

THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY S FROM THE ROSE CROSS



FEATURES

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Self-reliance

"The Rosicrucian method of attainment differs from other systems in one especial particular: It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak." — *Max Heindel*.

"Look well into thyself; there is a source which will always spring up if thou wilt always search there." — *Marcus Antoninus*.

"Help from without is often enfeebling in its effects, but help from within invariably invigorates." — *Samuel Smiles*.

"Men seem neither to understand their riches nor their strength; of the former they believe greater things than they should; of the latter much less. Self-reliance and self-denial will teach a man to drink out of his own cistern, and eat his own sweet bread, and to learn and labor truly to get his living and carefully to expend the good things committed to his trust." — *Lord Bacon*.

"It is seldom that we find out how great are our resources until we are thrown upon them." — *Bovee*.

"It is impossible you should take true root but by the fair weather that you make yourself; it is needful that you frame the season for your own harvest." — *Shakespeare*.

"For the man who makes everything that leads to happiness, or near to it, to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge, - such a one, I say, has adopted the very best plan for living happily. This is the man of moderation; this is the man of manly character and of wisdom." — *Plato*.

"Forget not that the man who cannot enjoy his own natural gifts in silence, and find his reward in the exercise of them, will generally find himself badly off." — *Goethe*.

"Men on all occasions throw themselves upon foreign assistance to spare their own, which are the only certain and sufficient ones with which they can arm themselves." — *Montaigne*.

"Humility is the part of wisdom, and is most becoming in men. But let no one discourage self-reliance; it is, of all the rest, the greatest quality of true manliness." — *Kossuth*.

"It is at the approach of extreme danger when a hollow puppet can accomplish nothing, that power falls into the mighty hands of nature, of the spirit giant-born, who listens only to himself, and knows nothing of compacts." — *Schiller*.

THE Mystic ... LIGHT

The Strains of Spiritual Awakening

William Corot

The struggle between man's higher and lower natures underlies much of the dissatisfaction prevalent in the world today. The willing Spirit, awakening now in humanity everywhere, is eager to be up and about the business of its evolution. The flesh, however, "weak" in spiritual matters but strong in holding on to the things of itself, rebels at the idea of accepting a subservient role.

Richard Guggenheimer, philosopher and author of *New Dimensions of Destiny* (see *Rays*, August, 1973), spoke of: "... the taut posture of man straining between the forces of his still primitive physical urgencies toward gratification and survival, and his spiritual curiosity and drive toward self-transcendence and, hopefully, immortality."

This struggle, or "taut posture," is responsible for all manner of tensions now afflicting man and society. The Divine Spark, which flickered feebly for so many centuries of past history, is beginning to burn more brightly now. The Spirit, no longer willing to appear snuffed out, is asserting itself against the continuing supremacy of personal and material selfishness in more and more human beings. Often its voice is still no louder than a whisper, but the whisper is there, continuing and insistent.

The lower nature, on the other hand, as if realizing that its days of supremacy are numbered, asserts itself with desperate intensity. More often than we would wish, it remains sufficiently demanding to get its way, but the battle it must do against the Spirit is intensifying. Furthermore, even when the wishes of the lower nature have been met, there is often an undercurrent of deep dissatisfaction which serves to lessen the pleasure thus derived. The individual now is in possession of whatever was demanded by the lower nature, or has acted in a way required by the lower nature, and should be satisfied. Instead, his awakening higher self refuses to let the matter rest, even though the incident appears to be closed. The Higher Self, knowing that the matter was wrongly handled from the spiritual point of view, registers protest to a degree commensurate with its development. This may range from a vague feeling of dissatisfaction to a continuing disquiet that ceases only when the wrong has been redressed.

The more loudly the Higher Self makes its displeasure known, the more the individual feels himself torn between the pull of his two natures. This pull intensifies until he is finally able to force his lower nature into permanent obedience to his Higher

Self. At that point, he achieves a degree of internal peace and equipoise heretofore unknown, and is able to turn his undivided attention from personal wants to the broader scope of spiritual work.

Until this happens, however, the individual is likely to be subject to a multitude of stresses -- mental, emotional, and even physical. He is faced with two choices that appear deceptively simple. He either does what he knows to be right, thus obeying the Higher Self, or he does not, thus obeying the lower nature. The matter is made less simple for him than it looks, however, because he is being pulled both ways. If the Higher Self triumphs, his behavior will prove to have been positive and progressive; if the lower nature gets its way, his negative, regressive conduct will have its injurious effect on his development and, in one way or another, will eventually have to be reversed.

Because the individual's decision is bound to have its effect on others, too, it is even more far-reaching. Whatever good he does for others will also reflect upon himself. Whatever selfishness is allowed to get the upper hand will detract that much from his potential accomplishments on behalf of his fellow humanity. In this respect, too, the individual may feel himself subject to severe strains. The knowledge that other people will be deprived of his services if he gives in to lower desires adds to the burden imposed upon him before he makes his decision. The proddings of conscience opposed to the claims of self-interest can, in this context, create particularly exasperating tensions. Furthermore, if the individual persists in letting the lower nature get its way, his subsequent guilt feelings are likely to be even more severe in the light of the effect of his behavior on society than in the light of the effect of his behavior upon himself.

Thus, unless and until the spiritually awakening individual is willing to obey the Higher Self immediately and without argument, he is bound to experience the conflict born of reluctance or refusal to do so. This condition, in its turn, obviously makes for an increasing number of dissatisfied people. This may well continue to be the case until the envisaged conditions of the forthcoming Aquarian Age have been fully realized. In several hundred more years, as part of the natural process of development, we can expect that mankind in general will have become less prone to reject spiritual promptings and more ready from the outset to act in accordance with them. Before that, however, the stresses and strains attendant to slowly burgeoning spiritual progress will be our common lot.

It seems fairly clear that the only way completely to avoid the tensions resulting from the opposition between conscience and low desire is always to want to do the right thing in the first place. Once the determination to do right simply because it is right supersedes all other considerations and becomes automatic, the promptings of intuition and conscience will be heeded without second thought. Personal desires, although they may continue to exist, will have been permanently relegated to a subordinate position. It will be natural for the individual to refrain from indulging in them whenever they are contrary to the rules of right living, or whenever they interfere with service or other aspects of the spiritual life to which much of his time should be devoted.

Of course, this epitome of selflessness will be difficult to attain. The principle of doing right because it is right is really a characteristic of the fourth and highest stage of religion that is currently being presented to man. Orthodox Christianity is at the third step -- the step at which man strives to live a good life in order that

he may be rewarded in a future heaven, and escape punishment in a future hell. Achievement of even this goal is hard enough for many people. How many professing orthodox Christians, whose belief in the existence of the traditional "heaven" and "hell" appears firmly rooted, still evidence great dichotomy between their "Sunday behavior" and "everyday behavior"!

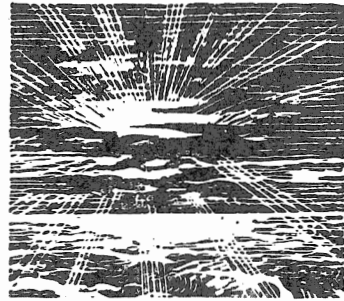
The teachings of the occult schools are being directed toward the ideal of doing right for its own sake, without thought of reward -- present or future. Love of the right for its own intrinsic worth supersedes all forms of personal and selfish love, and is closely aligned to the sense of universal brotherhood which posits right action in service to all men as the ultimate end of life on the physical plane. Since the culmination of this ideal will not come about until the Sixth Epoch, when all mankind will be unified under the esoteric Christian religion, it is obvious that genuine altruism of this sort is still a long way off for most members of the human race.

Thus, it appears that the pull of divergent attitudes and its resulting inner tensions is with us to stay for a while and will, in fact, increase before it decreases as people everywhere experience the "birth pangs" of the newly-awakened spirituality.

It would seem that spiritual aspirants such as students of the Western Wisdom Teachings have a particular responsibility in this regard. These students, more than most other people, understand the nature of what is happening and are aware, too, of the ultimate fate for which humanity is destined. It is incumbent upon them, therefore, not only to pay particular attention to their own attitudes and conduct, but also in every way possible to help their brothers, who, albeit unwittingly, are engaged in a similar struggle.

Help thus rendered can range from

serving as a silent but attentive "listening post" to active endeavors to help other people help themselves come to terms with and eliminate the stresses under which they may be living. Always, it can include a conscious, continuing endeavor to surround them with positive, affectionate thoughts, and with the Light that is so powerful, and so abundantly available, for all who know and care enough to utilize it.



THE QUEST

(Continued from page 342)

share what he has found; to help his neighbor find it, too, so that their combined Light may brighten the world, helping to dispel the darkness rampant there. His heart is moved with compassion and he becomes a server seeking to alleviate the suffering he sees around him.

As he turns aside to help his brother he finds that he has not been delayed upon the way by his action, but has taken a giant step upward. So another lesson is learned. No one enters the Light alone, but each is helped upward by another. It is an endless chain of love, compassion, service; each link joined and dependent upon each other. As the Light grows brighter he sees that truly he is not one alone but one with all and one with the Light. There is still a long way to go but he is content.

The Quest

Catherine Roberts

Within each of us there is Light. In some it is beginning to shine through, in others we must seek to find it, but each has his portion, whether aware of it or not.

Man's restless search for Light ranges far afield, leading him up the cul-de-sacs of material pleasure and partying, the purchase of more and more expensive luxuries in an effort to quiet that nagging dissatisfaction which he cannot explain. Why should he not be content? He now possesses the requisite number of "things," has kept pace step for step with the Joneses. But there is that within, too often unrecognized, which weeps for something more -- something which he has not found and cannot buy.

If the inner discontent becomes strong enough it may prod him to look at it. What is this that tells him there is something which he yet lacks? If he can wrench a quiet moment for reflection from his headlong pace he may begin to suspect the truth. All the material possessions and activities in the world will not light his way. Only as he discovers and uncovers this unsuspected Light within himself will his pace begin to steady and the road ahead become illumined.

If he begins to weary of the fruitless round of living in which he is enmeshed he may look again at this beautiful Light, which as yet he can see as but a glow, a flicker of candle flame in the darkness. But so eager is the Light to shine that even a small effort on his part will bring astonishing illumination. A little persistence in his search will reveal new vistas previously undreamed of. The Light is wooing him, beckoning him on, yearning toward him more eagerly than he toward it.

In his early, faltering steps he is supported and coddled, encouraged to seek ever farther from the familiar paths of his former life. His hesitancy becomes conviction and he knows now what it is that has eluded him in his worldly quest.

He seeks and finds, grows and suffers, for the Light which lures him on is not to be grasped with soiled fingers. Many are the changes both within and without, many the sacrifices, many the tears, for the more surely committed he becomes, the more severe the testings and trials he meets. No shadow may he bring with him into the Light. All must be cleansed and purified until the former things are passed away and he himself becomes the Light.

But this is his destiny, this the thing for which he yearned unknowingly while he gathered treasures on Earth. He would not turn back to the old ways of thoughtless living. From the Moon's position to the Earth it must reflect the Sun. From his position to the Christ, he must reflect the Son. He has found that for which his soul languished; which he could not buy, and in the midst of his trials and tribulations he is content. He meets each problem with zest and joy, striving to wring from it the lesson hidden therein that he may see the Light ever more clearly.

As he trudges through the valley he lifts his eyes to the mountain top. It is a long way up, but he takes one step at a time. An occasional backward glance encourages him. There is more light ahead than there was back there.

He reaches out to his fellow man in a new way. No longer does he covet similar possessions. Now he longs to
(Continued on page 341)

Searching for Wisdom: The Sure Foundation

Evans Waterman

Our Lord taught on numerous occasions about the mysteries of God's Kingdom. We find one example of this recorded in the fourth chapter of Mark, where the Master had just concluded the *Parable of the Sower*:

And he said unto them, He that hath ears to hear (i.e. have ears attuned to spiritual things), let him hear." — *Mark* 4:9.

Later the Disciples questioned Him about this parable, and Christ's explanation for teaching in parables merits our careful attention:

... unto you it is given to know the mystery of the Kingdom of God, but unto them that are without, all these things are done in parables: That seeing (and not having spiritual eyes) they may see and not perceive; and hearing they may hear and not understand: lest at any time they should be converted, and their sins should be forgiven them. — *Mark* 4:11, 12.

The above, as recorded in the King James Version, is difficult to understand. In checking the different translations, one finds many with different thoughts and wordings. Furthermore, this account is found in the other three Gospels, and appears to lack the unanimity of reporting one would expect about such an important event. This difficulty is further compounded by many who attempt to interpret and comment. Consequently, many who study to understand, must rely on numerous conflicting opinions. We seek answer to the question: How can we build our sure foundation with wisdom and understanding? The Lamsa translation reads:

For seeing they see, and yet do not perceive; and hearing they hear, and yet do not understand; If they return, their sins would be forgiven.

Offhand, this translation appears easier to understand than the others. The phrase, "If they return" appears in the same context as the Prodigal Son (i.e. mankind), who when he came to

himself and returned to the Father (in the high spiritual realms) was also forgiven. Without doubt the reference to *seeing* and *hearing* implies a spiritual perception that must be based upon our Master's teachings. Otherwise, we hear a parable with as little understanding as do the hearers on the outside. Our experience as occult students directs our attention to this method of obtaining knowledge, and we should have learned long ago how devotion to high principles, along with determination and desire, furthers our ability to perceive spiritually. Without these attributes we seek in vain.

