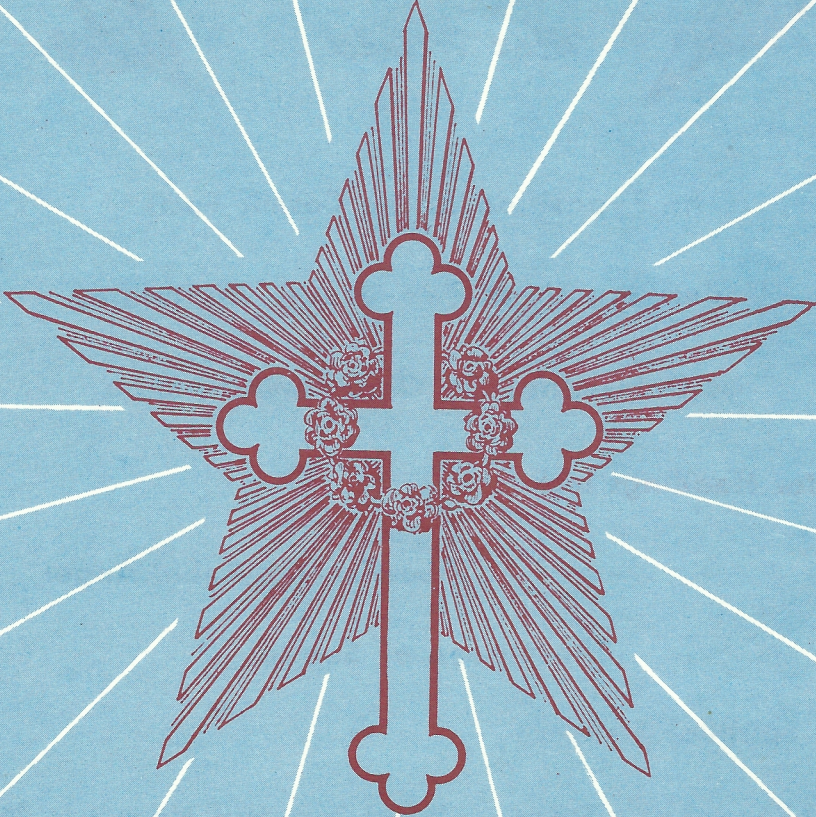
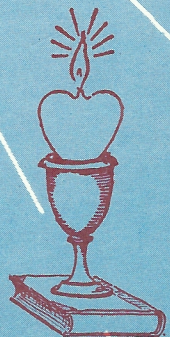


February, 1976 50¢

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



FREEMASONRY AND CATHOLICISM



by

Max Heindel



An Exposition of the Cosmic Facts

Underlying These Two Great Institutions

as Determined by Occult Investigation

Chapter Headings Include:

Lucifer, the Rebel Angel

The Queen of Sheba

Spiritual Alchemy

The Philosopher's Stone -- What It Is and How It Is Made

110 Pages

Paper

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave. Box 713 Oceanside, CA. 92054, USA

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL
JUNE 1913

Vol. 68

No. 2

February



1976

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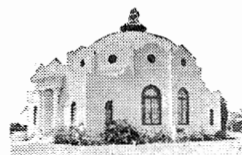
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Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00. U.S. money or equivalent. Single copies 50 cents, current or back numbers, Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

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

Printed and Published by

The Rosicrucian Fellowship
P.O. Box 713 Oceanside, CA 92054 USA

Warmed and Filled

Let it be warm and safe from storm:
 my soul's abiding-room
 Let me keep out each chilling doubt,
 each corner free of gloom.
 Let me keep bright each window-light
 admitting song and bloom.

Within these chambers of my heart
 let love be so instilled
 that it shall permeate this house
 of life I daily build;
 that all who pass this way shall "go
 in peace; be warmed and filled."

—Irene Stanley



"May Your Cross Turn Into A Rose"

Four things man must learn to do
 If he would make his record true:
 To think without confusion clearly;
 To love his fellow men sincerely;
 To act from honest motives purely;
 To trust in God and heaven securely.

—Selected

God's Love

'Tis utter folly to love mankind,
 Without judgment or dis-crimination.
 How know you he's worthy of love —
 How foolish thy determination
 To see only good
 Where sin holds sway
 Only gods
 can love this way.
 But I am a potential god
 The sacred Word has spoken me—
 And loved me first, now I repay
 With God's own Love, I cover thee,
 With beauty, of soul and heart and form
 I see with God's eyes, thou art fair
 Let others see thy fallen state
 'Tis utter joy for me to care.

—Norma Smith



Invisible Wings

Though no one sees your pulsing sunlit
 wings,
 Those hidden powers only you know bear
 The golden inner life of you that sings,
 Vibrating strength to move creative air;
 Adore the Lord for Providential care!
 Your wings deliver from the earthly
 shroud
 Returning you with brighter truths to
 share
 Though no one sees you glide through
 sky and cloud.
 You catch the comet-gleams that speed
 you vowed
 To lift the weaker ones with grounded
 sight
 Though no one sees. You bless those
 not endowed
 Who never yet found wings, for by such
 flight
 You clothe yourself with radiant comet-
 glow
 And bring more light which helps their
 seeing grow.

—Dorothy Richert

Editorial



Gentleness

Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls." (Matt. 11:29) The strongest Man who ever lived called Himself "gentle and lowly in heart."

True strength never tyrannizes nor intimidates. It has no need to boast nor impress. In its sureness, it gently aids another, unafraid of losing status.

He who is gentle is manifesting one of the fruits of the Spirit, the fruits by which we know and recognize those who are living the life as Christ Jesus taught it. To be coldly brusque and insensitive to others reveals our own lack of security.

James says, "But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity." If, then, we would have the strength to develop the fruits of the Spirit within us we must, as we well know, "seek. . . first the kingdom of God, and His righteousness. . . ."

Since the Christ told us that that kingdom is to be found within, we now begin to understand why it is so important to keep the daily quiet time. Unless we faithfully and diligently seek, we shall not find. But if we do seek faithfully we have the unbreakable promise that we shall find.

In the strength and assurance of this promise we may, without fear of loss of any kind, be lovingly gentle with all whom we encounter.

"Nothing is so strong as gentleness; nothing so gentle as real strength," says Francis de Sales.

When we accept the promises of God, put them into action and live by them, our gentleness will increase in proportion to our strength.



Mystic



Light

The Way of the Cross

Karl Kleinstick

The cross is almost universally recognized as a symbol of Christianity. This is not to say that it is an *exclusively* Christian symbol; indeed, the symbolism of the cross reaches far back into antiquity. Nevertheless, it is the sacrifice of Christ Jesus through his crucifixion on the cross, and the significance of this sacrifice as the cornerstone of the Christian Religion, that comes to the minds of most people when they see a cross.

The message and meaning of the cross have many facets. One of these is the cross as a symbol of the four kingdoms of life evolving in and upon the physical plane of the Earth. The substance of which the cross is made represents the mineral kingdom. The lower limb of the cross represents the plant kingdom, which receives its nourishment from the ground and which is vitalized by the currents of the plant Group-Spirits that originate at the center of the Earth and radiate outward. The horizontal limb represents the animal kingdom, which lies between the plant and human kingdoms and which is vitalized by the currents of the animal

Group-Spirits that encircle the Earth. The upper limb represents the human kingdom, which receives its nourishment through the head and which is vitalized by spiritual forces radiating from the Sun.

Just as the cross represents the four kingdoms, so also it represents the four vehicles of man – the dense, vital, and desire bodies, and the mind – and the four worlds to which each of these vehicles is related.

Thus, the cross stands as a symbol of composite man. But man has not always been constituted thus, and the cross as we know it today has, therefore, not always been an apt symbol of man. In the Hyperborean Epoch, man possessed only a dense and vital body and was represented by a straight, upright pillar. In the Lemurian Epoch, a desire body was added, and man's symbol became the Tau cross, which is in the shape of a "T." The acquisition of the mind in the Atlantean Epoch was represented by the addition of the upper limb to the cross.

When we look at some of the crosses commonly used in symbolism before the advent of Christ, we find certain significant variations. The *crux ansata* of Egypt had a circle in place of the upper limb. The Celtic cross had a central circle added to the basic form of the cross. Both of these signify a time when man the Ego, the threefold Spirit, had not yet fully become an indwelling Spirit. He possessed the full chain of vehicles but had not yet fully entered into them and begun to exercise conscious control over them.

Rose Cross

The rose-cross represents a further development of this theme, and stands as a more complete symbol of man. In addition to showing man's four vehicles, it shows also both the Spirit and the soul. The central white rose is a symbol of the indwelling Spirit which works through its four vehicles to produce the soul, shown by the golden star. The red roses represent the purified blood, which is the substance through which the Ego works to control its vehicles.

If the student will examine the placement of the red roses on the rose-cross, he will readily discern the form of the grail cup containing its spiritual essence, the white rose. The symbol of the grail is *purity*, and the message here is that only through living a pure life can the Ego hope to gain full control of its vehicles, through the blood.

A cross is a place where two ways meet, and in the cross of Christ, the ways of God and man found reconciliation. The vertical beam of the cross symbolizes God reaching down to man and man reaching up to God, while the horizontal beam shows man reaching out to his fellow man. The meeting of these two ways in the cross shows that man serves God by serving his fellow man, and that to the extent that he succeeds here will he find God reaching down to him; which is to say that increased spiritual power

only comes through *service*.

Way of the Cross

Let us examine what Christ Jesus has said concerning the way of the cross which we must tread, for where He leads there we must needs follow. In *Matt.* 16:24-27 we read as follows: "Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

In trying to understand this scripture, let us first read in the *Cosmo*, page 534, thus: "When inquiring into the meaning of any myth, legend or symbol of occult value, it is an absolute necessity that we should understand that, as any object in the three-dimensional world may, or rather must, be viewed from all points to obtain a full and complete comprehension thereof, so all symbols have a number of aspects. Each viewpoint reveals a different phase from the others, and all have an equal claim to consideration."

So it is that we wish to examine the position of Scripture quoted above from more than one viewpoint.

Involution

First, let us examine the involutory viewpoint. This is the standpoint of one who has not yet become a fully indwelling Spirit. Since humanity as a whole has just passed from the Mars half of the Earth period into the Mercury half, we find that there are still many people who are yet standing at this point. For these people, to deny self and

take up the cross means that they must be willing to leave their consciousness of the spiritual things behind in order to take possession of their vehicles, because consciousness in the physical world is gained at the cost of consciousness in the spiritual worlds.

It is no easy thing for the free Spirit to allow itself to become enmeshed in the material world, where its awareness of its source becomes clouded and where it becomes subject to all the pain and sorrow incident to physical existence. Nevertheless, this is a phase of existence which the Spirit must go through in order to develop self-consciousness and individuality. As the great Sun-Spirit, Christ, was willing to leave his heavenly home and come to Earth and be incarnated in the body of Jesus for our redemption, so the Ego must be willing to take up its existence in the physical world.

No one who has not experienced the full, waking, self-consciousness of the physical world or who has not developed his individuality to any great extent is in any position to be able to understand or appreciate their value. The Spirit that presumes to save itself from the struggle of physical existence in order to retain its painless existence in the spiritual worlds is guilty of spiritual selfishness and will lose itself. For when Christ returns to reward every man according to his works, this class of Spirits shall find itself *without any works* and consequently shall have no reward. Works are wrought by the Spirit operating through its vehicles, and only by thus following in the footsteps of Christ will the Spirit be able to find itself and gain its reward. That is to say, the Spirit will gain a clearer and more exalted understanding of its nature and possibilities and be empowered to pursue those possibilities.

Evolution

Now let us examine the way of the

cross from the evolutionary viewpoint. This is the standpoint of the Spirit that has come into full possession of its vehicles, has come down completely into the physical world, and is now endeavoring to work its way back up into the spiritual realms and claim its heritage as a son of God. From this angle, to deny self and take up the cross means to deny the lower self, the personality, for the sake of the Higher Self, the individuality.

Immersion in the physical world creates the illusion that the physical body is the self, so that when many people say "I", they identify themselves as the physical body and its processes. Having lost consciousness of the spiritual worlds, the Ego clings to the sense of self tenaciously and does not easily relinquish it. But this lower sense of self must be sacrificed to the Spirit *through faith* (for certain awareness of spiritual realities has been lost), so that it can be transmuted into individuality, which enables the Spirit to become a self-conscious, creative co-worker with God in His various phases of activity and manifestation. This is the Gethsemane of the Spirit where it must be ready to say, "Not my will, but Thine be done."

He who seeks to save the personality sense of self will lose it, for the personality only relates to man's vehicles, and these are destroyed and new ones built between each lifetime. That is why we do not retain a memory of our past lives as long as we live in and for the personality. The destruction of the old vehicles results in the destruction of the old personality, while the creation of new vehicles creates a new personality. But the more we begin to live a spiritual life, the more we are creating a permanent individuality that continues from one lifetime to the next. Individuality is something that is built into the Spirit and which is not destroyed in the process of rebirth but becomes a permanent acquisition of the Spirit.

An important point is being made here, so let us understand it thoroughly. The Spirit is without beginning or end, but it can be either unconscious of itself and its possibilities or, awakened from its eternity of slumber, it can realize both itself and its possibilities. This latter state is attained through the development of individuality, and individuality is developed through the transmutation of the personality in the building of the philosopher's stone.

It is significant in this respect that the Christ, Who is the Wayshower in these things, is the Spirit of the Sun. In astrology, the Sun is a symbol of the individuality, which is *sense of purpose and inner strength of character*.

Thus, from the evolutionary standpoint, if one's works are of the personality, his reward shall be loss of identity. If one's works are to the Spirit, which means service performed out of love, his reward will be the awakening of the spiritual self. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (*Galatians 6:8*)

Initiation

There is yet a third viewpoint from which to view the way of the cross – the initiatory. He who treads the path of initiation is endeavoring to attain to spiritual development more rapidly than the mass of humanity. To such a one, to deny self and take up the cross means to be willing to sacrifice the relative ease, convenience, and comfort of the slow, easy path of evolution that the majority of mankind takes. He must be prepared to take up a heavier burden than the average man, to pull his own weight in life without being prodded to do so, and to be responsible for his own thoughts, feelings, and actions.

On the path of initiation, we must be careful that our motives are right. If we seek initiation because of the power and the glory that shall be ours

thereby, we are on the black path, whose signature is self-aggrandizement. If we try to exalt ourselves in this manner, we shall surely lose ourselves, for there is nothing that will bring about a permanent destruction of our vehicles more quickly than the misuse of spiritual power. Our reward will be that we shall be forced to start our whole journey all over again, from the very beginning. A calamity indeed!

On the other hand, if we seek the path of initiation in order to become more efficient and effective servants in the vineyard of Christ, we shall truly find ourselves. We shall find that the joy of having worked and served and brought forth abundantly is not equaled by any other joy in heaven or on Earth. It is this joy that becomes the life blood of the Spirit, making it more alive and conscious with each act of service. Our reward will be even greater and more abundant opportunities to be of service to others.

As we tread the way of the cross, let us remember that if we do not submit to the crucifixion, neither shall we experience the resurrection. In all things let us be prepared to deny self, take up the cross and follow Christ, wherever He may lead.

