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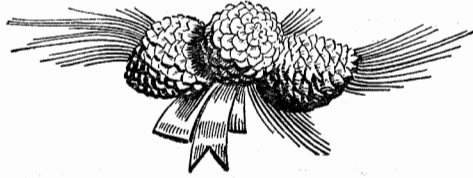
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The Meaning of "Grace"

As law, apart from love, gave birth to sin, so the child of law, tempered with love, is GRACE. Take an example from our concrete social conditions: We have laws which decree a certain penalty for a specified offense, and when the law is carried out, we call it justice. But long experience is beginning to teach us that justice, pure and simple, is like the Colchian dragon's teeth, and breeds strife and struggle in increasing measure. The criminal, so-called, remains criminal and becomes more and more hardened under the ministrations of law; but when the milder regime of the present day allows one who has transgressed to go under suspended sentence, then he is UNDER GRACE and not under law. Thus also the Christian, who aims to follow in the Master's steps, is emancipated from the law of sin by grace, provided he forsakes the path of sin.—MAX HEINDEL.

LIFT UP THE CHRIST

"And I, if I be lifted up, will draw all men to me" —

No race in any continent or island of the sea

Does He exempt. All, He said, will own Him as their Lord

When He is lifted up in truth, God's living, holy Word.

To us who have the vision now and know its priceless worth

Is given the charge to hold the thought, "Peace and good-will to earth."

By lifting up the Christ within, acknowledging His power

To comfort, bless, redeem, restore, we can in every hour

Be channels for the righteousness which draws men everywhere

To think His thoughts, to live His life, His perfect peace to share.

—DELLA ADAMS LEITNER





Our Mysterious Earth

Part 2

THE seventh layer or Refracting Stratum of our Earth corresponds to the World of Life Spirit, the first of the universal worlds, and contains what are known as "The Seven Unspeakable Secrets." In it all the forces which the occultist calls the "Laws of Nature" exist as moral, or rather immoral, forces. As humanity progresses spiritually, these forces improve correspondingly; any lapse in morals has a tendency to unleash these Nature Forces and cause them to create havoc upon the Earth, while the striving for higher ideals in the daily life makes them less inimical to man.

The forces in this stratum are thus, at any time, an exact reflection of the existing moral status of mankind. Just as there is individual responsibility to the Law of Consequence which brings to each person the just results of his deeds, whether for good or the opposite, so is there community and national responsibility, which brings upon groups of people corresponding results of their collective acts. Nature forces are the general agents of such retributive justice, causing floods, famines, earthquakes, volcanoes, or the beneficent formation of oil and coal for various groups, according to their deserts. Eventually, humanity must face the fact that we, ourselves, are responsible for the catastrophes that occur through the Nature Forces, and that the only way to avoid them is to change ourselves — to live more in accordance with the spiritual laws that govern the universe. All of this is arranged and directed under the supervision of the four great Lords of Destiny who see that each of us gets exactly what we need for our development.

From the sixth or Fiery Stratum of the Earth to its surface are a number of shafts in different places. The outer ends of these are called "volcanic craters." When the Nature Forces in the seventh stratum are unleashed so that they can express themselves through a volcanic outburst, they set the sixth or Fiery Stratum in motion and the agitation spreads outward to the mouth of the crater. The bulk of the material is taken from the substance of the second stratum, for that is the denser counterpart of the sixth stratum. This fluidic stratum, with its expansive and highly explosive quality, insures an unlimited supply of material at the point of eruption. The contact with the outer atmosphere hardens that part of it which is not blown away into space, thus forming the lava and dust until, as the blood from a wound congeals and stanches the flow, so the lava finally seals the aperture from the inner parts of the Earth.

Thus we see that it is the reflected immorality and anti-spiritual tendencies of mankind which arouse the Nature Forces in the seventh stratum to destructive activity, and that it is generally the profligate and degenerate peoples who succumb to these catastrophes. They, together with others whose destiny, self-generated under the Law of Consequence, for various reasons, involves a violent death, are gathered from many lands by the superhuman forces, to the point where the eruption is to occur. A list of these outbursts

during the last two thousand years shows that their frequency has increased with the growth of materialism. Whether or not they continue to increase depends entirely upon the collective efforts of humanity to free themselves from the bondage of the material world by realizing the reality of spirit and directing their activities in accordance with that realization.

Perhaps here we should take time to remind ourselves that, aside from the all-important role the Christ Spirit plays in our Earth's welfare, the conditions upon our planet — its lands, arid or fertile, its hills and valleys, its trees and plants — are to a very great extent the results of our own endeavors while we are in the Second Heaven prior to physical rebirth. We help to prepare the earthly conditions which will be best suited for our next step in progress. All the inhabitants of the heaven world work upon the models of the Earth, which are in the region of Concrete Thought. They alter the physical features of the Earth, and bring about the gradual changes which vary its appearance, so that on each return to physical life a different environment has been prepared, wherein new experiences may be gained. Climate, flora, and fauna are altered by man under the direction of Higher Beings. Thus our Earth is largely just what we ourselves, individually and collectively, have made it; and it will continue to be what we make it.

The eighth or Atomistic Stratum of the Earth, expressing the World of Virgin Spirits, seems to have the property of multiplying many fold the things in it. This applies, however, only to those things which have been definitely formed. An unshapen piece of wood, or an uneven stone has no existence there, but upon anything which has been shaped (involving a definite picture in the mind of its Creator), or has life and form, such as a flower or a picture, this stratum has the effect of multiplication to an astonishing degree. So it is that the brain tendencies of such a man as the highly intellectual Pliny the Elder may have been reproduced a thousand years afterward, and have been partly responsible for the nineteenth and twentieth century crop of materialistic scientists.

The ninth stratum of our Earth is the material expression of the Earth Spirit, and corresponds to the World of God. Here are the lemniscate currents which are intimately connected with those very vital parts of the human being: the brain, heart, and sex organs. This may remind us of one of those esoteric gems from the Bible: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the Earth." (*Psalms* 139)

Concerning the Center of Being of the Earth Spirit, we are told that little more can be said at the present time except that it is the ultimate seed ground of all that is in and on the Earth, and corresponds to the Absolute. The Absolute is actually beyond our comprehension. At best we may simply say that it is Boundless Being, the Root of Existence. It rests ever clothed in the invisible garment of Cosmic Space. In IT all powers and possibilities are *latent*. At the end of our great Septenary Day of Manifestation "all that now is will once more be merged in the Absolute for a period of rest and assimilation of the fruits of our evolution, to re-emerge for further and higher development at the dawn of another Great Day."

Now, to consider a bit further the implications of the fact that the Christ Ray became the indwelling Spirit of the Earth, we recall that this mighty Spirit left the body of Jesus at the Crucifixion and entered into the Earth, purifying the desire body of the Earth and making it possible for human beings to obtain purer material for their desire bodies. Thereby He truly became our Saviour, preventing the retrogression of many who were at a spiritual standstill. Thus He came to save those who were "lost." "He continues helping us by making our external environment constantly purer. That this was and is done at the expense of great suffering to Himself, no one can doubt who is able to form the least conception of the limitations endured by that Great Spirit in entering the hampering conditions of physical existence, even in the best and purest vehicle possible; nor is His present limitation as Regent of the Earth much less painful. True, He is also Regent of the Sun, and therefore only partially confined to the Earth, yet the limitations set by the crampingly slow vibrations of our dense planet must be almost unendurable."

But there is an ebb and flow of this Divine Life that permeates our planet, the equinoxes and solstices marking the turning points in the life of the Great Christ Spirit, analogous to the "turning points" in the life of a human being:

conception, birth, liberation (physical death), and inner world experience. When Christ was crucified on Golgotha His great sacrifice for humanity had only just begun. Each year since that time on the 21st of September when the Sun passes from the zodiacal sign Virgo into the sign Libra, the Christ Spirit, returning to our Earth, touches its atmosphere. A light begins to glow in the heavens; it seems to pervade the whole solar universe, gradually growing more intense as it seems to envelop our globe. Then it penetrates the surface of the planet and gradually concentrates itself in the center of the Earth.

The Christ Spirit reaches the center of the Earth at midnight, December 24. There He remains for three days, and then He starts to withdraw. This withdrawal is completed at Easter. From Easter until the Summer Solstice He is passing through the higher worlds, and reaches the World of Divine Spirit, the Throne of the Father, on June 21st. During July and August, while the Sun is in Cancer and Leo, He is rebuilding His Life Spirit which He is to bring again to the world, with greater force each year, and with it rejuvenate the Earth and the life kingdoms evolving in and on it.

As stated above, the compassionate Christ came to save those who were "lost." By means of His powerful Love vibrations welling forth from the center of the Earth, He not only made it possible for human beings to obtain purer desire stuff for their desire bodies, but He accelerated — and continues to accelerate — the altruistic urge latent in all human beings. His influence is thus purifying, refining, and spiritualizing upon all the bodies of man, and it has an analogous effect upon our planet Earth. Just as man's dense physical body is gradually becoming etherealized, so is our material Earth, the body of the mighty Christ Spirit, also becoming more ethereal. Some time in the future man will use as his lowest vehicle a body composed of ether, and the Earth will likewise be made of ether.

At present we have the holiest time of the year before us, the season when the wave of spiritual light and life, which will be the basis of next year's growth and progress, will reach its greatest height and power. Our Earth and the sensitive people upon it are feeling the return of that Love-light and some are hearing the murmur of angelic voices as they prepare to sing out the "glad tidings" to all the world.

While the spiritual forces are coming to us with renewed power, it is the time for special effort on our part to express the Divine within us, to transcend all self-limitation, harshness, pride, and egotism. This is the time to pray with intense fervor for help in washing our hearts clean of selfishness, envy, jealousy, intolerance, and all other such self-limiting feelings. This is the time to bend eagerly to the task of making ourselves fit channels for the Higher Ones to express greater things through us, for them to send forth their spiritualizing radiance through us, to intensify that stream of love which purifies and broadens our vision and redeems us and our fellowmen from the age-old culmination of disobedience to Divine Law. This is the time to cultivate a keener awareness of the God within us and without us, to serve more worthily, with gentleness, and loyalty to our highest ideals, to help one another, to try to love our neighbors as we do ourselves, to free our hearts and minds from all inharmony, to express peace in all our actions.

We who know something of the true nature of the Earth and its inhabitants have within us the power to further the spiritual evolution of our planet and all in and upon it, to hasten the day when dissension and war will end and peace will reign. We have the privilege, and the duty, of thinking, talking, and acting according to the ideals given us by our Saviour and Redeemer, the mighty Archangel holding our Earth in its orbit. Max Heindel admonished us to hold the thought continually of Universal Brotherhood *lived* upon our globe — everlasting peace and goodwill among all men, irrespective of race, color or religion.

Upon us depends the liberation of the Christ Spirit from our Earth. Each time we give ourselves in *selfless service* to others we add to the luster of our soul bodies, which are made of the light and reflecting ethers. It is the Christ ether that now floats this sphere of ours, and to achieve His liberation, we must in sufficient numbers evolve our own soul bodies to the point where they will float the Earth. Only thus can we take up His burden and save Him the pain of physical existence.



The Star of Bethlehem

MAX HEINDEL

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

Much speculation has been indulged in as to the nature of this Star. Most material scientists have declared it is a myth, while others have said that if it were anything more than a myth, it might have been a "coincidence"—two dead suns might have collided and caused a conflagration. Every mystic, however, knows the "Star" — yes, and the "Cross" also — not only as symbols connected with the life of Jesus and Christ Jesus, but in his own personal experience. Paul says, "Until Christ be formed in you"; and the mystic, Angelus Silesius, echoes:

*Though Christ a thousand times in
Bethlehem be born
And not within thyself, thy soul will be
forlorn.
The Cross on Golgotha thou lookest to
in vain
Unless within thyself it be set up again.*

Richard Wagner shows the intuitional knowledge of the artist when, to the question of Parsifal, "Who is the Grail?", Gurnemanz answers:

*That tell we not;
But if thou hast by Him been bidden,
From thee the truth will not stay hidden.*

*The search but severs from him wider
When he himself is not its guider.*

Under the "old dispensation" the path to Initiation was not open. It was for only the chosen few. Some might seek the path, but only those who were guided to the Temples by the Hierophants found entrance. Previous to the advent of Christ, there was no such sweeping invitation as "Whosoever will may come."

At the moment the blood flowed on Golgotha, however, "the veil of the Temple was rent," and ever since that time, whosoever will seek admittance will surely find it.

In the Temple of Mystery the Hierophant taught his pupils that there is in the Sun a spiritual, as well as a physical force. The latter force in the rays of the Sun is the fecundating principle in Nature. It causes the growth of the plant world and thereby sustains the animal and human kingdoms. It is the upbuilding energy which is the source of all physical force.

This physical, solar energy reaches its highest expression in midsummer, when the days are longest and the nights are shortest, because the rays of the Sun then fall directly on the northern hemisphere. At that time spiritual forces are the most inactive.

On the other hand, in December, dur-

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

When the Sun goes into the winter solstice, the spiritual impulse is strongest. Also, we have the spiritual impulse stronger in the night than in the day. There were times when churches were open all night, but closed in the middle of the day, for that was known to be the time of greatest darkness, so far as spiritual influences were concerned.

The night between the 24th and 25th of December is The Holy Night, *par excellence*, of the entire year. The zodiacal sign of the immaculate celestial Virgin (Virgo) stands upon the eastern horizon near midnight, the Sun of the New Year is then born and starts upon his journey from the southernmost point toward the northern hemisphere, to save that part of humanity (physically) from the darkness and famine which would inevitably result if he were to remain permanently south of the equator.

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

That being the case, it follows as a matter of course that it would then be easiest for those who wished to take a definite step toward Initiation to get in conscious touch with the spiritual Sun, especially for the first time.

