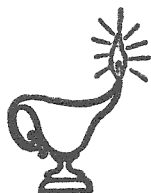


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

* * *

Extending Our Senses

Escape or Progress?

*The Moon's Motion, Modes,
and Moods*

"The Life Beyond Death"

* * *

30c a Copy

JULY, 1972

\$3.00 a Year

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July 31 through August 25, 1972

The 1972 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, July 31, and last through Friday, August 25. Morning classes will be held from 9:30 to 10:30, and 10:40 to 11:40 A.M., and 1:30 to 2:30 P.M.

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THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia, Oceanside, California, U.S.A. 92054

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.



Extending Our Senses

IT seems that the majority of people are so used to taking their five physical senses for granted as convenient means of contacting, finding out about, using, and enjoying the things of the material world that they give little or no thought to the possibility of these senses being refined, improved, or extended. Of course there are many people, even those not yet fifty, who realize that one or more of their senses may be limited in efficiency, but they are prone to rely more on external aids than to endeavor consciously to remedy the defect by their own efforts. As a matter of fact, however, there is a gradual process of refinement and extension of the physical senses taking place in the majority of mankind, whether they are aware of it or not, and at the same time there is also occurring the development of superphysical senses — quite noticeable in some people.

Man of the future will be equipped in such a way that he will be far more aware of what is going on in both the visible and the invisible worlds than he is today. Although progress is being made along this line in an unconscious manner, a very great deal more is accomplished when effort is put forth consciously to follow the laws of Nature which govern man's unfoldment, both physical and non-physical. As marvelous as are countless inventions of recent decades, they will be far surpassed in ingenuity and efficiency by those yet to come as man develops his physical abilities along with his less known, but very actual, latent higher powers. Although it is not generally realized, some of the present outstanding achievements have been made by those who have already unfolded their inner powers beyond the average.

At present the physical body of man is said to be less than fifty per cent efficient. When we observe the spectacular accomplishments of skaters and skiers, as well as of trapeze artists and other performers, we get a glimpse of the body potential in performance and use. Obviously the abilities of these performers have resulted from intensive training and healthful living. All of the senses naturally function better in a healthy body.

The sense of feeling, now distributed all over the body, was once localized in the pineal gland, and is still imperfect in most people. When clairsentience, the ability to feel a higher rate of vibration than that which is ordinarily sensed, is developed, our present sense of feeling will be

remembered as having been exceedingly dull, for then we shall sense and understand rates of vibration to which we are now quite oblivious. This comes about by means of healthful living, *and* by the practicing of high moral and spiritual ideals in the daily life, so that atoms of both the dense, physical body and its counterpart, the etheric body, are refined and sensitized.

Our present power of sight comes to us by means of the activity of the optic nerve originating in the brain, and our first extension of sight will owe its origin to a heightened vibration of these same cordlike bands of nervous tissue; and the intensified sight so produced will be known as x-ray vision, or etheric sight. This heightened vision will have the power to penetrate all substances except glass and will bring about a radical change in the material now used to construct our present day buildings. Already this change is being evidenced by the invention of building material in which glass forms a considerable part. This new power of sight when directed toward the human body will make it possible to look through the whole organic structure and watch its actual operations. This sight, already possessed by some, and which in the future will be exercised by all mankind, will mean, among other things, that the efficiency of the physicians and nurses of that time will be tremendously increased from what it is now. There will also be a continuing change in the texture of clothing fabrics. Here again we already find a form of malleable glass fibers being introduced in certain kinds of wearing apparel, window drapes, etc.

Following the x-ray extension of sight man will develop what is now receiving the concern and attention of psychic investigators all over the world: clairvoyance, or clear seeing. This type of vision enables one to see not only through and through objects, but to see them from all directions without turning the head. Clairvoyant sight owes its origin to the combined action of the pineal gland, known as the great distributor, and the pituitary body, the nurturer of increased power and the governor of the process of assimilation. Clairvoyant sight does not depend upon the light of day, for it penetrates darkness with perfect ease and can be focused upon whatever one who possesses it desires, which gives its possessor tremendous power for either good or evil. This faculty opens up many new avenues of knowledge, for it puts one who is able to use it in a positive way (under the control of the will) in touch with the ordinarily invisible causes of much we see manifesting on the physical plane, as well as causes and manifestations on higher planes of being.

There are also other grades of spiritual sight yet to be developed which will extend far beyond that which is presently indicated by the word clairvoyance. St. Paul was referring to one of these grades of sight when he said that he knew a man who was caught up to the Third Heaven and heard unspeakable words which it was unlawful for man to utter. In this region sound and sight are blended and the vibration is greatly increased, opening up new vistas of scope and beauty that scarce come within our comprehension.

The sense of taste is destined to become so acute, owing to the activity of the pituitary body, that man will no longer need to eat food in order to obtain nourishment, but will procure it directly from the ethers by means of the vital body, which is the avenue for the inflow of the life forces which are a direct manifestation of the Creator of all that is within

our solar system. The sense of smell, which is closely related to that of taste, will also come under the supervision of the pituitary body and will no longer be confined solely to the olfactory nerves. In relation to this development Max Heindel states: "Now food taken internally is broken down and decomposed by heat *inside* the body; thus the chemical ether permeating each particle of food combines with the chemical ether of the vital body. The food magnetized by the Sun working in the plant is thereby assimilated, and remains with us until the magnetism is exhausted. In the future we shall not digest our food inside the body, but extract the chemical ether, which is our real food, and inhale it through the nose, where it comes in contact with the pituitary body (in the brain). This is really the general organ of assimilation and promoter of growth; then our body will become more and more ethereal, the life processes will not be hindered by clogging wastes, and consequently disease will gradually disappear and life be lengthened . . . Science is gradually learning the truths previously taught by the occultists, and their attention is being more and more directed to the ductless glands which will give them the solution of many mysteries."

Of all the five sense organs the ear is the most highly developed and more depends on its sensitivity than on any of the other sense organs for the reason that music has the power to connect the indwelling Ego directly with the Region of Concrete Thought, which is the home of tone, the Second Heaven, where the archetypes of all that exists are built by musical sounds. Yet the ear is far from being the marvelous sound instrument that it is destined to become. For example, there are about ten thousand fibers of Corti located in the internal ear, each capable of interpreting about twenty-five gradations of tone, making a total of two hundred fifty thousand tone gradations in each ear. However, at the present time the ears of the majority of people do not respond to more than three to ten of the possible two hundred fifty thousand tone gradations. When all of the fibers of Corti become responsive, the tones of the Second Heaven will be contacted clearly, and man will be able to use them in all constructive processes. The time is coming when the senses of sight and hearing, too, will no longer be localized, but will be distributed all over the body; man will both see and hear with his entire physical vehicle. Then the senses of sight and hearing will blend into one, and this blended *new* sense will have the power to hear color and see sound. The senses of taste and smell will also become unified into a single sense. Then the two new senses will merge into a sense of feeling, which in turn will manifest as *knowing*.

The further development and sensitization of the physical senses, with consequent extended abilities, as well as the unfoldment of the super-physical senses in a positive manner, depends entirely upon the persistent effort of each individual in using his will power to accomplish these highly desirable objectives. Control of the mind is an essential factor, and this can be accomplished only by means of practice in concentration — which demands exercise of the will. None of these faculties can be bought or gained vicariously. Each individual must by his own efforts to live clean, pure lives of selfless service to others raise the vibrations of his several bodies: the dense, physical body, the vital or etheric body, the desire or emotional body, and the link of mind. Our educational aims should be directed from early years toward the accomplishment of these objectives.

THE *Mystic* ... LIGHT



Escape or Progress?

WILLIAM COROT

THE verb "escape" is one of the most overworked words in the language today. We seek to escape the heat, or ugliness, or hustle and bustle of the city by sojourns in the country. We look for escape from daily routine in various forms of entertainment. We try to escape pain, nervous tension, and sleepless nights with an incredible per capita ingestion of pills and powders. We try to escape our responsibilities by rationalizing our way out of them or placing the burden on someone else with the thought that "he can do it so much better." We avoid committing ourselves on significant issues, or reaching out a desperately needed helping hand, in order to escape "becoming involved." Worst of all, far too many among us seek total escape in the oblivion of alcohol or the "mind expansion" of drugs.

Escape is but a synonym for running away. Life is full of people, duties, dilemmas, and encounters which we think we would prefer not to face, or which, if we have once placed them out of sight, we can so easily put out of mind. After lifetimes of experience, during which we should have learned better, so many people still appear to believe that if they can successfully elude something, or put sufficient distance between themselves and that which they do not wish to confront, they can escape it indefinitely. They fail to realize, however, that by fleeing the im-

mediate problem, they are creating additional obstacles for themselves which eventually will have to be surmounted.

This is not unlike the child who runs away from home to avoid being punished. He thinks only of escaping his parents' wrath, or of gaining the freedom to do what he wants. He does not think of what will happen when he gets hungry, tired, and lost. He does not contemplate being afraid in strange surroundings, or what he will say when the policeman inevitably inquires, "Why are you running away, little boy?" Most of all, he certainly does not envisage, at the moment of running away, that there will be an eventual reunion with his parents, at which time he will have to face the consequences of his action and after which he may be under even closer surveillance than he had been before.

So it is, also, with anyone who tries to run away from his duties or the lessons he must learn. Sooner or later he will have to fulfill them and learn them, and the longer he seeks to escape rather than to rise up and meet the challenge, the harder the eventual confrontation will be. If he procrastinates for so long that the confrontation must be postponed until another lifetime, the conditions under which it will then have to be faced will be far more onerous. In addition, since, by procrastinating, the person has failed

to make use of whatever favorable planetary aspects might be available to him, these aspects are likely to be less favorable in the next lifetime or, even, replaced by completely unfavorable ones which will subject him to greater difficulties and harder lessons.

Naturally, not *all* of what is generally considered "escape" is reprehensible. Certainly, as aspirants, we are encouraged to get away from influences that are inimical to spiritual progress and to seek that which is conducive to it. It is good to enjoy the peace of Nature and the elevating experience of fine music. It is essential occasionally to seek that solitude which inspires meditation and restores in us, after the upheavals of daily life, a renewed sense of nearness to God. We must also provide reasonable time for wholesome pleasures and recreation, in order more effectively to function in adequately relaxed vehicles. This type of temporary change in our daily routines, however, does not signify an abandonment of responsibilities or an attempt permanently to withdraw from incidents and circumstances that must be met. It represents instead the change of pace that we all need from time to time so that we may subsequently return to the "business of life" with intensified vigor, skill, and enthusiasm.

What is reprehensible is the practice of habitually avoiding, particularly with questionable, unsavory, or harmful means, the consequences of our own actions and the service we should be rendering to others. Use of alcohol and drugs is obviously the worst of these methods and the one fraught with the most dangerous consequences. Methods of running away, however, are as varied as are people themselves, and range from the hazardous to the ludicrous.

It cannot be denied that there are occasions in every person's life when it almost might seem legitimate to want to escape — or, at least, it might seem so if we were not familiar with the operation of the Law of Cause and Effect. We know, however, that whatever our bur-

dens are and however unbearable they may at times appear, we have brought them upon ourselves, and we can never permanently escape from the fruits of our own actions. No matter how bad things may seem, running away will only make matters worse.

There is, however, an alternative — a form of "escape to" rather than "escape from", which we can and should utilize in our confrontations with the unpleasant as well as with the pleasant. This alternative brings comfort and succor that no amount of evasion ever could, and it also strengthens and fortifies the Spirit in the face of adversity. The alternative is, of course, the solace of prayerful communion with God. In point of fact, we are never apart from God, although, paradoxically, in our frenzied efforts to elude our responsibilities, we often shut ourselves off from His radiance and warmth. It is not God, of course, but we ourselves, who have then built the wall.

Conversely, we often feel ourselves nearest to Him at those times of distress when we have implored His aid and have received the assurance of His presence and guidance. It is an unfortunate commentary on human nature that we so often turn to God only when we find ourselves embroiled in problems from which we cannot seem to extricate ourselves by our own efforts. When prayer becomes a significant part of our daily lives, instead of a practice engaged in only when we are in trouble and, perhaps, on Sundays, we find ourselves imbued with a spiritual outpouring of Light and Love that renders the most extreme difficulties manageable. That which we, without prayer, regard as a crisis, is transformed, within the context of continuing communion with God, into a matter which can be handled adequately with a judicious application of patience, insight, love, and common sense.

If we remain consciously at one with God, attuned to the guidance from the higher worlds which is always available to those who diligently seek, we will no longer experience the desire to escape from

anything that life has in store for us. Strengthened with the spiritual sustenance that is always forthcoming as a result of scientific prayer, we will be eager to meet the challenges of life, and will surprise ourselves with our success in doing so. We will look upon the disappointments that do occur stoically and resolutely, not as permanent failures, but as temporary setbacks from which we can learn and which will some day prove to have been invaluable to our progress.

We must, of course, resist the temptation to pray selfishly. Exhortations for things, for material success, and for triumph over so-called "enemies," are not those which find favor in the sight of God or which bring us the spiritual returns we need. The Lord's Prayer is a sufficient appeal for our various requirements, both material and spiritual. It may be considered as an abstract, algebraical formula for the upliftment and purification of all the vehicles of man. If offered sincerely and with heartfelt devotion, it permits each aspect of the three-fold Spirit to raise itself in adoration to its corresponding aspect of the Deity, and then utter the prayer appropriate to the needs of its material counterpart. It is, furthermore, the ideal invocation to employ in time of trouble because, since it is the perfect prayer, it engenders the precise response needed by the Ego for any particular occasion. The Higher Powers know best what sort of guidance or assistance is required. If we importune them for help of a specific sort, we may find ourselves saddled with something that is actually detrimental to us, or, of course, we may receive no response at all. If we offer the perfect prayer, given by Christ Jesus, we create an atmosphere in which the Higher Powers can provide what they, in their wisdom, know is needed. One of the key phrases of the Lord's Prayer, or of any prayer, is "Thy will be done."

In *Questions and Answers*, Vol. II, Max Heindel states: "... every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm

resolution to strive to be more pleasing to our Father in Heaven. The main object, therefore, of prayer is to get into as close communication with God as possible, in order that the Divine Life and Light may flow into, illumine, and enable us to grow in His image and His likeness."

It is obvious, then, that closer communion with God, effected by sincere scientific prayer, is the appropriate alternative to any form of escape from our problems that we might be tempted to undertake. The former strengthens and illumines us, assuring that we are given precisely that tool — tangible or intangible — with which most effectively to subjugate the immediate difficulty and make appropriate soul growth. The latter merely worsens our plight, intensifies, and increases the burdens placed before us, and contributes to evolutionary backsliding.