However, to those who earnestly seek God's Kingdom, guide lines have been given which would indicate our own spiritual stature. The sixteenth chapter of Matthew offers an example of this possibility:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. — *Matt.* 16:13-16.

As Christ Jesus questioned His followers concerning His identity, they revealed their spiritual sight and perception. They all acknowledged that He was a great being, but only Peter had developed the spiritual vision whereby he could recognize the great indwelling Christ Spirit. Furthermore, with this perception must also come spiritual consciousness, which could be of benefit to us in the approaching New Age. There we shall find even higher and more noble ideals than we have experienced from the Christian religion of the Piscean Age.

We must seek within for this high

spiritual consciousness if we are not to be classed with the idolaters and heathen of that time. The Aquarian Age will require a prompt affirmative answer when we too are asked: "Whom say ye that I am?" We may be unable to answer with the self-assurance that Peter demonstrated, but our Lord did offer encouragement when He revealed how, in the last days, the Holy Spirit would be poured out on all flesh, and that "All would know him from the least to the greatest."

Yes, much of the Holy Scriptures does indeed indicate how man has been given responsibility for the development of his spiritual awareness. In fact, we read of this possibility as early as the third chapter of Genesis, where the Lord decreed that man should go forth from the Garden of Eden:

...to till the ground from whence he was taken; . . . etc.

Since the Book of Genesis is highly symbolical, we must view this statement with the understanding that man, as a tiller of the ground, has been given the responsibility of working with his lower nature (the ground), so that in due season he may (by his efforts) bring forth a harvest of the "fruits of the spirit." This indicates an innate ability of the Ego nearing perfection to function in higher realms.

It remains, however, that whatever path we pursue, we must necessarily follow the evolutionary trend of mankind. Consequently, as we undertake to expand on such an important subject as seeking God's Kingdom, it becomes appropriate to recall some of Max Heindel's comments, offering his thoughts in condensed form.

He has pointed out that thus far in man's evolution, much progress has been achieved. Helping to reach these goals were the Mystery Schools of past ages, as they taught man to live in his material surroundings. As man, prior to the great push for industrialization, progressed toward perfection of his

physical body, those in charge of his evolution began directing the attention of the more advanced back to the higher spiritual realms. Only the vanguard of man has responded to these directives. Consequently, we have now reached a point where further procrastination will jeopardize our realization of these higher goals, and we find ourselves potential drop-outs unless we begin immediate effort to till the ground in preparation for the harvest of spiritual values relevant to the New Age.

One requirement of this New Age will be a change of course. As the great emphasis of the Piscean Age was upon creed and dogma, the Aquarian Age will bring a searching for higher spiritual goals. Achievement of these goals will manifest as greatly increased wisdom and knowledge.

If, as we have been instructed, ignorance is our only sin, we have a valid purpose in seeking these goals as we prepare for the New Age. Here we have a mystery, for Christ Jesus preached the gospel of redemption from sin by LOVE. How is it possible to gain wisdom and knowledge by loving your fellow man? We are brought to the very crux of our search for the sure foundation, for much time and effort will be conserved if we strive to master ourselves and acquire this needed knowledge lawfully.

It was Max Heindel's observation that the very first step in the acquisition of knowledge is to find out if you have enough knowledge to be on the safe side, so he asked this question: "What is the Rosicrucian teaching which you are so anxious to have others share? Is it the twin Laws of Causation and Rebirth?" That question was answered with the assertion that many do not feel the need of such an explanation, and the suggestion is made that they would not suffer any great loss if they did not embrace this doctrine. After several illustrations dealing with the Teachings, Mr. Hein-

del made the observation that "the Guardian of the Gate will not examine them as to knowledge, and he may admit some who are entirely ignorant of this matter and shut the door in the face of others who have devoted their lives to studying, lecturing on, and teaching these laws." (GM 132)

After elimination of many points of the teachings, the question is asked, "Is nothing left? Yes, indeed, ALL is left, for those things mentioned (what we might identify with knowledge) are only the husks which you must remove to get at the meat in the nut, the kernel of it all. You have read the *Cosmo* many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but have you ever read the mystery hidden in every line? That is the great and essential teaching, the one teaching to which your friends will respond, if you can find it and give it to them. The *Cosmo* preaches on every page the Gospel of Service." (GM 134-135)

"It is also significant in the extreme that in the Parable of the Last Judgment, Christ does not say, 'Well done, thou great and erudite philosopher, who knoweth the Bible, the Kabala, the *Cosmo*, and all the other mysterious literature which reveals the intricate workings of Nature,' but He says, 'Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord . . . For I was an hungered, and yet gave me meat; I was thirsty and ye gave me drink . . . ' Not one single word about knowledge; the whole emphasis was laid upon faithfulness and service.

"There is a deep occult reason for this: service (which is how we till the ground) builds the soul body, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed 'The New Galilee,' and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul

body grows in and around a person, this light will teach him or her about the mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. (He will have fulfilled the command to till the ground and will have the true knowledge God placed us here to acquire, thus eliminating sin from our lives.) In due time the inner vision will be opened and the way to the Temple shown."

Here is an example of the type of service befitting the Aquarian Age:

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be . . . recompensed at the resurrection of the just. *Luke 14:12-14.*

In the book of James we find another thought:

What doth it profit, my brethren, though a man say he hath faith, and have not works? (Has not tilled the ground.) Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye gave them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works; show me thy faith without thy works and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?

These thoughts lend validity to the statement that the Aquarian Age does indeed indicate a change of direction. And some of us may be headed for a "crunch" before we can get on track.

As we consider the significance of these thoughts, let us return to the Parable of the Sower, paying particular attention to the discussion that followed the part about the seed falling on stony ground:

But he that received the seed into stony places, the same is he that heareth the word and anon with joy receiveth it;

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. — *Matt. 13:20.*

This informs us how some people, when they hear the Gospel message, accept it quickly and with apparent joy. However, since the required root has not been found within, this demonstration is only temporary. Not having the root in himself means that there has not been constructed the proper foundation to support the Gospel of Christ. Lacking this foundation, how can the Gospel have any permanence within? We now understand the reason for teaching in parables:

That seeing they may see (without proper root or foundation), and yet do not perceive; and hearing they may hear and not understand; etc. . . .

Here we are told of the futility of action if this type of person *should* become converted and his sins *should* be forgiven! (Remember: “. . . lest at any time they should be converted, and their sins should be forgiven them”). Consequently, these people are taught in parables, with the expectation that at a later time they may have prepared their foundation to support the Temple of God -- which is to be erected upon it.

We recall that Christ Jesus sat in a boat upon the water and taught the multitudes upon the shore. Standing on the shore symbolizes active functioning in the material consciousness. It is very plain that they see physically, but are spiritually blinded. The record further states how the Christ was in a ship on the water. This symbolism instructs us that since water represents the emotional nature, and as Christ was above it in the ship (his body) He had risen above the lower emotions and was demonstrating self-control. If we have the eyes to see it, we are being informed how it is the control of our emotions that must be attained before we may join those of the inner group, as they learn of the mysteries in God's

Kingdom. Furthermore, the man with the pitcher of the New Testament (symbol of the New Age) becomes extremely significant as we consider how the symbolic pitcher serves to hold the water (emotions) under absolute control! Also, these truths indicate how we shall in the Aquarian Age be expected to identify the great Christ Spirit. Did not the two aides of the Master, as they entered the city, first have to identify the man with the pitcher?

The Parable of the Loaves and Fishes should also be included in a discussion of “Sure Foundations”, (*Matt. 14, Mark 8, Luke 9, John 6*) for we associate this with the Piscean Age. It is mentioned to show how Jesus taught the multitudes about service (the loaves), and control of the emotions by initiation (the fishes). Having food left over indicates how it was not possible for all His teachings to be assimilated in that age. This was due to lack of proper root, foundation, or container. Hence, the remainder of the “food” was carefully collected and placed so as to preserve it for the Aquarian Age.

We now turn our attention to the symbolism of Aquarius. In accordance with the Master's instructions, the two disciples (head and heart) were authorized to go into the city (raised consciousness) and locate the man with the pitcher (or container), and prepare for occupancy the upper room (the head). The eventual occupant is to be the Christ Consciousness.

From the pitcher carried by the man, the earth (our body) is watered. Here we learn how man will complete the initiation begun in the Piscean Age, where the objective of the Master's teachings was control of the lower nature.

When Peter recognized Christ as the “Son of the living God,” Jesus responded with some compliments of His own:

(Continued on page 348)

Getting Acquainted with the Great

Bess Foster Smith

We who live in out of the way places often pine for the thrill of meeting somebody that is "important." We like to tell how we met Mr. So-and-so, and what a grand person he was. However, most of the great and near-great who live today are so busy with their important tasks that they have little time for the multitude of their admirers, so they make themselves hard to meet. But there is a vast host of great ones who have stood the test of time, and are still so numbered. We can get very close to them through their books. In fact, it almost seems that they are haunting us and tempting us really to become acquainted with them. At least so it seems to me.

Some years ago, when I graduated from an institution of higher learning, I closed my books with a feeling that I was finished with them. I was somewhat fed up with these master minds, anyhow, whom I had been led to believe were practically divine. So I lay back on my oars for a while -- quite a while. Of course, I was busy, making a home, raising a family, pinch-hitting at the office and doing club work, but I was not doing anything about improving myself. I assumed that had been done for me at college to the necessary n'th degree, long ago.

But eventually the "spooks" of some of the great ones whom I had slightly passed over in college days, began to rise up and haunt me, so to speak. Sometimes for weeks one of these great ones would move in on me and come alive, intruding himself upon my thoughts in various ways. His name would appear in the magazine article I was reading or get into the news commentary or on a radio program. Even casual conversations, sermons, or lectures would make a

reference to my particular "haunt", until I would be really driven to inform myself about him by looking up some of his writings and reviewing the events of his life -- in fact, become acquainted with him.

Then when I did start my research, I would invariably find an answer to some of the pressing problems about life, such as are always confusing the minds of the middle-aged. Middle-age seems a sort of adolescence of the Spirit, needing extra food for thought.

I confess I found many of these old philosophers, poets, and reformers hard to read at first. They seemed to be overgrown with verbiage and involved, tangled sentences. Could be my vocabulary had become a little cramped -- from reading only modern, light novels and the comic strips! But after considerable back-tracking, and underlining and margining of special passages, I found them not only readable, but fascinating. Each one I studied "had something", as we say in our modern slang, and between myself and my classical guest a real friendship would spring up, along with an eternal hope on my part, at least, of some day, somewhere, meeting face to face.

These book friends out of the past, in spite of their two-bit words and pompous styles, and not because of them, are immortal classicists. In their books lie rare gems of thought and exquisite lines of beauty and inspiring words of life, and one can hardly help weaving a comprehensive philosophy from their seasoned wisdom. I have only started. I shall have more and more friends to look up through all the days ahead.

I have had some good visits with Montaigne -- a very enjoyable person,

I should say, but a little set in his ways and a little smutty with his jokes. But, as an early experimental psychologist he reached a conclusion past which we have not budged today after four hundred years. That is, that life is all good and has a definite purpose if one lives it right and gives to it a definite purpose; but, on the other hand, if one lives by chance, well, one just lives by chance, and that's all.

Browning seems to believe that the plan of perfection already exists, and that it is up to each of us to keep working toward it even in old age, and not let down if we really expect that "the best is yet to be." I confess he greatly influences my thinking.

I could not get rid of that fine gentleman, Sir Francis Bacon, until I had not only been convinced that he had nothing to do with the writing of Shakespeare's plays, but also until I had read about his City of Light (New Atlantis) and the preface to the great *Magna Insurata*, which he did not have time to finish on this earth. If, in the confusion of words he puts me in, I read aright, the kernel of his thought was something like our most advanced dreamers in metaphysics keep telling us: there is something important in intuition that is being neglected and even overpowered by intellect. This intellect, he says, often stands in its own light.

I think Wordsworth put somewhat the same idea into a more poetic form which is sometimes called a philosophy or reflection. By reading Wordsworth, John Stuart Mills confesses, his sense of happiness was restored, and I feel sure that much reflection is helping me in numerous ways.

Then, I have sat with Thoreau, who not only wrote wonderful words of life, but made the experiment of living them. Here, indeed, is a fine person with whom to spend an hour in reflection and "let the rest of the world go by."

There is never a dull moment while

visiting with that old Dutchman and scholar from Rotterdam, Desiderius Erasmus. The wonder is that he escaped the ax, laughing down superstitions and taking cracks at over-powering institutions under the guise of folly.

I have found John Milton, Sir Thomas Browne, and Sam Johnson interesting Britishers who thought and lived far beyond their times. Sometimes Edgar Allen Poe has poured his philosophy of beauty into my ear, and I have loved it; Walt Whitman has gathered me up in an embrace of brotherhood of all mankind -- and made me ashamed of my narrowness. I have also held "interviews" with Omar, Dante, and Socrates, with inexpressible reaches into the very essence of existence. These are some of the intriguing friendships to come as the years go by.

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SEARCHING FOR WISDOM

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And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which art in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. — *Matt.* 16:17-19.

This implies that the true church is built only of those who come to Christ, listen to His teachings, and build them into their own lives. It is then that they are able to water the earth with the waters of life from the Aquarian pitcher.