Therefore the pupils who were ready for Initiation were taken in hand by the Hierophants of the Mysteries, and by means of ceremonies performed in the Temple, were raised to a state of exaltation wherein they transcended physical conditions. To their spiritual vision, the solid Earth became transparent and they saw the Sun at midnight — "The Star!" It was not the physical Sun they saw with spiritual eyes, however, but the Spirit in the Sun — the Christ — their Spiritual Saviour, as the physical Sun was their physical Savior.

This is the Star that shone on that Holy Night and that still shines for the mystic in the darkness of night. When the noise and confusion of physical activity are quieted, he enters into his closet and seeks the way to the King of Peace. The Blazing Star is ever there to guide him and his soul hears the prophetic song, "On earth Peace, Goodwill toward men."

Peace and goodwill to all, without exception; no room for one single enemy or outcast! Is it any wonder that it is hard to educate humanity to such a high standard? Is there any better way to show the beauty of, and the necessity for, peace, goodwill, and love than by con-



trasting them with the present state of war, selfishness, and hate?

The stronger the light, the deeper the shadow it casts. The higher our ideals, the more plainly can we see our shortcomings.

The religion miscalled Christianity has therefore been the bloodiest religion known. On the battlefield and in the Inquisition innumerable and unspeakable atrocities have been committed in the name of the gentle Nazarene. The Sword and the Wine Cup — the perverted Cross and Communion Chalice — have been the means by which the more powerful of the so-called Christian nations gained supremacy over the heathen peoples, and even over other but weaker nations professing the same faith as their conquerors.

But in time the religion He brought to us will drive away all the sorrows; will dry the tears from all eyes. Where there has been war, there will be peace. As surely as He came to bring that sword which will liberate man from the national spirit and make him an individual who is capable of being a brother to every other man, so surely as He came to do this

work, so surely as the first part of His prophecy has been fulfilled — so will that other grand and glorious prophecy be fulfilled, that men shall beat their swords into ploughshares, and their spears into pruning-hooks.

Christ said, "If you want to follow me, you must sell all you have. *You are not to keep anything for yourself.*" You are to give up body, soul, and Spirit,

everything, for the higher life, everything for the Christ. Not to an exterior Christ, but to the Christ within.

Eventually all races will come into this beneficent Christ religion. "To him every knee shall bow." Each one will in time be led by the Star to Christ, but let us emphasize very strongly: not to an exterior Christ, but to the Christ that is *within*.

THE GIFTS OF THE WISE MEN

BETTY SACHELLI

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh." (Matt: 2:11 — King James version.)

Let us ponder these gifts and their symbolic meaning for a moment. First: consider the gold brought by the first Wise Man to be laid at the feet of the Christ. Gold comes from the earth. It is seldom found in a pure state; it must be refined through varied processes. In its pure state, gold is highly malleable, and its worth is enhanced because of its resistance to rust and tarnish.

Man's body, too, may be said to be a product of the earth, seldom found in a pure state, but refined from life to life. Man, the Spirit, also is refined through many experiences in the body, and, when separated from the dross, it, too, is malleable and its worth enhanced by its resistance to stain and corruption (rust and tarnish).

The gift of gold, then, brought by the first Wise Man may be said to be the gift of the Spirit, refined to perfect purity.

The second Wise Man brought myrrh.

Myrrh is a Greek word; translated it means "bitter". Extracted from a very rare Arabian plant, myrrh — though

bitter to the taste — has a fragrant aroma. In ancient Egypt, it was used for embalming purposes; at that time, it was the belief that the body must be preserved in order that the soul might live.

The gift of myrrh, laid at the feet of Jesus by the second Wise Man, is symbolic of the gift of the soul — cleansed of bitterness, and exuding a fragrant aroma.

Frankincense is composed of two French words, combined: franc—meaning pure — and encens — meaning incense. A gum-resin substance, frankincense has a fragrant odor, when burned, and in ancient times was often used in religious rites. Its stable, physical quality symbolizes the body, purified.

Thus, the gifts brought by the Wise Men become more meaningful: not as gold, frankincense, and myrrh, but rather the gift of the Spirit, soul and body.

Eventually, *all* — every race, color, and creed — will be led by the Star to the Christ Spirit within. *Everything* must, then, be laid at His feet; each one — black, white, and yellow — will "open their treasures and present him gifts."

The gold of the refined spirit, the extract of the purged soul, and the incense of the cleansed body: these are the real treasures laid at the feet of the Christ by the Wise Men — by all wise men.

Encounter in Space

CHRISTINE LINDEMAN

FOR the last desperate time, in a hoarse whisper, Jim Davis spoke: "This is Alpha Space Capsule to Flight Control. The ship does not respond to manual control. I seem to be in some sort of force field that I cannot identify. No instruments are functioning and I can't give position or course. Do you read me?"

In reply, Jim heard nothing. He had really expected to hear nothing. For the past five minutes all had been deadly still in the space capsule. The throb and vibration of the ship's machinery had ceased, and there was now not even the faintest "bleep" or static over his radio.

All had been going smoothly until the fourth orbit of his six-orbit flight around the earth. The purpose of the flight had been simply to test the new variant of the radiation detection device soon to be installed in all space capsules. The flight had been considered so routine that it had not been thought necessary to send a second astronaut up with Jim.

Jim was a veteran astronaut who had already spent many hours in space and could boast a record of spectacular accomplishments. This short flight was not even being given live T.V. coverage, so "dull" was it in comparison to some of his previous exploits.

But for all his experience, Jim had never encountered anything like what had happened a few minutes before. The ship had been set on automatic control, and Jim was busy monitoring one of the test devices. Suddenly he felt an imperceptible altering of the ship's course and speed — a very gentle motion which gave him no discomfort but, rather, an unexplainable sense of elation. The elation was shortlived, however. In a moment, Jim saw that his instruments had stopped working and that their hands — rather than bouncing crazily all over the dials, which is usual in moments of

malfunction — were set still at 0.

Jim then tried to manipulate the controls — to no avail. Not a lever, stick, or knob moved at his touch. The operation of the capsule was completely out of his hands. None of his frantic efforts to communicate with the ground were successful, and Jim realized that unless Flight Control were aware of the nature of his plight and could do something from there, he would have had it.

The trouble was, Jim didn't really know the nature of his plight either. The ship was going forward — or *somewhere* — smoothly; he was experiencing no physical discomfort. Everything might have been quite routine except for one detail: some outside force seemed to be guiding the ship and he had no idea of where he was or where he was headed.

But *what* force? This portion of the atmosphere had already been traversed by astronauts any number of times without incident, and no previously unidentified force field had been detected here before. Furthermore, how could it be that the capsule, and he himself, were responding so calmly to this force field — or whatever it was?

For Jim was strangely calm. True, he had been trained from the beginning of his work as an astronaut to expect the unexpected and not to panic. Yet this situation — of complete isolation and helplessness — was new to him. He was well aware that the outlook for return to Earth was bleak, if not nil, yet he felt surprisingly quiet about it all.

Then he began to think about Joy and the children. The news that "contact with the space capsule has been lost" would soon be breaking into the scheduled programs. He hoped Flight Control would call Joy before she heard it more brutally in some other way.

But then, maybe it wouldn't matter

all that much to her anyhow. It might even be a relief. Their marriage had not been exactly what the counselors would call "happy" during the past year. So much constant bickering about — about *everything*, it seemed. It was certainly getting to be a relief to *him* to leave home in the mornings, and he had found lately that, although it bothered his conscience, he was in no hurry to get home after those periods of intensive day-and-night training the way the other astronauts were.

The children were noticing the trouble, too. The other evening four-year-old Betty, sitting in his lap, had interrupted the bedtime story to ask, "Daddy, why don't you and Mommy like each other



any more?" In his shock at the question he had mumbled some such inane reply as "But we *do* like each other, dear," which he knew hadn't satisfied the child.

He didn't mention the incident to Joy — maybe he should have, although it probably wouldn't have done any good. Joy would have been upset, of course. She was always a good mother. But upsetting her would only have made the bickering worse. It seemed that every time something bothered her she grew more and more petulant and found fault with everything. And she was upset more and more of the time, lately.

That, evidently, was the core of the trouble — he hadn't really realized it before. The bickering and quarreling were only symptoms of some physical or mental disturbance that was causing Joy to be constantly upset. He had certainly not thought of suggesting a medical examination to her, but that might be just what was needed. He *had* suggested that

she take the children and visit her parents for a few weeks, but she did not take kindly to that and did not seem to want to leave him even for a short time. He couldn't convince her that the separation might do them both some good.

And that was another thing. For all the quarreling, Joy seemed to be clinging to him more and more of late. She seemed pathetically glad to see him when he came home, even though she almost immediately began to burden him with complaints about the day's events. Once, when he had returned unexpectedly early, she had burst into tears and when he asked what was wrong she said, "I'm just glad to see you — I can't help it."

He had then dismissed the incident as simply another of the unexplained strange changes in Joy, but now it moved him deeply. He longed to be with her and comfort her when she got the news of his plight. He suddenly knew that it would certainly *not* be a relief to her to have him gone, and that whatever was wrong with her, it should have been up to him to find out what it was and help her rather than try to escape her bickering which she obviously couldn't help.

And why, he thought further, had he been putting all the blame on Joy? Here he had been spending the past year in righteous self-justification, reminding himself often how "long-suffering" and patient he was with her moods and complaints. But what had he done to help her, or in any constructive way alleviate the situation? Absolutely nothing. All he had done was try to escape whenever possible.

Now, it seemed, he was escaping for good. And now, he did not want to. Suddenly, with frantic motions, he began again to pull and push at the controls — again to no avail. He tried for a few more moments and then sank back in his seat, automatically brushing tears out of his eyes. "Please," he prayed — not even thinking of it as a prayer — "let me go back to her. She needs me. I know I've failed her but I won't fail her now. I'll make it up to her. Please, please."

He sank back again and closed his eyes. What was the use? He had had his chance — all the chance in the world — to help Joy, and had not done it. Now it was too late, and she would suffer, and the children would suffer, and he — well, he didn't deserve any better fate than he was getting. If only — but it was too late now.

Then Jim again felt that curious unexpected sense of elation he had experienced when he had first entered the force field, and sensed a subtle change in the ship's course and speed. To his amazement, the dials on his instruments began to function and the readings he automatically took were reasonable. The throb of machinery began again. Jim strained forward and grabbed at the controls. They responded! A faint noise of static reminded him of the radio, and he shouted into the instrument: "Flight Control. This is Alpha Space Capsule. Do you read me?"

"Jim — Jim — thank God. Are you all right? What happened?" The welcome familiar voice was disregarding all the formalities of space communication, and the relief in it was genuine and touching. Jim smiled as he briefly related position and course and said, "Quite a bit happened, but I'll have to wait till the flight is over to tell you. There was more to that force field than you might think."

After some discussion, Jim received permission to continue the flight its full six orbits. He had some thinking to do, and some very grateful words of thanks to say, and what better place than here, where he suddenly felt so close to God. He knew now very well what that "force field" had been, and it awed him to think that he had been given the opportunity to learn his lesson so dramatically and *then* been given a second chance. Why had *he* been selected?

Well, he wasn't going to muff things this time. He was, miraculously, going back to Joy. He would take a vacation—he was sure the flight officials would think he had earned one — and spend

it being close to Joy and the children. He would find out then what was troubling her and would set about getting it straightened out.

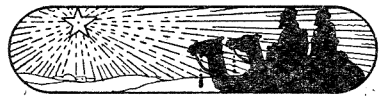
That she loved him, he was certain. He was also more certain than he had been for a long time that he loved her. "And with love," he remembered having read somewhere, "all things are possible."

At that moment, the radio crackled again and a voice said, "Jim, here's a surprise for you." Before Jim could react, another familiar voice said, somewhat tearfully, "Hi, Darling. I'm glad you're all right."

"Joy?" he gasped. "Honey — what —"

"They called me when you were lost, and I came down, but when I got here you had been found. Jim — everything's going to be all right now, isn't it?"

Jim smiled and felt a great sense of relief as he leaned back in his seat. "Of course it is, Honey," he said.



CHRISTMAS LIST

*For Christmas I'm wanting
a smile here and there
And bright holly berries
to pin in my hair.
Old friends who remember . . .
some starshine and snow;
Gay greetings, good wishes,
old hymns that I know.
For Christmas I'm wanting
the dear scent of pine
And peace in the hearts
ever kindred to mine.
For Christmas I'm praying
these blessings will fall
In greatest abundance
on us, one and all.*

—VEDA BURNAUGH COLLINS

The Grace of Giving

ELSIE HENDERSON

AS spiritual aspirants we have all given much thought to being thankful for the things that we have *received*. Now let us consider the benefits involved in *giving*.

The ability to give, as well as the opportunity, is perhaps the most important favor bestowed upon us. Giving is the passing on of what we have received. In our quest for spiritual growth, in order to build our soul bodies, we need to be an open channel for the inflow and outflow of God's bounty. In wisdom we should retain what we ought to retain and freely let go of that which the spirit of love prompts us to pass on.

We are told in the *Cosmo-Conception* (page 113) that when the purgatorial existence is over, the purified Spirit rises into the First Heaven, which is located in the three highest regions of the Desire World, where the results of its sufferings are incorporated in the seed atom of the desire body, thus imparting to it the quality of right feeling, which acts as an impulse to good and a deterrent from evil in the future. Here the panorama of the past again unrolls itself backward, but this time it is the good acts of life that are the basis of feeling. When we come to scenes where we helped others we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help. When we come to the scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others; gratitude makes for soul growth. Our happiness in heaven depends upon the joy we gave others, and the valuation we placed upon what others did for us.

It should ever be borne in mind that the power of giving is not vested chiefly

in the monied person. Indiscriminate giving of money may even be an evil. It is well to give money for a purpose we are convinced is good, but service is a thousandfold better. A kind look, an expression of confidence, a sympathetic and loving helpfulness — these can be given by all, regardless of material wealth. Moreover, we should particularly endeavor to help the needy one to help himself, whether physically, financially, morally, or mentally, and not contribute toward his becoming dependent upon us or others.

