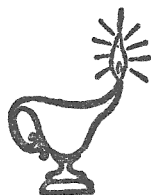


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

* * *

Examining Our Motives

*An Occult View of
Medical Ethics*

*The Sacred Signs
of the Zodiac*

*Church View of
"Passive Euthanasia"*

* * *

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Rays from the Rose Cross

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Soul Quest

Ofttimes on sleepless nights I sit

*And ponder on the many things that be,
And seek to rouse, through strength of will's demand,
Some inner voice that will disclose to me
(By mystic word or vision of the Scheme)*

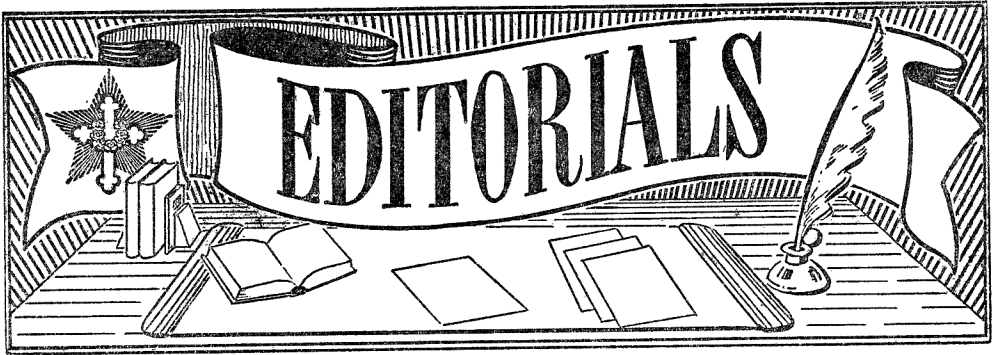
*The sealed secrets of eternity
And of my puny part in it.*

*And as, with avid eagerness, I seem
About to grasp the one elusive key
That will unlock the Cosmic Mystery,
My mind is baffled by a drifting veil
And, like a teasing trick of memory,
The thought has vanished
Like a fading dream*

*Then rousing me, a vine taps on the pane,
And suddenly the atmosphere is chill,
And in the vagrant whisperings of the wind
I seem to hear these words: O Soul,
The dawn of Knowledge never can, or will
Arise to greet thy vainly questing sense
Until the clamor of the flesh is slain.*

*The cooling breeze of Truth will ne'er impart
Refreshing solace to thy soul's torment
Until thou hast these shackles flung aside
And risen high above the worldly mist
That dims thy mortal eyes, and rent
The earthy ties that glorify the shell
And bind thy mind and heart.*

—CARRIE F. O'NEIL



Examining Our Motives

SOME wise person has aptly said that it is motive alone which gives real value to the actions of men. Another has added: "However brilliant an action, it should not be esteemed great unless the result of a great motive."

Without doubt, our motives are the power behind what we do and say. They reveal our real nature as nothing else can. In the motive lies the nature of the thought and of the action.

In *The Rosicrucian Cosmo-Conception* it is stated that "the four great motives of human action are Love, Wealth, Power, and Fame. Desire for one or more of these is the motive for all that man does or leaves undone." When we look about us we see how true this statement is. Were ambition for worldly success and vanity taken away from man, perhaps we would not have so many heroes or patriots, as some one has suggested. The desire for worldly position and material riches, along with the dread of poverty, has undoubtedly motivated the larger part of the activities of man for ages past — just as it does today.

However, we are also told in the *Cosmo-Conception* that: "The great Leaders of Humanity have wisely given Love, Wealth, Power, and Fame as incentives to action, that man may gain experience and learn thereby. They are necessary, and the aspirant may safely continue to use them as motives for action." Since the spiritual aspirant, endeavoring to follow the teachings of Christ Jesus, is trying to become less selfish, though, he faces the task of transmuting these incentives into something higher. "He must overcome with nobler aspirations the selfish love which seeks the ownership of another body, and all desires for wealth, power, fame for narrow and personal reasons."

Very specifically, the love for which the sincere spiritual aspirant must long "is that only which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient. The wealth for which the spiritual aspirant must strive is that which consists solely of abundance of opportunities to serve his fellow-men. The power for which the spiritual aspirant must strive is that alone which makes for the upliftment of humanity. The fame for which the spiritual aspirant must aspire is only that which increases his ability to spread the good news, that all who suffer may thus quickly find solace for the heart's grief."

A good, unselfish motive is automatically clothed with power, just as is a good, unselfish thought. To insure our motives being pure and powerful, we may seek for neither praise nor reward. All merit ceases the moment we perform an act for the sake of the consequences. Actually, when we make a promise, we must consider what we thought as well as what we said, if we would be true to our Higher Self. There should be no hesitation in bringing the sublimest motive to the smallest duty, nor the most infinite comfort to the smallest trouble. However, purity of motive does not insure perfect results; it does not protect us when we go contrary to the laws of God, any more than we can escape a burn if we put our hand on a hot stove, no matter what the reason for so doing.

As we look deeply and searchingly into our hearts and minds we must often stand ashamed, knowing the real motives which prompted actions that our friends and acquaintances may have thought dictated by a concern for a fellow being, or some other similar high prompting. When we honestly strive to analyze these often deep-seated and subtle motives, we can but admit that probably a large percentage of them were dictated by the trait we find it so difficult to admit: selfishness. Even as we have begun, seemingly, to make some progress on the upward Path, and find the impulse to perform actions more frequently springing from our higher natures, we may also find that the motive is tainted by the spur of selfishness or an ulterior interest. Hope of reward for what we do immediately taints the motive, and the results attained by the action prompted by it.

When we begin to realize, and admit, how essentially selfish we are, we glimpse the enormity of the task we have before us in making our motives what they should be. It involves no less than the complete transmutation of a very deeply-rooted and pervasive characteristic into one that is quite the opposite, and anyone who has consciously placed his feet on the upward Path knows only too well what a difficult undertaking it is to transmute selfishness into self-less-ness. It has been done, though, and we comfort ourselves by remembering that "what man has done, man can do." Christ Jesus made it plain when He taught His followers: "Greater things shall ye do."

When we are first attracted to the deeper teachings of life and being, one of the first, and most important, tests we have presented to us is in regard to our motive or reason for studying the occult, for acquiring knowledge which will give us power. Most people who are searching for the answers to questions which have arisen in their minds are doing so because of unhappy conditions about them, or because of their own unhappiness or seeming misfortune. There is nothing wrong in this search, of course. It is to be encouraged, and those who seek will surely find.

Nevertheless, when the inquiring mind has been satisfied, and the person begins to develop his innate powers—as he surely will by living according to God's laws—there comes the question, unspoken, perhaps, but very real, of what he intends to do with his unfolded powers. There is but one power, really, but it may be used selfishly or unselfishly. The sooner in his training that the spiritual aspirant decides, wholeheartedly, that he wishes to unfold his inner potentials in order that he may serve humanity, the better, for there is ultimate danger ahead if one does not.

As we practice daily the exercises of retrospection and concentration, trying to bring our minds under control of the Spirit, and endeavoring to

elevate our emotions and feelings, we become more and more obligated to use the increase in mental ability, improved memory, and powerful feelings in ways that will benefit our fellowmen. Indeed, our motive—and we need frequently to remind ourselves of it—in unfolding our spiritual potentials should be, increasingly, to help uplift humanity in some way.

In one of his inspiring *Letters to Students* Max Heindel points out how important it is for the spiritual aspirant to cultivate love for others in eradicating selfishness from his nature. He says: "Love cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness. Life is our most precious possession, and Christ Jesus therefore said, 'Greater love (or unselfishness) hath no man than this, that a man lay down his life for his friends.' In the measure, therefore that we cultivate this virtue of unselfishness, we shall attain to love, for they are synonymous, as shown by Paul in that inimitable thirteenth chapter of 1st Corinthians."

Then Mr. Heindel goes on to mention some specific instances in which we need to observe our actions and the motives behind them. He asks: "When a poor brother knocks at our door, do we give him as little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to do otherwise? Then this also is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives to a cause, is there not the thought that it is our work?" Here and in other places in his writings we find the founder of the Fellowship emphasizing the fact that the Teachings were given out to all humanity, so it is a mistake to speak of them as "ours." So, too, is the promulgating of the Teachings the work of everyone who is sharing in a knowledge of them, and the motive in so doing should obviously be because we want to benefit humanity.

As followers of the Fellowship Teachings we are striving to fashion the luminous soul body of the two higher ethers, so that we may go out in it at night while we are asleep to assist in the great healing work going on in the invisible planes. As our attitudes and motives on the inner planes remain the same that they are on the outer, we need to take pains to offer help to everyone in the same degree. During the First World War Max Heindel warned Fellowship members against taking sides in the healing work. He declared that: "It behooves us as Fellowship students to rise above the barriers of nationality and learn to say with Thomas Paine: 'The world is my country and to do good is my religion.' We must cease to be merely national and become universal in our sympathies."

It has been discerningly observed that the true worth of an individual is revealed as much by the motive he imputes to the actions of others as by his (or her) own deeds. Since it is practically impossible to judge correctly the motives of another, and since we picture our own natures in the motives we attribute to others, and may even display a motive worse than the one we assail, we are wise to refrain from commenting on the motives of others, confining the examination entirely to our own.

When one works solely for material things, his labor is more than likely to be found hard drudgery, no matter how he may try to break the monotony by indulging in so-called pleasures. However when one begins to labor in the vineyard of Christ, to do everything as "unto the Lord," he finds an inner joy which reflects in every aspect of his daily life. The motive

(Continued on page 430)

THE *Mystic* ... LIGHT



An Occult View of Medical Ethics

DIANA DUPRE

IN its issue of May 22, 1972, *U.S. News & World Report* published an article about medical practices and medical ethics. This article, entitled "Keeping Patients Alive: Who Decides?", covers a wide range of problems attendant to life, illness, and death — problems which are of vital concern to physicians and laymen alike. The fact that various news media have treated this subject matter, in one form or another, during recent months, indicates the extent of growing popular interest. This article is the most comprehensive one that has come to our attention, however, and we believe a consideration, from the view of occult philosophy, of some of the questions it raises, will throw much needed light on them.

The range of concerns dealt with in the article is extensive. How far should doctors go in seeking to prolong the life of a patient who is clearly dying? When is a person really dead? What considerations should govern organ transplants? Should potentially defective or diseased children be permitted to come to birth? How far should doctors go in tampering with the brain in efforts to alter a person's behavior? Should human life be produced in a laboratory, if this becomes possible? What considerations should govern the use of human beings as guinea pigs in medical experiments? The answers to these and similar dilemmas become obvious when the occult teachings

concerning human health and the general process of human evolution are understood.

First and foremost, we must bear in mind that a person's state of health is fundamentally a spiritual rather than a physical matter. Disease is a manifestation of ignorance of and disobedience to higher law, in either the present or a preceding life. It 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.

Furthermore, the length of a person's life-span on Earth is determined by the length of time for which his archetype is "wound up." Archetypes are vibratory, creative molds which exist in the spiritual World of Thought; no physical body or any other physical structure can exist without its spiritual archetype. The archetype for each individual Ego is set for a certain specific period of time, during which that Ego is expected to undergo certain experiences and learn certain lessons in earthly manifestation. At the end of that period, the archetype collapses, and the Ego ends the present physical phase of his evolution.

So-called "death," however, is in reality a rebirth into the spiritual worlds. The

Ego, which is a divine spark of its Creator, God, cannot "die"; it lives eternally. Life on Earth is only one phase of a recurring evolutionary cycle which we all undergo, experiencing and learning in physical bodies on Earth, then leaving the physical plane to assimilate the essence of what we have learned, rebuild our bodies, rest, and return to Earth to repeat the cycle. Indeed, an understanding of the fact of rebirth is essential to an understanding of the reasons for, and the *permanent* cure of, disease.

Man, the individualized, indwelling Spirit, is a complex being. He possesses not only a dense, physical body, but also a vital body made of ether, which permeates the visible body and is the instrument for specializing the energy of the Sun. In addition, he possesses a desire body, his emotional nature, which pervades both the dense and vital bodies and extends about sixteen inches outside the visible body. Then there is the mind which is a mirror, reflecting the outer world and enabling the Spirit to transmit its commands as thought and word and to compel action.

When the moment of physical death arrives, a separation of the vehicles takes place. As his life in the Physical World is ended for the time being, it is not necessary for the Ego to retain the dense body. The vital, desire, and mind bodies leave the dense vehicle with a spiral movement, taking with them the soul of one dense atom — not the atom itself, but the forces that played through it. The results of the experiences passed through in the dense body during the life just ended have been impressed upon this particular atom. This permanent atom has remained stable not only through this life, but it has also been a part of every dense body ever used by that particular Ego. It is, therefore, called the "seed-atom." During life, the seed-atom is situated in the left ventricle of the heart, near the apex. At death, it rises to the brain by way of the pneumogastric nerve, leaving the dense body, together with the higher vehicles, by way of the sutures between the parietal and occip-

ital bones at the roof of the skull.

When the higher vehicles have left the dense body, they are still connected with it by a slender, glistening, silvery cord, shaped much like two figure sixes reversed, one upright and one horizontally placed, the two connected at the extremities of the hooks. One end is fastened to the heart by means of the seed-atom, the rupture of which causes the heart to stop. When the seed-atom is ruptured, physical death occurs, but the Ego is at this point still connected to the dense vehicle because the silver cord is yet intact.

The traditional concept of death has been that it occurs when heart action stops. In recent years, however, there has been a tendency to suggest that, legally speaking, death occurs when brain activity ceases, or when "a person loses all human traits without hope of recovery." Unfortunate as such people may be, however, they are not dead from the standpoint of occult philosophy. Their seed-atoms have not yet ruptured, their archetypes are still in motion, and they are undergoing experiences valuable to their evolution.

Certainly the plight of such individuals, as well as of people suffering intense pain and debility in advanced stages of wasting disease, tugs at our heart strings, and the desire to relieve them of their sufferings by means of euthanasia is understandable. Nevertheless, from the spiritual point of view, euthanasia is wrong. Under the Law of Consequence, one of the universal natural laws under which we are governed, each Ego must reap what he has sown, and these "debts of destiny," if not promptly paid, are payable in future lifetimes. We incur these debts, not only when we injure others, but also when we unthinkingly or deliberately injure ourselves.

We cannot escape our just dues. The suffering that comes to us is needed to teach us a lesson or to mellow our characters. One who suffers from stomach trouble may have misused that organ by overindulgence in the wrong type of food. The super-conscious memory of his present

pain-wracked days will, in future lives, most likely keep him from similar self-abuse. If it does not, he will be given an even harsher lesson, and so on, untill he finally learns. If he suffers from heart trouble, it may be because his violent rages (perhaps in a former life) put a strain on that organ. Whatever the ailment may be, we may be sure that the person concerned has, in this or a previous life, abused his body or harmed other people in some manner so as to cause his present suffering.

