 37 | 14 | 40 | 19 | 06 | 10         | 58  | 21    | 49    | 21 | 09 | 06 | 52 | 18 | 02:18 | ♈     | 25 | ♈  | 55 | 25 | 19:07 | ♈  | 03 | ♈  | 46    | 18 | 02:18 | ♈  | 25 | ♈  | 55 |    |    |    |    |    |    |
| Su 4       | 22                 | 10 | 19 | 55 | 21 | 31 | 11 | 36 | 14 | 35 | 19 | 09 | 10         | 57  | 21    | 48    | 21 | 09 | 06 | 52 | M  | 5     | 22    | 18 | 18 | 40 | 21 | 54    | 11 | 35 | 14 | 31    | 19 | 11    | 10 | 56 | 21 | 47 | 21 | 09 | 06 | 53 |    |    |
| M 5        | 22                 | 18 | 18 | 40 | 21 | 54 | 11 | 35 | 14 | 31 | 19 | 11 | 10         | 56  | 21    | 47    | 21 | 09 | 06 | 53 | T  | 6     | 22    | 26 | 16 | 13 | 22 | 15    | 11 | 36 | 14 | 26    | 19 | 14    | 10 | 55 | 21 | 47 | 21 | 09 | 06 | 53 |    |    |
| T 6        | 22                 | 26 | 16 | 13 | 22 | 15 | 11 | 36 | 14 | 26 | 19 | 17 | 10         | 54  | 21    | 46    | 21 | 08 | 06 | 53 | W  | 7     | 22    | 33 | 12 | 52 | 22 | 35    | 11 | 37 | 14 | 22    | 19 | 17    | 10 | 54 | 21 | 46 | 21 | 08 | 06 | 54 |    |    |
| W 8        | 22                 | 40 | 08 | 56 | 22 | 54 | 11 | 39 | 14 | 18 | 19 | 20 | 10         | 53  | 21    | 46    | 21 | 08 | 06 | 54 | Th | 8     | 22    | 46 | 08 | 56 | 22 | 54    | 11 | 39 | 14 | 18    | 19 | 20    | 10 | 53 | 21 | 46 | 21 | 08 | 06 | 54 |    |    |
| F 9        | 22                 | 46 | 04 | 41 | 23 | 13 | 11 | 42 | 14 | 15 | 19 | 23 | 10         | 52  | 21    | 45    | 21 | 08 | 06 | 54 | F  | 9     | 22    | 46 | 04 | 41 | 23 | 13    | 11 | 42 | 14 | 15    | 19 | 23    | 10 | 52 | 21 | 45 | 21 | 08 | 06 | 54 |    |    |
| Sa 10      | 22                 | 52 | 00 | 22 | 23 | 29 | 11 | 46 | 14 | 11 | 19 | 26 | 10         | 50  | 21    | 45    | 21 | 07 | 06 | 55 | Sa | 10    | 22    | 52 | 00 | 22 | 23 | 29    | 11 | 46 | 14 | 11    | 19 | 26    | 10 | 50 | 21 | 45 | 21 | 07 | 06 | 55 |    |    |
| Su 11      | 22                 | 57 | 03 | N  | 52 | 23 | 45 | 11 | 50 | 14 | 07 | 19 | 28         | 10  | 49    | 21    | 44 | 21 | 07 | 06 | 55 | Su    | 11    | 22 | 57 | 03 | N  | 52    | 23 | 45 | 11 | 50    | 14 | 07    | 19 | 28 | 10 | 49 | 21 | 44 | 21 | 07 | 06 | 55 |
| M 12       | 23                 | 02 | 07 | 51 | 24 | 00 | 11 | 55 | 14 | 04 | 19 | 31 | 10         | 48  | 21    | 44    | 21 | 07 | 06 | 55 | M  | 12    | 23    | 02 | 07 | 51 | 24 | 00    | 11 | 55 | 14 | 04    | 19 | 31    | 10 | 48 | 21 | 44 | 21 | 07 | 06 | 55 |    |    |
| T 13       | 23                 | 07 | 11 | 28 | 24 | 13 | 12 | 01 | 14 | 01 | 19 | 34 | 10         | 46  | 21    | 43    | 21 |    |    |    |    |       |       |    |    |    |    |       |    |    |    |       |    |       |    |    |    |    |    |    |    |    |    |    |