* * *



Invocations for temporal things are black magic; we have the promise "seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The Christ indicated the limit in The Lord's Prayer when He taught His disciples to say: "Give us this day our daily bread." Whether for ourselves or others we must beware of going farther in scientific invocation."

—Max Heindel

Consonance,

Dissonance,

and Progress

Robert C. Lewis

Consonance and dissonance provide a valuable contrast in music, one suggesting repose and the other stress. Just as the individuality can not become a fact if constant harmony prevails, so also music could not exist if there were no dissonance to oppose the consonance.

The tonic is the first note of a scale, which is its keynote and the center of its tonality. The tonic chord is composed of the first, third and fifth scale steps and the octave.

If we were to listen continuously to a tonic chord, which is a point of rest or consonance in music, there would be continuing monotony and no development in the music. There would be no motion; everything would be frozen. We could speculate that the listener, if he had the power of concentration to listen perpetually, would become petrified.

Tonic chord
in C Major



c	do
g	sol
e	mi
c	do

In music an interval is the distance between two notes. An interval is inverted when the lower note is sounded above the upper note.

One of the most dissonant intervals is the major second. An example of the major second is F to G.


Major second



g	sol
f	fa

There are many ways of introducing dissonance in music -- organ points, passing tones, suspensions, anticipations to name a few -- but the most common movement away from tonic harmony is probably the dominant seventh chord.

Dominant seventh chord in the key of C Major. The chord (V7) is built on the 5th scale step, the dominant note of the scale. Seven scale steps up from G is F, a minor 7th.



f
d
b
g

A chord is inverted when its root is in an upper part instead of the bass part.

If we write the dominant seventh in the second inversion the minor seventh is inverted to become a major second.

Minor seventh inverted becomes Major second.



As can be seen, or rather heard at the keyboard, a major second is a much more dissonant interval than a minor seventh. Just as the position of a note in relation to other notes in a chord determines the degree of consonance or dissonance, so also the planets, as they change position in relation to other planets, cause harmony or friction which affect all human beings and all other things that are in the sphere of their influence.

Entering again the realm of speculation, if we shut out all but the major second and listened to it long enough, it is conceivable that we could be physically shattered or even destroyed by the unending friction and tension of the discord. However, we know that as day follows the night and all other cycles in nature follow in rhythmic

order, so the dominant seventh will resolve to the tonic. All music in our European system of tonality, though it may modulate in different sections, has for its point of departure and point of return the key center or tonic chord.

As has been shown, each of the active scale steps contained in the dominant seventh chord come to a point of rest in the inactive scale steps of the tonic chord or key center. Further, we know that each tone of the tonic chord will resolve to the keynote which will eventually resolve downward through the series of overtones to silence.

A string which is set into vibration will vibrate first as a whole, then as two halves, thirds, fourths and so on in numerical progression. All of these segments, vibrating with the string as a whole produce the upper partials or overtones. When the energy which set the string into vibration is dissipated, the upper partials (higher notes) will cease to vibrate in reverse order. Finally the string is reduced to no vibrations, no motion, and silence at the point of rest from which it started.

In the same way, a day of Cosmic manifestation will evolve to a night of Cosmic rest.

Point of repose

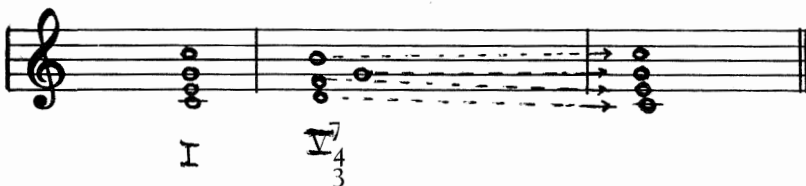
Departure

Return to point of repose

Inactive Scale steps

Active Scale Steps (excluding dominant or 5th which is common to both chords)

Inactive Scale steps



Active tones or scale steps resolve to inactive scale steps as shown above.

The sounds that man combines in certain relationships to form music is but a faint echo of the real music of creation which Pythagoras called the music of the spheres. Each planet in its orbit gives off spiritual influences which combine to form a certain collective tone, which in concert with the tones from the other planets produces harmony or discord, depending on the relative position of the planets within our solar system. Sound is but one aspect of the celestial concert. Light

vibrations, electricity, chemical combinations, atomic structure, all are affected by the relative position of the heavenly bodies. Points where relative harmony exists in certain regions of space are followed by periods of dissonance. Without this discord and friction there would be no evolution and no growth. This applies on all levels from a solar system to the human level and below; therefore, individuality cannot become a fact if complete harmony prevails.

Dominant Seventh Chord and its Inversions in C Major

Root Position	1st Inversion	2nd Inversion	3rd Inversion
---------------	---------------	---------------	---------------

Music and Language

Max Heindel

Poetry and prose are the language of thought, but music is the language of feeling. It transforms our moods from sorrow and care to joy and pleasure; it stirs the lethargy and subdues the savage passion. Herbert Spencer, the master materialist, finds that "Music arouses dormant sentiments of which we had not conceived the possibility, and of which we do not know the meaning." Darwin admits that "As neither the enjoyment nor the capacity of producing musical sounds are faculties of the least use to man in reference to his daily habits of life, they must be ranked among the most mysterious with

which he is endowed." His great mind could not solve the enigma of the power of sound in producing and changing emotion. Music is the soul of language. The gift of eloquence that sways the audience depends upon the modulation of the voice, and often people will clap at sentiments they do not feel when out of hearing of the orator, and most of such speeches would not look well in print. It is the magnetism of the voice, for anything with rhythm appeals to people, because it speaks directly to the soul; but what depends upon intellect alone will go a-begging. (Unpublished Fragment)

Genesis 3: The Fall of Man

Part 2

James Noel

Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to woman, "Did God say, 'You shall not eat of any tree of the garden?'" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." *Genesis 3*

Just as the Garden of Eden and Adam and Eve are symbolic, so too is the serpent symbolic. The serpent is symbolical of the Lucifer Spirits. That this view is in harmony with the Bible can be seen in *Revelation* where St. John refers to the Devil and Satan, the Lucifer Spirits in Rosicrucian terminology.

In *Revelation 12: 9*, describing the war in Heaven, St. John refers to the Devil and Satan as "That ancient serpent . . . the deceiver of the whole world." Again in *Revelations 20: 2*: "that ancient serpent, who is the Devil and Satan, . . ."

The Lucifer Spirits appeared to woman's inner consciousness as serpents and tempted her.

"You will not die . . . your eyes will be opened, and you will be like God, knowing good and evil."

The Lucifers were Angels who had fallen behind in their scheme of evolution. We read in *Freemasonry and Catholicism* that a minority of Angels rebelled against Jehovah and thereby deprived themselves of the opportunity to evolve along conventional lines.

In order to continue to progress, the Lucifers needed a physical field of

action which they were unable to create for themselves. They could not build a physical brain, but they needed the experience that could be obtained through one. In the *Cosmo* we read: "They (the Lucifer Spirits) were thus in a serious situation. The only way they could find an avenue through which to express themselves and gain knowledge was to use man's physical brain, as they could make themselves understood by a physical being endowed with a brain . . ." Further on we read: "The Lucifers had no difficulty in manifesting to his inner consciousness and calling his attention to his outward shape, which he had not theretofore perceived." Thus their eyes were opened and they realized that they were naked. Mr. Heindel tells us that the Lucifers did this that they might profit by it.

What the Lucifers actually did was to bring man's attention or consciousness into the physical world before man was ready for it. The Lucifers, impatient for the experience that they needed, started working on man's desire body. Soon the Lucifers were interfering with the guidance that the Angels were giving man in the propagation of new bodies. The Lucifers influenced man through the desire body and caused man to build new bodies without the guidance of the Angels. This brought death and suffering and pain.

So when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons.

The eating of the fruit is symbolic of the generative act. Man took upon himself the prerogative of performing the generative act when it pleased him and by doing so was able to create a new body whenever he lost the old one.

The Fall

The Lucifer Spirits opened man's eyes and made him aware of the physical world and his dense bodies. That was the fall of man's consciousness: the fall from a spiritually-centered consciousness to a physical world-centered consciousness.

Men were now able to generate their own dense bodies. They performed the generative act when it pleased them. They were no longer unconscious of propagation; they were no longer unconscious of birth and death.

God had said; "You shall not eat of the fruit of the tree . . . lest you die."

Man recognized that he had a physical body - he now knew that he was naked.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to man, and said to him, "Where are you?" And he said, "I heard the sound of thee in the garden and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

The man said, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate."

Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me, and I ate."

"By the process of *generation* carried on at a propitious time under the guidance of the Angels, man was treading the path from plant to God, following the highway of evolution as originally planned. From this path he strayed into the byway of *degeneration*, led by the Lucifer Spirits, and is therefore now, as it were, in a slough from which he cannot extricate himself save with the help of

others fruther advanced than he." (*Freemasonry & Catholicism* p. 72)

Physical World

By taking the prerogative of performing the generative act man has focused his consciousness on the physical world. He now perceives himself as being separate from others. He perceives others as also having dense physical vehicles. He now recognizes their loss, death. But now that he is "wise" he can create new vehicles through the generative act: birth.

To the woman he said, "I will multiply your pain in child bearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

Prior to the fall, the Angels "regulated the propagative function and brought the sexes together at certain seasons of the year, using the solar and lunar forces when they produced conditions most propitious for fecundation, the union being achieved unconsciously by the participants . . . then the period of gestation caused no inconvenience and parturition was painless, the parent being plunged in deep sleep." *Cosmo* p. 283

After the fall "man had not yet wisdom to bridle his passions and regulate sexual intercourse by the position of the planets, therefore pain in childbirth must follow the ignorant abuse of the function." *Cosmo* p. 362

Genesis 3: 16, quoted earlier, is not a curse at all, but, as Mr. Heindel tells us, it is simply "a statement of the consequences that would follow the act, that they will die and that the woman will bear her children in pain and suffering." *Cosmo* p. 362

It was because "man acting on the advice of certain spirits halfway between humanity and the Angles, undertook to create at any and all times of the year, regardless of cosmic lines of force, that sin, of 'eating of the tree of knowledge,' caused the painful parturition which the Angels proclaimed to Evc. He did not curse her, but simply stated what would

be the result of the ignorant and indiscriminate use of the creative function." *Questions and Answers, Vol 1 p. 170.*

"... sin was not originally contemplated in our scheme of evolution and is an anomaly in nature as well as its consequences pain and death . . ." *Ancient and Modern Initiations p. 18.*

And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it' cursed is the ground because of you; in toil shall you eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field, in the sweat of your face you shall eat bread till your return to the ground, for out of it you were taken, you are dust, and to dust you shall return."

Return

From what the Lord God said to Adam we see that the conditions which the fall brought about will last "till you return to the ground," that is, until the time St. John spoke of as the creation of a New Heaven and a New Earth. Then we will be raised from the ground in our spiritual bodies and meet Him in the air. Then the physical bodies of which man, by his fall, became aware, will truly return to dust. "You are dust, and to dust you shall return."

But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man. What you sow does not come to life unless it dies.

There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. *1 Cor. 15*

"Paul tells us that to be carnally minded is death, but to be spiritually minded is life and peace. This is the exact truth, for the mind, which is the link between the Spirit and the body, is the path or bridge, the only means of transmission of soul to Spirit. So long as man is carnally minded and turns his attention to worldly successes . . . he lives and dies like the animals - unconscious . . ." *Teachings of an Initiate, pp. 51-52*

The man called his wife's name Eve, because she was mother of all living. And

the Lord God made for Adam and for his wife garments of skins, and clothed them.

Man, through the fall, became conscious of and tied to his dense physical vehicle, the garment of skin.

The Lord God said, "Behold the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever. . ." Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the Cherubim, and a flaming sword which turned every way, to guard the way to the tree of Life.

Man was driven out of the spiritual world and into the physical world before he could eat from the tree of life. Mr. Heindel tells us that "by 'eating of the tree of knowledge' at any and all times (man) was able to create a new body whenever he lost the old vehicle. Had man also 'eaten of the Tree of Life,' had he learned the secret of how to perpetually vitalize his body, there would have been a worse condition. . . . had he done so he would have been immortal indeed, but would have never been able to progress. The evolution of the Ego depends upon its vehicles and if it could not get new and improving ones by death and birth, there would be stagnation. It is an occult maxim that the oftener we die the better we are able to live, for every birth gives us a new chance." *Cosmo p. 363*

Happy are those who wash their robes clean! They will have the right to the Tree of Life and will enter by the gates of the City. *Revelation 22:14-15*

* * *



Give to the world the best that you have
And the best will come back to you.

The Eternal Feminine or The Finding of the Christ

Doris DeLeeuw

Humanity is made up of two types, man and woman. What interests one should interest the other. How can they be divided or separated since man is dependent upon woman and vice versa? The welfare of the one must not be lost sight of when considering the welfare of the other.

Woman is the Mother – the life-giving, life-creating principle; hence, the whole world is dependent for its progress and advancement upon the elevation of woman.

No nation can rise above the level of its women; therefore, woman must find her place and position. Health, happiness, and success are her birth-right. Without these qualifications, she is unfit to fulfill her greater responsibility – that of Motherhood. In time, woman the world over shall rise and assert herself, claiming what is her just due and taking her proper place and position in the affairs of the world. Woman has given the world its heroes, poets, artists, prophets, and philosophers. All that has moved the world upward, onward, and forward has been given by woman through her influence upon the character and constitution of man and upon his individuality.

“Woman, in the effort to become politically emancipated, has had to meet the superstitions, bigotry, and the savage and barbaric institutions of man, and this has brought about the fear that the woman’s movement will rob the world of the gentler feminine. This is because the mind has not been able to look beyond the vagaries and whimsi-

calities, not to say the pathological incidents of this great woman’s movement with their own revolutionary ends.”

The Omnipotent has entrusted to woman the greatest responsibilities. She requires proper and scientific education in order to realize more fully the importance of her position and be enabled and prepared to meet and fulfill her supreme trust. Woman is naturally endowed by the Creator with all the attributes of mind and heart necessary to a perfect life, perfectly expressed, if she will but recognize and apply her inborn knowledge to the every day events of life.

Knowledge essential to the growth and development of woman is not that which may be acquired through material means or methods, such as schools, colleges, etc., for anyone with normal intelligence may gain such knowledge. The knowledge with which woman will revolutionize the world is the knowledge which she holds within the kingdom of her own being.

Intuitive Woman

Woman possesses that infallible intuitive knowledge that enables her to preside over every vocation in human society. When she recognizes this fact, she arises and sweeps everything of a superficial nature out of her way, bringing about ways and means that will free her and liberate her from the bondage of all past environments and conditions. As she becomes conscious of her capabilities she will make undreamed-of progress.

Throughout the dark ages, man in

THE ROSICRUCIAN METHOD OF CARING FOR THE DEAD

The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days *immediately following death*.

