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Sundown

*The dying sun behind the Rockies
and that same sun at sea
Presents vast acres ripe with harvest
for mortal reverie.*

*The endless miles of sky are crimson
behind the peaks that stand
Sublimely tall, serenely calm —
the watchtowers of the land.*

*At sea the molten acres quiver
and murmur to the ear
That music which accompanies
the passing of that sphere.*

*The birds dare flight; they are
returning
from forests where they roam,
And how the hungry spirit watches
the tiny wings fly home.*

*The cares of life, the pain, the
weeping
are eased when in the west
The sun goes quietly, in glory,
to seek the sea's red breast.*

—VEDA BURNAUGH COLLINS

THE *Mystic* . . . LIGHT



Our Moving Continents and Changing Worlds

KENT LORIMER

FROM time to time in our *Rays from the Rose Cross* mention has been made of the modern theory of drifting continents, which has waxed and waned periodically over several decades of the twentieth century. A few scientists in the nineteenth century had also taken note of a reversal of the Earth's *geographical* poles, and postulated a third movement of the Earth's axis by which the planet turned upside down, and the present north pole position became the south, and vice versa. The reversal of the *magnetic* poles, however, is a problem which has been argued chiefly in our own twentieth century.

A special article by Bruce H. Frisch in *Science Digest* for January, 1968, gives a summary of the most up-to-date findings and theories based upon them. He comments upon the speed with which the theory of continental drift has been winning support of recent years. "The swing to the theory has been so fast in the last five years," he says, "that the National Science Foundation will put up \$5.4 million for a make-it-or-break-it test next year . . . The question is, will the ocean history jibe with that predicted by continental drift?" He concedes that "not all scientists, particularly some of the oceanographers at Lamont Geological Observatory who discovered the mid-ocean ridge, accept the theory of continental drift and what

is termed the 'conveyor-belt' theory which accompanies it." "Can we ever measure the speed of drift *directly* and settle any doubts once and for all? Yes, with the aid of satellites, says R. W. Tanner of the Dominion Observatory, Canada, but it will be decades before we can do it."

Meanwhile the theory of continental drift is supported by a great deal of indirect evidence gathered from various sources, chiefly the study of magnetized rocks and the shapes of the various land masses. We quote from the article in the January, 1968, *Science Digest*:

"If Columbus set out to discover America today, he would have to sail about 15 yards farther than he did in 1492. But if he had started his voyage earlier than he did, say 150 million years ago, Columbus could have gone from Spain to Newfoundland in hip boots. Both are explained by the widening of the Atlantic Ocean between Europe and America. The two continents are riding conveyor belts going in opposite directions. Although no one has yet succeeded in stretching a tape measure from shore to shore and watching the separation increase, a flood of recent discoveries about our planet has convinced many scientists that all the continents are drifting across the face of the globe."

It is conjectured, this author explains, that all land masses were once packed into one or two supercontinents. These supercontinents broke apart during the age of reptiles, some parts being carried

as much as 4,350 miles away, to the locations they now occupy.

Centuries ago it was already observed how neatly the continents seemed to fit together, and in 1912 the German meteorologist Alfred Wegener brought together further evidence, and then formulated the first really comprehensive theory of continental drift. Today a computer has been used to calculate mathematically the pattern of the land masses around the North Atlantic and draw a map demonstrating this.

Wegener had seen that it was not enough for the continents to match at the edges. The mountain chains also had to match up, making a proper pattern, both geologically and geographically. It was found that across the South Atlantic the Sierras of Buenos Aires fitted the pattern of the Cape Mountains of South Africa "in age, structure, and kind of rock and direction of trend." So did the Canadian Appalachians of Nova Scotia and Newfoundland match up with the Caledonian system of Scotland and Norway. At the same time "no correlations were found between mountains formed after the age of chalk-forming animals."

Modern studies show that a line starting at Accra, Ghana, on the under part of West Africa, and running northeast, divides two-billion-year-old rock on the north side from half-billion rock on the south side. When this line was extended across Brazil on the computer map, the scientists found that once more the old rock was above the line and the younger rock below it, and of the same ages as in Africa.

Another line cuts through southeast South America, across Africa, to the Equator, over India about 2,000 miles north of the equator, and "chops off the southern third or so of Australia." This line demarks the north boundary of a glaciation which took place some 300 million years ago. A Scottish geophysicist has calculated that there is not enough water in the world to produce that much of an ice sheet, but

Wegener had simply fitted the pieces of land together at the south pole, where they made a closely fitting area which could quite readily be covered with an ice cap and "with all the northern glacial boundaries end to end." At the same time that this ice cap covered India "coral reefs flourished in Spitzbergen, an island now at the edge of the Arctic ice pack. Later, Antarctica was covered with forests that turned into seams of coal sighted by explorers in the early 1900s."

To explain all this, geophysicists tried moving the geographical poles around, but Wegener did it more simply by grouping his continents at the south pole and then letting them move northward.

In substantiating his theory, Wegener drew evidence from every source, even including garden snails, of which one species relates to western Europe and eastern North America — and nowhere else. Similarly identified by scientists was the lemur, "a fox-like monkey which seems to have leaped the Indian Ocean from India and Ceylon to Madagascar." Paleontologists had formerly thought that this sort of migration had been brought about over great continental land-bridges in remote periods.

Now also it was suggested that plant life showed that it had adapted from a warmer climate to a cold one. Thrusting their roots under ground and learning to protect their seeds through the long winters, the plants learned to survive.

But Wegener had not found any force strong enough to move continents around, and he and his supporters continued to work over the few facts available to them in the 1920s; but after that, in the 1930s and 1940s, the theory died out for want of sufficient evidential support.

The conditions changed radically after World War II. Paleomagnetists, studying the magnetic field of the earth, discovered a way to determine what

sort of magnetic field the earth had had millions of years ago. They concluded that if a man could have lived long enough, and stood on some of the continents, he could have seen the compass needle make several complete spins. Before this they had studied the magnetized lavas, which had become magnetized in certain directions, according to the planetary magnetism at the time of their cooling. But study of lava left something to be desired, since lava "flows to the surface fitfully and only in certain places." It is at the same time true that sedimentary rock forms all the time, but while lava is strongly magnetized, sedimentary rock magnetization is a hundred times weaker.

By mid-century, in the middle 1950s, P. M. S. Blackett perfected an instrument which enabled him and his colleagues of London University to measure the magnetization of red English sandstones. According to these measurements, compasses would have pointed, in England 200 million years ago, 30 degrees farther west and would have dipped 35 degrees less. Of course the compass needle has no dip at the equator, while at the north pole it points straight down. The scientists decided that England must have rotated 30 degrees clockwise and drifted 35 degrees in latitude — about 2,420 miles northward. They repeated their experiment in India, and concluded that India might have drifted 4,350 miles northward to its position today.

But scientists from Newcastle University, also in England, contended that it was the magnetic poles that had wandered while the continents stood still. They said that the north pole had started 600 million years ago from Baja California, went into the South Pacific, passed northward over the top of Japan, through Siberia, and finally across the Arctic Ocean to its present locality, west of Greenland.

The Newcastle paleomagnetist came to the United States and measured Texas shales, Arizona sandstones, and

other rocks, and compared the trail of the wandering magnetic pole with that found in Europe. The two ran parallel, separated by about 30 degrees of longitude, until they began to converge somewhere near the age of reptiles, 45 million years ago. This was not what they had expected. They had anticipated that the two trails would have been the same. They had to assume instead that Europe and North America actually were once side by side, until 45 million years ago when they began to drift apart (as the other school of paleontology contended).

Now oceanographers came to the rescue. A 40,000 mile range of mountains, some of them 12,000 feet high, was found right in the middle of every one



of Earth's oceans. This ridge itself was split down the middle by a rift valley about nine miles wide and at times more than a mile in depth.

This discovery brought to light the looked-for force which could cause the continents to drift. The theory involved the very origin of the Earth, when swarms of stony meteorites fell together into a cold globe. This cold globe was warmed up by the radioactivity of the young earth. Such, at any rate, is the theory. Iron, being heavy, when it reached melting point sank to the center of the earth, but light crustal rock when melted rose to the surface. The mantle rock was of medium weight and took the center position between iron core and crustal rock at the surface. The heat bottled up in the center of the earth built up temperature, and as the rocks were heated they expanded and tried to rise. Thus convection currents were set

up in the Earth's mantle, and an Indian astrophysicist, S. Chandrasekhar, calculated that the number of currents in the mantle depends on the size of the core. When the core was small, one current rose to the surface and spread radially across the Earth, losing heat on the way. On the other side of the Earth the cooler and denser rock sank. Light crustal rock was swept into a giant continent where the current converged.

Later, when the core was larger, circulation in the mantle broke up into three currents, according to Chandrasekhar's calculations. These converged, however, in two places. Then the one giant continent was broken into pieces, afterward being drawn together into two heaps, which would be the two master continents with which Wegener started.

The drift began when four currents appeared, instead of three. The four currents tore the two supercontinents apart and carried them to the meeting places of the downturning currents. It was immediately assumed that the mid-ocean ridge would be created at this same point. Under the ridge were hot rising currents, which set off earthquakes and fed volcanoes located over the ridge. Temperature readings showed that heat flowing to the surface here was about eight times higher than over the continents. Two-thirds of this heat comes from radioactivity of the earth's crust. The crust is about 9 miles thick on the continents, and about three miles thick under the oceans, so scientists expected the heat flow to be less than that. It would seem that hot currents in the mantle supplied the extra heat.

What, then, caused the under-ocean ridges? Apparently they were built up from material carried by the current and piled up where the current diverged. Some oceanographers concluded that the oceanic mountains are being constantly renewed from below, while their material flows out over the ocean floor until it pushes into one of the five-mile-deep trenches there.

This is compared to a conveyor-belt,

running from the ridges to the trenches, and moving the continents along with it. When a continent reaches a trench it can go no farther and its front-end crumples into mountains. The height of the mountains is increased by material abandoned by the "conveyor-belt" as it plunges down into the trench. The Andes are one example, while, it is suggested, the Himalayas are another "thrown up by the collision of India with Asia." The western ridge of the United States is usually wide, perhaps because these mountains rode right across the Pacific Ridge, suggests Prof. Vine of Princeton University.

Prof. Wilson of the University of Toronto suggests that proof of the conveyor-belt is found in the oceanic islands, which in many instances started as volcanoes rising up from the mid-ocean ridge, as Surtsey is doing today south of Iceland. The conveyor-belt carries these islands away. Accordingly, islands near the ridge should be younger than those farther away, and geologists find that this is really so. Tristan da Cunha and Ascension Island, nearly upon the ridge, are about a million years old, while Bermuda, two-thirds of the way to the Georgia coast, is about 36 million years old. New islands may form over the ridge as the older ones are carried away, and thus we have strings of islands, like those of Hawaii, at right angles to the ridge. Thus continents have actually, in some cases, left a clear trail all the way back to the originating point in the under-ocean ridge, says the oceanographer.

Reversals in Earth's Magnetic Field

Paleontologists discovered that the magnetized rocks that showed the path of the wandering continents indicated further that there had been reversals of the earth's magnetic field, as mentioned above. The condition was such that it seemed indisputable that earth's magnetic field had changed polarity. Cox, Dalrymple, and Doell, of the U.S. Geological Survey, worked out a schedule

of these reversals of the magnetic poles for the 3.5 million years. They used only young volcanic rocks which can be dated precisely, and discovered nine reversals. The present direction of magnetization has held for about 700,000 years, they concluded, and a reversal takes 5,000 years.

To quote the *Science Digest* writer:

"Vine saw a connection between these reversals and stripes of stronger and weaker magnetism which had been found to parallel the midocean ridges. When the hot rock carried up to the ridge cools, he said, it must become magnetized in the direction of the earth's field at that time. A survey ship would then get a strong magnetic reading over rock magnetized in the same direction as today's field, and a weak reading over rock magnetized oppositely. *By applying the dates of reversals calculated by Cox, Vine showed that the conveyor belt had indeed been moving and found out how fast. In the East Pacific, the speed is 1-3/4 inches per year; south of Iceland, about 0.4 inch per year; and in the South Atlantic, 0.6 inch per year. These figures back up the idea that the sides of the Atlantic are opening as if hinged at a point just north of Siberia.*"

As regards the reversal of the magnetic poles, this is still in the controversial stage also, but the time elements suggest that astronomical patterns are involved. "The present direction has held for 700,000 years," this writer observes, "but the field has been reversed just as much as it has been normal. Cox and his associates estimate that a reversal takes 5,000 years, the wink of an eye on the geological scale."

According to other reports, apart from this article, such a reversal of poles is already beginning, or due to begin, in which the magnetic field polarity dies down to zero, and then builds up in the opposite polarity. Thus, if the scientists are right in their estimates, the Earth's magnetic field is shifting polarity as the Aquarian Age approaches, continues this change throughout the Aquarian Age, and will probably be of opposite polarity in the Sixth or "Galilean Epoch" of the Western Wisdom Teachings.

The 1st 700,000 year period covers most of the Aryan Epoch, which Max Heindel and other occultists say began

about a million years ago. It is a curious fact that the last known period of the island continent of Atlantis of legend actually belonged to the Aryan Epoch. The earlier part of the Atlantean Epoch, prior to one million years ago, covered the development of mankind into the man of the Aryan Epoch.

Since a reversal of the earth's magnetic field is estimated to take 5,000 years, one of them was in process in the early part of the Aryan Epoch, inasmuch as the present magnetic field has been operative for 700,000 years.

So far nine turnabouts or reversals of Earth's magnetic field have been discovered in the last three and a half million years, all of which, except the last



one, took place in the Atlantean Epoch. Another is now in the making, and undoubtedly there will be more before the Earth Period comes to a close.

As for the way in which these events fit into the scheme of cosmic evolution as shown in *The Rosicrucian Cosmo-Conception*, the *Secret Doctrine*, and similar works based in part on age-old documentary data and in part on first-hand investigation by clairvoyants in the Memory of Nature, the shifting of the continents belongs primarily to the Lemurian Epoch. The Hyperborean Epoch ran its course while Earth, Venus, and Mercury were all still part of the central solar nebula, before they had become real planets. The Lemurian Epoch, therefore, is the scene of the beginning of the planet Earth as we know it in modern science.