James offered an interesting observation when he wrote (and remember he was one of the inner group): "Be ye doers of the word and not hearers only, deceiving your own selves." (James 1:22) Note that any effort to

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Self Interest

Christine Lindeman

If we could only be made to realize the full extent to which self-interest is responsible for our troubles! All our miseries, in one way or another, spring from self-interest. If we are honest, we will admit that it is when our plans go awry, when our Egos are bruised, when we are pushed into situations we wish to avoid, when our desires are interfered with, or when we are unable to get our own way, that we become disturbed and upset.

Self-interest makes a person calculating and unsteady. His attention rivets on matters of personal expediency rather than on matters of universal import. He concerns himself with the immediate and ephemeral, fluctuating from one objective to another as they appear most auspicious for his own pursuits. Goals of evolutionary importance, demanding a steadfast, unwavering approach, are neglected, while immediate ends, obtainable by means which may be contradictory, vacillating, or morally and spiritually dubious, become the foremost goals.

It is because of self-interest that we are prone to lose our equilibrium in moments of stress. Fearing the effect of a circumstance on our cherished plans or perquisites, on our reputation or status, or on our state of mind and health, we are prepared for the worst to happen and behave accordingly. Inner harmony vanishes, and worry, fear, or some other upsetting emotion dictates our conduct.

One who has risen to a point of selflessness at which he always sets his sights on the universal instead of the personal, however, is unaffected by the vagaries of mundane existence. He remains undaunted by the effects of any situation he encounters. He knows that endeavors to live the higher life, not endeavors to satisfy per-

sonal cravings, will produce lasting results. How he reacts to an external factor, not how the external factor will react upon him, is the focusing point of his conduct. He rides smoothly over the rough places on the road of his life, in full control of his thoughts and emotions and secure in the certainty that all will turn out for the best.

He knows he has lessons to learn and experiences to meet -- this being the purpose of life on Earth -- and understands that the most meaningful experiences are often the most difficult to handle. He knows that what is unpleasant he has brought upon himself because of some misstep against natural law, and he accepts the encounter as an opportunity to learn and to make amends.

He is not tied to the things that seem so important to his contemporaries; material acquisition, wealth, power, and prestige hold no interest for him. He can honestly say that he feels no twinges of envy regarding those who are successful by material standards, and he honestly can regard the trappings of comfort and pleasure in the physical world with indifference.

His sole concerns are those of service and spiritual advancement. To serve makes him "happy" in the same sense that his contemporaries are happy when they obtain some longed-for material possession or indulge in some selfish gratification. In addition, however, the fact of usefulness to others confers upon him the further blessing of a fundamental contentment unknown to his self-seeking brethren. The only truly pure and legitimate self-satisfaction, in fact, is derived precisely from the process of giving oneself wholly in service.

Self-interest takes many forms. There are obvious ones, manifesting

in the acquisition of myriad possessions or dubiously-founded prestige, in the indulgence of vile habits, or in the venting of unsuitable emotions which may be satisfying to the lower nature but are detrimental to spiritual development. More subtle forms of self-interest range from shyness and intolerance of or indifference to other people to the restlessness that drives some Egos from place to place, always in search of "something" that is sure to be found where "the grass is greener." All these types of self-interest have in common the fact that the person has not yet raised his consciousness from the level which places him at the center of all things.

Shyness indicates that the person is so concerned with his effect upon other people and what they will think about him that he is afraid to call himself to their attention in any way. Indifference to other people shows that the person's own concerns are paramount to him, and those of others have no room in his heart. Intolerance carries this a step farther by adding the quality of arrogance. The person, says, in effect, "Other people bother me," but what he fails to add -- or, perhaps, to realize -- is that this is because, to him, what he thinks, does, enjoys, and believes is right and superior, and all those who behave differently are in some way inferior or objectionable.

Continuing restlessness indicates primarily that the person has not the inner resources needed to make the best of the contingencies in which he finds himself. A short time in one place suffices to "milk the surface," as it were, and then he begins to crave a change. Since he moves from place to place often and with little provocation or preparation, he is more than likely to leave unfinished business behind wherever he has been -- problems of personal or social relationships which seem easier to abandon than solve, and real or implied commit-

ments that can be more simply relinquished than met.

This type of self-centredness, then, is characterized by a lack of discipline. The person cannot or will not exercise the determination needed to finish what he has started. His overwhelming urge is to leave it all behind and begin anew somewhere else. At the time, it may appear to the Ego that he has been released and been given a new freedom in this way. Ultimately, however, he will find that he is not rid of his problems at all. Sooner or later, in this life or another, all situations must be resolved and all personal difficulties adjusted.

This is not to say that new fields to conquer do not represent a worthy goal -- provided the old has been fully and fairly dealt with. The restlessness that stems from inability or disinterest in finishing what has been begun, or from the desire to escape when things get too "hot," however, is not of this nature. It must be overcome by any Ego who wants to make substantial spiritual progress.

Self-interest, then, shows itself in a variety of ways, and is not always immediately recognizable for what it is. It is damaging to individual and collective progress in many and devious ways, and it is safe to say that it lies at the source of all our troubles. It will have to be completely conquered before the next major evolutionary goal, that of the New Jerusalem, can be reached. The sooner humanity at large works consciously at this task, the faster the race will progress.

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SEARCHING FOR WISDOM

(Continued from page 348)

ward spiritual goals other than through work and service to our fellow man is self-deception. Here we have proof that those previously referred to (lest at any time they should be converted and that sins should be forgiven
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MAX HEINDEL'S MESSAGE

Taken from His Writings

OCCULT PRINCIPLES OF HEALTH AND HEALING

(Eighth Installment)

Man and His Vehicles



The Dense Body - The Ductless Glands (Cont.)

It was an organ of direction which operated by feeling, but feeling has since been distributed over the skin of the whole body. This is an indication to the occultist that some day the senses of hearing and sight will also be similarly distributed so that we shall both see and hear with our whole body and thus become still more sensitive in those respects than now.

Since then the pineal gland and the pituitary body have become temporarily dormant (spiritually) to make man oblivious to the invisible world while he learns the lessons afforded by the material world. The pituitary body has manifested the Uranian influence sporadically in abnormal physical growth, producing freaks and monstrosities of various kinds, while Neptune working also abnormally through the pineal gland, has been responsible for the abnormal spiritual growth of medicine men, witches, and mediums or Spirit controls. When they are awakened to normal activities these two ductless glands will open the door to the inner worlds in a sane and safe manner, but in the meantime the thyroid gland, ruled by Mercury, the planet of reason, holds the secretion necessary to give the brain balance.

In the future the ductless glands are destined to play a prominent role; their development will accelerate evolution greatly, for their effects are

mainly mental and spiritual. We are now nearing the Aquarian Age; the Sun is therefore beginning to transmit the highly intellectual vibrations of this sign, which accounts for the intuitions, premonitions, and telepathic transmission now so prevalent. In the final analysis these phenomena are due to the awakening of the pituitary body, and every passing year will make them more manifest.

The Lymphatic System

The Lymphatic System is tubular and somewhat closely associated with the capillaries which connect the venous and arterial circulations, terminating in the large veins near the heart. The lymph which flows along its channel passes out one way, viz: toward the center of circulation, the heart. It is considered a system of small sewers for the body, simply because it collects the wash water of the tissues after they have all been bathed in the lymph which it carries. If you think of the tubes as drainage canals, depleting the tissues of the wash water, you may think of these lymphatic glands as locks along the course of the channels at which the flow of lymph must stop and be filtered on its way to the venous blood stream.

The glands are located in the bends of the elbows, in the arm pits, in the popliteal spaces, in the groins, thickly

scattered throughout the anterior part of the neck (the part in front of the cervical vertebrae), in the abdomen between the folds of the mesentery which suspends the small intestines to the backbone, and in the chest between the lungs, this space being known as the mediastinum.

Every one of the lymphatic vessels passes through one or more of these glands on its way to its destination in the veins. The lymph cells are the only cells in the body that possess no cell wall; they move about like jellyfish in water. When inflammation attacks the human body in any of its types, the lymph is more responsible, for all poisonous liquids pass at once into the lymphatic channels.

The glands are likely to be sickly, owing to the poisonous nature of the lymph which filters through them. The lymphatic system is threefold: it collects lymph from the tissues, chyle from the intestines after it has been manufactured in the process of digestion, and by means of the lymphatic glands manufactures lymph cells which are identical with the white blood corpuscles.

The Vital Body - Evolution and General Purpose

The vital body is the second oldest of our vehicles, having its original germ given by the Lords of Wisdom in the Sun Period. In the Sun Revolution of the Moon Period it was modified to render it capable of being interpenetrated by a desire body, also of accommodating itself to the nervous system, muscle, skeleton, etc.

During the Sun Revolution of the Earth Period the vital body was reconstructed to accommodate the germinal mind. It was fashioned at this time more in the likeness of the dense body, its organization at present being next to the dense body in efficiency.

Further reconstruction was done in the Hyperborean Epoch of the Earth Period when the Lords of Form ap-

peared, with the Angels, and clothed man's dense form, then a baggy-shaped object, with a vital body.

The dense body is built into the matrix of the vital body during antenatal life, and with one exception, it is an exact copy, molecule for molecule, of the vital body. All through life the vital body is the builder and restorer of the dense form, its tendency being to soften as well as to build. Its chief expression is the blood and the glands, also the sympathetic nervous system, having gained ingress into the stronghold of the desire body when it began to develop the heart into a voluntary muscle.

It interpenetrates the dense body and extends beyond its periphery about an inch and a half. In texture the vital body may be crudely compared to one of those picture frames made of hundreds of little pieces of wood which interlock and present innumerable points to the observer. The points of the vital body enter into the hollow centers of the dense atoms, imbuing them with vital force that sets them vibrating at a rate higher than that of the mineral of the Earth which is not thus accelerated and ensouled.

The Ethers and Their Functions

When we analyze the human being, we find that in him all four ethers (the chemical, life, light, and reflecting ethers) are dynamically active in the highly organized vital body. By means of the activities of the chemical ether he is able to assimilate food and to grow; the forces at work in the life ether enable him to propagate his species; the forces in the light ether supply the dense body with heat, work on the nervous system and the muscles, thus opening the doors of communication with the outside world by means of the senses; and the reflecting ether enables the Spirit to control its vehicles by means of thought. This ether also stores past experience as memory. *(Continued)*

Studies in the Cosmo-Conception

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

The Star of Bethlehem

Q. What do the three Wise Men symbolize?

A. The three Wise Men - Caspar, Melchoir, and Balthasar - are the representatives of the white, yellow, and black races and symbolize the people of Europe, Asia, and Africa, all lead by The Star to the World Saviour.

Q. Why is this called the Star of Bethlehem?

A. The Star of Bethlehem is said to have appeared at the time of the birth of Jesus and to have guided the three Wise Men to the Saviour.

Q. Do the mystics believe in this Star?

A. Every mystic knows the "Star" - yea, and the "Cross" also - not only as symbols connected with the life of Jesus and Christ Jesus, but in his own personal experience, of which Paul says: "Until Christ be formed in you."

Q. How were neophytes prepared for this experience?

A. In the Temples of Mystery the Hierophant taught his pupils that there is in the Sun a spiritual as well as a physical force. The physical solar energy reaches its highest expression in midsummer, when the days are longest and the nights shortest. Then the spiritual forces are the most inactive.

Q. When are the spiritual forces most active?

A. In December, during the long winter nights, the physical force of the solar orb is dormant and the spiritual forces reach their maximum degree of activity.

Q. When does this spiritual expansion reach its zenith?

A. The night between the 24th and

the 25th of December is the Holy Night, *par excellence*, of the entire year. The zodiacal sign of the immaculate celestial Virgin stands upon the eastern horizon near midnight.

Q. How does this affect the northern hemisphere?

A. To the people of the northern hemisphere, where all our present-day religions originated, the Sun is directly below the Earth and the spiritual influences are strongest in the north at midnight of the 24th of December.

Q. How important is this influence toward initiation?

A. It follows as a matter of course that it would then be easiest for those who wish to take a step toward initiation to get in conscious touch with the Spiritual Sun, especially for the first time.

Q. What is revealed to the successful candidates?

A. To their spiritual vision the solid Earth becomes transparent and they see the Sun at midnight - "The Star!" It is not the physical Sun they see with spiritual eyes, but the Spirit of the Sun The Christ - their spiritual Saviour.

Q. Was this the Star of Bethlehem?

A. Yes. This is the Star that shone on that Holy Night and that still shines for the mystic in the darkness of night. When the noise and confusion of physical activity are quieted, he enters into his closet and seeks the way to the King of Peace.

Q. What is his reward?

A. The Blazing Star is ever there to guide him and his soul hears the prophetic song, "On Earth Peace, Goodwill toward men."

—Reference: *Cosmo*, 388-391.

WESTERN WISDOM BIBLE STUDY

The Mystic Interval

We have stated that Peter is the head of the work in the Christian Mystery Temple; this, however, has special reference to the initiatory work done in the Western World (in Europe particularly) and during the Piscean Age which is now drawing to its close. When the Disciples apportioned the known world amongst themselves as fields for missionary service, Rome and the European Empire fell to Peter. He was the apostle to the West. Hence, church history still retains fragmentary references to the peculiar role which this great disciple plays in western Christendom, in that Peter is considered to be the founder of the Church at Rome and apostolic succession is traced from him in all orthodox communions. Legend has it that Peter holds the "keys" to the "gates of Heaven", and that after death each soul as it enters those gates must undergo the scrutiny and examination of this foremost Disciple of the Lord Christ.