Epictetus, the Greek philosopher and teacher, admonished his followers: "Difficulties are things that show what men are. In case of any difficulty remember that God, like a gymnastic trainer, has pitted you against a rough antagonist. For what end? That you may be an Olympic conqueror, and this cannot be without toil." Renowned athletes do not run away from their training or from their contests. They commit themselves wholeheartedly to whatever programs their coaches have outlined for them, and face their opponents with confidence and skill. How much more important it is for spiritual aspirants — indeed, for all human beings — to commit themselves wholeheartedly to living their lives to the fullest, meeting challenges eagerly as they come, and learning from every experience.

No one can expect to progress if he seeks to escape from that with which he finds it difficult to cope. With determination, persistence, and the assurance of divine help, however, we can all ignore the promptings of the lower self to run away, and live each day as if we, too, are in training for an Olympiad — that ultimate contest in which the Spirit will triumph decisively over the things of the world.

Spiritual Decline and Resurgence

CHRISTINE LINDEMAN

Part 2

IN addition, competent astrologers, knowing that the individual Ego's determination to "rule his stars" largely affects the impact which planetary influences will have on him, always allow for the presence of free will in their determinations. They are, therefore, careful to avoid the use of specifics such as "is certain to" or "will without fail," substituting for them phrases such as "is prone to" or "shows a likely trend." Far from indicating "wishy-washiness," as some detractors have accused, the indefinite nature of these statements merely emphasizes most acutely that the unpredictable element of the human will is an ever-present adjunct to astrological prognostication. Mr. Thomas himself seems to recognize the truth of this fact, but, evidently, not the reason for it, when he states that the astrologers admitted that their predictions of human behavior were only provisional guesses, and that a horoscope indicated a tendency, not a certainty.

Again, the author gives it as his opinion that enlightened humanity today finds "fantastic" the idea that our lives should be determined by the planetary influences, and that we may well wonder at the gullibility of perspicacious men who once accepted such a doctrine. It must be acknowledged that, in the absence of occult insight, the idea of astrology might indeed seem fantastic! Mr. Thomas' skepticism, as that of a materialist, is not unexpected or, within his circumscribed frame of reference, even unjustifiable. The propositions of astrology make sense only when it is understood that the planets are in truth the physical vehicles of infinitely mighty and beneficent Beings who are guiding us in our evolutionary progress, and that the influences to which they subject us stem from their power as spir-

itual Entities, and not from anything inherent in the physical or structural nature of the planets themselves. Furthermore, this understanding must be coupled with knowledge of the natural Law of Consequence, under which each Ego, in its series of lifetimes, reaps as it has sown. A difficult astrological aspect in his chart indicates that the person concerned has, on the basis of previous misbehavior, lessons to learn which this aspect will help bring about. Furthermore it is the person himself, acting in accordance with his own free will, who determines whether the lessons will be learned and the aspect overcome in this lifetime, or whether the same type of lessons will again have to be presented to him in a future earthly incarnation. Thus a full understanding of astrological concepts is impossible without an accompanying recognition of the principles underlying rebirth, as well as recognition of the role of the human will.

It is no wonder, then, that the materialist, who is unfamiliar with such information or who regards it as merely the unfounded ravings of misguided individuals or lunatics, scorns the tenets of astrology. It is no wonder, either, that, on grounds of similar ignorance or skepticism, he debunks the existence of other supra-physical phenomena or the workings of other spiritual laws.

Mr. Thomas dismisses as "ignorant" the idea, held in some parts of England during the period under consideration, that the Sun was, in truth, Christ, and the Moon was the Holy Spirit. The occult student knows that the visible Sun *is* the vehicle of the Christ, as the Moon is that of Jehovah — the Holy Spirit. Certain orthodox Christians refute astrology because they claim that the Christ power, not the power of "stars," influences our lives. They are naturally quite correct in their acceptance of the Christ power as

the dominant influence over humanity, but have not yet grasped the full significance of this fact. The Christ power, coming from the Sun, is the first outpouring to humanity of the *direct* spiritual influence. When we realize this, we can understand why astrology, far from being "un-Christian" as has been charged, is actually an essential component of the true, esoteric Christianity which eventually will supercede the many creeds and dogmas of orthodoxy now so prevalent. It is obvious that material considerations alone cannot explain the effect that astrology has on people. It is necessary to broaden our minds and look to the spiritual planes for the irrefutable explanation.

In speculating on probable causes for the diminishing belief in supernatural forces, which gained momentum in 17th century England, Mr. Thomas stresses the change in mental attitude then taking place. This was paralleled, at generally the same time, in other countries of the Western world, and was probably an inevitable development in man's drive to conquer his physical surroundings. This change in intellectual thought, however, presaged increasing emphasis on materialism, thus gradually curtailing the latitude in which spiritual phenomena remained a factor for consideration. Scientists began to insist that all "truths" be demonstrated within the framework of physical laws. In consequence, that which could not be explained in concrete material terms gradually came to be refuted, at least in many powerful, intellectual circles. The demand for personal experience as a proof of theories or dogmas also intensified, and people became disinclined to accept propositions or beliefs that they could not verify for themselves.

It was a mental climate that made possible the triumph of technology, permitting man more effectively to control his environment. Improved communications lessened the isolation of the provinces and disseminated "sophisticated" opinions and knowledge. Human misfortunes, once blamed on everything from the "wrath of God" to the malevolent prac-

tices of a local witch, were significantly reduced with the introduction of innovations such as deposit banking and insurance. Social sciences grew in repute, and economic and social hardships were now ascribed to such impersonal origins as the social structure and educational inequalities rather than to any supernatural first cause. The ideology of self-help developed, positing the ability of and necessity for man to rise above external conditions through his own intrinsic endeavors, without dependence upon or assistance from other sources, particularly superphysical ones. The "self-made man" became an object of approbation and emulation.

In its way, the triumph of the material mind did contribute significantly to Western man's physical advancement, and helped him mold his surroundings so as to improve his comfort and his material well-being. It enabled him gradually to overcome some of the torments of poverty, illiteracy, and ignorance, which have undeniably had extremely adverse effects on humanity throughout centuries of history.

The effects of increasing materialism on Christianity, the comprehension of spiritual Truths, and spiritual life in general, obviously, was not so favorable. Not only did Western humanity in general cease to give credence to the existence of superphysical phenomena because they could not be seen or scientifically verified, but also, encouraged by growing technological skill and buttressed by determination to help themselves, many men ceased to consider faith in God as a determining factor in their lives. Some embraced atheism or agnosticism while others, continuing to give lip service to the Deity, no longer in practice turned to Him as an object of worship or a source of aid and comfort. Spiritual sight, once so widely prevalent among the people, diminished as their preoccupation with concrete materiality grew.

In time, and also as a direct result of increasing emphasis on materialism, moral values, too, declined, and, particularly for

those who came to reject the possibility of an after-life, the "here and now" of the physical world was the sole consideration of consequence. The "common man," who, in previous centuries, would by circumstance of birth have expected to spend his life in abject poverty, could now aspire to the acquisition of wealth and power. Often he did so ruthlessly, at the expense of his fellows. Urban growth, with its attendant impersonalization, seemed to leave little place for the neighborly concern that had characterized rural interrelationships among people. "Things" acquired overriding importance, and conditions such as those in factories and sweat shops, where employees were treated as little better than slaves, are well known to students of the period.

In all these and many more ways, then, spiritual and moral considerations took a back seat in consequence of the growing materialism. Practice of the Christian ethic became archaic in some quarters, and the self-interest generated by excessive materialism became a major consideration of both private and public behavior.

In recent years, however, as said, there has been in the Western world a gratifying resurgence of interest in spiritual phenomena and an accompanying decline of emphasis upon the material. In addition, there has been a dramatic upsurge of social concern such as has existed at no other time in history. It appears as though the spiritual awareness of medieval times is returning, minus many of the extreme distortions of the earlier period which did amount to sheer superstition. It is safe to say that the new wave of spirituality is more positive, constructive, and rational than that experienced in any previous era. Intellectualism, which drove the original wedge between science and religion, is now slowly being drawn into the quest for spiritual Truths.

Of course the material scientists are still numerous and vocal in their mistrust or actual disparagement of spiritual considerations. Some among them, however, are coming to admit that physical considerations alone can explain neither creation

nor the origin, role, and destiny of the human race, and are seeking, in an atmosphere of intellectual proficiency coupled with growing intellectual humility, to find the answers within a framework that is transcending mere physical boundaries.

No longer content passively to subscribe to the pronouncements of theologians, philosophers, or scientists, furthermore, the average Western man on the street is doing far more thinking for himself than did his counterpart of several centuries ago. He seeks answers, but requires that they meet criteria set by his growing mental prowess and understanding. Just as did his ancestors, he is looking for explanations but these explanations must be rational, intellectually acceptable, and at the same time fit in with his increasing spiritual intuition and comprehension.

It is in this atmosphere of what might be termed mental precocity that the Western Wisdom Teachings were first made public by the Elder Brothers of the Rosicrucian Order less than 70 years ago. These advanced members of our life-wave knew of the burgeoning intellectual aptitude of Western man, and were also well aware of the destruction that intellectual materialism, unbridled by the softening, altruistic influences of innate spirituality, could wreak upon individual Egos and the human race as a whole. Their Teachings present the advanced Cosmic information of Esoteric Christianity. He who studies, believes, and, most essentially, lives the life advanced in the Teachings, will not only find the answers he seeks to human and universal enigmas, but will also begin the awesome task of fulfilling his own spiritual potential.

The Aquarian Age, due to commence in about 600 years, will usher in a period of cooperation among science, religion, and the third cultural component — art. It will manifest in intellectual harmony, universal peace and brotherhood, and the most consummate spiritual perception yet achieved by man. The influences of this Age are already making themselves felt, and the new spirituality that we are now experiencing can in large measure be

traced to these influences. Those among us who can respond to the beneficent vibrations of the altruistic Uranian ray are in the vanguard of the ever-expanding movement to put necessary material concerns in their proper context and gradually to eliminate the unnecessary ones. They are the Egos most willing to dedicate themselves to service, and most eager, not only to accept the advanced Teachings of esoteric Christianity, but also to acquit themselves favorably by adhering, in practice, to its principles.

In spite of its still somewhat commanding influence, the intellectual materialism which at one time threatened to eclipse Christianity and all forms of spirituality appears to be having its "final fling" in



the Western world. Even some confirmed skeptics, almost in spite of themselves, are being forced to acknowledge the existence of extra-physical phenomena. Joseph Goodavage, a noted authority on and advocate of astrology, for instance, admits that he began his study of the subject in order that he might be able fully to disprove it, but that in the course of his studies he gradually, albeit at first reluctantly, became convinced of its veracity. (See: *Astrology: the Space Age Science*, Joseph Goodavage, The New American Library, New York.) An increasing proportion of the general public, particularly the younger generation, is coming to disagree with the advocates of intellectual or scientific materialism. In a seemingly unprecedented display of independence, young people are turning to occultism, astrology, or simply to a sincere, heartfelt veneration of Christ Jesus (or "Jesus") and His principles, unhampered by the traditional orthodox trappings of dogma and creed.

Admittedly, emotionalism also plays its part in this mass withdrawal from the materialistic tradition of recent centuries. Admittedly, too, distortions and perversions of spiritual Truths are taking place now as they did during the Middle Ages and the Reformation. The sacred science of astrology is being wrongfully used by some astrologers and their adherents. The cult of devil worship and the black arts is, unfortunately, luring unsuspecting Egos to its evil and perilous ranks. The increasing interest in mediumship and involuntary clairvoyance could prove dangerous for people who are not familiar with the harmful nature of their negative characteristics, as opposed to the positive nature of the voluntary clairvoyance which we will all, eventually, attain.

It seems to be an attribute of human development, however, that general progress is achieved only with accompanying temporary regression on the part of those who are not yet ready to step forward, or who misunderstand or deliberately misconstrue the direction being taken. The trend of positive spiritual perception and development is on the increase, and although the accompanying negative concomitants are lamentable, they cannot halt the unequivocal forward movement that is taking place. Advocates of materialism, who will undoubtedly still be heard from for some time, are on the wane, and will soon constitute an unenviable minority. As the present teen-agers and young adults of the Western world mature, and as the generation behind them grows up, we are sure that introspection, discernment, and judgment in both spiritual and physical matters will become more pronounced in personal, national, and international affairs. The Truths implicit in the Western Wisdom Teachings will become known to many, who will accept them as plausible, factual, and worthy of being "lived." Material achievements necessary to our continuing presence in a physical world will be made within a spiritual framework, with a resulting unprecedented evolutionary impetus for the entire human race.

"There Is No Death"

MARGARET BRENT

Part II

ANNE rejoined them. "You're getting too tired. Shall we go in?"

Marian shook her head. Her face was white. "It isn't that. Anne, could Philip by any chance know the date?"

"What date?"

"The date Billy died," Marian shuddered. "He just described his imaginary child — he's just like Billy. But he may remember him — that's not so strange. The subconscious memory may have taken his form — but the day!"

"It's probably coincidence. It troubles you, seeing him. Let's go in."

"No, it doesn't make me unhappy to see Philip, and of course it's coincidence — what else could it be? The child could not read my mind. But, Anne, sometimes it sweeps over me with a great wave of horror that I may never see him again; that even if life goes on, I may not find him. I feel as if he were lost. If he were somewhere, wouldn't I, his mother, feel him? He was only a little boy — too little to be alone. Sometimes I can trust in God, and sometimes it's all blackness, and I don't know what I believe."

Anne put her arm tenderly about the trembling form and drew her toward the house.

Philip ran up to them, his hand full of flowers. "Boolah says, 'Don't feel bad,' Aunt Marian. He says, 'Good-night from your old pal, Billy.'"

Marian, her face strained and white, whispered, "What did you say, Philip? Tell me just what you said again."

"I said, 'good night from your old pal, Billy,'" and laughing, the boy ran down the path.

Marian caught Anne's hands. "Did he know that?"

"Know what?"

"That that was what Billy called him-

self — my pal?"

Anne shook her head. "I didn't know it myself. Marian, I'm going to get Dick to tell you something. You think I'm fanciful, but you know Dick isn't. Come."

Marian shook her head. "I can't stand any more — anything queer."

"You don't have to listen if you don't want to, but I think it will comfort you."

They found Dick, the picture of the tired commuter, reading a detective story, his feet up. He rose cheerfully, however, as they entered, which showed, as his wife said, what a lovely disposition he had. He listened with attention to his wife's story. At length he said, "Then Philip thinks his Boolah is Billy?"