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

Morticians Equipped to Care for Dead According to Rosicrucian Fellowship Methods

ARIZONA

Prescott -- Ruffner Funeral Home, 303 S. Cortez, 86301

CALIFORNIA

Altadena -- Mountain View Mortuary, 2400 N. Fair Oaks Ave., 91001

Belmont -- Carlmont Chapel, 1101 Alameda, 94002

Chula Vista -- Humphrey Mortuary, 855 Broadway, 92011

Glendale -- Forest Lawn Memorial Park

Laguna Beach -- Laguna Beach Funeral Home, 976 Coast Blvd. S. 92651

Loma Linda -- Emerson-Bartlett Memorial Chapel, Barton Rd. at Waterman Ave. 93254

Long Beach -- Mottell's Mortuary and Chapel, Third and Alamitos, 90812

Los Angeles -- Reed Bros., Tapley & Geiger, 2045 W. Washington Blvd. 90018

Pierce Bros. 720 W. Washington Blvd. 90015

Oakland -- The Truman Co., 2935 Telegraph Ave., 94609

Oceanside -- Berry-Bell Mortuaries, 716 First St., 92054

Chalet Chapel of Memories, 602 Fourth St., 92054

Oceanside Mortuary, 602 S. Hill, 92054

Redlands -- Emerson-Bartlett Memorial Chapel, 705 Brookside Ave., 92373

Redwood City -- Layng & Tinney, 717 Jefferson Ave., 94063

Sacramento -- Sierra View Funeral Chapel, 6201 Fair Oaks Blvd., 95608

San Bernadino -- Shaws Funeral Home, 1525 W. Waterman, 92405

San Bruno -- El Camino Funeral Chapel, 180 El Camino Real, 94066

San Clemente -- Lesneski Mortuary, 640 S. El Camino Real, 92672

San Diego -- Bonham Bros., 1774 Fourth Ave., 92101

Merkely-Mitchell Mortuary, 3655 Fifth Ave., 92101

San Francisco -- N. Gray & Co., 1545 Divisadero St., 94115

San Jose -- Dowdle, Emerson, 1066 S. Second St., 95125

Lima, Salmon, Erickson, 710 Willow St.

Oak Hill Mortuary, S. First at Curtner.

Williams Funeral Chapel, 345 E Santa Clara St.

Santa Ana -- Smith & Tuthill Mortuary, Broadway at 6th, 92701

Santa Monica -- Moeller, Murphy & Moeller Funeral Home, 1230 Montana Ave., 90403

Whittier -- White Emerson Co., 13304 E. Philadelphia, 90601

COLORADO

Denver -- Howard Mortuary, E, 17th Ave., & Marian Parkway, 80218

Fairmont Cemetery Association, E. Alameda Ave. & Quebec St., 80222

Greeley -- Adamson Mortuary, 827 Fifth St., 80631

FLORIDA

Bradenton -- Bayshore Funeral Home, 5827 14th St. W. (U.S. 41), 33507

Inverness -- Hooper Funeral Home, P.O. Box 305, 32650

Miami -- Van Orsdale Mortuaries
 St. Petersburg -- John S. Rhodes, Inc., 635 Fourth St. N. 33701
 Tampa -- F.T. Blount Co. 5101 Nebraska Ave., 33603
 ILLINOIS
 Oak Park -- Haggard Funeral Home, 124 Madison Ave., 60302
 INDIANA
 Indianapolis -- Paul C. Dorsey, 3925 York St., 46221
 JAMAICA
 Kingston -- Sam Issacs & Son, 14 Hanover St., W.I. 8
 LOUISIANA
 New Orleans -- Tharp-Sontheimer-Tharp, 4117 Claiborne Ave., 70125
 MASSACHUSETTS
 Boston -- Rogers Funeral Home, 380 Cambridge St., 02141
 MINNESOTA
 Minneapolis -- Burr-Goranson Funeral Home, 3040 Lyndale Ave., S., 55408
 Welander-Quist Co., 1825 Chicago Ave. 55404
 1200 W. Broadway
 MISSOURI
 Kansas City -- D.W. Newcomer's & Sons, Brush Creek & Paseo, 64110
 NEW JERSEY
 Cape May -- Evoy Funeral Homes, Bayshore Rd., R.D. 2, 08204
 Point Pleasant -- Van Hise & Callagan Funeral Home, 812 Arnold Ave., 08742
 Trenton -- Ivins & Taylor, 77 Prospect St., 08618
 NEW YORK
 New York -- Stephen Merrit Burial and Cremation Co., 234 Eighth Ave., 10011
 OHIO
 Cleveland -- Boswell-Jones Mortuary, 13613 Euclid Ave., 44112
 OREGON
 Ashland -- Conger-Morris Chapel, Fourth & C., 97520
 Medford -- Conger-Morris Funeral Directors., 715 W. Main St., 85704
 Portland -- Colonial Mortuary (Holman & Lutz, Inc.) N.E. 14th & Sandy Blvd. 97232
 PENNSYLVANIA
 Erie -- Chester A. Schaal, 550 W. 9th St., 16502
 Philadelphia -- Bringham Funeral Directors, 20th & Walnut Sts., 19138
 Reading -- Francis F. Seidel, Inc. 117 N. Fifth St., 19601
 TENNESSEE
 Memphis -- Memphis Funeral Home, 1177 Union Ave. 38104
 5599 Poplar Ave. 38117
 TEXAS
 Dallas -- Restland Funeral Home, Greenville Ave. & Valley View Lane, 75231
 WASHINGTON
 Bremerton -- Miller-Reynolds Funeral Home, 669 Sixth St., 98310
 Seattle -- Home Undertaking Co., 1410 N.E. 115th St., 98168
 West Home Funeral Chapel, 4400 California Ave., S.W.
 Acacia Funeral Home, 15000 Bothell Way N.E.
 Booth-Ashmore Mortuary Inc., 1422 Bellevue Ave.
 Howden-Kennedy Funeral Home, 3909 S.W. Alaska S.W.
 West Funeral Home Chapel, S.W. California Ave. & Genesee St.
 WISCONSIN
 Milwaukee -- Heiden & Lange, 3116 N. Third St., 53214
 Slattery Funeral Home, 1500 S. 73rd St.

his ignorance planned, plotted, schemed, and devised ways of keeping woman out of her own true and divinely appointed place. He knew full well that once woman beheld the light of her real self he would no longer be able to hold the iron rod of ignorance and authority over her.

Let us no longer look upon the darkness of that picture, but joyfully look ahead to the day of woman's perfect and complete release. For as woman's downfall induced the downfall of the whole world, through her ascendancy and redemption the whole world shall be uplifted and redeemed.

The United Nations has designated 1975 as International Woman's Year. Fighting for woman's rights is nothing new. Many companies are now taking a long look at women members and recognizing the contributions and responsibilities of women and their increasingly important role in economic, social, cultural, and political advancement.

Woman's role in the advancement of friendly relations and cooperation among states and in the strengthening of world peace is also increasing. Woman has been presented with the sacred trust direct from God, and with the gifts of love, wisdom, and understanding. She has but to recognize this and apply her inborn knowledge to every avenue of expression. Through her own efforts she must work out life's problems.

Christ Jesus promoted the dignity and equality of woman in a very male-dominated society. Not once in the Gospel records does He echo the claims of the male supremacy that was the culture of His time. Repeatedly He challenged it. Never did He imply a secondary status to women, but He stood firm in pointing to their equal worth.

Time of Transition

The present is a time of transition. In order that woman may fulfill her esoteric function, she has struggled to free herself from masculine domination. The world will change less in accordance with man's determinations than

with woman's divinations. Man, so often misunderstanding woman's deep, true, intuitive actions, became alarmed lest he lose his submissive, familiar, dear companion. Thus, he tried to deny woman her inevitable, necessary freedom.

Claude Bragdon, perhaps the most spiritually illumined of modern American architects, in his inspirational volume, *Delphic Woman*, wrote: "Man and woman are one spirit in two bodies." One requires the other for completion. Each sex has its own unique function in the creative process. Beauty is born through the marriage between love and truth. Woman must, therefore, maintain, against every obstacle, her love of love, and man must strive, against every discouragement, to be true to truth. They must exchange these opposite polarities. Only when there is truth in love can there be love in truth.

In *Mysteries of the Great Operas*, Max Heindel pointed out that the opera "Tannhauser" is the legendary plea for woman's suffrage, and that if mankind were to be elevated, the standard of love had to be raised. In ancient times love was brutal. The higher, finer faculties of woman's nature were not given a chance of expression. This condition had to be altered or human progress would have stopped. Max Heindel also stated: "Only if we elevate the standard of love, can a better race be born." In time everyone will learn that only as we regard woman as the equal of man can mankind be truly elevated, for under the law of rebirth, the Spirit is reborn alternately in both sexes, and the oppressors of one age become the oppressed of the next.

Spirit Neither Male or Female

In *Questions and Answers*, Max Heindel stated that the Spirit is neither male or female but manifests alternately as woman and man. It would be to the advantage of present day men to grant women that which is really their right: a full and complete equality in all respects.

In man the dense body is positive,

and therefore man's positive forces are particularly focused upon the Chemical Region of the Physical World. He is most particularly interested in that which he can weigh, measure, analyze, and work with in his daily life. His development is mostly along the material lines, shaping the Earth and everything upon it to his fancy but taking little or no interest in the spiritual side of things.

Woman, on the other hand, has the positive vital body, and as a result is intuitively in touch with the spiritual vibrations of the universe. She is more idealistic and imaginative, taking a greater interest in all things that make for the moral upliftment of the race. As it is only by moral and spiritual growth that humanity can advance at this time, she is really the prime factor in evolution. It would be of enormous benefit to the race if she were given equality with man in every particular, for not until then can we hope to see reforms brought about that will really unite humanity.

Masonry

When the Masonic Fraternity comes to understand Masonry as being truly esoteric and mystical and sees again the profound spiritual truths revealed in their symbols, signs, and allegories, and when the Fraternity recognizes woman in her rightful position and allows her to participate, then Masonry will be restored to the beauty and power of the ancient Mysteries. Then its true meaning and purpose will be revealed. Masons, too, must accept full equality between man and woman, for then they can symbolically pass hand in hand between the two columns into the Temple of Light. Deeply symbolic in the Masonic work is the hieroglyphic representative of Hiram's Tomb: a broken column with the form of a woman weeping above it. A figure personifying time stands behind her with his hand uplifted in blessing upon her. So marked is the meaning of this symbol that many Masons declare it has no place in their rites. This, however, cannot affect its signifi-

cance. Woman continues to weep over the injustices perpetrated by men in man's world. Father Time waits to bestow his blessing in some coming age, not upon a broken and inferior feminine column, but upon the two columns standing together in perfect polarity.

The profound truth underlying Masonry is polarity or equilibrium. Polarity means harmony between the masculine and feminine poles in Nature and in man, which again means perfect equality between man and woman. It is this state of equilibrium that will give stability, harmony, and fruitfulness to a civilization, and eventually establish universal peace. That this long-sought-for goal will be greatly advanced in the New Aquarian Age is indicated in the symbol of Aquarius, the sign governing the New Age, which is an androgynous figure embodying the features of both man and woman.

Emancipation Slow

One reason why woman's emancipation is so slow and difficult is that man's opposition had the effect of lessening her desire for it. But the woman who gives up her spiritual and intellectual freedom in the name of love is love's worst traitor, because such freedom is necessary to effect her own and man's regeneration. Woman's so-called emancipation is a painful process imposed on her as a cosmic necessity, in order that, by destruction of the old image, humanity may take its next evolutionary step. Men and women must take it together, because a house divided against itself cannot stand. Man now appears incapable of giving woman those images which she should normally receive from him. He has been so hypnotized by the whirring wheels of industry as to have become spiritually impotent. Therefore, woman must awaken the masculine part of her own nature, for each sex is incipiently the other, containing the quality of the other within itself. It devolves, therefore, upon those women who are spiritually free and nurse no rancor, who, untenderly treated,

can still be tender, and who, misunderstood, can still understand – women who have been able to reverse themselves without any loss of their essential femininity, with their love natures still uppermost and unimpaired.

Love

The world cannot be regenerated by any of the old panaceas but only by love and love alone. Humanity has been made sick by love's depravity and only by love can it be cured. In the purged sanctuary of the dedicated heart a new ideal of love must be enshrined – the Christ-ideal. He said, "I command you that ye love one another."

Love is the attractive and cohesive principle underlying all activities of the Universe. Nothing worth while on any plane of manifestation can be accomplished without it. To the wise, therefore, the development of love as the motivating force in life always accompanies supreme dedication. An ancient wisdom mantram declares that you may have all knowledge, yet if you do not love you possess not a single letter of the alphabet of wisdom.

No man can understand or appreciate a woman until he develops the feminine attributes within himself; no woman can properly evaluate the problems and responsibilities confronting man until she awakens the masculine pole within herself. Feminine qualities are gentleness, understanding, artistry, love of the beautiful. Masculine attributes are strength, determination, courage, self-emancipation. The full blending of these qualities will produce the composite androgyne, the ideal of the approaching Age of Aquarius. Not until man and woman walk hand in hand into the innermost sanctuary will the mighty power of a renewed spiritual light shine. When the masculine and feminine forces in the body of man, the heart and head centers, come into closer attunement with one another, man will begin to think with his heart and love with his mind. In the Bible we read: "As a man thinketh in his heart, so is he."

What a day it will be when people learn to reason with love and love with reason! They will seek to learn, "How can I give more of myself in loving service to others?" rather than "What can I get out of this for myself?" Their every thought, word, and deed will be motivated by the ideal of the greatest good for the greatest number. Then, in deed and in truth, will the Fatherhood of God and the Brotherhood of man become a reality upon Earth.

* * *

Thoughts on the Path

Receive advice gladly, thankfully, whether it be from a source visible or invisible.

Weigh it with the scales of both mind and heart, and be guided in its acceptance or rejection by the Spirit within.

We are working our way out of bondage, toward freedom and independence of thought, word, and action.

Freedom – *in*-dependence – is won through repeated efforts to throw off the yoke that holds us back, the yoke of our imperfections.

We cannot take the last step out of bondage into freedom until we have gained wisdom without alloy, perfect wisdom, an emanation or attribute of love divine.

The pathway to freedom lies through the rocky passes and over the rugged hillsides of self-mastery. We make many mistakes through following the wrong path, repeatedly stumbling and falling by the wayside, receiving bruises and lacerations, until experience enables us to detect the path called right, and we have proven our ability to guide our footsteps, surmounting the peaks of evolution and passing through its wilderness toward the Promised Land of our God.

Inner Foundations

CHRISTINE LINDEMAN

The same cause – the same original event or circumstance – can produce both happiness and unhappiness, both triumph and disaster. We are constantly surrounded by blessings and opportunities of one sort and another. It depends entirely upon us, however, whether we will use them to good advantage, distort them into unrecognizable or corrupt form which they were never meant to have, or ignore them entirely.

A moment of beauty, be it a sight of Nature, the sound of music, or the smile of a passing stranger, can mean so many different things to different people. For some, it may offer a source of upliftment that will carry them through a trying period ahead. For others, it may be something to be regarded fleetingly with, perhaps, disinterested lip-service paid to its existence – “Oh, yes, isn’t that nice,” – but no real appreciation or sense of upliftment. For others, it may simply be another part of the normal environment, no more to be heeded than a passing car or the buildings viewed every day on the way to work. For still others, it could evoke memories – pleasant or poignant – with subsequent reveries that may or may not help them through their day.

Likewise, different people react in different ways to periods of trouble and stress. Some regard them as challenges to be overcome or as opportunities from which to learn and grow, while others lament their fate and are so busy feeling sorry for themselves that they do little or nothing to better the situation. A difficult circumstance that causes some to manifest ingenuity and epigenesis in the endeavor to extricate themselves from it induces in others a physical, mental, and/or emotional paralysis that prevents them from helping

themselves at all.