# STUDY WITH US

**THE ROSICRUCIAN FELLOWSHIP** is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one may become a Regular Student and receive a monthly Student Letter and Lesson. After two years of Regular Studentship, during which time the aspirant has striven to practice self-control and "loving, self-forgetting service to others," the next step may be applied for: Probationership.

**The following courses are available by correspondence:**

**WESTERN WISDOM PHILOSOPHY:** explains many Occult Truths associated with Esoteric Christianity while affirming the reality of Christ and His work. The Preliminary Course of 12 lessons provides a basic understanding of the planes of Nature that are invisible to the ordinary sight, as outlined in *The Rosicrucian Cosmo-Conception*, the course textbook, while the Supplementary Course of 40 lessons allows the student to proceed to more advanced studies and begin to mold his or her life into an expression of confident, radiant power!

**WESTERN WISDOM BIBLE COURSE:** a correspondence course of 28 lessons compiled from the profound writings of Max Heindel. Makes clear the inner meanings of the Scriptures and reveals the underlying principles upon which both science and religion are based. Will help the student to recognize the Bible as a spiritual Guide of inestimable value and to interpret and understand the secrets of life it contains.

**SPIRITUAL ASTROLOGY COURSES:** sets forth the Cosmic aspects of the science of the stars in the light of Occult Philosophy and its application to daily life in accordance with Spiritual Law. The Junior Course (26 lessons) covers the setting up of the Chart and then advances to chart interpretation. The Senior Course (12 lessons) covers the esoteric phases of horoscope delineation. The Senior Extension Course (13 lessons) covers in-depth horoscope reading, including progressions and transits.

## USE THIS HANDY ORDER FORM

| TITLE                                   | QTY | PRICE | TOTAL |
|---|-----|-------|-------|
| The Rosicrucian Cosmo-Conception/Cloth  |     | 15.95 |       |
| The Rosicrucian Cosmo-Conception/Paper  |     | 11.95 |       |
| Astro-Diagnosis — A Guide to Healing    |     | 9.95  |       |
| Ancient and Modern Initiation           |     | 8.95  |       |
| Rosicrucian Mysteries                   |     | 8.95  |       |
| Gleanings of a Mystic                   |     | 7.95  |       |
| The Message of the Stars                |     | 15.95 |       |
| Teachings of an Initiate                |     | 9.95  |       |
| Occult Principles of Health and Healing |     | 12.95 |       |
| Mysteries of the Great Operas           |     | 7.95  |       |
| The Desire Body                         |     | 7.95  |       |
| Freemasonry and Catholicism             |     | 7.95  |       |
| The Web of Destiny                      |     | 8.95  |       |

- YES!** Please enroll me as a Rosicrucian student:
- I CERTIFY** that I am not a hypnotist professional medium, palmist or astrologer.

I wish to study:

- PHILOSOPHY
- WESTERN WISDOM BIBLE
- ASTROLOGY

All courses are available on a free-will love offering basis.

**Mail this order form to:**

**The Rosicrucian Fellowship —  
Dept., R/1 P.O. Box 713  
Oceanside, California 92049-0713  
U.S.A.**



*Postage and Handling:*  
\$1.95 — 1st book; .75 — each additional. California add applicable sales tax.

Subtotal .....

Postage .....

Sales Tax .....

TOTAL .....

**Make check or money order payable to:  
THE ROSICRUCIAN FELLOWSHIP**

Amt. Enclosed: \$.....  Check  VISA  MasterCard

Card No..... Exp. Date.....