Such statements are but half truths based upon the esoteric fact that the European Mysteries of Christ were placed under his direction "for the Age." The Bible offers numerous keys to the Initiations of Peter.

And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Geneserat,

And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

And he entered into one of the ships, which was Simon's and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

And when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net.

And when they had done this, they enclosed a great multitude of fishes: and their net brake.

And they beckoned unto their partners who were in the other ship, that they should come and help them. And they came, and filled both ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

For he was astonished, and all that were with him, at the draught of fishes which they had taken.

And so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; henceforth thou shalt catch men.

And when they had brought their ships to land, they forsook all, and followed him.

—*John 5:1-11.*

During the current Piscean Age the majority of people have been able to receive only an external concept of Christ's life and mission. The New Age demands a truer understanding of His work and the Book of Books. Exoteric Christianity has not been able to deliver us from chaos and confusion. The human race is no longer content to worship merely an external Christ. In order to become Christ-like we must develop the Christ within. This is the work of the New Age and the inner process, involved was revealed to the few by the Christ. This inner work and teaching is concealed within the various works and events of His life.

It is for this reason that much of His work with the Disciples is recorded as having been done in boats and on the water. The incident recorded in the foregoing passage is concerned with a definite process belonging to the inner preparatory work of true discipleship. The repeated reference in the New Testament to fish relates to the process of Initiation. It was after this incident recorded in Luke that the Twelve were chosen. (*Cont.*) . . .



Neptune Simplified

S. O. H.

"Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot partake of the table of the Lord and the table of devils."

All things in manifestation depend for manifestation upon the Universal Spirit. In it all powers are latent, and in various successive waves of evolution latent powers become actively expressed according to the nature of the vehicle of expression.

The struggle for dominance of the desire nature by reason is a marked characteristic of human evolution. It gives, ultimately, in place of blind impulses or instincts of the desire nature a self-conscious control and direction of the individual man and his relationship to environment. Conscious evolution replaces unconscious adaptation.

This is a slow process but gives invaluable power. So far, the evolution of reason or intellect has been mainly in relation to external experience. Many people now think that reasoning power is but a stepping-stone to the consciously controlled use of higher powers yet latent as possibilities of spirit unfoldment.

The greatest men of all ages have depended upon some subtle inner power for the inspirational guidance of their lives, and this inner fount is a more fruitful source of knowledge

and creative power than any intellectual relationship to the external world. Intellect teaches us that all experience is divisible into two main kinds, namely, objective and subjective.

Objective experience has direct relationship to our external environment; subjective experience is, as it were, experience gained within ourselves. One kind may lead to the other. Subjective experience may lead to objective expression through suitable vehicles. Objective experience may stimulate subjective activity. It is now believed by many that consciously controlled development of the subjective nature is a further step in evolution than the development of reason or intellect through interaction with external environment. This step of evolution leads the individual to develop the spiritual power of experience within and consciously to express this power in moulding the external to harmonize with the inner spiritual nature.

Self-consciousness in relationship to the objective universe leads to consciousness of the real internal spiritual nature and its great powers. In each individual human being is a subtle spiritual force, more or less latent. It may be termed a subjective force as it does not depend upon objective stimuli for its activity. It is the power

by means of which we generate our deepest, innermost moods or thoughts, in those moments of inner light and power when we know that we transcend all objective relationship and find the source of power to be within, in the invisible. "Know ye not that ye are a temple of God and that the spirit of God dwelleth in you?"

Turned to objective uses, this spirit power occupies mainly the spinal canal and nervous system and renders ethereal the blood of the individual. Directed downward and outward by desire, this force merges into the life forces and sensual existence, and obverts its true nature. When directed upward and inward, it gives increasing power to lead a conscious subjective existence, an inner life, and when rightly controlled gives at will the power to function on the inner or higher planes of consciousness. Used aright, it leads to intuitive genius, enlightenment, adeptship; wrongly used, it gives selfish destructive power, insanity, and emotional and nervous instability.

This subjective consciousness is ruled by the planet Neptune, and the phases of its expression objectively by the complementary planet Uranus. As Saturn may be said to rule mineral form, as Sun and Mars may be said to rule life and activity, as Moon and Venus may be said to rule desire or emotion and emotional ideals or states of feeling, as Mercury and Jupiter may be said to rule thought and objective mental ideals, so Neptune and Uranus may be said to rule the subjective phases of being and their conscious expression.

A fine Venus, Jupiter, or Mercury in the horoscope has its basis in a fine vibration from Neptune; a perverted Venus, Jupiter, or Mercury has its basis in a perverted vibration from Neptune or the subjective in the individual. From this limitless fount, the inner spiritual nature, springs all that is manifest in the individual.

Its nearest counterpart in lower phases is Mercury, for as Mercury is the symbol of reason which should control all objective relationships, so Neptune is the symbol of that inner spiritual idealization which should dominate and rightly guide all subjective phases of experience. Every person who lives at all in the subjective is to some extent directly amenable to the influence of Neptunian vibrations. Only those who are entirely objective in their aims and associate every thought and feeling directly with definite objective states are outside the influence. Considering the prevalent interest in spiritualism and kindred subjects, the wide range of Neptune's influence will be apparent.

A person with Neptune well aspected in the horoscope and who is susceptible to its vibrations will find much opportunity for development of the subjective nature. This may take the form of positive clairvoyance, subjective inventive power as in creative art, or any line of genius, or it may manifest itself in scientific occult study such as astrology, telepathy, or psychic or mental healing.

Those with Neptune prominent but adversely aspected will have a similar tendency to subjective activity, but of perverted nature, as in negative psychism, mediumship, perverted subjective mental and emotional creative activity, morbid psychopathy, obsession, involuntary trance, epilepsy, or drug coma. This is the effect of previous misuse of subjective possibilities. Wrong use of subjective consciousness and power in one life leads to suffering later. Dwelling subjectively on morbid states of thought and emotion, dwelling subjectively on abuse of life forces and delusive pleasures, subjective intensification of hate, of miserliness, of fanatical beliefs, of any unbalanced mental or emotional state, is a wrong use of subjective forces and will inevitably result in inharmonic Neptunian vibra-

tions and subjective suffering later.

People use alcohol or drugs mainly for the temporary subjective states of pleasure and illusion produced as a consequence, and quite disregard the effect on the nervous system, on the vehicles through which the spirit forces function in objective manifestation. Consequently, having depleted the nervous forces in one or more lives for the sake of subjective bliss, they pay for this by nervous diseases and instability of the vehicles in later incarnations.

Nature offers all at the price of merit. Subjective development is of great value if properly attained. It gives us all the best in life, in art, in invention. It is the source of all genius, for genius is the result of tapping the subjective after deserving to do so by infinite labor.

While many men can subjectively appreciate genius or the expression of genius, few can express the wealth of material or inspiration derived from the subjective. To do this, development of sensitive, well-trained vehicles is needed. Some men have the power of developing and conserving a vast fund of physical energy which enables them to accomplish without fatigue tasks that would prostrate the average man. Some mental workers have developed a similar mental power, which enables them to perform prodigious mental labor, whereas such work would soon make an untrained man a nervous wreck or a victim of insanity. Likewise, some people have developed vehicles which can stand the strain of intense subjective experience and, possibly, its expression objectively.

This work calls for expenditure of much spiritual force. Many who cannot generate this force consciously and have not properly trained their vehicles to stand the strain, use negative methods of attaining to intensified subjective experience. They are like the man who over-exerts himself

physically, or the untrained man who suddenly attempts concentrated study; there is an overdraw on the nervous system which leads to nervous debility and exhaustion and resulting instability of the vehicles. Hence, nervous and psychic diseases prevail among such people.

In almost all cases where Neptune is strong for good or harm, it gives the power to hold the physical body in abeyance and consciously or unconsciously to exist in a state of intense subjective experience. The range is wide, from genius to insanity, from refined mysticism to fanatical bigotry, from profuse mental creation to cramped, stunted monomania. It is not necessary to enter into full details of Neptune posited in various houses, signs, and its aspects to planets. Instead of Neptune, in each case substitute the word "subjective."

For example, Neptune in the first house, well aspected, gives much subjective activity during childhood -- possibly clairvoyance, daydreams, vivid imaginative power, and power of

Horoscopes for Subscribers' Children

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TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birth-place, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

NOTE: We give horoscope readings ONLY in this magazine.

visualization. In such cases, also, early environment is likely to be such as will favor this type of activity.

Neptune in the tenth gives subjective dreams of social success or subjective desire for social prominence. Well aspected, it is likely to give public activity along occult lines. A lady who is a very active secretary and worker for "advanced sects" has Neptune in the tenth in Gemini, sextile Jupiter, and supported in objective expression by Sun trine Uranus.

Neptune well aspected by Mars gives much active subjective experience. One occult student, very active in several branches, has Neptune in the twelfth, trine Mars in the fifth, trine Mercury in the ninth, and supported in objective expression by the Sun in the tenth, trine Uranus.

A girl, very idealistic, emotional, musical, aesthetic, but with no intellectual force, has Neptune conjoined Jupiter, trine Venus, Moon, and Saturn, sextile Mars, but the only aspect of Mercury is a conjunction with the Sun.

A boy, epileptic, psychic, erratic emotionally, had Neptune retrograde in Cancer in the eighth, square Jupiter, opposed to Uranus.

A man described as addicted to "wine, women, and song," had Neptune retrograde in the fifth in Gemini, square Jupiter and Mercury, but trine Mars, supported by Venus square Uranus.

A confirmed materialist had Neptune retrograde, opposed to Mercury and to Uranus and square to the MC.

A case of loss of mental power and infantile paralysis had Neptune conjoined Saturn, retrograde, and opposed to Mercury.

These are just a few cases taken at random. Their significance will be apparent to all students.

The important lesson to be learned is that subjective power and experience, like all manifest forces, is dual in possibilities. To gain the best de-

velopment, the vehicles of expression, as well as of subjective activity, must be trained to an advanced stage of refinement and control. The physical vehicle can be trained directly by any form of exercise which leads to greater power of control and of mental, nervous, and muscular co-ordination. One of the best ways of doing this is learning to play well a musical instrument, while at the same time living a beneficial life from the standpoint of physical culture: right diet, exercise, and relaxation or rest.

The emotional and mental nature can be refined and controlled by direct subjective training. It is harmful to dwell too much upon shortcomings. The best method of removing defects is exclusion by substitution. Start in a small way deliberately to train emotion and thought, according to subjective ideals. The Rosicrucian Fellowship morning and evening exercises are invaluable for this purpose. Avoid all negative methods. Utilize the best in literature, in music, in art, in human experience itself, for intensified subjective impression.

It is not how many, but how elevating, refining, and intense the subjective experiences that makes for real progress. A little concentrated good building is more valuable than much indifferent work. Begin at once to control the influences of Neptunian vibrations in the inner spiritual nature and to refine the vehicles and subjective being gradually and deliberately. Eventually that expansion of consciousness and that stage of inner illumination will be reached which conceive of no limitation. Intellect as a means of gaining knowledge will be transcended in turn by divine intuition, the surest of all guides to knowledge, wisdom, and power. Build subjectively the strength of faith, of hope, of love, until their power radiates through the refined vehicles as a direct force in the objective environment.



The Children of Leo, 1974

Birthdays: July 23 to August 24

Leo, the "royal" sign of the zodiac and representative of fixed-fire, is ruled by the life-giving Sun. Therefore we find that natives of this sign who have developed its positive qualities are vital, creative, aspiring, generous, and capable of deep and lasting attachments. They like to lead and are prone to be fearless and enthusiastic in promoting a chosen cause. Having a flair for the dramatic and self-expression, they usually draw attention to whatever work they choose to do.

The less developed type of Leo is apt to show an arrogant, domineering, blustering, and amorous side to his nature. He has a quick, fiery temper, and is prone to deplete his energies by excessive indulgence in the pleasures of the senses.

As children, the Leo natives may be wilful, unruly, and difficult to discipline, for they will not be driven. However, they can be managed by those who understand the intense feelings, which are both their strength and their weakness, and play the right melody on the heartstrings. The genu-

ine, cheerful, warm-hearted disposition of these natives usually more than compensates for an often uncertain temper and efforts to dazzle others.

These people make splendid executives, actors, teachers, publishers, and captains of industry. Singers and surgeons are also found among these fixed-fire people, their physical and moral strength being of great advantage in these professions. Since the heart is ruled by the Sun and Leo, care should be taken not to over-exert this organ in exercise or games.

During the entire solar month of Leo this year two aspects are in operation: Saturn trine Jupiter, Neptune sextile Pluto. Children born in this period will be blessed with some fine traits: a philosophical attitude, a benevolent disposition, a strong sense of justice and fair play, sound financial judgment, devotion to duty, and spiritual sensitivity.

As the solar month begins, and lasting until August 7, the Sun and Neptune are in trine aspect. This vibratory pattern intensifies the spiritual vibrations in the aura and thus favors the possibility of developing the spiritual faculties. A love for the occult and in-

spirational musicianship are favored.

The conjunction of Venus and Mars on July 23 tends to make the person kinder and more polite, but strengthens the passionate nature.

From July 23 to 29 Mercury and Saturn are conjoined, giving depth to the mind, forethought, reasoning ability, and power of concentration. However, a tendency toward melancholy calls for cultivation of optimism.