It is up to each individual to derive the necessary spiritual understanding and make the necessary changes in his attitude and behavior before a permanent cure, or a permanent release from suffering, can take place. Sometimes, so-called "miraculous" cures indicate that this very situation has come about. If the suffering is shortened by euthanasia before the Ego has learned his lesson, we may be sure that when he is reborn on Earth his new physical body will reflect the same weaknesses, and he will have the tendency to develop the same, or a similar type of, disease.

At the other extreme from euthanasia are endeavors to keep a dying patient alive by the administration of artificial substances into his system. This, too, we believe to be wrong. Administration of stimulants of this sort into the body of an Ego who is clearly dying has the effect of forcing the higher vehicles, which are trying to free themselves from the physical vehicle, back into it. This causes the higher vehicles to jerk, and imparts a great shock to the patient. It is no torture to pass out of the physical body, but it is torture to be dragged back to endure further suffering.

The problem of organ transplants, too, has raised both ethical and legal questions in the minds of concerned individuals. Does a doctor have the right to transplant an organ from the body of a deceased individual without that person's previous consent? Is it right for parents to consent to the transplants of organs from their children — as is sometimes done in kidney

transplants among siblings — who are too young to understand what is going on? How should the recipients of transplants be selected from the many applicants on waiting lists?

Important as these questions are, we believe that there is a far more significant side to the matter which should take precedence over all other considerations. Every atom of each physical body belongs peculiarly to the Ego 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 Ego has lived in his previous lives on Earth and has been able to construct the counterpart of his body during the periods 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 is not to reject the substance. He should be as sure as he can, therefore, before the insertion of any foreign material into his body, that he will be able to dominate that material.

To receive a transplanted, healthy organ for a hopelessly diseased or malfunctioning one might give an Ego the wherewithal and the incentive to live more usefully. 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 person 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 to be expected that similar or even worse trouble will plague him in a forthcoming Earth life.

If a person is willing to institute
(Continued on page 396)

Nature's Energy

A LECTURE GIVEN IN OUR CHAPEL BY RICK NATION

DEVOTION and worship play a major role in our lives, and to understand the true meaning of the two is a great step toward the higher life.

In Webster's dictionary we find, under "devotional": of or characterized by devotion; having to do with worship. Under "worship" we find: extreme devotion; intense love or admiration of any kind.

The ancient Egyptians had to be extremely devoted, both spiritually and physically, to design and build their great pyramids. Max Heindel tells us: "The pyramids were temples of initiation, built by the hierophants of the lesser mysteries, and as initiation of candidates is founded upon the passage of the heavenly bodies, the stars, through the twelve signs of the zodiac, so naturally, these temples of initiation embodied all the cosmic measurements. Only the pyramid of Cheops among the Egyptian group was thus used. The others were simply imitations built at later times by some of the Pharaohs."

Humanity today, as it was in ancient civilizations, is still striving to live a higher life, more civilized, and more progressed. As we near the end of the Piscean Age, we will observe — hopefully, most of us are observing now — a breakdown of the old ways, of values placed on man-made rules and procedures, and set ways of thinking. There is a trend to center our thoughts on that one universal energy and rise above the trivia of the material world. We must allow this intelligent force to flow through our vehicles and manifest its desire throughout the kingdom.

If we devote ourselves to manifesting God's will, immediately our lives are filled with meaning and purpose. When we become devoted to God and realize that every tiny atom in the universe is God, then, too, we become devoted to Nature, and we love and admire her simple truth and beauty. With this in mind, we should

strive to be Nature's children and use her energy in a natural, non-destructive way, so as to be a natural and organic individual. True, this is a hard road, but isn't that where we develop strength?

There are many new developments coming about with the approach of the Aquarian Age. Many of us are starting to see the benefit of natural energy as opposed to man-made energy, such as refined petroleum products or electrical generating stations which require massive construction, time, and monetary waste. Some people are exploring and discovering new uses of solar energy — for instance, a solar distillery. It is found that a small solar still of approximately two by three feet will produce, on a sunny day, over a gallon of fresh, clean drinking water. Solar heating systems are capable of heating an average-size home for a few dollars a year. Many are the uses of Nature's energy, and perhaps one of the most interesting structures capable of producing and storing natural or spirit energy is the structure we know as the pyramid.

Among the oldest man-made structures still standing today are the pyramids in Egypt, and scientists are now realizing that the pyramid structure is more than just a tomb for some ancient king or queen. The pyramid structure seems to be a natural power plant capable of drawing to itself cosmic energy and storing it within the shape. It must be a four-sided pyramid, and the most energy results from a fifty-two degree angle on the sides. The most powerful results are obtained when the pyramid is oriented with the sides parallel to the north, south, east, and west. It takes the pyramid twenty-eight days to reach a maximum energy level.

The builders of the great pyramid had to know science beyond our present knowledge, because the pyramid measurements

incorporate the speed of light, the mass of the planet, the acceleration of gravity, weights and measures, the axis of polar rotation, the distance to the Sun, the twenty-six thousand year precession of the equinoxes, the Earth's magnetic field, the Earth's orbit around the Sun, the value of trigonometry, and latitude and longitude, among many other things.

Application of this "natural power" can be used to increase crop growth, eliminate destructive insects and diagnose disease and the treatment of it. It can be used in the preservation of food, as a power source for transportation, and for interplanetary communication, as well as



other things too numerous to mention. The only requirements in the use of this "free energy" are our abilities to couple into it, store it, and transmit it.

On the seal of America, printed on the one-dollar bill, we see the pyramid with the capstone removed upward. In the center of the capstone is the all-seeing eye and the capstone is surmounted with the radiance of power.

Thirty years ago a man in Elsinore, California, conducted experiments so as to try to understand what this energy is that does not conform to known scientific laws. He found in his experiments that meat could be preserved for an indefinite period of time, after being subjected to this unknown energy generated by a small pyramid. He also found that a razor blade could be used to shave with over a hundred times before it lost its sharp edge, when placed under his small pyramid.

Milk kept in a carton with a pyramid-shaped top will also keep fresh for an in-

definite period of time without refrigeration. This idea is now patented in France, where pyramid-shaped cartons are used for dairy products.

A lady in Park Ridge, Illinois, is said to have accomplished levitation with single pyramids and a group of four pyramids.

Captain Bruce Cathie, in his first book, *Harmonics* 33, and his second book *Harmonics* 695, shows by physical proof and mathematics that the power grid system of the Earth involves the Great Pyramid of Gizeh and the Stonehenge circle in England.

The stones in the Great Pyramid structure weigh up to seventy tons. Granite was used to encase the king's chamber because granite produces a "piezo-electric" effect due to the matrix of quartz crystals, mica, and feldspar. The bulk of the pyramid of Gizeh is limestone, which has no electrical ability. The granite chambers above the king's chamber form a granite air condenser for energy storage. The king's chamber was built off center purposely, to place it in the power area of the energy generator.

All of Nature spirals as do the pyramids. In the heavens we find the spiral nebula, in Nature we find spiral vines, spiral rising smoke, spiral water running down a drain. The structure of cells in a hair is spiral, the DNA molecule of life is spiral, as are coils to activate magnetism in the cores. So is the Spirit of man, ever spiraling upward to godhood. The word pyramid (pir-a-mid) means to activate light energy in the center.

If you look at the Sun in the morning as it comes up, you will see a spiral cone-shape surrounding it. This is thought to be the same spirit energy generated by the pyramids, which the ancients called the "Shekinah Glory." Electricity, magnetism, and gravity, are side-effects of spirit energy.

A pyramid-shaped top on a storage shelf for food, open on all sides, has been found to preserve fresh foods and fruit without refrigeration. The principles involved in such accomplishments have already been proven on a small scale.

The pyramid principle of power will create a "cube of infinity," a "core of silence," a "capstone of eternal youth," a "sarcophagus of preservation," and a "vortex of cosmic power." The transmutation of matter can also be accomplished with the pyramid power.

Could it be that this simple, natural energy, resulting from the pyramid principle and other natural sources, will be the "new age" energy used by the "new age" pioneers who are now breaking up the present situation of crystallization upon the Earth? Perhaps, with the knowledge of how to use Nature's energy correctly, the Earth, some day, will truly be a "heaven on Earth."

The following beautiful message to the aspirant on the spiritual Path is from *The Ancient Wisdom — Soul and Spirit*, No. 2.

"In every true man who aspires to spiritual growth, there is a continual struggle — a growth of life, a war without banners or trumpets or sound. Through the division of the dual attributes in man, a perpetual conflict goes on in the life of each, between the animal objective and the soul objective, and every man in life is subject to more or less of sorrow, disappointment, and defeat. The more frank and open the man, the more he feels the thrust of sorrow and ingratitude; the truer the faith, the stronger the love of a man's heart, the deeper falls the bolt in his household.

"This is the pilgrimage of this world, this the combat between earth and spirit, and he only accomplishes a glorious victory who conquers himself. Then only does this soul find repose amid the flowers of spirit that bloom in the silent calm which follows the storm; then and not till then does he catch glimpses of the golden ways of spirit, or hear the melodious music of the spheres flowing out from the mansions of the blest.

"Weary pilgrim of light, store in your memory the melodies you hear, for it is the song of life, thereby be refreshed and quickened. Grow as the flower grows, unconsciously but anxious to open its soul to the air and light of golden day; open out your being to love and press forward

in love. Open your soul to the eternal light and the eternal light will illuminate your soul to its ripening and to perfect peace, which shall be your constant companion; that peace which nothing, not even the violence of impending storm, can disturb, for through this peace you can command the storm and it is stilled. This is that peace through which the soul grows to spirit in the light as the flower grows in the silence of the wood.

"You, pilgrim, can now stand upright, firm as a rock amid the turmoils of the raging storms that beat about humanity at times. If you are a man according to the world's idea, only fragments of the great song of peace come to your ears, but if you listen and remember faithfully the melody which reaches you, you will grow and your being will be illumined and you will learn the meaning of the mystery which surrounds you, and that only in the perfect union of your two natures is harmony. You find yourself a part of the great harmony from which springs wisdom — the knowledge of the light which illumines your life and makes all that in the past appeared mysterious open and clear to your eyes. Learn of the earth, the waters, the forests, the flowers, the birds and beasts, for the dumb creatures make far less blunders than mankind. Nature's countless mirrors reflect the image of God, therefore look to nature and learn of her children, the secrets they hold for you, and the book of life will be opened for you. The true pilgrim of the illuminati has a right to demand the secrets of nature and to know the rules which govern human life. Therefore ye who desire to understand the laws of nature should first attempt to free yourselves from the laws which seem to hold you. This can be done only by fixing your attention on that which is unaffected by them — which is spirit. Thus as you grow in spirit and become a child of spirit, you are in accord with the absolute love and love is God.

"Inquire of the calm, silent men and the holy ones of earth who have thrown aside all ambition, of their secrets and

what they hold for you, and as you grow more into the light, you will find that out of peaceful silence shall arise a resonant voice. Inquire of the inmost, that dove of immortal love, of the final secret it is holding for you through the ages, and this melodious voice will say, 'It is not well that thou shouldst reap and gather continually; now thou must sow,' and knowing this voice is that of wisdom and the power of love, in silence thou wilt obey, thus united in silence with wisdom and through wisdom with the power of love.

"Ambition grows to selfishness, and selfishness is a bottomless pit. Desire to sow no seed for your own harvesting. Lay aside self. Strive and desire to sow that seed the fruit of which shall feed the whole world, being a part of which, you feed yourself. The soul must be unfettered; the desire universal and free. Begin at the earliest moment to practice unselfishness, and so a thousand serpents will be kept from your path."

* * *

MEDICAL ETHICS

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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. We can conceive of many situations in which 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.

All of this, however, presupposes the Ego's understanding of the situation. We hope that the day will soon come when the spiritual cause of disease is generally comprehended, and when all medical treatment will seek to deal with the underlying spiritual, as well as the surface physical, aspects of illness. Once this happens, we believe that the legal problems in-

involved in all forms of medical care will be more readily solved. Certainly we believe that the willingness of an individual to "reform" his attitude and behavior, as well as his physical, mental, and emotional similarity to the donor, should play a large part in the selection of specific applicants for specific transplant donations. We also believe that every potential donor of an organ, particularly if it is to be donated before that person's death, should be fully aware of the occult and evolutionary implications of his proposed action.

This brings us to another consideration which significantly affects any person whose organs are removed for transplant purposes after he dies. It is understood that the transplanted organs must be "fresh;" they are, therefore, removed from the donor's body as soon as possible after his death. What is not so generally known, however, is the fact that during the first three and one-half days after the seed-atom of an Ego ruptures and he is considered dead a singularly important period in his evolution takes place. He is, during this time, engaged in viewing a panorama of the life just ended. This panorama, in its turn, will form the basis of his post-mortem experiences in the spiritual worlds. The degree to which he can view the panorama without distraction will ultimately determine the extent to which he will be able to learn permanently the lessons of the Earth life just ended. Although space does not here permit a more detailed explanation of what takes place in the "life after death," the importance of this particular period in an Ego's overall evolution cannot be overemphasized.

While the panorama is taking place, the silver cord is still intact, connecting the higher vehicles with the dense body. Thus, although the Ego is considered physically "dead," there is still a connection with the physical vehicle, and he cannot help but be aware of disturbances to that vehicle. Furthermore, any interference with the physical body during this period tends to disintegrate the vital body, which should be kept intact until the panorama

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Children of Nature

A LECTURE GIVEN IN OUR CHAPEL BY JACK SNIDER

THE objectives of this lecture are to familiarize us with the role of Nature in the scheme of things, and to encourage us to cultivate a reverence for the inner divine principle in all life.

There is a substance that is very tenuous and does not appear to normal physical sight, nor until recent invention of extremely sensitive cameras, to instruments developed by material science. This substance, which we call ether, can be seen only by those who have extended vision, or etheric vision, but their number is increasing.

The vehicles of the Angels are also composed of this tenuous substance. Almost without exception, Angels have been visible only to those who had extended vision, or to those whose vision was temporarily enhanced by their elevated spiritual mood. Angelic visitations are increasing, and man is gradually evolving a greater awareness of the inner planes. The idea that angelic visitations ceased at the close of the New Testament times is only a myth, which mankind is soon to outgrow.