The scriptures explain how giving should be done, to whom we should give, and the results of giving, emphasizing that all giving should be prompted by love. "For God *so loved* the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). Christ Jesus also exemplified love in His death upon the Cross, having said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13). In Romans 12:1 Paul exhorted the followers of Christ to present their "bodies a *living sacrifice*, holy, acceptable unto God which is your reasonable service."

Cheerfulness is also required in giving, as well as liberality. In II Corinthians 9:6-7, giving is indicated by sowing: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Our giving must be conditioned by what we have. In Acts 3:6, we read: "Then Peter said, Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." We also give accord-

ing to the grace that is given to us, Paul tells us in Romans 12:6-8: "Whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence: he that showeth mercy, with cheerfulness."

Our giving should not be done to impress others. In Matthew 6:3,4, Christ Jesus admonished: "But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly."

We are also impressed with the importance of giving promptly after receiving and with giving the choicest of our accumulations. In Exodus 23:19, the children of Israel were told: "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God," and in Proverbs 3:27,28, we read: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee."

Some people put giving on a percentage basis and give a tenth, of their earnings, as did Abraham and Jacob. Many give a tenth of their income in money and feel blessed from so doing. Such giving is in recognition of God as the source of all supply. One of the Christian churches which makes tithing a tenet of its faith has unusually prosperous members. They care for their needy in emergencies, never allowing them to go on welfare from government funds.

In the parable of the widow's mite it is emphasized that she gave "all that she had; even all her living." (Mark 12:42-44.)

There is a divine formula for giving. The cumulative power of giving is stressed in the scriptures as well as by all the great philosophers of ancient and

modern times. Perhaps the most generally known of these sayings is the one by St. Luke in the sixth chapter of his Gospel, 38th verse: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." This describes the Law of Consequence or Karma.

How can we make an "offering to the Lord?" To whom can we give with assurance that God approves? We read in the 14th chapter of Genesis that Abraham took his sacrifices to Melchisedek. We know that the order of Melchisedek was just and holy and that Melchisedek was king and priest. In the New Galilee



Christ is to be King and Priest, exemplifying perfection in heart and mind. Many people now feel that giving to church organizations is their best outlet because of the work done by these organizations, whether the members have reached perfection of mental and heart development or not.

In Matthew 25:40 Christ Jesus said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It was said to the early Christians in Galatians 5:13: "For, brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another." In II Corinthians 1:4, we read: "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

In Romans 13:7 we are told to "Render therefore to all their dues;

tribute to whom tribute is due, custom to whom custom; fear to whom fear; honour to whom honour." And also: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." So we should give to the tax collector, for Christ Jesus also said to render unto Caesar the things that are Caesar's and unto God the things that are God's. He also commanded (Matthew 5:40-48): "And if any man will sue thee, at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away . . . Love your enemies, bless them that curse you . . . that ye may be the children of your father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

On page 114 of the *Cosmo-Conception* we are told that: "The ethics of giving, with the effect on the giver as a spiritual lesson, are most beautifully shown in Lowell's *The Vision of Sir Launfal*. The young and ambitious knight, Sir Launfal, clad in shining armor and astride a splendid charger, is setting out from his castle to seek The Holy Grail. On his shield gleams the cross, symbol of the benignity and tenderness of Our Savior, the meek and lowly One, but the knight's heart is filled with pride and haughty disdain for the poor and needy. He meets a leper asking alms and with a contemptuous frown throws him a coin, as one might cast a bone to a hungry cur, but

The leper raised not the gold from the dust:
 'Better to me the poor man's crust,
 Better the blessing of the poor,
 Though I turn me empty from his door;
 That is no true alms which the hand can
 hold;
 He gives nothing but worthless gold
 Who gives from a sense of duty;
 But he who gives but a slender mite,
 And gives to that which is out of sight,

That thread of the all-sustaining Beauty
 Which rung through all and doth all unite,—
 The hand cannot clasp the whole of his alms,
 The heart outstretches its eager palms,
 For a god goes with it and makes it store
 To the soul that was starving in darkness
 before."

On his return Sir Launfal finds another in possession of his castle, and is driven from the gate.

An old, bent man, worn out and frail,
 He came back from seeking the Holy Grail;
 Little he recked of his earldom's loss,
 No more on his surcoat was blazoned the
 cross,
 But deep in his soul the sign he wore,
 The badge of the suffering and the poor.

Again he meets the leper, who again asks alms. This time the knight responds differently.

And Sir Launfal said: 'I behold in thee
 An image of Him Who died on the tree;
 Thou also hast had thy crown of thorns, —
 Thou also hast had the world's buffets and
 scorns, —
 And to thy life were not denied
 The wounds in the hands and feet and side;
 Mild Mary's Son, acknowledge me;
 Behold, through him I give to Thee!'

A look in the leper's eye brings remembrance and recognition, and

The heart within him was ashes and dust;
 He parted in twain his single crust,
 He broke the ice on the streamlet's brink,
 And gave the leper to eat and drink.

A transformation takes place:

The leper no longer crouched by his side,
 But stood before him glorified,

 And the Voice that was calmer than silence
 said,
 'Lo, it is I, be not afraid!
 In many lands, without avail,
 Thou hast spent thy life for the Holy Grail;
 Behold, it is here, — this cup which thou
 Did'st fill at the streamlet for me but now;
 This crust is my body broken for thee,
 This water His blood that died on the tree;
 The Holy Supper is kept indeed,
 In whatso we share with another's need;
 Not what we give, but what we share, —
 For the gift without the giver is bare;
 Who gives himself with his alms feeds
 three, —
 Himself, his hungering neighbor and Me.'

MAX HEINDEL, S MESSAGE

Taken from His Writings

THE VITAL BODY

THIRTY-SIXTH INSTALLMENT

Relation of Vital Body to Spiritual Development



Positive and Negative Development (Cont.)

IN the case of the materializing medium, we may say that the influence is always injurious. The materializing Spirit entrances the victim and then draws the ether of the vital body out through the spleen, for the difference between the materializing medium and the ordinary person is the fact that the connection between the vital body and the dense body is exceedingly lax, so that it is possible to withdraw this vital body to a very great extent. The vital body is the vehicle whereby the solar currents which give us vitality are specialized. Deprived of the vitalizing principle, the body of the medium at the time of a materialization sometimes shrinks to almost one-half its usual size; the flesh becomes flabby and the spark of life burns very low. When the seance is over and the vital body replaced, the medium is awakened and in normal consciousness. He then experiences a feeling of the most terrible exhaustion and sometimes, unfortunately, resorts to drink to revive the vital forces. In that case, of course, the health will very soon suffer and the medium will become a total wreck. At any rate, mediumship should be avoided, for apart from this danger to the instrument there are other and far more serious considerations in connection with the more subtle bodies, and particularly in connection with the after-death state.

Roughly speaking, we may say that humanity today is divided into two classes — those in whom the connection between the vital body and the dense body is very close, and another class where the connection is more loose. The former class is the ordinary person who is engaged in material pursuits and is altogether out of touch with the spiritual worlds. The latter class is the so-called sensitives, and is again divided into two classes. One class is *actuated by the will from within* and is positive. From this class comes the trained clairvoyant and the Invisible Helper. The other class is negative and is *amenable* to the will of others. From this class mediums are recruited.

When the connection between the vital body and the dense body of a man is somewhat lax, he will be sensitive to spiritual vibrations, and if positive he will *by his own will* develop his spiritual faculties, live a spiritual life, and in time receive the teaching necessary to become a trained clairvoyant and a master of his faculty at any and all times, free to exercise it or not, as he pleases.

If a person has this slight laxity between the vital and dense bodies, and is of a negative temperament, he is liable to become the prey of discarnate Spirits, as a medium. Where the connection between the vital and dense bodies is very lax, so that it may be withdrawn, and the man is positive, he may become an Invisible Helper, capable of taking the two higher ethers away from his dense

body *at will* and using them as a vehicle for sense perception and memory. He can then function consciously in the spiritual world and bring back a recollection of everything he has done there, so that, for instance, when he leaves his body at night he takes up the life in the invisible world in a fully conscious manner, as we do here when we wake up in the morning after sleep and perform our various duties in the visible world. When a person has this lax connection between the vital body and the dense body and is of a negative temperament, the Spirits which are earthbound and seek to manifest here may withdraw his vital body by way of the spleen and temporarily use the ether of which it is composed to materialize spirit forms, returning the ether to the medium after the seance is over.

It is these elementals who are the originators of many of the spiritualistic phenomena, where more intelligence is displayed than can be accounted for by the action of soulless shells, particularly at materializations. Though shells may take part, phenomena are always being directed by a being with intelligence. The difference between a materializing medium and an ordinary person is that the connection between the dense body and the vital body is more lax in the medium, so that from the latter a part of the vital body can be withdrawn, and also some of the gases and even liquids of the medium's dense body may be used to form the bodies of apparitions. This withdrawal and the process of clothing the shells is generally performed by the elemental who extracts the vital body of the medium out through the spleen. As a rule, the body of the medium shrinks horribly in consequence. When the dense body is thus deprived of its vital principle, it becomes terribly exhausted, and unfortunately the medium often seeks to restore the equilibrium by strong drink, becoming a confirmed drunkard.

God is the Grand Architect of the Universe and the Initiates of the White Schools are also archetektors, builders

from the primordial essence in their beneficent work for humanity. These Invisible Helpers require a nucleus from the patient's vital body, which is, as students of The Rosicrucian Fellowship know, given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for health and healing. With this nucleus of the patient's body they are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

The black magicians are despoilers, actuated by hatred and malice. They also need a nucleus for their nefarious operations, and this they obtain most easily from the vital body at spiritualistic or hypnotic seances, where the sitters relax, put themselves into a negative frame of mind, drop their jaws, and sink their individualities by other distinctly mediumistic practices.

Even people who do not frequent such places are not immune, for there are certain products of the vital body which are ignorantly scattered by all and which may be used effectively by the black magicians. Chief in this category are the hair and finger nails. The Negroes in their voodoo magic use the placenta for similar evil purposes. One particularly evil man, whose practices were exposed a decade ago, obtained from boys the vital fluid which he used for his demoniac acts. Even so innocent a thing as a glass of water placed in close proximity to certain parts of the body of the prospective victim, while the black magician converses with him, can be made to absorb a part of the victim's vital body. This will give the black magician the requisite nucleus, or it may be obtained from a piece of the person's clothing. The same invisible emanation contained in the garment, which guides the bloodhound upon the track of a certain person, will also guide the magician, white or black, to the abode of that person and furnish the magician with a key to the person's system.

(Continued)

Studies in the Cosmo-Conception

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

Christian Rosenkruz

Q. What was done to counteract the materialism resulting from Science?

A. Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker of Religion.

Q. What procedure was necessary for such a union?

A. A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

Q. What plan was followed to achieve this end?

A. In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkruz — Christian Rose Cross — appeared in Europe to commence that work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

Q. What did the founding of this Order accomplish for the Western World?

A. Many centuries have rolled by since the birth, as Christian Rosenkruz, of the Founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian Rosenkruz marked

the beginning of a new epoch in the spiritual life of the Western World.

Q. Is he now in a physical body?

A. That particular Ego has been in continuous physical existence ever since, in one or another of the European countries. He has taken a new body when his successive vehicles have outlived their usefulness or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today — an initiate of high degree, an active and potent factor in all affairs of the West — but unknown to the world.

Q. What are some of these contributions to the West?

A. He labored with the alchemists centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration which makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner the same influence meets us.

Q. How would this benefit ordinary humanity?

A. All undaunted Spirits who refuse to be fettered by either orthodox Science or orthodox Religion, who fling away the husks and penetrate to the spiritual kernel regardless of villification or of flattery, draw their inspiration from the same fountain as did and does the great Spirit which animated Christian Rosenkruz. His very name is an embodiment of the manner and means by which the present day man is transformed into the Divine Superman.

—Reference: *Cosmo-Conception*, pp. 517-519.

WESTERN WISDOM BIBLE STUDY

The Parable of Christ's Ministry

CORINNE HELINE

Parables of the Pearl of Great Price and of the Hidden Treasure

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man has found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls;

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.—*Matthew 13:44-46.*

The Pearl of Great Price and *The Hidden Treasure* are twin parables. Each recounts the same truth, namely, the necessity of entire and complete dedication to the quest of the spiritual life. This full allegiance is the primary requisite of the Path of Discipleship. Nothing less will suffice than that the *whole* energy of mind, soul, and body be sent in *one* direction.

Parable of the Mustard Seed

And he said, Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, when it is sown in the earth, is less than all the seeds that be in the earth.

But when it is sown, it groweth up, and cometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

—*Mark 4:30-32; also Luke 13:18-19.*

The Parable of the Mustard Seed teaches us once more that we are all Christs-in-the-making, and that each one of us must, in a small way, make our lives a replica of the life of the Christ. The mind is the path; therefore the beginning of the resurrection within our own lives must be accomplished by establishing within ourselves a new mind through the creative power of thought.

The Master knew this truth and gave

it to His disciples and to the multitudes gathered around Him. He likened the attainment of the kingdom (within) to the planting of a seed in the ground. As the seed lies embedded in darkness, hidden away from the light for a time, apparently inert and lifeless, so it is with the aspirant when he begins to live the spiritual life. For a time it may seem that he is making no progress. He is beset with trials and temptations and enveloped in darkness, and knows not how it is possible for the seed of the Spirit to spring up.

Jacob Boehme describes this place on the Path so aptly that it finds an echo in the heart of everyone who has passed this way. He says: "It is not so easy a matter to become a child of God as men imagine . . . *To turn the mind and destroy self* there is a strong and continued requisite, and such a stout and steady purpose that if the body and soul should part asunder by it, yet the will would persevere constantly and not enter again into the self. A man must wrestle until the dark center that is shut up close breaks open, and the spark lying therein kindles, and from thence immediately the noble lily branch sprouteth — as from the divine grain of mustard seed, as Christ saith. A man must pray earnestly, with great humility, and for a while become a fool in his own reason and see himself void of understanding therein until Christ be formed in this new earth incarnation."