"No," said Anne. "He says Boolah tells him so. I doubt if Philip thinks anything about it. I want you to tell her, Dick, about me."

"Oh, Dick," broke in Marian, "don't tell me you believe such a preposterous thing."

"But my dear girl, I don't know what I think yet. I can imagine it shocks you," he added gently.

Anne took her sister's hand. "You can't believe, dear, that we would try to persuade you of any folly. We have too much appreciation of your sorrow."

"When Anne was a child," Dick began in his direct way, when Marian rose.

"If you two are spiritualists," she said, "I refuse to listen. I can think of nothing more incredible — more unworthy of our dead."

Dick walked to the sofa and went on gently, looking at Anne. "No, we just believe in immortality. If it's a fact, I expect it'll be proved some day, and I suppose it won't be physical proof, either. I've heard of such claptrap, and I don't know anything about it. But this experience of Anne's can be explained in only one way, and I'm man enough to ac-

knowledge it even while I confess I don't understand it. Anne used to have an imaginary playmate just as Philip has. Perhaps she told you?"

"Not then. She has since." Marian's eyes were intent. She respected Dick.

"Well, do you remember the summer your mother was so ill?"

"I remember when Mother was ill, yes."

"It was the summer after Billy was born; you couldn't leave him to go to her," put in Anne.

Marian acquiesced.

"Well, I remember it was the summer we were engaged," went on Dick. "Anne stayed there and helped, and among other things they looked over a lot of old papers and letters, when your mother was well enough, because she knew she was going to go soon, and she wanted to destroy things. Well, I got to thinking the confinement was too much for Anne, and I went down to try to get them to have a nurse, and Anne showed me what she had found. I can see exactly how you'll think us fools to believe it — I should agree if I hadn't seen it."

"Dick — what on earth?"

"Anne had found," went on Dick deliberately, "a diary of your mother's written before either of you were born, during the lifetime of her oldest child. It told all about how she looked and talked and everything just as a mother might keep such a record. I saw it myself — all the little details treasured up. Anne tells me she knew her mother lost a baby, but didn't even know the child's name."

"Did you know it, Marian?"

Marian shook her head. "And I don't see what all this diary has to do with Billy."

"I'm coming to that. Now it's an amazing thing, but it's perfectly true, that the playmate Anne had had for years — an older girl who seemed to advise and care for her — corresponded in every particular with this dead baby, only she'd developed beyond the three or four year old period of her death."

Marian stared in amazement. "Dick,

it's impossible that you, a sensible man like you, can believe such a thing. Anne's always seen visions, but I thought you had some sense."

Dick waited a moment before replying. "I don't blame you. I thought it impossible at first, too. But at last the 'sense' you refer to came to my rescue, and reminded me that because I don't understand a thing is no valid reason why it's not true."

"But you can't believe what is clearly against natural law?"

"I'm not sure I know much about natural law."

"But how do you explain it?"

"I don't explain it — any more than I explain electricity or life and death."

"And you, of course, believe it?" Marian rose and turned to Anne.

"I think I must. It happened to me, you see," and she went with her sister to her room, dreading the night for the heartsick woman.

But it was a surprising Marian who came down to breakfast, a Marian who smiled and whose eyes shone. Not until after breakfast did the sisters have an opportunity for quiet talk.

"What happened?" asked Anne excitedly.

"What makes you think anything happened?" asked Marian in reply.

"You look so different."

"I must confess that something has happened to change my feeling. My brain doesn't accept it any more than it did last night — but I feel different."

"I know. What was it?"

"It was probably a dream — but it was so real!"

"It wasn't a dream. It *was* real."

"I seemed to have little Billy there in bed with me, close and warm, just the way he used to be. I woke feeling light and happy — happier than all this year, and the feeling doesn't leave me the way dreams do."

"It won't. What else?"

"That was all, just that experience. Billy was alive, near, but if you don't mind there is a question I want to ask

Philip, a sort of proof."

"You wouldn't do it so as to make him frightened, or feel that his experience was exceptional? It's all so very natural and honest now."

"Not for worlds! I won't speak if you don't want me to."

"I hear him now. Come." They went to the garden and found the child playing happily.

"Is Boolah here today?" Anne asked. "Aunt Marian wants to ask you something more about him."

Marian bent over the child, her eyes intent. "Can you see him now?"

"He's right here," and the boy pointed to her side.

"Can you see his right hand?"

"Right? — Yes, that's the one on your dress."

Marian glanced down, pale and shaken. "Tell me just how it looks, Philip," she whispered.

Philip looked closely and laughed. "That's funny," he said. "I never saw that Boolah's hand looked that way before."

"What way, Philip?" breathed Marian.

"There's a mark, a red mark like a letter."

"Yes, yes, what letter?"

"Let's see," said the little boy. "Not a V —"

Marian's eyes closed, and she swayed.

"What letter, Philip?"

"A V with a tail on the bottom! I forget the name of it."

"Show me. Take your finger and trace it," and tensely, Marian leaned over the boy's hand.

"Boolah's showing you, right on your lap," and his finger traced a Y.

Marian sat down upon the path and hid her face in her hands.

"Is that all, Mother? I've got an awful lot to do today," said Philip, to whom sitting on a garden walk was in no way remarkable.

"That's all, run along and play," and Anne stood by her trembling sister until a transfigured face was lifted and Marian rose and took her hand.

"It's all just as he said. The wound was of that exact size and shape. Anne, Anne, it's too wonderful to be true — that my boy's here even if I don't see him."

Out from the spruce tree branches rang the shrill childish voice singing its little song:

"Boolah and me-e-e,
Under a tree-e-e."

* * *

When sorrowing loved ones lay
Their dearest in the eath and weep —
In sad resigned cadences they say,
"Ah, well, this is the last eternal sleep."

Man sleeps not anywhere nor ever.
Even on his bed at night his mind,
Divorced these hours from weary flesh,
Goes where it pleases, finds what it may
find.

—*Iris Bartolot*

LIVING

It is hard to be human,
To live by standards above the animal—
Always above, always rising.

Houses are full of voices;
The inanimate speaks —
The half-sewed seam, the dusty floor.

Houses are persons extended,
Their thought spills over matter,
Indelibly stamps mind's motion.

It is hard to be human,
To contend with vermin,
Labor at unlovely work;

To choose this and not that,
To use courage as a lever,
Daily, hourly to persevere.

It is hard to be human,
Though more, more must be done
That man may not be less than man.

—*Iris Bartolot*

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(SEVENTH INSTALLMENT)

The Sin Body

(Continued)

EARTHBOUND Spirits, such as previously mentioned, gravitate to the lower regions of the Desire World which interpenetrate the ether, and are in constant and close touch with those people on Earth most favorably situated for aiding them in their evil designs. They usually stay in this earthbound condition for fifty, sixty, or seventy-five years, but extreme cases have been found in which such people so remain for centuries. So far as the writer has been able to discover up to the present time, there seems to be no limit to what they may do or how soon they will let go. But all the while they are piling up for themselves an awful load of sin, nor can they escape suffering therefor. The vital body reflects and etches deeply into the desire body a record of their misdeeds, and when at last they do let go and enter the purgatorial existence, they meet the retribution which they well deserve. This suffering is naturally lengthy in proportion to the time they have continued their nefarious practices after the death of the dense body — another proof that "Though the mills of God grind slowly, yet they grind exceeding small."

When the Spirit has left the *sin body*, as we will call this vehicle, in contrast to the soul body, to ascend to the Second Heaven, it does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is



enhanced by its dual composition; that is to say, being composed of both a vital and a desire body, it has an individual or a personal consciousness that is very remarkable. It cannot reason, but there is a low cunning present which makes it seem as though it were actually endowed with a spiritual presence, an Ego, and this enables it to live a separate life for many centuries. The departed Spirit meanwhile enters the Second Heaven, but having done no work on Earth to desire or merit a prolonged stay there or in the Third Heaven, it only stays there sufficiently long to create a new environment for itself and it is then reborn much earlier than usual — to satisfy the cravings for material things which draw it so strongly.

When the Spirit returns to Earth, this *sin body* is naturally attracted towards it, and usually stays with it all its life as a demon. Investigations have proved that this class of soulless creatures were very prevalent during biblical times, and it was to them that our Saviour referred as devils, they being the cause of various obsessions and bodily ills such as are recorded in the Bible. The Greek word "daimon" describes them accurately. Even today a large proportion of southern Europe and the Orient is thus harassed, the affliction being specially aggravated in Sicily, Corsica, and Sardinia. Whole tribes in Africa, where the Voodoo magic prevails, have with them these gruesome spectres; the Indians of America and Ne-

groes in the South are also subject to them.

But unfortunately the evil is not confined to these so-called lower or backward races. Right here in what we call civilized countries, in northern Europe and in North and South America, we find that demoniac possession is far from infrequent, although, of course, its form is not so abject as in the first mentioned places where it is often accompanied by the most filthy and abominable practices.

The writer was at one time quite apprehensive of the effect which war might have in respect to locking the desire and vital bodies together and bringing to birth legions of monsters to afflict future generations. But it is with great thankfulness that he records his conviction that we need have no fear on that score. Only when people are premeditatively malicious and vindictive, and persistently harbor a desire and a purpose to get even with some one, only when such feelings are hugged, nursed, and entertained do they harden the vital body and cause the interlocking grip of these vehicles. We know from the records of the Great War that the rank and file have no such sentiments against one another, but that enemies meet as friends whenever chance brings them into such relationship that they may converse one with another. So, though war is responsible for the awful mortality now and will cause deplorable infant mortality in a future age, it will be blameless with regard to the dreadful diseases engendered by obsession and the crimes suggested by these demoniacal sin bodies.

The discarded sin bodies mentioned in the preceding parts of this chapter, inhabit normally and by preference the lowest regions of the ether and condense themselves to the very line of sight. Sometimes they even make use of some of the constituents of the air and seem usually to be perfectly visible to those people whom they harass. However, their victims are usually very careful not to allow anyone to suspect that they have such a demon about them, that is at least in the western world; there seems to be no such delicacy

in the southern part of Europe.

Following the above investigations, the writer attempted a number of experiments with Spirits who were in the higher realms of the ether, having just passed out, and with people who had been in the Desire World for a longer or shorter time, some of them being almost ready for the First Heaven. A number of Spirits who had departed this life kindly co-operated as subjects. The aim of the experiments was to determine how far it would be possible for them to clothe themselves in the materials of the lower etheric and even the gaseous regions. It was noticed that those who had just passed out could quite readily endure the lower ether vibrations, although being of good character they were not well satisfied to remain there longer than necessary, for they were uncomfortable. But as we tried people from successively higher regions of the Desire World up to the First Heaven, it became more and more difficult to wrap themselves in ether or descend into it.

The consensus of opinion was that it was like going down into a deep well, there to smother. It was also found that it was absolutely impossible for any one in the physical to see them. We tried by every method of suggestion to arouse the people in rooms which we visited, to a sense of our presence, but we found no response, though in a number of cases the forms which we condensed were so opaque that it seemed to the writer as if they were nearly as dark as those physical people whom we desired to attract. We placed our experimental subjects between the physical people and the light; nevertheless we had no success in any case, either with those who were from the higher realms or with those who had passed out recently and were able to stay in the given position and density for a considerable time.

In addition to the entities already mentioned who dwell in a sin body made by themselves, and who thus suffer entirely from their own deeds in the period of expiation, two classes were found which

(Continued on page 311)

Studies in the Cosmo-Conception

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

The First Heaven

(Continued)

Q. Are there no colors in the Second Heaven?

A. When it is said that this is the world of tone, it must not be thought that there are no colors. Many people know that there is an intimate connection between color and tone; that when a certain note is struck a certain color appears simultaneously.

Q. How does this apply to the Second Heaven?

A. So it is also in the heaven world. Color and sound are both present, but the tone is the originator of the color. Hence it is said that this is particularly the world of tone and it is this tone that builds all forms in the Physical World.

Q. How does this tone manifest on Earth?

A. The musician can hear certain tones in different parts of Nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean and the sound of many waters. These combined tones make a whole which is the keynote of the Earth — its "tone."

Q. Is there evidence of the building power of tone in the material world?

A. Ys. Geometric figures are created in sand on a glass plate by drawing a violin bow over the edge of the plate; so the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the heaven world.

Q. Does man engage in work in the Second Heaven?

A. Yes, indeed! The work done by

man in the Second Heaven is many-sided. It is not in the least an inactive, dreamy, or illusory existence. It is a time of the greatest and most important activity in preparing for the next life, as sleep is an active preparation for the work of the following day.

Q. What specifically is done there?

A. Here the quintessence of the three bodies is built into the threefold Spirit. As much of the desire body as the man had worked upon during life, by purifying his desires and emotions, will be welded into the Human Spirit, thus giving an improved mind in the future.

Q. How does this apply to the vital body?

A. As much of the vital body as the Life Spirit had worked upon, transformed, spiritualized, and thus saved from the decay to which the rest of the vital body is subject, will be amalgamated with the Life Spirit to insure a better vital body and temperament in the succeeding lives.

Q. What does the physical body contribute?

A. As much of the dense body as the Divine Spirit has saved by right action will be worked into it and will bring better environment and opportunities.

Q. How is such spiritualization of the bodies achieved?

A. This spiritualization of the bodies is accomplished by cultivation of the faculties of observation, discrimination, and memory, devotion to high ideals, prayer, concentration, persistence, and right use of the life force.

—Reference: *Cosmo*, pps. 123-124

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Rite of the Triumphal Entry

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples.

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, What do ye, loosing the colt?

And they said unto them even as Jesus had commanded; and they let them go.

And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord.

—*Mark 11:1-10*

See also John 12:12-17.

One-third of the Gospels is devoted to the death and the Resurrection of Christ Jesus. Passion Week, the last week that he remained among men, continues the most important part of His work upon Earth. The Triumphal Entry, which is celebrated in the Church as Palm Sunday, begins this eventful week, every step of which is fraught with mystic meaning for the aspirant to the higher life.

As Christ did not belong to the human life wave, He had no Earth causation to liquidate, and consequently He was able to cover the entire path of Initiation for our Earth Period in the three years of His ministry. Man requires many life cycles for such attainment, the length of

time depending upon his development and the degree to which he spiritualizes the human will and awakens the power of love that is within.