Lemurian humanity was still apelike,

and Atlantean humanity had yet to develop the eye and lungs as the organs with which we are familiar today. But even in our apelike ancestors of the Lemurian Epoch, a few did evolve the germ of mind — implanted by higher intelligences who were working with our humanity on Earth — and these were the “pioneers” who were the leaders of the race in the next or Atlantean Epoch. The majority of mankind then also evolved the germ of mind in the Atlantean Epoch. The various kinds of apes and monkeys, though part of the human life wave, are not expected to be able to continue with our life wave at the critical point of our present Earth Period. However, scientists are doing some interesting work with apes, monkeys, and gorillas, and it may be that a few will actually become humanized in the next few centuries, although it is unlikely that these creatures would, if left to themselves, make the grade. They are considered to be the “failures” of our life wave. We know that “all things work together for good to them that love God” — and in the broad cosmic sense this means that no living Spirit is ever lost, and that no effort of life to grow and evolve is ever wasted.

Max Heindel estimates that about two-fifths of our life wave of Virgin Spirits will be, or may be, left behind, if they do not catch up with the main stream in the Fifth Revolution. (We are at present in the Fourth Revolution.) The midpoint of the Fifth Revolution, he says, is the critical point. Only within the last twenty-five years have scientists begun to experiment with anthropoid apes to any serious extent, to try to humanize them. Monkeys, apes, and gorillas have been adopted into human homes and reared like human children, for example; but this was not enough. There seems to be a mental block, or nervous-system block of some kind, which prevents them from learning to talk, or think, like human beings. Surgery is being used in some cases to change the shape of the jaws in an effort to make

speech possible. One of these days we may see a completely rebuilt monkey or ape or gorilla, looking like a real man, and perhaps even able to talk, think, and feel like men, since after all, they do belong to our life wave. To make them genetically human, however, poses still another problem which surgery might have to solve.

The word “lemur” is associated with the word “Lemurian”, but the *Science Digest* writer gives this as the name of the fox-like monkey which seems to have leaped the ocean from Ceylon and India to Madagascar. In Latin it sometimes has the significance of our word “ghost”, or “elemental”, since astral entities may occasionally have a monkey-like form. The word also referred to the Spirits of ancestors; hence the association with Lemuria, land of the ancestors of the first human race, which was quite definitely ape-like, and even monkey-like, at some early stages of evolution. It may be that Africa in fact includes portions of what was once the ancient Lemurian continent.

In connection with the ages and stages of Earth and the universe we note that according to Dr. George Gamow, of the University of Colorado, the universe developed in four stages. *Science News* gives the following item:

The universe began with a primordial explosion some nine billion years ago, with all of the light elements being formed as the result of thermonuclear reactions of primeval matter, which was a mixture of protons, neutrons, electrons and light quanta. These reactions occurred during minutes, days or possibly even years, Dr. George Gamow of the University of Colorado believes.

In a report to *SCIENCE* (Nov. 10, 1967) he explains the second interesting period in the history of the universe, about one million years after the big bang. At this time, his recent calculations show, the temperature was about 3,000 degrees Kelvin, a drop of several billion degrees from the first stage.

During this second stage, the universe expanded and cooled, and became very dark as the temperature dropped. Toward the end of this period, stars and galaxies began to form, initiating the third stage that brought light again to the universe.

The fourth stage, where the universe is

today, consists of another expansion in which the galaxies have become so far separated they are beyond the point of return. The final stage will be the "thermal death of the universe," probably some 50 billion years in the future, when all will be dark and still.

This is the thumb-nail sketch of the entire universe which is visible to us, or known to us, and which in occult philosophy constitutes the final evolution of spirit down into what we term "matter". The word "matter", however, has a different meaning for us today than in the past. The modern view of "matter" is akin to what we have termed "ether" or even "spirit" in earlier times and in certain religious philosophies. Again we take note that this "ethereal" universe is not really "spirit" in the technical sense of the word; but, in the larger sense, "God is all," and matter is defined as "crystallizations around the negative pole of Spirit," which is Space. *Space itself* consists of a kind of *spirit-substance*.

Terminologies are difficult, with every word having many different meanings, as used by different writers and their schools of thought. Eventually a universal terminology must be developed so that men can more readily understand one another, and there will not be this business of violent argument when in fact we are saying the same thing in different words.

The word "matter" as commonly used refers merely to the world as experienced by the human being with his present sense perceptions or sense organs; and these also vary from person to person. The word "substance" is a better word, that which stands under, the true basis or essence of all phenomena. Thus *substance* can refer to spirit-substance in all cases, and the word matter can be used to refer to the sense-perceptions of the present limited human sense organs.

It is a curious fact that when man thinks more spiritually about himself and the universe, there is an immediate reformation or transformation in the world about him. Often this occurs so

quietly and so gradually that he remains unaware of it until it is called to his attention by some startling manifestation, something like a miracle which seems to defy natural law. But when the miracle takes place gently and quietly he may not know that it has happened, and thus is slow to realize the truth that spirit-substance is the reality of the so-called matter-world.

The humanity of the Aquarian Age will know far more about these things than we do now, and even if Earth loses most of its oxygen and becomes airless and waterless, life will go on in an etherealized form which is not less but more alive than the forms we know today. It is significant that scientists suppose that if it does happen that Earth's polarity is reversed, during the period of its slow reversal down to zero and then up again in the opposite polarity, we will not have much protection from rays and forces coming in from cosmic space which are now shut off by the Earth's magnetic field.

This whole theory, however, is still so far from its final statement that we must suspend judgment as to what may or may not happen in the oncoming Aquarian Age. At any rate, occult scientists have been predicting these things for a long time, and they saw evolution continuing beyond the great eras of catastrophe; for as man develops, he not only gains more information about extraneous natural law but learns to use the interior laws of his own being, which enable him to walk through fire unharmed, to breathe without air, or to be unharmed by noxious atmospheres, and to use the forces of levitation which free him from the weight of gravity. Indeed, he learns to function as the Divine Man of ancient myth and scriptures, and takes his place among the immortals, called "gods" in the old tongues, but "angels" in the new.



Tennyson As a Mystic

SHIRLEYANN O'NEILL

Part I

IT has been said that: *A mystic is one who is supposed to dream of God and seek to abide in that dream, realizing that dream within his own Being, but in a realm where none may come who have not also dreamed and seen as the mystic has.** Perhaps of all the mystics none have so personified the deepest meaning of that definition as has Lord Alfred Tennyson, poet laureate, mystic, and religious teacher.

The age in Victorian England to which Tennyson realized he must proclaim the reality of the Spirit was an age of active questioning and doubt, and, indeed, in a large measure, of positive denial. Science was making tremendous progress and materialism attended her advance. The mechanical conception of the world, recognizing only necessary sequence in the explanation of phenomena, was conspicuous in scientific and philosophic thought. This view was supposed by many to bear strongly against the theological argument for the intelligence of the World-Ground, and against the reality of self-determining spirit. Again, the theory of the correlation of forces was almost universally accepted among students of science, at least, so far as it referred to physical and chemical forces. It did not take long to extend it to the domain of life, and it required but one step more to apply it to the psychic realm, the realm of consciousness. This theory, as applied to life and mind, favored Materialism, and very naturally raised serious doubts as to the existence of God; as to whether men, in the final analysis, are anything more than highly organized matter.

Also, the theory of organic evolution

was widely accepted in the scientific world. Its claims concerning the origin of species, especially man, were so at variance with previous and contemporary theological opinion that, for a while, they caused grave anxiety in the world of religious thought and belief. Again, Darwin's explanation of evolution, largely from the standpoint of natural selection, involving a dreadful struggle for existence, delivered a staggering blow to faith in the goodness and love of God.

These were some of the questions which the progress of science raised in the minds of thoughtful men. The effect of this upon human life must be discouraging and demoralizing. A Godless world, with dust and ashes all that is. What inspiration these; what motive power can be brought to bear upon man to live his life, to enable him to suffer, to endure, to love, to battle for the True and the Just? If we "live and move and have our being" in matter and law instead of God; if in the essential elements of our nature, we are merely "cunning casts in clay", instead of self-determining spiritual agents, responsible for conduct; if the grave be the goal of man's endeavor and there be no life everlasting; then the beliefs and ideals which condition human life and progress lose their inspiration and impelling force.

This belief reduces man to mere animalism.

The period in which Tennyson lived exhibits, amongst many diverse features, two that are especially prominent. It was a period of immense material progress; it was a period of feverish speculation. Life had grown infinitely more complex: with greater conscious strength, with greater unconscious weakness; the broad river of thought had split up into numberless currents and eddies, and branch streams falling over waterfalls, or sluggishly flowing into marshy shallows. The mind of man, confronted with huge masses of imperfectly

* *Life's Mysteries Unveiled*, Todd J. Ferrier. (London: Percy Lund Humphries, 1922.)

apprehended facts, was passing through one of its great periods of change. Nothing was established as indubitably certain, everything stable and firm seemed crumbling away, the ultimate result of this corroding process no man could foretell. Thought, therefore, presented a bewildering complexity: uncertainty and conviction, optimism, and pessimism, progress and reaction, the new claims of empirical knowledge, the protests of the older religion inextricably mingled in a universal seething and turmoil of speculation, in which the wisest might find himself astonished and the simplest dismayed.*

This was the situation as Tennyson saw it in the light of the tendencies of the age. It stirred the great depths of his soul, and prompted him to most earnest considerations of the reasons for the faith which much of the science and philosophy of the time denied, hoping to be able, by means of his art, to give some helpful message to his fellow men.

Men were saying at the close of the nineteenth century, that faith was dead and art must live for itself alone. But while they were saying these things in melancholy essays and trivial verses, which denied a spiritual immortality and had small prospect of a literary one, the great poet of the age, Tennyson, was setting his music to the keynote of an endless life, and prophesying with the harp, according as it is written: I believe, and therefore sing.*

The causes of Tennyson's peculiar interest in the problems of philosophy are not difficult to determine. It was primarily due, at least in a measure, to poetic temperament. The poet is essentially a man of reflection, and this at once puts him in touch with the almost permanent mood of the philosopher; and very naturally leads him to the subject-matter of philosophy. Thus Tennyson bent his intellect to the task of spiritualizing scientific and metaphysical ideas and their phraseology, in a most unprecedented fashion. This adaptation of his art to his age proved particularly effective and original.

There is ample proof in all that has

Tennyson As A Religious Teacher, C. F. Masterman (London: Methuen and Company, 1900).

The Poems of Tennyson, Henry Van Dyke, (New York: Scribner's and Sons, 1920).

been written concerning Tennyson that he was of a deeply religious and mystical nature. He had a capacity for true mystical experience and had episodes of mystical awareness from boyhood on as a state of transcendent wonder associated with absolute clearness of mind. The wind always had a voice that spoke to him, as every common sight and sound of nature spoke to him, and inspired him with a new interpretation. Even as a child great thoughts had taken quaint precedence in his mind, and his early days at Somersby helped him to that sympathy with Nature which ripened to maturity in his later verses. Tennyson regarded isolation not as the



source of despondency but as the prelude to vision. The fact that he was able to move in the spiritual realm is proven in the following lines of *The Ancient Sage*, which is a mystical poem taking cognizance of the fact that the Nameless One speaks in us. Spirit is in all that we see and hear but the absolute reality of the spirit is beyond time and space.

More than once when I
Sat all alone, resolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed.
And passed into the Nameless, as a cloud
Melts into heaven, I touched my limbs, the
limbs
Were strange, not mine—and yet no shade
But utter clearness, and thro loss of doubt
of Self
The gain of such large life as matched with
ours

Were seen to spark-unshadowable in words,
Themselves but shadows of a shadow world.

In later years Tennyson searched into mystical philosophies cultivating his latent sense of spiritual perception to a rare degree, but with growing awareness he became increasingly humble.

In the hushed moments of withdrawal from the society at Somersby and at long intervals throughout later life, Tennyson knew a kind of waking trance induced by the repetition of his own name. Such a state always brought with it a greatly heightened consciousness of individuality and then a sudden release, a dissolving of the limits of selfhood until the Infinite alone seemed real and the loss of personality was no extinction but the only true life.*

These trances had for the poet a profound religious implication. Lifted through and beyond self-consciousness, the individual Spirit attained a brief union with Universal Spirit in a moment expressed by the mystics as Cosmic Consciousness. Tennyson came to value his mystical experiences as evidence of man's intrinsic spirituality. When all other faith failed and the sensuous world seemed but the product of a blind evolution, the intuition of meaning, the call of the inner life remained.

In Tennyson's writings one can notice indications of his ability to contact the invisible realm, the realm of true originality, and thus give to the world ideas far in advance of his time. Tennyson was what occultists call an "old soul", doubtless having spent many previous earth lives in developing the spiritual faculties evidenced by his poetry.

A religious spirit pervades and marks the poetry of Tennyson. His view of the world and of human life, his view even of the smallest flower that blooms in the world, is illumined through and through by his faith in the Divine Presence.*

It has been said that this magnificent body of Tennyson's verse is the glory of his age. From the standpoint of the conventional critic we know that the

breadth of intellectual and spiritual interest of his writings, coupled with a supreme excellence in the artistry of words, reflects a splendor of genius which has secured him not only a place among the most gifted of an age resplendent with literary lights, but among the immortals.

Although the supreme excellence of Tennyson's transcendent art is acknowledged by the world at large, to the occultist he reveals himself as more than even a masterly artist in words endowed with a breadth of intellectual and spiritual interests. Those who read with an understanding ear find in him the true mystic, a mystic with the rare ability of expressing and clothing sublime spiritual truths in words of corresponding beauty and fitness.*

Tennyson's capacity for true mystical experience made him deeply interested in the dual nature of humanity and in its progress from the material to a more spiritual character. He was known to affirm:

Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it, the spiritual is the real. It belongs to me more than hand or foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you can never, never convince me that the "I" is not an eternal reality, and that the spiritual is not the true and real part of man.*

This abiding religious conviction of Tennyson permeates all of his work. He possessed a conviction that unless the spiritual essence of man endures after physical death, life can be nothing but a brutal waste and mockery. Religion was no nebulous abstraction for him. He consistently emphasized his own belief in what he called eternal truths, in an omnipotent, omnipresent, and all-loving God who has revealed Himself through the human attribute of the highest self-sacrificing love, and in the immortality of the Soul.

Because of the materialistic aspects of

The Growth of A Poet, Jerome Hamilton Buckley (Cambridge: Harvard Press, 1960).
The Poems of Tennyson, Henry Van Dyke, (New York: Scribner's and Sons, 1920).

Rays from the Rose Cross, XXVI (July, 1934), 296.