If we possess ourselves of this strong and continued earnestness of purpose we may rest assured that we shall come to know the truth of the Master's words: "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

(Continued)



The Dragon Path

L. S. I.

UPON a clay tablet peculiarly engraved with cipher characters and mystical symbols, an ancient Initiate left these instructions to his followers, mystic students of Egypt:

"The path is one, disciple, yet in the end, twofold . . . At one end bliss immediate, and at the other, bliss deferred. Both are of merit the reward; the choice is thine . . . Search for the Paths."

The two paths, as interpreted by the mystics, refer to liberation and renunciation: the discerning of the real from the false, and giving up of material self.

To a student of stellar knowledge who studies the subject esoterically and views a horoscope through the crystal clear visions of the Soul, this ancient missive when deciphered astrologically, has a very profound relation to the twofold Path of Wisdom, or the Trail of the Serpent, the Dragon's Head and Tail.

The map of the heavens drawn for the time of birth shows what experience this Ego comes to gain in this life. These experiences may be few or many, stormy or peaceful, painful or pleasant, but they are always such as the evolution of the Ego requires. Inharmonious planetary conditions show lessons to be learned. The favorable conditions of the birth map indicate that we are about to reap from the good seeds sown in some previous life; this particular lesson was well mastered, and now comes the reward of a deed well done.

The position of the Dragon's Head and Tail (or the Moon's North and South Nodes, as they are usually called), is of particular significance in studying the individual's lesson to be learned in this life. It is this, without a doubt, which the mystic refers to as "the one path, yet in the end twofold." Many astrological gems may be found spoken of in parables in some ancient mystic literature, to be deciphered by those who will read between the lines. Somewhere in the mystic scrolls of some lost Egyptian papyrus, or clay tablets long turned to ashes and dust, lies many a secret of the ancient art of the Star Lore.

The Dragon's Tail shows, by its house and sign position in a nativity, what department of life will provide experiences needed for higher realization. It may be considered "bliss deferred," for a lesson now learned is bound to have its reward in some later day, or life, which will come in with ideal conditions existing in this section of the horoscope. When seen in this light, the Dragon's Tail ceases to be the most maligned factor in astrology, as it is often represented.

On the other hand, the position of the Dragon's Head shows through what things and persons or conditions we reap the reward of a lesson well learned. Therefore the mystic words: "Both are of merit the reward."

Even as the path referred to is two-

fold, so the real mission of the Dragon's Tail is to teach a twofold lesson. By renunciation we gain liberation; by being unselfish in the house and sign matters shown by the position of the Dragon's Tail in our horoscope, we gain freedom and abundance in the opposite section of the wheel of life, occupied by the other extremity of the Reptile.

For example, if the Dragon's Tail occupies the eighth house of birth, by being scrupulously honest and unselfish in financial dealings with our partners and the public in general, we gain liberty which money and possessions give, as indicated by the Dragon's Head placed in the second house.

The house containing the Dragon's Head shows that the matters denoted by this section of the horoscope come to us without any great effort on our part; the opposite house, sheltering the other extremity of the Dragon, is an indication that this department of life needs vigilant efforts on our part in order to maintain a comparatively harmonious condition. Even then, if we ourselves are not the cause of inharmony, it comes to us through others, showing that disappointments coming through these conditions teach us most effectively the price we pay for having transgressed the laws in some previous life.

The Dragon's Tail nestling in the eighth house cannot cause us to be dishonest and careless of the interests of others if we realize fully the Laws of Cause and Effect, and discern right from wrong. But, we shall suffer such treatment from others in financial matters of partnership and dealing with the public's possessions, and thus we learn the lesson that honesty is the best policy, especially in eighth house matters.

One person having this position of the Dragon's Tail has entered several business partnerships; in each case the partner was an irresponsible, selfish, unscrupulous type of person. The planetary laws will etch this lesson deeply into the consciousness of the native. But the Dragon's Head in the second house

compensates amply for these losses. Having suffered from dishonesty of others, his conscience will be strongly opposed to any misbehaviour in these matters. However, the native himself, if not recognizing the higher laws, may be the cause of such losses to his associates, and in the end the benefits of the Head in the second house may become void or null; he thus learns his life's lesson.

Another instance shows the Dragon's Head in the eleventh house, the Dragon's Tail in the fifth house. Although very loyal himself, and having many faithful friends, he was sadly disappointed in matters of sentimental friendship. Death, misunderstandings, unhappy partings were the result. Later in life the children whom he idolized remained distant to him and severely criticized their father. Through being disillusioned he has learned his life's lesson. In some other life he has probably caused misery to others; now he is on the receiving end himself.

The Dragon's Head and Tail, when placed over the angles of the horoscope, are very strong in their influence upon the life of the native. A cheery personality, good health, and a strong constitution are promised by the Head over the Ascendant; and the Fates are always kind to those who have this end of the Reptile on the Midheaven, by bringing honors and recognition in worldly affairs. But, the Tail in the opposite section of the horoscope will bring limitations, and what honors come to the native will be the well earned reward of tireless effort; one cannot trust to Fate or Luck.

We gain knowledge through learning, but wisdom is gained only by experiences which add to our insight and true discernment. The effects which the Dragon's Head and Tail bring to us through our horoscopes are such as to cause experiences that will teach us wisdom. The twofold path of the Reptile is therefore aptly termed the Path of Wisdom.

It is entirely up to us whether we will accept the message which the Dragon's

Path points out in our nativity. The ancient mystic has said: "The choice is thine." The serpent was used in the ancient teachings to represent wisdom. The experience we gain when the Dragon is transiting a pair of our astrological houses is such as to add abundantly to our worldly wisdom.

In a certain illustration, the wisdom principle is shown as being worked out in life after life by the constant motion of the Serpent through the horoscope, the result of the action of both extremities being indicated by the symbol of the Part of Fortune placed midway in the body of the Reptile. This implies a gain of worldly wisdom equal to material possessions. Through the events which the Dragon's Head and Tail bring us, we reap amply in wisdom and experience. It is truly said that wisdom is a good purchase, though we pay dearly for it.

The Dragon's Head and Tail in the horoscope of birth mark the life lesson to be learned, but their circling through the horoscope after birth, which is completed once every nineteen years, presents the lesson which will be the source of our immediately coming joys or trials.

The Dragon's Head and Tail, by slowly moving through the houses of a nativity, are as heavenly watchers who are cleaning up the house that the Tail is transiting, in order to make us realize the advantages that are ours, and are being mirrored in the opposite house, transited by the Dragon's Head.

The influence of the Dragon is peculiar, inasmuch as it affects the houses, particularly the cusps and angles, much more strongly than it does any planet or luminary it happens to transit in a nativity. The houses rule the fate connected with the environment, that which may be overcome by the inherent will of the native. This shows that the influence it exerts, while greatly affecting our material conditions, is evil or good only as we are in a state of mind such as to respond to either quality.

When the Dragon's Head and Tail transit the degree of the Ascendant and the seventh house of one's nativity, an important period of life will just be entered into. It always marks a period of transition: a new life, new interests, and an altered environment. Our contacts with the public, and marriage or business partnership, will also take on a new aspect. The house holding the Head promises pleasant relationships in this department of life but the house which the Tail occupies will now undergo a "house-cleaning"; we shall very probably lose something we valued too much, of the nature of the house in question.

When the Midheaven and Nadir are the points transited by the Dragon, changes in connection with either one of the parents are likely, or problems in domestic and business life. When the Dragon's Head is at the Midheaven, one usually changes his outlook on life, forming new conceptions and views on the subjects of vital importance. To one with occult leanings, this as well as the transit over the Ascendant, are the signs of spir-

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

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

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

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

itual awakening; some step will be taken towards spiritual attainment.

The sixth and twelfth houses show that the native has to render some service to others coming into his life, or that his physical condition will be such as to require this service of others. Confinement and restraint are probable; also occult research, if the horoscope shows these tendencies.

The fifth and eleventh houses bring our social problems to the fore; they show altered relationships with those whom we love and those who love us. Persons we now contact make a permanent influence in our life. Emotions and social instincts are likely to be more active than before or after the Dragon transit.

When the Dragon transits the third and ninth houses, it gives a studious attitude of mind, and opportunities for improvement of the mental abilities, the study of occultism, religion, and philosophy; or, it may bring travels, voyages, publicity, and other things ruled by these houses.

The second and eighth houses, as a result of the Dragon's passage therein, will likely bring up matters pertaining to finances, inheritance, or partner's money and possessions. Money or its equivalent will now cause some good fortune or a loss, depending upon which of the houses is being transited by the more favorable extremity of the Dragon.

When the Dragon's Head or Tail transits a double sign, it brings to us dual experiences, or more than one event signified by the house it is in.

Transiting of the planets, and even aspects formed with them, will bring about experiences of the nature of the planet in question, but these experiences will be of less importance and of shorter duration than those indicated by the house position of the Dragon's Head or Tail. They are not to be overlooked, however; the transit over the radical Sun, particularly, is usually accompanied with marked results. This also applies to the strongest planet in the nativity,

and to the ruler and subruler of the Ascendant.

Numerous instances might be given to illustrate that the ancient astrologers had good reasons when they stressed the importance of the influence of the Dragon's Head and Tail. By reviewing a number of horoscopes, students of astrology may easily prove their importance.

Forewarned is forearmed. Be ever prepared to utilize all the wisdom that the Dragon is about to impart to you through any particular department of your horoscope.

Through the twofold Path of Wisdom, or the Dragon Path, we are shown in which department of life we shall acquire such experiences and knowledge as will prepare us to be the disciples of the Great One. Therefore, in the words of the wise prophet, Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding."



BIBLE INTERPRETATION

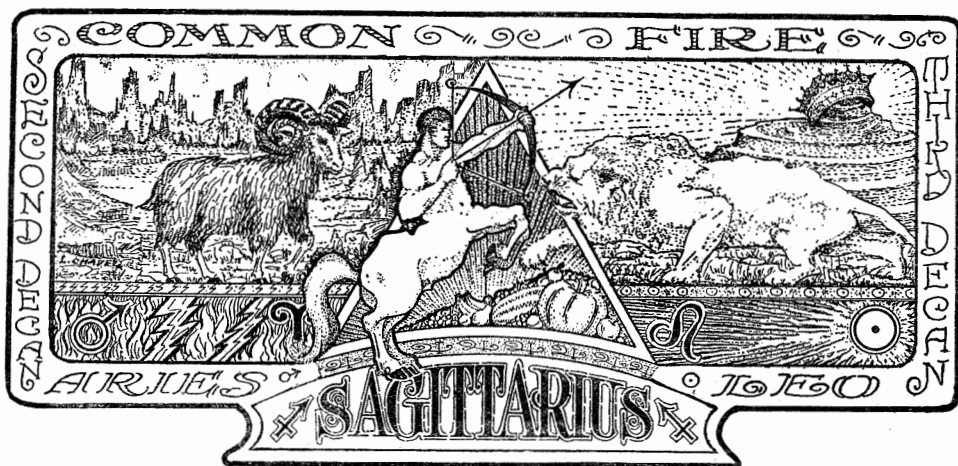
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The Children of Sagittarius, 1968

Birthdays: November 22 to December 22

HAVING completed eight phases of its annual cycle, the Sun in Sagittarius focuses upon the Earth the forces which are the natural sequence of the experiences and feelings of the preceding signs. In some these stimulate the urge to expand human understanding and knowledge, and to grapple with the great problems of existence. In the more spiritual, they strengthen devotion, kindness, and good will toward all, and re-awaken the "Christmas Spirit."

The centaur, half man and half horse, aptly symbolizes the traits and wide differences found in Sagittarians. Those responding mostly to the lower vibrations of this sign may be flashy, undependable, and pompous, with a tendency to use their intellect in devising ways of gratifying appetites and desires at the expense of others, or in disregard of law and decency. Many cheap gamblers, sportsmen, and others who live by their wits or by pandering may be found in this class.

Those responding to the human part of the sign are among the best of people, and may be found in the professions, and in positions of honor, directing social, religious, and educational institu-

tions. As administrators, judges, divines, educators, and philanthropists they seek to apply higher learning and reason to all human conduct and problems. The more advanced are possessed by lofty hopes and ideals, with visions of a better future for all to be attained by zealous, humanitarian effort, by enlightenment and truth. To them wrongs are intolerable, so they will struggle in behalf of the injured or afflicted with as great zeal as if the issue were a personal one.

Kind, generous, and understanding, the higher type Sagittarians are well liked. Their disposition is optimistic and jovial, and they usually have a pleasing, nonchalant manner. As challengers of injustice and supporters of all that is good they seek companionship with people on all levels.

All of the children born during this solar month should have abundant physical energy, as the Sun and Mars are in sextile aspect. A strong will, determination, and courage are also present, as well as executive and constructive ability, so that goals are likely to be achieved. The disposition is frank and open but perhaps somewhat blunt and brusque.

Uranus and Jupiter are also in conjunction all during the solar month, so that the nature tends to be broad and humane, with an interest in the occult arts and sciences. Honest, sincere, sociable, and hospitable, these natives are apt to benefit from influential friends in official positions. Association with secret orders and institutions of learning is favored, and prosperity in life probable.

From November 22 to December 2 the Sun sextiles Jupiter, giving an abundance of vitality, a happy, jovial disposition, and a trustworthiness that attracts many friends. Good judgment, executive ability, and dependability all combine to insure a fruitful life for these natives.

Venus squares Mars from November 22 to 30, so that children born during this period should have special stress placed on high moral standards in their training. Control of the appetites and emotions, thrift, and honesty are all traits to be emphasized.

From November 22 to 29 Mercury and Neptune are in conjunction, indicating a mind peculiarly adapted to the occult arts — having a natural understanding of the superphysical. Magnetic healing ability may be present.