As we have pointed out so frequently the important events in the life of the Christ have their parallels in other religions and in the lives of other Teachers of cosmic truths. In the Mysteries of Eleusis, the Triumphal Entry had its correspondence in the joyous procession led by the victorious neophyte who had become an Initiate. Of Buddha it is recorded: "With the solemn entry of Buddha, the people swept the pathway, the gods strewed flowers on the road and branches of the coral tree; the men bore branches of all manner of trees, and men and gods shouted 'All Hail'." In the Egyptian Mystery processions a picture was carried of the new king driving his chariot and waving palm branches to the plaudits of the assembled multitude.

The Triumphal Entry, therefore, is symbolic of a high spiritual illumination attained through Initiation, and has been so considered throughout the ages. The ass signifies a bearer of peace; the palm, honor and victory. Palms were planted around the Holy of Holies.

To the wisdom of the ancient teachings, as given in the Lunar Mysteries, the Christ added a new note. He asked for a colt whereupon man never sat. *Loose him and bring him.* He commissioned the Disciples to do this, as He was instructing them in the deeper Mysteries belonging to the new Christian religion. *The Lord (law) hath need of him.* Spiritual evolution always follows a spiral path. Man outgrows old forms of spiritual understanding just as he does obsolete modes of transportation and crude means of illumination.

(Continued)



The Moon's Motion, Modes, and Moods

A STUDENT

IT has been stated that the ancient astrologers in their deeper, closer research discovered and tabulated the specific hourly-daily effects outstreamed by the Moon in her travel through the twelve signs of the zodiac and their decans. That these same Moon influences are as potent today as they were in the past is certainly most obvious, as many a sensitive will attest, and many others also who are not so sensitive to this orb but who are able to note and record the bare facts as they come and go. As the science of astrology continues to revive we shall doubtless recover the ancient table of hourly-daily Moon influences and perhaps augment it with much additional data.

In my survey of astrology I have noted the power of the Moon as she fired the fuse by transit, lunation, or progressed direction, to produce events both major and minor in my own life and those of others. So marked in recurrent cycles has been the Moon's influence in precipitating events in my life, and so close has been my daily scrutiny thereof that I have often been amazed to observe with what fidelity she leaves her record. It may be truly said that the Moon is the minute hand of our cosmic clock.

At the outset it may be of interest to remark that my progressed Moon's sextile to my radical Uranus, now culminating, furnished the motive and inspiration which created this article and several others of

like nature all written within a fortnight

The importance of the Moon, her place, and her aspects are vital in every map because of the dominion which she wields over daily life in personal affairs. Every month she encircles the Earth and passes through each sign and house, forming many aspects. Forearmed with this knowledge, one may select correct times for action or non-action, as the case may be.

The passage of the Moon through the twelve houses of the zodiac brings out the intrinsic nature of each house, but it is more active in those which hold planets. The Moon in transit through its own radical sign and house draws out distinctly the qualities of that sign and house, and the same fact may be observed in the case of one's Sun transiting the rising sign. These three points when stirred into activity will be certain to focalize action the nature of which will be indicated by the sign and planets found therein.

The Moon's travel through the various houses by progression also brings out the qualities of the different houses and signs, and these will be heightened for good or ill by the progressed aspects current. This progressed movement of the Moon will cover a period of about two and a half years in each sign, but where there is an intercepted sign the duration of this house travel will be doubled.

Those earnest students who seek sedulously to regenerate themselves by revers-

ing the inimical qualities of the various aspects in their nativities must listen in the silence of their own souls and hear the Moon's clear voice as she declares the reason for the pain and suffering that is being endured.

In like manner students should allow pleasure to speak and inform them; but never should they allow either pain or pleasure to overwhelm or submerge them exclusively in mere emotion. It is by listening to this counsel of one's own inner self that the subtle succession of events is clarified, life's problems solved, and the soul lessons inhering in them brought to completion as work done — life-lessons well and truly learned, which lessons are then incorporated into one's being as real, effective soul powers that make for evolutionary advancement.

Only as students lay themselves out to catch and correlate these conditions — occult and subtle — will they meet with success; but if they will make observation they will see that in every instance the operative factor which introduces both the pain and the pleasure is the swift, event-producing Moon.

One may have been dominated for many years by an affliction and at each monthly cycle have become the victim of that ill-aspect, as the Moon lighted it by transit or other means; this victimization was invariably the result of a complete or partial moral-spiritual inertia. However, with an awakening spiritual consciousness and the will, the victim arouses himself and offers combat to that aspect which has so long despoiled his life. In this he will be successful in proportion to the power of his will, the earnestness of his prayer, and his true humility of spirit. The day will then come when he no longer responds to the negative aspects excited by the passing Moon.

Having reached a place where one has transmuted the bad qualities of a map to some degree, one will draw to himself conditions which will affect life through a second party — an Ego still submerged in some measure by the unconquered elements in his nativity; these vicious ele-

ments of varying degrees will manifest as the Moon makes conditions propitious; and although the final damage will affect the soul of the unregenerate second party, it will pour out harm and hurt in passing upon the first party, who will receive that hurt much as a bystander in the street might sustain an injury from a passing car or flying stone.

The following instance will serve to elucidate this point. The map of the second party showed a strong Ego who had not yet reached a large measure of control over his many afflictions. The Moon and Uranus were strongly afflicted: an Aries Moon intercepted in the eleventh house (friends) and a Scorpio Sun conjoined to Uranus gave swift impulse, easy irritation, accentuated by Gemini rising; erratic tendencies coming from Uranus, understructured by a powerfully destructive Scorpio criticism which hindered the spiritual and psychic advancement for which he yearned.

He was alive to his shortcomings, but with his volatile, dispersive Gemini Ascendant, and his scattering, impulsive Aries Moon, with a large score of negative aspects, he had not yet attained that one-pointed power so essential to evoke the force of a firm-working will. Shortly after erecting this map I noted his Mars on the almost precise degree of my Jupiter, and in virtue of this fact I steadfastly went out of my way to command harmony and peace so far as my connection with him was concerned. My efforts in this direction never failed; but the power of the second party signally collapsed as the unwholesome magnetism of an erratic Uranus lent aid to a critical Scorpio Sun and Aries Moon.

This experience serves to show how reason was swallowed up by a poisoned magnetism resulting in a forced estrangement for him; this it will continue to do until necessity awakens him and compels positive, right hand evolutionary effort.

The Moon in Aries, intercepted in the house of friends, the eleventh, opposed by the erratic Uranus and the flighty Mercury and conjunction the Scorpio Sun;

Uranus and Mercury in Libra, my Ascendant (unions and separations); the progressed Moon in Libra forming an opposition to the radical Moon in the eleventh house — this would be enough for one spiritually alert to keep him on guard, but not many, even among occult students, are sufficiently strong in will power to meet and divert such inimical forces.

This second party has not learned to mind his own affairs. To facilitate the operation of this negative act, so indicative of weakness of will and wisdom, my own Ascendant holding Uranus, stood against the cumulative force of an opposing array of transiting planets — Mercury, Mars, Uranus, and the Moon in Aries directed from the house of unions and partners — the seventh and the sign of his Moon, and one of the two sure martial outlets through which woe is vented upon my life.

So, on a day in May when the Moon made a transit over the radical Moon of the second party, with the powerful augmented help of Mercury, Mars, and Uranus also in transit over the Moon, this

person wrote me a bitter letter much to his regret. I immediately reversed his action with a force of love which I returned to him in a steady volume. We have in this incident the kind of an event that the Moon may produce in her daily circuit, often weighted as this one was with the strength of many planets. Happily, however, it is just as easy for the Moon to bring fortune as unfortunate events into daily life.

It has been only during recent years of astrological study that I have come to a knowledge of the reason why one whom I knew so intimately changed moods momentarily; it was the outcome of a Sun in Cancer with a third house Moon.

The color and tenor of daily life in thought and act may easily be observed by every thoughtful student, but especially by a discriminating Virgo and a penetrative Saturn. For example, with the Moon in occult Pisces on the day of Jupiter, the vast brooding ocean of Universal Love is touched and felt as is also the expansive force and inspiration of Sagittarius. The Moon's good aspects to Uranus call out an intensified interest in astrology. With Uranus strong on the Ascendant, and trine the Moon in my ninth house, I have been able to arrive at not merely a philosophic grasp of this subject but also a deeper vision of its spiritual or esoteric side.

One need not be a very close observer of the Moon's motions to see how they register in daily life. For instance, the friends who call; note in your own chart the day and the sign through which the lunar orb travels and compare with one of the major points of the visiting friends — Ascendant, Sun, or Moon sign. Letters received often bear a precise correspondence with the Moon's sign of the writer.

Observe the varying activities of those in your immediate environment and note the manner in which employments of the day will match the mood of the Moon by sign and house. Watch the dynamic, impulsive energy of Aries; see how Cancer energizes home and domestic concerns; note Libran influences for unity and for artistic endeavors; feel the expansive qual-

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

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

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

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

ity and inspiration of Sagittarius; observe the call made upon altruism and friendship by Aquarius; the hospitality and service demanded by Pisces.

The progressed Moon's entry into the sign Libra has been the occasion for contacts and friendships through correspondence with people previously unknown and in various distant parts. The Moon's progression through my own radical Moon sign in another's map has likewise signalized the coming of a new friend or perhaps resulted in contacting some sorely stricken individual reaching out for help.

The movement of Venus, my nominal ruler, has called out friendship as it has made transit through my Moon sign; and the Moon of another by progression covering my Jupiter, has proved of like effect. The Moon will be found to be a very active participant in these and other daily affairs which stress the personal, outer side of life, so much so in fact, that the more one tabulates her effects the more one realizes that this fecund reservoir is not only the life-giver through service from the Sun to our Earth, but that it is also the pivotal power for all action flowing in and through the human personality.

In the light of these facts it may easily be seen that only as one's Moon factors receive light from the Sun (spirit) and suffuse the human mind as spiritual light, love, and life, can one arouse oneself and climb upward from darkness into Light.

* * *

MAX HEINDEL'S MESSAGE

(Continued from page 305)

were similar in certain respects although entirely different in others. In addition to the divine Hierarchies and the four life waves of Spirits now evolving in the Physical World through the mineral, plant, animal, and human kingdoms, there are also other life waves which express themselves in the various invisible worlds. Among them there are certain classes of sub-human Spirits which are called elementals. It sometimes happens that one

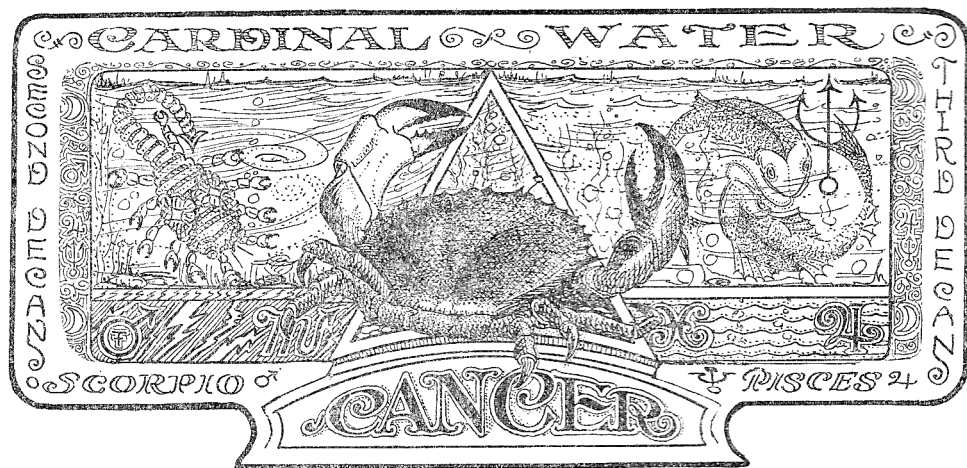
of these elementals takes possession of the sin body of some one of a savage tribe, and thus adds extra intelligence to that being. At the rebirth of the Spirit that generated this sin body, the usual attraction brings them together, but on account of the elemental ensouling the sin body, the Spirit becomes different from the other members of the tribe, and we find them then acting as medicine men or in a similar capacity. These elemental Spirits ensouling the sin bodies of Indians also act upon mediums as Spirit controls, and having obtained power over the medium during life, when he dies, these elemental Spirit controls oust him from the vehicles which contain his life experience, and thus the medium may be retarded in evolution for ages; for there is no power that can compel these Spirits to let go, once they have gained control of such a body. Therefore, though mediumship may produce no seeming evil effect in a lifetime, there is a very, very grave danger after death to the person who allows his body to be taken possession of.

Spiritualism has done a necessary work in the world. It was probably the chief means of checking the absolute materialism of science, and it has brought solace to thousands of suffering souls who grieved for the loss of departed ones; it has turned unbelievers to believers in a higher existence. We have no desire, whatever, to speak in a derogatory manner of its workers, but we cannot refrain from voicing a warning, as we feel it a duty to point out the enormous danger to those who allow themselves to be habitually controlled by Spirits whom they cannot see, and about whom they cannot possibly know anything.

* * *

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The Children of Cancer, 1972

Birthdays: June 21 to July 23

AS the Sun enters the cardinal sign Cancer at the Summer Solstice, it reaches a climax in its cycle of experience. It has attained its maximum northern declination; the first quarter of its annual journey has been completed.

The individual who began as a pioneer in Aries may be said to have arrived in Cancer at a time when he is no longer satisfied to live more or less irresponsibly and solely for the sake of self. Age-old biological urges stirring restlessly within impel him to seek emotional satisfaction through the responsibilities and privileges of home and parenthood. It is as though he came to realize that he wants regular meals, the seclusion of home, the companionship and sympathy of a mate, offspring to protect and provide for. Under the influence of Cancer, the individual becomes a family man.

The restless Moon, ruler of tides, organic functions, and the stomach, rules the sign Cancer. Like the stomach, an organ possessing appetites never long satisfied, the natives of Cancer are ever aware of recurring hunger, not only for physical nourishment, of which they are usually quite fond, but also for sympathy and

intense emotional experiences. Vivid awareness of their feelings results in definite personal opinions and reactions which tend to be strongly qualified by subjective standards, so that it is not easy to arrive at impersonal, objective views. Cancer people cling tenaciously to "rights", needs, possessions, and habits as being correct and distinctively their own.

Cancer is the sign of the mother. Those born when the Sun is in this sign are so sympathetic and sensitive that they readily become absorbed in the conditions and basic needs of others, making them adept hosts, nurses, homemakers, and cooks. Caring for children, the aged, and all in need instinctively interests them, as do the weak and afflicted. A mother-like approach to life explains why, though inherently timid and retiring, the Cancer native can be exacting and autocratic in ordering the lives of others. Cancer is indicative of the "home" of the individual in a psychological as well as in a physical sense. From it come the biological urges, instincts, and ancestral characteristics that form the basis of action. Culture, provincialism, racial traits, tradition, and taboos stem from Cancer. Unless continually on guard, the intimacy of these strong factors is such that the most rational are

seldom entirely free from the cramping influence of an over-developed sense of propriety and biased opinions.