Signature.....

**PLEASE PRINT CLEARLY**

Name.....

Address.....City.....State.....ZIP.....

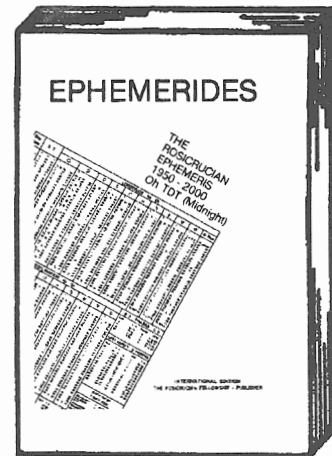


# ROSICRUCIAN 50 and 100 YEAR EPHEMERIDES

SIMPLY THE BEST

# NEW

50 Year Ephemeris  
for 1950—2000.



**ACCURACY** — Rosicrucian 50 year ephemerides are unequalled for accuracy.

Based on the same data used by NASA and the International Astronomical Union — includes the latest results of space research.

For astrological use, the extreme accuracy of the astronomical data has been rounded to the nearest second of arc for the luminaries and to the nearest minute of arc for the other planets.

Aspects and phenomena are computed to the nearest second before being rounded to the nearest minute.

Calculated and typeset entirely by computer.

**COMPLETENESS** — All the information required by advanced students of astrology, yet easy to read and use by beginners.

Clear explanation of the relation of astrology to the Wisdom Teachings.

Clear and easy to understand explanation of each kind of data in the ephemeris.

One page per month.

Daily longitudes for the Luminaries, planets and Lunar True Node.

Daily declinations.

Complete Aspectarian: all major aspects, parallels, stations and planetary ingresses.

Lunar phases, eclipses, ingresses and void-of-course.

Logarithm and Hourly Motion tables.

Monthly: Julian Day, Mean Node, SVP, Ayanamsa, Ecliptic Obliquity and Nutation.

**READABILITY** — The most easy to read and use of any astrological ephemeris.

**DURABILITY** — Made for a lifetime of use with high quality paper, sewn binding and durable cover.

**INTERNATIONAL EDITION** — Extensive introduction to each volume in English, Spanish, French, German and Italian.

You deserve the **BEST**  
Order Now!

### USE THIS HANDY ORDER FORM

| BOOK   | QTY | PRICE | TOTAL |
|--|-----|-------|-------|
| The Rosicrucian Ephemeris 1950-2000 (Midnight) |     | 17.95 |       |
| The Rosicrucian Ephemeris 1900-2000 (Midnight) |     | 34.95 |       |
| The Rosicrucian Ephemeris 2000-2100 (Noon)     |     | 34.95 |       |

Postage and handling: \$2.70 — first book.  
\$1.25 — each additional book.  
Foreign: \$4.12 first; \$2.00 each additional  
California residents add applicable sales tax.

Make check or money order payable to:

The Rosicrucian Fellowship — Dept., R/1  
P.O. Box 713  
Oceanside, California 92049-0713, U.S.A.

Subtotal .....  
Postage .....  
Sales Tax .....  
Total .....

Telephone: (619) 757-6600  
FAX: (619) 721-3806  
Modem (BBS): (619) 721-1828

Amt. enclosed: \$ .....  Check  VISA  MasterCard

Card No ..... Exp. Date .....

SIGNATURE .....

PLEASE PRINT CLEARLY

Name .....

Address .....

City ..... State ..... Zip .....





Glory to God in the highest, And on earth peace, Good will toward men.

Gloire à Dieu dans les lieux très hauts, Paix sur la terre, Et bonne volonté envers les hommes.

Chre sei Gott in der Höhe und Friede auf Erden und den Menschen ein Wohlgefallen.

Gloria a Dio ne' Juoghi altissimi, Pace in terra Fra gli uomini ch' Egli gradisce.

Gloria a Dios en las alturas, Y en la tierra Paz entre los hombres de la buena voluntad.