Mars and Uranus are in conjunction from November 22 to 25, pointing toward the need for emphasis on control of temper, humility, and obedience in training these children. Kindly consideration for others and their rights needs cultivation.

From November 23 to December 21, the Sun and Mercury are in conjunction, favoring the mentality and memory on the days when the orb of aspect is three degrees or more.

The Sun sextiles Uranus from November 23 to December 3, making the native intuitive, original, inventive, and independent. These are the people who bring to our ken methods of using Nature's finer forces. They are idealistic and high-strung but usually have themselves well under control.

From November 24 to 29, Mercury

sextiles Uranus, adding to the above-mentioned traits. This aspect is the signature of the pioneer in thought and inventions—of genius. Lofty, progressive, and inspiring ideals will help to bring success to these natives in both science and literature.

Venus squares Saturn from November 26 to December 5, suggesting that children born during this period will need special training in control of the emotions, as well as in consideration for other people. Stinginess, jealousy, and suspicion are demons to be transmuted if this life is to bring noticeable spiritual progress.

From December 1 to 20, Saturn opposes Mars, pointing toward the necessity for emphasizing unselfishness, consideration for others, honesty, and truthfulness in bringing up these children.

The Sun trines Saturn from December 3 to 18, endowing the native with such fine traits as method, foresight, and organizing, executive, and diplomatic ability. Honest, upright, and with much moral stamina, these natives are likely to be successful in political, judicial, and agricultural positions.

From December 7 to 18 there are two splendid aspects: a trine of Venus to both Jupiter and Uranus. Health, wealth, happiness, and a magnetic personality are all indicated. The nature is cheerful, optimistic, generous, and intuitive, and there is an interest in and talent for music and art. A happy marriage is also favored.

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Readings for Subscribers' Children

SUSIE M. K.

Born June 16, 1964, 3:50 A.M.

Latitude 40 N., Longitude 84 W.

Signs on cusps of houses:

ASC, Gemini 20.05	4th, Leo ...	26.00
2nd, Cancer .11.00	5th, Virgo ..	29.00
3rd, Leo2.00	6th, Scorpio ..	9.00

Libra intercepted in 5th

Positions of planets:

Sun	25.16	Gemini	1st
Venus	9.48R	Cancer	1st
Dragon's H ..	2.30	Cancer	1st
Uranus	6.26	Virgo	4th
Pluto	11.38	Virgo	4th
Part of F ...	13.26	Virgo	4th
Moon	18.37	Virgo	4th
Neptune ...	15.35R	Scorpio	6th
Saturn	5.03R	Pisces	10th
Jupiter	15.06	Taurus	12th
Mars	29.14	Taurus	12th
Mercury ...	12.30	Gemini	12th

This little girl's chart shows the Sun and Mercury in Gemini, the solar orb in the 1st house, in conjunction with the ASC, as well as with Venus in the 1st degree of Cancer, and trine the MC. This indicates a strongly mental person, interested in all mental and literary pursuits as well as science, changeable and versatile, sociable and with a liking for travel. The Sun squares the Moon in Virgo in the 4th, though, so that Susie should be encouraged to strive for an inner harmony — through faith and renunciation — and to cultivate independence of thought and action.

Mercury in Gemini, increases the love for change and travel, as well as the literary interests. But the planet of the concrete mind, posited in the 12th, squares Uranus, Pluto, Part of Fortune, and the Moon (in Virgo in the 4th), suggesting that Susie may not have used her powers of perception and expression

constructively in past lives, and therefore in this life may have opportunities to rectify her errors through the impairment of hearing or speaking. Learning poise is another of her major tasks in this life.

Venus in Cancer in the 1st conjuncts the Dragon's Head, sextiles Uranus, and trines Saturn, splendid stellar patterns which bespeak charm and magnetism in the personality, as well as stability in the nature. The presence of the Dragon's Head in the 1st house emphasizes a cheerfulness of nature, good health, and a strong constitution. Susie is quite intuitive, honest and trustworthy, faithful and methodical, and talented in art, music, and poetry. Her best vocational possibilities lie in these fields.

Jupiter in Taurus in the 12th trines Pluto, Part of Fortune, and Moon, pointing toward kindness, sympathy, optimism, and generosity of nature, as well as good reasoning faculties, lofty ideals, a fruitful imagination, and acquirement of material means. Jupiter opposes Neptune, however, so that this child should be taught to use her will and mentality constructively and independently. Seances and other negative psychic influences should be carefully avoided.

Mars in the last degree of Taurus in the 12th is unsuspected, but suggests an interior strength, determination, persistence, and good earning capacity, as well as benefit from hospitals, charitable institutions, etc.

Saturn in Pisces in the 10th, trines Venus, but opposes Uranus and Pluto, another indication of work in a secluded position: laboratory or research work, or in connection with institutions for the care of the wards of the community. Ambition and self-reliance are favored, but control of temper and poise should be emphasized constantly in training this child.

LESTER L. E.

Born January 6, 1967, 8:45 A.M.

Latitude 39 N., Longitude 108 W.

Signs on cusps of houses:

ASC, Aquarius 5.08	4th, Taurus .26.00
2nd, Pices ..21.00	5th, Gemini .18.00
3rd, Aries ..28.00	6th, Cancer ..9.00

Positions of planets:

Saturn24.23	Pisces2nd
Dragon's H .13.17	Taurus3rd
Jupiter1.16R	Leo6th
Pluto20.32R	Virgo7th
Uranus24.24R	Virgo8th
Mars16.42	Libra8th
Neptune23.42	Scorpio9th
Moon25.01	Scorpio9th
Part of F14.30	Sagittarius . .10th
Mercury8.46	Capricorn . . .12th
Sun15.39	Capricorn . . .12th
Venus29.50	Capricorn . . .12th

Here we have a little boy's chart showing Mercury, Sun, and Venus all in the ambitious, persistent sign Capricorn. Mercury in the 11th house conjuncts (7 degrees) the Sun in the 12th, and the latter trines Pluto in Virgo in the 7th, squares Mars in Libra in the 8th. Lester has considerable drive to accomplish, but he may at times be too impetuous, rebellious, and lacking in good judgment to attain his goals. He needs to cultivate his innate carefulness, prudence, and sense of justice if he is to make the most of this life's opportunities.

Venus in the last degree of Capricorn (thus partaking also of the qualities of Aquarius) is in the 12th, conjunct the Aquarian ASC, sextile the MC, Moon, Neptune, and Saturn, trine Uranus, but opposition Jupiter. Although Venus is not at her best in the Saturn-ruled Capricorn, she is more at home in Aquarius, and the excellent aspects in this case point toward a pleasant personality, having both charm and dignity. This

child has a very vivid and fruitful imagination, a quick intuitive perception, and oratorical ability, and is kindly, affectionate, just, and methodical. There is musical ability, too, but the opposition to Jupiter calls for effort to control the emotions and appetites, to be sincere and dependable in all his associations with other people

The Moon in the fixed-water sign Scorpio in the 9th conjuncts Neptune and the MC, sextiles Pluto, Uranus, and Venus, and trines Jupiter and Saturn. This unusually well-aspected Moon on the MC assures a large measure of success with the public and help from women. The nature tends to be independent, determined, and courageous; the mentality inclines toward philosophy and the occult sciences; the imagination is active and vivid. There is a love for music and art, too, and such traits as self-reliance, system, thrift, trustworthiness, and good reasoning ability well merit the esteem of the community which will undoubtedly come to him. This child has an inspirational nature and will very probably have prophetic dreams and visions. He could give fine service as a spiritual teacher or leader.

Saturn in Pisces in the 2nd trine the Moon, Neptune, and MC, and opposing Uranus and Pluto, favors to some extent the inheritance of money and the ability to increase it by economy and wise investment. However, there may be difficulties in obtaining legacies.

Jupiter in Leo in the 6th, trine the Moon, suggests a nobility of nature, as well as a strong mind in a strong body. Good health, faithful servants, and the respect of others are favored, but the opposition to the ASC and Venus suggests an amorous tendency, with an over-desire to make a "fine showing" before the world. Humility is a quality to be cultivated here.

This boy has exceptional ability to carry New Age ideals to the world, and it is to be hoped that he will be trained and prepared for lecturing, writing, and diplomatic work.

VOCATIONAL GUIDANCE ADVICE

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

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

Radio or TV Emcee, Auditor

DIANE L. D. Born January 22, 1950, Latitude 43 N., Longitude 75 W. The Sun, Jupiter, and Venus all in the humanitarian sign Aquarius marks this young lady as a progressive thinker, one who can accept and help to further the New Age Teachings of altruism and brotherhood. The Sun is in the 3rd house and trines Mars in Libra in the 12th, which gives abundant vitality and energy, both physical and mental. Jupiter and Venus are in conjunction, trine Neptune and Mars in Libra in the 12th, a splendid configuration favoring health, mental breadth, musical ability, and spiritual understanding. Mercury retrograde in Capricorn in the 3rd, sextiles the Moon in Pisces in the 5th, trines Saturn in Virgo in the 11th, but squares Neptune, pointing toward a retentive memory, and a mentality that is capable of reasoning and profound thought, but may at times become confused by uncontrolled emotions. This native could give excellent service as an auditor, telephone operator, research or laboratory worker, radio or TV emcee.

Teacher, Mfg. Executive

LEE W. S. — Born August 16, 1937, 10:05 A.M. Latitude 43 N., Longitude 83 W. The Sun in Leo in the 10th house is an obvious pointer toward public work of some kind for this native. The solar orb trines the Moon in Sagittarius in the 2nd house, which give an inner harmony and an ability to rise by one's own efforts that make for success. Mercury in Virgo gives excellent ability to express, both orally and in written form, and this planet trine to Jupiter and Uranus brings breadth and progressive-

ness to the mentality, as well as optimism and originality. Venus in Cancer in the 9th sextiles Neptune and Uranus, pointing toward travel for both pleasure and profit. Venus opposes Jupiter, though, so this native would do well to guard against extravagance and a tendency to be over-optimistic. The earning capacity is good, but care should be taken to spend wisely and not to over-spend. This is a very capable person, and he should be doing well as a teacher, as an executive in a business firm such as manufacturing automobiles, as a minister, or as an elected official in political life.

Reporter, Editor

BRADLEY O. H. — Born March 11, 1949, 5:03 P.M., Latitude 38 N., Longitude 122 W. The Sun, Venus, and Mars are in the emotional sign Pisces in the 7th house in this chart. The solar orb and Mars are in conjunction, sextile Jupiter in Capricorn in the 5th, square Uranus in Gemini in the 10th. Definite effort to control temper and emotions will be needed if vocational success is to be achieved. Mercury is in the progressive Aquarius trine to Uranus but opposing Saturn. The mentality is original and intuitive, keen and alert, but inclined to be suspicious and pessimistic at times. Virgo on the ASC accentuates the mental side of the nature, and the fact that common signs are on all the angles points toward the need to cultivate and develop the will. Help in this comes from the Moon in conjunction with Pluto in the fixed sign Leo, in the 12th, sextile to Neptune in Libra in the 2nd. There is a strong spiritual side to this native's nature, and he could give fine service as a reporter or editor, minister, or radio speaker.

Daily Thought and Guide

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

SUNDAY—DECEMBER 1

Worship through meditation can bring rich spiritual rewards on this sabbath. "God is love," wrote St. John; "endlessly wells the divine love," wrote Max Heindel.

MONDAY—DECEMBER 2

A practical approach to the activities at hand will set a good pace for the coming week. "One day, with life and heart, is more than time enough to find a world."—*Lowell*.

TUESDAY—DECEMBER 3

Benevolent rays from Jupiter and intuitive ones from Uranus are activated today. Follow the inner urge toward high ideals.

WEDNESDAY—DECEMBER 4

Influences from Mercury and Saturn combine today to encourage literary work, particularly that which is connected with philosophy. "Mind moves matter."—*Virgil*.

THURSDAY—DECEMBER 5

Remember to be moderate in all things on this Jupiter-ruled day. "They are sick that surfeit with too much, as they that starve with nothing."—*Shakespeare*.

FRIDAY—DECEMBER 6

This is a day to give especial attention to maintaining poise and patience. As Ruskin put it: "Endurance is nobler than strength, and patience than beauty."

SATURDAY—DECEMBER 7

Continue to keep patient and poised on this "vacation" day. Seek pleasure in the out-of-doors, following Emerson's advice to "adopt the pace of Nature; her secret is patience."

SUNDAY—DECEMBER 8

"Real inward devotion knows no

prayer but that arising from the depths of its own feelings."—*Humboldt*.

MONDAY—DECEMBER 9

Favorable rays from Sun, Mercury, Saturn, and Mars combine to help in giving extraordinary service today. "We must take the current when it serves, or lose our ventures."—*Shakespeare*.

TUESDAY—DECEMBER 10

Early morning hours carry the impetus of the strong stellar rays of Monday. "Present opportunities are not to be neglected."—*Voltaire*.

WEDNESDAY—DECEMBER 11

This Mercury-ruled day is a propitious time for seeking to serve by means of the spoken or written word. "On a single winged word hath hung the destiny of nations."—*Phillips*.

THURSDAY—DECEMBER 12

Should accomplishments not go as smoothly as might be today, remember that every situation and obstacle offers an opportunity to gain added spiritual stature.

FRIDAY—DECEMBER 13

Favorable influences activated from Venus, Jupiter, and Uranus today create satisfying hours for shopping and planning gifts, but remember that "the gift without the giver is bare."

SATURDAY—DECEMBER 14

Saturn's restraining hand may be felt today, but the force for accomplishment increases with the passing of the afternoon hours.

SUNDAY—DECEMBER 15

A fine day to attend religious services and offer up fervent devotions to the Bringer of all Good. "I will lift up mine eyes to the hills from whence cometh my help."

MONDAY—DECEMBER 16

Whatever the duties before us now, we should take some time to become more *aware* of the Christ vibrations permeating our Earth and its atmosphere. This awareness prompts us to deeds of mercy, kindness, and love.