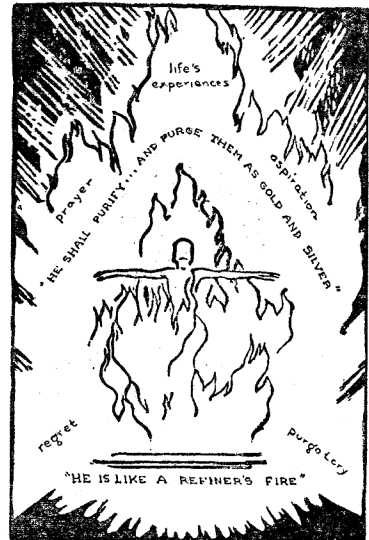
Alfred Lord Tennyson, Hallam Tennyson, (London: The Macmillan Company, 1847).

the era in which Tennyson lived, his contemporaries dismissed his poetry as "pretty ornaments" and "misty sentimentality." The neo-barbarians of criticism were insulting or, at least, patronizing toward the refined and idealistic singer of Victorian England. With respect to those existing beliefs, Tennyson did not wish to reveal the complete meaning in his *Idylls of the King* and other poetical works. He realized he would be misunderstood, perhaps even ridiculed, by his contemporaries and critics who did not possess his depth of spiritual perception. "Ye knew him not, he was not one of ye," he wrote in his poem, *The Mystic*. This led him to say when pressed for an explanation of *The Idylls*: "Yes, it means that but much more," and again, "I hate to be tied down by saying this means that." Thus the sacred Soul mysteries that Tennyson knew so well were deeply hidden in his verses. His belief was the direct awareness of the mystic rather than the authoritarianism of the orthodox theologian. He knew with certainty by inner experience rather than blind belief. These episodes of mystic awareness, experienced since childhood, were clearly expressed in his poem, *The Mystic*.

He often lying broad awake, and yet
Remaining from the body, and apart
In intellect and power and will, hath heard
Time flowing in the middle of the night,
And all things creeping to a day of doom.
How could ye know him?

In reference to this poem, an objective character study, while it expresses his own spiritual experiences, Tennyson uses the third person which has the effect of making the experience seem divorced from himself, while in his unpublished, *Armageddon*, he uses the first person and thus achieves a more personal effect. The following lines express his experience of contacting his own spiritual nature, the God within, and proves beyond all doubt his tremendous mystical capabilities.

I felt my soul grow God-like, and my spirit
With supernatural excitement bound
Within me, and my mental eye grew large
With such a vast circumference of thought
That, in my vanity, I seemed to stand
Upon the outward verge and bound alone
Of God's omniscience. Each failing sense,
As with a momentary flash of light,
Grew thrillingly distinct and keen.
I wondered with deep wonder at myself:
My mind seemed winged with knowledge
and the strength
Of holy musings and immense Ideas,
Even to Infinitude, all sense of Time
And Being and Place was swallowed up
and lost
Within a victory of boundless thought.
I was a part of the Unchangeable,
A scintillation of Eternal Mind,
Remixed and burning with its present fire.



Yea, in that hour I would have fallen down
Before my own strong soul and
worshipped it.

Thus he knew by direct experience that the greatest realities of being are invisible and intangible, knowable only to spiritual perception. He realized men live on various levels of consciousness and their awareness is in accordance with their stage of spiritual development. Tennyson accepted telepathy not just as a clever mind-reading trick, but as indisputable evidence of the one universal pool of consciousness. He was an illumined mystic all his life and created some of his deepest passages under the direct influence of Higher Intelligence.

This is particularly evident during the writing of the Grail story in *The Idylls*. It came as an inspiration and was finished in a few days.

After beginning work on "The Holy Grail" the work went with extraordinary rapidity. He had never written with more intense inspiration; nor had his family ever seen his face more continually bear a rapt expression. He seemed to quiver at the faintest sound or movement as though suddenly waked out of a dream.*

To the unbeliever and those who would scoff and sneer, Tennyson's beliefs are hidden in the guise of the beauty of form and lyrical quality of his poetry; while to those who accept the deeper spiritual significance of life, the mystical teachings are there in all their



sublimity. He wrote into his poems a part of himself, convictions which came from the very depth of his mystical nature and his gift of higher perception. His poetry was so infused with moral and religious teaching that he was almost thought of as a writer of philosophical treatises. Today, with our multiple problems and anxieties, many of us could turn to Tennyson for guidance. We are striving to recover the best of Victorianism, not the complacent compromises, but the sublime feelings, the illuminated insights, the prophetic visions of a nobler order. This enlightened seer can help us to find the stability and the sense of direction in which we are so in need today.

His voice is a clear-toned bell calling the unwilling exiles of belief to turn again and follow the guidance of the Spirit.

(Continued)

Alfred Tennyson, Charles Tennyson, (New York: The Macmillan Company, 1949).

The Poems of Tennyson, Henry Van Dyke, (New York: Scribner's and Sons, 1920).

BROTHERS OF THE ROSE CROSS

Graduates from the various schools of the Lesser Mysteries advance into five schools of the Greater Mysteries. In the first four they pass the four Great Initiations and at last reach the Liberator, where they receive a knowledge concerning other evolutions and are given the choice of remaining here to assist their brothers or enter other evolutions as Helpers. Those who elect to stay here as Helpers are given various positions according to their tastes and natural bent. The Brothers of the Rose Cross are among these Compassionate Ones . . .

The Elder Brothers . . . have a material body just as you and I, and they live in a house which you might think the house of some well-to-do but not ostentatious people. They seem to hold offices of distinction in the community where they live, but it is only a blind that they have these positions so as to give a reason for their presence and not create any questions as to what they are or who they are or that there is anything out of the ordinary about them. Outside of that house and in that house and through that house there is . . . a Temple. It is etheric and is different from our ordinary buildings. It might be likened to the auric atmosphere around our Pro-Ecclesia at Headquarters, which is etheric and is much larger than the building. Manson's word picture of the church he built gives an idea of what such structures are. They are around buildings and churches where people are very spiritual, and of course they differ in color. This Rosierucian Temple is superlative and not to be compared to anything else, but it surrounds and permeates the house in which the Elder Brothers live.

The Elder Brothers, of whom we speak as our Teachers, look just about the same today as they did thirty or forty years ago. Judging by the standards of ordinary men we should say that the Elder Brothers seem now to be about forty years of age.

Vision Solves Mystery of Disappearance

BETH DENE ALDRICH

YEARS ago, on a certain cold morning in early spring, I awoke to hear voices downstairs in our kitchen. Mrs. Davis, our next door neighbor, was telling Mother that Helen, her younger daughter, had once again gotten out in spite of all their precautions, and gone on her annual trek. I knew the next thing I would hear would be, "Grace, hurry and dress, please, then carry the word to the menfolks that Helen has wandered off again."

For several years on this date I had been called on to carry this identical message. In itself it had little meaning for me, that is, Helen's being gone was nothing new nor a matter for real worry. The men I was to see were all old neighbors and accustomed to the call. They had a regular system—small search parties went out in different directions to find Helen and bring her home. She never resisted. Then her mother would persuade her to go to bed where she usually slept the clock around, and on awakening seemed not to remember anything about the experience.

About ten years before this particular spring, the man Helen was engaged to marry eloped with another woman, on the eve of what was to have been their wedding day. For some time after that Helen was in a state of shock. When she got around again she was different from the lively girl we had all known, seldom leaving the house except to attend church, and then never alone. Most of the time she seemed a normal, though very quiet young woman. But as time passed certain peculiarities became apparent and before long it was common knowledge that Helen was "not quite right". For one thing, news of a wedding always produced a bad effect on her, necessitating a period of close confinement. As the townspeople became more aware of her condition, every effort

was made to keep her from learning of these or other disturbing events.

Helen was not difficult to care for except for one thing: always on the early morning of the anniversary of what was to have been her wedding day she managed to elude her parents, leave the house, and wander around the countryside. To whoever might find her she gave the same explanation, year after year: she was looking for her bridegroom, wanting to be sure he would not be late for their wedding.

On this particular morning Mrs. Davis confessed to Mother that she was more worried than ever before on these occasions.

"It isn't like the other times," she said. "We had locked up everything and felt sure she wouldn't get away before breakfast. But she must have planned *this* trip way in advance. She always used to slip out in whatever she happened to be wearing, but this time her best clothes are missing from her closet, her fur tippet, and the bag she was to have carried on her honeymoon, along with her good umbrella, as if she expected to be gone a long time.

"She must have got out through the window in the storage closet where the winter things are kept, though I can't see how she ever managed it. I have an awful premonition that we'll never find her. There's something inside me that just knows she's hurt or in some awful trouble and is trying to tell me. Please hurry, Grace, I'm so worried." And the poor woman began to cry uncontrollably. She was still there with Mother trying to comfort her when I returned from my errand, but went home about the time I left for school.

At dinner time I expected to hear that Helen had been found safe and sound just as usual. But Mother said when I asked her that so far there was

no trace. She tried to be cheerful, but when I was on the porch waiting for my girl friend I heard her say quietly to Father that she didn't like that business of Mrs. Davis' premonition.

"She's in an awful state," she said. "Always before she has been calm and matter of fact."

Father said talking only made things worse and to stop it. He said if Helen hadn't been found by suppertime he and another group would go out and search the hills. On previous wanderings Helen had stayed on the highways, but this time had apparently changed her tactics and gone farther afield. He thought maybe she had fallen and sprained her ankle or something.

Since she was still missing when Father came home for supper, he and several other men started out in small groups to search the hills.

Enfield, the town where all this happened, was at that time a small manufacturing town — wool — just a short distance from the shores of Mascoma Lake. This lake, about six miles long, lay between Enfield and Shaker Village. Many years before when the Shakers owned the entire area, they had built a bridge across the lake at its narrowest point, about $\frac{1}{4}$ of a mile. They had chained huge logs together, sunk them pile upon pile in criss-cross fashion to several feet above the surface of the water. Openings had been left, of course, for the passage of boats and the free flow of water; a strong floor was laid and at this time, though at least one hundred years old and a little rickety, was still in use.

Most of the residential section of Enfield was built on two low hills with Mascoma River and Main Street running between. Beyond the town proper were a few farms and quite a bit of wooded area on other, higher hills.

Few of us close neighbors slept much that night. From my bedroom window I could see the lanterns bobbing about among the trees on the hillsides and sometimes hear the faint sound of voices

calling. It gave the light an eerie feeling, even frightening, and I think that was the first time any of us began to feel that maybe there was something in Mrs. Davis' premonition. I kept getting up, Mother trying to quiet my nerves with hot chocolate and soothing talk, but neither did much good for she couldn't hide her own worry. Finally, towards morning I fell asleep, knowing that somewhere all alone in the night the friend and neighbor I loved so much might be lying hurt or even dead.

By morning, when the searchers returned, weary and discouraged, the town was pretty thoroughly aroused. People were in a state of suspended expectancy, but of what they didn't know.

The mill owner declared a closed shop and organized a more effective plan, using practically every able-bodied man in the mill. Bicycles were furnished for people who had none and some were sent out in buggies. The order was to miss no possible area where Helen might have wandered, and to stop by the way and inquire of everyone if she had been seen. She might have been picked up by someone and given a ride out of town. Always a little dazed during these periods, she might have gone, goodness only knew where. And there were many who whispered what they dreaded to say aloud: "The lake! What if she has fallen into the lake?" Finally the whispers became louder and brought action. In the afternoon the lake was dragged. Many surprising and awful things were found, but no trace of Helen.

On the morning of the third day the mill owner sent a telegram to an expert diver then living in Boston, who had been one of the team to investigate the sunken battleship Maine. He was to come to Enfield on the earliest possible train. His return reply stated that he would arrive the following morning.

Rumors were flying thick and fast, and before long almost everyone in town had heard that a strange woman had visited the mill owner the previous

evening with some sort of startling news. Later it was learned that this woman had told him she had had a vision a few nights before and came as soon as she heard that a young woman living in Enfield had disappeared. The person she had seen in her vision, she said, was wedged against some of the foundation logs of the old Shaker Bridge. In her vision she had seen a young woman answering Helen's description step out under the rail of the bridge and onto the end of one of the logs. The mornings were still frosty and the logs jutting out some feet beyond the railing were slippery with thin ice. The young woman had stood there for a few minutes looking toward the hills where the Sun was just coming up. When she turned to get back on the bridge she had slipped on the icy log, fallen into the water and never come up, apparently caught in the mass of debris washed down every year at flood time and lodged against the logs.

"I'll tell you exactly where," the mill owner said she had told him. "But I want your promise that whatever happens my identity will remain secret. I do not wish to be besieged by curiosity seekers and only came to you because I felt I must under the circumstances."

Early next morning the diver arrived and was met by the mill owner and the sheriff. The telegraph operator had spread the word about the coming of the diver, and many from nearby towns arrived to see this really famous man. Students from nearby Dartmouth College were there in force, and several were deputized to help control the crowd.

The bridge was only a short distance from the end of Main Street and soon everyone was headed that way. One end of the old structure had been roped off and every effort was made to keep it clear. Many people who couldn't get near were gathered thickly along the shore, and some had even waded into the water up to their knees. There were few events of importance in this

small town and no one was going to miss this one! The tragic cause was forgotten for the moment — curiosity and excitement reigned supreme.

Finally, the little lake steamer came into view and slowly chugged up close to the bridge. While attention was centered on it, with everyone trying to get a glimpse of the diver, a closed buggy drawn by a single horse entered the bridge from the far end. As this rig approached the place near the steamer a heavily veiled woman was seen to lean out and motion to a spot a little farther on. As soon as this happened, the crowd realized something exciting was about to take place, and in spite of the efforts of the sheriff and his aides some people



managed to crowd under the ropes and run towards the buggy. At this the woman took up the reins, turned the buggy around and started to drive away. The mill owner then used a megaphone and called from the steamer to the crowd warning them of the seriousness of the situation. A few of the boldest received a good, sound whacking, and the bridge was once again cleared.

The steamer now puffed along as close as possible to the spot pointed out by the woman. Then the diver appeared, his apparatus was adjusted, and down he went into the dark water.

It was a tense moment. Apparently it had finally dawned on the spectators that this was tragedy — that the young woman many had known and loved might have met her death here. The noisy crowd quieted almost as if holding its collective breath.

A small rubber shoe bobbed to the surface, followed by a woman's cap. A

hysterical woman was silenced by a bystander. However, there was no stopping the gasps and moans that went out from all those throats when first the head and then the shoulders of the diver broke the surface of the water, for over one shoulder was a woman's body.