Mercury and Jupiter are in trine aspect from July 24 to 31, a splendid mental aspect pointing toward a cheerful, optimistic disposition, a broad versatile mind able to reason correctly, and an honest sincere nature. Success in law and literature is favored.

From July 25 to August 5, Venus and Saturn are conjoined, a planetary pattern calling for transmuting jealousy, stinginess, and suspicion into more wholesome attitudes. Since the conjunction occurs in Cancer, special care should be given to diet.

Mars squares Neptune from July 28 to August 16, giving a tendency toward sensuality and self-indulgence. Careful training from early years in refinement, self-control, and helpful service to humanity will be needed to transmute this configuration.

From July 29 to August 5 Mercury and Uranus are in square aspect, signifying an erratic mind. Much repetition in efforts to direct one's thoughts and actions into calm, constructive channels will be needed to master this aspect.

Venus and Jupiter are in trine aspect from July 30 to August 8, one of the best signs of success and general good fortune. The native is jovial, optimistic, generous, and hospitable, having a liberal, tolerant mind. The accumulation of wealth is favored, and there is a fondness for travel and social life. Talent for music is indicated, too, especially if either planet is in Pisces.

From August 5 to 15 Venus squares

Uranus, tending toward a lack of balance in the personality. There are lessons to be learned in practicing high moral standards through close personal associations.

Mercury trines Neptune from August 5 to 11, giving a mind peculiarly adapted to the occult art. A supernormal faculty, such as magnetic healing, may be developed.

From August 8 to 24 Saturn and Mars are in sextile aspect, pointing toward a capable, determined, and energetic nature. There are the executive ability, forcefulness, and endurance which enable one to rise to prominent positions. The health is also favored.

The Sun and Uranus are in sextile aspect from August 9 to 24, indicating that the native is original, inventive, and independent. These are the people who bring to our ken the methods of using Nature's finer forces.

From August 10 to 23 the Sun and Mercury are conjoined, favoring the mentality and memory on the days when the orb of aspect is 3 degrees or more.

Jupiter opposes Mars from August 11 to 24, strengthening the constitution, increasing the vitality, and favoring the earning ability. However, there is a tendency to be deceitful, untruthful, and impulsive.

From August 15 to 24 Venus trines Neptune, an indication of the inspirational musician. The imagination is fertile, the emotions deep, the nature inclined to be pure and chaste.

* * *

SEARCHING FOR WISDOM

(Continued from page 350)

them) are following the path of self-deception. They are hearers only, neglecting to fulfill the Law and render the required service!

He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. — *John 4:36.*

Readings for Subscribers' Children

JOOST J. D. M.

Born November 6, 1967, 10:32 A.M.

Latitude 34N12; Longitude 119W11.

Signs on Cusps of Houses:

ASC, Cap. . . 6.38 4th, Aries..26.00
 2nd, Aquarius14.00 5th, Taurus..22.00
 3rd, Pisces. .23.00 6th, Gemini 15.00

Positions of Planets:

| | | | |
|--------------------|-------|-------------------|------|
| Mars | 10.54 | Capricorn | 1st |
| Moon | 15.40 | Capricorn | 1st |
| Part of F | 8.39 | Pisces | 2nd |
| Saturn | 6.36R | Aries | 3rd |
| Dragon's H | 26.56 | Aries | 4th |
| Jupiter | 2.40 | Virgo | 8th |
| Pluto | 22.08 | Virgo | 8th |
| Venus | 27.03 | Virgo | 9th |
| Uranus | 27.41 | Virgo | 9th |
| Mercury | 3.05R | Scorpio | 10th |
| Sun | 13.39 | Scorpio | 10th |
| Neptune | 23.45 | Scorpio | 11th |

With Mercury, Sun, and Neptune all in the fixed-water sign Scorpio, the solar orb sextile the ASC and Mars and Moon in conjunction in Capricorn in the 1st house, Mercury sextile the ASC and Jupiter in Virgo in the 8th, Capricorn on the ASC, and cardinal signs on the other angles, this boy is well provided with energy, determination, and persistence, traits that count heavily for success in life. The Sun and Mercury are in the 10th house, too, which adds to their power and points toward respect and honor from the community.

Joost is a strong character, ambitious, full of energy, and self-reliant. He has ability to forge ahead on his own, but will also receive help from others. He may be inclined toward boldness, stubbornness, and hastiness in expressing himself, but in general has a broad, tolerant mind and an inclination to look on the bright side of things. He has a keen mind, is re-

sourceful, witty, and able to reason correctly. In fact, he is so capable that he may need to cultivate tolerance and sympathy for those who have not yet attained his abilities.

Jupiter in Virgo in the 8th, trining the ASC and sextiling Mercury, points toward a cautious, analytical, and practical side to the nature, with an almost unerring faculty for discriminating between the seeming and the real, for sifting truth from error and arriving at facts. Prosperity through business or professional vocations is favored, and in times of danger there is apt to be an eleventh-hour rescue.

While this boy is very practical and fitted to meet the demands and problems of the material world, he is also well equipped spiritually. Pluto, Venus, and Uranus are in conjunction in Virgo (the two latter in the 9th house), sextile Neptune in Scorpio in the 11th, a very powerful configuration denoting mental alertness, quick intuitive perception, personal magnetism, a fertile imagination, a liking for art, music, and poetry, ability as an inspirational musician, and healing power. Joost has the intuitive power so highly developed that it amounts almost to mind-reading, and he will no doubt have dreams and visions of a prophetic nature. He loves to travel and explore, and can put into practical application the dreams which he indulges in at times.

This is a very well developed Ego, capable of doing much good in the world during this incarnation. His best field of service is probably that which has to do with health. He could be a fine doctor or surgeon, inclined toward modern health ideas and practices. Since he has Saturn in Aries, square to the ASC and Mars, he should take care not to over-exert himself and thus exaggerate a tendency toward colds, catarrh, etc.

MICHAEL W.

Born October 26, 1961, 3:05 A.M.

Latitude 39N57; Longitude 75W11.

Signs on Cusps of Houses:

| | |
|---------------------|--------------------|
| ASC, Virgo ..22.10 | 4th Sagitt. .21.00 |
| 2nd, Libra ..18.00 | 5th Cap. ...25.00 |
| 3rd, Scorpio .18.00 | 6th Aquar. .25.00 |

Positions of Planets:

| | |
|---------------------|------------------|
| Venus10.11 | Libra1st |
| Mercury ..25.05R | Libra2nd |
| Sun 2.40 | Scorpio2nd |
| Neptune10.42 | Scorpio2nd |
| Mars16.22 | Scorpio2nd |
| Saturn23.51 | Capricorn ...4th |
| Jupiter28.56 | Capricorn ...5th |
| Dragon's T ..23.35 | Aquarius5th |
| Part of F14.37 | Aries7th |
| Moon25.07 | Taurus8th |
| Uranus29.45 | Leo12th |
| Pluto 8.55 | Virgo12th |

Here we have another Scorpio native, but one with considerable difference in planetary positions and aspects from the former one.

The Sun, Neptune, and Mars are in Scorpio in the 2nd house. The solar orb conjuncts Neptune, and also Mercury in Libra in the 2nd, sextiles Uranus in Leo in the 11th, sextiles Pluto in Virgo in the 12th, squares Jupiter in Capricorn in the 5th. Virgo is on the ASC and common signs are on the other angles. Michael is attuned to the New Age vibrations, and is no doubt already showing an interest in astrology and the mysteries of Nature. He is progressive, intuitive, and sensitive to supernatural influences, and has considerable determination and stability.

Since Mercury is retrograde and squares Saturn and Jupiter, this boy needs to cultivate cheerfulness and the habit of looking on the bright side of life. He should also be encouraged to practice a positive, direct mental approach toward the affairs of life,

making up his mind after due thought, and proceeding to act upon his decision. Carefulness in making agreements or contracts needs to be cultivated, too. Mercury rules the Gemini MC, and a mercurial vocation is therefore indicated for Michael. Library work, ticket office assistance, secretarial work, salesmanship, and law all offer suitable fields for his talents.

The Moon in Taurus suggests a gentle, kindly side to the nature, with a liking for art, music, and all else that makes for the enjoyment of life. The lunar orb is in the 9th house, trines the ASC, Saturn, and Jupiter, squares Uranus. Here we see indicated such fine traits as self-reliance, system, thrift, tact, patience, a fruitful imagination, idealism, and sound reasoning ability. The square to Uranus, however, suggests an erratic tendency, apt to manifest at times in conceit, intolerance, and touchiness. The positive aspects should enable Michael to transmute the square if he will but persist in cultivating a calm, tolerant attitude.

Venus, well placed in Libra and in the 1st house, shows a pleasantness of the personality, but since she is un-aspected, her traits will probably not manifest markedly. Mercury rules the Virgo ASC and the 8 degrees of Virgo in the 1st house, so there will be a combination of the mercurial and venusian vibrations in the personality.

The Sun and three planets in the 2nd house suggest that Michael will be active in the earning area. His material rewards will fluctuate, according to the prevailing aspects to the planets involved. The afflictions to Jupiter in the 5th warn against speculation.

The Mystery planets - Uranus, Neptune, and Pluto -- are well aspected in this chart except for the square between Uranus and the Moon. We therefore judge that Michael has considerable spiritual understanding and will be drawn to spiritual matters.

VOCATIONAL GUIDANCE ADVICE

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

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

Veterinarian, Secret Agent

NANCY C. C. — Born March 2, 1952, 3:45 A.M. Latitude 34N03, Longitude 118W15. With Mars in Scorpio in the 10th, conjunct the MC, this young woman will undoubtedly be attracted to a Mars-Scorpio vocation. This includes the military forces, of course, but it also includes medicine, surgery, insurance, credit managing, engineering, and secret service. Since the Sun and Mercury are in Pisces (which rules large animals, as well as TV and the movies), and the former trines Uranus in Cancer in the 6th, and Mars and the MC, she may be drawn to work with animals -- as assistant veterinarian or caring for them in a zoo. Capricorn is on the ASC sextile to Mars, so there should be considerable physical endurance.

Seaman, Hotelier

JOHN S. — Born June 24, 1948, 9:34 A.M. Latitude 40N39, Longitude 83W36. Mercury, Venus, and the Sun closely conjoined in Cancer in the 11th house in this figure, are also conjunct Uranus in Gemini, sextile the ASC, square (8 degrees) Neptune in Libra in the 2nd. Venus is ruler of the Taurian MC, and Mercury rules the 25 degrees of Gemini in the 10th. The Moon, ruler of the sign Cancer, is in Aquarius in the 6th, trine to Neptune. Leo is on the ASC. A Cancerian vocation seems inevitable for this native: seaman, hotel or restaurant work, or dealer in sea food, groceries, antiques, or curios. The favorable aspects to Uranus and Neptune, mystery planets, indicate a strong spiritual side to the nature.

Restaurateur, Merchant

JAMES C. R. — Born August 14, 1944, 10:53 A.M. Latitude 35N14, Longitude 80W51. With the Sun and Pluto in Leo intercepted in the 10th house, this native should be in a public position. The 28th degree of Cancer is on the 10th cusp, and its ruler, the Moon, is in Cancer in the 9th, conjunct Saturn, sextile Jupiter and Venus in Virgo in the 11th, square Neptune in Libra in the 12th. The Venus-ruled Libra is on the ASC. Mercury in Virgo in the 11th conjuncts Mars, squares Uranus in Gemini in the 8th. A number of fields of endeavor would be suitable for this man's talents: the navy; merchant marine; hotel, restaurant, and club managing; merchandizing, entertaining (perhaps including singing).

Stewardess, Curio Dealer

KATHI J. — Born November 24, 1953, 1:05 A.M. Latitude 41N40, Longitude 86W11. This young woman has the Sun in the 2nd degree of the traveling sign Sagittarius, sextile to the ASC, and Jupiter, the planet of long journeys in the 9th house of long journeys, sextile Pluto, trine Neptune. Mercury, ruling the Gemini MC (short journeys) is in Scorpio in the 2nd, conjunct Venus, trine the Moon in Cancer in the 10th. Uranus is also in Cancer in the 10th, conjunct the Dragon's Tail, sextile the Virgo ASC, square to Neptune. There is a strong liking for travel here, and also a domestic tendency. As a stewardess on an airline or passenger ship, Kathi's natural talents could be well used. She could also do well as a dealer in antiques and curios, or in insurance.

Daily Thought and Guide

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

Sunday - September 1

"Between the humble and contrite heart and the majesty of heaven there are no barriers; the only password is prayer." - *Hosea Ballou.*

Monday - September 2

It is good that we have our dreams, but dreams alone are not enough. They must be translated into aspiration and reality.

*Tuesday - September 3

With good reason did Max Heindel urge "persistence" upon his students. Progress cannot be achieved without it.

Wednesday - September 4

If we remember that "thoughts are things," it may help us substitute cheer for gloom, and joy for melancholy.

Thursday - September 5

Tender rays from gentle Venus brighten this day, supporting our efforts at "loving, self-forgetting service."

Friday - September 6

All the finest jupiterian traits - nobility, beneficence, generosity, honesty, and friendliness -- are enhanced today, and we can do much to help our fellow men.

Saturday - September 7

"Nature forever puts a premium on reality. What is done for effect is seen to be done for effect; what is done for love is felt to be done for love." - *Emerson.*

Sunday - September 8

Although a variety of influences

augur much activity on this Lord's day, let us take the time to worship Him reverently and thankfully.