TUESDAY—DECEMBER 17

The morning hours today carry a strong spiritual vibration, impelling the heedful to take advantage of the opportunities for service which are close at hand.

WEDNESDAY—DECEMBER 18

Sincere meditation today on God's boundless love for His children can bring an inner realization of the holiness of the sacrifice that was made and is still being made for us by the Christ.

THURSDAY—DECEMBER 19

"Each time we give ourselves in service to others we add to the luster of our soul bodies." This is the light which unites us in fellowship.

FRIDAY—DECEMBER 20

"The Christmas light that shines on Earth is golden, inducing the feelings of altruism, joy, and peace." Let us visualize this light and identify ourselves with its spiritualizing power.

SATURDAY—DECEMBER 21

Most of this day is infused with powerful planetary vibrations of a spritual nature, in addition to the Christ Power. Both duties and pleasures can be on a high level.

SUNDAY—DECEMBER 22

A day to spend time in meditation upon the Great Sacrifice, praying that it may create in the hearts of all men a new light to guide them upon the Path of Regeneration.

MONDAY—DECEMBER 23

This is Holy Week. We are all Christsin-the-making and we must cultivate the Christ *within* before we can perceive the Christ without, and thus hasten the day of spiritual illumination for all.

TUESDAY—DECEMBER 24

Christmas Eve Day, the time when the Spiritual Light is most easily contacted and specialized through selfless service to others. Let us remember to give ourselves with our gifts.

WEDNESDAY—DECEMBER 25

The flame upon the altar represents the Father; the bells are an apt symbol of the Christ, the Word; the incense represents the Holy Spirit, bringing added spiritual fervor. Peace and goodwill to all men!

THURSDAY—DECEMBER 26

May we all carry over into our activities this day the spiritual upliftment and inspiration that came to us on the preceding days.

FRIDAY—DECEMBER 27

If projects planned for today do not go as smoothly as desired, remember that there is victory in overcoming — mastering whatever tendency we have within that resents interference with our plans.

SATURDAY—DECEMBER 28

With the solar and lunar forces in favorable relation to each other today, accomplishments should go more smoothly. Enjoyment of the outdoors is favored.

SUNDAY—DECEMBER 29

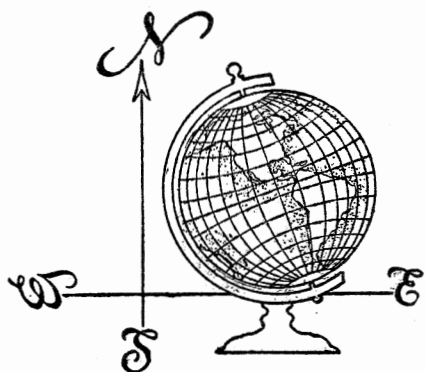
Mental acceptance of occult truths concerning Nature may come more easily for some people today; it would be well to pass on such literature to friends who may be interested.

MONDAY—DECEMBER 30

"There is nothing that is meritorious but virtue and friendship; and indeed friendship itself is only a part of virtue."—*Pope*.

TUESDAY—DECEMBER 31

A day to retrospect over the past year and evaluate impersonally one's spiritual progress. Only by changing oneself can upward steps on the ladder be achieved!



Kinetics

In one semidarkened room of Manhattan's Pace Gallery, a white box beams a ruby red light into a corner, then unmasks itself mechanically so that the dot of light draws itself around the room into a full square. Then the line undraws itself back into a red dot. In another room, a narrow wavy red line bobbles against the four walls simultaneously, producing a giant square of four red lines that imprints itself on the spectators as they walk between the wall and light source. In the last room, another homage to the square is created by a bold six-inch-wide band of white light that moves in continuous waves around the room so rapidly that it seems to flash, even though the light square itself remains intact.

The name of the show is "Dark," and it is the newest wrinkle in kinetic art. It is instant light sculpture, produced by a laser beam (in the case of the red lines) and a mercury-vapor lamp (for the white). "Dark" was dreamed up by Robert Whitman, 32, an artist whose reputation in Manhattan art circles rests on his theater happenings and "cinema sculptures," including a movie of a nude taking a shower. Whitman is fascinated by the fourth dimension, and, to work through his newest analysis of it, he called on the services of two Bell Telephone Laboratories engineers, Eric Rawson and Larry Heilos. They showed him how laser beams, controlled by motorized projectors, could produce the desired effect of hard-edge geometric light lines against the wall (standard incandescent bulbs would diffuse into a more abstract-expressionist glow).

MONTHLY News INTERPRETED

The middleman between Artist Whitman and his engineers was a one-year-old organization called EAT (Experiments in Art and Technology, Inc.), which operates under an \$8,000 grant from New York State, and expects to provide artists with the scientific savvy to produce even more far-out art. Among EAT's first private backers, each of which has put up \$1,000 to encourage the liaison between art and industry and will lend its technicians to the cause, are A.T.&T., IBM and the A.F.L.-C.I.O.

—*Time*, Oct. 27, 1967.

Items such as the above indicate a groping, an intuitive groping, toward the color and movement of the Desire World or "Soul World", the "astral world", where color lives as a form of life force, which plays into the human psyche directly from higher spirit realms. The methods are as yet crude, but the searching for the livingness of light sculptures and portraits is a sure promise of fulfillment, like the yearning of a nestling to try its wings and fly into the sky.

Intuition and fulfillment are complementary, for as it has been said, prophecy always tends to fulfill itself, embodying as it does an intuition of the future which sets the powers of the human spirit alight and arouses them to dynamic action.

It is significant that the artist is "fascinated with the fourth dimension," for this mathematical term correlates quite closely to the "astral plane" or "desire

or soul world'' — the world of feeling and emotions — of the occult scientist, of which we have spoken.

The Positive Vital Body: Its Connection with Psychic Powers

The London Express reported in December, 1967, that a West German lawyer was at a loss to deal with psychokinesis. Attorney Sigmund Adam, aged 63, of Rosenheim, a city near Munich, maintained a staid office for many years until suddenly pictures began to dance on the walls, light bulbs exploded and the phone took to ringing of itself. Doors came open, papers fluttered off the desk and the hands of his electric clock whirled at a great rate.

Adam sent for the police and the director of the local electricity board. A minute examination of the power lines turned up no clues. Then the lawyer noticed that when his 19-year-old secretary, Annemarie Schneider, passed anything electrical, sparks began to fly.

Now a psychologist was called in, Dr. Hans Bender of the University of Freiburg. He said, "Annemarie has psychokinetic powers. We do not know very much about this . . ."

Attorney Adam concluded, "The poor girl didn't even know. But I understand that it's often only a temporary power. So I've sent her on vacation for a few weeks . . ."

—*Fate Magazine*, July, 1968

More and more science begins to take note of the electro-magnetism of the human body, which occultists have been experimenting with under the terms of etheric forces. It is no longer possible to draw a hard and fast line between occult science and the science of so-called materialism, and indeed there are few materialistic scientists remaining today. A few do still pronounce anathemas upon the psychic investigators who insist on upsetting the laws of physics; but most physicists, as well as most psychologists and physicians, are more and more freely admitting the existence of these subtle forces which impinge upon human consciousness, and by means of which man and other intelligences in

the universe are able to gain control of their destiny in times to come.

The positive vital body of Egos in feminine incarnation oftentimes shows up as psychic powers in many girls and women, but men also have these powers, which develop as the vital body turns positive in the male organism. Men who have these powers are generally noticeably more sensitive than other men, and have some of the mental and emotional traits commonly called "feminine"; but this positive condition of the vital body is, in fact, a development which belongs to the normal evolution of the human being; all human beings, both men and women, are destined to have strongly developed positive vital bodies, which are the source of the electromagnetic-like forces described above.

Cause of Changes in Earth Magnetism

Investigation of deep-sea sediments from south of Australia reveals that hundreds of small glassy objects occurring in a thin layer were deposited immediately after the last reversal of the earth's magnetic field, some 700,000 years ago.

The microtektites were found in cores taken from the oceans adjacent to the Australasian tektite field, which extends from Thailand to Tasmania. The discovery that the Australasian tektite fall coincided with the last reversal of the geomagnetic field suggests a common cause.

The cause could well be the explosion of a cosmic body in midair before striking earth some 700,000 years ago, Drs. Bruce C. Heezen and Bill Glass of Columbia University's Lamont Geological Observatory report in the April 22 *NATURE*.

A good deal is being written about the changing magnetism of the Earth, and there is much speculation as to the cause of the changes. Here there is a suggestion that during the last change, which took place about 700,000 years ago, in the earlier portion of the Aryan Epoch, there might have been an explosion of a cosmic body in mid-air. This cosmic body might have been

an asteroid; it might have been one of our own moons; it might have been a comet or other wandering "star" from outer space.

More Information on Cosmic Rays

It has been said in this section in former news articles that the cosmic rays are not just one kind of force, or ray, but really consist of several different forces which reach earth from space. Dr. Millikan, their discoverer, thought they were streams of electrons, and did not easily accept the later findings. The name "transuranics" is given to these outer space radiations, from the Greek Uranus, god of the starry heavens.

Primary cosmic rays arrive at the top of earth's atmosphere after long journeys through interstellar space. Where they come from, how long they have been on the way, how they got accelerated and how much interstellar hydrogen they may have encountered are all significant clues to conditions in the galaxy. The information must be read out of the picture the primaries present on arrival.

Protons make up the overwhelming majority — some 85 percent — of the primaries. The nuclei of helium isotopes 3 and 4 come to about 13 percent. Nuclei heavier than helium make up only two percent, but these heavy elements carry astrophysical information of decisive importance.

More and more sensitive techniques have gradually found heavier and heavier elements. In the last few years examination of meteorite samples gave the first evidence of very heavy nuclei, those more massive than iron's 56 atomic units.

Finally five square meters of photographic emulsion flown on a balloon by Peter Fowler of Bristol University in England have yielded a few dozen particles with atomic weights up to 232 and possibly beyond. This has raised the possibility that transuranic elements—radioactive elements beyond atomic weight 240, no longer found naturally on earth — exist in primary cosmic rays.

Other radiations, closer to home, are those from the Van Allen belts of earth's

own high atmosphere. The following item, from the April, 1968, *Science News*, discusses electrons which reach earth supposedly from the Van Allen belts of radiation, which surround the earth — not from the outer universe.

Investigations of high-speed electrons that continually bombard earth's atmosphere from space are being carried on by Great Britain's new, low-cost rocket, Petrel. Petrels are being launched from the South Uist rocket range in the Hebrides Islands off the Scottish coast. The first scientific payload carries electron experiments devised by the Science Research Council's Radio and Space Research Station.

The electrons in question arrive from somewhere outside the atmosphere. Where is not known, but the Van Allen belts are suspected.

At high latitudes the bombardment is so severe that the atmosphere is made to glow, producing the auroras. At the same time the normal layer of ionization in the atmosphere is so violently disturbed that radio communications are disrupted.

Questions to be answered by the Petrel experiments are: In what numbers do the electrons arrive? How fast are they going when they enter the atmosphere and how much do they change the normal ionization?

Petrel is a solid-fuel rocket developed jointly by the Ministry of Technology's Rocket Propulsion Establishment, The Atomic Weapons Research Establishment and Bristol Aerojet Ltd.

Venus Observed

Venus has a rough skin — but she keeps it under wraps. The planet's negligee consists of an apparently unbroken layer of clouds that visible light cannot penetrate. Radar waves, however, can pass through the clouds and reveal her surface delights.

Success in penetrating the planet's wrapper has come to three groups of American astronomers — one at Cornell University, Ithaca, N.Y.; another at the Jet Propulsion Laboratory, Pasadena, Calif., and the third at the Massachusetts Institute of Technology's Lincoln Laboratory in Lexington.

There may also be similar work going on in Russia. A group, under the leadership of Academician V. A. Kotelnikov, has done radar work on Venus, but it is not known whether they are working toward surface maps.

The Cornell group has announced that its

map "shows for the first time exact location of unusually rough areas which may be mountains." The existence of bumps or prominences — few outside Cornell will go so far as call them mountains — has been known for several years. Continuing observation and data analysis attempt to secure finer detail. The Cornell group, led by Dr. Raymond F. Jurgens, has mapped a third of the planet's surface. In preparation is a map of the whole surface that will show details, they believe, as clearly as the best optical telescopes would if Venus were cloudless.

The Cornell announcement came almost 10 years to the day after earth's first radar contact with Venus on Feb. 10, 1958. In those days the simple proof that a radar beam had reached the planet (26 million miles at closest approach) and returned was cause for jubilation.

Using radar to examine Venus became more practical as more powerful transmitters, bigger receiving telescopes, and more refined methods of data analysis developed. The world's largest radio telescope, the 1,000-ft. diameter dish at Arecibo, Puerto Rico, is being used by the Cornell group.

The basic technique is to send a pure tone, the radio equivalent of a tuning fork signal. In reflection, rough spots indicate their existence by scattering the radiation more than smooth areas. To identify the rough spots, the reflected signals are analyzed for frequency changes and time delay. Each type of analysis characterizes a particular region of the planet; combining analysis of time delay and frequency shift narrows the possible locations of the roughness.

A further refinement can be gained by interferometry — comparing signals received at telescopes spaced widely apart. Data from interferometric experiments at Lincoln Laboratory are still to become available.

The radar studies had to wait not only on technology, but also on celestial mechanics. Useful observations can be made only at periods of closest approach between Venus and earth, and these amount to a few months every 19 months. The last closest approach was Aug. 30, 1967; the next will be April 9, 1969.

Surface prominences were first observed during the approach of 1964. From following the motions of these prominences, Dr. Richard Goldstein, a member of the JPL group, was able to calculate the rotation of Venus. It turned out — with a contrariness characteristic of her namesake — to be in the opposite direction from nearly all other circular motions in the solar system.