Although seldom as strong and large physically as some, these people can enjoy a healthful, active life, particularly if by self-control they regulate the feelings and appetites, thus preventing the creation of inharmony within which is so often the cause of functional and digestive disorders. A moderate, rational diet, and resisting temptations to brood over personal affairs are necessary to health.

All the children born during this solar month have Saturn and Uranus in trine aspect, from Gemini to Libra, a splendid influence favoring a public career in an official capacity, ambition, determination, and the ability to concentrate, systematize, and exercise authority. The intuitive powers are quite strong, and the mind is both mechanical and inventive.

From the opening of the solar month to July 2 the Sun opposes Jupiter, suggesting that children born during this period be given special training in thrift, honesty, and self-restraint.

Mercury and Mars are in conjunction from June 21 to July 8, giving mental energy, enthusiasm, and dexterity, but the direction in which these traits are used will be determined by other aspects to Mercury.

From June 24 to July 12 Mars trines Neptune, intensifying the emotional nature and giving a leaning toward the study of occultism. The ability to penetrate into the invisible worlds in a conscious manner is favored.

The Sun and Uranus are in square aspect from June 28 to July 14, denoting a tendency to be highstrung, nervous, and uncontrolled emotionally. Impulsive, unreliable, and impatient of restraint, these children should be taught from early years to cultivate self-control and proper respect for the conventions.

From June 29 to July 20 Venus and Uranus are in trine aspect, pointing toward mental alertness, intuitive perception, and personal magnetism. There is a

love for art, music, and poetry, and many friends are attracted. An early, happy marriage is also favored.

Venus conjuncts Saturn from July 1 to 23, a stellar pattern which tends to bring out the less desirable qualities of both planets. Teaching these children the wisdom of transmuting such attitudes as suspicion, avarice, and stinginess into trust, munificence, and generosity should form a basic part of their training.

From July 4 to 18 Mercury sextiles Uranus, giving an original, independent, resourceful, and inventive mind. The ideas and ideals are lofty and progressive, and there is an especial flair for literature, science, and invention. A kindly, sympathetic nature attracts many friends.

Mercury sextiles Saturn from July 5 to 23, pointing toward a mentality that is serious, deep, and able to concentrate and reason well. The native is patient, persistent, and determined, so that success is apt to follow his efforts. Honest and fairminded, he makes an excellent judge.

From July 12 to 23 Mars sextiles Uranus, auguring an energetic and ambitious disposition, an original, alert, intuitive mind which is resourceful in the highest degree. The inventive genius of these natives is apt to express itself along electrical lines, aviation, and other unusual directions. Although they are dreamers of dreams, they are also practical and enterprising in making dreams come true.

The Sun and Neptune are in trine aspect from July 17 to 23, intensifying the spiritual vibrations and thus favoring the development of the spiritual faculties. If Mercury gives the requisite dexterity, these natives may become musicians of high inspirational nature.

To conclude the solar month, from July 21 to 23 Venus and Mars are in sextile aspect, giving an ambitious, aspiring, and adventurous nature. There is an abundance of energy and business acumen, and consequently earning capacity, but a tendency toward amorousness, and overfondness for sports may need to be curbed. An early, hasty marriage is probable.

Readings for Subscribers' Children

KARYLE C. C.

Born January 17, 1971, 7 P.M.

Latitude 39N11, Longitude 96W34

Signs on Cusps of Houses:

ASC, Leo ...28.23	4th, Scorpio .23.00
2nd, Virgo ..22.00	5th, Sagitt. ..28.00
3rd, Libra ..20.00	6th, Aquarius .0.00
Capricorn intercepted in 5th	

Positions of Planets:

Pluto29.35R	Virgo2nd
Moon8.56	Libra2nd
Uranus13.34R	Libra2nd
Mars26.49	Scorpio4th
Jupiter0.43	Sagitt4th
Neptune2.27	Sagitt4th
Venus10.33	Sagitt4th
Mercury3.19	Capricorn5th
Sun27.19	Capricorn5th
Dragon's H. .25.00	Aquarius6th
Part of F. ...10.00	Taurus9th
Saturn15.44	Taurus9th

In looking at this chart one notices first of all the unsuspected Saturn in Taurus in the 9th house, eight degrees from the MC. The general indications of this configuration are those of a rather quiet person, able to keep a secret, having a serious mind with ability to study law, science, philosophy, and metaphysics, and apt to "make a mark in the world." However, all the other planets are under the horizon, pointing toward a subjective life, an inner life concerned with the things of the Spirit, rather than an outer life spent in the rush of the world's activities. This is accentuated by the strength of the planet of spirituality, Neptune, which conjuncts Jupiter in Sagittarius and sextiles the Sun, Moon, and Pluto.

The solar orb is in the cardinal-earth, tenth-house sign Capricorn, intercepted in the 5th house, sextile Mars, Jupiter, and Neptune, trine Pluto and the MC. Here we have indicated an Ego who has

so lived in past lives as to have developed some admirable traits of character: patience, persistence, determination, trustworthiness, benevolence, generosity, and a strong sense of justice. There is considerable physical vitality, too, along with courage and endurance, strengthened by the fixed-fire sign Leo on the ASC, so that Karyle will not lack for stamina to accomplish the ideals and goals which she will undoubtedly have. Success as a teacher, publisher, editor, or entertainer is strongly favored.

The Moon in Libra in the 2nd house conjuncts Uranus, sextiles Venus and Neptune in Sagittarius in the 4th, pointing toward originality and independence of mind, a strong intuition, a vivid imagination, oratorical ability, inventiveness, and a love for music, art, poetry, and the occult. A kindly, sympathetic, and affectionate nature is also indicated, along with a tendency to have prophetic dreams and visions. Finances may be fluctuating at times, as earnings may come at intervals, but on the whole Karyle should not lack for material means.

Mercury, the planet of the concrete mind, seems to be the weak link in this chart. Posited in Capricorn, it gives a rather critical and penetrating mind, but since it squares the Moon and Pluto, Karyle should strive to overcome a tendency toward suspicion and spitefulness which may evidence itself at times. The numerous other mental aspects in the chart (from Jupiter and the Moon) which are favorable, however, supply this child with the means to transmute the squares to Mercury.

Venus is strong in Sagittarius, adding to the genial, optimistic, sympathetic side of the nature, and its sextile to Moon and Uranus indicates a refined mind, fond of are the fields in which Karyle's vocational rules the 10th house of vocation, these are the fields in which Karyle's vocational activities will probably be most pronounced.

RONALD F. O.

Born March 9, 1967, 4:45 P.M.

Latitude 41N52, Longitude 87W39.

Signs on Cusps of Houses:

ASC, Virgo ...7.18	4th, Saittarius .3.00
2nd, Libra ...1.00	5th, Capricorn 8.00
3rd, Scorpio ..0.00	6th, Aquarius 10.00

Positions of Planets:

Pluto19.17R	Virgo1st
Uranus22.34R	Virgo1st
Mars3.12R	Scorpio3rd
Dragon's T ...9.44	Scorpio3rd
Neptune ...24.20R	Scorpio3rd
Moon5.03	Pisces6th
Mercury7.42R	Pisces7th
Sun18.41	Pisces7th
Saturn0.41	Aries7th
Venus17.15	Aries8th
Jupiter24.40R	Cancer11th
Part of F. ...23.42	Leo12th

This little boy has Virgo rising, with Pluto and Uranus (both retrograde) in conjunction in the 1st house opposing the Sun in Pisces, but sextile Jupiter (retrograde and in Cancer in the 11th) and Neptune (retrograde and in Scorpio in the 3rd). This rather complicated configuration suggests an unusual, complex personality, at times pulled in opposite directions. This child will usually find an original way of doing things, and may be inclined to think that his ideas are better than anyone else's. He has a tendency to be impulsive and unreliable at times, too, but his mentality tends to be keen, scientific, ingenious, and mechanical. His intuitive powers are exceptionally strong, and there is a benevolent, generous, and humane side to his nature. He will be strongly attracted to occult or mystical teachings, and will likely have dreams and visions of a prophetic and inspirational nature. He is quite a dreamer, but has a good deal of practicality, also, and

can bring his dreams into fruition on the material plane.

The Sun in Pisces in the 7th, besides the opposition mentioned, trines Jupiter and Neptune, there being a "grand trine" of the Sun and these two planets. This stellar pattern is descriptive of one very sensitive to the mental atmosphere about him as well as to superphysical vibrations. There is a strong leaning toward the spiritual side of life, and as a child he no doubt will have invisible playmates who are very real to him. However, Ronald's parents should guide him into the positive way of life — the use of the mind and will in accomplishment. Such negative psychic phenomena as spiritualistic seances should be carefully avoided.

The Moon is also in Pisces, but in the 6th house, in conjunction with Mercury, trine Mars (in Scorpio in the 3rd), opposition the ASC. A very receptive mind and a powerful imagination are here portrayed, but also a tendency toward indolence at times. The trine of the lunar orb to Mars, however, gives energy and vitality, so that Ronald, with proper encouragement, is apt to keep busy at some of the various activities in which he will be interested. He has excellent powers of expression, both vocal and in writing, but tends to be quite wordy.

Saturn in Aries in the 7th sextiles the MC and trines Jupiter, giving a minor measure of poise, self-reliance, patience, and discretion. It adds strength to the character, and indicates a benevolent disposition, along with a strong sense of justice and fair play.

Venus is also in Aries, but in the 8th house and without aspect. The affections are rather ardent, and there may be impulsiveness at times. Gain by marriage, partnership, or legacy is probable.

Since the ruler of the 10th house, Mercury, is in Pisces, it is probable that Ronald will be attracted to the movie or TV industry for his vocation. His inventive skill, imagination, and writing ability could all provide channels for his creative talent to manifest to advantage in these fields.

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.

Surgeon, Engineer

RICHARD R. — Born October 30, 1951, 11 A.M. Latitude 45N32, Longitude 73W34. With the Sun, Moon, and Mercury all in Scorpio in the 10th house, it seems obvious that this native will be best fitted for a public Scorpio vocation. The Sun and Moon are in close conjunction, and they trine Uranus intercepted in Cancer in the 7th house, giving an extremely strong intuition, as well as progressiveness, idealism, imagination, and a quick mentality. Mercury sextiles Venus and Mars in Virgo in the 8th, trines Uranus, squares Pluto in Leo in the 8th. This native has an excellent mind: quick, practical, resourceful, and able to handle practically any subject. The influence of Venus gives cheerfulness and sociability, as well as some liking for art and music. Thought intercepted and retrograde, Uranus is extremely strong by aspect in this chart: sextile to Venus and Mars, trine to Sun, Mercury, and Moon, square Saturn and Neptune. This native has considerable inventive genius, particularly in regard to electrical lines, aviation, etc., and could use this talent in various fields: in dentistry, surgery, engineering, and law enforcement.

* * *

Dental Asst., Receptionist

CHERRYLL A. D.—Born July 22, 1952, 8:04 P.M., Latitude 36N42, Longitude 97W05. Here we find Sun, Venus, Moon, Pluto, Dragon's Tail, and Mercury all in the fixed-fire sign Leo, and all but the Sun in the 7th house. Partnership will undoubtedly play a primary role in this young woman's life. The Sun conjuncts Venus, but aspects no other planet. The Moon conjuncts Venus and Pluto, sextiles Saturn

and Neptune, squares Mars and Jupiter. Mercury conjuncts Pluto and the saturnian Dragon's Tail, squares the MC. Aquarius is rising, with the Dragon's Head in the 1st house. The fixed-water sign Scorpio is on the 10th, with its ruler, Mars, in that sign, in the 9th, trining Uranus, square Venus, Moon, and ASC. Such a strong concentration of planets in Leo suggests ability as a teacher and entertainer, but since Mars rules the Scorpio 10th cusp and is in Scorpio, there would also be an attraction to and ability in such vocations as dentistry, engineering, and secret service work. Several different vocations may be followed in this lifetime.

* * *

Accountant, Mail Carrier

BRUCE D. S. — Born June 11, 1941, 6:25 A.M. Latitude 37S50, Longitude 145 E. This native has the Sun in Gemini in the 1st house, square to Neptune and Mars, so that he will need to cultivate self-control, as well as independence and a positive attitude. Uranus is in Taurus in the 1st in conjunction with the ASC, Saturn, and Jupiter, sextile Pluto, trine Neptune. There is considerable spiritual understanding here indicated, but perhaps a tendency at times to do the unexpected, to think and act differently from the generally accepted way. Mercury in Cancer trines Mars, giving a quick, sharp mentality, and probably a very good memory. The strongest vocational planet in the chart is Mars in Pisces in the 10th; it sextiles Saturn, and the ASC, trines Mercury, squares the Sun. It would seem that accounting, carrying mail or other work for a postoffice, oil station operating, and hospital work all offer a suitable field for this native's talents.

Daily Thought and Guide

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

SATURDAY — JULY 1

We can accomplish much on this busy morning, and then enjoy an afternoon of rest and relaxation.

SUNDAY — JULY 2

“Know ye not that I must be about my father’s business?” asked the boy Jesus. Let us rededicate ourselves to God’s service on this, His day.

MONDAY — JULY 3

Venus, Neptune, and Mercury are all helping us today. It should be easy to utilize their powerful vibrations for the common good.

TUESDAY — JULY 4

May the brotherhood of all men be our keyword today as we bear in mind, with William Lloyd Garrison, that “Our country is the world — our countrymen are all mankind.”

WEDNESDAY — JULY 5

Tempers could flare this afternoon, but if we make the effort to send out thoughts of love and blessings instead, all will be well.

THURSDAY — JULY 6

It is good to keep busy, but let us be sure in our hearts that what we are doing is worthwhile and accords with higher ideals and precepts.

FRIDAY — JULY 7

Today it is particularly important to avoid negative psychic experiences. By surrounding ourselves with divine Light, we can remain impervious to them.

SATURDAY — JULY 8

We might have to work hard at dispelling gloomy thoughts today, but concentration on our innate divinity and the glorious fulfillment that awaits us will help.

SUNDAY — JULY 9

This is a day for quiet appreciation of the many blessings to which we are heir. Let us join our thoughts in praise to Him Who gave them.