Monday - September 9

Some things may not go smoothly today, and we are well advised to exercise forethought, moderation, and caution, as well as determination.

*Tuesday - September 10

Optimism is among the most effective of all medicines. "As a man thinketh in his heart, so is he."

Wednesday - September 11

"The spirit and tone of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds." - *Richard Cecil.*

Thursday - September 12

Courage, moral and physical, must be augmented with judgment and discrimination in order to be fully effective. Sheer daring for its own sake can lead to disaster.

Friday - September 13

"Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things." - *Southey.*

Saturday - September 14

Strong uranian rays strengthen intuition and originality today. Much that is uniquely worthwhile in the service of our fellow men can be done.

Sunday - September 15

If our hearts and minds are not in

our worship, it is as if we did not worship at all. "Words without thoughts never to heaven go."

*Monday - September 16

It is a great privilege to participate in the process of releasing the divine healing force. We should play our part reverently and joyfully.

Tuesday - September 17

Another busy day is indicated. It would behoove us to hold our highest ideals in mind, letting them guide every facet of our attitude and conduct.

Wednesday - September 18

"Never attempt to bear more than one kind of trouble at once. Some people bear three kinds -- all they have had, all they have now, and all they expect to have." - *Edward Everett Hale*.

Thursday - September 19

If we respond to today's fine influences, we shall be able to brighten our lives and those of others, and to serve lovingly and well.

Friday - September 20

A splendid solar-lunar configuration portends another promising day. May we make the most of our spiritual as well as our physical opportunities.

Saturday - September 21

"What we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of the mind, for the moment realizes itself." - *Mrs. Jameson*.

Sunday - September 22

Adoration *should* be heartfelt, but our worship is enhanced by the extent to which we have learned to understand the nature of That Which we worship.

*Monday - September 23

Now that the Christ Ray is returning

to our atmosphere, let us renew our spiritual obligations and rededicate ourselves to lives of purity and selflessness.

Tuesday - September 24

The more we worry, the more likely we are to generate problems for ourselves. The more we see the bright side of things, the more influential will that bright side become in our lives.

Wednesday - September 25

There may be some tendency to instability and touchiness today, and maintaining poise may require some effort. If we can do it, however, rewards will be commensurate.

Thursday - September 26

We are blessed with a number of splendid planetary influences today, denoting spiritual progress, beneficial change, courage, vitality, and enthusiasm.

Friday - September 27

Although good manners may be out of vogue in some quarters, they are essential to harmonious interaction among people. Genuine courtesy is based on sympathy and fellow-feeling.

Saturday - September 28

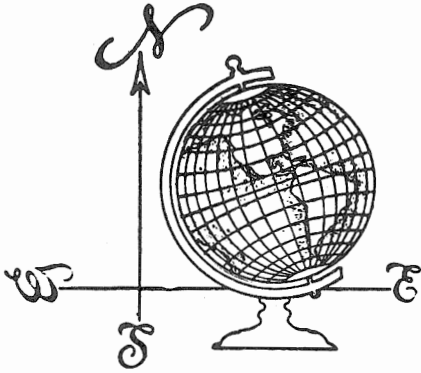
"From beavers, bees should learn to mend their ways; a bee just works; a beaver works and plays." - *Arthur Guiterman*.

Sunday - September 29

As soon as all humanity learns to live as Christ Jesus taught us to live, His Kingdom will come, and His Will will be done on Earth.

*Monday - September 30

The power of the spoken word is very real. "We know not what we do when we speak words." - *Shelley*.



MONTHLY

News
INTERPRETED

Electronic "Sight"

Researchers at the University of Utah and the University of Western Ontario, Canada, have successfully stimulated artificial sight in the blind with an electronic system that bypasses the retina of the eye and the optic nerve. Sixty-four electrodes implanted in the visual cortex of the brain were connected to a computer and to a TV camera. Dots of light projected on the TV screen were transmitted to the brain via the computer. Two blind patients could see the dots and one of them could make out different patterns. — *The UNESCO Courier*, March, 1974.

An artist's conception of how this system may ultimately be put into general use by the blind shows a minute TV camera in a glass eye placed in the individual's eye socket, and a mini-computer concealed in the frame of his spectacles. Signals would be sent to a tiny transmitter in his scalp and passed into the brain by way of an implanted receiver and electrodes.

Another illustration in *The UNESCO Courier* shows "radar" spectacles for the blind that have been developed by a scientist working at the University of Canterbury, New Zealand. A mini transmitter-receiver between the lenses emits an ultrasonic signal and picks up its echo, enabling the blind person to locate and avoid obstacles.

Almost every day we hear of new and more astonishing advances in medical science. There is no doubt that modern technology is helping

many people to live more profitable lives than would have been possible in the absence of artificial aids to health. Although these contributions of material science are useful and significant, however, their value is temporary. We must never lose sight of the fact that ultimately it will be each individual Ego who, through his unblemished attitude and conduct, will insure his own permanent physical, mental, emotional, and spiritual perfection.

Analysis of Moon Materials

Five years after man first landed on the Moon, scientists have barely touched the \$23 billion treasure trove of lunar rocks Johnson Space Center.

Of the 840 pounds returned by six Apollo missions, "perhaps 5 percent has been thoroughly analyzed," said one lunar scientist, Dr. John A. Wood of the Smithsonian Astrophysical Observatory, Cambridge, Mass. . . .

The study of the Moon "is going to be a long-term thing," said Dr. Robin Brett, head of the geochemistry branch at the space center and a specialist in the mineral composition of lunar rocks. . . .

"In five years, we have come a long way, but people are still going to be working on this in 10 years' time. The amount of ground we have covered in these five years — what we know about the Moon, its evolution, development and internal structure — is staggering, compared to how long it took to learn equivalent things about the Earth," he said.

Brett said the notion that the Moon was formed basically out of two types of materials — one type inside the Moon and

the other forming the outside, or crust — was challenged seriously for the first time at last week's conference here.

"More and more people are challenging this and suggesting that the Moon, like the Earth, was formed from a single composition," Brett said. — by Arthur Hill, *Houston Chronicle*, April, 1974.

It is only a question of time now before material science will come inevitably to the conclusion that the Moon was once part of the Earth. It may take considerably longer for material science to determine that the Moon was sent out from Earth in order to house stragglers of the human race who were interfering with the general progress of their fellow human beings. In fact, material science, unaided, may be unable to reach this understanding. Nevertheless, it is encouraging to note the progress being made in understanding at least the purely physical phases of man's age-long earthly evolution.

My Dog, the Therapist

Everyone is familiar with the extraordinary attachment that can exist between a dog and his master, and the phenomenon is particularly striking when the master is somehow dependent on the pet. The blind man with his Seeing-Eye dog is the most obvious example; perhaps next come the elderly and alone, who rely on their pets for companionship. Now medical researchers at Ohio State University are making use of the master-dog relationship in the clinic — specifically as an important aid in psychotherapy.

According to OSU psycho-biologist Dr. Samuel Corson, who with his wife has done a formal study of "pet-facilitated psychotherapy" on some sixteen mentally ill hospital patients, the beneficial effects of dogs on the patients came to their attention quite by accident. A group of twenty dogs was housed in a laboratory on the floor below the patients' "day room" for use in animal studies on the physiological effects of stress. One day, a 13-year-old patient named Robert heard the dogs barking and asked a nurse if he could visit the kennel.

Roberts' request gave Corson the idea of using the dogs to work with schizophrenic and withdrawn patients who had failed to respond to standard therapeutic techniques.

Pet therapy for emotional illness has also been utilized by Dr. Boris Levinson of Sunnyside, N.Y., but Corson claims his study is the first systematic attempt to evaluate the technique. "We picked about eight dogs," Corson says, "from our group of wire-haired fox terriers, border collies, beagles and cocker spaniels. Then we tried to match the personalities of the dogs with the needs of specific patients."

One 19-year-old psychotic named Steven spent all his time lying in bed. He refused to participate in any kind of recreational, occupational or group therapy, nor did drugs improve his condition. When he expressed a mild interest in the dogs, the therapist brought to his bedside a friendly fox terrier named Arwyn. The pup jumped up on Steven in an exuberant greeting, licking his face and ears. To the amazement of the staff, Steven broke into a smile and asked his first question: "Where can I keep him?" And when Arwyn jumped from the bed, Steven got up and followed.

Within a few days, Steven began to observe other patients who were getting better, and he asked to receive electro-shock treatment and group therapy. Before long, he was well enough to be discharged — and his psychiatrist is persuaded that the turning point was the introduction of the dog. The pet, Corson explains, is viewed by the withdrawn patient as a nondemanding, noncritical friend, in contrast to the real or imagined nature of the human beings he is used to. "The dog simply accepts the patient just as he is," Corson observes. "It never says to him, 'I think you're crazy'."

As time went on, many patients began asking if they might walk, clip and bathe their pets. "As they took increasing care of the dogs," Corson says, "they began to take better care of their own hygiene, and to become more responsible and independent. In most cases, the patients' attachment to the animals gradually gave way to increased involvement with other people. "The pet serves as a loving link," Corson says, "a catalyst for renewing socialization in patients who have lost social skills or desires. Then their human relationships become primary."

Different patients showed definite individual preferences for different breeds of dogs: among the severely withdrawn ones, the exuberantly affectionate terriers were especially popular. "These dogs are aggressive lovers," says Corson. "They don't wait for you to make the first move." Another patient was drawn to an unappealing animal with apparent emotional problems of its own. "The patient," says Corson, "apparently felt that the dog needed him." — *Newsweek*, April 22, 1974.

Anyone who has experienced the remarkable affection that can exist between an animal and a human being will understand how a devoted dog could assist in a patient's recovery. Certainly the fact that the dog "accepts the patient just as he is" is a primary agent in drawing the patient's thoughts out of himself to the animal. The dog gives its love unquestioningly and unstintingly -- almost as though it is aware of the "divine essence within" the patient that is concealed from less perceptive human beings by the distorting attributes of his illness. This uncritical affection allows the patient to forget his own "hang ups" in the presence of the dog, thus freeing him to respond to the dog in a way in which he has been unable to respond to his fellow human beings.

The human race owes a considerable debt to the animal kingdom as a result of man's age-long cruelty to animals. Now, it seems, there is another debt -- one of gratitude for love and help in healing!

Life in Outer Space

No one was around to witness the estimated four-billion-year-long evolution of human life. But man still smugly imagines himself as the sole conscious, intelligent creature in the universe.

Most students or observers of the universe tend to go along with this since, after all, they cannot produce a creature from outer space to disprove it.

But West German scientist Holmar Von Ditfurth gently disputes it by deft use of mathematics and logic.

How, he asks, in "Children of the Universe" (Atheneum, \$10.95), can man assume he's "it" in the universe when one considers the number of planets like Earth, seen and unseen, in just our own Milky Way Galaxy?

Our planetary system, of course, revolves around the star we call the sun. It would be very strange indeed, Von Ditfurth observes, if the sun were the only one among 100 billion stars in the Milky Way to develop its own system of planets

The scientist points out "many people

still make this assumption. They may have discarded the belief that our planet (alone) is the physical or astronomical hub of the universe. But they still believe that in the entire cosmos, only the Earth could have generated consciousness or intelligence."

Logic, Von Ditfurth contends, indicates that all spiral galaxies like our own (and the universe swarms with them) must be teeming with conscious life. Innumerable varieties of creatures probably are brooding over the mysteries of the universe, he says

He also reminds that even though four billion years were required to get man where he is, the evolutionary process didn't simply halt when that tiny cosmic goal was achieved.

In fact, he writes, "man has only recently discovered the existence of the evolutionary process, the basic principles of which were described little more than a century ago."

Now, he concludes, man is just beginning to learn something else new about himself -- "that we are not the final product of this development."

"At this very moment," he declares, "life is evolving toward a future we cannot even begin to imagine" any more than we can imagine other life "out there."

And -- life also continues to evolve "out there." -- by Victor Wilson, *Houston Chronicle*, April 24, 1974.

What is newsworthy in this article is not so much the fact that a renowned scientist believes that life exists in other parts of the universe, but the fact that his belief is still uncommon enough, in itself to be newsworthy. Particularly in this era of burgeoning space awareness and exploration, it seems to be the epitome of human arrogance to hold that humanity is the only form of intelligent life extant in the vast and varied array of cosmic manifestation.

Surely it will not be long now before the much more logical view of abundant extra-terrestrial life becomes popularly accepted, even in the absence of physical proof. The sooner "earthlings" adjust themselves to the existence of abundant universal life appearing in myriad forms, the sooner, hopefully, will the longed-for harmonious co-existence of all men on Earth become fact instead of dream.



BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"The Secret Life of Plants"

The Secret Life of Plants, by Peter Tompkins and Christopher Bird, Harper & Row, Publishers, New York, 1973.

This much-discussed book offers some penetrating revelations into the true nature of the plant life-wave and, indirectly, poses additional questions about the properties, characteristics, and origin of plants.

"Esoteric" research performed by such botanical pioneers as Luther Burbank, George Washington Carver, and Cleve Backster is described in some detail, as are experiments in fields as varied as natural fertilization and radionics. (In the words of Prof. William Tiller of Stanford University: "The basic idea in radionics is that each individual, organism, or material radiates and absorbs energy via a unique wave field which exhibits certain geometrical frequency and radiation-type characteristics.")

Intriguing chapter headings, which indicate the scope of material covered, include: "Plants and ESP," "Plants Can Read Your Mind," "Plants Will Grow to Please You," "The Mystery of Plant and Human Auras," "Chemicals, Plants and Man," "Alchemists in the Garden," "Radionic Pesticides," and "Mind over Matter."