The external event is not nearly so important as is the internal attitude with which it is met. That which is without is merely the catalyst which brings out that which is within. If we are so far evolved that our internal fortitude, our ability to appreciate the finest and best, our innate optimism, and our ability to perceive, analyze, judge, discriminate, and decide are in good working order, we may expect to make the most of experiences that are intrinsically either uplifting or disturbing. If not, we are not likely to profit fully from either type of encounter. Our ability to do so eventually will depend upon our unfoldment of these essential qualities.

Much of our progress depends upon the degree of optimism and good cheer that we sincerely feel and manifest. If we are convinced from the beginning that ultimately all will work out for the best, no matter what intervening difficulties may present themselves, the battle is half won. If we make the effort to be always cheerful, pessimism and self-pity cannot take hold. We are then free to observe and steep ourselves in the beauties and joys around us, thus strengthening ourselves for whatever ordeals may lie ahead. If we are burdened with the weight of gloom, on the other hand, the lovely and pleasant things we encounter do not readily penetrate to our consciousness. We are so thickly surrounded with the dark of our own making that we are hard put to see anything of the light.

The exuberance and radiance of our own Spirit determines to a large extent the degree to which we can rejoice at our surroundings, and the ease with which we will be able to solve problems

and master challenges. If we are by nature moody and morose, this will be much harder to do. We can literally create a heaven within ourselves if our hearts are glad, and this, in turn, more readily occurs when we focus our thoughts on the Truth as we know it, and try to live the Life that embodies Truth.

Impatience, intolerance, anger, and all similar emotions destroy our innate happiness and our ability to make the most of our surroundings and experiences. We may think that by exhibiting such emotions we are coercing others to act more in accordance with our wishes, or, at least, that by making it very clear to them that their behavior displeases us we are somehow acquiring for ourselves more freedom, power, or latitude in which to cause things to be done our way. Certainly we set great store by our "right" to self-expression, which must not be inhibited, some say, if we are to develop as individuals.

It is not so much self-expression, however, as self-discipline, that determines our real progress. Whatever temporary satisfaction we may think we are gaining by the expression of negative emotions, this satisfaction is purely illusory. Negative emotions serve only to hinder the operation of our physical and spiritual vehicles and create in us a form of continuing *dis*-satisfaction which, though perhaps initially latent, is inescapable. No one giving vent to these emotions is really happy, no matter how much he may be convinced to the contrary. No one giving vent to these emotions is in a position to appreciate the beauties and blessings which surround him. The very people who are quick to exhibit explosive temper, rage, jealousy, and similar feelings are the ones who render objectionable, ugly, and disappointing all that they touch. They hurt others, but they hurt themselves even more.

Exactly the opposite is true of people who are cheerful, pleasant, and radiate the light from within themselves. Their joy is compounded by the fact of its

very existence. The continuing glow of their inner light makes it possible for them to discern the glow of the light that shines without. Therefore they easily perceive the good in all things, and for them every day and every encounter is a treasure house of additional blessings and opportunities. These are the people for whom every experience is meaningful, and of whom it may truly be said that "they get the most out of life." These are the people, too, who do the most to help others on their way.

Thus we see that the foundation of individual happiness, progress, and usefulness is internal. Our perception of what lies without is governed by the degree of light that lies within. Our reaction to what lies without is governed by the extent to which our positive nature – our Higher Self – has evolved. What we contribute from within determines how that which is without will affect us.

As said, the same event can produce happiness or unhappiness, depending upon our reaction to it. If we look for the good, the good will be forthcoming. If we expect trouble, we will soon find ourselves saddled with a surfeit of that commodity.

We must, then, cultivate three things: the love of Truth that will help us ever more clearly see things as they are; the unshakeable optimism that stems from a conviction of the ultimate triumph of that which is good, and the willingness to give of ourselves unstintingly in the cause of that triumph. If we work along these lines and conduct ourselves accordingly, all external factors will fall into their proper place and we will be able to see clearly, act judiciously, and contribute in great measure to our progress and that of humanity as a whole.



A Good Example



Sue Goske

“A picture paints a thousand words.” A work of art with a spiritually uplifting theme can convey a profound message in a manner very pleasing to the eye. Much is felt and comprehended at a glance and leaves a subtle, lasting impression upon the viewer. The artist, through years of study, discipline, application, and self-sacrifice has made a valuable contribution to humanity.

But what kind of impression is made by an artist who tries to interest people in his work by force and harsh lecturing? Most people want to enjoy the finished product and become quickly annoyed and disinterested by details and technicalities. An artist speaks through his or her work. And many who have quietly listened have felt the inner yearning that, “I want to do that too!” The desire leads gently down the arduous path to mastership.

Many, upon experiencing the first glimmerings of spiritual awakening, want to rush out and awaken their “sleeping” brothers and sisters. Though their intentions may be admirable, their methods are often atrocious and even harmful. And, like the fanatical artist, they may turn a thing of beauty into a thing of horror and frighten away the very ones they would illumine.

Spiritual awakening is an inner self-unfoldment. It is true that the Gospel must be preached – preached to people, but not “at” them. There is an art to preaching as there is to painting. Is there one account in the New Testament of the Christ grabbing a budding aspirant by the collar, either verbally

or literally, in order to make a point? Listeners who sense the inner truth and beauty in the words, and, more importantly, in the manner of this great Way-Shower and felt the inner need of it, followed willingly. To the babes He gave “milk”, or parables; to the disciples He gave the “meat” of the deeper mysteries.

Preaching at a person is like force-feeding him a heavy diet of new ways and new ideas, and it is bound to cause indigestion and even total revulsion. Even if such tactics seem to be effective, the effect can only be surface and temporary because we are the agents stimulating the change, and when we are removed we leave our victim thrashing about in unfamiliar waters. Self-reliance is the key to inner strength and growth. Since it would be impossible to be constantly present and giving advice to our new convert, we could incur the responsibility of leaving him more empty and confused than before.

Yet, the Teachings must be spread. How does the gifted artist go about creating a thing of beauty and gentle persuasion? He begins with a clean canvas. Our spiritual canvas must be prepared through self-discipline and dedication to the higher life. Upon this, an esthetic blend of altruistic love, wisdom, tranquility, purity, compassion, knowledge, tolerance, and unpublicized self-forgetting service produces a portrait of remarkable beauty and uplifting influence which says a thousand words in the silence of being a good example.

MAX HEINDEL'S

MESSAGE



Initiation: What It Is and Is Not

Part 2

To obtain a better understanding of what constitutes Initiation and what the prerequisites are, let the student first fix firmly in his mind the fact that humanity as a whole is slowly progressing upon the path of evolution, and thus very slowly, almost imperceptibly, attaining higher and higher states of consciousness. The path of evolution is a spiral when we regard it from the physical side only, but a lemniscate when viewed in both its physical and spiritual phases. In the lemniscate, or figure 8, there are two circles which converge to a central point, circles which may be taken to symbolize the immortal Spirit, the evolving Ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows a seed by every act and should reap in return a certain amount of experience. But as we sow our seed in the field and lose return on that which falls on stony ground or among thorns, so also may the seed of opportunity be wasted because of neglect to till the soil and the life will then be barren of fruit. Conversely, as diligence and care in cultivation increase the productive power of garden seed enormously, so

earnest application to the business of life – improvement of opportunities to learn life's lessons and extract from our environment the experience it holds – brings added opportunities. At the end of the life-day the Ego finds itself at the door of death laden with the richest fruits of life.

The objective work of physical existence over, the Ego enters upon the subjective work of assimilation accomplished during its sojourn in the invisible worlds, which it traverses during the period from death to birth, symbolized by the other ring of the lemniscate. When an Ego arrives at the central point in the lemniscate, which divides the physical from the psychic worlds and which we call the gate of birth or death according to whether the Ego is entering or leaving the realm where we, ourselves, happen to be at the time, it has with it an aggregate of faculties or talents acquired in all its previous lives, which it may then put to usury or bury during the coming life-day as it sees fit; but upon the use it makes of what it has, depends the amount of soul growth it makes.

If for many lives it caters mainly to the lower nature, which lives to eat,

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drink, and be merry, or if it dreams its life away in metaphysical speculations upon nature and God, sedulously abstaining from all unnecessary action, it is gradually passed and left behind by the more active and progressive. Great companies of these idlers form what we know as "backward races." The active, alert, and wide-awake who improve a larger percentage of their opportunities are the pioneers. Contrary to the commonly accepted idea, this applies also to those engaged in industrial work. Their money-getting is only an incident, an incentive, and entirely apart from this phase their work is as spiritual as or even more so than that of those who spend their time in prayer to the prejudice of useful work.

From what has been said, it will be clear that the method of soul growth as accomplished by the process of evolution requires *action* in the physical life. In the post-mortem state there follows a ruminating process, during which the lessons of life are extracted and thoroughly incorporated into the consciousness of the Ego. The experiences themselves are forgotten as we forget our labor in learning the multiplication table, though the faculty of using it remains.

This exceedingly slow and tedious process is perfectly suited to the needs of the masses. There are some, however, who habitually exhaust the experiences commonly given, thus requiring and meriting a larger scope for their energies. Difference of temperament is responsible for their division into two classes.

One class, led by its devotion to Christ, simply follows the dictates of the heart in its work of love for its fellows — beautiful characters, beacon lights of love in a suffering world, never actuated by selfish motives, always ready to forego personal comfort to aid others. Such were the saints; they worked as they prayed; they never shirked in either direction. Nor are they

(Continued on page 83)

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Studies in the Cosmo-Conception

The Pituitary Body and the Pineal Gland

Q. Where are the pituitary body and the pineal gland situated?

A. These two small organs are in the brain. Medical science calls the pineal gland "the atrophied third eye," yet neither it nor the pituitary body is atrophying. This is very perplexing to scientists for nature retains nothing useless.

Q. How do occultists classify these organs?

A. The pituitary body and the pineal gland belong to a class of organs which at the present time are neither evolving nor degenerating but are dormant. In the far past, when man was in touch with the "inner" worlds, these organs were his means of ingress thereto, and they will again serve that purpose at a later stage.

Q. How did these organs function then?

A. They were connected with the involuntary or sympathetic nervous system, and pictures presented themselves from the inner worlds quite independent of man's will.

Q. Why was not this inner vision under man's will?

A. Because the sense centers of his desire body were spinning around counter-clockwise as the sense centers of "mediums" do to this day.

Q. How do they spin in most people?

A. In most people these sense centers are inactive, but true development will set them spinning clockwise. That is the difficult feature in the development of positive clairvoyance.

Q. How difficult is the development of mediumship?

A. This is much easier because it is merely a revival of the mirror-like function possessed by man in the far past by

which the outside world was involuntarily reflected in him; this function was afterward retained by inbreeding.

Q. How dependable is this power at present?

A. With present day mediums this power is intermittent, which explains why they can sometimes "see" and at other times, for no apparent reason, fail utterly.

Q. How does this compare with positive clairvoyance?

A. The aspirant to true spiritual sight and insight must first give proof of unselfishness, because the trained clairvoyant has no "off days." He is not in the least mirror-like, dependent upon the reflections which may happen to come his way.

Q. What can he do with this power?

A. He is able to reach out at any time and in any direction and read the thoughts and plans of others, provided he particularly turns his attention that way — not otherwise.

Q. Might this not prove dangerous?

A. The great danger to society which would result from the indiscriminate use of this power if possessed by an unworthy individual can be easily understood. He would be able to read the most secret thought.

Q. How is this risk regulated?

A. The initiate is bound by the most solemn vows never to use this power to serve his individual interest in the slightest degree nor to save himself a pang. He may feed five thousand others if he will, but he must not turn a stone into bread to appease his own hunger.

Ref. *Cosmo* — pp. 473—476

WESTERN WISDOM BIBLE STUDY

The Temptation

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him. *Matt. 4:1-11.*

The powers which spiritual development brings are of such potency that proof must be given by the candidate of his intention to use them entirely unselfishly. Like a two-edged sword they may be used to heal or to destroy. So it is that from time to time the aspirant is tested for his purity of purpose. *Unselfishness* is the keyword, and only he who demonstrates

a pure unselfish attitude can hope to attain to the spiritual heights.

The desires of the flesh (even physical hunger) must be brought under control, and Christ Jesus demonstrates the perfected ability in this by His resistance of the temptation to turn stones into bread. Actually, He had the power to do this as does every advanced white magician. We know that sound is vibration and different sounds will mold sand or other light materials into figures of varying forms. "The Christian Mystic has learned at the fountain of Life to sing the *Song of Being*, which cradles into existence whatever such a master musician desires. . . . There is no need to partake of earthly bread for one who has access to the Fountain of Life," however and Christ Jesus answers, "Man shall not live by bread alone."

The second part of the Temptation had to do with using spiritual power to gain praise and adulation, but never must the spiritual aspirant demonstrate his powers merely for the purpose of showing what he can do. He must learn to say with Christ Jesus, "Thou shalt not tempt the Lord thy God."

Neither are those on the Path allowed to use their powers, particularly that of the mind, to gain power and possessions. Many and subtle are the tests which come to prove the aspirant free of this inclination! Eventually he acquires the strength to say unqualifiedly with Christ Jesus: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."



ASTROLOGY

The Grand Man of the Universe

L.F.

Astrology is an ancient science, religion, and philosophy, the beauty of which may be seen by those who have eyes to see. It fell into disrepute for a period because it had been prostituted for centuries by those using it for their own advancement, forgetting that in reality they were their brother's keepers and therefore responsible for the ills they brought to their brothers.

As in all things, the most high may be dragged to the depths if allowed to fall into the hands of the unscrupulous – but only for a time, because evil can never permanently rule. As we approach the Aquarian Age, the age for the development of such sciences as astrology, we shall see – we are seeing – the wisdom emerge from the chrysalis in which it has been resting, and once more come into general use as a very real and dependable guide in our activities.

A study of the symbols created and used by savants of old gives us a more complete understanding than otherwise possible of the benefits to be derived from the correct use of astrology. Each of us has all of these signs in his horoscope, and each of us is subject to the vibrations received from all of them, but of course in varying degrees. This

is not to be an attempt to delineate the weakness or strength of the various signs. It is purely an outline of the meaning of the symbols, indicating the heights to which each sign aspires. No sign is any better or any stronger than any other. Each is necessary to the perfection of the whole, and we must have the experience to be gained in each sign.

Each individual is born in and under the sign through which he can attain the greatest good for himself or dispense the greatest good to humanity, or both. There is no inferiority or superiority in the signs. Any seeming differences of good or evil are only the imperfect interpretations placed upon them by erring humans whose understanding has not yet comprehended the greatness of the message sent to us in the stars. Since the path of all manifestation is a spiral ever reaching upward, we shall find natives of all the signs on all levels of consciousness, and each will react according to his own understanding. The horoscope shows what we have to work with in each lifetime, and the way we may solve our problems, but does not mean that we must drift with each passing wind. "The stars

impel, they do not compel.”

It would be well to remember a few symbols when reading this. The circle, which has neither beginning nor end, is unmanifested Spirit; the dot placed within the circle is manifested spirit; the line, which in reality is the elongated dot, having a positive and negative pole, represents the physical or material plane. Therefore, the angle or cross or line always indicates work to be accomplished on this physical plane. The circle is used as a sign of spiritual work or training; the half circle or crescent or moon is the imagination or consciousness and is on a level between the infinite and finite. It is the combination or sequence of these symbols that tells the story of mankind through the ages.