MONDAY — JULY 10

Easily-hurt feelings are a manifestation of self-love. Let us forget ourselves, and seek to serve others wherever we can.

TUESDAY — JULY 11

Time spent in meditation this evening should be fruitful, for Neptune’s fine, spiritual power is active, sharpening our intuitive understanding.

WEDNESDAY — JULY 12

Only after we have proven ourselves responsible in small things will we be given the opportunity to engage in the wider Work.

THURSDAY — JULY 13

Today and tomorrow are both quiet days. We can use the time to good purpose in taking stock of ourselves and our achievements, and planning ahead.

FRIDAY — JULY 14

“One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares.”
—John Ray.

SATURDAY — JULY 15

God magnificently manifests in Nature. "All nature is a vast symbolism; every material fact has sheathed within it a spiritual truth."—*Chapin*.

SUNDAY — JULY 16

Neptune's spiritual radiance again engulfs us on this inspirational day. We will contact high vibrations if our worship is sincere.

MONDAY — JULY 17

The best characteristics of Saturn and Venus abound today, helping us begin the work-week lovingly but seriously, and with industry and care.

TUESDAY — JULY 18

If we make a conscious effort to go about our duties systematically, we will maintain continuity of purpose and spare ourselves wasted effort.

WEDNESDAY — JULY 19

Let us take care to operate within the bounds of law and common sense this evening, avoiding rash, impulsive behavior that we might regret later.

THURSDAY — JULY 20

What we call "luck" results from our own conduct, past and present. "Good luck is the willing handmaid of upright, energetic character, and conscientious observance of duty."—*Lowell*.

FRIDAY — JULY 21

We should be able to do some independent and original thinking today. Vivid, imaginative ideas, if followed through, sometimes lead to invention.

SATURDAY — JULY 22

The energy and enthusiasm prevalent today are fine assets, but we must channel them constructively, considering the needs of others.

SUNDAY — JULY 23

May the words of our mouths and the meditations of our hearts be acceptable in His sight, today and always.

MONDAY — JULY 24

We cannot expect always to have our own way. Were advocates of opposing views more willing to compromise, the world would be much more harmonious.

TUESDAY — JULY 25

If we ask, with Paul, "Lord, what would'st Thou have me do?", and heed the Inner Voice when it replies, we know His will for us.

WEDNESDAY — JULY 26

With the Moon in Aquarius sextile Uranus, original, inventive thought should be particularly fruitful. Originality is a keynote of the New Age.

THURSDAY — JULY 27

Mars and Mercury might present problems today, but Saturn is beneficent, helping us learn our lessons with persistence and tact.

FRIDAY — JULY 28

We can assure a pleasant day for ourselves and others by spreading the optimism, friendliness, and generosity which Jupiter places at our disposal.

SATURDAY — JULY 29

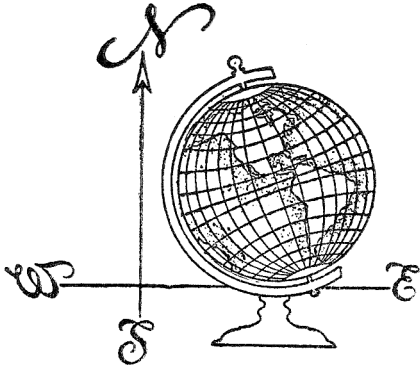
Tasteful humor eases life's tensions and turmoil. "A little nonsense now and then is relished by the wisest men."—*Anon*.

SUNDAY — JULY 30

Conflicting aspects could be troublesome today, but not if we remain steadfast in our faith and unswerving in our devotion.

MONDAY — JULY 31

Too many irons in the fire leave little time for tending to any of them. It is best not to embark upon too many new projects at once.



MONTHLY

News
INTERPRETED

Wide Coverage of Backster Experiments

Cleve Backster's experiments with plants have become familiar to readers of newspapers and magazines around the country. Mr. Backster, of course, is the polygraph expert who has, by affixing lie detectors to plants, discovered that they react to human thoughts, feelings, and actions. The mere desire on the part of a person to burn a plant is sufficient to cause a polygraph attached to that plant to record violent "emotions," and eggs similarly monitored register a "fainting spell" when other eggs nearby are broken.

These and other incredible experiments conducted by Mr. Backster have been widely reported, both seriously and with tongue in cheek, in many types of journals and periodicals. It is surely significant, however, when so august a representative of material interests as *The Wall Street Journal* sees fit to publish this information. Richard Martin, staff reporter for that newspaper, authored a lengthy and comprehensive article about Mr. Backster's work in the Feb. 2, 1972, edition. The article, entitled "Be Kind to Plants — Or You Could Cause A Violet to Shrink," is entirely factual, devoid of editorial comment about the experiments or their implications. Mr. Martin does not hesitate, however, graphically to describe features of the work that can only be considered extra-physical in nature.

Important, too, is a quotation attributed to Mr. Backster: "I'm also beginning to

see a lot of similarities between the vehicle involved here and the phenomena of prayer. As a former agnostic who didn't take the trouble to be an atheist, I see some very high-level theological and spiritual implications of this — it opens the way for scientific exploration of the concept of the soul and seems to indicate a scientific justification for the power of prayer."

We believe that the fact that a newspaper of the rank and caliber of *The Wall Street Journal* is now beginning to give heed to matters of this sort is an unexpected indication of the growing attraction that spiritual phenomena are coming to have in even the most determinedly materialistic strongholds.

* * *

Quiet Please!

The problem of noise pollution continues to attract considerable attention in the news media. An article in *Newsweek*, Feb. 7, 1972, entitled "Quiet, Please!" devotes itself in part to the physical damage that excessive noise has already inflicted upon children in both urban and rural areas.

Audiometric examinations of 7,000 students from sixth grade to college reveal that, although only 3.8 percent of the youngest children failed to hear the given signals, 10 percent of the ninth and tenth graders and over 30 percent of the college freshmen did not hear them. The En-

Environmental Protection Agency (EPA) has concluded that "the current population of young people will encounter much more serious hearing problems in their middle-years than the present group of 50-to-60-year-olds."

Noise pollution, as is well-enough known, is caused by everything from jets and construction machinery through home power-tools, motor-cycles and snowmobiles, some modern music, and even large aggregations of vocal humanity. Existing controls as yet appear to be relatively ineffective. "The EPA report said that the US has the technology to clamp silencers on the proliferating sources of noise across the nation, but its outlook is not particularly optimistic. Many states and local communities have anti-noise ordinances, the agency noted, but these vary greatly in standards, scope and degree of their enforcement."

We are told, in *Gleanings of a Mystic*, that "silence is one of the greatest helps in soul growth, and should therefore be cultivated by the aspirant . . ." Anti-noise ordinances and controls will be effective only if the general public is persistent in its demands for such measures and safeguards. As aspirants, we can not only do our utmost to restrict the noise in our own homes and immediate environs, but also join with our fellow-citizens in demands that the technology which has produced the noise-makers with which we must live be employed to reduce their physically and spiritually dangerous clamor.

It is nostalgic, and wryly amusing, to read of the noises which Mr. Heindel, some 60 years ago, advised his students to guard against. "The screeching made by street cars rounding a curve," slamming doors, rattling dishes, and the clatter of high heels are, in the perpetual din of the modern world, almost melodic. If those "little" noises are harmful to spiritual growth, how much more we must guard ourselves against the bedlam raised by the machines, the music, and the sheer momentum of activity today!

The Oil Eaters

Perhaps the most regrettable consequence of oil spills at sea is the toll of life they inevitably take — fish, sea birds, aquatic mammals, marine plants and plankton are all poisoned and often die. Now, however, the U.S. Navy is experimenting with several varieties of marine bacteria that actually eat oil, and the hope is that they may prove a highly effective agent in reducing the damage from future oil spills.

"We're still in the laboratory stage," says Dr. T. B. O'Neill, a microbiologist at the Navy's Civil Engineering Laboratory, Port Hueneme, Calif. "But I've been having the most luck with a type of bacteria called the *pseudomonas*." In his experiments, O'Neill has been adding one-half of a milliliter (a few drops from an eyedropper) of oil to a flask containing some 50 milliliters of a solution of water and mineral salts. It may seem an unpalatable blend to humans, but to the bacteria, it is mighty good fodder.

Within 48 hours after their introduction to the flask, the bacteria devour the oil, and their population swells from an initial level of some 10,000 microorganisms per milliliter to 20 million per milliliter, and in the process, between 50 and 75 per cent of the oil is broken down into smaller, harmless compounds . . .

While O'Neill doesn't believe that the bacteria alone would be sufficient to clean up a big spill like the one that fouled Santa Barbara's beaches in 1969, he does think they could be useful. He envisions some day a stockpile of freeze-dried bacteria, catalogued by oil preference, that could be dumped quickly on a spill. And as the bacteria eat their fill and their members proliferate, they might also themselves provide a food source for larger marine organisms.

—*Newsweek*, February 14, 1972

Once again Nature comes to man's rescue! Were it not for the life-waves evolving behind us, human existence on this planet would be untenable. We are already deeply indebted to the plant kingdom for such contributions to human welfare as oxygen, food, fibers for cloth, and wood with its infinite uses. Bacteria, classed as a type of vegetable microorganism, are also essential to the economy of life. Some are active in converting dead organic matter into soluble food substances for plants, for instance, and others oxidize nitrites to nitrates. Now we have a group of bacteria that might prove valuable in diminishing the damage caused by oil spills, which are be-

coming increasingly common. If the use which Dr. O'Neill envisions can be made of these specimens, humanity will have yet another reason for gratitude to the plant kingdom.

* * *

Agricultural Companionship

A series of articles on companion planting appeared in several recent issues of *Organic Gardening*. A companion garden was identified as one in which plants that seem to have an affinity for each other, or that seem to operate in a symbiotic relationship with one another, are grown together.

Some plants are companionable because one appears to provide what the other lacks. Plants with deep root systems, for instance loosen compacted subsoil, thus allowing plants with shallow systems an ingress into enlarged feeding areas. A tall plant such as corn provides a stalk up which beans can climb.

Other plants are considered companionable because they make mutually harmonious demands on the environment. Swiss chard and beans, for instance, occupy different strata of the soil, and celery and leeks may be profitably grown together because the upright leeks can utilize small patches of light among the bushy celery plants which give too much shade for successful cultivation of other plants.

Companionable herbs, too, are considered to enhance the quality of a garden. Some are thought to improve the growth and flavor of vegetables and also to deter garden pests.

The much maligned weed also has its place in the garden, according to some experts. The presence of a judicious amount of weeds interspersed among cultivated plants permits of a ground cover and green mulch, and allows subsurface minerals and nutrients to be pumped to the surface of the soil where they can easily be obtained by vegetables, many of whose roots do not extend far into the subsoil.

The aversions that appear to exist among some plants must also be taken into consideration when planning a garden. Pumpkins and potatoes, for instance, do not do well in close proximity to each other, nor do peas and onions, strawberries and cabbage, tomatoes and kohlrabi, and many others.

Gardeners who have experimented with companion gardening have observed that plants grown "companionably" thrive and grow more fully and abundantly and produce more vegetation than those planted exclusively among their own kind, or among plants for which they appear to have an aversion. They speculate that this might be due to the fact that such plants are under less stress in growth, and can flourish accordingly. Also, because of the increased vitality thus accruing to these plants, they do not fall prey as easily to the scourges of insects, who pass them by, looking for weak or sickly plants.

* * *

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BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"Life Beyond Death"

The Life Beyond Death, by Arthur Ford as told to Jerome Ellison. G. P. Putnam's Sons, New York, 1971.

SHORTLY before his death, Arthur Ford asked a long-time friend and confidant, the author Jerome Ellison, to compile in book form the information on life after death which he, Ford, had gathered in his many years as a psychic investigator and medium. Convinced that sufficient proof of the *fact* of an after-life already existed, Ford now wanted to convey to the public the most meaningful picture possible of the *conditions* of that life.

Although there are some discrepancies, much of the material in this book closely parallels information given in the Western Wisdom Teachings. One explanation of the discrepancies might lie in the fact that Max Heindel, who made the Western Wisdom Teachings available to the public, was an Initiate and a positive clairvoyant, able to see and comprehend much of what took place in the invisible worlds while still living on the Earth plane, and who, in addition, worked under the tutelage of the Elder Brothers. On the other hand, the "informants" whose observations appear in this book — men and women who had passed on and communicated mediumistically with people on Earth — were themselves just beginning to get acquainted with their new surroundings, and could make their revelations only through a medium. It is, thus, possible that information received from

them might differ in some respects from that given by someone who could speak directly and who was as spiritually enlightened and advanced as was the founder of The Rosicrucian Fellowship.

One of the fullest descriptions of the conditions of life after death was communicated by Frederic Myers, a noted British psychic researcher. During his lifetime he subscribed to the "evolution of consciousness" theory also held by Bergson, Jung, and other renowned thinkers. This theory posited that "the main thrust of evolution is to develop an increasing capacity for breadth and depth of awareness, with the multiplicity of physical forms a mere by-product of this central evolutionary drive." Consciousness on the physical plane progresses from the limited awareness of such creatures as earthworms, through the material consciousness of the average man, to the wisdom and advanced spiritual consciousness possessed by the most evolved of the human race. After his passing, Myers was able to further augment this theory by conveying the fact that "the evolutionary thrust toward ever-expanding awareness is cosmic and eternal and hence does not stop at death. The main thrust of creation is not physical forms but mental ones . . . The wise human being on earth, if he has kept himself mentally alert, progresses toward wisdom through everwidening . . . understanding of physical, mental, and spiritual principles. So . . . do we progress in the life beyond death." In the after-life, Myers continued, progress toward widen-

ing awareness continues in a sequence of bodies, "made of lighter, finer, more highly energized materials, with an increasing content of mental-spiritual energy as the sequence progresses." Myers described several stages of post-mortem experience which are roughly comparable to the conditions of Purgatory and the three heavens referred to in the Rosicrucian Teachings. He also mentioned what appear to be the higher of the seven worlds, including the World of God, to which the Ego cannot yet attain even in his post-mortem journey. "The ultimate stages . . . are of an advanced spiritual nature, so close to the ultimate essence of creativity that no experience vocabulary has yet been evolved to describe them, and hence they are difficult to communicate to earth-level beings."

Myers said that he himself had not progressed beyond the "fourth stage," or what appears to be the Desire World. This he describes as a region of exquisite color and radiant light, where consciousness is continuous and sleep not necessary. Evidently lumping together the conditions of both Purgatory and the First Heaven, he said that the Ego must experience both sorrow and ecstasy, and that hostility and hatred were present as well as love, truth, and beauty.