Most of those who had heard about the woman's message had scoffed. Few had really believed Helen wouldn't still be found and brought home safe and sound. But dead? Of course not. However, there she was, our sweet, good neighbor. Hats were lifted and heads bowed as many offered quick prayers. Then people began yelling. "Who was that woman? How did she know where to look? Did she see it happen? Why did she wait so long before telling and where is she?"

Once more the crowd pushed its way onto the bridge, but after the body was brought up the buggy was quickly driven off and was now out of sight.

During this diversion the diver and his tragic burden were hoisted aboard the steamer, which took off as quickly as possible, landing at the mill owner's private dock, where he had arranged for an ambulance to be stationed just in case the woman's vision had been a true one.

Well it was over — all the suspense, and the long search. Mrs. Davis had been right. It was the last time Helen ever roamed the roads looking for her unfaithful lover. The reason for her change of plans, wearing her best clothes and carrying her suitcase and umbrella, which were never found, was never explained, any more than her being on the bridge — an area always avoided in her previous wanderings.

Later, the woman who had "seen" Helen's accident consented to meet Mr. and Mrs. Davis and tell them every detail of her vision, thus reassuring them that their beloved daughter did not die a suicide. No one else ever learned her identity.

NEPTUNE AND VISIONS

Neptune in Sagittarius, when well aspected . . . brings dreams, visions, and occult experiences.

Neptune in the ninth house, when well aspected, brings strange visions and unusual intuitional forebodings and presentiments.

Neptune sextile or trine to Uranus . . . will bring direct touch with the spiritual world . . . It is also productive of dreams and visions of a prophetic and inspirational nature.

SCIENCE WRITING ANCIENT

More than 3,000 years before Christ, an anonymous Egyptian physician wrote:

"If thou examinest a man having a break in the volumn of his nose, thou shouldst cleanse it for him with two plugs of linen. Thou shouldst apply for him stiff rolls of linen by which his nose is held fast. Thou shouldst treat him afterwards with lint, every day until he recovers."

In ancient Greece, Homer gave some poetic instructions on how to forge a stout shield.

Science writing, sometimes thought of as a modern phenomenon goes back at least 5,000 years, according to Jackson E. Morris in "Principles of Scientific and Technical Writing," just published by the McGraw-Hill Book Company.

The first true scientific writer, defined by Mr. Morris as a scientist writing for other scientists, was Aristotle, whose well-researched "Parts of Animals" contains a few early observations on flight dynamics.

The ancient Romans excelled as technical writers (engineers writing for engineers). Julius Caesar himself put down a very workman-like description of how to build a floating military bridge in 10 days and Lucretius (98-55 B.C.) wrote poetry about atomic theory.

The English entered the picture in the Middle Ages. Geoffrey Chaucer wrote an excellent equipment hand-book on an early type of sextant, although he is better known for "The Canterbury Tales."

With the public interest aroused by Sir Isaac Newton's experiments, the forerunners of today's journalistic science writers took pen in hand to popularize for the layman.

America's pioneer technical writer was Cotton Mather, who wrote extensively on native animals, plants and disease; that is, Mr. Morris noted, when he was not hunting witches.—*Science News*, Oct. 15, 1966.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE VITAL BODY

THIRTIETH INSTALLMENT

Relation of Vital Body to Spiritual Development

An Important Factor (Continued)

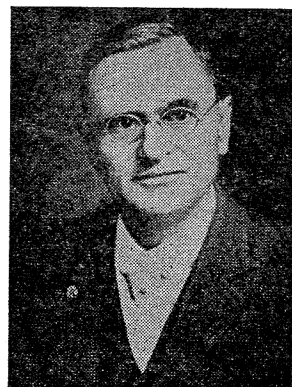
THAT which is now the *physical body* was the first vehicle acquired by man as a thought form; it has undergone an immense period of evolution and organization until it is now the splendid instrument which serves him so well here; but it is hard, set, and difficult to act upon. The next vehicle acquired was the *vital body*, which has also gone through a long period of development and has condensed to the consistency of ether. The third vehicle, the *desire body*, has been comparatively lately acquired and is in a state of comparative flux. Lastly, there is the mind, which is only as an unformed cloud, not worthy of the name of vehicle, being as yet but a link between the three vehicles of man and the Spirit.

These three vehicles, the physical, vital, and desire bodies, together with the link of mind, are the tools of the Spirit in its evolution, and, contrary to the common conception, the ability of the Spirit to investigate the higher realms does not depend upon the finest of these bodies as much as upon the denser. The proof of this assertion is close at hand, and indeed, anyone who has ever seriously tried had this proof himself. If not, he may have it forthwith simply by following the directions for changing the condition of his mind. Let us say that a person has formed certain habits of thought which he does not like. Perhaps after a religious ex-

perience he finds that in spite of all his desires these habits of thought will not leave him. But if he decides to cleanse his mind so that it shall contain nothing but pure and good thoughts, he may do this by simply refusing to admit impure thoughts. He will find that after a week or two his mind is noticeably cleaner than at the commencement of his effort; that it holds by preference the religious thoughts he is seeking to generate in it. Even a most abnormally degenerate mind can be thoroughly cleansed inside of a few months. This is actual knowledge to many who have tried it, and anyone who wishes and is sufficiently persistent may have the same experience and enjoy a clean mind in a very short time.

As much of the vital body as has been worked upon by the Life Spirit, becomes the Intellectual Soul, and it builds the Life Spirit, because that aspect of the threefold Spirit has its counterpart in the vital body.

In ordinary life most people live to eat; they drink, gratify the sex-passion in an unrestrained manner and lose their tempers on the slightest provocation. Though outwardly these people may be very "respectable," they are, nearly every day of their lives, causing almost utter confusion in their organization. The entire period of sleep is spent by the desire and the vital bodies in repairing the damage done in the day time, leaving no time for outside work of any kind. But as the individual begins



to feel the needs of the higher life, control sex force and temper, and cultivate a serene disposition, there is less disturbance caused in the vehicles during waking hours; consequently less time is required to repair damage during sleep. Thus it becomes possible to leave the dense body for long periods during sleeping hours, and function in the inner worlds in the higher vehicles. As the desire body and the mind are not yet organized, they are of no use as separate vehicles of consciousness. Neither can the vital body leave the dense body, as that would cause death, so it is evident that measures must be taken to provide an organized vehicle which is fluidic and so constructed that it will meet the needs of the Ego in the inner worlds as does the dense body in the Physical World.

The vital body is such an organized vehicle, and if some means could be found to loosen it from the dense body without causing death, the problem would be solved. Besides, the vital body is the seat of memory, without which it would be impossible to bring back into our physical consciousness the remembrance of super-physical experiences and thus obtain their full benefit.

We remember that the Hierophants of the old Mystery Temples segregated some of the people into castes and tribes such as the Brahmins and the Levites, for the purpose of providing bodies for the use of such Egos as were advanced enough to be ready for initiation. This was done in such a manner that the vital body became separable into two parts, as were the desire bodies of all humanity at the beginning of the Earth Period. When the Hierophant took the pupils out of their bodies he left one part of the vital body, comprising the first and second ethers, to perform the purely animal functions (they are the only ones active during sleep), the pupil taking with him a vehicle capable of perception, because of its connection with the sense-centers of the dense body; and also capable of memory. It possessed

these capabilities because it was composed of the third and fourth ethers, which are the mediums of sense-perception and memory.

This is, in fact, that part of the vital body which the aspirant retains from life to life, and immortalizes as the Intellectual Soul.

Since Christ came and "took away the sin of the world" (not of the individual), purifying the desire body of our planet, the connection between all human dense, and vital bodies has been loosened to such an extent that, by training, they are capable of separation as above described. Therefore initiation is open to all.

The finer part of the desire body, which constitutes the Emotional Soul, is capable of separation in most people (in fact, it possessed that capability even before Christ came) and thus when, by concentration and the use of the proper formula, the finer parts of the vehicles have been segregated for use during sleep, or at any other time, the lower parts of the desire and vital bodies are still left to carry on the processes of restoration in the dense vehicle, the mere animal part.

That part of the vital body which goes out is highly organized, as we have seen. It is an exact counterpart of the dense body. The desire body and the mind, not being organized, are of use only because they are connected with the highly organized dense body. When separated from it they are but poor instruments, so before man can withdraw from the dense body, the sense-centers of the desire body must be awakened.

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

(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.

Constitution of the Earth

Q. Is it possible to investigate the secrets of our physical planet?

A. To do that fully, one must have passed through the nine lesser Mysteries and the first of the Great Initiations.

Q. How much do modern scientists know about this matter?

A. Actually, they know very little. They have investigated the very outside shell of the Earth, but only to an insignificant depth. They try to understand volcanic eruptions, etc., in a purely mechanical way, but they neglect the spiritual causes which to the occultist appear to be the true ones. To him every nook and crevice of the Earth is permeated by spirits, which is the leaven that causes changes in and upon the planet.

Q. Are the different kinds of quartz, the metals, the disposition of the various strata, understood by the material scientist?

A. No, they have a much higher significance than the materialistic investigator has ever been able to grasp. To the occultist all of these things are full of meaning.

Q. What is necessary in order to gain a full understanding of the constitution of the Earth, along with the relation of the different strata?

A. To know the different strata of the Earth and the relative positions of the planets in the sky without having also a knowledge of their use and meaning in the life and purpose of the Cosmos, is as useless as to know merely the positions of the bones, nerves, etc., without understanding also their use in the functional economy of the body.

Q. How does the Earth appear to the Initiate?

A. To the trained clairvoyant sight the Earth appears built in strata, something like an onion, one layer or stratum outside another.

Q. How many of these strata are there?

A. There are nine such strata and the central core, making ten in all.

Q. How are these strata revealed to the Initiate?

A. These strata are revealed to the Initiate gradually. One stratum becomes accessible to him at each Initiation, so that at the end of the nine lesser Initiations he is master of all the layers, but has not yet access to the secrets of the core.

Q. What are these nine steps called?

A. These nine steps are called the "lesser Mysteries."

Q. What is the goal of these steps?

A. They take the neophyte consciously through all that relates to his past evolution, through the activities of involuntary existence, so that he is able to understand the manner and meaning of the work he then performed unconsciously.

Q. What is involved in this?

A. He is shown how the present ninefold constitution (the threefold body, the threefold soul, and the threefold Spirit) was brought into existence; how the great creative Hierarchies worked on the Virgin Spirit, awakening in it the Ego, helping it to form the body; and also the work he himself has done, to extract from the threefold body as much of the threefold soul as he now possesses. One step at a time is he led through the nine steps of the lesser Mysteries, the nine strata.

—Ref.: *Cosmo-Conception*, pp. 499-500.

WESTERN WISDOM BIBLE STUDY

Healing Miracles of Christ

CORINNE HELINE

Raising the Daughter of Jairus

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

.....
And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.—*Matt. 9:18-19, 23-26.*

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet.

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him.

.....
And while he yet spake, there came from the ruler of the synagogue's house, certain which said, "Thy daughter is dead: why troublest thou the Master any further?"

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make yet this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was laying.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is being interpreted, Damsel, I say unto thee, arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

—*Mark 5:22-24; 35-43.*

This beautiful story, which veils the

processes of Initiation from the general reader, is outlined in the three Gospels of Matthew, Mark, and Luke.

Initiation is truly a dying to the old, personal life and being born anew. Luke says that the daughter of Jairus, a twelve-year-old girl, "lay a-dying." But Christ said, "The maid is not dead but sleepeth." These are not contradictory statements when interpreted in the light of the Mystery Teachings, but have reference to the same experience.

Christ Jesus endeavored to demonstrate for the Disciples the healing of many and various forms of disease, their pre-existing cause, and the method of dealing with it. In the presence of the most advanced of His Disciples He assisted three others to pass into the illumined state of Initiation.

The Ego which inhabited the body of the daughter of Jairus was a very advanced one. In her we find an Initiate of the ancient Mysteries, returning as one of the earliest pioneers of the Christian Dispensation. She had been liberated on the inner planes, receiving the holy teachings pertaining to a higher awakened consciousness while her loved ones kept sacred vigil beside her physical casement. At the proper time, Christ in the presence of the sleeping girl's father and mother and of Peter, James, and John (evidently the only ones present who were ready to understand these inner truths) assisted the maiden in returning and re-entering her physical body.

The Master greeted the girl when she returned with an expression of infinite beauty and tenderness revealing a wealth of inner meaning to the esotericist. Mark tells us that He said, "*Talitha cumi.*" The word *Talitha* is an Aramic diminutive meaning *little lamb*.

His words to her were, "Little Lamb, arise." Lamb or sheep is used throughout both the Old and the New Testaments to describe the Initiate. The majority of high seers in the Mosaic era were "Shepherds." The Master Himself came as "the Lamb of God," and in the later Initiation of Peter, His keynote is sounded in "Feed my sheep."

In the life cycle of the individual, the symbolic age of twelve is the crucial point for the child. It is then that the youth's desire nature begins to awaken, and the proclivities of past lives begin to manifest themselves. In an instance such as this of Jairus' daughter, an "old soul," one who has known many lives of experience in the Earth school, this age marks a definite development of the spiritual nature. Instead of awakening the physical desires, there is a definite quickening of the accumulated soul powers of the past. Such a one has worked definitely and consciously with the processes of transmutation for many past lives. This was the case with the child Samuel when he began to prophesy, and the Master Jesus who was also twelve years old when He taught the elders in the Temple. Inspirational experiences are fairly common even among ordinary adolescents, and psychologists have observed that if an individual does not undergo a religious conversion during this period of life it is likely he will never have such an experience.

It is significant to observe that in all three of the synoptic Gospels, the raising of Jairus' daughter is preceded by the exorcism of evil Spirits.

In the experience of the Initiate himself the expulsion of devils has reference to passing the Dweller on the Threshold, which is an entity formed of the essence of all evil and negative deeds of past lives, and which the newly initiated must face, conquer, and dissolve (partially at least) by transmutation before he can pass into "realms of light" to be hailed as a "new born."

Jairus was a nobleman, a ruler in the

synagogue, and therefore a man of high authority. When anyone attains the degree to which the girl Initiate had attained, such are always the sons and daughters of the king, for having found and claimed the rightful heritage of spirit, one demonstrates true kinship with the Father. "All that the Father hath is mine."

All scriptural references to raising the dead to life refer to the latent divinity within man, which when awakened causes him to become an illumined or enlightened one. Many biblical references to persons being "dead" or "asleep" refer to the materially-minded.