The first signs are governed more by instinct than by intellect, since they have so recently come into manifestation on this plane of existence. Later, perhaps, there will be sorrow and heart-ache before they learn the blissful exhilaration which may be theirs by forgetting self in remembrance of Self in others, but now all thought is devoted to learning of this new experience which has just begun.

Aries – the first outpouring of Divine Spirit into manifestation, with all energies bent toward learning of the material life. Both crescents are opened downward, one before it has descended into matter and the other after it has contacted the physical, but holding a perfect balance on the single point which is touching the material life. It at times will be thought crude since it is the first experience of Spirit away from its divine home, but the perfect balance maintained by the two crescents of consciousness, and the single point indicating the direction of experience necessary for this sign, leave no doubt of the intention to learn all possible from the physical. The Ego will be interested in many things, but very

often will not be able to finish those things because of new interests which call for attention.

As the first, golden daffodil of spring, eager to bring joy and beauty to a waiting world, does not count the possible cost of danger and rude winds and lashing sleet, so the Ego entering the finite world with its many objects to be explored and studied does not always count the cost of its actions, but remains one-pointed in its determination to learn many things. As the Ego travels through the different signs, it will learn restraint and patience.

Taurus – the second step on the path around the zodiac, indicates by the circle that it is encompassing all things learned in Aries, but is not striving particularly for more outward activity. It is a period of digestion, with the crescent of consciousness looking upward from the top of the circle for help from higher forces in assimilating the knowledge contained in the circle and making the adjustment between the wisdom now lying dormant in the Ego, and the knowledge gained from the physical. It will cling closely to that which it has since there is no opening in the circle, and will make the best possible use of all possessions, either spiritual or material. The Moon above the circle indicates that although the Ego is reaching toward the spiritual, it is the material which is still of greatest interest. This is as it should be because the Ego has started on this journey to learn of the physical.

Gemini – the ancients used two parallel lines with open ends to indicate the presence of “unfinished business.” Gemini’s two perpendicular lines are closed and the two horizontal lines are open, indicating that at this stage of evolution the most important thing is to obtain an understanding and realization of the part played by the lower mind in connection with physical manifestation. The path to the higher mind is closed,

because, unless man first has an understanding love and sympathy for those things forming the foundation of the material part of life, he can never fully understand and appreciate the spiritual. The most lowly must be seen as a part of the divine, just as truly as the most elevated and highly developed; and the actions in this material world will build the environment found when the Ego reaches signs farther on where the perpendicular lines are opened for the gaining of wisdom from the higher planes. The box-like structure in the middle will hold all impressions for what they may be worth to the greater Life.

Cancer – is another sign of going forth in outward activity. The upper half of the symbol shows a circle, the sign of the Absolute, from which extends a crescent, a streamer of awareness sending down the forces of divine Love, indicating activity or creation outside the circle. Divine Mother or Mother Nature has created, and in so doing has suffered the pangs of childbirth which are always remembered, but are so overshadowed by the joy in creating that she looks down upon her child with the greatest sense of love and protectiveness. The lower half of the sign consists of the same two symbols, but in reverse order. The crescent implies consciousness of her responsibility, and is ended by the circle showing her oneness with the Divine Creator in her labors. The two halves may be said to form the womb in which the child, both divine and human, is protected until it is prepared to enter its cycle of activity. The physical mother creates, and it is through her remembrance of the glory in that creation that she is able to understand the reason for the first birth of divine Mother Nature. Each memory is complete, but the two halves make up the story of the entire Cosmos. Each must create in his own way – by song, speech, writing, painting, or physical birth – before he can glimpse

the bliss it offers.

Leo – the smooth, flowing lines of this sign, with no circle completed and no sharp angle or cross, give a hint as to why it has sometimes been likened to the Son of the Holy Trinity. The first crescent of consciousness signifies emotion, because the Son of God is a representative of that emotion called love. The Moon at the end of the symbol suggests reason. Then we find the lines of time and space between emotion and reason bridged by the crescent of harmony. With love we find beauty – it matters not whether it be the beauty of a butterfly's wing or the glowing perfection of a rainbow, the beauty of a Mona Lisa or a Ming vase. With reason we have wonder, the wonder of the intricate pattern of a spider's web or the almost unbelievable loyalty of a dog for his master. Joining and sustaining these two – beauty and wonder, or love and reason – is the crescent of harmony shedding the glory which is God on His created universe. It is only natural that these attributes should be developed in Leo for the child whose home was prepared in Cancer.

Virgo – completes the halfway mark around the zodiac. With this sign the groundwork has been laid for understanding of self, and the next step is understanding of self in relation to others. We find a period of analyzing all that has gone before, getting the house in order, preparing for a new cycle. Virgo has a set of three moons of consciousness, all of them directed to the physical as that has been the medium of past experience. The first crescent deals with the creation of the body, touching Earth at one point only as the first manifestation of the divine must of necessity be the vehicle for carrying on the activity in this physical world. After the body has been materialized and set on the road to perfection, the mind must be developed and we see a second symbol of awareness. When the develop-

ment takes yet another step forward (and we see a line from the third moon to physical manifestation) it is to give knowledge of the soul within the body and of a greater Soul beyond the body. This time when it touches the physical it does not rise sharply for other information, but forms a crescent looking to the heavens for guidance of body, mind, and soul. At this point there is a groping for realization, and the cross of matter, implying work to be done or experience to be gained, is formed, making a new start, this time definitely upward. However, the arrowhead is not completed, which would indicate that more is required than ability to analyze and understand what has been done, important as that is.

Libra – gives us the straight and narrow path formed by a straight line on the Earth and a straight line in the heavens. However, the upper line has the crescent of consciousness in the middle, signifying that this sign, which is the first of those giving serious thought to others rather than to self, or how others will affect the self, will use the knowledge it has gained in developing itself for the advancement of others in the future. As mentioned previously, the parallel lines with open ends suggest there is more work to be done along a particular line. In this case the lines being horizontal show that the physical desires and weaknesses have not been completely conquered, but the moon of awareness intimates that from this time on the effort toward development and growth will be directed to helping others over the rocky road so that together they may gain realization of Self.

Scorpio – the second of the signs dealing with the relationship of the native to others, symbolizes the use made of the creative force. Again the three moons of consciousness are directed downward, the first dealing with the material, which has to do with creation of the body through and for

physical pleasures. The next step is creation with the mind. This is more balanced and satisfying, but soon a lack is felt there also. Then man seeks to reverse the currents of the creative force and immediately there is a sharp upturn in a straight line with an arrowhead tipping the end to give greater speed and force of direction. The scorpion which will sting itself to death has become the eagle which is free to soar to the heights of freedom and glory. It will be noticed that although there is a similarity in the symbols used for Virgo and Scorpio, Virgo is definitely a state of analyzing the creation of life by a higher force, whereas Scorpio is by its own efforts purifying and perfecting the powers discovered within.

Sagittarius – has the force of its entire energy directed upward with the arrowhead at the upper tip to give it greater speed and accuracy in attaining a plane where it may hear and understand the music of the spheres. The base is held firmly in place by the cross of matter, signifying the lessons learned through the lower mind in the opposite, Gemini. As a full realization is gained of the part which must of necessity be played by the material manifestation in this universe, it causes a steadying of purpose so that the force used by Gemini in sampling many things is directed by Sagittarius altogether to the upliftment of consciousness to a point where we may know “from whence cometh help.” It is a sign of intensive preparation that we may “walk with the ages; think with the eternal; live with the Infinite.”

Capricorn – has one of the most complex symbols of the zodiac. It combines all the symbols of the other signs into one, assembling and assorting everything for the last series of steps. As in Aries, it shows the symbol balanced on a point touching the physical or material plane, but instead of both sides being equal we find many more

indications of spiritual growth on one than on the other. Half is composed of straight lines, representing the manifested; half is of circles and half circles, representing the unmanifested and consciousness of the unmanifested. Although there may appear to be more on one side than the other, the sign as a whole maintains a balance, a spiritual balance, and shows a firmness in carrying out any resolution that has been made. On one side lies the heart open for needs of the outer world; on the other an inner fortitude and unfaltering endurance; He will learn to sacrifice without caring how his sacrifice may be received. As gold must pass through the flame to be purified, so must the human Ego surmount tests to reach the state of knowing and recognizing the divine heritage in each one of us, so that our lives teach the Sermon on the Mount.

Aquarius — the sign of brotherhood, which the world is to enter next. Two parallel lines composed of a series of crescents, the coming into an understanding of both the heavens above and the Earth beneath. A greater comprehension of the reasons for manifestation of divine Mother Nature in the cosmic play; an assimilation of all wisdom and beauty learned through the previous signs in preparation for the final stage and dissolution into the bliss from which we emerged in the beginning. All these conditions and lessons must be united into the ability to regard all life as rhythm, and knowing there is no actual contradiction although it may at times appear that there is. The symbol is one of complete harmony — as above so below; as in heaven so on Earth. Man is now able to work (the angles formed at the joining of the crescent show work to be done) without attachment to things either of heaven or Earth. His entire interest is in helping his fellow men.

Pisces — completion of the journey around the zodiac. This time we find the sides of the symbol closed, and the top

and bottom open for experiences preparing us for at-one-ment. Consciousness looks in both directions and sees that in reality all is God and God is good. The moons facing opposite directions are joined by a straight line, making an angle or crossing of lines with each crescent. Thus the work, signified by the crossed lines, which in this instance is the assimilation of wisdom gained, making the Ego ready to pass on to the Supreme, is done equally well through the material or spiritual. He will see ever more clearly that the way to overcome imperfection is to create the perfect. He finds his pleasure in building rather than destroying and is freed forever from the pairs of opposites (the two half circles). One crescent of consciousness has life flowing from the finite to the infinite, and the other from the infinite, to the finite.

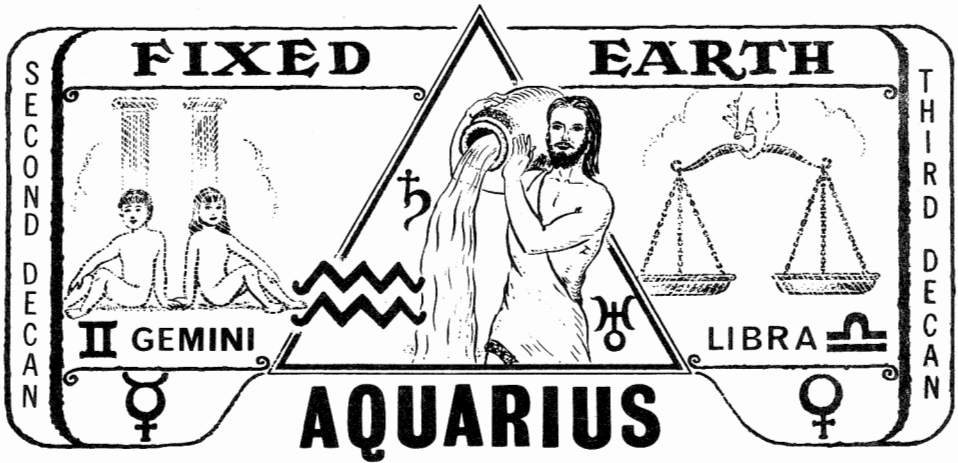
Pisces is a sign of transmutation — all that was the dross of human selfishness is now the gold of divine sympathy, love, and realization. When we have learned the lessons offered in all previous signs and assimilated them in *Pisces*, our work is done. The Grand Man of the Universe has completed his part on the stage of life and returns to his celestial home, to “go no more out.”

* * *

The Harmony of the Spheres

The harmony of the spheres is not a monotone; it varies from day to day and month to month as Sun and planets pass from sign to sign in their orbits. There are also yearly equinoxes. Thus there is infinite variety in the song of the spheres, as indeed there must be, for this constant change of spiritual vibration is the basis of spiritual and physical evolution. Were it to cease for even an instant, cosmos would be resolved to chaos.

—Max Heindel



The Children of Aquarius, 1976

Birthdays; January 21 to February 19

SIGN – Aquarius the water-bearer.

QUALITY – Fixed, or resourceful.

ELEMENT – Air, or mind.

PHYSICAL ANALOGY – Atmosphere.

EXOTERIC ANATOMY – Calves and ankles, including all the structures found therein (bones, muscles, nerves, blood vessels, etc.) Nerve synopsis in general.

ESOTERIC ANATOMY – Superconscious mind.

TABERNACLE IN THE WILDERNESS –

Aquarius shows the consciousness developed in the East Room of the Tabernacle, the Hall of Service. The superconscious mind is the storehouse of all faculties gained in past lives and is awakened to activity through application of present knowledge in loving, self-forgetting service to others. The superconscious mind is also free from prejudice and regards all things according to their individual merits, without distinction. This is another quality devel-

oped by the true servant in the vineyard of Christ.

BASIC INFLUENCE – impersonal, impartial, scientific, broad-minded, intellectual.

POSITIVE INFLUENCE – Positive Aquarius is willing to stand up and be counted for what he believes in, though he is never malicious in so doing. His impartial manner enables him to see many viewpoints at once without being swayed one way or another by personal interests. This, in turn, gives a capacity often to discover the uniting theme behind a set of apparently unrelated factors. The ability to remain impersonal also favors a scientific turn of mind.

NEGATIVE INFLUENCE – Negative Aquarius has trouble staying out of a rut. The same kind of universal urge is present as in positive Aquarius, but there is a lack of effort toward realizing it. Negative Aquarius will stick doggedly to his chosen set of “universal laws,” unwilling to accept or even consider any

contradictions. His self-supporting, self-justifying logic makes him singularly unamenable to change, and it often takes quite a jolt to get him moving again.

RULER – Uranus, the planet of intuition, inspired ideation, impartiality, and sensitivity to the moods of others, expresses itself most easily in this sign. It is possible to be sensitive to the emotional output of others only when one's own personal feelings are under control, a quality which Aquarius imparts.

EXALTATION – There is no planet presently known to be exalted in Aquarius, though Athena, a planet theorized to lie beyond Pluto, may eventually find her exaltation here.

DETRIMENT – The Sun has a difficult time expressing its essential nature in Aquarius. While the Sun denotes inner strength of character, Aquarius gives a tendency to be interested in the *impersonal* aspect of things. A confusion concerning one's sense of purpose may result, leading to a type of selfishness that springs from an inward insecurity.

FALL – There is no planet that presently finds its fall in Aquarius, though Neptune may eventually do so. Neptune achieves inspired understanding through close empathetic identification with things, a process which Aquarius strongly discourages.

GREEK MYTHOLOGY – Uranus was the Greek god of the sky (actually, he *was* the sky,) which we have noted to be the physical analogy of Aquarius. This also symbolized the universal and impartial tendencies of Aquarius.

COSMIC CHRISTIANITY – As the Sun passes through Aquarius, the Cosmic Christ imbues man with an impulse toward universal brotherhood, urging him to forget boundaries of race,

creed, sex, etc. and give his equal respect to all people. Success in this depends upon how well he tried to put his ideals into practice when the Sun was passing through Capricorn.