Several other salient points stand out among the revelations made by the various Egos who have been able to "get through" from the other side. Death, for instance, does not change a person's character, and his tendencies for good or ill on Earth remain his attributes after he passes over. Lower emotions must be done away with before higher steps can be taken. Communication in the other worlds is by thought projection. Concrete material, to which we are so accustomed on Earth, is illusion, and things in the Desire World are created out of "imagination" — or thought. People can create houses, clothes, jewels, or whatever they want for themselves, but these commodities are retained only until the Spirit becomes aware of higher, more important, matters, and is ready to progress to the next plane of

existence. One informant indicated that electricity, oxygen, and building materials exist on the other side, but are dealt with in their essence.

The plight of those who pass over without knowing anything of the nature of transition is described. Many refuse to believe that they are dead, and some continue for years in the borderland existence of monotony and boredom also detailed in occult teachings. Many informants urged that people on Earth be presented with facts about the true nature of death, in order both that unnecessary grief be avoided, and that the Egos do not have to waste time in trying to determine what has happened to them after they do pass over.

The principles of service and brotherly love were often stressed, and although the phrase "soul growth" was not used, it is obvious that the amount of soul growth on Earth was deemed to have great bearing on the Ego's activities after his passing. Universal love and unity appear to be the major realities with which sagacious Egos who have made the transition concern themselves, and the more an individual can dissociate himself from material interests and concentrate actively on the furtherance of these principles, the greater will be his progress both on Earth and in the after-life.

Other informants stressed the importance of poise on both the Earth and higher planes. This can be achieved, the informants contended, by focusing on the expanded consciousness, rather than on the immediate and the temporary.

Other communicators discussed the importance of prayer, stressing that true prayer is a spontaneous outpouring, "the ready voice of spirit communicating with spirit." The formalized, ritualized, *unthinking* utterances which often pass for prayer are of little avail, but angel messengers, "friends who hover near," are always at hand to "help the spirit that cries to its god."

This book is particularly revealing when read in the context of occult teachings,

(Continued on page 334)

Readers' QUESTIONS

Concerning Embalming

Question:

We are taught in the Western Wisdom Teachings that embalming may disturb the panorama of the deceased to the extent that he (or she) may have to be reborn and die in childhood so as to obtain teachings that will make up for the experiences he lost as a result of too-soon embalming. Since embalming is so widely practiced, what will be the result?

Answer:

It seems that the only result possible would be the death of many children at once, as in epidemics, famines, etc. However, the practice is not as widespread as it once was, due, in part, to the fact that burial expenses are excessively expensive.

More and more people are learning that it is infinitely better, from both the physical (sanitary) and spiritual viewpoint, to cremate the body after holding it undisturbed for a time, than it is to embalm it. As occult philosophy becomes more and more widely studied, the practice of embalming will be discontinued.

This is a very important field in which to spread the Teachings, and every student should do all possible to further the information given in the Philosophy concerning the proper way of handling a deceased body.

Improving One's Temperament

Question:

Does each person keep the same temperament though all his lives?

Answer:

No, indeed. Each life is just one day

in God's great school, and each day brings many new experiences from which to learn lessons that develop potential powers into dynamic forces. During each life we work on only a small part of our potential powers, but every life tends to make us more rounded, and our temperaments become more improved. Self-mastery is the goal toward which all should strive.

The Occult View of Abortion

Question:

What is the Rosicrucian position with regard to abortion? Do certain Egos encounter this fate for karmic reasons, and what happens to them after their lives in the womb have been aborted? What about possible karma to be faced by people who have or who perform abortions?

Answer:

From the occult point of view, abortion is a crime. It is an outstanding example of humanity's misuse of free will.

The Rosicrucian Teachings hold that life is sacred and holy, and that no one has the right to destroy the form in which a Spirit lives. The Spirit inhabiting an embryo or fetus has as much right to its dense form as does a new-born baby in its more nearly completed body. The abortionist is as guilty of taking life as is the more "conventional" murderer.

Abortion in civilized countries is as reprehensible as is the practice, among some primitive peoples, of putting female infants to death because they are held to be a burden or worthless. The modern trend toward abortion, particularly in the context of the reasons most often given in its defense, is, in fact, much more rep-

rehensible. Primitive peoples are largely unaware of the immorality of taking life and their conduct can be understood, even if not excused, in the light of their ignorance. The so-called "enlightened" persons who most loudly defend abortion, however, advocate this cruel practice primarily for the sake of convenience. They seek to have the pleasures of passionate living without being bothered with the consequences. They are deliberately taking life in order that their own selfish purposes may be served. This attitude and practice without doubt will incur for them severe karmic debts in future lives.

There are, of course, those who advocate abortion solely for medical reasons. They hope to save the life, or protect the health, of the mother by doing away with her unborn child, or to prevent a possibly retarded or otherwise afflicted child from being born. Although the motivations of these people are certainly more laudable, abortion for these purposes also cannot be condoned from the spiritual standpoint. A person's state of health depends on his adherence to natural laws in this and former lives, and if it is necessary for him to learn the lessons connected with ill health, physical affliction, or retardation, he will have to undergo such experiences until the lessons have been learned. The family into which an ailing child is born has also been chosen purposely to care for him, in order that its members may derive necessary experiences from such a relationship. To interfere by disposing of the unborn child does not eliminate the need for any of these experiences, which eventually will have to be met, in one way or another, by the Egos concerned. In such instances, too, abortion serves only to intensify the karmic burdens of the individuals responsible.

If people understood the intricate before-birth process which takes place in the invisible worlds in bringing an Ego back into a physical body, and all of the past causes and effects that enter into this event, they would surely be more hesitant to destroy the infant form, even if it

had been in formation for only a short time.

We do not know whether or not the fact of abortion actually is presented as inevitable to a particular Spirit about to attempt rebirth. No doubt, however, there are certain karmic influences working upon an Ego whose life subsequently is aborted which are likely to necessitate an early termination of the Earth life on which he is about to embark.

Occult teachings tell us that it is often necessary for people who have died violent deaths and, consequently, were unable to experience the panorama upon which is based the essence of their post-mortem experiences, to be re-born soon again and pass on from this incarnation while still children. They then proceed immediately to the First Heaven, where they are taught the lessons they missed when they were unable to assimilate the essence of purgatorial and First Heaven experiences resulting from their immediately preceding lives on Earth.

We know, too, that the Higher Powers assisting in our evolution are continually attempting to transmute evil into good for our sakes. It is possible, then, that these wise and compassionate Beings, confronted with the present popularity of abortions among willful and selfish humanity, are utilizing them by allowing Egos who must die in childhood to depart from physical embodiment in this manner. Millions of people died violent deaths in World War II and subsequent catastrophies and cataclysms around the world, and no doubt many of those Egos are now awaiting the opportunity to be reborn and die in childhood. We can only speculate, but it is possible that some of these Egos are being given a chance in this manner, and will be permitted to proceed to the First Heaven directly after their embryonic or fetal stages of physical development have been terminated. It is also possible that Egos who have in their past lives been responsible for the deaths of other people are now being forced to pay the debts of destiny thus accrued by

(Continued on page 334)



Transplants and Wonder Drugs

DIANA DUPRE

PEOPLE often ask about the advisability of undergoing medical transplants or of taking prescribed synthetic — as opposed to natural — medication, in the light of the Rosicrucian Philosophy. No blanket statement can be made in answer to their questions. Every case is individual, and the Ego concerned must decide the matter for himself, in accordance with his own conscience and the particulars of his situation.

Fundamentally, of course, we know that disease of any sort is brought about by the Ego himself. It is rooted in the spiritual rather than the material realms, and is a manifestation of ignorance of and disobedience to higher law in either the present or a preceding life. Disease can be permanently eradicated only by a change in the Ego's inner spiritual nature; physical treatment in the form of medication, transplant, or therapy offers only temporary alleviation at best, if not accompanied by the required spiritual transmutation of attitude and character. Before the Ego embarks upon any course of physical treatment, therefore, he should be fully aware that he must take further steps within himself to augment this treatment if it is to be of lasting value.

As far as transplants are concerned, we believe that heart transplants must be considered in a different light from transplants of any other organs. The heart of

every individual contains his seed atom, the forces of which have been immanent in every dense vehicle which he has ever used. All of his experiences in the present life are inscribed thereon, and form the basis of his post-mortem panorama. This record is as indispensable to his evolution as the heart itself is indispensable to his survival in the physical world. Thus it would seem that a heart transplant, at the very least, would interfere with the panorama of the donor; it is very possible, furthermore, that even greater evolutionary hazards resulting from the transfer of this organ of individuality from one person to another are also incurred by both donor and recipient. We do not believe, therefore, that the heart transplant is desirable.

In connection with other transplants, it should be remembered that every atom of each dense body belongs peculiarly to the Spirit inhabiting that body. The condition of the physical vehicle and its organs, nerves, and tissues represent the sum total of the way in which the indwelling Spirit has lived in his previous lives on Earth and has been able to construct the counterpart of his body during the period between Earth lives. It is for this reason that transplanted organs and certain types of blood, as well as artificial substances, are on occasion rejected by a particular Ego, for no Ego will accept physical insertions into his dense vehicle

which are too much at variance with his own singular makeup. The Ego must dominate the cells of foreign matter brought into his physical body, whether in the guise of food, blood transfusion, or transplant. If he cannot dominate them, his body rejects the substance. The Ego, therefore, should be as sure as he can, before the insertion of any foreign material into his body, that he will be able to dominate that material.

To exchange a transplanted healthy organ for a hopelessly diseased or malfunctioning one might give an Ego the wherewithal to live more usefully. Certainly, this has been demonstrated in the case of, for instance, kidney transplants. The use of a transplanted organ, however, no matter how well its atoms may harmonize with the rest of the individual's dense body, will not help that individual make the archetype of a better organ for use in his next life. The ability to do this will stem from the spiritual progress he is presently able to make, and if he does not correct the underlying spiritual cause of debility in the organ concerned, it is reasonable to expect that similar or even worse trouble will plague him in a forthcoming Earth life.

Although the decision of whether or not to submit to a transplant must, as said, lie with each individual, we can envision instances in which this practice might be justifiable in terms of the Western Wisdom Teachings. In every case, however, this would depend upon two factors: the determination of the Ego to seek out and remedy the spiritual causes of his disability; and the activities to which he intends to devote himself after the transplant has enabled him to resume a more normal routine of life.

If the individual is willing to institute spiritual reform within himself, the use of a well-functioning transplant might provide sufficient immediate relief of suffering or helplessness to enable him to review his situation more rationally and to put forth the needed spiritual, mental, and emotional effort. It is likely, certainly, to eliminate the crushing sense of hope-

lessness or futility which a badly diseased major organ sometimes engenders, even in people who are aware of spiritual realities, and to give the Ego a new "lease on life."

The danger here, of course, is that the Ego, suddenly finding himself "miraculously healed" and in good physical working order again, is prone to forget what it was like to be sick, to become gradually casual and lax in his newly-awakened spiritual contrition and dedication, and, ultimately, to resume his former way of life. Sometimes an individual requires the continuous lashings of suffering and pain to force him into the sustained effort of internal reform needed to effect a cure. The Ego must, therefore, maintain a sufficient degree of will-power and tenacity after the horrors of his ailment have been



relegated to memory, in order that his spiritual — or *real* — healing may take place.

Closely related to the individual's spiritual "re-conditioning" are the uses to which he plans to put his life after physical relief has been provided. If he has heretofore lived a riotous, sensual existence, or in other ways acted contrary to natural law, and proposes to resume these activities as soon as he is out of bed, a transplant is certainly not justifiable in the spiritual context, nor is it likely to avail him too much in physical terms. Sensual living adversely affects the total physical structure, and it may be assumed that such a person will be plagued with more than one ailment.

To a somewhat lesser extent, this is also true of people who indulge in few excesses save that of indolence, but whose very indolence insures that their usefulness, to themselves or to others, is severely curtailed. Unless they, too, are determined to forego their previous lazy habits and to embark upon a life of activity and service,

there appears to be little justification for a transplant. Certainly, under the Law of Cause and Effect, they will ultimately have to expiate their idleness and lethargy in another life, regardless of what physical "cures" they may experience at the present time.

If, on the other hand, a mother with small children or a father who must provide for his family is in need of transplants in order to be able to meet her or his responsibilities, it certainly appears that such an operation might be given serious favorable consideration. Naturally every facet of the situation must again be weighed but, all else being equal, it is conceivable that these people might find that they owe it to their families, if not to themselves, to undergo the transplant.

Similarly, a person who, because of his illness, is totally dependent upon someone else, might find justification for a transplant in the fact that it would do away with his condition of dependency, thus freeing the other individual from a severe burden. In the case of a young person, too, with most of his life still before him, the operation might also be justified if care is taken to instruct him in proper future conduct, attitude, and the acceptance of spiritual responsibilities. Thus in such, and many similar situations, it can be argued that a transplant might give a helpful advantage to an Ego who otherwise would be greatly hindered in life, provided he undertakes to conform, in the future, to the rules of right living and right thinking.

The same general considerations would seem to apply also to the taking of medicines. Naturally, again, each case must be considered on its own merits, and each individual must judge for himself. The danger of addiction to, or undesirable side effects from, medicinal drugs must certainly be borne in mind. There are, nevertheless, occasions in which the use of medication as a *temporary* expedient might appear justified. There is no doubt, for instance, that an excess of pain causes irrational thought and behavior, and for this reason as much as any other it might

be to a person's advantage to use reasonable temporary artificial means to subdue the pain, thus allowing him to think and act more rationally. To take a pill for even the slightest twinge of discomfort such as a mild headache, however, is far too common a practice, and results only in increased dependence on drugs.

Remarkably effective natural remedies exist for almost every known malady — remedies which are not addictive and do not induce side effects. Dietary changes, too, often alleviate conditions for which potent medication has previously been prescribed. These remedies and natural foods are in many instances far superior in effect to drugs, and there is no spiritual stigma attached to their use. Again, however, we must stress that no medicine, natural or artificial, can affect the underlying, spiritual cause of any disease. Medicine should be regarded as a limited, short-term form of alleviation, providing temporary relief from a debilitating condition while the patient works on himself spiritually to effect a permanent cure.