When the silver cord which links the Ego to the body has been severed, it is no longer possible to re-animate the body. The master stated clearly for those who have eyes to see and ears to hear, "the maid is not dead, but sleepeth," indicating that the Ego was still linked to the body, which was therefore yet alive.

(Continued)



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Windows on the New Astronomy

KENT LORIMER

PART 2

IT may come as a shock to many people when they are told that there is a "Western Wisdom Tradition" which is in every way comparable to the "Eastern Tradition" preserved and cherished in the Orient. The word *Theosophy*, for example, has been in use in European mystical literature down through the centuries, ever since the time of Ammonius Saccus, who used this word in the second century A.D. to differentiate between his spiritual philosophy and the "love of wisdom" of the traditional Greek schools. *Theosophia* is the Wisdom of God; *Philosophia* is the Love of Wisdom, and includes what we today term natural science, the foundation of which the Greeks laid.

In the Middle Ages the mystical writings of Dionysius were everywhere venerated. This was supposed to be that Dionysius whom Paul converted on Mars Hill in Athens. The Dionysian teachings are obviously restatements in Christian terms of the Hellenic metaphysics, science, and mysticism, with emphasis on the Divine Names of God, the angelic hierarchies, etc. In the *Golden Legend* Dionysius is titled, "The Theosoph." We note also that the Kabbalah is called "Hebrew Theosophy."

Jacob Boehme also is termed a Theosophist, and his writings are called Theosophy by his contemporaries, as well

as by later historians. There was a Theosophical Society in London in the time of Swedenborg, and there were also Theosophical Societies in many cities of Europe, many of which also called themselves Rosicrucian. A supposedly Rosicrucian prophecy in Russia in the nineteenth century said that a new spiritual teacher would come out of Russia and the East by 1875; and it may well be that Helena Petrova Blavatsky had heard of this prophecy before she brought about its fulfillment with the founding of the Theosophical Society in 1875. Russia also had many esoteric societies, both mystical within the church and heretical outside of it. Max Heinzel has called attention to the Trottes of Russia as a mystical society, and it is said that this society combined the teaching of Christ with the esoteric and symbolical interpretation of the Eddas and Wisdom of the North.

The ancient world had already come to recognize the possibility that the Moon, Sun, and planets might be man-bearing worlds, and the satirist Lucian wrote a comedy on the theme of colonizing the Moon and Sun. The orthodox view, however, was that only Angels and Archangels, or spiritual beings of one kind or another, visited the Earth from their celestial stations in heaven. The Hebrews believed that the stars and planets were all divine beings, and that a planetary Angel might appear upon the Earth in man-like form; such

was Raphael who is described in the Book of Tobit, many copies of which have been found in the Dead Sea caves. The Greeks called the Star-Angels the Seven Titans; they were visible to spiritual imagination as mighty Archangels, whose vast presence filled the sky as they bore their planetary lamps around in their circuit. These titanic figures are often described by ancient mystics and seers.

Greek science tended to destroy the more mystical concept of the universe; for the Greeks had already concluded that the Sun was a ball of life and the Moon a planet similar to the Earth. Gradually the material nature of the planets of our solar system came to be generally understood and accepted.

Immanuel Swedenborg (1688-1772), the Swedish naturalist who became clairvoyant at about the age of fifty-five, had some interesting things to say about the universe, and the spiritual beings who inhabited it. He terms all living human-like beings "spirits", or "the human race"; but he cautions that this human race of which he speaks, and which inhabits the heaven worlds, come not only from the human beings who have lived on Earth but from other human races in other parts of the universe.

In his book, *Heaven and its Wonders and Hell*, Swedenborg shows that he has read and studied the astronomical theosophy of St. Thomas Aquinas, although he gives him no credit; but since Aquinas on his part has used Dionysius the Theosoph as a foundation, this does not especially matter. Dante's *Divine Comedy* is also based on St. Thomas Aquinas' writings.

It is significant that Swedenborg, like the Emperor Julian in an earlier century, saw a vision of a Spiritual Sun. He says that the Lord (Christ) in the Heaven appears as a Sun. That is, He is enveloped in a sphere of radiant white light, so that when He is seen in the spiritual heavens it is as if a sun were there. Other spiritual beings also

have spheres of light and color about them; radiant and beautiful in the case of good Spirits, dark, rolling, and fiery in the case of evil Spirits. The symbolic images which thoughts take in the Soul World Swedenborg also describes. However, he was still much shackled by orthodoxy, and held to the belief in a "hell," though there is some question as to whether or not he really thought of this hell in the way that the more orthodox churches did. He recognized it as a state of consciousness rather than a "place" of torture. Moreover, he realized that evil was its own punishment, and that human beings went to "hell" — the lower regions of the Desire World — of their own volition, because they wanted to go there. The ugliness of "hell", he remarks, is not seen as ugliness by the Spirits there. It is only the good Spirits, looking upon hell and its inhabitants, who see the ugliness. We may illustrate this by supposing that a devotee of jazz music, who hates classical music, is given the opportunity to go to the musicians' heaven. Arrived

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there, he finds himself surrounded with all the music he hates. Looking in another direction, he sees the jazz bands, the rock 'n roll, and hears the barbaric rhythms which are a joy to him. So he promptly betakes himself to the jazz band, and for a time at least he is happy there. From the viewpoint of the musicians in heaven, the jazz addict has gone to hell. But as the jazz lover sees it, he has merely come to rest in a place where he feels at home. Similarly the darkness of the lower regions is such only to higher Spirits; to the inhabitants of those regions the place seems light. Sometimes, when dining in darkened restaurants, one thinks of this as an analogy; especially if it is also a restaurant where some of the patrons order intoxicating drinks.

Among the spiritual beings whom Swedenborg saw with clairvoyant vision were those resplendent ones whom he took to be Mercurians. He also conversed with man-like beings that he thought came from some of the other planets, for, he said, all of the planets of our solar system are inhabited by races like ourselves; and moreover, the stars were also suns, with man-bearing worlds of their own. He was particularly interested in the Mercurians, because it was they who told him about the other planets in the universe being inhabited. The Mercurians were dedicated to the pursuit of knowledge, and coursed here and there throughout the entire universe seeking it. Swedenborg learned from them that Earth-man is far from being alone in the universe.

"Again, how immense the heaven of the Lord is can be seen from this that all the planets visible to the eye in our solar system are earths, and that these, moreover, in the whole universe are innumerable and full of inhabitants. (He then continues to quote from another of his works.)

"It is fully known in the other life that there are many earths inhabited by men from which spirits and angels come; for everyone there who desires

from a love of truth and of service to do so is permitted to talk with spirits of other earths, and thus be assured that there is a plurality of other worlds, and learn that the human race is not from the earth alone but from innumerable earths. (The Western Wisdom of the Rosicrucians does not teach that we commune with Spirits from other planets in the heaven worlds.)

"I have frequently talked about this with the spirits of our earth, and was told that any intelligent person ought to know that there are many earths inhabited by men; for it may reasonably be inferred that immense bodies like the planets, some of which exceed this earth in magnitude, are not empty masses created merely to be borne through space around the sun, and to shine with their scanty light for the benefit of a single earth, but must have a more important use.

"He that believes, as one must believe, that the Divine created the universe for no other end than that the human race might exist, and heaven therefrom, for the human race is a seminary of heaven, must needs believe that wherever there is an earth there are men. That the planets visible to us, because they are within the limits of our solar system, are earths is evident from their being bodies of earthly matters, which is known from their reflecting the sun's light, and from their not appearing when viewed through the telescope like stars, sparkling with flame, but like earths varied with darker portions; also from their passing like our earth around the sun and following in the path of the zodiac, thus making years and seasons . . . also revolving on their axes like our earth, making days and times of the day . . . also from some of them having moons, called satellites, that revolve around their earth at stated times, as the moon does around ours; while the planet Saturn, being at a greater distance from the sun, has also a large luminous belt which gives much light, though reflected, to that earth."

(Curiously enough, his superphysical friends did not tell Swedenborg about the planets Uranus, Neptune, and Pluto, and other astronomical secrets unknown in his day!)

* * *

"For the visible universe or the heaven illuminated by stars so numberless, which are so many suns, must be simply a means for the existence of earths with men upon them from whom the heavenly kingdom is derived." (But Swedenborg, again, does not perceive the laws of evolution, and he rejects the concept of rebirth. Was there, perhaps, an emotional block?)

"There are spirits whose sole pursuit is the acquisition of knowledge, because their delight is in this alone; and for this reason they are permitted to wander about, and even to pass out of our solar system into others, acquiring knowledge. These spirits, who are from the planet Mercury, have told me that there are earths with men upon them not only in this solar system but also beyond it in the starry heaven in immense numbers."

In the modern Western Wisdom Teaching it is said that it is these same Mercurians who founded the Mystery Schools on our earth, and as our evolution advances we will have more and more help from them. They work especially with those who are on the Path of Initiation. Mankind will reach a state comparable to theirs at the end of the Vulcan Period.

We may wonder why Swedenborg was not told still more of the "Secrets of the Mind" and of the other worlds and races in the vast universe; but it was remarkable that he received so much within the limits of the age which saw the founding of a new nation. Perhaps he was too narrowly hemmed in by his adherence to the Hebrew-Christian Scriptures, although it is amazing how clearly he saw through to cosmic verities despite this. Or, perhaps, the time was not right — the hour had not yet struck on the karmic clock.

Many students will find Swedenborg difficult to understand, but when his language is recast into modern terms we see that he was describing the material familiar to occultists today — the auric light of the various classes of beings; the Christ Sun, blazing with light, and with bands of color—the Spiritual Sun, seen in a threefold fashion; the symbolic images which are today called thought-forms, and which he includes under the term of "correspondences"; the existence of the Archetypes in the Second Heaven, etc. It would appear, however, we may say in passing, that the "three heavens" of which Swedenborg speaks may correspond rather to the three regions of the First Heaven, rather than to the First, Second, and Third Heavens as described in *The Rosicrucian Cosmo-Conception*. Yet, there is some overlapping, since the highest of the three regions of the Desire World does, of course, impinge upon the Second Heaven.

After persecution of sorcery and witchcraft was largely stopped in the early nineteenth century, there was a burst of interest in psychic research, which resulted in the spiritualist movement and in the founding of many occult societies. Today we see the result of all this in the Extrasensory Perception investigations conducted in our universities, a further indication of the continuing help of the Mercurians.

(Continued)

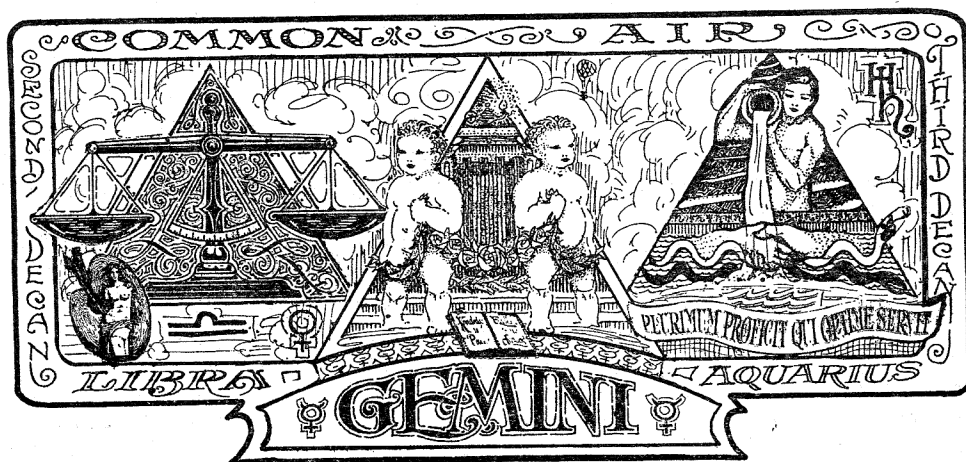
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The Children of Gemini, 1968

Birthdays: May 21 to June 21

FIRST of the airy triplicity, Gemini is a common-mental sign, symbolized by the twins. Flexibility and versatility, as well as duality, are dominant characteristics of those born while the Sun is in this sign.

The ruler of Gemini is Mercury, the "Messenger of the Gods," and "the mental educator of men," and we therefore find those expressing the positive qualities of this sign possessed of the ability to learn quickly and to speak and write clearly and to the point. They are interested in many different subjects and usually acquire a considerable fund of knowledge by much reading. Conversation seldom lags when a Gemini native is present.

However, facility of expression may become a hindrance if the native has squares or oppositions to the Sun or Mercury, for then he is apt to be a boring chatterbox, talking on and on about any subject that may pop into his mind. Therefore, parents of children whose horoscopes indicate these tendencies should take particular pains to train them in moderate thought and speech.

The children of Gemini, affable and adaptable, are usually easy to get along

with. In fact they may be too flexible and easily swayed for their own benefit, and should therefore be taught to embrace high ideals and persist patiently in their efforts to accomplish their objects. Specific training in concentration and application to a given task will be of inestimable aid to these children.

Gemini rules the lungs, while Mercury rules the sensory nerves. Consequently, we find the natives of Gemini rather highstrung, impatient, easily irritated, and prone to shallow breathing. Unless taught poise and deliberation in manner, along with deep breathing, they may develop nervous disorders or lung trouble. They are apt to be careless of their health, too, another reason for teaching them the proper care of their "temple of the living God."

During the entire solar month of Gemini, Mercury and Jupiter are in sextile aspect, and Uranus conjunct Pluto sextiles Neptune. Thus all the children born at this time will be blessed with a cheerful, optimistic disposition, a broad, versatile mind, ability to reason correctly, and a talent for law, science, and literature. They are apt to travel for business and pleasure, reaping both profit and enjoyment therefrom. There is an original, independent, inventive

and progressive trend to the mentality, also, which will place them among the pioneers in thought and invention.

The Sun and Jupiter are in square aspect from May 21 to 26, warning parents of these children to give them special training in self-restraint, thrift, and honesty.

During the first part of this period, May 21 to 23, the Sun opposes Neptune, emphasizing the need to stress positive spiritual development in bringing up these children. The unhappy consequences of drinking alcoholic liquors should also be made clear to them.

Venus squares Jupiter from May 21 to 31, giving luxurious tastes, but limited ability to satisfy them. Sincerity, simple tastes, and loyalty in the affections should be emphasized in bringing up these children.

From May 21 to 28 Venus trines Uranus, suggesting mental alertness, quick intuitive perception, and personal magnetism. Many friends are attracted, and a happy marriage is favored.