Many people have been led to believe that the Angels are heavenly inhabitants who stay very close to God's throne. Of course, there are messenger Angels, and the Bible gives many examples of these. There are also, however, countless workers in the realms of Nature all about us, and some of these are Angels of high order. Many others of these workers are the Nature Spirits. Nature has often been given a personality, such as Mother Nature, and this is because we intuitively know that there are some kind of intelligent life forces involved in and behind Nature. We often speak of her moods, as if Nature has a mind, as it certainly appears to have. And does not the mind of Mother Nature manifest in a million times a million minds? There are the

angelic and the archangelic beings, but on a less lofty scale there are the Nature Spirits. Are these not the children of Nature? Do not the children of Nature share this planet with men? Each fulfills the other; man could not exist on the planet without the forces of Nature. Ideally, man is Nature's gentle partner and co-worker. Man was meant to cooperate with Nature even as Nature cooperates with man. Between lives we do this; we guide the Nature Spirits and help to create our future environment.

The Nature Spirits, like the etheric body of man, are seen only by those with extended vision. They may appear as a globe of light or, occasionally in a brighter situation, as a darker area, usually moving rapidly about. An aura of energy flows from below, appearing somewhat like the human form of two legs and a torso. Then, moving upward above the globe or head, the energy flows like two wings. Nature Spirits present the same appearance, at any given time, to all people who are able to see them. Since the body substance is plastic and readily moulded by the power of thought, the Nature Spirit can change appearance at will. Nevertheless, the more highly evolved Nature Spirits have definite forms of their own which they retain when they have no reason to appear otherwise. Whether or not they have wings is questionable. Their "wings" are often described as a type of flowing energy. Certainly, they do not use wings to fly with like birds, but it is true that their energy does flow upward and backward, suggestive of wings.

As we have already noted, the bodies of the Nature Spirits are composed of a type of energy, without solid substance, at the etheric level. It is plastic, and seems to flow while the Nature Spirits work in their normal element. When they stop to

play, or to manifest to man, they can change at will, but do not have their "normal" bodies. They receive the nourishing energy by breathing or exchanging the etheric substance around them, but they do not have internal organs or need to take in solid food as we do.

In every by-way of the world where hearts are clean and minds are simple, stories of the "little people" abound. Wherever Nature exists, so do the Nature Spirits, and even in the city they do their work unnoticed in small gardens and parks. The Nature Spirits' purpose is to fulfill that which they were designed to be and eventually become. Isn't that true of all of us? The Nature Spirits operate more or less in groups, and they do not resist their goals as we usually resist ours



in human evolution. Yet our evolution is of a higher order, since we have greater free will and individualization.

We frequently give personality to the works of Nature, and often in the form of deity. We use the expression, "an act of God," for a natural occurrence. God does perform His work through His creatures, and these Spirits of Nature are beings of God performing His many tasks. There is a chain of communication from the high Angels to the lesser Angels, to the various Nature Spirits, who in turn direct the tiny sparkles of elementals. For example, the seed, when it germinates, gives off a tone or vibration of the finer etheric substance and at this "call" the tiny elementals enter and begin their work. The plant fairies direct, and allow their auras to intermingle, giving force.

How do we get to know the Nature Spirits? They are really quite shy until

they get used to one, but soon may become more friendly. Among those easily contacted are the ones that work in the trees and plants all about us. Begin by giving these younger brothers of the plant kingdom tender, loving care. The Nature Spirits that live and work in them will almost certainly be watching you with interest.

You will want to know what you will experience. First, just a vague feeling that something is present. After a time will come a feeling like a faint breath, perhaps on the arms, hands, or head. If you hold your hand over the spot where you sense this, you may notice that it feels cool. When you first begin to see the Nature Spirits, they are not apt to appear as in the movies, with solid physical bodies, but as a shimmering in the air. These are the sylphs, which may be seen as glowing energy centers to begin with. Sometimes a flash may be seen, and occasionally the fine, web-like substance of their being may be felt. The gnomes, composed of the dense chemical ether, are frequently seen in shapes and "clothes" more definite than those made of the finer ethers.

Caution is the word at all times. Although Nature Spirits thrive on our attention, it is much better for man to be unaware of them or of their existence, than to be informed and then scoff. Cynicism is harmful both to the individual concerned and to the Nature Spirits themselves. It drains them of energy and saddens them greatly. Also, it is not wise to attempt to divert the Nature Spirits from their normal activities; it is better to think of them as we do the wild creatures of Nature. We can love and admire them in their natural environment, but to pick up a wild rodent, bird, or rabbit and confine it would destroy its ability to function in a normal way. So it is also with these etheric children of Nature. They should not be confined with the strings of selfish affection or attachment. "May it be well with thee," is a suitable parting statement, releasing them completely.

No talk on the children of Nature would be complete without discussing Group

Spirits. The Group Spirits of animals are Archangels, in charge of the various species, for the animals have not reached a stage of individualization. Thus, each species is under the direction of a Group Spirit, who makes the necessary decisions. All the animal behavior patterns traditionally called "instinct" actually represent the directing force of the Group Spirit.

The domesticated mammals such as dog, cat, cow, horse, sheep, goat, and elephant are the most evolved of the animals, and certain particular ones of these are very near to individualization. As they reach this state they are withdrawn from the Earth, and in the future we will find that many of these species will become mysteriously scarce. We must learn to think of them as our younger brothers, even as the Angels and Archangels are our older brothers. But we should not confuse these members of other life waves with the Elder Brothers, who are advanced members of our own life wave.

How can we cooperate with all of these beings? Paul said: "In God we live, and move, and have our being." The One Life is that universal power which we call Spirit. It has inherent generic character with which we must comply if we would live in harmony with Nature, and this character is summed up in the one word, "goodness." The Spirit is Life, and since it is universal, it can have no particular interests to serve. Therefore, its action must always be equally for the benefit of all. This is the generic character of Spirit; and just as water, fire, or any other physical force, will not work contrary to its generic character, so also, Spirit will not work contrary to its generic character.

The inference is obvious. If we would cooperate with Spirit — with God — we must follow the law of the Spirit, which is goodness. This is the only limitation. All moral law is based on this: "Do unto others as you would have them do unto you." This was meant to include other life waves as well. Yes, man must learn to live in harmony with Nature, and to have reverence for the inner divine principle found in all life.

MEDICAL ETHICS

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of the past life has been fully viewed. Any tampering with the physical body during this period, therefore, whether it be an autopsy or the removal of organs for transplant, is noticed to some extent by the Ego. This distracts him from the panorama, and, to the extent that it does so, it will prevent him from profiting fully from this experience. When the panorama is over, the silver cord snaps, and the last link between the Ego and his dense body is severed.

Finally, with regard to transplants, we believe that heart transplants must be considered in a different light from those of other organs. The heart, as said, contains the individual's seed atom, the forces of which have been immanent in every dense vehicle which he has ever used. The record of past experiences inscribed on the seed atom is as indispensable to his evolution as is the heart itself indispensable to his survival in the physical world. Thus it appears that great evolutionary hazards would occur to both donor and recipient as the result of a heart transplant. We do not believe, therefore, that the heart transplant is desirable.

(Continued)

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MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(NINTH INSTALLMENT)



The Creation of Environment

IT is a fact evident from the merest superficial observation that while animals act alike under like circumstances, because they are guided by a Group Spirit, the human being does not. In humanity there are as many species as there are individuals, each one being a law unto himself; and we can never predict from the actions of one, how another will act under similar circumstances; even the same individual may act differently, and probably will, under similar circumstances at different times. On that account it is difficult to handle or properly elucidate a subject like "The Web of Destiny," when we are only equipped with minds of such small capacity as human beings have at present. Fully to understand this subject would require the wisdom of such great beings as the Recording Angels, who have charge of this intricate department of life.

It must not, therefore, be thought that the writer is giving in this book more than a very superficial view of how destiny is made and unmade. Each act of each individual calls forth in the universe a certain vibration which spends itself, reacting upon him and others in his environment; and no mere human mind could either watch or tabulate the results of these actions and reactions in a few short months, years, or lives. But we have sought from the general picture impressed upon our mind by the study of our subject, to classify the causes engendered in the past as they appear to us, and their effect in present lives.

Several hundred persons have been in-

vestigated in the course of this study, and in some cases we have gone back for three, four, or even more lives in order to get at the root of the matter and to determine how the actions in the past react to make conditions in present lives. But although we have thus done our very best under the circumstances, students are particularly requested not to regard this as any authoritative conclusion in the matter, but rather as a fingerpost which, we hope, may help to solve certain problems.

As regards environment, it would seem that people who are of a particularly difficult nature to get along with and who have a hard life before them, are often born among strangers where they will not receive any sympathy and where their sufferings will not create upon their next of kin according to the flesh any appreciable sympathetic impression; or else they are orphaned, or deserted by their parents, or they run away from home at an early age. Where this is the case, the Ego often hungers for a sympathy which it had neglected to give to others in previous lives. We have also found cases where certain people committed the most atrocious outrages in the past and brought shame and dishonor upon their nearest kin, who suffered deeply because they loved the miscreant. In the life where this erring one was to atone for past misdeeds, it would find itself in an altogether unsympathetic environment, hungering and thirsting for the love that it had despised in a previous life; thus its lot

was made all the harder. If the man did not learn the lesson in one life, several lives of similar experience would teach him to be sympathetic to those who loved him, as well as to do honestly and rightly by others.

It was also found that often a person had gone wrong in past lives because of a lack of kindly influence on the part of those who composed his immediate family, and who should have given to him their loyalty, support, and love. The lack of this sympathetic environment did not, of course, excuse his misdeeds in the eyes of the law, and he was forced in later lives to expiate the misdeeds of the past. But in such cases the tables were usually reversed; the family, which in past lives had been indifferent to him, would now dote upon him and thus would feel keenly whatever sorrow and suffering he must go through on account of his past. Thus they expiated their part in making him what he was because of their lack of sympathy and kindness.

These are extreme cases; but, naturally, one cannot draw a definite lesson from cases not clearly marked; the more bluntly events stand out, the easier it is to tabulate them. The law which holds good in extreme cases would also hold good in lesser cases, with modifications in proper degree to cover choice of environment.

The foregoing facts show us clearly that we are truly our brother's keeper, and that it behooves every one of us to show all the sympathy and kindness we possibly can to those who are in misfortune, either in or out of our families. For though upon the face of things and looking at life from the viewpoint of our present embodiment alone, we may not seem to have any responsibility for the condition of a scapegrace relative; nevertheless if we could view the larger life, if we could see behind the veil, probably we should find that we ourselves had helped him to sink into degradation.

We frequently hear the expression that such and such a person is the "odd one" in a certain family; and we may nearly always take it that the poor Ego so des-

ignated is a stranger among strange people, having to stay there for his life on account of some misdeeds in the past. "Blood is thicker than water," says an old proverb; but as a matter of fact, the tie of blood is of no consequence unless the Spirits in a family are bound to one another by love or hate from the past, which determines their real relationship in the present life. A Spirit may be clothed in the flesh of a certain family, it may sit at their board and have a legal right to a part of their estate, while still it is as much a stranger to them as a passing tramp who begs a meal at their kitchen door. Do you remember that the Christ said, "For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in." And then, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." When we find such a Spirit, one that is "odd," lonely, and strange in its environment, it should be our endeavor as Christians to emulate the example set forth by our Lord; we should endeavor to make such a strange one at home and cultivate its acquaintance for Christ's sake, regardless of its supposed oddities.

The Genesis of Mental and Physical Disabilities.

The disabilities which affect humanity may be divided into two large classes: *mental* and *physical*. The mental troubles are particularly traceable to the abuse of the creative function, when they are congenital, with one exception which we shall note later. The same holds true in case of impairment of the faculty of speech. This is reasonable and easy to understand. The brain and the larynx were built with half of the creative force by the Angels, so that man who, prior to the acquisition of these organs, was bi-sexual and able to create from himself alone, lost that faculty when these organs were created and is now dependent upon the co-operation of another of opposite sex in order to generate a new vehicle for an incoming Spirit.

(Continued)

Studies in the Cosmo-Conception

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

The Second Heaven

(Continued)

Q. Is changing the models of the Earth man's sole occupation here?

A. No, man's work in the heaven world is not confined solely to the alteration of the surface of the Earth which is to be the scene of his future struggles in the subjugation of the Physical World. He is also actively engaged in learning how to build a body which will afford a better means of expression.

Q. What is the purpose of this training.

A. It is man's destiny to become a Creative Intelligence and he is serving his apprenticeship all the time. During his heaven life he is learning to build all kinds of bodies — the human included.

Q. How is this carried on?

A. We have spoken of the forces which work along the positive and negative poles of the different ethers. *Man himself is a part of that force.* Those whom we call dead are the ones who help us to live.

Q. Do these dead do this alone?

A. No, they are helped by the so-called "Nature Spirits", whom they command.

Q. Who directs man in this work?

A. Man is directed in this by Teachers from the higher creative Hierarchies, which helped him to build his vehicle before he attained self-consciousness, in the same way he himself now builds his bodies in sleep.

Q. Does he not build unconsciously while asleep?

A. Yes, but during heaven life they teach him consciously. The painter is taught to build an accurate eye, capable of taking in a perfect perspective and of

distinguishing colors to a degree inconceivable among those not interested in color and light.

Q. How is the mathematician taught?

A. The mathematician has to deal with space and the faculty for space perception is connected with the delicate adjustment of the three semi-circular canals which are situated inside the ear, each pointing in one of the three dimensions in space. Logical thought and mathematical ability are in proportion to the accuracy of the adjustment of these semi-circular canals.

Q. Does such an adjustment also apply to the musician?

A. Yes, musical ability is also dependent upon the same factor, but in addition to the necessity for the proper adjustment of the semi-circular canals, the musician requires extreme delicacy of the "fibres of Corti," of which there are about ten thousand in the human ear, each capable of interpreting about twenty-five gradations of tone.

Q. How does this compare with average humanity?

A. In the ears of the majority of people they do not respond to more than from three to ten possible gradations.

Q. How do ordinary musical people respond?

A. Among ordinary musical people the greatest degree of efficiency is about fifteen sounds in each fiber, but the master musician, who is able to interpret and bring down music from the heaven world requires a greater range and organs of extreme delicacy for the expression of such faculties.

—Reference: *Cosmo*, 125-127.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

First Three Days of the Passiontide

L AZARUS and his sisters, Mary and Martha, were among the innermost circles of Christ Jesus. The first three days of the Passiontide were spent in their home. Here His closest followers were assembled for a few final, precious days of instruction and communion with their beloved Teacher.

To the disciples who were ready to receive it, Christ revealed the processes of mystic transmutation whereby the Mother Mary would become a part of His suffering and travail, and also something of the recompense of glory to be hers in the heights of the Easter Vigil.

The deeper teachings given during these days to Mary and Martha are beautifully portrayed in the allegory of the supper prepared for the Master in the home of Lazarus as described by John in the twelfth chapter of his Gospel. Although Martha was being prepared through service for the higher exaltation of consciousness termed Initiation, the text makes plain that she was not ready to partake fully of the great spiritual feast. Lazarus, the recently initiated one, sat at the Master's table and partook freely with Him of the Waters of Eternal Life and of the Bread which man shall free from ever hungering again.