Respectful, although brief, attention is also given to theories which posit the existence of angelic beings and nature spirits who work with the plant kingdom. Speaking of "the super-

sensible world of plants and man," the authors contend that "Where the modern scientist is baffled by the secrets of the life of plants, the seer offers solutions which, however incredible, make more sense than the dusty mouthings of academicians; what is more, they give philosophic meaning to the totality of life." The authors are working on a sequel to the present volume, to be entitled *The Cosmic Life of Plants*.

Contributions of the German Initiate-poet-philosopher Goethe to the world of botany were virtually unrecognized during his time and are only lately beginning to be understood by more discriminating students. He viewed the Earth as an organism -- a great living being perpetually inhaling and exhaling. When inhaling, the Earth attracts clouds and rain; when exhaling, it sends water vapour away into the atmosphere. In his theory of plant morphology, Goethe concluded that plants were not constant in their structure but adapted and modified themselves to fit changing conditions. Going farther, he inferred that constancy must exist somewhere, and since it does not rest in plants, it must rest in a spiritual essence that underlies the changeable externals. This, of course, went far beyond the physically circumscribed notions of material scientists.

Long before talking to plants became a "fad," Luther Burbank used

this method of conveying his affection and his wishes for their growth to the plants with which he worked. He was able to bring into being the numerous new varieties with which he is credited at least partly because he described to them the nature of the changes he wished to have made in their structure. He was certain that the sense of what he said was in some way conveyed to the plants, who responded. (In this case, what very likely happened is that the meaning was conveyed to the angelic Group Spirits in charge of plants, who, along with the Nature Spirits, then aided in bringing about the envisioned transformations.)

Of interest, too, is information about the reaction of plants to sound. An analysis of various experiments shows clearly that the growth of plants can be greatly enhanced or retarded by sounds directed toward them. Classical and light popular music, for instance, has a generally favorable effect, while rock music seems to engender stunting, excessive thirst, and death.

The phenomenon of biological transmutation -- the ability of plants to change soil constituents into properties suitable for human diet and health -- is not yet being taken into proper account by agriculturists committed to the notion of chemical, or inorganic, farming. "A price must be paid for reliance on chemistry in a biological context." Not only are many chemical pesticides and fertilizers effective only for a relatively short time span, and toxic or lethal to people and animals, but also their continuing use creates a mounting lack of resistance on the part of plants to pests. Warns Louis Kervran, eminent French professor and innovator and expert in organic agriculture: "Classical soil scientists and agronomists attached to the dogma that biology equals chemistry cannot conceive that all that is in plants has not been

put into the soil." Chemical treatment of soil yields diminishing returns and, eventually, can lead to severe worldwide soil deficiency.

The therapeutic role of plants also receives considerable attention. Experiments are cited which show that the "wavelengths" or vital ethers in fresh fruit, vegetables, and nuts are highly conducive to human well-being, while foods such as cooked meats, refined sugar and flour, and stimulants are virtually "dead" and produce few or no emanations beneficial to man.

Unique utilization of the medicinal properties of plants by various farsighted individuals is also described in absorbing detail. One of these innovators, the Scotsman Alick McInnes, has developed an "Exultation of Flowers" by transferring radiations from the flowers to water. Many users have testified to the curative powers of this Exultation. McInnis, who believes in the interdependence of all life, says that "all creation is effected by the disease inflicted on laboratory animals in . . . a futile and foredoomed attempt to combat illness . . . Any relief of illness supposed to be removed by knowledge gained at the expense of such agonies will be paid for many times over in increased suffering in some other part of the Whole."

With regard to energy derived from plants, one expert believes that "The energy coming out of a large oak can temporarily increase the strength of a human aura, or a person's vitality." It is recorded that the German Chancellor Bismarck "would put his arms around a tree for up to half an hour to recover from the fatigue of pressing duties."

We recommend this remarkable book to readers who are aware that neither plants nor any other natural phenomena can be fully understood within a purely physical frame of reference, as well as to readers who are of a more materialistic turn of mind.

Readers' QUESTIONS

Genius and Afflictions

Question:

What is the occult significance of the fact that genius and afflictions such as insanity or the tendency to physical excesses often seem closely linked?

Answer:

Genius has been defined by some authors as capacity for a multiplicity of pains and effort.

To understand one who bears the name of genius we must go back through one or more lives and observe how he first began to manifest an interest in some special subject. This interest eventually urged him to bend all his efforts in one direction and excel on some one point. In time, he began to exercise Epigenesis -- the ability to create something entirely new. When man exercises this power he draws closer to the creative hierarchies and gradually comes more closely under the guidance of beings from that most mysterious and spiritual of all planets, Neptune.

The help he receives from these Beings depends largely upon himself, his desires, and the use to which he proposes to direct his knowledge. If he pursues his study to the exclusion of all other duties, caring only that he may attain his desires, then when he is reborn we may expect to find Neptune bringing him a so-called affliction. He may be called a genius by his fellow men because he has perfected a wonderful machine or shown phenomenal musical ability. Sooner or later, however, he may become ad-

dicted to strong drink, become mentally unbalanced, or find himself slandered, swindled, or in some other way buffeted by external vicissitudes.

These calamities did not come about because he is a genius, but because in past lives he had worked for self alone. When he last left the Earth life mind was full of "his" subject. In the first heaven, he probably lost no opportunity in gaining more knowledge about it. When the time came for him to build the archetype of the body for use in his next Earth life, he constructed one much like that used in the previous life, but more intensified along the desired lines. This type of "specialization" was bound to result in imbalance.

The Compassionate Ones who guide our evolution arrange that such an Ego is then brought to birth at a time when certain afflictions to the spiritual planets will awaken his sense of responsibility to his fellow men through sickness, suffering, or losses. Thus, what seems a terrible trial is actually a blessing.

The genius whose primary aim in past lives has been service to others, however, comes to rebirth under more "fortunate" circumstances. Neptune will give help through benefic aspects. Temptations come to all, and the best may fail at times, but this Ego has a much more balanced character. He can see beyond the groove of his special subject and thus more easily keeps his equilibrium.

When we work entirely along one line, we sensitize the nerves connected with that avenue, while other nerves are allowed to grow more or less dormant. When we come to body

building between lives, all our attention is likely to be focused upon these organs which we have already overdeveloped. Then we may come back unbalanced, usually much under the influence of Neptune, the higher octave of the mental planet Mercury.

Neptune is closely connected with excesses and unbalanced conditions, depending upon how aspected and where placed in a horoscope. If afflicted in Pices or Cancer, for instance, there will be a tendency to the drug habit or drunkenness. The genius whose Neptune is squared by the Moon may succumb to spirit controls, and if Uranus is also afflicted, degeneracy may be the outcome.

To prevent such calamities from coming into our lives, we should keep all our faculties active, using them in service, as well as for ourselves. Those who recognize the traits of a genius among their own children should not *unduly* foster these tendencies, but should endeavor to help the child learn to round out his character.

Astrological Influences After Death

Question:

Do the stellar influences which affected us at birth and during physical life continue to affect us after we leave our physical body and when we are functioning in the Desire World and beyond? In other words, do we carry the horoscope with us from birth to rebirth?

Answer:

The impress which the stellar influences placed upon us at birth affected not only the physical body, but the unborn microcosmic vital and desire bodies, and the mind. They gave a magnetic mold to each vehicle, to which each vehicle tends to conform as long as it exists. This mold makes each vehicle responsive to the same sort of force which created it, and

this is the genesis of astrological influence. Therefore, as long as we possess any vehicle, no matter whether it is physical, etheric, desire, or mental, it is affected by the stellar influences prevailing at any particular time. Hence, by analogy, we may be sure that the stellar influences do affect the desire body and mind after we have passed out of the physical body at death. The immediate forces of the Desire World and the World of Thought wherein we then find ourselves are undoubtedly very much stronger than the stellar influences, and the latter are, by comparison, negligible.

Religions and Mystery Schools

Question:

Different varieties of religion seem to be about as old as the world, and some form of them is in operation all of the time, but it is only occasionally that the teachings of a Mystery School are brought to bear upon the consciousness of the people. Why is this?

Answer:

The spiritual development of the masses of humanity is taken care of by the religion publicly taught in the country of their birth; but there are always pioneers whose precocity demands higher teaching and to them periodically a deeper doctrine is given through the agency of a Mystery School belonging to their country. When only a few are ready for such preparatory schooling they are taught privately, but as they increase in number the teaching is given more publicly. The latter is the case in the western world at the present time. Therefore the Brothers of the Rose Cross gave to us through their messenger, Max Heindel, the Western Wisdom teaching which he gave to the world through the *Rosicrucian Cosmo-Conception* and his various other writings.



The Chiropractic Approach to Health

The controversial practice of chiropractic has been defined in various ways. One dictionary refers to it as: "A therapeutic system based on the premise that disease is caused by interference with nerve function, the method being to restore normal condition by adjusting segments of the spinal column." Dr. Julius Dintenfass, a chiropractor for over 30 years, member of the New York State Board of Chiropractic Examiners, and author of a definitive book on the subject, defines chiropractic as: "A science and an art of healing which deals with the relationship between structure and function in the human body, particularly the muscular, skeletal, and nervous systems, in the restoration and maintenance of health."

Dr. Dintenfass' book, *Chiropractic A Modern Way to Health* (Pyramid Book, New York, 1970), is a comprehensive study of the chiropractic profession. The scientific facts and rationale behind this form of treatment, the specific manner of treatment, the types of diseases against which it has proven effective, its overall role in contemporary society, and its potential, are explored by the author. He considers the educational and legal status of the profession and helps dispel much of the misinformation that has caused some people to mistrust or reject this type of therapy.

Spinal manipulation, around which chiropractic is primarily centered, is an ancient and honored form of treatment. Records show that it was practiced in China as early as 2700 B.C., and that the ancient Greeks, too, utilized the method as part of their enlightened approach to disease and its causes and cures. The art was lost in the Dark Ages, when disease came to be regarded as an evil that had to be countered with evil -- thus the foul, malodorous potions of the time which were concocted as "medicine." A modified version of this point of view persists to the present day: the medical profession still regards disease basically as an entity which "must be fought with drugs."

The occultist knows that the primary cause of disease rests within the person himself and relates to his disregard of natural law in physical, mental, emotional, and spiritual matters. Pain, disability, and debility are merely symptoms; to get rid of the symptom does not mean, necessarily, to cure the disease. Drugs and surgery -- the "weapons" of the orthodox medical profession -- treat symptoms, and, sometimes, not even this is done effectively. As Dr. Dintenfass points out: "Evidence is mounting that the drug approach not only cannot provide all the solutions but actually produces new diseases resulting

from harmful side effects of many of the new modern drugs." In fact, a name, "iatrogenic," has been given to diseases which result from therapeutic agents that are injudiciously or indiscriminately given.

Although permanent cure of illness can result only from modifications in the patient's attitude and conduct which bring them into conformity with the demands of natural law, there are what might be termed, from the occult point of view, "secondary" causes which are responsible for the physical *manifestations* of disease. These are the causes which the chiropractic profession attempts to, and often successfully does, treat.

In very general terms, what chiropractic does is to open and repair lines of communication in the body which are cut off or disturbed. As Dr. Dintenfass explains it, a "feedback system" controls all bodily functions, such as blood pressure, respiration, hormonal activity, regulation of body fluid, and muscular movement. Sensory devices throughout the body send nerve messages in the form of electrical impulses to the brain. This process activates an output of other impulses which bring about required bodily activities or changes. When this flow of communication is impeded, proper physical activities cannot take place and what we call "disease" manifests. According to the author: "Chiropractic studies have demonstrated that disease, whether functional or organic, does in some way involve a disturbance of the normal control and communication of the nervous system . . ." Again: "Chiropractic can help maintain the self-regulating negative feedback systems of the body which serve to correct deviations of health."

When one of the vertebrae of the spinal column is displaced, subluxation exists. The resulting locking or fixation of the joints involved in that vertebral area causes irritation of or

interference with the nervous system, with which the whole spinal column is in close contact. Sometimes subluxation occurs after a quick or unnatural movement, or when a person bends over or lifts something. The patient is usually immediately, and often painfully, aware that an abnormality has occurred. Sometimes, however, subluxation results from a gradual tension or spasm of spinal muscles which, in its turn, may occur as reflex action from a malfunctioning organ or other body part. In such cases, the patient may be unaware of what is happening. In either instance, however, subluxation interferes with the communications system in the body and, eventually, other physical problems result -- sometimes in remote and seemingly unrelated bodily areas. The chiropractic process, by spinal adjustment, endeavors to correct the subluxation -- that is, to put the displaced vertebrae back where it belongs. In proportion as this can be done successfully, the other related symptoms diminish and the patient obtains relief.

It is obvious that if drugs are administered in the cases described above -- as all too often happens if the patient consults a medical practitioner -- only symptoms are suppressed. Surgery, too, unless it corrects the subluxation, does not affect the underlying foundation of the physical distress. The patient may feel better for a time, but unless the displaced vertebrae -- the "villain" in the piece -- is properly treated, the danger of a recurrence of the problem continues to exist.