During this same period Venus opposes Neptune, pointing toward the need to cultivate faithfulness and tolerance in partnerships. Participation in chance or speculation is sure to bring loss.

Mercury sextiles Saturn from May 21 to 26, giving seriousness, depth, and power of concentration to the mind. There is also good reasoning ability, patient persistence, and diplomacy, so that these natives can serve well where a steady hand is required.

From May 21 to June 11 Saturn trines Jupiter, indicating a strong character with a deep and profoundly philosophical mind, a benevolent disposition, and a strong sense of justice and fair play. Devotion to duty, religious interest and sound financial judgment are present.

Jupiter squares Neptune from May 21 to June 15, suggesting that these children need special training in control of the emotions. The positive spiritual path of loving service to others and the use of the will should also be stressed.

From May 25 to June 21 the Sun conjuncts Mars, giving abundant energy and consequent good health. Fortitude, courage, determination, and executive ability are all possessed by these natives. The disposition is frank and open but blunt at times, so that it would be well to emphasize gentleness and kindness during their plastic years.

The Sun conjuncts Venus from May 27 to June 20, calling out the artistic side of the nature, making the person fond of music, art, and poetry. It also strengthens the love nature.

From May 31 to June 20 Saturn and Mars are in sextile aspect, giving a capable, determined, and energetic nature, which ensures tremendous accomplishment. Health is also favored.

Mars squares Uranus from June 5 to 21, stressing the need for these children to cultivate calmness, dependability, and self-control, as well as kindness and consideration for others. High moral standards also need emphasis.

From June 8 to 21 the Sun squares Uranus, warning parents of these children to emphasize patience, poise, and self-control from their early years.

Venus conjuncts Mars and sextiles Saturn from June 10 to 21, giving ardency to the affections, also faithfulness, trustworthiness, and simple tastes.

From June 12 to 21 the Sun sextiles Jupiter, Venus and Mercury square Uranus, configurations which indicate altruism, kindness, optimism, and trustworthiness, but a tendency to be impulsive and unconventional at times. Moderation and balance in emotional and mental expression are needs here.

The Sun conjuncts Mercury from June 13 to 20, favoring the memory and mentality on the days when the orb of aspect is 3 or more degrees.

Venus sextiles Jupiter from June 13 to 21, one of the best signs of success and good fortune. Accumulation of wealth, a happy marriage, social prestige, and a talent for music are all favored. The disposition inclines to be jovial, optimistic, and hospitable.

Readings for Subscribers' Children

ANNE MARIE D. M.

Born September 15, 1958, 11:30 A.M.

Latitude 52 N., Longitude 5 E.

Signs on cusps of houses:

ASC, Scorpio 23.08	4th, Pisces ..15.00
2nd, Sagitt. .24.00	5th, Aries ...15.00
Capricorn intercep.	
3rd, Aquarius 5.00	6th, Taurus6

Positions of the planets:

Saturn19.30	Sagittarius ...1st
Part of F. ..20.42	Sagittarius ...1st
Drag. Tail ..23.44	Aries5th
Mars28.24	Taurus7th
Uranus14.25	Leo9th
Pluto2.36	Virgo9th
Mercury6.07	Virgo9th
Venus7.21	Virgo9th
Sun22.06	Virgo10th
Moon19.40	Libra11th
Neptune1.32	Scorpio11th

In this chart we find Sun, Venus, Mercury, and Pluto all elevated in the common-earth sign Virgo. The Sun is in the 10th, conjuncting the MC, trining Mars in Taurus in the 7th, squaring Saturn in Sagittarius in the 1st. This is a very mental little girl, with an active, inquiring mind, but inclined to be critical and intolerant at times. There is considerable mental and physical energy, along with courage and determination, as well as executive and constructive ability. However, Anne Marie will profit much more from this life if she will diligently practice unselfishness, breadth of vision, and optimism.

Mercury is quite powerful in Virgo, and since it conjuncts Venus and Pluto, and sextiles Jupiter and Neptune, this child has some very fine mental qualities: benevolence, tolerance, kindliness, cheerfulness, and a natural understanding for the occult or superphysical. She also has ability in music and poetry, and can be quite suave and persuasive when she wishes to be.

The Moon in the Venus-ruled Libra in the 11th, conjunct the Dragon's Head, sextile Saturn and Uranus, strongly favors the acquisition of friends and public popularity, for it shows that Anne Marie is kind, sympathetic, agreeable, optimistic, and fond of social pleasures. There is good reasoning power, too, along with the ability to form a correct judgment, and a love for art and music. Neptune and Jupiter are also both in the 11th house, well aspected, giving further testimony to the attraction of many friends — generous, spiritual people who will be most helpful to this child in attaining her hopes and wishes.

The fixed-water sign Scorpio on the ASC gives depth to the emotions, as well as strength and stability to succeed in life. It also inclines this little girl to stand up staunchly for her rights.

Saturn in Sagittarius in the 1st house sextiles the Moon, trines Uranus, squares the Sun, bringing varied circumstances into Anne Marie's early years. Many fine traits of character are indicated: patience, persistence, self-control, tact, thrift, self-reliance, and dependability. This little girl is likely to give evidence of a charitable and philanthropic disposition with a desire to elevate humanity by self-help under just laws and true religious impulse. She has a wonderful capacity for work, along with ambition, determination, and the ability to concentrate upon large problems in which she can exercise authority, plan, and systematize. She also has a very strong intuition and may be guided by it when making important decisions or taking new steps.

The ninth house position of four planets indicates much travel for this child, and it will be both pleasant and profitable. There is facility in speech and writing, along with an original and inventive turn of mind. Anne Marie can be an excellent channel for the upliftment of humanity.

JOHN C.

Born April 5, 1963, 11:28 P. M.

Latitude 41 N., Longitude 74 W.

Signs on cusps of houses:

ASC, Sagitt. 16.15	4th, Aries7
2nd, Capricorn 21.00	5th, Taurus5
Aquarius intercept.	
3rd, Pisces1	6th, ...Taurus 27

Positions of the planets:

Drag. Tail ..25.38	Capricorn2nd
Saturn20.31	Aquarius2nd
Venus8.31	Pisces3rd
Jupiter0.34	Aries3rd
Sun15.40	Aries4th
Mercury22.27	Aries4th
Part of F.14.50	Taurus5th
Mars7.42	Leo8th
Uranus1.40R	Virgo9th
Pluto10.08	Virgo9th
Moon14.15	Virgo9th

With the Sun and three planets in fiery signs, and a fiery sign (Sagittarius) on the ASC, this boy is apt to be bubbling over with energy and activity most of the time. His Sun is in the cardinal-fire sign Aries in the 4th house, in conjunction with Mercury (7 degrees), sextile Saturn in Aquarius in the 2nd, trine Mars in Leo in the 8th, indicating a regular power-house of vitality. Ardent and enthusiastic in whatever he undertakes, John also has a seriousness and intensity of purpose, as well as resourcefulness, courage, and determination. He has a keen sense of responsibility, as well as a humane outlook on life. Should he inherit money he would be apt to increase it by wise, careful investments, and eventually become quite "well-to-do" materially.

Mercury in Aries suggests a mind that is argumentative and fond of repartee, but quick to grasp ideas and situations, broad and tolerant. The trine of Mercury to Saturn in Aquarius gives depth, forethought, profound reasoning ability, power of concentration, patient

persistence, caution and diplomacy to the mind. These natives are to be found where a steady hand is needed on the helm, and since they are fair and honest, make excellent judges.

Jupiter in the 1st degree of Aries carries with it some of the influence of Pisces also, suggesting a nature that is charitable and sympathetic, as well as high-spirited, energetic, and ambitious. John is apt to be always on the lookout for new and progressive methods usable for advancement of his work, for he has a strong pioneering spirit. He has some legal and literary ability, and should have excellent educational opportunities, as well as some success in traveling and writing.

The Moon and two planets in the 9th house suggest that there will be considerable travel in this child's life — including foreign countries. The Moon is in Virgo in conjunction with Pluto, sextiles Neptune, and opposes Venus. This configuration increases the mental qualities, gives a retentive memory and a strong imagination, and indicates a love for the study of the occult and science, particularly chemistry. The nature is inspirational and kindly, and prophetic dreams and visions are probable, but sincerity and constancy in the affections should be stressed in bringing up this boy.

Mars in Leo in the 8th, well aspected, adds to the active, industrious, fearless, and independent side of this child's nature. Strong and forceful in his arguments, there is no beating about the bush in what he says or does. He is apt to be very ardent in his admiration of the opposite sex and woo the object of his affections with an intensity that carries all before it. Financial benefit may come through the marriage partner or by legacy.

As a worker in a hospital, interpreter, accountant, or literary worker, John could use his natural talents to advantage. He can reach a high mark of accomplishment in whatever field of endeavor he chooses.

KARIN L. B.

Born November 19, 1965, 10:13 A.M.

Latitude 42 N., Longitude 88 W.

Signs on cusps of houses:

ASC, Cap. ..10.15	4th, Taurus ..6.00
2nd, Aquarius 22.00	5th, Gemini ..0.00
Pisces intercepted	
3rd, Aries ...4.00	6th, Gemini20

Positions of the planets:

Venus14.15	Capricorn1st
Saturn10.31	Pisces2nd
Dragon's H. .4.50	Gemini5th
Jupiter ...29.47R	Gemini6th
Pluto18.07	Virgo8th
Uranus19.01	Virgo8th
Moon13.50	Libra9th
Neptune19.59	Scorpio10th
Part of F. ..26.58	Scorpio10th
Sun27.07	Scorpio10th
Mercury ...18.06	Sagittarius ..11th
Mars4.05	Capricorn ...12th

This chart shows the Sun in Scorpio in the 10th, unaspected save for the conjunction with the Part of Fortune and Neptune (7 plus degrees), although the sextile of Neptune to Uranus and Pluto may be felt to some extent by the solar orb. Also, the ruler of Scorpio, Mars, is strong in Capricorn in conjunction with the ASC. Thus we may say that Karin has a basic nature of strength, determination, constructiveness, and honesty. She may be brusque in speech at times, but honest and just, open and aboveboard, an indefatigable worker, ready to sacrifice herself for the good of others. She has a sharp and penetrating mind, a vivid imagination, and considerable personal magnetism. However, she should be taught to follow the positive path of spiritual unfoldment (purity and loving service) and to avoid all negative psychism, as well as to form wholesome habits of eating and exercise.

The Moon in Libra in the 9th sextiles Mercury in Sagittarius in the 11th, but

squares Venus in Capricorn in conjunction with the ASC. A retentive memory is indicated, and Karin's kindly, sympathetic, and agreeable nature will attract to her many friends. She has good reasoning powers, as well as a love for art and music. However, she should be taught to cultivate sincerity and constancy in her affections.

Fortunately, Venus sextiles Neptune and Saturn, trines Uranus and Pluto, so that there is emphasis on the tactful, systematic, thrifty, and harmonious side of her nature. Interest and ability in music and art are favored, as are simplicity in taste, high morals, and dependability.

Mercury in Sagittarius in the 11th sextiles the Moon, but squares Uranus and Pluto. There is an excellent memory, and the mentality tends to be philosophical, noble, and independent. This sign position of Mercury also suggests a love for travel and a fondness for animals. Many acquaintances among literary and scientific people will be attracted, but dependable friends will be fewer in number. A tendency toward impulsiveness will need correction.

Saturn in Pisces in the 2nd sextiles Mars, Venus, and the ASC, pointing toward money by inheritance and the ability to increase it by careful, conservative investments. There is a very capable, determined, and energetic side to Karin's nature, along with the ability for intense and sustained action. Her dominant forcefulness, endurance, and executive ability will enable her to rise to prominent positions where she will be much esteemed. However, she should be taught to cultivate the more sympathetic, compassionate side of her nature in all dealings with others, including business affairs.

Capricorn on the ASC adds to this child's ambition and persistence in accomplishment. She could do well as a dentist's assistant, a government worker, insurance agent, or credit manager.

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.

Secretary, Dancer

MICHELE L. — Born February 20, 1954, 2:28 A.M. Latitude 42 N., Longitude 71 W. The widely scattered planets in this figure indicates considerable versatility. The Sun, Venus, and Mercury are all in the psychic sign Pisces, the two former in conjunction (from 2nd to 3rd houses), trine Neptune and Saturn, square Mars. This young lady is quite sensitive and spiritually inclined. Saturn (in Scorpio) and Pluto (in Leo) are the only planets in fixed signs, and the common sign Sagittarius is on the ASC, so that Michele will need to strive for stability and self-reliance. The Moon is in the last degree of Virgo in the 9th, sextile Mars in Sagittarius in the 12th, pointing toward long journeys, dreams and visions. Mercury in Pisces endows the mind with a strong psycho-imaginative faculty, while its trine to Uranus gives originality, inventiveness, and intuition. Neptune, ruler of Pisces, is in Libra in the 10th, which suggests literary work, music, and theatrical work. Dancing also comes natural to most Pisceans so that they enjoy the exercise of this art.

Salesman, Guide

WILLIAM E. L.—Born April 6, 1934, 12:27 A.M. Latitude 42 N., Longitude 88 W. With the Sun, Mars, and Uranus in the cardinal-fire sign Aries, the two former in conjunction, this native should have an abundance of energy, initiative, and aggressiveness. However, the Sun and Mars oppose Jupiter in Libra in the 9th so that care should be taken to cultivate moderation — in all things. There is a love for travel, but also a tendency toward arrogance and self-indulgence which will need control. Mercury in Pisces is unaspect

save for a trine to Pluto, indicating a rather receptive mind with a vivid imagination. Sagittarius on the ASC, its ruler, Jupiter, in Libra in the 9th (con-junct the MC), and the Moon in the 1st house (in Capricorn intercepted) trine to Neptune, all accentuate his liking for travel. As a tourist guide to foreign countries this native would be in his element. Saturn and Venus in Aquarius in the 2nd, sextile Uranus, indicate stable earning capacity with times of special prosperity. Salesmanship is another vocation suitable for this native.

Secretary, Radio Emcee

HELEN L. J.—Born January 12, 1946, 8:50 P.M. Latitude 62 N., Longitude 22 E. The Sun and six planets in cardinal signs, along with common signs on all the angles, and many diverse aspects to the planets, indicate varied circumstances and influences in an active life. The Sun, Venus, and Mercury in Capricorn point toward ambition and persistence, and the trine of the solar orb and Venus to Moon in Taurus in the 9th adds stability and interest in the arts. Jupiter in Libra in the 2nd house, squaring Sun, Saturn, and Mars, in the 5th and 11th houses, indicates a facet of the nature which will require serious attention for its correction. Otherwise, self-indulgence, trickiness, and unwise handling of material means are apt to result in sickness and suffering. Virgo on the ASC accentuates the mental side of the nature. The Dragon's Head in the 10th sheds a beneficent influence on the professional work, though there are apt to be changes in the vocation. Secretarial work, radio announcing or emceeing, and governmental work all provide suitable channels for this native's abilities.