Mary, farther advanced than Martha, stood at the very entrance to the Temple of Light, evidenced by her ceremonial of anointing the feet of the Master.

On the second day of the Passiontide the Master instructed other men and women disciples in advanced work preparatory to the glorious Resurrection Rite.

On the third day Judas succumbed to the temptation of the priests. Judas typifies the lower, instinctive nature; the priests, the human or mortal. When these two forces are paramount, the Christ or spiritual nature is always betrayed and, in turn, their own self-destruction is inev-

itable, as instanced by Judas' tragic end.

The Sublime Rite of the Eucharist

The origin of the ceremonial of the Last Supper is lost in antiquity. Its observance may be traced through the earliest of the Mystery Schools. The Persians celebrated the Festival of the Eucharist, a Greek word meaning "thanksgiving" or Love Feast. Upon receiving the initiatory Mithraic rites, certain words were spoken and the neophyte partook of bread and water. This was also one of the important customs connected with the Eleusinian Mysteries in Greece. These Mysteries were built around Ceres, the goddess of grain, and Bacchus, the god of wine. Wheat was considered the most valuable of all plants given to man; it was a love gift from the gods of Venus. Bacchus was the god of true spiritual ecstasy obtainable only through direct communion with the Divine Lover.

The Mithraic sacrament included three large vases filled with white wine. Before the enchanted gaze of the candidate these changed into blood-red, purple, and azure blue. One who has touched the inner Mysteries knows that this transformation belongs to the work of the high Initiate. Bread and wine signify that spirit must enter in and transform matter; that divinity is awakened within through the quickening processes of Initiation.

The Old Testament conceals the secrets of the New while the New Testament reveals the inner teachings of the Old. Melchizedek, the mysterious priest of Salem, in his consecration of Abraham, gave to the new Aryan peoples the ideal symbolized by the Feast of Bread and Wine. The Christ consecrated His Disciples through the conjoined powers signified by the bread and wine, the Christ Himself being a *priest forever after the Order of Melchizedek*.



The Sacred Signs of the Zodiac

C. R. B.

THE zodiacal pattern is a symbol of the great Cycle of Life, the circle of material manifestation, showing progress of the Spirit, or Ego, through the lower nature, or matter. Into this lower nature the Divine Spark descends in involution on the one side, and rises in evolution on the other, thus completing the circle. The zodiac forms the stage on which the great drama of life is now being played under the direction of the illumined Hierarchies who graduated in a former period of manifestation. It is the story of the journey of the Prodigal Son around the wheel of life, who leaves his Father's Mansion to wander in the wilderness of materiality and illusion, to be tempted of the devil, and to feed for a time on the husks of the world of shadow.

Before starting his pilgrimage through matter the Prodigal Son was a celestial being, pure and innocent, but without knowledge. Prompted by an inner intuition which faintly told him of his inherent but latent possibilities, he aspired to wisdom and experience. This aspiration brought a momentary light, and looking out into the depths of space, he beheld a vision of what he might be. Across a valley of crystallized matter (symbolized by the zodiacal Wheel of Life), enveloped in dense clouds of smoke and noxious odors, he saw a radiant sphere, where men, once beings like himself, had evolved to the heights of perfection and become as

gods, knowing good and evil and masters of all the power of mind and will. It is only by passing through a world of evil that the Ego can know what evil is; and it is only by this knowledge that it can know and realize the good. The divine purpose in physical manifestation is to blend the lower or personal nature with the higher or spiritual. The purport and goal of all gnosis is the one-making or union of the little man with the Great Man, of the human soul with the Divine Soul. The reason the Divine Spark descends and incarnates in matter is that it may eventually overshadow, conquer, and transmute the lower personal, or animalistic nature, into spiritual qualities. Separate, the Spirit, or Higher Self, is formless essence; the personal, or lower self, is devoid of mind. Together, or merged, the lower self will bring an individuality, and the Higher Self will bring a mind with knowledge and wisdom. This blending or merging of the two selves can be accomplished only through an alchemical process, and this is why physical life is so painful at times, because the diamond within can be made to shine only by this process of grinding and suffering. The three-fold body is the laboratory in which the Spirit works. The mind, symbolized by the sign Gemini and its ruler, Mercury, is the tool or instrument which the alchemist (Spirit) uses in transforming the baser metal into gold. This is analo-

gous to the earthly plane where Mercury is the chemical used in physical laboratories as a means of transforming the metals of the Earth.

The Prodigal Son, in his cyclic journey, is not entirely dependent upon his own resources in this quest for wisdom and perfection, for our Father in heaven has, Himself, prepared a way, marked with guide posts along the route, which will lead him back to his celestial mansion. But the Father speaks in a language of symbolism which reveals all the divine truths of the universe. Such truths are to be found in the sacred signs of the zodiac. They are symbolic of the guide posts along the path of involution and evolution. In the great divine plan everything must become involved before it can evolve. On the involuntary arc the Ego, as it descends into matter, passes through each sphere or department of life and receives successive veils of matter, or bodies, and at the same time is furnished with the several faculties it has to exercise during its material manifestation.

We read in the *Cosmo-Conception* that "In the beginning of a day of manifestation a Great Being (whom we call God), limits Himself to a certain portion of space in which He elects to create a solar system for the evolution of added self-consciousness, and for the growth and exaltation of the myriad souls of humanity. He includes in His own Being hosts of glorious Hierarchies of immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being." The zodiac is a symbol of this certain portion of space or solar system. Everything is made in the image of God, and as the Absolute is always symbolized by the circle, or egg, so the zodiac is a miniature and an exact replica of the world egg; a microcosm in comparison with the macrocosm. Listen to the second, or Love-Wisdom, principle of the Divine Triad speaking: (Proverbs 8:27) "When He established the heavens I was there; when He set a circle upon the face of the deep." This circle of existence is bound around with a golden girdle or belt of the gods,

made of star dust, and is divided into twelve signs, or constellations of fixed stars. These constellations correspond to and symbolize the twelve great Hierarchies, or super-intelligences, who are guiding the involution and evolution of the human life wave. Each sign signifies a certain department or quality of development, through which the Ego passes in its journey around the circle, and each specific department is ruled over and comes under the direction of a group of these exalted beings.

In this circle of manifestation, which is our solar system, the vibrations of spirit are slowed down to a degree where it becomes crystallized. Spirit in this world is usually known and spoken of as empty space, when in reality it is the great ocean of spirit, the source of all that is. In the world of matter we may compare this crystallization to ice which has frozen on a tub of water; this congealed ice, by heating it, which in actuality is only speeding up the vibrations by fire (which is spirit), can be turned back into water. All matter is merely crystallized spirit and the only difference is the rate of vibration. The vibrations of matter can be speeded up to a degree where it goes back into spirit and becomes invisible to the physical eye.

The zodiac, with its twelve signs, the year with its twelve months, the twelve tribes, etc., all signify twelve stages or qualities through which the Spirit passes. They represent the great cycle of life in which the Divine Spark first becomes obscured in matter, and then rises from matter to become fully manifest in the souls of humanity at the end of the cycle. In the great scheme of involution and evolution there is a continuity of cycles within cycles and by this analogy the zodiacal wheel also symbolizes the lesser life cycle of the Ego in which it travels from one plane to another and is reborn on Earth again and again until all its lessons have been learned.

The Spirit proceeds downward into material manifestation in a spiral course, and its cyclic progression is in twelve stages

corresponding to the twelve signs. The number twelve is symbolic of spiritual perfection and completion. It is 4 plus 8, or the world and man renewed. It is also 4 multiplied by 3 (God), or the world and man in intimate union with God. The first six signs are concerned with the involution of humanity, during which time the Spirit puts on veils of matter which gradually become more dense, until it has reached the nadir of materiality. On the descending or involutionary arc it is the spiritual which gradually transforms into the material. On the ascending or evolutionary arc, spirit slowly reasserts itself at the expense of the physical, or matter, so that at the completion of the circle of material existence in the sign Pisces, the Ego will find itself as free from matter, and all its qualities, as it was in the beginning; having gained in addition experience and wisdom, the fruitage of all its personal lives, without their evils and temptations.

This story of involution and evolution and the "Days of Creation" can be found

in the first and second chapters of Genesis, if read in their true esoteric sense. These processes of life are the descent of spirit into matter and the ascent therefrom. The first is the divine sacrifice, or the limitation of spirit in forms; and the second is the resurrection from the dead, or the liberation of spirit from captivity in matter.

ARIES is a symbol of the first period of the cycle of life. The Ram signifies the divine sacrifice at the outgoing of the Spirit on the higher spiritual plane, in which the Higher Self limits himself to conditions of manifestation in matter. The "Lamb" is slain in involution, for the nourishment of the souls and qualities in evolution. The Ram is a symbol of the second Logos, or the divine life involved in matter. The young ram (Aries) is a world-side symbol of the sacrifice of the Higher Self in entering upon the cycle of manifestation (the zodiac), born in order to die for human advantage. The Logos, having emanated from the Absolute, limits His nature in the act of manifestation through forms of matter. The symbolical imagery of the sign Aries suggests that the Spirit sacrifices itself (as the Lamb) and becomes hidden or crucified on the cross of matter. It is through the slain Lamb (the divine life) within the soul, that the "body of sin", or desire nature, is gradually dissipated (washed away by the blood of the Lamb). Cosmically Aries represents the initial stage in evolution where spirit descends into matter to bring into existence a universe. In the structure of the human brain this same symbol (the sign Aries) is shown, which is suggestive of the downpouring of spirit, or the avenue through which the Life Spirit enters and flows through the human anatomy. This Life Spirit continues to flow down the spinal cord of man until it reaches the lower extremity, or the coccygeal region, which region can be compared to the sign Libra, the nadir of materiality. This is the spinal spirit fire, the Father Fire, ruled by Neptune. In time this force will return by way of a new spinal cord which will be forged

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.

by the rays of the planet Uranus, reuniting the positive and negative poles in the brain of man. Then the power of creating at will, will be within himself. This is the secret of Initiation, the short cut to the heights of spirituality symbolized by the staff of Mercury. Aries signifies the first step downward; it is the World of Divine Spirit. The typical Aries person has all the characteristics of the ram who, with his head down, butts into everything and everybody in his desire to get somewhere. He is on his way although he knows not where.

TAURUS is a symbol of the second stage around the wheel of life. Just as Aries represents the masculine or positive aspect of divinity, so Taurus is the opposite pole, the feminine, negative aspect. It is the second plane to which the Ego descends in manifestation; it is the World of Life Spirit, in Rosicrucian terminology. Taurus signifies the divine outgoing activity in the creation of forms. The Bull represents the matrix of forms on the spiritual plane (the plane of Life Spirit). It pertains to the period of involution when spirit is descending into matter and giving it the potencies of forms and qualities afterwards to be evolved in the souls of humanity. The ecliptic is termed the Yoke of Heaven, bound, as it is, upon the neck of the Solar Bull. During the second period of cosmic activity, the divine Will created, on the plane of Life Spirit, the matrix of all living things upon the astral and etheric planes, and therein placed the mental germ of the lower activities and forms. According to Max Heindel, the first and second great creative Hierarchies, who correspond to and direct the activities of the first two signs of the zodiac, Aries and Taurus, have passed beyond the ken of anyone on Earth. He informs us they gave some assistance at the beginning of the evolution of our life wave and then retired to liberation or to greater spheres of activity. These first two Hierarchies are nameless.

GEMINI is a symbol of the third period of the cycle of life and the great Hierarchies in charge of this department of the

zodiac are called Seraphim, who were active in the Moon Period and aroused in man the germ of the Human Spirit. The sign Gemini symbolizes the Celestial Twins, Adam-Eve before separation. It signifies the intellectual faculties brought forth from a divine Father (Aries) and a divine Mother (Taurus). In the constellation Gemini are two stars, Castor and Pollux, sometimes called the twin gods. They are symbols of the positive and negative qualities (father-mother), also heaven and Earth, matter and spirit, etc. Castor and Pollux represent the celestial androgynous, the two-headed Mercury of the alchemists. They are Adam and Eve in the Garden of Eden (Paradise) before the fall into matter.

The first three signs of the zodiac make up the divine triangle: Thought, the Word, and Vibration. The number three signifies completeness; it is the perfect number of the higher planes. It is a super-material world representing the Garden of Eden, or Paradise, just before the descent of the Celestial Twins into material existence. The story of the Fall of Man is the story of the descent of mind (man) and emotion (woman) into the underworld or lower nature. The twin gods (Gemini) symbolize this dual nature of mind and emotion (man and woman). Gemini marks the first descent of the Spirit into the mental planes, the first two signs signifying the higher spiritual regions. The sign Gemini represents the World of Abstract Thought, and it is not until the next sign (Cancer) is reached, that the Ego takes on its first semblance of a body, which is the sheath of mind. Cancer signifies the Concrete Thought World.

CANCER is the fourth department of the cycle. It signifies the lower mind energized from the astral plane. The Crab is a symbol of the lower nature into which the Spirit descends in involution. Cancer is the gateway to materiality, the gateway to life on the earthly plane, but death to the Ego on the spiritual plane. Its opposite sign, Capricorn, symbolizes death on the material plane and birth

(Continued on page 417)



The Children of Virgo, 1972

Birthdays: August 23 to September 23

AS the end of summer approaches the Sun enters the sixth sign, Virgo, and there comes to all the need of again conforming with original principles and patterns.

Acting upon man as an inner urge or necessity, these forces impel him to acquire perfection and to rid himself of all that taints, weakens, sickens, or pollutes. Previously, stress has been placed upon emotions creatively expressed. Now, as a reaction, there may be mistakes, disappointments, and depletions with which to contend. Faltering health, mediocre achievements, and undesired responsibilities indicate need of daily effort, and arouse the conviction that the superfluous and extraneous must be separated from the essential and proper. This readjustment calls for an analytical weeding out process, the acquisition of better techniques. Man becomes an apprentice seeking expert and proper advice in the art of living; he willingly follows and serves so that he may learn and profit thereby.

Ruled by Mercury, the earthy sign Virgo is definitely intellectual. Those born under its influence are usually alert, shrewd, analytical and capable of absorb-

ing knowledge readily, particularly in relation to the crafts. Theories, speculations, and pursuits requiring imagination rarely interest them deeply. As a rule they prefer to apply the mental faculties to self-improvement and the attaining of perfection in personal and mundane affairs rather than in what appeals only to the Spirit.

Virgos generally make excellent servers, for they are faithful workers, exceedingly methodical, and have much adroitness. Work is viewed in an unemotional, scientific manner and all phases mastered in painstaking detail.