The JPL group issued a first map in 1964. Refinement of data allowed the astronomers to follow up with a better one in 1966. New

measurements were possible in 1967, and these are now being analyzed and combined with old ones. According to Dr. Goldstein present equipment should be able to distinguish objects 10 miles apart on the surface of Venus.

Already the data lead to informed speculation about the nature of the planet's surface. Professor Thomas Gold, director of Cornell's Center for Radiophysics and Space Research, says the amount of radar reflection indicates that the planet's surface is probably composed of denser material than the surface of the moon.

—*Science News*, Feb. 24, 1968.

Many wild and wonderful stories have been told of the planet Venus both by fiction writers and by supposed clairvoyants who said they had gone to Venus in their spirit-bodies, or who had talked with Venusians who visited our own planet. We still cannot label all of these stories as false, for many strange phenomena of life may be discovered.

The ancient legends of visitors from Venus and Mercury having come to Earth in the early days of its evolution refer to times when the inner planets were in a different condition than they are now. Human-like Venusians may well have come to Earth when their planet underwent some radical change in the course of its planetary cycle. We know that Earth is changing continually, and perhaps it is possible that the time will come when a remnant of earth men may migrate to another planet to complete their evolution. Earth would meanwhile become uninhabitable for beings such as our present humankind, and astronomers viewing this planet from space would have to say that it was a dead planet, devoid of life.

On the other hand, a super-civilization might have found a way to continue living upon a planet situated as Venus is now. We must wait until further evidence is in. From Max Heindel's writings we have not been able to deduce that any order of beings closely similar to earth-men would be found on Venus. However, he said that he did not know and had not investigated the other planets of our system.



BOOK REVIEWS

Literature - Plays -
Motion Pictures - Music

"The Story of Dr. Dolittle"

The Story of Doctor Dolittle by Hugh Lofting, J. B. Lippincott Co., Philadelphia and New York.

OF course, thanks to the efforts of the motion picture industry, most everyone is now familiar with the kindly Doctor John Dolittle, who permitted mice to inhabit his piano because it was warm, and the hedgehog to sleep on his couch even though it meant losing a human client.

Still, a reading or re-reading of the book is highly recommended, most especially, perhaps, to adults grown cynical who have forgotten the straight-forward, simple way of life in the childhood world. It is also recommended to all who are as yet unacquainted with the straight-forward, simple way of life in the animal world.

As the Chief Chimpanzee points out, when hearing for the first time that money alone, in the human kingdom, assures possession of even the necessities of life: ". . . surely these Men be strange creatures! Who would wish to live in such a land? My gracious, how paltry!"

And as the rat very logically justifies the "traitorous" action of which his kind is so often accused: "People . . . always speak of it with a sneer — as though it were something disgraceful. But you can't blame us, can you? After all, who *would* stay on a sinking ship, if he could get off it?"

And as the horse, whose near blindness is finally to be corrected by Doctor Do-

little, complains with righteous indignation after a veterinarian has prescribed merely pills: "There's no reason why horses shouldn't wear glasses, the same as people."

In addition to logic, good manners and loving service are easily come by and well respected in Mr. Lofting's animal kingdom. (How many philosophers, indeed, have ever labeled *animals* "brutish?") The dolphins are more than happy to gather onions from a nearby island and bring them to the Doctor and his friends as a delicacy; the swallows save the day when they pull the Doctor's ship out of reach of the pirates; and the pushmi-pullyu who, granted, has it particularly easy, utilizes one head for eating and one for speaking so that he can eat and talk simultaneously in a perfectly well-bred manner.

Other revealing light is cast more directly on "the human condition" which, at least from the animals' point of view, appears unenviable. The Doctor's sister, to whom housekeeping for a domicile filled with beasts has become intolerable, solves the problem by leaving to engage in that universal panacea, marriage (a thought she did not seem to have had on the previous day.) The King of the Jolliginki, enraged that the Doctor and his friends escaped imprisonment, very logically throws his toothbrush at the palace cat — who is not of the Doctor's entourage at all.

Everything seems logical, reasonable,
(Continued on page 573)

Readers' QUESTIONS

Christ and the Sins of the World

Question:

Did Christ actually die for the sins of the world, and may people be forgiven their sins by believing in Him? To what extent was Christ divine?

Answer:

The Christ of our Earth is a Ray of the Cosmic Christ, the Second Aspect of the Triune God. At the same time He is a mighty Being belonging to the archangelic life wave, the humanity of the Sun Period — the second Great Day in our septenary scheme of evolution. To Him was assigned the special work of coming to the planet Earth to assist mankind in their evolution when they were dangerously near to the point of retrogression.

Certainly Christ is divine — and so are we. His divinity is of a much higher grade or degree than ours, though, because the life wave to which He belongs is two steps in advance of our own, and He is the Highest Initiate of that life wave. Therefore we may say that He is much nearer the divine Source than we are.

On Golgotha Christ gained access to the Earth through the flowing blood of Jesus, whose body He had inhabited for three years, and from that time on He has been the indwelling Planetary Spirit of the Earth. Through the influence of the Christ as indwelling Spirit the vibration of the Earth has been raised, the etheric region made less dense, and the Desire World cleansed so that we have since been able to obtain purer desire stuff with which to build our desire bodies, thereby rendering our desires more amenable to the Spirit within than

they were formerly. In consequence of this we have been able to exercise self-control in a greater measure, and thus to progress spiritually faster than we otherwise would.

Moreover, Christ is continually influencing us by the spiritual vibrations sent out from Him, stronger each passing year, from the center of the Earth, which emanations constitute the inner urge toward right living and spiritual endeavor which all mankind feels at the present time. Thus Christ is in reality the Saviour of the world and did take upon Himself the sins of the world, but not in an individual sense. That is left for each person himself to attend to — by repentance, restitution, and reform. However, the aid which the Christ gave and is still giving makes it possible for each person to make spiritual progress, when otherwise he would have failed and eventually gone back to chaos, his evolution thereby having been incalculably delayed.

Actually, we are "saved" by living the life of purity, kindness, and helpfulness — by purifying our vehicles and performing our duties toward our fellow men, not by believing this, that, or the other creed or doctrine. There is, however, a distinct advantage in knowing the truth and in believing the doctrine which is based upon truth, for we are thereby better able to cooperate with it. Since the sacrifice of Christ and His assistance to mankind is based upon truth, it is a distinct advantage to know this fact and believe it, although it is not essential. Even the so-called heathen races are progressing in their spiritual evolution because of the influence of the Christ, just the same as we are, despite the fact that they do not yet know of His great sacrifice.

The Trinity

Question:

I do not understand the statement made by Jesus, "He that hath seen Me hath seen the Father." (John 14:9.) Will you please explain what is meant?

Answer:

The Gospel by Saint John emphasizes more than the other three Gospels the Religion of the Father and the actuality of the Holy Trinity. It is to the Doctrine of the Trinity that he refers in the statement you mention.

God is One, but at the same time He is triune, embodying the Father, the Son, and the Holy Spirit, or the Will, the Wisdom, and the Activity Principles. Each is a definite spiritual Power, but they are closely interrelated and function as a unit. Max Heindel said that: "Much ink and many goosequills have been used in latter years to defend or decry the idea of a Trinity, though that ought to be manifest to anyone who will look about him in Nature with a thoughtful mind." In *Gleanings of a Mystic* he gives the following clarifying information on this subject:

"The inspired apostle gave us a wonderful definition of Deity when he said that 'God is Light,' and therefore 'light' has been used to illustrate the nature of the Divine in the Rosicrucian Teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors, red, yellow, and blue, so God appears in a threefold role during manifestation by the exercise of the three divine functions of *creation, preservation, and dissolution*.

"When He exercises the attributes of *creation*, God appears as Jehovah, the

Holy Spirit; He is then Lord of Law and generation and projects the solar fertilizing principle *indirectly* through the lunar satellites of all planets where it is necessary to furnish bodies for their evolving beings.

"When He exercises the attribute of *preservation* for the purpose of sustaining the bodies generated by Jehovah under the laws of Nature, God appears as the Redeemer, *Christ*, and radiates the principles of love and regeneration *directly* into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egotism in order to attain to altruism and endless life.

"When God exercises the divine attribute of *dissolution*, He appears as *The Father* who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the ray of the Father, emanates from the Invisible Spiritual Sun.

"These divine processes of creation and birth, preservation and life, and dissolution, death, and return to the Author of our being we see everywhere about us, and we recognize the fact that they are activities of the Triune God in manifestation."

In *Freemasonry and Catholicism* we find further helpful information: "Let the student ponder well the relation of *fire and flame*; the former lies sleeping, invisible in everything, and is kindled into light in various ways: by a blow of a hammer upon a stone, by friction of wood against wood and by chemical action, etc. This gives us a clue to the identity and state of *The Father*, 'whom no man hath seen at any time,' but who is revealed in 'The Light of the World,' the Son, who is the highest Initiate of the Sun Period. As the unseen fire is revealed in the flame, so also the fullness of the Father dwells in the Son, and they are one as fire is one with the flame in which it manifests."



It's in Your Mind

ROSS L. HOLMAN

TWO lawyers who were associated together in law practice had a serious disagreement. As the result they dissolved their partnership. Soon one of the partners was hospitalized for high blood pressure. As the feeling between the two former associates deepened, blood pressure rose.

The doctor in charge of the case unsuccessfully tried all his known methods of relief. Knowing about the altercation between the two partners, the medic finally suggested that the only effective relief to his patient would be for him to reconcile all differences with his former associate and forgive everything. He arranged a meeting between the two and they talked the thing out. Finally they agreed to resume partnership and forget all past differences. Within a week the patient's blood pressure returned to normal.

Hate or a deep-seated hostility is the most inefficient use a person can make of his mind. It can result in many troubles, even of the eyes. It is one of the chief causes of glaucoma, an eye disease that totally blinds 20,000 people a year and causes five to ten times that many to lose the sight of one eye.

Specialists have found that ocular pressure rises whenever a person begins to resent another. At the Chicago Institute of Psychoanalysis, two thirds of the

glaucoma was found to be closely connected with some emotional event, such as a chronic internal conflict.

Studies at the New York Hospital and the Cornell Medical College made by Drs. Stewart Wolf and Harold G. Wolf show that repressed hate or resentment brings on not only such ailments as high blood pressure but also indigestion and other ailments. Dr. N. C. Gilbert of Northwestern University says the same emotion frequently brings on attacks of angina pectoris and that it "causes more pain and attacks than any other emotional disturbance."

The quickest cure for ailments caused by repressed anger or hostility is forgiveness. When you forgive a difference, that settles it; the cause is gone. You no longer have to endure the wear and tear on your mind.

Another disagreeable emotion that causes endless trouble is worry with the related one of fear. The most frequent ailment resulting from worry is stomach ulcers. Often worry even causes symptoms of ulcers without the physical fact. At the Mayo Clinic a study of 15,000 stomach patients showed that only 20 percent had an actual physical basis for their complaints.

One of the chief causes of high blood pressure is a repressed worry or resentment you hate to admit. Perhaps you harbor an intense hatred toward your

mother, brother, or sister, but you have to withhold this feeling because you are expected to keep up the appearance of amiable family relations. You would like to cry on somebody's shoulder about it if only you didn't have to let that somebody in on your secret fear.

It would be difficult to comment on all the ailments that can result from worry or fear, but even cancer has been linked with it. Dr. Lawrence Le Shan of the Union Theological Seminary in New York says that the life histories of cancer patients he has studied usually reveal a characteristic pattern. As an average example, a person who develops cancer later in life may have suffered a psychic trauma or emotional shock as a child. He reports from these studies that emotional relationships bring pain and desertion; attributing the event to some fault of his own, the victim responds with feelings of guilt and self-condemnation, and his worry creates despair.

He says that widows and women with divorce or separation experience are more susceptible to cancer than are married women who have never known divorce or separation.

Dr. Schindler, another authority, comments that a third of all skin diseases treated by dermatologists are produced by the reaction of blood vessels in the skin to anxiety, worry, disgust, etc. Many other ills can be traced to emotional tensions, including peptic ulcer, bronchial asthma, migraine headache, ulcerative colitis, rheumatoid arthritis, hypertension, hyperthyroidism.

A study of 1,660 residents of New York City revealed that more than 80 percent showed symptoms of emotional disturbance ranging from mild to severe. Thus, only one person in five was judged free enough of emotional problems to be considered well.

"Most of our disagreeable emotions produce muscle tightness," says Dr. Schindler. "One of the first places to show tension is the group of muscles back of the neck. If the muscles in the lower esophagus contract, then it is serious."

Since emotional tensions play such an important part in physical ailments, medical authorities are in favor of doctors taking a course in psychiatric diagnosis along with their regular medical courses. Dr. G. C. Robinson of Johns Hopkins Hospital stressed this need twenty years ago.

Actually the average family physician is in a more favorable position to diagnose emotional troubles than is the specialist, especially in closely knit communities where the doctor is intimately acquainted with all members of the family. He knows their financial and social problems, their aims, ambitions, frustrations, and most of the influences that shape their attitude toward life.

Unlike the general run of organic ailments, one encouraging thing about psychosomatic illness is that you and



you alone can do most about it. A psychiatrist can only help you to analyze such illness.

However, no psychiatrist on earth can make you stop hating, worrying, dreading, or envying. He can help you spot your ailment, tell you what is causing it, warn you of the consequences, and give you encouragement toward overcoming the state of mind that aggravates it; but the most important factor in effecting the cure is you.

To overcome the destructive effect of one's emotions, doctors recommend that the patient take up a creative outlet, something that will take his mind off himself. Substituting physical activity for mental fretting aids the readjustment.

Doctors suggest learning to like people, cultivating friends, and creating a cheerful disposition. Create an interest in doing things for others, they say, and thus project your mind away from your-

self and your discordant feelings.

When you begin taking a genuine interest in other people, you forget your own secret worries and realize that they are not the bugaboos you imagined them to be.

WHEAT GERM MUFFINS

The following recipe makes twelve muffins; or they may be baked as drop cakes, in which case they are not cooked so long.