Daily Thought and Guide

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

SATURDAY—JUNE 1

Favorable vibrations make this a fine day for work and play. If we search our hearts and minds we will learn to know the truth, and the truth will make us free.

SUNDAY—JUNE 2

With the Moon, Saturn, and Jupiter in good aspect this should be a fine day for worship and enjoyment. Deep thinking should give great comfort and lift our hearts in adoration to our Creator.

MONDAY—JUNE 3

This is another day bringing excellent rays. "Be ye therefore perfect as your Father in heaven is perfect."—*Matt.* 5:49.

TUESDAY—JUNE 4

On this rather quiet day our minds will function well and we should receive help in solving any problems that may come up in our daily life. God is good and we are His children.

WEDNESDAY—JUNE 5

Listening to the voice of intuition will reward us today. Music and art will please us, but let us be careful and "Shun no duty that should be done."

THURSDAY—JUNE 6

Venus will help to make this an interesting day. Our spirit will reflect the great care God bestows on mankind. May we get wisdom and understanding and give real help to those in need.

FRIDAY—JUNE 7

Much may be accomplished today as many planets work together for good. "The heavens declare the glory of God and the firmament showeth his handiwork."—*19th Psalm.*

SATURDAY—JUNE 8

Today we can relax and enjoy a restful time. But let us try to get wisdom and understanding also, for the planets are sending good vibrations of a high nature.

SUNDAY—JUNE 9

Strong mixed rays make this a busy day. Mars may be very active, so let us be wise and use this energy with a prayer in our heart for the good of humanity. "Let us walk in the Spirit."

MONDAY—JUNE 10

Today much may be accomplished. There are many aspects and therefore much action. Fine soul growth may be made if we maintain an unselfish attitude in our activities.

TUESDAY—JUNE 11

On this busy Mars day there may be much doing. All will be well if we watch our temper and curb it before we act. It is a time for thoughtful consideration of the inner voice.

WEDNESDAY—JUNE 12

Today's vibrations are active in our practical as well as in our spiritual efforts. We have the power of imparting joy. Let us use it.

THURSDAY—JUNE 13

Today the Sun and the planets shed many beneficent rays upon us. Let us make good use of these strong vibrations and be up and doing. "God is in His heaven, all is right with the world."

FRIDAY—JUNE 14

Many good rays will help us today. Uranus may urge us toward unbalance, but Saturn stands by and helps us to stay on an even keel.

SATURDAY—JUNE 15

This should be a remarkably active day, for the life-giving Sun has many aspects; head and heart are working together. One thing, let us guard against nervous disorders; many good rays will help us in this.

SUNDAY—JUNE 16

It is good to be alive today, a day for praise and worship. We may "seek that inmost center where truth abides in all its fullness."

MONDAY—JUNE 17

Again there are many aspects to the Sun and planets, but now these are mixed. We will have a good opportunity to learn much if we look for the good that comes our way and do our best.

TUESDAY—JUNE 18

Another busy day. This day of Mars shows many aspects. We can use this vital energy in many ways but let us not overdo. Noble aspirations are of much help today.

WEDNESDAY—JUNE 19

On this very active day we can accomplish a variety of things with good results. By paying attention to our answers from within and by much outer experience, evolution is made possible.

THURSDAY—JUNE 20

Many vital forces are present today. Let us use these for the good of all. We are grateful to our Creator for all His blessings. "A thankful heart is the greatest virtue and the parent of all other virtues."—*Cicero*.

FRIDAY—JUNE 21

Many planets are again sending us helpful vibrations today. They are conducive to deep thinking and loving feelings for our fellow man.

SATURDAY—JUNE 22

If we keep service to humanity uppermost in our mind and in our actions, this can be a day of real accomplishment. Let us work with patience and understanding; the rays are strong.

SUNDAY—JUNE 23

This blessed day of worship is good for spiritual endeavor and makes us unite our spiritual aspirations with those whose life we touch.

MONDAY—JUNE 24

Today we can do much in working out some of our destiny. Action and reaction give us the chance to learn many lessons and also to strengthen our character.

TUESDAY—JUNE 25

This also is a day when we may push forward to accomplishment. The Sun and Moon are in helpful aspect and many problems may be solved today. God is good to His children.

WEDNESDAY—JUNE 26

There should be real inspiration for those who are in tune with the planet Neptune today. There is also much help from other planets for the successful completion of practical problems.

THURSDAY—JUNE 27

On this fine Jupiter day we will feel that we "Give to others all we have of courage and of cheer." Head and heart working together will lead to right action.

FRIDAY—JUNE 28

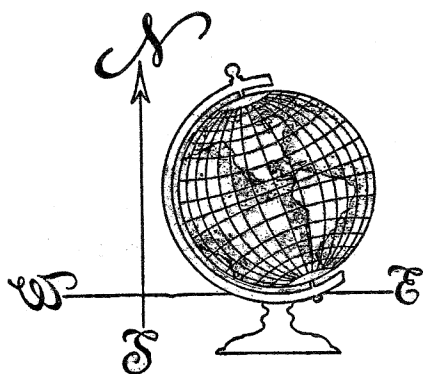
After a long period of much activity we may have a quiet day. Now we can recall the busy times and judge our own mistakes as well as the lessons we learned, thanking our heavenly Father for His goodness.

SATURDAY—JUNE 29

Rest and recreation are in order today. The great outdoors will beckon to us and nature will strengthen and gladden us.

SUNDAY—JUNE 30

Today we truly feel that "This is the day the Lord hath made." The planets' rays are good for worship. Let us thank our heavenly Father and worship Him with our whole heart.



MONTHLY

News
INTERPRETED

New Clues to Memory — “Whispering Waves”

Work at the frontiers of brain research suggests the site of memory storage.

Evidence points to protein molecules packed along the surface of the cell membrane and in the space between brain cells or neurons, according to research by Dr. W. Ross Adey at the University of California's Brain Research Institute in Los Angeles.

The protein substances are known as mucopolysaccharides and mucoproteins — that is protein plus other gelatin-like, cell cements commonly found in connective tissue.

These materials, together with the neuron itself, constitute a package that seems to be the information core in the brain.

Using large computers to study brain waves, Dr. Adey found patterns that are further clues to memory processes. There seems to be a “best-fit” pattern in which a wave closely resembles that present when the original information was stored. If so, the new wave would then supposedly recall the original experience.

In describing these waves, the UCLA investigators say they seem to be “whispering together.”

—Science News, 1967.

One of the great mysteries of the mind is the nature and function of Memory. The occultist, too, observes in this area one of his great problems, for in addition to the memory belonging to the events of this one lifetime, he also recognizes a “soul-memory” which goes back through time to former incarnations of the human Ego or Spirit upon the Earth in other bodies. “Why do we not recall these former incarnations?” everyone asks. To which the occultist has usually replied: “Why don’t we remember our intrauterine existence, or our infancy, when we were learning to

walk and talk and control the immature body in which we found ourselves?” The mere fact that one does not remember does not in itself indicate that the concept of rebirth is false. There are so very many things we do not remember, even in the course of a single week of our lives.

Memory is said to reside in the Reflecting Ether, and a special atom in the apex of the left ventricle of the heart is said to contain many records, going back to the very beginning of our solar system, when mankind first entered upon its path of evolution with our Solar Logos who was then creating this solar system.

The Solar Logos is the first Creative Intelligence, which created all the archetypes of our system of evolution. He is called the “God” of our solar system, and is the Intelligence behind the Sun, or the primeval object which later became our Sun. In the course of the first or Saturn Period, the great Being called Chief Initiate of the Lords of Mind, made his “union” with the Will Aspect of this great Solar Logos. This is “The Father,” because he took over this mind-aspect of our evolution, as a Regent directed by the Solar Logos. In the Second or Sun Period, a great Archangel, whom we term the Christ today, was in the vanguard of evolution. He made union with the Second or Love Aspect of the Solar Logos. Thus He also is one of the Great Powers ordering our world. In the Third or Moon Period

so-called — it is not our present physical Moon concerned here — the great Angel, called in the Bible *Jehovah-God*, made His union with the Third Aspect of the Solar Logos. Thus when the Earth Period Proper dawned, which is the Fourth Period, The Father, the Christ, and Jehovah-God were the triumvirate symbolized in the solar orb. The original Solar Logos has to an extent withdrawn, but continues to oversee the work of His representatives.

Today we speak somewhat loosely and inaccurately of the Christ as the Solar Logos, because His work is of special import to the human race. Actually, the Solar Logos is the Original "Creative Intelligence" or Architect of our system.

All of this material comes from the writings of clairvoyant investigators, some of them from the remote past, whose words have come down in poetical and symbolical form in the world's great scriptures. Not all of these ancient sages explained what they saw in terms acceptable to modern science; but it is amazing how much harmony exists between these clairvoyant records and the most up-to-date discoveries made by means of sophisticated laboratory techniques.

Occultists know that Memory really is not stored in any physical brain cell, or even in the "seed atom" in the heart spoken of by ancient sages; yet it seems, to physical experience, that it resides in these places. Eventually man will learn to contact the Memory of Nature, which is absolutely automatic and accurate, and by tuning in on it, by means of the nucleus of the Memory of Nature in himself, will have access to all knowledge.

It has been said that blind people, who use their fingertips more sensitively than the sighted, actually develop cells there which are similar to those in the brain; whether this is a true statement we do not know, but it is significant for future human development if it is. In the Western Wisdom Teachings it is

stated that in the last, or Vulcan Period, ALL of the powers and essences of the lower bodies will be gathered up into the mind, which will function in a marvelous manner, able to put down or take up a physical, etheric, astral, or thought form body at will, simultaneously or singly. We will then have arrived at the period of evolution where the "Lords of Mind" were functioning in the Saturn Period, when they gave us the speed-pattern of our mind.

We ourselves, then, will also join the ranks of Creative Hierarchies, and help in the work of planning and creating solar systems, or working within them from the god-level.

The Earthy Moon

Space scientists have been intrigued for years with the possibility of finding usable oxygen on the moon—not in the lunar atmosphere, since there essentially is none, but in the rocks. As long ago as 1962, Dr. Eugene Konecni, then the National Aeronautics and Space Administration's director of biotechnology and human research, predicted vast lunar processing plants turning out 4,000 pounds of liquid oxygen per month, both for breathing and as an oxidizer for rocket fuel.

An elaborate process developed by the Aerojet-General Corp. in Azusa, Calif., would produce 12 pounds of oxygen per hour from 45 pounds of lunar rock that was first melted in a solar furnace, then processed with methane gas and separated by electrolysis.

Such technique could prove to be a god-send for future lunar missions, to say nothing of interplanetary flights using the moon as a way station, since they would eliminate the need for carrying tons of oxygen up from earth. All the systems developed so far, however, have been based on a supposition: the existence of oxygen-bearing silicate rocks on the moon. Now the Surveyor 5 spacecraft, which has been on the moon since Sept. 10, reveals it is standing directly over just the kind of rock that would do the job.

MORE IMPORTANT, IT GREATLY STRENGTHENS THE CASE FOR MOON'S SUBSTANCE BEING LIKE A COMMON EARTHLY ROCK, which would mean that scientists could accurately apply their fund of terrestrial geochemical and geologic experience to the moon.

The more than 50,000 photos of the moon taken by these various vehicles seem to match the new information from Surveyor 5's automatic chemical laboratory (SN: 9/23), he believes, which *clearly points to earth-like rock on the moon*. The device is

able to analyze only a single microscopically thin layer, four inches in diameter, of the lunar surface, however, and Dr. Mazursky is aware of the risks of generalizing from such a little sample. "The muted roar you hear," he says, "is the limb cracking as I saw it off."

What the lab found is a basaltic material containing up to 63 percent oxygen and up to 21.5 percent silicon plus several other elements. Basalt comprises about a fifth of the rock on earth, and can be found almost anywhere, ranging from the palisades along the Hudson River to the plateau of the Colorado; the Hawaiian Islands and Iceland are both made of basalt.

A pair of metallic strips, one of them magnetic, fastened to only one of Surveyor's feet revealed traces of iron on the moon when one of the spacecraft's photos of itself showed some material clinging to the magnetic strip, but not to its nonmagnetic mate. Conspicuously absent, however, or at least in undetectably short supply, was carbon, the basis of earth's organic chemistry.

If there is any carbon at all in the lunar basalt, it makes up less than three percent of the rock's total substance.

—*Science News*, 14 Oct., 1967.

Many fancy theories have been put forward about the origin of the Moon, and the nature and structure of its soil. The final report supports the oldest and most popular theory, that the Moon was thrown off from the Earth, as shown by the fact (as it seems now) that the rock and soil on the Moon is similar to that of Earth.

The surveyor scientists have established the probability "that lunar materials have been affected by heat from within the moon itself, possibly from internal radioactivity or compression due to gravity," and that the "marias" or seas, were formed by lava flows filling up craters first created by meteor impact. The other theory is that the maria resulted from "melting due to the meteor impacts themselves."

Again it is suggested that the Moon, like the Earth, consists of "layers", though it may not have the molten core which scientists think the Earth has. These layers of structure are termed "differentiation", and Dr. Thomas Gold could have occurred in a larger body of which the Moon was once part.

"There are three acceptable theories of Cornell thinks this differentiation

to the moon's origin," says Dr. Eugene Shoemaker, (Geological Survey astronomer). "One is that it is a double planet to the earth, another that it was captured by the earth's gravity, and a third that it split away from the earth millions of years ago. We now have a little more support for the idea that the moon split away from the earth."

TV Violence Arouses Children

Violence on television most likely arouses aggression in children, according to observations of children at play after they had watched aggressive episodes on film.

Dr. Ralph Garry, professor of educational psychology at Boston University and a specialist in the psychological effects of television, reports that the results of several studies suggest that "given a normal population of children possessed of a typical range of motives, the effect of aggression in films is to arouse rather than discharge aggressive impulses."

Laboratory tests on college students suggest the same effect, said Dr. Garry in a publication "Children and TV," put out by the Association for Childhood Education International.