Allowing themselves to be dominated almost entirely by intellect, the Virgoans can be cynical, critical, and skeptical of anything not scientifically demonstrable. Unless they cultivate humaneness and consideration for others these natives are apt to become narrow-minded and bigoted.

Health is a favorite interest of the quiet, retiring, outwardly modest Virgos. Although they can become faddistic and finical they ordinarily show much common sense and admirable control of the appetites. The love of self-improvement, purity, and service is wonderfully conducive to spiritual unfoldment and progress in the Virgo natives.

All the children born during this solar month will have in common the vibrations from three stellar patterns: The conjunction of Sun and Mars, the trine of Saturn and Uranus, and the sextile of Neptune and Pluto. These aspects indicate some very splendid characteristics: an abundance of vitality and recuperative power, courage, ambition, determination, ability to concentrate, a keen intuition, ingenuity, and a leaning toward the study and practice of occultism.

However, the Sun squares Neptune from August 23 to September 3, intensifying the vibrations of the aura, so that the native is sensitive to superphysical influences. These influences are apt to be of an inimical nature, though, so that special care should be taken to keep the thoughts positive and the actions above reproach.

From August 23 to 31 Venus and Uranus are square, suggesting that these children be given special training in balance and poise, along with a regard for high moral standards, faithfulness, and rational behavior.

An excellent mental aspect, Mercury sextile Uranus, begins August 23 and lasts until the 31st. The mind is idealistic, original, independent, and inventive, so that the native can pioneer in science and literature. He could also excel as an inventor, particularly along electrical lines.

From August 23 to 28 there is a square between Mars and Neptune, pointing toward the need of stressing deliberation, refinement, self-control, tolerance, and respect for law in bringing up these children.

A fine mental aspect is indicated by the sextile of Mercury to Saturn, lasting from August 24 to September 2. This stellar pattern gives the ability to think seriously and deeply, to concentrate, and to persist patiently. Honest and fairminded, these natives make fine judges, and achieve prominence in the theological and political affairs.

From September 1 to 7 Mercury trines Jupiter, pointing toward a broad and versatile mind, with the ability to reason correctly. The nature is optimistic and cheerful, and success in law and literature

is favored. These natives are well respected for their honesty and sincerity.

Mercury squares Neptune from September 2 to 7, tending toward dreaminess and the inability to fit in. Memory training and persistence in positive thinking and concentration will help to correct this aspect, as will the encouragement of creative abilities.

From September 4 to 21 the Sun squares Saturn, suggesting the need to cultivate unselfishness, cheerfulness, and tolerance. Obstacles are but opportunities for learning needed lessons, it should be remembered, and determination, optimism, and persistence are of great help.

Venus trines Neptune from September 4 to 15, giving a fertile imagination, deep emotions, and purity of nature. Talent as an inspirational musician is indicated, as are fine platonic friendships.

From September 5 to 23 Saturn and Mars are in square aspect, a warning to parents of these children to stress unselfishness, gentleness, and self-control in their training. Honesty and maintenance of an even temper should also be emphasized.

Mercury conjuncts Mars from September 11 to 20, bespeaking mental energy, enthusiasm, and dexterity, but the direction in which these are used will depend upon the nature of other aspects to Mercury.

From September 14 to 21 the Sun squares Jupiter, pointing toward the need to emphasize self-restraint, thrift, and honesty in training these children. A diet of simple, wholesome food should also be stressed, as should self-discipline, the value of honest work, and the importance of self-reliance.

Mercury squares Jupiter from September 17 to 23, suggesting the necessity of these children cultivating a positive, decisive attitude. Care should be taken in travel, as well as in signing contracts, etc.

As the solar month ends, from September 19 to 23 Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult. Magnetic healing ability may be present.

Readings for Subscribers' Children

JEFFREY D. R.

Born January 31, 1970, 6:53 A.M.

Latitude 41N54; Longitude 87W56.

Signs on Cusps of Houses:

ASC, Aquarius 5.23	4th, Taurus ..28.00
2nd, Pisces ..24.00	5th, Gemini ..19.00
Aries intercepted in 2nd	
3rd, Taurus ..1.00	6th, Cancer ..10.00

Positions of Planets:

Sun11.13	Aquarius1st
Venus12.56	Aquarius1st
Dragon's H. ..13.35	Pisces1st
Mars4.56	Aries2nd
Saturn2.45	Taurus3rd
Pluto26.59R	Virgo8th
Uranus8.41R	Libra8th
Jupiter5.21	Scorpio9th
Part of F. ...16.48	Scorpio9th
Moon22.38	Scorpio9th
Neptune0.48	Sagittarius ...10th
Mercury16.32	Capricorn12th

This is the chart of a rather exceptional child. The humanitarian, intellectual sign Aquarius is on the ASC and the Sun and Venus in conjunction (combust, and therefore lessened in power) in Aquarius in the 1st house. The solar orb sextiles Mars intercepted in Aries in the 2nd trines, Uranus intercepted in Libra in the 8th, squares Jupiter in Scorpio in the 9th. Jeffrey no doubt has a pleasing, winning personality (perhaps with dimples!) and is endowed with some excellent traits of character; progressiveness, vision, resourcefulness, courage, determination, and originality. Jeffrey is inventive, too, intuitive, fond of music and art, affectionate, and sensitive to superphysical forces, but health should be good. Scientific research will be of interest, as well as the social side of life.

Mercury in Capricorn in the 12th sex-

tiles the Moon in Scorpio, in the 9th, pointing toward a rather critical and penetrating mind, attracted to science (especially chemistry) and the occult, and a very retentive memory. The mentality is peculiarly fitted to delve into the mysterious or secret things, as well as to deal with the most minute details in things which seem microscopic and unimportant to others.

The Moon in Scorpio adds to the courageous, determined, and energetic side of the nature, along with a tendency to be intolerant of imposition or interference with plans. Not to be coerced by threats, Jeffrey is particularly amenable to kindness. Attraction to the occult sciences is accentuated. Extensive travel for both pleasure and profit is probable, along with the lime-light of publicity. A tendency to prophetic dreams and visions is also present.

Neptune in Sagittarius in the 10th makes a distant conjunction (8 degrees) with the Moon, conjuncts the MC, sextiles the ASC and Pluto, trines Mars. Spiritual interests and abilities are hereby emphasized, and they will have a strong effect on the vocational activities.

The weakest spots in the chart are indicated by Saturn in Taurus in the 3rd opposing Jupiter in Scorpio in the 9th, and Mars opposing Uranus. The former suggests a tendency toward distrustfulness, and an inclination to drift with the tide. Unless a wholesome diet is followed, there may be throat difficulties, including tonsillitis. (It is better to clear up affected tonsils by a strict cleansing diet than to have them removed.) The latter aspect, Mars opposing Uranus, indicates a violent temper, eccentricity at times, and resentment of even the slightest restraint. While these aspects cannot be discounted, this child has unusual ability to handle them, and if trained in this direction should have little difficulty in transmuting the oppositions into sextiles or trines and living a very productive helpful life.

KINGSLEY R. B.

Born December 11, 1963, 5:06 A.M.

Latitude 36N50; Longitude 76W18.

Signs on Cusps of Houses:

ASC, Scorpio 23.46	4th, Pisces3.00
2nd, Sagitt . .23.00	5th, Aries5.00
3rd, Capric. .27.00	6th, Taurus ...1.00
Aquarius intercepted in 3rd	

Positions of Planets:

Sun18.38	Sagittarius1st
Mars4.37	Capricorn2nd
Mercury7.24	Capricorn2nd
Dragon's T. .12.23	Capricorn2nd
Venus14.40	Capricorn2nd
Saturn18.35	Aquarius3rd
Jupiter9.36R	Aries5th
Uranus10.00	Virgo10th
Pluto14.09	Virgo10th
Part of F.2.09	Libra10th
Moon28.01	Libra11th
Neptune16.34	Scorpio12th

This youngster has a rather complicated personality. He has the Mars-ruled sign Scorpio on the ASC, with the planet of spirituality, Neptune, in the 12th making a six-degree conjunction with the ASC, and the Sun in the Jupiter-ruled Sagittarius in the 1st house. From these various different influences, conflicting at times, it is probable that Kingsley will at times feel pulled in several directions at once. However, the heavily aspected Neptune (sextile to Venus, Uranus, and Pluto, but square to Saturn) will likely be the strongest factor, impelling him toward the higher side of life.

The Sun sextiles Saturn, intercepted in Aquarius in the 3rd, pointing toward such fine traits of character as method, foresight, organizing, executive, and diplomatic ability, and the moral stamina to carry projects determined upon to successful conclusions despite delays and obstacles. Honorable and kindly, he is not apt to swerve from an action he is convinced is right, and his success in political,

mining, and agricultural pursuits is favored. The solar orb squares Pluto and Uranus in Virgo in the 10th, however, so that Kingsley will need to strive to keep balanced and poised in his vocational activities.

The Moon posited in the Venus-ruled sign Libra in the 11th sextiles the MC and Mars in Capricorn in the 2nd, adding to the kindly, sympathetic, and optimistic side of the nature. There is good reasoning ability, too, along with a love — and probably talent — for music and art. Many friends will be attracted, especially among women. The sextile of Moon to Mars also indicates ambition, aspiration, and ardent affections along with abundant energy and business acumen. There is excellent earning capacity, but a tendency toward too-free spending should be curbed.

Mercury in Capricorn in the 2nd conjuncts Mars, trines Uranus and the MC, squares Jupiter, indicating a critical and penetrating but somewhat suspicious mind with a thoughtful and diplomatic disposition. There is an interest in science, especially chemistry, as well as in the occult. Kingsley has a practical, thrifty side to his nature, but the square to Jupiter suggests the need to practice decisive thought and action, as well as carefulness in making agreements and signing contracts.

Venus in Sagittarius in the 2nd house conjuncts the Dragon's Tail, sextiles Neptune, trines Uranus and Pluto, squares Jupiter, tends to refine the mind and add to the fondness for music and art. The earning capacity is favored, too.

Jupiter seems to indicate the area in this youngster's character where he needs to do the most work in improving himself. In Aries in the 5th house, squaring Venus and Mars, as well as Mercury, it suggests a tendency toward rashness and impulsiveness, impatience and temper, ungoverned affections, trickiness, and addiction to gambling. If trained wisely in the opposite traits, however, he should be able to make his numerous better qualities dominate.

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.

Law Enforcer, Mortician

BRADBURY E. — Born November 20, 1957, 5:20 A.M. Latitude 43 W., Longitude 75W. Since the time of birth for this boy is only approximate, we cannot be positive of the signs on the ASC and other houses. This is a limitation in deciding upon the vocation, but since the Sun, Moon, Dragon's Head, Mars, and Neptune are all in the sign Scorpio, whether or not Scorpio is on the ASC (as it would be from the time given), the basic inclinations would be toward the professions governed by Scorpio, which are as follows: law enforcement, plumbing, insurance, credit managing, ambulance driving, dentistry, and mortuary work. If Scorpio is the rising sign, then these inclinations would be accentuated, and the Sun would be ruler of the 10th, further pointing to the Scorpio vocations. Mercury, planet of the mind, is in Sagittarius, in conjunction with Saturn, trine to a retrograde Uranus, indicating that he may be a slow learner, yet he can think well and gets a good deal by intuition. "Clean living and high thinking" are especially vital for his best progress.

* * *

Radio or TV Emcee, Newscaster

JEANETTE W. — Born March 14, 1948, 3:55 P.M. Latitude 40N43, Longitude 73W42. This native has the Sun in Pisces in the 8th house, sextile the MC, but square Uranus and Jupiter. Uranus is intercepted in the mental sign Gemini in the 10th, sextile Saturn and Mars in Leo in the 12th, trine Mercury in Aquarius in the 6th. Mercury also sextiles Jupiter

intercepted in its own sign, Sagittarius, in the 4th. A keen, quick, broad, and progressive mentality is thus indicated. The Moon and Venus are in close conjunction in Taurus in the 9th, unsuspected save for a square to Pluto in Leo in the 12th. Neptune in Libra in the 2nd sextiles Saturn and Pluto. This native has talent for radio and TV work, emceeing programs, participating in programs, or newscasting. If she will develop her will power and follow the positive path of spiritual development she can make much progress in this life. She should carefully avoid all negative psychism.

* * *

Teacher, Publisher

MICHAEL A. F. — Born July 15, 1946, 3:30 A.M. Latitude 44N59, Longitude 93W16. Here we find the Sun and Saturn in conjunction in the cardinal sign Cancer, and the same sign rising. The solar orb is in the 1st house, and besides its conjunction with Saturn (in the 2nd) sextiles Mars (in Virgo in the 4th), and squares Jupiter (in Libra in the 5th). Mercury is in Leo in the 3rd, in conjunction with Pluto in the 2nd, sextile Jupiter and Uranus, the latter in Gemini in the 12th. The Moon is in the mental sign Aquarius in the 8th, trine Neptune, opposition Saturn and Pluto. The sign Pisces is on the cusp of the 10th, so that Jupiter and Neptune need to be considered in selecting a vocation. This native could use his talents well as a teacher, in the publishing business, or in the entertainment field. He has considerable spiritual understanding, so that he could be a definite factor in spreading New Age ideals and thus uplifting humanity.

Daily Thought and Guide

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

FRIDAY — SEPTEMBER 1

Concentration and serious study are benefitted today, and we can make headway on mental endeavors of all sorts.

SATURDAY — SEPTEMBER 2

This is a fine evening to visit with friends at home, and we are likely to feel unexpectedly energetic during the late hours.

SUNDAY — SEPTEMBER 3

"The person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness."—*Addison*.

MONDAY — SEPTEMBER 4

If we let aspiration and inspiration guide us today, we will understand and follow the always honorable promptings of the Spirit.

TUESDAY — SEPTEMBER 5

Imaginative enterprises are likely to be fruitful today, but let us carefully eliminate any negative aspects that might crop up.

WEDNESDAY — SEPTEMBER 6

The mind and heart, working in concert, can assure our successful service to our fellow men, and prove the extent of our spiritual dedication.

THURSDAY — SEPTEMBER 7

"Be sober and temperate, and you will be healthy," said Benjamin Franklin, and we do well to heed his advice.

FRIDAY — SEPTEMBER 8

The lessons of hindsight are often painful. With a little effort, we can estimate in advance the consequences of our actions, and avoid distressing results.

SATURDAY — SEPTEMBER 9

The blessings of friendship are often most pronounced during moments of silent "togetherness" while in the presence of Nature's consummate artistry.

SUNDAY — SEPTEMBER 10

Several fine aspects today should help us joyfully respond to the divine Love which unifies and protects us all. "Praise God from Whom all blessings flow."

MONDAY — SEPTEMBER 11

Our use of the sacred creative force determines our progress on the ladder of evolution. It is our most valuable tool, but also our most potentially dangerous possession.