From Jan. 21 to Feb. 5 the Sun squares Uranus in Scorpio. The combination of Uranus, ruler of Aquarius in its exaltation sign of Scorpio, and the fixed nature of both signs makes this a powerful aspect. The tendencies of these natives to express in an unprincipled and eccentric way is strong. These children must learn respect for authority and not feel that everyone must be under their thumb, or friendship will quickly fade.

The Sun trine Pluto from Jan. 24 to Feb. 9 gives these children clear perception and strong intuitive insight that allow them to work well for social improvements and reform. They should have qualities of leadership and enterprise that will allow them to hew out any path of endeavor they might undertake, especially along creative lines or in professions devoted to law, justice, and criminal rehabilitation. They will be able to contribute purposefully in co-operation with others for a common cause.

The Sun trine Mars in Gemini from Jan. 28 to Feb. 16 favors a keen, alert mentality together with courage and energy directed toward efficient aims. These children should be ambitious in pursuing their studies and get along well with their peers. From Jan. 27 to Feb. 11 the Sun sextile Neptune in Sagittarius inclines along religious and philosophical lines. These children should have a humanistic, kindly nature along with a visionary ability to understand the spiritual significance of any situation and deal charitably with anyone in need of help. The Sun sextiles Jupiter in Aries from Feb. 1 to 19, giving self-confidence and enthusiasm. These natives should have an energetic and

daring approach to life and good recovery powers.

Venus in Capricorn sextiles Uranus in Scorpio from Jan. 26 to Feb. 6. Venus here is concerned with practical things and the benefic aspect should lend depth to the emotions. These children will enjoy being free and want an honest and sincere relationship with others. They share a feeling for the hopes, goals, and wishes of other people.

From Jan. 30 to Feb. 9 Venus squares Pluto, which might create feelings of unsociability and jealousy. These children must learn to control their deep emotions and be sure their motives in dealing with others are on a high moral level; otherwise, they will attract painful problems into their lives. Venus squares Jupiter from Feb. 7 to 18, cautioning these children to be careful about attending to responsibilities. Their motives for being cordial might be tinged with egotism and an urge for social status. These children must learn to be trusting and less defensive in order to undo the selfishness in their natures. Their emotions can at times lack sincerity.

Venus opposes Saturn in Cancer from Feb. 12 to 19, giving a tendency to possessiveness where loved ones are concerned. These natives feel unsure that their personal feelings of love are being returned by those close to them. They need to know their own self-worth and not to cringe from competition so that they may become more self-confident and learn to co-operate with others.

From Jan. 21 to 24 a retrograde Mercury in Aquarius squares Uranus. Because of the fixity of both signs this gives a subconscious feeling of never being wrong. It is an expression of disharmony, and these children may be renegades to their own causes for failing to see the other side of the coin. Although this gives an alert and bright mind, thinking could be eccentric and strongly opinionated. These children

must learn to slow down so as to avoid nervous problems, and if they wish to retain lasting friendship they must cultivate more resiliency in their thinking. Their sudden ideas may veer off on wild tangents.

From Jan. 30 to Feb. 13 Mercury in Capricorn, which turned direct on Feb. 4, squares Jupiter in Aries. This accentuates the need for these children to have honesty instilled into them, as the aspect gives an impulse toward exaggeration and some dishonesty. Mercury opposition Saturn, from Jan. 21 to Feb. 19, tends to require better organization and the ability to learn from proven methods of study. These natives should cultivate optimistic thought. Mercury in Aquarius again squares Uranus after going direct. This period, from Feb. 17 to 19, will have the same effect as previously described.

Mars in Gemini sextiles Jupiter from Jan. 21 to Feb. 19, providing self-assurance and the ability to communicate well. This aspect should help develop integrity.

Mars opposition Neptune throughout the solar month causes deceptions. These children must be careful that their motives in asserting themselves are above suspicion. They must learn to accept reality so as to relate well emotionally to others and must avoid any type of negativism, such as drugs, alcohol, and the dark side of the occult. Mars trine Pluto from Jan. 21 to Feb. 13 helps these children re-direct their energy into worthwhile causes. This force gives courage and a sustaining presence of mind to follow through to attain goals.

Jupiter square Saturn from Feb. 12 to 19 indicates that these children should become more aware of their capabilities and not compare their talents with others. Parents would be well advised to complement these children for work they perform to the best of their ability;

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Winged Bean: A Protein Messenger

A little known tropical legume with a large, winged pod holds promise for preventing and treating protein deficiency. *Psophocarpus tetragonolobus*, the "winged bean," may become the soybean of the South, the Hermes of the hungry, according to a National Academy of Sciences report. Its pods, tubers and leaves have a high vegetable protein content, and with proper development, may help to supplement protein-poor diets in Central and South America, the Caribbean, Africa, Oceania and West Africa. Soybeans grow poorly there, and the usual staple crops — yams, taro, cassava, and potatoes — are so low in protein (one to two percent) that when eaten exclusively, lead to kwashiorkor (protein-deficiency disease).

The winged bean came to the Academy's attention during a study of under-exploited tropical plants made in 1974. The NAS found it is now grown mostly as a backyard crop in Papua New Guinea and Southeast Asia. Massive leguminous root nodule systems fix nitrogen for incorporation into plant protein, and the plant parts are remarkable for their high protein content: the edible, immature pods have about 2 to 3 percent protein; the seeds from mature pods contain 30 to 37 percent protein by dry weight (this is comparable to soybeans); the tubers contain 12 to 15 percent protein (uniquely high for a storage root); the leaves contain about 6 to 15 percent protein and even the flowers, sometimes eaten in salads, have about 6 percent protein. Happily, most people find the plant parts tasty, the report states.

The large, winged pods and sweet potato-like tubers are borne on a tall vine, which must now be supported by stakes during

NEWS COMMENTARY

growth. But research toward selection and improvement of winged bean varieties (as recommended by the NAS) may make possible the large-scale cultivation of dwarf and erect plants, and thus the broader availability of this source of indigenous tropical plant protein.

Science News, Aug. 16, 1975

Gradually, mankind is learning to depend on protein foods other than meat. Various forms of hitherto little-known sea and land vegetation have come into their own in recent years as protein-rich nutritive staples.

It is true that meat has not been preponderant in the diet of the poor people of the southern latitudes — those who stand to benefit most from the "winged bean." Nevertheless, the fact that this obscure plant has suddenly gained prominence appears to be another step in the slowly increasing global trend toward vegetarianism.

Banning Biocides

Last month the Environmental Protection Agency banned most uses of two common pesticides as imminent cancer threats. It was reported by the EPA that residues of heptachlor and chlordane, pesticides widely used on agriculture, are showing up in unborn babies, mothers' milk, and the body tissues of most Americans. In the announcement, EPA Administrator Russell E. Train said there is evidence human exposure begins in the mother's womb and continues without interruption throughout life. Train said, "I have found that these compounds cause

cancer in laboratory animals and that tests are reliable indications of the human cancer hazard." Studies show 97% of the population contains residues of the chemical, according to Train.

The EPA ruling will allow continued production of the pesticides for termite control and dipping of roots and tops of certain non-food plants. Heptachlor and chlordane are chlorinated hydrocarbons, the same chemical family as DDT and aldrin-dieldrin which the agency previously restricted.

Amended Poison Ban

President Gerald R. Ford has recently modified Executive Order 11643 which restricts the use of poisons for animal control on public lands. This action modified a 1972 ban imposed by former President Richard M. Nixon. According to a Wildlife Management Institute report, the amended order will permit use of sodium cyanide on an experimental basis for one year only to test new methods of coyote control. Those tests will include field experiments with a new toxic collar designed to kill only offending coyotes. The device fits around the sheep's neck and contains plastic pouches of sodium cyanide. When the coyote attacks the sheep, usually at the throat, it receives a dose of poison.

Lynn A. Greenwalt, Director of U.S. Fish and Wildlife Service in a clarifying statement said, "The order allows the closely controlled use of only one poison - sodium cyanide - for the control of coyotes on Federal lands and in Federal programs. Furthermore, the use of this poison is only one part of the accelerated effort requested by the President to reduce coyote deprivations of livestock in Western states. . . ." According to Greenwalt, mechanical techniques are also employed in the all-out war against the coyote. These include aerial hunting, steel traps, den hunting, calling, and shooting, as well as the sodium cyanide. In some instances, the poison will be used in spring-loaded cyanide ejecting tubes called the M-44 which is scented to attract coyotes. . . .

These articles, both from *Audubon Conservation Topics, West*, August/September 1975 show the ambivalent attitude about the use of poisons which is still prevalent in official circles. We applaud the decision to ban "most uses" of heptachlor and chlordane, but question the wisdom of permitting its continued use for limited purposes. Even "non-food plants" sometimes manage to find their

way into foods as additives. We understand, for instance, that endeavors are now being made to formulate a protein food that includes part of the cotton plant. Any plant grown commercially (and it is commercially grown plants, presumably, for which these poisons will be used) is in one way or another intended for human end-use. Thus, contamination remains possible.

Pest control has been carried on effectively by organic methods, and instructions for organic pest control are available from many environmental organizations and private groups for people interested enough to take the trouble to find out. Initially, instituting a program of organic pest control on one's farm or garden does require more thought, time, and effort than it takes to apply poison. Ultimately, however, results are far superior and infinitely less dangerous to man and animal alike.

As far as the continuing war against coyotes is concerned, we again refer our readers to the book, *Shasta and Rogue, a Coyote Story*, by Robert Lee Behme (see *Rays*, Nov. 1975). Coyotes have long been maligned as "criminals" of the animal world, yet the two representatives of this species raised as pets by Mr. Behme and his family could not have been more affectionate, gentle, and docile.

We do not deny that coyotes are flesh-eating animals, and that some coyotes have killed livestock. The wholesale, indiscriminate slaughter of stock attributed to coyotes, however, actually is an exaggeration, while the wholesale, indiscriminate slaughter of coyotes by man has been and continues to be a very real thing. This is obvious from the admission that "aerial hunting, steel traps, den hunting, calling, and shooting" are employed in an "all-out war against the coyote." Such massacre of members of another life-wave will not go unnoticed under natural law, and, eventually, those responsible will have to make restitution.

It is not likely that their debts of destiny, in this regard, will be pleasant.

Hormone Droplet and Breast Cancer

One tiny drop of a newly found hormone has been gathered from the brains of 80,000 slaughtered swine. Researchers at the University of Texas at Austin will "pick the brains" of more than a quarter million more of the swine in order to get enough prolactin inhibiting hormone to study. And if their suspicions are confirmed, the hormone may play a role in the treatment of human breast cancer.

Medicinal chemist Karl Folkers and five colleagues reported isolating and purifying the hormone from swine hypothalami. As the name implies, the hormone inhibits the body's production of prolactin. This pituitary hormone regulates, among others, breast development and lactation, and it has been implicated, Folkers says, in the development and control of breast tumor tissue in one-third of breast tumor patients tested. Finding and studying the prolactin inhibiting hormone may prove significant in treating breast tumors and other diseases, Folker says.

Swine hypothalami will be used as a source of the hormone in pure form until its structure can be determined chemically and it can be synthesized in larger amounts. Extensive animal testing must be completed, Folker says, before the hormone is made available for clinical trials.

—*Science News*, Sept. 6, 1975

It seems incredible that the material scientists concerned with this project evidently are not appalled at the slaughter involved in procuring a minute amount of the swine hormone — or, if they do experience some twangs of conscience, they are not allowing this to interfere with their work. From the occult point of view, the killing of even one member of the animal life-wave in the interests of "medical research" is unjustifiable. The potential massacre of more than a quarter million animals for such a purpose is, for the occult student, beyond belief.

Even if seemingly beneficial results for cancer patients do stem from this

research, human well-being cannot be sustained, under natural law, on a foundation of what is nothing less than wholesale murder. It is very likely that the debts of destiny which the people responsible for this outrage against the animal kingdom are accumulating for themselves may be far more painful than the torments of the disease they are attempting to treat.

* * *

THE CHILDREN OF AQUARIUS, 1976

(Continued from page 80)

otherwise the children may lose self-esteem and lack enthusiasm to do anything on their own.

Jupiter trines Neptune from Jan. 31 to Feb. 5, which gives inspiration and spiritual understanding and a serene inner nature. These natives could have artistic or musical talent and are always ready to render a helping hand when needed. From Jan. 21 to 24 Jupiter opposes Pluto and inclines to arrogance and the misuse of power to manipulate other people's lives. These natives need to temper their lives with moderation in efforts to help society.

Neptune sextiles Pluto throughout the solar month, showing that individuals born during this period will have revised ideas about religion, philosophy, education, and human relationships.

* * *

INITIATION: WHAT IT IS AND IS NOT

(Continued from page 69)

dead today. The Earth would be a barren wilderness in spite of all its civilization did not their beautiful feet circle it on errands of mercy, making the lives of sufferers brighter by the light of hope which radiates from their beautiful faces. Had they the knowledge possessed by the other class they would indeed outdistance all in the race for the Kingdom.



Book Review

"Color Therapy"

Color Therapy, by Linda Clark,
The Devin-Adair Company,
Old Greenwich, Connecticut, 1975

Individual colors have long been known as natural treatments for a variety of health problems. The first to experiment with color therapy were probably the Pythagoreans, who understood the principle that color could be fed to the body through the eyes. This form of treatment was practiced in the healing temples of Egypt, in ancient Greece and, in a way, during the middle ages. Only in more recent, materialistic centuries has the art been largely forgotten, and scorned in some established medical circles.

Mrs. Clark's book is a compendium of the basic premises underlying color therapy, written in clear, easy-to-assimilate form. She discusses, among other subjects, the beneficial effects of light, the superiority — in terms of health-promoting qualities — of natural over artificial light, the way in which light and color influence physical, mental, and emotional health, and the properties of individual colors in relation to their effect on specific bodily parts and organs.

As source material, Mrs. Clark has used not only the "bible" of color therapists, *The Principles of Light and Color* by Edwin D. Babbitt (see *Rays*, October 1969, p. 467) but also many other treatises, some out of print, by

practitioners of and experts in this healing science.

An interesting section deals with color and nutrition. The author claims that, in addition to its use as treatment for specific areas and complaints, color contributes to overall good health because it "*is a form of nourishment or nutrition!*" Vegetables grown above ground, fruit, and their juices, are excellent sources of "imprisoned sunlight," and their consumption is suggested as one of the best ways of absorbing color. It may be as important to eat a balanced diet in terms of color as it is to eat a balanced diet in terms of food.

Mrs. Clark gives a number of examples of successful color healing, including that of a doctor who, having to prescribe by telephone for a dangerously ill asthmatic child, suggested that a red ribbon be tied around her wrist. Within a few hours, her health had returned to normal. The doctor explained that "red, measuring 6500 A.U., penetrates five-eighths of an inch into the body. A beam of red light has split a 'form C' salt crystal on contact. We cannot get around the fact that a color, each with its own frequency, *is a form of energy.*" The same doctor, referring to colors as energy waves, claimed that "colors are far more powerful than medicine."

Ideally, color therapy should be administered under the supervision of one who has studied and thoroughly

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READERS' QUESTIONS

Plant Responses

Question:

We are taught that, in plants, the light ether is partially dormant and the reflecting ether is lacking. Thus, it is reasoned, sense perception and memory, which are the qualities of these ethers, cannot be expressed by the plant kingdom. How is this to be reconciled with recent scientific findings showing that plants do respond "emotionally" to stimuli and do seem to have a sensitive nervous system?