This is, necessarily, an oversimplified description of chiropractic treatment, which Dr. Dintenfass discusses in much more meaningful detail. He says, for instance: "The immediate objectives of the chiropractor in treating an arthritic patient are to remove points of irritation to the nervous and the muscular systems, and to restore

mobility and good body mechanics, and help establish sound living habits." He emphasizes the related importance of proper nutrition, exercise, rest and regular sleeping habits, emotional stability, and "a positive outlook on life" in the maintenance of general health.

He provides an impressive list of disorders which have responded to chiropractic care. He provides an equally impressive group of case studies of patients who had suffered for months and even years during ineffective orthodox medical care, but were restored to good health after a number of chiropractic treatments. The ailments range from musculoskeletal disorders such as arthritis, sciatica, fibrositis, and sprains, to visceral problems such as asthma, constipation, nervous complaints, colitis, migraine headache and vertigo.

Chiropractic is also playing an increasing role in the treatment of emotional illness. According to the author, studies have shown that "emotional disturbances can be the result of irritations and conflicts in the nervous system itself, caused by painful conditions of the neuro-musculoskeletal system." When these conditions are relieved by chiropractic treatments, changes for the better are recorded in the patient's psychological attitudes. It is becoming increasingly obvious that the haste, tensions, noise, and other worrisome aspects of modern life adversely affect the nervous system and, thus, the entire communications systems of the body. Sanitation, hygiene, and dietary knowledge have minimized the danger and effect of the dreaded infectious diseases so prevalent in the past. "Today's diseases," says Dr. Dintenfass, "are becoming less chemical in origin and more and more neuromechanical. They involve the nervous, circulatory and musculoskeletal systems of the body. He questions whether the conventional meth-

ods of treatment which concentrated primarily on symptoms can be at all effective in dealing with these types of ailments.

In this context, particularly, Dr. Dintenfass posits chiropractic as a health profession of the present and future. It concentrates on the whole patient rather than on a specific area of malfunction, emphasizing postural stability, body mechanics; vertebral adjustment, and the maintenance of dynamic, self-regulating physical control systems.

Dr. Dintenfass does not regard chiropractic as the only approach to healing, although he believes that it has proven itself capable of making substantial contributions in certain areas of medical care where more orthodox means of treatment have been largely temporary or only partially effective at best. He deplores the deliberate scorn and ill-will heaped upon the profession by certain medical sources, but emphasizes that many practicing M.D.'s approve of the chiropractic form of treatment, and work closely with their colleagues in the chiropractic profession. He calls for cooperation among all health practitioners in solving man's problems of health and disease.

* * *

ROSICRUCIAN PRINCIPLES

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

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Music contains in its utterance the whole gamut of evolution. It arises from the mists of antiquity, develops with the ages, and reveals a future of infinite and glorious achievement. It goes to the depths of man's being, at its beginning, and holds in its esoteric messages the history of seed and growing sprout, unfolding stem, leaf, bud, and blossom, and the perfecting of the wonderful flower of humanity until it reaches its glorious destiny of full-blown spirituality.

Music vivifies the mortal part of the brain and brings the higher mind down to touch the mortal. It showers beauty, harmony, and glory from its



own place on high down into our mundane lives.

It is a lofty blessing given to us that we may hear in its harmonies the secrets of our angelhood while we are yet mortal; that we may see the stars of future glory even while in the darkness of mortal night; that we may, while yet only human, get a vision, distant and vague as it still may be, of that super-human state, the goal of all beings, the glory, magnificence, and reality of which are so close to us, a part of our very being, yet hidden by mortal limitations. Music rends this veil and reveals a little of this glory. Man realizes this to some degree and so seeks music and loves it with the supreme qualities of his nature, merging its oversoul with his own. - Grace Evelyn Brown.



The Patient Must Cooperate

When asking aid from the Fellowship Healing Department, or from any spiritual source, we must realize that it is necessary for us to cooperate with the Healing Force that is being directed toward us. It is not a "one way" affair. To know how to cooperate, we need to learn not only what to do but also what not to do. Too often we are quite unaware of doing that which impedes our healing -- of doing that which caused our illness in the first place!

It is rather easy to note that certain foods make us miserable, that overwork causes tension, but we pay less attention to some of the results of our habits of thought and feeling. Nevertheless, we can remember the headache brought on by a fit of weeping, or the upset stomach after yielding to anger, and we can see the lines that worry writes across the face. But what about our thoughts and feelings toward others? Our habitual attitudes toward those who may have incurred our jealousy, our resentment? Are we inclined to deny their importance?

If we send thoughts of criticism, intolerance, hatred, and revenge to those we know, we do not harm them as much as we harm ourselves. The feelings that prompt those thoughts and feelings tend to harden our finer vehicles, and that reacts upon our

bodily welfare. The free flow of the life-giving vital force is obstructed, and crystallization (or disease) inevitably results.

To cooperate with the Healing Force is to cooperate with the Christ, the loving, nourishing, sustaining principle of God, radiating "the principles of love and regeneration directly into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egotism in order to attain to altruism and endless life." - C. R.

* * *

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

August 7 — 14 — 20 — 27

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*.



The Shopping Center

Dagmar Frahme

Thaddeaus Buffus Frog (better known as Buffy) landed with a splash at the edge of the pond.

"Careful!" exclaimed his brother, Thaddeaus Albertus Frog (better known as Bertie) who had been watching intently for mosquitoes. "How can I catch supper with you splashing water around?"

"We've got more important things to worry about than your supper," retorted Buffy. "Where's Bennie? (Bennie, of course, was their other brother, Thaddeaus Bernardus Frog.)

"Sleeping, as usual. What's wrong?"

"Go wake him up," ordered Buffy, ignoring the question. "Go on," he said, as Bertie started to protest, "and hurry. We've got troubles."

Bertie went off, and soon returned, followed by a sleepy and grumpy Bennie.

"What are you doing up so early?" he grumbled. "It's not even sunset."

"Good thing I did get up early," said Buffy. "I heard something today that will make your skin crawl. They're going to drain our pond, cut our trees, and make a shopping center here."

"Who? When?" asked Bertie.

"What's a shopping center?" asked

Bennie.

"Some men who were surveying said some other men want to buy this land and start cutting trees next week. A shopping center is a place full of stores and cars," explained Buffy.

"But they can't do that," protested Bertie. "How could we live with stores and cars? We'd have to go away. Where would we go?"

"I don't know. The city is over there and the railroad is over there and the airport is over there and those new houses are over there." Buffy pointed in all four directions. "We'll just have to start out and keep going till we get past all that. If we can."

"I don't believe it," said Bennie. "The pond and the trees have been here for years and years. Human beings won't just get rid of them."

"You'd better believe it," said Buffy, "Human beings do things like that all the time. Only thing is, I never thought it would happen to us."

"But what about the kids who play here? And the people who have picnics here? And that professor who comes through here looking at everything with magnifying glass and writing in his notebook?" asked Bennie.

"I bet they don't want a shopping center. They'll stop it."

"Probably they don't want it. But kids and picnickers and one professor can't do anything to stop people with money from building a shopping center. If you wouldn't sleep so much, and would pay more attention to human beings, you'd know that," said Buffy, in a superior way.

"Grumph!" croaked Bennie in disgust.

Meanwhile, although the frogs didn't know it, a crowd of people was gathering at the edge of the woods. There were babies in strollers pushed by mothers with stern faces. There were small boys standing anxiously close together, for once not chasing each other. There were a troop of girl scouts, and boys from Little League. There were men who worked in grocery stores and factories, and ladies who worked in department stores and offices. There were a doctor and two lawyers and three firemen and a policeman. There was the professor, too, and none of them looked happy.

Standing apart were three other people who tried to look happier. One was the mayor, who was wishing that he could be anywhere but where he was. The other two were strangers dressed in expensive suits, who had arrived in a big black car.

The mayor clapped his hands for attention. "Ladies and gentlemen," he said in a loud voice. "We have agreed to hold a citizens' meeting in this unusual place as you have petitioned. With us are Mr. Snerd and Mr. Grimsby, who have offered a generous sum of money to our fair city for this valuable property. Let's hear from them."

Mr. Snerd stepped forward, smiling broadly. Very few people smiled back. "A-rumph!" Mr. Snerd cleared his throat. "Ladies and gentlemen, I am delighted to have this opportunity to acquaint you with the unique features of the shopping center we propose to construct for your convenience."

Mr. Snerd did just that. He said it was going to be the biggest shopping center in the state. It would have 36 stores, a cafeteria, a fancy restaurant, and an ice cream parlour. It would be closed in so shoppers wouldn't get wet when it rained or cold when it snowed or hot when the Sun shone. It would have a second floor and a movie. It would have a fountain and two escalators. It would incorporate the most tasteful features of modern architecture. It would, in short, be a shopping center to be proud of.

"Mr. Grimsby," said Mr. Snerd, "did I leave anything out?"

"Why, yes, Mr. Snerd," said Mr. Grimsby, whose smile showed more teeth than most people seemed to have. "You didn't tell these good people what they will be able to buy in their shopping center."

So Mr. Grimsby did just that. He told the people that they would be able to buy automobiles and awnings, bicycles and boats, clothes, dishes, furniture, groceries, hot water heaters, and hammers. If they needed garden supplies, writing paper, books, towels, television sets, records, shoes, pots and pans, soap, or light bulbs, they would need to go no farther than the shopping center right here in this convenient location.

There would even be a pet store for children who wanted puppies, and a drugstore for ladies who wanted lipsticks. In short, there would be almost nothing that could not be bought in that shopping center to be proud of.

"And now, ladies and gentlemen, are there questions?" asked Mr. Grimsby.

There were questions. There were questions about things called liens and term payments and taxes. There were questions about accessibility from the freeway and increased traffic on the county road. There were questions about bids and contractors and sub-contractors and absorption into the local economy.

Mr. Snerd answered questions and Mr. Grimsby answered questions and the mayor answered questions. Some people seemed happy with the answers and some did not, but many people looked as though they had something quite different on their minds.

Then Tommy Turner, who was nine years old, raised his hand.

"Ah," breathed Mr. Snerd. "How gratifying to see one of our younger citizens interested in civic matters. What is it you want to know, sonny?"

"What about the frogs?" asked



Tommy.

"The - er - frogs?" Mr. Snerd, looking baffled, turned to Mr. Grimsby, who also looked baffled.

"What frogs?" asked Mr. Grimsby.

"The frogs in the pond," said Tommy. "Our pond is full of frogs. You can hear them real good at night. If you take away the pond and the woods, what's going to happen to the frogs?"

Mr. Grimsby tried to smile, but didn't show so many teeth this time. Mr. Snerd ran his fingers around the inside of his collar, as if it had suddenly begun to choke him.

"Why — sonny — ah — the frogs — the frogs — will just — ah — go away." Mr. Grimsby seemed to be finding it very hard to say what he

meant. "Besides - ah - you don't want to think about frogs now. You want to think about the toys you'll be able to buy when --"

"Excuse me, Mr. Grimsby," interrupted the professor, who until then had not said a word. "It's obvious to me that Tommy *does* want to think about frogs. In fact, *many* people here are thinking about frogs, as well as rabbits and squirrels and other wild-life. We're thinking about trees and flowers and the last few acres of what might be called unspoiled land for miles around."

"But - " began Mr. Grimsby.

"We're thinking of a place for picnics, and a place where we show our children what tadpoles and milkweed pods and acorns and moss-covered logs and grubs look like," went on the professor, ignoring Mr. Grimsby. "We're thinking of what it would be like to substitute another concrete labyrinth of merchandise for the one area near this city where we can still get close to Nature. From the point of view of the average citizen, the picture is not appealing."

An hour later, as the last glow from the setting Sun was lighting the sky, Thaddeus Buffus Frog again landed with a splash at the edge of the pond.

"Careful!" again exclaimed Thaddeus Albertus Frog. "You don't seem to want me to catch any supper today, do you?"

"All you think about is food," said Buffy. "Where's Bennie?"

"He went back to sleep. He said we got him up too early."

"Well, get him up again," ordered Buffy. "It's not too early now."

So Bertie went off, and soon returned, followed by a sleepy and grumpy Bennie.

"Now what?" grumbled Bennie. "Can't you let a guy sleep?"

"I've got good news for you, if you're awake enough. They are *not*

going to drain our pond. They are *not* going to cut down our woods. They are *not* going to build a shopping center."

"Of course not," said Bennie.

"How come?" asked Bertie.

"Because some kid named Tommy Turner asked about the frogs. And by the time they got through talking, they decided they'd rather have the pond and the woods -- and us! -- than a shopping center. They told the shopping center men to go away, and they told the mayor they wanted to keep this land as a park. And that's the way it's going to be."

"Who's this Tommy Turner?" asked Bertie.

"He's a kid who comes here a lot and -- hey, look! there he is!"

Sure enough, there he was! A boy with red hair, a rather dirty face, and a big smile was squatting on the ground only a foot away.

"Grrr-umph!" croaked Bertie. "He sure snuck up quietly! Well, I guess we don't have to be afraid of him."

"Grunk!" croaked Bennie. "Of course not."

Tommy Turner looked up at the man standing behind him. "I wish I knew what they're croaking about," he said.

"They sound pretty satisfied, whatever it is," said the professor. "I think somehow they know they'll be safe here from now on."

"Gurk!" croaked Buffy. "This has been quite a day. I was plenty worried there for a while. I thought we'd lose our home for sure. But you knew all along we wouldn't, didn't you, Bennie? How come?"

"Grumph!" croaked Bennie. "If you'd pay less attention to my sleeping habits and more to human beings, you'd have known it too."



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