TUESDAY — SEPTEMBER 12

This is another mentally active day, with literary and clerical occupations particularly favored. A short trip might offer pleasant diversion.

WEDNESDAY — SEPTEMBER 13

"The man of meditation is happy, not for an hour or a day, but quite round the circle of his years."—*Isaac Taylor*.

THURSDAY — SEPTEMBER 14

Venus helps us demonstrate our innate sympathy and kindness today, not only to those who are near and dear, but also to strangers, who may need our understanding even more.

FRIDAY — SEPTEMBER 15

Several difficult aspects could make this a day of testing, but if we remain true to our ideal, we will acquit ourselves well.

SATURDAY — SEPTEMBER 16

Beneficent Jupiter makes his presence felt early in the day, helping us realize our objectives of "loving, self-forgetting service to others."

SUNDAY — SEPTEMBER 17

Let us share what we have with others on this Sabbath Day, making them aware of our care and concern. In no better way can we "give thanks unto the Lord."

MONDAY — SEPTEMBER 18

Splendid aspects portend a day of accomplishment and satisfaction — a fine start for the work-week. Let us make the most of our opportunities.

TUESDAY — SEPTEMBER 19

We should particularly guard against the temptation to gossip when we are mentally fatigued and, thus, especially receptive to idle chatter. This evening could be one of those times.

WEDNESDAY — SEPTEMBER 20

Well-aspected Saturn will help us exercise persistence, thrift, and diplomacy this morning — a good time to tackle "touchy" problems.

THURSDAY — SEPTEMBER 21

A possible receptivity to negative influences should be guarded against today. Such forces cannot harm us if we are determined in our opposition.

FRIDAY — SEPTEMBER 22

This is likely to be another day of testing, with both Saturn and Mars adversely aspected. Let us be particularly careful to keep our tempers under control.

SATURDAY — SEPTEMBER 23

If we avail ourselves of Neptune's fine emanations this morning, we should experience a spiritually rewarding day.

SUNDAY — SEPTEMBER 24

Many aspects are likely to bring a variety of experiences. Let us do everything "to the glory of God," remembering the significance of this, His day.

MONDAY — SEPTEMBER 25

A gentle disposition, peacefully inclined but firm and unyielding in the face of what is known to be wrong, is an ideal attribute.

TUESDAY — SEPTEMBER 26

Neatness of appearance and orderly maintenance of surroundings create an atmosphere conducive to more effective thought and work.

WEDNESDAY — SEPTEMBER 27

We can get things done this afternoon if we put our minds and energies to the task. Progressive ideas could be well received today.

THURSDAY — SEPTEMBER 28

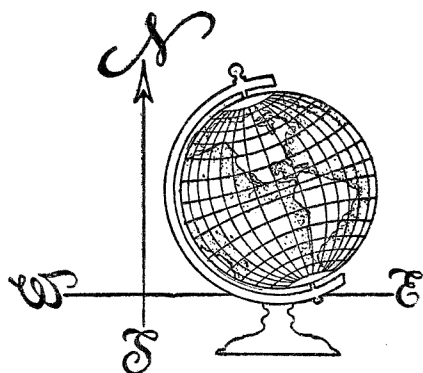
A good day to let imagination and creative instinct come to the fore. Most worthwhile innovations were originally deemed "impossible."

FRIDAY — SEPTEMBER 29

We might experience strain in friendships and unpleasant changes in established ways of doing things today. If we strive to "cleave to that which is good," and shun evil, all will be well.

SATURDAY — SEPTEMBER 30

The serenity of God's "great outdoors" should help us overcome a possible tendency toward irascibility and "hysteria." Tranquil music also soothes raw nerves.



MONTHLY

News

INTERPRETED

Church View of "Passive Euthanasia"

A report advocating "passive euthanasia," described as "withholding medical help from patients who have no prospect of recovery," has been accepted by the Synod of the Dutch Reformed Church, Holland's largest Protestant body. The report also suggests that "the lives of children born with severe deformities which make it impossible for them to live communicative lives should not be prolonged by means of medical treatment."

—*Christian Herald*, May, 1972

It is one thing to hasten the natural process of death by euthanasia, and quite another to let a person pass on peacefully without "benefit" of injections or other means that only serve unnaturally to prolong his agony.

From the spiritual point of view, euthanasia, or "mercy killing," is wrong, no matter how humane the motives initially may appear. Every Ego has his allotted time on Earth, and he is intended to pass on when his archetype "winds down." Before this happens, it is quite possible that he must undergo intense suffering designed to help him learn needed lessons and, hopefully, assure for him more perfect vehicles in future lives. If he is artificially put to death before the time intended, his immediate suffering, of course, will cease. The long range effects of the suffering, however, also will not come to fruition; thus, the Ego may not learn his required lessons and may face a similarly difficult period in his next life on Earth.

It is equally wrong, however, to prolong

life beyond its natural termination point. Much needless suffering is caused an Ego who is on the verge of passing over, only to find himself repeatedly jerked back into the physical body, as it were, as the result of life-prolonging injections. Although certain chemical substances are capable of prolonging the existence of the physical body beyond the time originally intended, the Ego does not benefit by being subjected to such an artificial extension of life. If his condition is diagnosed as medically hopeless, and if spiritual healing does not appear to be forthcoming, the greatest service we can perform for him is to make him as comfortable as possible and permit him to pass on in peace when his time comes.

* * *

Lack of Love Stunts Growth

Unloving parents can stunt a child's growth. Youngsters living under situations of stress appear to secrete abnormally low amounts of growth hormone. The treatment is not drugs, hormones or injections but rather, tender loving care.

Dr. Orville C. Green of the Children's Memorial Hospital, Chicago, has seen several cases of "deprivation dwarfism." One was a boy of seven who had been hospitalized for extensive burns on the palms. His mother had held the boy's hands over a gas flame as punishment for stealing food from the refrigerator. His growth was that of a four-year-old. Tests showed no section of growth hormone from the pituitary gland.

He was placed with a foster mother and

a remarkable change took place, according to Dr. Green. With no treatment except loving care, he grew at an accelerated rate. After two years in the foster home, his pituitary gland became responsive again.

Emotional stunting of children is but one step removed from the battered-child syndrome. Parents who can't see themselves beating a child can easily become emotionally turned off on him. Deficient growth is only one of the defects that may originate from an abnormal child-parent relationship but it may be the first to be seen. Other defects include bizarre behavior, which may involve stealing food or eating from garbage cans, retarded speech, shyness and temper tantrums.

—*Science Digest*, March, 1972

If love affects the growth of plants — and there can be little doubt of this, in view of the Cleve Backster experiments — how much greater must be its effect on that of children!

We all know what a difference evidence of someone's affection makes in our adult lives, and most of us can remember times in childhood when the knowledge that we were loved, or the belief that we were not, caused us to manifest specific patterns of behavior or attitude.

It is well enough known that lack of love — or lack of *evidence* of that love — is detrimental to children's mental and emotional development. Here we see that it hampers their physical growth as well. Spiritual love is a motivating force of Creation. It should be no surprise to the esoteric student that the element of love, prominent in a child's environment and continually evident to him, is one of the primary requisites in helping him develop his full potential and become a useful, creative, kindly, and "well-rounded" member of the human race, unfettered by the neuroses, psychoses, fears, and frustrations that seem to burden so many of us.

* * *

Ultrasound Used to Cut Bones

Soviet surgeons of the Central Institute for the Advancement of Doctors and the U.S.S.R. Academy of Medical Sciences have

performed more than 500 operations on bones using the "ultrasonic scalpel." A special generator produces electrical vibrations which are transformed into mechanical vibrations and directed through an acoustical unit to the point of application. Special attachments are placed on the end of the wave-guide and used as "knives" or "saws." The frequency of ultrasonic vibrations of the waveguide is from 20,000 to 50,000 cycles per second and the teeth of the "ultrasonic saw" move back and forth in a range of 80 microns (1 micron — 1 millionth of a meter), each time removing microparticles of the bone. This gives extremely smooth action to the "saw" which is very important in this type of surgery. Ultrasound is used not only for cutting bones but also for joining or welding split or broken bones, using liquid plastic mixtures as a "solder," and for reconstructing bone tissues, using a mixture of plastic and small bone chips to fill the bone cavities. Since 1970 this method has also been used in chest surgery during operations on the heart.

After checking with several U.S. orthopedic specialists and hospitals it was found that at present this method is not being used here in general practice. The doctors, however, expressed great interest in the approach and agreed that the ultrasonic method of cutting bones may reduce damage to the surrounding tissue which often results from the mechanical method used today.

From interviewing several U.S. manufacturers of surgical instruments, we can predict that "ultrasonic saws" will appear on the U.S. market in the very near future....

—*Science Digest*, March, 1972

The use of "ultrasonic saws" in bone surgery represents yet another sophisticated development initiated by scientists on both sides of the iron curtain. High frequency instruments are already being used for a variety of purposes, and there is no doubt that the field of ultrasonics will continue to expand.

It is to be hoped that scientists will soon begin to bolster the effect of their physical achievements with increasing attention to spiritual realities, evidence of which many scientists are already encountering in their research, whether or not they are willing to acknowledge it. The New Age union of science and religion is coming ever closer to fulfillment, and humanity can look forward to an era of maximum, harmonious well-being and heightened effectiveness once it has fully taken place.

Paper From Hyacinths

Florida's too-plentiful water hyacinths, which often shut out oxygen and sunlight from lakes and rivers, may be useful as a sewage treatment and as a crude paper.

Two engineers from the University of Florida, Thomas Furman and Dr. William Nolan, are cooperating in a project in which hyacinths first remove much of the remaining nitrates and phosphates from treated sewage, then are harvested for paper pulp. The pulp might be suitable as an additive to pine pulp for the liner board used in making cardboard boxes.

As Furman and Nolan envision it, a third of a lake would be sectioned off to grow hyacinths. That section would be placed where treated sewage water drained into the lake. Every two weeks, the full-grown hyacinths would be harvested, cut into one-inch pieces and pressed to remove water. At least some of the dewatered parts of the plant would serve as paper pulp.

It's estimated that the yield of between five and 15 tons of dried hyacinths from a single acre would compare with some 2,800 pounds of pine pulp wood per acre.

—*Science Digest*, March, 1972

Thus, water hyacinths, regarded by some as objects of beauty and by others as a nuisance, will now be utilized productively in the interests of both conservation and environmental cleanliness.

If pollution and the waste of natural resources causes man to have second thoughts about his role vis-a-vis his environment, and if, as a result of these evils, he learns how to work with, rather than against, Nature, they will have done some good. There is nothing in Nature that does not already serve a purpose, and there is probably little in Nature that man cannot turn to additional uses, provided he does it in the right way. Humanity is at last discovering that the "right way" includes considerations of conservation and environmental welfare.

* * *

SACRED SIGNS OF ZODIAC

(Continued from page 407)

in the spiritual worlds. The great Hierarchies who rule over the constellation Cancer are the Cherubim. The Seraphim and Cherubim are symbols of transcendental

keepers of the spiritual planes, divine laws applicable to the higher nature but not to the lower, and which cut off the lower consciousness from the higher.

According to the story in the Bible the Cherubim were placed at the east of the Garden of Eden with a flaming sword which turned every way to bar the direct return to heaven which is now only to be attained by struggle. The lower mind was cut off from the higher mind. The flaming sword is a symbol of the spiritual strength which it is necessary to possess in order to gain the secret of life eternal. The Fall of Man, which began in the sign Cancer, is a symbol of the descent of the evolving Spirit, or consciousness, from higher to lower planes, due to the mind and emotion being attracted by the desires and sensations of phenomenal existence. Through the fall, man exchanges a blissful state of passive receptivity for a condition of active responsibility, becoming thereby a moral being, knowing higher and lower, and involved in a struggle between good and evil, during which the potential qualities within him are evolved into actuality. Cancer is a symbol of the Great Ocean of Spirit or space which is the source of all things. It is the symbol of water which signifies truth, unity, and oneness. Cancer is the sign in which conception takes place, the sign in which the germ of the physical form is planted.

(Continued)

* * *

NOT FROM THE APES

(Continued from page 419)

of such obviously awesome power, is held to be in the mind of the material scientist.

Dr. Kurten speculates on man's further evolution. He posits an enlivening and progressive future, *provided* we learn to overcome our predilection for self-destruction and "enough love and compassion are saved to carry us through. This is probably the best that can be hoped for." This rather wistful, yearning reference is

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BOOK REVIEWS

Literature Plays
Motion Pictures Music

"Jonathan Livingston Seagull"

Jonathan Livingston Seagull, by Richard Bach, The Macmillan Company, New York, New York, 1970.

JONATHAN Livingston Seagull was an unusual bird to begin with. Most gulls were content simply to fly in order to eat, but Jonathan loved flight for its own sake. He forsook food, and all else, to perfect his technique, but on the very day that he first flew at a speed faster than any gull before him, and discovered the loop, the slow roll, and the inverted spin, he was made Outcast from the Flock because of irresponsibility.

His subsequent adventures, growing wisdom, and ultimate triumph make up the rest of this beautiful story. It may be called a fantasy by some, but the depth of esoteric truth conveyed therein is so great as to make Mr. Bach's delightful piece of fiction appear to have been divinely inspired.

Freedom, progress, love, and the desire to serve are the central themes around which the story unfolds. Jonathan can begin to fulfill himself, and his mission, only after he has learned that his driving urge to fly represents the inner desire, latent in all, to throw off the shackles of limited thought and regard himself in his true light, an "idea of the Great Gull," a part of infinity, transcending space, time, and distance.

Personal freedom, however, is not enough. Thousands of gulls in the Great Brotherhood are still chained to their earth-bound existence. Food is their para-

mount objective, and the law of the Flock, buttressed by the decrees of the Elders, dominates. There is no room for new ideas. But, as in every society, some restless young gulls sense a purpose to life beyond that of the limited framework in which they are being brought up. It is they who are receptive to whatever Uranian ray of change and progress may affect the race of Gulls. Naturally, because they have not yet learned to express their restlessness constructively, they are deemed wild and uncontrollable, and expelled from the Flock.

When Jonathan voluntarily returns to Earth from a higher world where, because he was already an advanced gull, he had been privileged to study with a great Teacher, he surrounds himself with a group of these youngsters in order that he may share with them as much of his newly-acquired wisdom as they are ready to receive. It would not have been right for him, who had raised himself so far above his brothers, to abandon them to their mundane existence while he soared off to partake of cosmic ecstasy. He had to serve them, just as he himself had been served. "Of whom much is given, much will be required."

Needless to say, the Elders are displeased with this radical influence now threatening to disrupt their authority. Jonathan is first hailed as "the only Son of the Great Gull," even though he takes pains to point out that his seemingly miraculous powers are no different from the talents latent within all his brothers.