Answer:

On page 41 of Max Heindel's *Letters to Students*, concerning the general topic, "The Role of Stimulants in Evolution," we read:

"In the meantime plant life is growing more sentient. The lateral limbs of trees produce more abundantly than do vertical branches because in plants, as in us, consciousness results from the antagonistic activities of the desire and vital currents. Lateral limbs are swept through their entire length by the desire currents which circle our planet and which act so powerfully in the horizontal animal spines. The desire currents rouse the sleeping plant life in the lateral limbs to a higher degree of consciousness than is the case with the vertical branches, which are traversed lengthwise by vital currents radiating from the center of the Earth. Thus, in time, the plants will also become too sensitive to serve as food and another source must be sought."

Occult science agrees that response to stimuli among plants certainly does exist. The primary difference between occult and material science in the interpretation of this phenomenon appears

to be concerning the *source* of the response. Occult science teaches that the different life-waves have different levels of consciousness. The consciousness of plants resembles that of dreamless sleep. Occult science also teaches that the source of response to outside stimuli is not actually the plant itself, but a higher Being, a Group Spirit, who helps the plant to function and through whom, in a sense, the plant is evolving.

This may be hard to accept in the light of what modern science has to say, but that does not nullify the validity of the occult teachings. The occultist uses faculties which he has developed *within* himself, and the material scientist uses a machine. It would be a great mistake to think that a machine has the abilities to perceive more than does a spiritually developed individual. Material science has only recently become aware of things that occultists have been saying for years.

Conception and Planetary Rays

Question:

We are taught that ignorant indulgence in the creative act under inauspicious planetary rays is a sin. How does one determine "inauspicious planetary rays"?

Answer:

When we wish to provide a channel for an Ego to be reborn into the physical world, we should try to provide the best possible conditions for that Ego, if we hope to see positive results. Life on the physical plane where everything is limited to a definite form is difficult enough as it is, and the pre-natal work of the Ego in the womb is very strenuous, to say the least. If we compound the

situation by forcing the Ego to labor under inharmonious conditions, the quality of the vehicles (dense, vital, and desire bodies, and mind) with which it will have to live its forthcoming life on Earth will be greatly reduced. If these vehicles are impaired by poor quality, they are much more likely to break down under stress or be subject to the spiritual, mental, emotional, and physical diseases with which humanity is now beset.

Speaking first from a strictly astrological point of view, there are two main conditions to be considered if we wish to provide an incoming Ego with harmonious conditions. First, the prospective parents should be harmoniously matched, and, secondly, the time of conception should be planned for when the prevailing planetary forces are in harmonious synchronization with those indicated in the horoscopes of the parents. By "harmonious" we do not mean necessarily all trines and sextiles, for harmony must also be balanced by the right kind and amount of dissonance in order to be effective.

Although it may be true that the fall of man came about as a result of ignorant indulgence in the creative act, however, we cannot hope to rectify the situation merely by once again planning the conception of children under harmonious planetary conditions. Man has grown and developed considerably since that time long ago, and as a result, the requirements made of modern man are also greater.

There is a great truth in astrology which, unfortunately, is ignored by many people: a horoscope cannot promise more than what is inherent in the essential nature of a thing. Consequently, we must ask ourselves: Of what value is it to take note of favorable planetary conditions if we do not at the same time consider our state of physical, moral, mental, and spiritual purity? If these things are of poor quality, then, regard-

less of the nature of planetary conditions, the results to be realized through them cannot be very good.

Thus, if we wish to conceive children who will be healthy on all levels, we must not only watch for harmonious planetary conditions, but we must also purify ourselves to the greatest extent possible. Then, when both the inner conditions of the parents and the outer conditions indicated by planetary positions are right, we can expect to achieve a higher standard in the conception of children.

* * *



"COLOR THERAPY"

(Continued from page 84)

understands this form of treatment. If improperly used – if, for instance, an inappropriate shade of a particular color is directed against a particular disease – the result could be different from what had been intended. As the publisher's preface to the book tells us, however, a federal bureau of the United States government "has declared that unorthodox medicine (such as color therapy) not only must not be practiced, but its methods and applications may not even be written about." This in spite of the fact that color therapy is used successfully in other countries. Therefore, "the author is constrained from telling the reader specifically how to use these time-tested methods."

Nevertheless, we find this book a valuable introduction to the relationship between color and health, and believe it may stimulate readers to conduct their own research into this significant topic.

NUTRITION



and

HEALTH



Cell Salts

Diana Dupre

Cell salts are twelve mineral salts, often derived from plant sources, which are a necessary component of the cytoplasmic fluid in the cells of the body and necessary for maintaining an electrolytic balance within those cells. Cell salts, also called tissue salts, are used in the homeopathic system of healing.

Homeopathy, in turn, is the art of curing founded on resemblances: the theory and its practice that disease is cured by remedies which produce effects on a healthy person similar to the symptoms of a patient with a specific complaint. The remedies are usually administered in minute doses, then, in the belief that the body responds to minute amounts of certain substances which in large doses could produce the same symptoms as those being treated.

Each cell salt has distinct characteristics and is involved in specific bodily procedures. A lack of any one of the salts will be indicated in specific instances of bodily malfunction.

Cell salts, being mineral elements, support the food that is eaten; the food has to supply the body's organic needs. Cell salts are active in the effective elimination of waste and worn-out cell

products and in removing congestions harmful to the body.

Cell salts are compounds of calcium, chlorine, iron, magnesium, phosphorus, potassium, silicon, and sulfur in salt form. Metals in their elemental form cannot be assimilated by the body, but they can be from some of their salts. Cell salts have undergone the chemical process of titration, wherein one part of a mineral is combined with ten parts of milk sugar, or lactose, to form a 1X dilution. One part of this dilution mixed with ten additional parts of milk sugar is a 2X dilution; one part of the 2X dilution mixed with ten more parts of milk sugar results in the 3X dilution, and so on. The salts are available in potencies from 1X on; a 3X potency is considered fairly strong. The 200X solution, of course, contains only a minute amount of the mineral itself.

Homeopathic physicians consider it advisable to give doses of the smallest suitable strength, particularly for chronic conditions in which the salts are administered for extended periods of time. For acute conditions, larger amounts are administered.

The cell salts can be astrologically correlated, and are listed accordingly in this article. (A detailed and scholarly study of this correlation and of the attributes and uses of the various salts, *The Zodiac and the Salts of Salvation* by Dr. George Washington Carey and Inez Eudora Perry, was published in 1932 by the J.F. Rowny Press, Santa Barbara. We understand that this work, long out of print, recently has been re-issued and is available from DeVorss & Co., 1641 Lincoln Blvd., Santa Monica, Cal. 90404, for \$12.95.)

The salts are identified below by the Latin abbreviations under which they are sold commercially, the mineral compounds to which the specific abbreviations refer, and the astrological sign to which each is correlated. Only a general indication is given here of the types of ailments for which each salt has been recommended by homeopaths. Depending on the disease itself and the general condition and age of the patient, dosages of several salts are frequently used in conjunction. A homeopathic physician, of course, would be the definitive authority on the specifics of individual treatment.

Kali. Phos. — *potassium phosphate* — *Aries*: This is a significant mineral element in the structure of nerve and brain tissue, muscles, and blood cells. It is antiseptic in character, counteracts decay, and gives vitality to the tissues. It is essential in the process of metabolism, the assimilation of digested fats, and in respiration within the tissues. *Kali. Phos.* is suggested in the treatment of putrefactive bodily conditions, since its function is to prevent tissue decay. It is also indicated in the treatment of disturbed mental conditions, weakness of nerve response and consequent impaired muscle action, and paralysis.

Nat. Sulph. — *sodium sulphate* — *Taurus*: This mineral salt in particle form is a constituent of the intercellular fluids of the body. Its function is to

stimulate the flow of bile and pancreatic fluid; it eliminates excess water from the body. It is suggested as a remedy for biliousness and some types of constipation and flatulence, and for certain liver, kidney, and gall-bladder disorders. It has also proven useful in relieving attacks of bronchial asthma, vomiting in pregnancy, general nausea, vertigo, neuralgic sick headaches, and soft warts.

Kali. Mur. — *potassium chloride* — *Gemini*: This mineral salt stimulates cell activity and retains fibrin (a blood-clotting agent) in solution. In the body it unites with hydrogen to form hydrochloric acid. It is useful in the treatment of cellular irritations such as those occurring in smallpox and chickenpox, swelling of the glands, swollen and congested Eustachian tubes, sluggish liver, and rheumatic fever after the temperature has abated.

Calc. Flour. — *calcium flouride* — *Cancer*: This salt, a constituent of all connective tissues of the body, strengthens tissues and maintains their elasticity. The covering tissue of the bones contains this salt, which also forms the enamel of teeth. Varicose veins, relaxation of the abdominal walls, hemorrhoids, general flabbiness, prolapsed uterus, hard tumors, cracked and crusting skin, and sensitive teeth are symptoms of a deficiency of this element.

Mag. Phos. — *magnesium phosphate* — *Leo*: This salt is an element of the blood cells, bones, and teeth, and of the brain, nerves, and muscle cells. Its function is to maintain independent cell movement. It helps carry oxygen to the cells, thus stimulating new cell growth and enabling cells to discard diseased tissue. This is also an aid in muscle relaxation. Its use is indicated in the treatment of sharp, shooting, constrictive or spasmodic pains, functional cramps, nervous asthma, spasmodic heart palpitations, angina, and spasmodic shivering. It also relieves neuralgias of the face, stomach, or bowels, hypertrophy of the

prostate gland, and profuse perspiration.

Kali. Sulph. — *potassium sulphate* — *Virgo*: In conjunction with oxygen, which it also carries, this salt activates the destruction of worn-out cells while simultaneously preventing undue dissolution. Insufficiency of this element results in a restriction of oxygen in the tissues, which expresses itself in alternate hot and cold feelings, dislike of confinement in a room, anxiety, heaviness, headaches, indefinite pains in the limbs, and a desire for cool, fresh air. It is useful in the treatment of conditions such as rheumatism and asthma which are worse in hot atmospheres, or in which fever rises appreciably at night. It is given also for some cases of jaundice, peritonitis, bronchitis, and other catarrhal conditions. It has also been used to eliminate dandruff.

Nat. Phos. — *sodium phosphate* — *Libra*: This salt, an emulsifier, keeps uric acid in solution, prevents crystallization of fats by keeping them in solution, and decomposes lactic acid. It is useful in the treatment of rheumatism, gout, and some conditions of arthritis, flatulence, diarrhea, heartburn, and frequent slight urination. It also helps relieve conditions of blackheads, pimples, and sour-smelling perspiration.

Calc. Sulph. — *calcium sulphate* — *Scorpio*: This salt is known on the commercial market as plaster of Paris. In the body it is a constituent of all connective tissue and of the cells of the liver. It unites chemically with waste matter, thus helping to carry it off. An insufficiency of this element may reveal itself in boils or excessive nasal mucus. It is useful in the treatment of chronic varicose ulcers, suppurating pimples and pustules, frontal sick headaches, extreme touchiness of the nerves, and neuralgia in elderly people.

Silicea — *silicon dioxide* — *Sagittarius*: This salt, a constituent of all connective tissue, hair, nails, and skin, firms up tissue and helps eliminate pus.

It has been called "the surgeon of biochemistry," and is able to clear foul discharges and exertions and to promote suppuration, such as in boils. It can dissolve the urate of soda which, once deposited in joints, accounts for much arthritic discomfort. A deficiency of this element in connective tissues causes lack of an essential brain and nerve nutrient, resulting in absent-mindedness, poor memory, and slow thought. *Silicea* is useful in the treatment of all conditions of weakness and poor nourishment, and specifically in the treatment of obstinate neuralgia, bruised or diseased bones, chronic weak ankles, irritating coughs where there is difficulty of expectoration, brittle nails, ulceration of the nasal bones and mouth, and offensive foot odor.

Calc. Phos. — *calcium phosphate* — *Capricorn*: In combination with albumen, this salt builds new cells; it is an important element of the gastric juice and of teeth and bones. A deficiency may be indicated by cramps, anemia, fatigue, and the tendency to lie in a curled up position while moving the feet. This salt is beneficial in all cases of debility, as well as for poor assimilation of food, defective blood circulation, cold and clammy hands and feet, spinal curvatures, deep ulcers, and neuralgia with which numbness is associated.

Nat. Mur. — *sodium chloride* — *Aquarius*: This salt produces cell division, increases red corpuscles, and regulates the amount and distribution of moisture in the body. Cells lacking in this mineral cannot attract water to themselves. Thus there is waterlogging in the inter-cellular spaces, and bloating results. This salt aids victims of all diseases with watery, acrid, excoriating discharges, and all conditions in which an imbalance in the condition of natural moisture manifests as too much dryness or too much wateriness. It also aids in the relief of numb hands and feet, sunstroke, ulcerated gums, and hysteria.

Groups in Other Countries

LATIN AMERICA

ARGENTINA

- Buenos Aires:—Castilla 118; Suc. 6
 Buenos Aires:—Ave. Carabobo, 836
 Cordoba:—Calle 1 No. 40; B. Yapeyu
 Cordoba:—Gomez Pereyra, 3195
 Corrientes:—Casilla 118
 Formosa:—Casilla 95
 Formosa:—Moreno, 979
 Rosario:—Calle Santa Fe, 2450
 Salta:—Casilla 238
 Tucuman:—Casilla 81; Suc. 2

BRASIL

- Sao Paulo:—Sede Central do Brasil
 R. Asdrubal do Nascimento,
 196 — Caixa Postal 7962
 Sao Paulo—Penha: R. Cirene Jorge
 Ribeiro, 188
 Sao Paulo — Lapa: R. Joao Anes, 18
 Sao Paulo — Santo Andre: R. Dr. Cesario
 Bastos, 366
 Sao Paulo — Sao Jose dos Campos:
 Caixa Postal 369
 Sao Paulo—Piracicaba: Rua do Rosario,
 1331
 Rio de Janeiro: R. Jose Bonifacio, 1035,
 Apto. 204 — Todos os Santos
 Porto Alegre: Rio Grande do Sul R.
 Santana, 1021

CHILE

- Santiago:—Casilla 9154
 Vina del Mar:—Ave. Maruna, 970

COLOMBIA

- Bogota:—Apartado Nacional 2127

COSTA RICA

- San Jose:—Apartado 6239

CUBA

- La Habana:—Santa Amelia, 22114; Aroyo
 Naranjo

ECUADOR

- Quito:—Salinas, 446

MEXICO

- Mexico, D.F.:—Apartado M-7569

PARAGUAY

- Asuncion:—Washington, 673

PERU

- Lima:—Casilla 10134

PUERTO RICO

- Caguas:—B-36 Calle 16, Villa Nueva —
 00625

- Caparra Terrace:—Calle 34 S.O., No.
 1324-00921

REPUBLICA DOMINICANA

- Santo Domingo:—Apartado 613

URUGUAY

- Montevideo:—San Jose, 1184

The Rosicrucian Fellowship
 Oceanside, California, U. S. A.