Medical transplants and the so-called "wonder drugs" to which modern medical science is accustomed were unknown in Mr. Heindel's day, and we believe that he would have urged caution with regard to these types of treatment. He did not warn his students against judicious use of the then-known forms of medication, however. On the contrary, in *Questions and Answers*, Vol. I, p. 79, he wrote: "We should be decidedly wrong if we allowed our physical instrument to deteriorate for lack of proper care and attention." More important, however, is his emphasis on the spiritual foundations of true healing. "...if the patient can be taught what laws have been transgressed and how, if he can be led to see what is the spiritual cause of the disease, and learn to walk in the way of virtue according to the laws of God, then in the future there will be no disease for him. It is *that* which we are laboring for, that we may hasten the day of Liberation, and bring all mankind toward the full realization of health."— (*Questions and Answers*, Vol. II, p. 118.)



The Center of Stillness

WITHIN each of us there is a center of stillness. It is to this that we may withdraw from the tumult of the world and bask in the Presence that dwells within.

We may enter into this center and close the door of our mind upon the world. As we abide there, steeped in the silence, the little tensions and cares of daily living begin to drop away. We lose awareness of mundane things and rest in the luminous Peace of the Presence.

Here we love and are loved. We feel ourselves enfolded in the Everlasting Arms. All is well. We rest and relax. We have entered into the closet and closed the door. We want nothing, we ask nothing, but to abide in this sanctuary, filled with the Presence within, wrapped with the Presence without.

Deeply dwelling in the Holy Place, the mind, soothed and quieted, ceases to struggle with problems. All is seen in perspective. That which pressed so heavily takes its proper place. Perhaps no solution is given, but we know that the ability to cope, the strength and wisdom to continue, are now with us.

The all-pervading hush of this Holy Place seeps into every cell and atom of our being. We sink into it; we absorb it — rest, renewal.

After an indefinite time, in which we have been refreshed and restored, we find ourselves rising up, drifting to the surface again. We look about us and behold, all

things have been made new. We feel fresh and washed as after a spring shower, imbued with a sense of health.

Physically and mentally re-energized, we face outer life again.

Buoyantly, but with some of the silence still clinging to us, we go our way. Expectancy fills us, and we move back into the mainstream, knowing that we carry with us that which we have left.—C.R.

* * *

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

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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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California—I am very appreciative for your helpful instructions on diet and for your many prayers. My health is now so much improved that I am about to embark on a long-hoped-for trip with my sister. Without your help I could not have recovered so far. God bless your work.

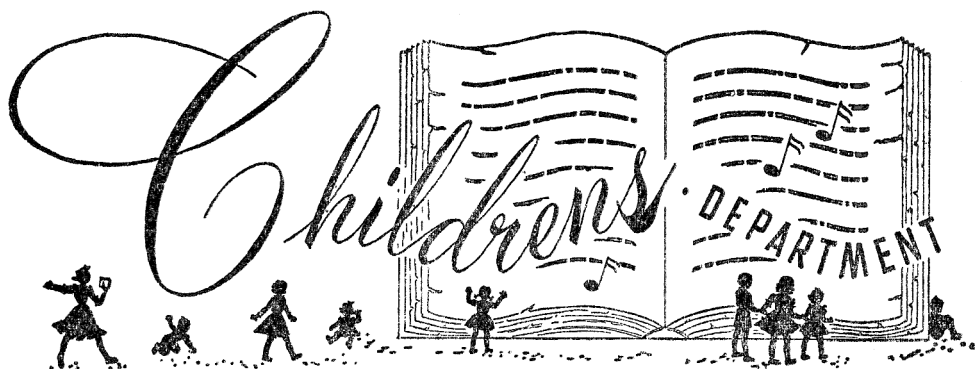
Florida—I have had another good week, thanks to you and the Invisible Helpers. Thanks again, dear friends, and may the Roses bloom upon your Cross.

Canada—Haven't heard from you since my application for help, but I must have been getting help because my condition has improved so much this past week. My lungs are clearing out well and my strength is coming back. God bless you.

California—Thank you for helping my sister. Surely you alerted her "guardian Angel", for her stay in the hospital has been much more peaceful. Perhaps you know. I also received a healing while in her room. Thank you so much again.

Idaho—It truly is a pleasure and a privilege to write and let you know how much better I am, even though my letter was delayed. I am certain that help was given even while the letter was being written. Have been using the sesame seeds, sunflower, cashew, and almond meal for many years instead of eggs and meat, and am trying to avoid cakes, pastries, breads, etc. Am so grateful to the Invisible Helpers for the help I have received to date.

California—Received your wonderful letter in the mail this morning, and I want to add a word before I mail the one I wrote last night. It is obvious that you have given a great deal of time and care to prepare all the marvelous instructions for me, and I am very grateful. You are so kind, and I want you to know and feel my tremendous appreciation. It is not falling on deaf ears! I shall do what you have suggested, although it will mean quite a change in my diet. I do eat more breads than I should! God bless you and all the other wonderful helpers of the Fellowship.



Calvin to the Rescue

DAGMAR FRAHME

DAVID frowned, and looked up from his model airplane. "What's that noise, Mom?" he asked.

"I don't know," sighed Mother, putting down her book, "but I wish it would stop. It's giving me a headache."

David's frown deepened. He did not like it when his mother had a headache.

"It sounds like David trying to play the violin," giggled Jeannie.

David made a face at her. Didn't she know yet what always happened if they teased each other when Mother had a headache?

This time, though, Mother smiled. "That's it!" she said. "It sounds like a cricket who can't chirp right."

"A cricket?" exclaimed David and Jeannie together.

"Of course," said Mother. "Why didn't I think of that before? It *does* sound a little like the sounds you made when you first got your violin, dear — although you don't play like that any more," she added quickly.

Jeannie giggled again, and David, who was sure he had never made noises like that no matter how badly he had played and wanted to say so, made himself laugh instead. It was better not to argue with Mother when she had a headache coming on.

"Did I really sound like that?" he asked.

"Well, dear, you sounded pretty bad those first two weeks. Your father even wanted to take the violin back to the store, but I knew you'd improve if we gave you a chance."

David, who liked the violin as long as he could play when and what he wanted to, but certainly hated to practice, thought how nice it would have been if his father *had* taken the violin back.

Mother, as if reading his thoughts, added, "You would have had piano lessons, instead."

Jeannie giggled for the third time, as David's face fell. "A guy just can't win," he thought.

Meanwhile, the noise seemed to be getting louder. Mother stood up. "Gracious, what a racket!" she said. "I can't stand any more of this. I'm going to do some ironing."

"Can't we put the cricket out?" asked David.

"Sure, if you can catch him. Don't hurt him, though," Mother called over her shoulder as she went into the laundry room.

The noise stopped at once! Young Calvin Cricket, who thought that if he kept trying to chirp as loudly as possible

he could finally make it come out right, ducked under the rug and made his way across the room to the wall where there was a crack in the paneling. Nobody was going to put him out if he could help it! Fall had come early this year, and it was mighty cold outside. He had enough problems without freezing, too.

Calvin's brother met him at the crack and sneered, "Your concert really turned them on, didn't it? They like your music so much they want to let the whole outdoors hear you. I couldn't make those wild sounds if I tried."

"Oh, lay off," snapped Calvin, pushing his brother aside and moving farther back into the paneling.

"You know what you've done, don't you?" Calvin's brother went on relentlessly. "They're going to be looking for crickets now, and try to catch every one of us they see. How could they know who is guilty? We had a good thing going in this warm house till you spoiled it."

Calvin stopped in his tracks. He had never thought of it that way. He had put his whole family in danger just because he couldn't chirp right.

"I'm sorry," he said softly. "I guess the best thing will be for me to leave. Then the rest of you will be safe."

"It's kind of late for that, isn't it?" asked his brother. "*They* don't know the difference between you and us. To them a cricket is a cricket and they'll put out every one they find. Great work, boy!"

"That's enough," commanded a gentle voice behind them. "Calvin feels very bad as it is, without your making it worse."

Calvin's brother shrugged in annoyance and went off, and Calvin turned to his mother.

"I've really done it now, haven't I?" he said, sadly. "If I could only chirp like other crickets this would never have happened."

"Don't worry, dear, everything will be all right," his mother soothed. "We'll just have to remember to be very quiet when we're out in the rooms, and stay close to the walls or under the rugs.

Chances are, they'll never see us."

"I hope you're right," Calvin sighed. "But Mom, why can't I chirp like everyone else? I practice so hard, and all that ever comes out is this horrible scratching, squeeking noise."

Calvin's mother was really more worried about that than she wanted him to know, so she just smiled and said, "Oh, sometimes it takes time. Keep on practicing, and you'll improve. Just be sure to do your practicing *inside* the walls from now on!"

"I sure will," Calvin promised fervently.

For weeks after that, David's family heard the Screeching Cricket, as they called Calvin, practicing inside the walls. The noise was a little softer, but just as irritating. David's mother complained of headaches. David's father muttered about "fumigating the house and getting rid of that pest." Jeannie said, "Oh, oh, there's David playing the violin again," every time the noise began, and David got so annoyed at this that for two days, after he had finished his chores, he did nothing but crawl around the floor looking for crickets. He never found any, though.

One night, after everyone else had gone to bed, Calvin crawled out of the crack, looking for things to eat. As soon as he came to the kitchen he knew something was wrong. There was a funny smell in the room, and his throat began to tickle and his eyes to water. It reminded him of when something had happened in David's mother's frying pan one day that made people get all excited and yell, "Fire! Fire!"

Calvin still wasn't sure exactly what "fire" was, or how it worked, but he knew enough to realize that it shouldn't be happening in the middle of the night in the kitchen. What should he do? He didn't want to bother his mother, and his his brother would certainly be no help.

Suddenly Calvin had an idea. "I'll wake David," he thought. "David will know what to do!"

Without thinking about what could happen if he got caught, or of how cold

it was outside, Calvin hurried to David's room, crawled under the door, and up the nightstand next to the bed where he could chirp right into David's ear. His mother had warned him many times not to crawl up on the furniture because he was bound to be discovered. This was an emergency, though, and he had to make an exception.

Calvin began to chirp as loudly as he could. The noise sounded particularly awful in the silence of the night, and for once Calvin was glad. If he were chirping pleasantly, David might just sleep happily on.

As it was, however, David sat up like a shot, blinking his eyes. "Ohhhhh, that cricket! I'm going to catch him now if it's the last thing I do!"

As soon as David turned on the light next to his bed, Calvin scampered down the nightstand and to the door, where he started to chirp again. Just as he hoped, David, without bothering to put on his slippers, tore after him, and Calvin crawled under the door just in time.

David flung the door open and started after the cricket, but a second later he had forgotten all about him. There was a strong smell of smoke in the air, and David headed toward the kitchen, stopping only long enough to bang on the door of his parents' bedroom and yell, "Mom! Dad! Wake up! Something burning!"

The fire, David discovered, was in the wastebasket next to the oven. Quickly, he filled Mother's cleaning bucket with water and poured it into the wastebasket. By the time his parents and Jeannie rushed into the room, the fire was out.

"Quick thinking, Son," said Dad. He poured the water back out and found that the plastic had melted from the heat and the basket was badly out of shape. He also found a charred dishtowel. "How did that get in here, and what started the fire?" he said, half to himself.

No one seemed to know. Dad himself had emptied the wastebasket after supper, and Mother was sure she didn't put anything in later. David and Jeannie didn't

go into the kitchen after supper at all.

"Oh-oh," said Dad suddenly, pointing to the oven, "this burner is on low. There's no red glow, but there's enough heat to burn something. The towel must have fallen from the rack onto the burner, caught fire, and then slid on down into the wastebasket."

"I'm afraid that's my fault," admitted Mother after a moment. "I remember now — I was in such a hurry to watch TV that I just flung the towel over the rack instead of hanging it up properly, and didn't take time to check the burners, either, after supper. It's lucky nothing worse happened! I'll certainly know better next time!"

"Well, no harm done, thanks to David," said Dad. "How did you smell the smoke with your door shut, though? It didn't seem to be that strong."

David grinned. "The cricket told me about it."

"What?" demanded Dad, "The cricket?" repeated Mother, and "Huh?" said Jeannie, all at the same time.

"He woke me up with his chirping," David explained. "He was on the nightstand making the most awful racket, and I'm sure he did it on purpose. When I turned on the light he went to the door and started again. It was just like he wanted me to follow him."

"Well, I'll be!" Dad began to laugh. "Saved by a cricket! That's pretty good."

"I, for one, am never going to complain about his chirping again," said Mother, "and he can be our guest in this house as long as he wants."

"I'm hungry," said David, before Jeannie got a chance to say that the noise of a cricket who sounded like David playing the violin *would* be enough to wake anybody.

"I guess we could all do with a midnight snack this once," said Mother, unexpectedly. "Sit down, while I concoct something."

Behind the paneling, Calvin was receiving a hero's welcome. Even his brother thought he had done a very brave deed.

"How'd you ever get the nerve to crawl up on that nightstand? He could have swatted you!"

"Oh, it was nothing," said Calvin, modestly, making himself comfortable for the luxurious night's sleep he knew he was going to have. "I can get up on the furniture all I want, now, you know," he added, smugly. "You heard David's mother say that I'm a guest here as long as I want to be."

Calvin's mother watched her son proudly. He would never, she was afraid, amount to anything as a musician, but he certainly knew how to make the most of his opportunities!

* * *

BOOK REVIEW

(Continued from page 323)

but would also serve as an invaluable introduction to the idea of an after-life for those who might be skeptical or scornful. Life after death is a topic which will receive increasing attention and speculation in future decades as man, through the development of intuition and his sixth sense, becomes more aware that his earthly existence constitutes only a small part of his development. This book appears to be a singularly logical, and generally accurate, presentation of the facts surrounding the transition from Earth life, and the years immediately thereafter.

* * *

READERS' QUESTIONS

(Continued from page 325)

having their present physical incarnations terminated while still in the pre-birth stage.

None of this, however, in any way exonerates those who have, or who perform, abortions. We may be sure that they will have to pay a terrible price, in future lives, for their present actions.

CORRECTION: We regret that an error was made in the vocational chart for James M. in the April issue of the *Rays*. Since the date was for December 30, 1938, the positions of the planets should have been as follows: Pluto 1.20R Leo in 1st; Neptune 23.20 Virgo in 3rd; Mars 11.51 Scorpio in 4th; Venus 26.38 Scorpio in 5th; Mercury 16.17 Sagittarius in 5th; Sun 8.38 Capricorn in 6th; Jupiter 0.09 Pisces in 8th; Saturn 11.27 Aries in 10th; Moon 20.35 Aries in 10th; Uranus 14.03R Taurus in 11th. Cancer 24.46 on ASC. This native has an excellent mind and memory, is progressive and ambitious. He could use his talents well as an engineer, surveyor, promoter, newspaper reporter, broker, insurance agent, or secret service man.

* * *

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