All they must do to express them is what Jonathan himself did — practice and persevere. When Jonathan saves a young gull who had been presumed dead after flying into a cliff, however, word is spread that he is of the devil, and the adoring multitude becomes a mob — as adoring multitudes are wont to do.

Now Jonathan's most promising student is greatly disillusioned. Jonathan has talked so much of love and kindness, but how can one love a mob? Jonathan patiently explains that it is the good *within* every gull that should be loved, revered, and cultivated. Evil and hatred are externals, having nothing to do with the "real" gull within.

While his young friend is still digesting this perhaps most important of all lessons, Jonathan leaves, to be of service in another place. He has done what he can for his Flock, and he knows that the seeds he has sown have sprouted. His pupils are ready to take over the work, and in time, as they become able, the others will follow.

Not from the Apes

Not From the Apes, by Bjorn Kurten, Pantheon Books, New York, New York, 1972.

DR. KURTEN, a Finnish palentologist, challenges the long-held opinion that man has evolved from the apes. In an extensive examination of fossil evidence dating back millions of years and through various glacial and interglacial periods, Dr. Kurten contends: "... the most logical answers suggested by the fossil evidence is this: hominids are not descended from apes, but apes may be descended from hominids."

It is Dr. Kurten's contention that dental and cranial development, as well as the ambulatory posture, of representatives of early man, differ from such characteristics as they are found in apes. He speaks of parallel evolution, in which men and apes were following distinctive lines of development.

From the occult point of view, Dr. Kur-

ten is certainly correct in his assumption that apes may have descended from man. Occult science, as we know, teaches that apes and other primates are stragglers of the human life-wave, inhabiting the degenerating physical vehicles once used by the pioneers of the race. The occult scientist, however, cannot agree with Dr. Kurten's contention of parallel *evolution* between men and apes. On the contrary, we read in the *Cosmo-Conception* that: "From the point where the pioneers of our life wave occupied ape-like forms, they have *progressed* to their present stage of development, while the forms have *degenerated* and are now ensouled by the last stragglers of the Saturn Period."

In the short synopsis of the author's background which appears on the book's jacket, we are told that "he has little patience with theories that are not rooted in fossils." From this characterization, as well as from many of his statements in the book, it is clear that Dr. Kurten is representative of those material scientists who accept only the evidence of their own senses and do not permit spiritual considerations or hypotheses to have place in their work or observations.

He calls it a "historical accident" that man has developed the radius and ulna, two bones in the forearm which make it possible to rotate the hand. This bone structure, having, seemingly, no fossilized precedent, "just happened to be there," states the author, who goes on to say that "Such historical accidents have played an important role in the shaping of our destiny..." We find it difficult to see how someone presumably committed to the scientific method and to an understanding of the sequential nature and significance of cause and effect can so glibly attribute major evolutionary advances to "accident."

Elsewhere, he says that "Nature" has produced life and various organisms — the inference being that this was a purely physical event devoid of spiritual first cause or overtones. The occultist cannot help but wonder what "Nature," possessed

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Readers' QUESTIONS

Loss of Seed Atoms

Question:

Can a person's seed atom ever be lost? If so, what are the circumstances under which this takes place?

Answer:

Yes, it is possible to lose one's seed atom, and a more terrible fate can hardly be imagined. Max Heindel tells of it as follows:

"At the beginning of evolution man consisted only of Spirit and body — he was soulless; but since then each life lived on Earth in the great school of experience has made him more and more soulful according to the use which he has made of his opportunities. This is shown in the different gradations between the savage and the saint which we see all about us. It is the loss of the soul which is involved in the experience we describe as the death of the soul. The Spirit itself can of course never die, seeing that it is a spark from the Divine, without beginning and without end. How then can the death of the soul be brought about, and what is the meaning of the phrase? This is a subject the writer does not like to dwell upon, but for the sake of the important side light it throws upon spiritual advancement, the facts will be given.

"We have seen that the threefold Spirit has projected a threefold body and that the purpose of evolution is the extraction of the threefold soul from this threefold body and the amalgamation thereof with the threefold Spirit. Now mark this point, for this is the supreme crux of the whole matter, a very valuable and important piece of information which will help the student to a more definite understanding

of the subject Paul tells us that to be carnally *minded* is death, but to be spiritually *minded* is life and peace. This is the exact truth, for the *mind, which is the link between the Spirit and the body, is the path or bridge, the only means of transmission of soul to Spirit*. So long as a man is carnally minded and turns his attention to worldly successes, cherishing as his motto the proverb, "Let us eat, drink, and be merry for tomorrow we die," all his activities are centered in the lower part of his being, the personality, and he lives and dies like the animals, unconscious of the magnetic drawings of the Spirit. But at length there comes a time when the yearnings of the Spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the bridge of mind. As flesh and blood cannot inherit the Kingdom of God, the body is crucified that the soul may be liberated and joined to its Father in heaven, the threefold Spirit, the Higher Self.

That at least is the general tendency, the higher elevates the lower. But unfortunately there are examples of the opposite where the lower personality became so strong in its materialism and where the mind becomes so firmly enmeshed with the lower vehicles that the personality refuses to sacrifice itself for the Spirit, with the result that *the bridge of mind is finally broken*. The soulless personality may then continue to live for many years after this separation has taken place, and may perpetuate the most outrageous acts of cruelty and cunning until it succumbs. Black magic which involves the perverted use of seed obtained from others is generally used by these soulless personalities for the purpose of satisfying their demonic desire. Often they obtain power in a nation or society, which they then delight in wrecking.

Meanwhile the Spirit stands naked; it has no seed atoms wherewith to create further bodies, and it therefore automatically gravitates to the planet Saturn and thence to Chaos, where it must remain until the dawn of a new creative day. It may seem unjust at first sight that the Spirit should thus be made to suffer though it has committed no wickedness; but on further thought it will be understood that as the personality is the creature of the Higher Self, the responsibility exists and cannot be evaded. Fortunately, however, such cases grow increasingly rare as we advance upon the pathway of evolution. Nevertheless, it behooves all to set their faces earnestly towards the goal so that the light on the path that leads towards our spiritual ideal, the union with the Higher Self, may grow brighter day by day."

The "Population Explosion"

Question:

It is stated in the Rosicrucian Philosophy that there are approximately six billion virgin Spirits in our life-wave. Since the time that Mr. Haindel wrote about these matters, the world population has soared from the one and one-half billion figure he mentioned to the present three billion. In view of this, and with a further three billion Virgin Spirits now between incarnations, presumably waiting to manifest physically, are not the current fears of overpopulation well founded?

Answer:

The number of Egos in Earthly incarnation is continually changing. In the beginning of an age or epoch, conditions on Earth are such that a comparatively few of the more advanced Spirits, the pioneers, are able to live and progress. As they gradually make the Earth more habitable, more and more Egos are able to come to rebirth. Eventually conditions are made so easy that the weaker Egos are enabled to take reembodiment. This is the situation which obtains towards the end of an

epoch such as the present one.

Mr. Heindel told us that, according to his personal investigations, it is likely that we are now approaching the end of the Fifth Epoch, and that everything is being speeded up. The length of time between incarnations is decreasing; thus a greater number of Egos come to rebirth at one time than has previously been the case. This certainly appears to be true, in view of developments that have occurred in recent years.

A further explanation of the so-called "population explosion," however, is necessary to a full understanding of both its significance and its probable overall effect and duration. Near the end of every age, undeveloped Egos are given a last chance to make necessary progress in the physical body before the next age begins, so that they may be ready and able to manifest under the conditions of the new age soon to come. Now that the Piscean Age is drawing to a close, this is probably again what is happening, and it is this circumstance that has caused the recent upsurge of world population. We are also told that the lowest ebb of population usually comes at the very end of an age — presumably after those Egos who merit a "last chance" have been given this opportunity — and it is, thus, very likely that between now and the beginning of the Aquarian Age in about 600 years, there will be a diminishing of the population from the high point it is now.

We must also remember that the inner-world experiences between Earthly lives are also very necessary to human progress. Every Ego must participate in these experiences to the full extent of time needed for its particular development. Since approximately three billion of the Egos comprising our life wave are now at various different stages of post-mortem existence which will have to be fully completed, there seems no reason to fear that all, or even a substantial majority, of the total six billion will incarnate on Earth in approximately the same period of time.

In *Question and Answers*, Volume II,
(Continued on page 424)



Health in the News

Fasting and Health in the Soviet Union

Soviet physicians are exploring the value of fasting as a therapeutic agent for a wide variety of afflictions. According to an article entitled "Controlled Starvation — New Cure-All from the Russians", by Murray Seeger (*Los Angeles Times*, April 3, 1972) the "hunger cure" has resulted in effective treatment of diseases ranging from arthritis to hypertension and gallstones.

In the Soviet Union, a number of state clinics are devoted to research in, and practice of, the "hunger cure." Here, doctors are enlarging upon the role that fasting has historically played as a cure. One doctor commented: "Our innovation is that we initiated the use of controlled hunger for the treatment of psychic disorders, primarily sluggish forms of schizophrenia."

Treatment in the Soviet clinics is administered under carefully controlled conditions, and only after the patient and his relatives have given consent. During the treatment, the patient drinks a great deal of water and submits to a daily hydro treatment, as well as general massages and baths. He spends considerable time outdoors in the fresh air. After the first three to five days of fasting, said the Soviet spokesman, the patient's appetite disappears. The "crisis" occurs on the sixth

or seventh day, when the patient's body begins to consume stored fat. At that time, a feeling of "heaviness" occurs, which, in its turn, disappears after a few more days, and the patient then gains a sensation of euphoria. The symptoms of his ailments begin to vanish, and he feels very good.

After about 30 days, the patient's stored energy source is exhausted, and at this time, the process of rehabilitation begins. He begins again to consume food — first diluted fruit juices, then whole juices and grated fruit mixed with yogurt, then cooked vegetables and boiled cereals. Normal eating is resumed on about the 40th day of the treatment.

During the prolonged fast, the brain and nervous system are rested, toxins are eliminated from the body, and tissues and glands are renovated. Permitting the brain to rest, said the Soviet doctor, "forms the basis for the treatment of neuropsychic disorders."

Thus we see that medical authorities everywhere are finding the fast an effective cure. Certainly, according to the principles of "occult" nutrition, fasting, under proper conditions, can be beneficial to health. If not carefully supervised by a qualified person, however, a prolonged fast is also potentially very dangerous. We strongly emphasize that this form of treatment not be attempted without expert supervision and guidance.

Toxic Chemicals in Food

Pesticides and preservatives account for many of the toxic chemicals in food. Hans L. Falk of the National Institute of Environmental Health Services in Research Triangle, N.C., notes that toxins also occur naturally in foods. Chemicals produced by fungi or by the defense mechanisms of vegetables account for many of them. Industry's answer to this problem has been to make food additives inert and nonmetabolizable. The feeling is that if it does not react, it is safe. Falk does not agree. The chemicals are stored in the body and can eventually become toxic, especially through synergistic effects. The answer, he says, is to have a widely varied diet, like the Chinese. This should minimize the intake of any one particular toxin.

Falk also emphasized that research must not concentrate on acute toxicity. Chronic toxicity is as much of a problem. A king's food taster, for example, would not die after one exposure to a mild contaminant. But it could kill the king and his taster after five years of exposure. Falk was instrumental in the banning of cyclamates and is presently attempting the same thing with saccharin. He predicts that it will soon be a prescription-only drug.

—*Science News*, Vol. 101

Admittedly, excessive preoccupation with all the hidden dangers allegedly inherent in our foods, as well as our general environment, can become disheartening. The disclosure that toxins also occur naturally in foods such as vegetables that are generally considered "safe" is discouraging. Nevertheless, we do not believe it to be cause for alarm, provided that the general rules of healthful diet are followed.

Dr. Falk's suggestion that a widely varied diet is preferable to one emphasizing the same foods is reasonable. Most of the essential nutrients are found in a wide range of eatables, and a considerable choice of natural foods is available. We also believe that an occasional short fast, perhaps 24 hours in duration, is advantageous, as this will help clean the system of toxins that might have accumulated.

Processed foods, those imbued with preservatives and other additives, and those that contain an excess of refined sweets or starches, are more detrimental to good health than are natural foods, even

though the latter may contain some self-generated toxic material. A varied diet formulated on sound nutritional principles is still one of the major safeguards of optimum health.

Losing Those Lovely Locks

"What do you say to a baldheaded lady?" was the title of a medical lecture by dermatologist William D. Steck of the Cleveland Clinic.

Answering the question, he advised women who seem to be losing hair that they avoid stretching their locks tightly on rollers or other setting devices, that they shampoo frequently with castile soap and that they brush regularly but gently with a soft brush.

Hair loss among women has been increasing during the last 15 years because of the variety of new hair styles, all of which seem to depend on the use of plastic rollers, wire rollers, brush rollers or sponge rubber rollers.

The patchy baldness seems to occur where the rollers are placed. The trauma to the scalp appears to stem from the pins used to anchor the rollers. Tensions on the hair need not be severe or prolonged to produce damage, Dr. Steck warns.

—*Science Digest*, March, 1972

Dr. Steck's warning is one of many that have recently been issued about excessive hair loss among women. (See *Rays*, January, 1972, "Women Face Baldness," p. 40.) Certainly, amid the proliferation of inorganic hair sprays, hair dyes, and shampoos now available, there are harsh preparations which, excessively or wrongly used, could easily damage sensitive scalp or hair. The new hair-care products made from natural, organic substances—fruits, vegetables, and herbs—would seem to be far safer.

The appearance of many women is enhanced when their hair has been styled and curled, and it would be a shame for them to have to discontinue the practice of rolling up their hair. In bygone days, however, women rolled up their hair in rags, for which no pins were required. If this type of curler could be adapted to modern hair styles, the type of damage spoken of by Dr. Steck might no longer be a problem.

Put Toothpicks Back on Table

If Dr. Herman Corn, University of Pennsylvania dentist had his way, a container of toothpicks would be as much a part of the dinner table setting as the salt and pepper shakers. He believes picking the teeth after a meal should be restored to social graces in the interests of promoting good oral hygiene. The lowly toothpick is an important ally of the toothbrush and dental floss in removing plaque from the tooth surface.

Plaque, commonly called tartar, is a sticky substance that forms on the teeth and traps food particles. It is the forerunner of common periodontal disease that can break down supporting structure, causing teeth to become loose and fall out.

The toothpick (a round one is preferred to a flat one) should be used gently between the teeth, Dr. Corn advises. Wedging should be avoided. The pick should be forced only to the point where resistance is encountered.

There is some research evidence that toothpicks help harden the teeth, according to Dr. Corn. Removing plaque permits teeth to take up calcium salt from the saliva and use it in remineralization.