Ferr. Phos. — *ferrous phosphate* —
Pisces: This salt carries oxygen to the
 muscles to tone them up and keep up the
 volume of red corpuscles, and aids in
 the removal of carbon dioxide from the
 tissues. It helps muscles contract and
 equalizes blood circulation. It assists in
 the healing of recent physical injuries
 and can be used for nosebleeds, uterine
 hemorrhage, colds, sore throats, influ-
 enza, bronchitis, pleurisy, and neuritis.
 It is a particularly effective remedy in
 the first stages of any disease because
 it improves the quality of the blood, thus
 enabling it better to fight the disease.

Cell salts should be fairly plentiful
 in a sensible diet which includes sources
 of all essential nutrients. In view of
 modern topsoil depletion, however, it may
 be possible for a deficiency of one or
 another of these elements to crop up in
 even the most carefully administered
 diet. Bioplasma, a combination of all
 twelve salts, can be taken daily to help
 insure against such deficiency.

Readers desiring additional informa-
 tion on cell salts may wish to consult
 the following two works: *The 12 Tissue*
Salts, Esther Chapman, Pyramid Books,
 New York, 1971; and the chapter entitled
 "Cell Salts" in *New Life Through Nutri-*
tion, by Dr. Sheldon C. Deal, New Life
 Publishing, Tucson, 1974 (reviewed in
Rays, Nov. 1974)

From the Rosicrucian Fellowship Vegetarian Cookbook

HOT OR COLD CAROB DRINK

- 3 Tbs carob powder
 ½ tsp smooth peanut butter
 4 cups certified raw milk
 ½ ripe banana
 1 to 2 Tbs brown sugar or honey or
 molasses to taste.

Combine dry ingredients with 1 cup of
 the milk. Pour into liquefier and mix
 thoroughly. Add balance of milk, peanut
 butter, and banana; spin in liquefier
 until mixture is of smooth consistency.



HEALING

Thoughts and Health

Our bodies reflect the general nature of our thoughts, just as surely as do our habitual facial expressions. Vibrant, radiant health is an indicator of constructive thought — thought used in service and in the interests of evolutionary progress and harmony.

One of the most useful forms of constructive thought is that which looks for the good in all things. Giving continuing thought and attention to that which is good increases the good and builds up a power in the thinker which cannot be vanquished. Thus we learn to “overcome evil with good,” as taught in the Gospels.

Constructive thought also includes thoughts that are optimistic, cheerful, sympathetic, loving, and devotional, and which encompass as broad and extensive a range as possible. Constructive thought in any given situation is represented by the highest and most pure conception and sentiment that we can express.

Constructive thought results from free action of the Spirit. A lack of desire and effort to use the mind in service to humanity indicates crystallization. Self-centeredness, always plainly indicated by our thoughts, words, and deeds, is an infallible sign of mental crystallization, which in turn sooner or later manifests in some physical imbalance.

The more we can devote our thought-

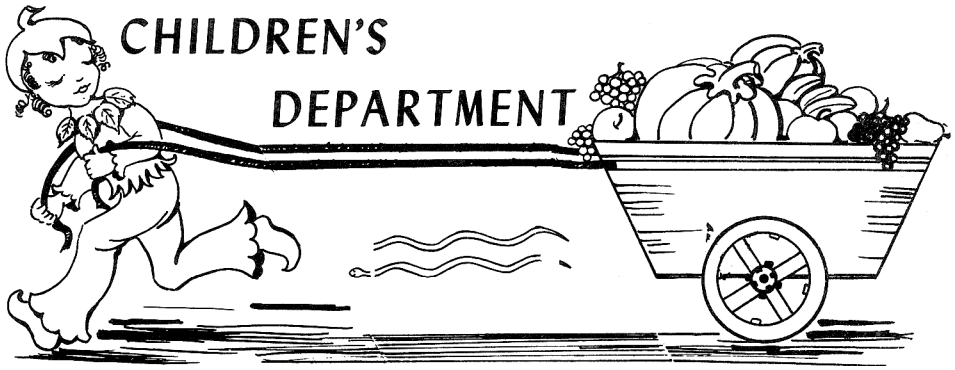
power to the welfare of others, the easier it becomes for us to think constructively in harmony with natural law. The more constructively we are able to think, the more we manifest vibrant, radiant health.

If we do become ill, constructive thought is one of the best ways of restoring health. No medicine or healing force can be completely effective if the patient does not cooperate to the extent of “thinking himself well.” If he maintains an aura of fear or depression around himself, worrying about his illness or “just knowing” that he is not going to get well, he cannot fully recover.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

February. . . .4--12--18--24



The Snob

Dagmar Frahme

J. Buddington Wentworth was a very pompous Gnome. He was, to use a polite word, portly. He dressed in the most fashionable clothes, and thought that the slightest bit of dirt on his shoes or the slightest piece of lint on his trousers was a major calamity.

He carried an umbrella in case of rain, and a portfolio in case anyone should give him some important papers. But strangely enough, no one ever did give him any important papers.

He thought he was pretty smart, and he thought most other Gnomes were not very smart at all. He did not talk to the other Gnomes very often because he thought that most of the other Gnomes were not important enough for him to talk to.

It *sounded* as though he had good manners. "Thank you, my good Gnome," he would say after the barber had cut his hair or the tailor had sewn buttons on his coat. He didn't really mean "thank you," though. He meant, "Well, that's done. I hope I won't have to see him again for a long time."

"How pleasant to have seen you again," he would say after meeting someone accidentally. He didn't really mean "how pleasant," though. He meant, "Oh, what an ignoramus!" or

"What a dull bore! I hope I won't run into him again."

He didn't like the Gnomes who did things for him, or the Gnomes he met accidentally, or even most of the ones he met on purpose, because he thought that none of them were as skillful or as clever or as smart or as witty as he was. And because Gnomes feel such things as much as people do, they knew that he didn't like them and that his good manners really didn't mean anything at all. Some of them were hurt, and some sad, and some said they couldn't care less *what* that stuffy old J. Buddington Wentworth thought about them.

But all the Gnomes agreed that they did not think too highly of J. Buddington Wentworth, either. And so they left J. Buddington Wentworth alone as much as they could, and J. Buddington Wentworth left them alone as much as he could.

And that was how matters stood until one day in late fall, when J. Buddington Wentworth went off to work as usual. His job was to put the color in marble, and, to tell the truth, he did his job well. The trouble was, of course, that he thought no one else could do his work, and annoyed the Gnomes by telling



them so.

On this particular day, J. Buddington Wentworth started work the way he always did. He laid out his tools, checked his blueprints, and began to chisel. But in a few minutes he sat back and put his hand on his forehead.

"Whew," he said to himself. "I feel funny."

He picked up his chisel and started work again, but again in a few minutes he sat back and put his hand on his forehead.

"I really do feel funny," he said to himself.

He stood up and everything spun around him. "Dizzy!" he muttered, sitting down again. Several times he tried to get up, and each time he was so dizzy that he had to sit down.

Poor J. Buddington Wentworth! He couldn't work, and he couldn't go home. He could only sit there, doing nothing, and wait for someone to come along and help him. He had never been in such a predicament.

After some time, someone did come along. It was Clayborne the quartz polisher. He did not see J. Buddington Wentworth and was about to go right past him.

"Please help me, Clayborne," said J. Buddington. "I think I'm sick."

"Please help me" were words that J. Buddington Wentworth had never said to anyone in his life, and, believe me, it was hard for him to say them now.

"Who said that?" asked Clayborne, wheeling around. "J. Buddington, is that you?"

"Yes," said J. Buddington in a sad voice. "I seem to be too weak to work and too dizzy to go home by myself."

"Well I'll be —" said Clayborne, astonished. J. Buddington had hardly ever spoken to him before, but he had always somehow managed to make it perfectly clear that he knew he could work with marble much better than Clayborne could work with quartz.

Clayborne, like the other Gnomes, was very tired of J. Buddington Wentworth's pompous ways, and he really did not very much want to help him. But he knew that was not the right thing to do.

So he said, "Can you walk if I hold on to you?"

"I think so," whispered J. Buddington, and, slowly, the two Gnomes made their way to J. Buddington's house.

Clayborne got J. Buddington into bed and sent for the doctor. While they waited, J. Buddington said, "What am I

going to do about my quota?"

"I don't know," answered Clayborne, in an I-told-you-so tone of voice. "If you had an apprentice helper there would be no problem."

Every Gnome had to do a certain amount of work each month. If he didn't finish it, he was given another job to do, or, worse, he was sent to the Badlands for two years. There the rocks were terribly hard to work with, and there was no beautiful marble or quartz.

No excuses were allowed. If someone's work wasn't finished, no matter for what reason, he lost his job.

Because of this, every Gnome who was in charge of anything, except J. Buddington Wentworth, had one apprentice helper. Then, if he got sick or if he wanted to take a vacation, he wouldn't have to worry about his quota because the apprentice helper could be trusted to get the work done.

But J. Buddington Wentworth had always refused to have an apprentice helper. Even the Chief Gnome couldn't get him to change his mind. "Nobody can put the veins of color in marble as well as I can," he told the Chief Gnome, "and I'm not going to have a lot of amateurs bungling my work."

"You aren't supposed to have a lot of amateurs," the Chief Gnome had said. "You are supposed to have one apprentice helper. You are supposed to teach him what you know, and then if you are ever not able to work, he can take over for you."

"No," J. Buddington said firmly. "I don't *need* an apprentice helper and I don't *want* one. I can do my work better than anybody, and I can do it perfectly well by myself."

And so J. Buddington never had an apprentice helper, and never taught anyone to do his work. He certainly never thought that he would be too sick to do it himself!

"What am I going to do about my quota?" he asked again, as the doctor

came in.

"I don't know," answered Clayborne once more.

"J. Buddington," said the doctor, taking one look, "you are a sick Gnome." Then the doctor checked J. Buddington all over and said, "You will have to stay in bed for two weeks."

"Two weeks!" echoed J. Buddington, horrified. "But my job! My quota! I can't stay in bed for two weeks."

"You can and you must," said the doctor sternly. "You might as well forget about working. Even if you tried, you couldn't walk to your job. You have to stay in bed and get well."

The doctor put some medicine on the table and promised to come back the next day. Then he was gone.

"Well, J. Buddington," said Clayborne, who was trying his best to do the right thing but still did not feel very sympathetic, "I'm afraid I've got my own job to think about now. If you stay in bed, you'll be all right. Some Gnomes will come by to check on you every so often, and I'll see that your meals are sent up. Take it easy."

Then he was gone, and J. Buddington Wentworth was all alone. Sadly he lay in bed, staring at the ceiling. He felt very lonesome – a feeling he had never had in his life – and he didn't like it.

"I wish someone would come talk to me," he said to himself, "but I guess nobody who does come is going to stay longer than he has to. I never visited Gnomes who were sick. Why should they visit me?"

It took J. Buddington a long time to go to sleep that day.

Meanwhile, Clayborne was polishing quartz and trying not to listen to his conscience.

"Serves him right," muttered Clayborne. "He thinks he's so great. Ha! J. Buddington Wentworth can get sick like anybody else. Now we'll see just how great he is. Wait till he gets sent to the Badlands!"

"Shame on you," said Clayborne's conscience. "J. Buddington is going to be in real trouble if somebody doesn't help him."

"Good!" muttered Clayborne.

"You don't really mean that, you know," insisted the conscience. "It's terrible for anyone to get sent to the Badlands, but it's especially bad for a master worker like J. Buddington."

"He thinks he's a master worker," argued Clayborne.

"Don't you?" asked the conscience.

"Oh - well - yes - I suppose he does good work," admitted Clayborne. "But does he have to be so conceited and pompous about it?"

"No, that is very wrong of him," agreed the conscience. "But even though J. Buddington is conceited and pompous, it's wrong of you not to want to help him. Am I right?"

"But he rubs us all the wrong way," complained Clayborne, ignoring the question, "and he's never done anything for any of us, and he's such a --"

"Should you help him or shouldn't you?" nagged the conscience interrupting impolitely.

"Oh, I suppose so," muttered Clayborne, fidgeting.

"Then get busy," ordered the conscience.

At that moment, the quitting-time bell rang. Clayborne thought longingly of supper and an evening curled up with a good book.

"Oh, rats!" he growled.

Then he picked up his tools and headed for the marble quarry. He looked at the place where J. Buddington had started a new vein of pink, and had to admit that it was a very good beginning.

"But why should I finish it?" he said to himself. "I've got enough work of my own. I won't do it! I'm going home!"

"Clayborne - " began his conscience.

"Oh, go away!" growled Clayborne.

"I won't go away," said the conscience, unperturbed. "You've tried getting rid of me before and you can't do it. Now you'd better get started."



"All right, I'm working, I'm working," said Clayborne. "What's the use?"

And so Clayborne worked. Gradually he traced a very fine pattern of pink into the marble, just as J. Buddington had shown on his blueprint.

"Not bad," he said to himself, "not bad."

He also did his own work in the quartz field, and had very little time for good suppers and no time at all to curl up with a good book. He was a very tired Gnome by the time two weeks were up, but, somehow, he felt better than he thought he was going to feel.

On the morning that J. Buddington went back to work, Clayborne was just finishing up after a long night in the marble quarry.

"What ---?" asked J. Buddington, staring at the pattern of pink that had not

been in the marble two weeks before. "How did that get there?"

"I put it there," answered Clayborne.

"You mean you did my job while I was sick?" J. Buddington couldn't believe his eyes or his ears.

"Yup," answered Clayborne.

"But what about your job?" asked J. Buddington.

"I did that, too," answered Clayborne.

J. Buddington stared at the pink marble. Then he stared at Clayborne. Then he stared at the marble again.

"I don't know what to say," he said, finally.

"No need to say anything," said Clayborne. "You won't have any trouble finishing your work this month now. But I do suggest that you get an apprentice helper. I don't think I could do two jobs like this very often, and neither could anyone else."

"Oh, I will, I will," J. Buddington promised. "I'm very grateful to you, Clayborne. I'd be packed off to the Badlands if it hadn't been for you."

"Oh, tush," said Clayborne, embarrassed.

From then on, J. Buddington was a changed Gnome. He smiled at everyone he met and had many friendly words for his neighbors. He went out of his way to tell other Gnomes how good their work was – and he meant it. He complimented the barber on his splendid new haircut and the tailor on the intricate button holes on his new coat.

One day, J. Buddington Wentworth even had a party. He invited everybody, and everybody came. The Gnomes talked and laughed and ate more than was good for them, and they stayed long after the time the invitations had said that the party would be over.

"Good night, Bud," said one, as the Gnomes were finally leaving. "Sure had a good time!"

"Great party, Bud, great party,"

said another.

"Don't know when I've had so much fun, Bud," said a third. "I laughed so hard my throat is sore."

J. Buddington Wentworth closed the door behind the last Gnome and turned to look at his living room. It was a mess. Crumbs were on the floor, and dirty dishes were everywhere.

"Wow, what a shambles!" said J. Buddington happily. "That sure *was* a great party. And the best thing was being called Bud. My name is going to be Bud from now on. That sounds much friendlier than J. Buddington."

And Bud Wentworth, the once-pompous Gnome who had never before allowed a chair or a cushion to be out of place in his living room, went whistling off to the kitchen to make some soapsuds. He had a lot of washing up to do before he could go to bed.



The Elf-Man

I met a little Elf-man once,
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.

He slightly frowned, and with his eye
He looked me through and through.
"I'm quite as big for me," said he,
"As you are big for you."

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by

Max Heindel

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