$\frac{1}{2}$ teaspoon health salt, 2 teaspoons Cream of Tartar baking powder, $\frac{1}{2}$ cup soya flour, $\frac{1}{2}$ cup rice polishings, 3 cups wheat germ.

Mix these dry ingredients and add one egg, the grated rind and juice of one lemon, and one tablespoon of vegetable oil. Add water to make a soft batter, about the consistency of waffle batter. Beat well and drop in well-oiled and floured muffin tins, which should not be washed between bakings. Place in a rising oven and bake at 375-400 degrees F. for 40 minutes. If the muffin seems uncooked in the center, it is probable that the batter was too thick. If still uncooked after this is corrected, the heat should be slightly increased, or the time of baking. These muffins can be light and thoroughly cooked in the middle while unscorched on the outside.

If soya flour or rice polishings are not available, or if one does not like the flavor of these items, one or both may be omitted. No other form of flour however must be added, although cooking bran may be added if desired. These muffins are protein and are very concentrated food, high in mineral and vitamin content. Like all vital foods, therefore, they spoil quickly. They should preferably be baked daily. If only one person is using muffins it is better to make half or less of the recipe. Not more than one muffin to a meal should be used except in the case of doing hard manual work.

—*R. C. M. Searby* in
Health & Vision, No. 5, 1968.

VEGEBURGER PATTIES

Simmer 2 heaping cups of diced celery and 1 large diced onion in vegetable oil; mix with a 13 $\frac{1}{2}$ -ounce can of Vegeburger. Add one egg, sage, or any other herb desired, and enough cooked rice, millet, or stuffing bread to make a stiff dough. Make patties, roll them in bread crumbs, and brown in vegetable oil.

PUMPKIN BREAD

Sift and mix well 3 $\frac{1}{3}$ cups flour, 2 tsp soda, 1 $\frac{1}{2}$ tsp salt, 1 tsp cinnamon, and 3 cups brown sugar (2 cups preferred by some) in large bowl. Beat 4 eggs, add 1 cup vegetable oil, 2 cups cooked, mashed pumpkin, and $\frac{2}{3}$ cup water; combine with dry ingredients. Add nuts, mix until smooth. Bake in three 9x4 greased and floured pans for about an hour at 350 degrees F.

CREAMED EGGS WITH CHEESE

Scald 2 cups milk in double boiler with 1 Tbsp chopped onion and $\frac{1}{4}$ chopped green pepper. Strain. Thicken with 2 Tbsp flour mixed with little cold milk. Cook until thick. Add $\frac{1}{2}$ cup soft American cheese broken in small pieces, and cook until melted. Add 5 hard-cooked eggs cut in quarters, 1 tsp butter, salt. Pour over toast and sprinkle with parsley.

ROSICRUCIAN PRINCIPLES

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

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

OUR PATIENTS WRITE

Pennsylvania—Thank you so much for helping me; my blood pressure is down and I feel much better. The doctor said that I made a good comeback. I am trying to eat fruits and vegetables and drink water, but I have looked all over the city for distilled water. I cannot get some of the things on my diet here. Please keep me on your prayer list.

California—This weekly letter, my part in this wonderful combine of unseen forces, has taken on a new meaning to me—a feeling of expansion. My heartfelt gratitude goes out to everyone who is anyway connected with the rejuvenation that has come to me since April of this year.

Canada—Just a few words to let you know that I am better from day to day, and I am very grateful to God, to the Invisible Helpers, and to you, my dear friends. May God bless you all.

California—Thanks to your sincere words and advice, I am completely recovered by now, and you may take my name off your healing list. I'm very grateful for your wonderful assistance, and may God bless you.

Oregon—I am better and a friend who was given up to die is now up and feeling fine—all of this in answer to prayer. Thank God with all my heart.

California—Thanks for your sincere continuous efforts in my behalf. My health is much improved and my mental state is so much better that life seems to have more meaning.

Montana—My mother and I wish to give our deepest and most heartfelt thanks to the Rosicrucian Fellowship and the Invisible Helpers. Three nights ago a pair of arms and hands with two sky blue colored pills materialized. My mother says a glass of colorless, tasteless liquid was given with the pills. It wasn't water. At first she didn't want to take them because she was taking other pills, but she was told mentally to take them. She's feeling better, too, since then. God bless all of you.



Importance of Mental Attitude in Healing

(Conclusion)

I then began with my own body, seeing that it was immaculately clean: my teeth, my face, my hair, my clothes, and even my voice. I blessed my body, including my painful eyes. I thought of my body as an instrument for the Spirit, and for God's use. Soon I found that my eyes were well, and I hadn't a thought of pain. Now I am full of life and happy as a bird! I am on my feet all day and work endlessly.

I have, in my passion for analysis, found that wrong or unkind habits of thought are responsible for constipation, indigestion, and other ills. Even a few minutes of giving way to temper can result in indigestion, malnutrition, acidity. That most insidious of faults: pitying oneself, results openly in wrinkles, muddy skin, liver spots, and if persisted in, a chronic liver condition. Sudden fright, sudden bad news often bring eye trouble, headaches, tooth troubles, etc., and if not relieved by counteracting determination to see and follow what is God's way, will bring serious chronic troubles. The "acid phases" of life are envy, hatred, malice, uncharitableness, delight in hearing ill of another, smug satisfaction, misrepresentation, seeking for faults in another.

Everyone, if actuated by an honest hunger to "live the life", can soon identify symptoms, for in each case there is an individual condition to be overcome.

This naturally means individual results that may be too sacred to be mentioned to others.

I believe that those who do not get well, or at least, who do not improve, are those who ask for help and sit down and wait for things to happen the way *they* think they should. Healing is not a one-sided thing. The patient, as well as the healer, must do his part.—M.G.

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

HEALING DATES

November 1 — 9 — 16 — 22 — 28
 December 6 — 13 — 19 — 26

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



Jonathan and the Angel

DAGMAR FRAHME

JONATHAN wasn't exactly frightened — but then, he wasn't exactly *not* frightened, either. He had been sound asleep when suddenly it seemed as though he heard music, and he sat up just in time to see his brother and the other shepherds hurrying down the hill toward the little town of Bethlehem. Why were they going to Bethlehem at this time of night? — and if he was expected to stay here and watch all the sheep all by himself, why hadn't they at least told him so before they left?

Then Jonathan realized that there was a lot of light in the sky and that the music he thought he heard in his sleep was still going on. Music such as he had never heard before — it seemed to be accompanied by hundreds of voices, yet was so soft and sweet it almost made him want to cry. But what foolishness! He was seven years old and certainly never cried any more.

Yet something was going on that he didn't understand at all. He *knew* it was night, but what was all that light shimmering everywhere — especially right over Bethlehem? And where was the music coming from?

At least the sheep weren't restless — but they too were awake. They were lying down with their eyes open, and seemed to be listening to the music. But

they weren't going to be still long, not with all these strange things going on. And when they started wandering around, what on earth was he going to do? Why, oh why, had he teased so hard to get his brother to take him along with the other shepherds up into the hills? He was too young to be a shepherd. His mother had said so, and his father had said so, and they were right. Now his brother and the others had probably gone off to teach him a lesson. Oh, dear —

Suddenly Jonathan felt his heart almost stop beating. Right in front of him, appearing out of nowhere, was — was an Angel! He had never seen an Angel before, but he knew that this was an Angel. The Angel was tall, dressed all in white, with beautiful soft peach-colored light shining all about him. His face was serious, but so kind that Jonathan at once wanted to tell him all his troubles.

Then the Angel smiled and spoke, with a voice that was deep and gentle and sounded more like singing than talking.

“Your brother and his friends have gone to Bethlehem to see something very beautiful. Would you like to go, too, Jonathan?”

"Yes," whispered Jonathan. "But the sheep —" he began.

"The sheep will be safe. Come, my child."

And the Angel started walking down the rocky path that led into the village. Jonathan hurried after and was soon walking next to the Angel, looking up into his face. The Angel said nothing but smiled at Jonathan, and that smile was so tender and so loving and so beautiful that Jonathan felt almost as though he could fly because he was suddenly so happy.

Together they walked down the hill and through the narrow crooked streets of the village, past the weavers' shop, past the place where the sweet-smelling herbs and spices were sold, past the place where the camel drivers kept their animals, past the tent-maker's shop, and past the tree under which old Malachai the scribe sat every day and read and wrote letters for the people of the village.

Then they came to the other side of the village, and the shimmering light seemed to be brighter than anywhere else. Here was a cave where the strangers who stayed at the inn sometimes kept their animals. The cave was lit up as though the sun were shining in it. There seemed to be quite a few people, but it was very still, and nothing could be heard except for the music which had never stopped.

Jonathan saw his brother and the other shepherds kneeling and silent. He saw some other people whom he did not know, also kneeling, and he saw that there were some cattle and sheep and the big mongrel dog that belonged to the innkeeper. All the animals were lying down and they, too, were quiet.

Then Jonathan saw a man standing in the middle of the cave. He was tall and dignified, with dark hair and a long dark beard. He was not a large man, but looked strong. In his hand he held a staff such as one which people who must walk for many miles often use, but he did not seem to be leaning on it.

Next to him sat a lady more beautiful than anyone Jonathan had ever seen. Her face was young and radiant, her eyes shining and tender, and the light seemed to be shimmering very strongly around her.

In front of them on the ground was a manger in which food for the cattle was usually put. In that manger, on a bed of straw, lay a baby. And suddenly Jonathan knew that it was because of this baby that the light was shining, the music was sounding, and the Angel had brought him here.



The baby was awake and lay quietly with his eyes open. He smiled at his mother — for surely that beautiful lady was his mother — and held out his little hand to her, and she gave him her finger to hold.

Without knowing quite why, Jonathan knelt down on the ground before the manger. The Angel came to stand beside him, and said in a low, soft voice:

"This is the baby Jesus, and Mary and Joseph are his mother and father. One day, when little Jesus has grown up to be a man, the great Christ Spirit

from the Sun will come down and enter into him, and He will become the Savior of the World.”

The Angel stepped back, but Jonathan remained kneeling. He wasn't sure he understood exactly all that the Angel had said. But he did understand that God had sent this baby as a present to him and his brother and the people of the village — and, really, to all the people in the world. And that because of this baby, the world was going to be a much better and happier place for everyone to live in.

Then the baby turned his head and



looked at Jonathan. He smiled. Jonathan smiled back, and suddenly put out his hand and gently touched the wooden side of the manger. Then, a little startled at what he had done, he drew his hand back quickly and stood up, looking at the baby's mother.

“I am glad you came,” she said, and looked at him lovingly the way his own mother often did.

“And I am glad that I could be a shepherd tonight and see the baby,” said Jonathan. Then he turned and slowly walked out of the cave.

As he started back through the village, the Angel suddenly appeared beside him.

“I will go back with you to the hill,” he said. “You can sleep in peace when you get there. Nothing will happen to the sheep on this night.”

They walked silently through the streets of Bethlehem, and Jonathan began to realize that as he passed the homes of people he knew, he thought of them with love. He loved, in fact, all the people of the village, and it didn't matter any more that young Levi had thrown

a stone at him the other day, or that his brother sometimes pulled his hair or called him names. Those things weren't important. What was important, was that everybody should learn to love everybody else, and then there wouldn't be any more trouble in the world. And that was what the baby had come to tell everyone.

When they reached the top of the hill, Jonathan felt very sleepy indeed. He knew he should say something polite to the Angel and thank him for taking him to see the baby, but before he even had a chance, the Angel said, “Now lie down and sleep, Jonathan. In the morning there will be a glorious sunrise.”

Jonathan lay down and covered himself with his blanket. He fell asleep at once, but all night long he heard the heavenly music and saw the blessed light shining around Bethlehem. He and the sheep were safe in the company of the Angels.



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BOOK REVIEW

(Continued from page 562)

forthright, open, completely candid and usually polite in the animal kingdom. Contrast with the human kingdom is marked, indeed. If people could only converse with animals, they would learn—or perhaps remember — a great deal.

There is no doubt a reason why we cannot yet do this — although the day will come when we will be able to “chat with chimpanzees” and “palaver with parrots” as well as could the Doctor. That day will not come, however, until we reach his level of compassion and un-sophistication, and certainly not until we stop butchering and eating the four-footed and winged creatures.—D.F.



“SEEK AND YE SHALL FIND”

During a short stay in Caracas on my way back home (Montevideo), looking for some entertainment reading, I came across *The Rosicrucian Cosmo-Conception* by Max Heindel. I started to read it, and although I have not finished it yet, I was deeply interested in the ideas here exposed. I was fascinated! I found your address in the same book and the reference that there is a home study course by mail for beginners in Rosicrucian Philosophy. I would like to receive further information on this subject. At the same time I wish to subscribe to *The Rosicrucian Magazine*, *Rays from the Rose Cross*, and would be very pleased if you kindly informed me whether you have any bookshop in Montevideo where I could find your publications, either in English or in Spanish.—S.E.F.

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Please renew my subscription to your wonderfully stimulating and informative magazine for another year.—C.E.S.C.

Have learned much since running across your magazine last September, and just wanted to express my thanks. (\$100 enclosed.)—R.H.

Having read the *Rays* for September, I would have sent my comments sooner, but I was very busy, and, too, I wanted to think it over. All of the *Rays* is very good, but I wish to comment on *A Stepping Stone* and *Our Need for Balance*. These two articles complement each other, the last holding some of the answers to the first. I am in full agreement with the author of *A Stepping Stone*, and I should like to add that probationership is a kind of apprenticeship in which, with the Teacher's help, we grow into more spiritual living. Students should be encouraged to become Probationers with it in mind that from the hour of promise they will strive to grow spiritually and not suddenly try to be saints. Anxiety in striving for perfection is a real hazard to the success of the effort.—J.H.

I enjoy the *Rays* so much. The sight of the brown envelope in the mail box is like seeing a friend at one's front door.—E.P.



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