However, it is not known how much, if at all, these aroused feelings will be acted upon in real life.

Dr. Garry said the old-fashioned Western with its "barroom brawls, charging cavalry, Indian attacks and all the other trappings" is a clear-cut ritual "much less disturbing to children than crime and detective programs where the motives are complex, the characters close to life, the settings familiar, violence realistic and the conflicts not clearly resolved."

—*Science News*, Oct. 28, 1967.

This news item will surprise no one, and will support what many people have been saying, that the violent pictures and scenes shown repeatedly on television are overemphasizing the destructive side of life. There is no need to wipe out all of the stories and pictures which show the less constructive side of life, but the proportion is completely out of balance. There should be an equal number of pictures showing the wonderful adventures in science and exploration, the dreamed-of beautiful cities and civilization of the next century (yes, that is possible); and many, many series of stories of the rare and heroic deeds

(Continued on page 283)

Readers' QUESTIONS

The Nature and Value of Memory

Question:

Can one's memory or ability to recall really be improved? If so, what is the best method to use? What is the nature and value of this faculty from the occult viewpoint?

Answer:

Yes, indeed, one's memory or ability to recall *can* be improved. Daily practice in memorizing and in recalling events in minute detail is of much value in improving the memory, as well as in storing uplifting, reassuring thoughts in the subconscious for future use. The evening exercise of Retrospection, in which the aspirant recalls the events of the day in reverse order, praising where praise is due, blaming where blame is due, is also of great value in improving the memory. Exercise of the memory is of tremendous spiritual value because of the fact that it helps to extract the intellectual soul from the vital body, which is food for the Spirit. The intellectual soul nourishes and develops the Life Spirit — the Love-wisdom Principle, which includes the imaginative power and the intuition.

It is taught in the Western Wisdom Teachings that memory first found expression through an internal picture consciousness. Later when a physical brain had been formed, it became the localized seat of this faculty. In the Lemurian Epoch of the Earth Period we first learned to use the brain as an instrument for recording past happenings, as we shall see in the following:

There are at present three kinds of

memory: conscious, subconscious, and superconscious.

The conscious memory is the record made by the five senses. We look about us in the world. We see, hear, taste, smell, and feel *things*. These impressions are engraved upon the cells of our brain, and we are able consciously to call them back — in varying degrees, however, for this memory is extremely capricious and unreliable in most people. One's interest in and the degree of attention given to an object determine to a large extent the ease with which conscious recalling is done.

The subconscious memory consists of the records made upon the negative atoms of the reflecting ether of the vital body and thence upon the seed atom of the dense body in the heart. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail regardless of whether the photographer has observed it or not, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all surroundings. This picture is absorbed by the blood, and as the blood passes through the heart the record is indelibly inscribed upon the sensitive seed atom which is located in the left ventricle of the heart near the apex. The forces of that seed atom are taken out by the Spirit at death and contain the record of the whole life to the minutest detail, so that, regardless of whether we have observed the facts in a certain scene or not, they are, nevertheless, there. The exercise of the memory, by which is linked together past and present experiences and the feelings engendered thereby, causes the growth of the intellectual soul.

There is also a superconscious mem-

ory. That is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life. This record is indelibly engraved on the Life Spirit. It manifests ordinarily, though not to the full extent, as conscience and character which ensoul all thought forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the oftener it will speak, to our eternal welfare.

Why Does Death Come to Young People?

Question:

I have a very dear cousin who has just lost her youngest son (19 years) with cancer. She is heart broken, and wants me to ask you to give a possible reason why he was taken so young. He had many fine traits of character.

Answer:

The most comforting information you can offer your cousin is that actually there is no death.

Only the form dies; the Spirit that inhabits the body is eternal. As stated in the Western Wisdom Teachings, birth and death should be "regarded as the shifting of man's activity from one world to another, and it depends upon our own position whether we designate such a change birth or death. If a man enters the world in which we live, we call it birth; if he leaves our plane of existence to enter another world, we call it death; but to the individual concerned the passage from one world to

another is but as the removal to another city here; he *lives*, unchanged; only his exterior surrounding and condition are changed."

In general, the length of life is determined before the Ego is born into the physical world, and his archetype is "wound up", so to speak, to last the length of time that the Recording Angels and their helpers deem best for the lessons and destiny that belong to that particular Ego. In the heaven worlds we all work at learning to build our bodies (with help, of course), and we build the kind of body that we are able to build. The imperfections in it simply indicate that we either had not learned to build a better body or had violated the laws of God in such a way that the archetype of the physical body is affected in its formation. If one develops some disease, that means that the person has not yet cleansed himself of the spiritual imperfections that result from violating God's laws.

Occult philosophy teaches that: "Disease is really a fire, the *invisible fire* which is *The Father* endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire, which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of Nature."

Parents who study occult philosophy come to take a more impersonal attitude toward their children. They learn that the children do not really *belong* to them, but rather that they are given the privilege and opportunity to provide love and care for the child until it can take care of itself. Thus they are prepared to face the loss of their loved ones with cheerfulness and faith that they will be well cared for in the new surroundings, and will then help them with cheerful thoughts, rather than hinder them by grief.



Are Your Emotions Showing?

BETTY SACHELLI

THE key to good health lies in one's ability to "roll with the punches", to relax, to foster optimism and pleasant emotions.

There are seven small glands in the body: the pituitary, pineal, thyroid, thymus, spleen, and the two adrenal glands. Are we aware of their functioning, of how closely related is their work, and of their influence on one's health? It is no secret that the stress and strain of daily problems affect these glands in such a manner as to make the difference between really living and just merely existing.

Emotion feeds these endocrine glands just as physical food feeds the dense body. We may choose to eat foods injurious to our bodies; we may also choose to live in a state of emotion that "feeds" an imbalance of glandular secretion into the blood stream. Proper emotions as well as proper foods are necessary to radiant health.

Ductless, these glands — when triggered — release their self-generated secretion directly into the blood stream.

The adrenal glands, situated at the top of the kidneys, respond to the emotions of anger, fear, pain, and excitement. They manufacture and store a large amount of adrenalin. Their secretion is so potent that only a tiny bit is

needed in the blood for normal daily living.

At the first sign of anger, fear, pain, or excitement, a prickly sensation warns that the adrenal glands have triggered an emergency supply of their secretion into the blood stream. Added strength flows throughout the body as nerves tense, temperature rises, the heartbeat and breathing become more rapid; even the sight and hearing are more intensified. In other words, when the adrenal glands discharge their secretion, the body is immediately supplied with excess emergency energy for either a fight or flight; the blood quickly coagulates — just in case the choice is the former and wounds ensue. A very weak solution of adrenalin is sufficient to stop excessive bleeding, momentarily.

While all this change is taking place, inside the digestive organs have constricted and digestion has stopped; for this reason food should never be eaten during an emotional upset. There should be an interval of relaxation. Time must be allowed for the glands to recuperate between outbursts, in order to avoid an adrenalin deficiency. Prolonged adrenalin deficiency leads to a nervous breakdown.

Early symptoms of adrenalin deficiency are indicated by loss of appetite, sensitivity to cold, instability, and an

inclination to cry or worry with little cause.

Now, if anger, fear, or excitement causes an excess amount of adrenalin to be injected into the blood stream, then it stands to reason that the opposite emotions: cheerfulness, optimism, and tranquility, stimulate and properly "feed" the adrenal glands, enabling them to release just the right amount of secretion into the blood stream for proper balance. Truly, "love thy neighbor" is a more potent medicine than a prescription or a tonic.

The thyroid gland, at the upper end of the windpipe, is the bond that links the brain and the generative organs. It stimulates the brain, controls the speed of living, and regulates metabolism. Too much or too little secretion may be generated and expelled through nervousness, dishonesty, and gossiping. Thus, we may logically conclude: serenity, thoughtfulness, and reasonable self-expression stimulate the thyroid gland for proper balance.

The spleen has a decided effect on the nervous system, attracting solar energy, and radiating it through the pores of the skin to prevent disease germs from entering the body. Iron is stored and white blood corpuscles are manufactured in the spleen; its energies are best expressed through vitality, courage, loyalty, and faithfulness. It is possible to operate and remove a diseased spleen without fatal results.

Secretions from the thymus gland, situated between the lungs and behind the breastbone, promotes growth of muscles and bones before it begins decreasing at the age of puberty. The thymus gland secretion (thymovudin) controls normal growth and muscular metabolism during childhood. Ruled by Venus, it is correlated, positively, to beauty, charm, and love; negatively, to sensuality.

The pineal gland, at the base of the brain, is still somewhat of a mystery, but research has indicated that it is a sort of supervisor over all the other

glands, and is related to the functions of the muscles. Weakness or improper functioning of the pineal gland deprives muscles of enough nourishment to keep them healthy. Its chief influence really is spiritual, and it responds positively to devotion, inspiration, and idealism.

Since "the pill" the pituitary gland, in the center of the forehead at the base of the nose, is about as commonly known as the thyroid and the adrenal glands — which it stimulates. Patience, compassion, and intuition are the emotions compatible to the pituitary gland.

In recent years more doctors are concluding that overstimulation (or under) of the endocrine glands is the cause of a large percentage of ill health.

A glance at the chart, below, shows the emotions best cultivated for a healthy mental and physical balance. It brings to mind the Sermon on the Mount (Matt: 5, 6, and 7) and demonstrates that Christian principles are as vital to health as they are to soul growth.

GLANDS	POSITIVE REACTION	NEGATIVE REACTION
ADRENAL:	cheerfulness optimism tranquility	anger fear excitement
THYROID:	serenity thoughtfulness reasonable self-expression	dishonesty gossip nervousness
SPLEEN:	vitality courage loyalty faithfulness	arrogance dominance ostentation
THYMUS:	beauty charm art	vanity sentimentality sensuality
PITUITARY:	patience compassion intuition	impatience fanaticism eccentricity
PINEAL:	inspiration devotion idealism	delusion morbidity intrigue

SYNTHETIC FOODS INCREASING

Food scientists in Great Britain and the Soviet Union are gaining confidence that protein produced from petroleum fractions is a safe and nutritious additive for animal feed.

By releasing from animal food protein products acceptable to humans, such concentrates will play an increasing role in relieving the world's food shortage.

While feeding nonagricultural proteins to humans via animals is inefficient as a long-term project, a solid background in the use of protein concentrates for animal foods will smooth the way to feeding humans directly with such new foods.—*Science Service*, Oct. 16, 1967.

THE BRAIN'S THE VICTIM

Evidence that marijuana adversely changes the personality of chronic users and has other potentially harmful effects on the brain and other organs has been disclosed by Dr. Constandinos J. Miras, of the University of Athens, who serves as a visiting professor at the University of California at Los Angeles.

"I can recognize a chronic marijuana user from afar by the way he walks, talks, and acts," he said.

He defined a chronic user as one who smokes at least two marijuana cigarettes a day for two years or longer.

"Then you begin to see the personality changes that typify the longtime user — the slowed speech, the lethargy, the lowered inhibitions, and the loss of morality."

The most striking characteristic is loss of inhibition.

Dr. Mira's conclusions are based on twenty years of observation of chronic marijuana smokers in Greece.

In a few longtime users who have subsequently stopped using marijuana,

Dr. Miras said he has been able to spot the lethargy and loss of inhibition as long as two years after they quit.

This is part of the evidence indicating that marijuana may have a permanent organic effect on the brain.

"This is where the main danger is to our young people—the tendency to lose interest in ambition and drive. What will be the future of a nation whose young people have no interest in success?" he asks.



NEWS INTERPRETED

(Continued from page 278)

of human beings, and the beauties and wonders which we have managed to save from antiquity. Any number of archeological series could be devised, not as a dry talk summarizing achievement, but as television adventures, stimulating to the best in all viewers, young and old alike; and similarly with adventures in life-saving, in teaching and helping, in planting and cultivating, in painting, and singing and dancing, in the world of sports and so on.

There is really just as much on this side of the ledger, and writers and directors, and producers, should pay more attention to the wonderful world of human hope and joy.

As these pictures of violence stimulate violence, making it seem natural and plausible, so the pictures showing the opposite will stimulate creative endeavors, and new adventures in the real stuff of human nature, which is basically good and beautiful, made in the image and likeness of God.

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OUR PATIENTS SAY

New Jersey — I'm feeling very, very good. Am continuing with the food and vitamins as instructed. My sincere gratitude to the Invisible Helpers for the wonderful service they render. I sit in meditation and prayer on the dates as given, and am happy in knowing that I am cleansing my body and can now make better progress spiritually. May God bless all of you in your endeavors.

Canada—Thank you greatly for the help you have given me for my eye. It is now much improved and out of danger, so please remove my name from your healing list. We are still getting help through the contact by way of our own Emblem.

England—Once again I say thank you for all the help I have received from you good people during the past 8 months. I have not had any pain for four weeks. I feel like a new person. Am able to do my own shopping, and go out on little walks each day when the weather permits. All my friends want to know more about the dieting, and how I have made such rapid recovery. I tell them of your kind help and also of my faith and perseverance to get well in body and mind. God bless you all.

Texas—I wish I knew more about the Invisible Helpers and how you contact them, or how you receive their help. I've heard some wonderful testimonials from a friend, and I do need that closeness, also.

Arizona—I'm feeling more improved each week and am so thankful for your wonderful help. I am able to take things in a calmer manner, and it is all due to your help. I hope the enclosed small token of my appreciation will help in some way.

Wisconsin—Not only do I sense it when a healing is given me, but I can pray and bless them at this time. Could see the bony structure of my head with colored markings on it. My sinus is much better. There's more but this will suffice for now.



Curing vs Healing

PART 2

BUT faith without works is dead, and in every case where Christ healed anyone, this person had to do something. He had to cooperate actively with the great Healer before his cure could be accomplished. He said, "Stretch forth thy Hand," and when the man did so the hand was healed; to another, "Take up thy bed and walk," and when he did so the malady disappeared; to the blind, "Go and bathe in the pool of Siloam"; to the leper, "Show thyself to the priest, offer your gifts," etc.

In every case there was active co-operation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprous spots from his body, he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we not great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!"

He lacked the spirit of submission which is absolutely necessary in order that the work may be done, and it is

safe to say that had he persisted he would not have received the healing of his malady. Neither would any of those who were healed by the Christ have been affected unless they had obeyed and had done as they were bidden.

This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm.

—Max Heindel

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 a cardinal sign on the following dates:

HEALING DATES

May..... 2 — 9 — 15 — 21 — 29
June..... 5 — 11 — 18 — 25

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*.

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