—*Science Digest*, March, 1972

Perhaps it would not be necessary to go so far as to use toothpicks at the table in front of others diners, but certainly the care of teeth after meals is important. Dental hygienists have long advocated the practice of brushing after eating, and toothpicks, it would seem, can be used to remove plaque and food particles in places hard to reach with an ordinary toothbrush. Too many people care for their teeth only on arising and before going to bed. Thus, the accumulations of three meals and assorted snacks are permitted to remain in the mouth for hours before removal. Judicious use of toothbrush, dental floss, and toothpicks throughout the day would lessen the damage that can take place as a result of such accumulation.

Liver Damage From Laxatives

Continued use of "propellant" laxatives containing oxyphenisitin may result in liver damage, according to Dr. Telfer Reynolds, professor of medicine at the University of Southern California School of Medicine.

With his colleagues, Drs. Suyenori Ya-

mada and Robert Peters, Dr. Reynolds found extensive liver damage, ranging from hepatitis to cirrhosis, in seven patients who had been taking such laxatives daily for one to two years for chronic constipation.

—*Science Digest*, April, 1972

It is not surprising that liver damage has been found to result from the continuing use of these laxatives. All artificial laxatives contain harsh ingredients of one sort or another and indiscriminate use of any of them is bound to irritate the system, if nothing worse. It is well known, too, that continuing use of any laxative will most likely result in dependence upon it.

Many natural foods aid in elimination. Thus, the quantity of laxatives consumed in modern society speaks poorly for the diet of the people concerned. Prunes are an excellent natural laxative, and a judicious daily consumption of fruits and vegetables will in most cases insure normal elimination. Naturally, almost everyone requires a laxative on occasion, but even then, laxatives made of vegetable products are available and are far superior to those made of drugs.

A regimen including a sensible diet and plenty of exercise is the best method of maintaining proper elimination. It is certainly not necessary to consume harsh, irritating chemical products which, although they may afford temporary relief, cannot do the system any lasting good.

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POPULATION EXPLOSION

(Continued from page 421)

we read: "The matter of population is not entirely governed by individuals, or by man-made laws. The divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of the population is in their hands rather than in our own."



Magnetic Healing

Part I

PREVENTION by rational hygienic living is the best remedy for any disease or infirmity. The physical body of man is an organism which was created by a spark from the Triune Creator and represents the outer garment of an essentially immortal, individualized, three-fold Spirit. This complicated physical body is basically perfect, or how else could trillions of individual cells that make up the body work together in such remarkable unison?

When, however, the original spiritual pattern of the body is disturbed through misuse of the inner forces, then we may create anything from the common cold to carcinoma. Thus disease is always self-made through perversion of the mental, emotional, or vital forces which give animation to man.

"The perfect harmony of all our organs and of their functions constitutes health. Sickness is only the aberration of this harmony. To cure consists, then, in re-establishing the disturbed harmony. The general remedy is the application of magnetism." With these remarkably clear and concise words, Franz Anton Mesmer, the great Rosicrucian physician, expressed a profound therapeutic principle.

The word *magnetism* may be a stumbling block to many, for it has been closely associated with hypnotism, the unsavory practice of will control which was developed by the less spiritually inclined

men than Mesmer. The black art of hypnotism was denounced by Mesmer in no uncertain terms, and enlightened modern psychologists and psychiatrists are abandoning this deleterious practice. They know from experience that the power of suggestion can be used without robbing a man completely of his most sacred prerogative: free will. It is not the suggestion that is the crime. It is the chaining of the will. The detrimental reactions to both operator and victim are fortunately more and more recognized.

(Continued)

* * *

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:

HEALING DATES

September . . . 2 — 8 — 16 — 23 — 29

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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The Rosicrucian Fellowship

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

California—You and the Invisible Helpers are bringing dramatic changes into my life. My health is improving, and my son is taking night classes, having found a job and moved away from home — seeking his own way as a man. God bless you.

Wisconsin—Thank you so very much for the kind letter that I received from you this past week. So many times I find myself weak and spineless in trying to aspire and live toward the Path. Your kind words and loving prayers are truly of much help and guidance to me. Thank you so much.

California—Thank you from the depth of my heart for all you have done for me through prayers, love, and the health way of eating. Am a different person, emerging from a fearful, anxious, gray-clouded world out into the sunshine, which would not have been possible without your constant, loving care. Am able to remain serene and calm much easier and try to control my thoughts. God bless you all.

Mississippi—You could not have been more timely in sending your pamphlet, "The Wisdom of a Vegetarian Diet." I had been thinking about vegetarianism only hours before on that very day. Since becoming a true vegetarian I have experienced some immediate health benefits. My coordination is better (mental and physical). I certainly agree with your nutritional plan. Thanks again.

New Zealand—Someone here asked me to help lift a rather heavy bed up to some high rafters and this heavy lifting gave me some angina heart pain which lasted for days. On the 16th I concentrated, asking the Invisible Helpers to give me relief from this continuous heart discomfort. The response was miraculous — pain left me within seconds! I will certainly continue my correspondence with you!

Virginia—It is like a miracle! After I had written to you about my hay fever I felt not much more than a little tickling in the nose and the sensation of a cold. Thank you so much.



Time Wasters

DAGMAR FRAHME

"**L**UCY Patricia," said Daddy, "why are you sitting at the table already? We won't have supper for half an hour."

Lucy Patricia, who had been running her finger around the pattern on her fork, looked up and sighed, "I thought if I sat down now I wouldn't be late, and then I wouldn't get scolded."

"Oh," said Daddy, and looked as though he wanted to say something else. Instead, he closed his mouth, shrugged his shoulders, and went into the other room.

"Goodness, child, why are you sitting there?" Mother bustled in from the kitchen. "Supper isn't ready yet."

"I know," Lucy Patricia sighed again, "but I thought if I sat down now I wouldn't be late, and then I wouldn't get scolded."

"Oh," Mother raised her eyebrows, started to say something else, seemed to change her mind, muttered "Oh, well—" and hurried back to the kitchen.

"Think you're going to get fed first if you sit there now?" Big brother Ben stormed into the room and stopped in surprise when he saw his sister.

"No," sighed Lucy Patricia for the third time, "but if I sit here now I won't be late and then I won't get scolded."

"Oh, for Pete's sake!" exploded Ben,

looking as though *he* was going to say something else, but then he only asked "You seen my frisbee?"

Lucy Patricia slowly shook her head, and Ben rushed out.

"Supper?" Baby Candy toddled in and pointed determinedly at her high-chair.

"No," said Lucy Patricia softly, "no supper. Not yet."

"Supper, supper, supper," chanted Candy, going on to the kitchen.

"Lucy Patricia," called Daddy. "Instead of sitting there wasting time, how about seeing if the paper has come yet?"

Lucy Patricia got up slowly, went outside, and found the paper in the flower bed. She handed it without a word to Daddy, who looked at her sharply and asked, "What's the matter with you, anyhow?"

"Nothing," muttered Lucy Patricia, and went back to her chair.

She was tracing the pattern on her fork again when Mother came in with a handful of glasses. "Are you still sitting here doing nothing? Well take the baby, then I can't finish supper with her underfoot."

Lucy Patricia got up slowly again, took a protesting Candy by the hand and led her out of the kitchen. "No! Supper! Cookie!" Candy insisted over and over

again, dragging her feet, but Lucy Patricia finally got her to play with a toy, and sat down again with a *very* deep sigh.

"As long as you're just sitting there being useless," Ben stormed in again, "help me look for my frisbee."

"Oh, look for it yourself," answered Lucy Patricia in a funny, quavery voice.

"Children!" called Mother warningly, and they glared at each other but said nothing more. Ben went back outside, slamming the door.

Lucy Patricia cupped her chin in her hand and stared unhappily out of the window into the yard, where Ben, down on all fours, was looking under the bushes. She sighed once more. "I can't do anything right," she said to herself.

Poor Lucy Patricia. It really seemed as though she *couldn't* do anything right. She had been late for supper so often during the last few weeks, and had been scolded so many times, that today she decided to stay home all afternoon so that she would be sure to be on time. She had really thought everyone would be proud of her being so early, but instead, Daddy had said she was "wasting time," Mother didn't seem very pleased either, and Ben had called her "useless."

She didn't care too much what Ben thought, but felt very sad that Mother and Daddy hadn't said anything about how good she was being today.

Finally supper was ready, but Lucy Patricia wasn't hungry. She didn't do much more than push the food around her plate until Daddy said, "Lucy Patricia, don't you feel well?"

"I feel fine, thank you," she answered, and Daddy, although he wondered about the sad little voice, said rather gruffly, "All right, then. Stop playing with your food and eat."

So Lucy Patricia ate, but she really felt more like crying, and after she had finished drying the dishes she went to her room, closed the door, put her pajamas on, got into bed, and pulled the covers up over her head, although it was more than an hour before bedtime. Then she didn't have to hold back the tears any longer,

and soon cried herself to sleep.

Suddenly she heard a gay, tinkling sound, and opened her eyes to find a pretty little fairy dressed in pink and holding a golden wand, standing on her bed.

"Hi," said the fairy. "What were you crying about?"

"I tried so hard to be on time for supper, and then they didn't like it because I was too early," said Lucy Patricia, her eyes filling up again.

"Well, that's no reason to cry," said the fairy soothingly. "Besides, I think what they *really* didn't like was that you were just sitting around not doing anything, when they were all so busy, isn't that it?"

Lucy Patricia thought for a minute, then nodded. "I guess it is," she agreed. "But they don't like it one way, and they don't like it another. No matter what I do, it's wrong."

"Are you sure?" asked the fairy.

"Sure!" answered Lucy Patricia. "Instead of being late I was early, and being early is better than anything, isn't it?"

"Is it?" asked the fairy. "What did you do when you came early?"

"I didn't *do* anything. I just waited," said Lucy Patricia impatiently. "What else could I do?" Then she added, "But then I had to get the paper and watch the baby, so I *did* do something."

"Only because somebody asked you to," said the fairy. "You wouldn't have done anything except sit there, otherwise. Right?"

"I suppose so," said Lucy Patricia. "But what difference does that make?"

"Maybe it doesn't make any difference at all," was the answer. "Come, take my hand. I want to show you something."

Obediently, Lucy Patricia took the fairy's hand, and was not surprised to find herself gliding right out the window and through the starry sky. Very soon, they came to a grotto hidden deep in the woods, where some fairies were sitting in a circle, having a meeting.

"Chester," said one, who seemed to be the Head Fairy, "how come you were lying under that rose bush all day? This

wasn't your day off."

"I was waiting for the buds to open so I could get at them with my paint brush. Can't paint them very well when they're closed up tight, you know." Chester, standing in the center of the circle, looked grumpy as he kicked at the dust with his tiny feet.

"Wasn't there anything else to do in the meantime?" asked the Head Fairy.

"Oh, I suppose I could have dusted the strawberries or something," admitted Chester reluctantly, "but how could I know when the buds were going to open? I had to stay there and watch them."

"You did, huh?" the Head Fairy said sarcastically. "What about the pansy painters and the rest of the flower painters? Do you ever see them sitting around under the plants just waiting for buds to open? They've got other jobs, too," he went on, not giving Chester a chance to answer. "They come back and check the buds every once in a while, but don't sit around wasting their time and using bud-watching as an excuse. You wasted a whole day, and there's just too much work around here for me to allow that. So on your next day off you're going to have to work—and I want to see you keeping busy all the time you're on duty, otherwise you'll lose some more days off. Understand?"

"Oh, horsefeathers!" grumbled Chester, kicking the dust again and looking so disgusted that Lucy Patricia giggled. Her fairy silenced her with a stern look.

"Now, Abner, you're next," said the Head Fairy, and as Chester sat down, Abner, whose face was very dirty and whose wings were very frayed, went slowly to the center of the circle.

"Where *were* you all afternoon?" demanded the Head Fairy. "Nobody could find you, not even begging for honey at the hive."

"Well, you told me to talk to Mr. Gopher about not digging up the vegetable garden," said Abner, and stopped.

"So?" prompted the Head Fairy after a moment.

"Well, he wasn't home," said Abner.

"So?" said the Head Fairy again, a little more impatiently.

"So I waited for him," said Abner.

"For how long?" asked the Head Fairy, *very* impatiently.

"All afternoon," answered Abner. "And then he never did come, and when it was time for me to quit work, I left."

"Ooooooooooh!" The Head Fairy clapped his hand to his forehead in despair. "You sat in front of a gopher hole all afternoon, when the honeysuckle vines need straightening, the chrysanthemum roots have to be started down, and none of the radishes have been reddened. Couldn't you have gone back to see Mr. Gopher tomorrow, or even after supper?"

"I never thought of that!" Abner looked surprised.

"Obviously!" snapped the Head Fairy.

"Well, since you *didn't* think, and wasted all that time, you can spend half of your next day off working, too."

"But—," began Abner.

"No buts!" said the Head Fairy firmly. "And now that we've taken care of our time wasters, let's get on to other business."

"I think you've seen enough now," whispered Lucy Patricia's fairy. "We'd better get back. Come on."

Lucy Patricia didn't want to leave, but she took the fairy's hand, and soon they were back in her room.

"Well, did you learn anything?" asked the fairy.

"I guess—I guess you think *I* was a time waster, too," said Lucy Patricia sadly.

"What do *you* think?" asked the fairy.

"I guess I was," said Lucy Patricia.

"Going to do anything about it?" asked the fairy.

"I suppose I'd better," said Lucy Patricia, smiling just a little, "but I don't know what, yet."

"I'm sure you'll think of something," said the fairy. "In fact, I'll bet you'll wake up in the morning with just the right idea. Now you'd better go to sleep. It's almost morning already!"

With that, the fairy waved her wand—

and the next thing Lucy Patricia knew sunlight was streaming through her window and Mother was bending over her, saying, "Wake up, sleepyhead! Breakfast is almost ready."

Lucy Patricia jumped out of bed, dressed quickly, and was so cheerful during breakfast, even when Ben teased her, that Mother and Daddy, who had been worried about her, felt much better.

That afternoon, Lucy Patricia played with her friends just as she always did. Half an hour before supper, though, she came home, washed her hands, combed her hair, and went into the front yard where she found the paper in the flower bed again.

"Here's the paper, Daddy," she said, and he was so surprised that she had brought it in without being told that he



almost forgot to say "thank you."

Then Lucy Patricia went to the kitchen, where Candy was pulling at Mother's skirt, saying "Read story! Read story!"

"Come on, Candy," said Lucy Patricia, taking Candy's hand. "Leave Mother alone so she can finish supper. I'll read you a story."

Mother was so surprised that she almost dropped a whole pot full of spaghetti, and was heard to exclaim, "Well, my goodness!" as Lucy Patricia took her little sister into the other room.

Supper was almost over that evening, when Daddy turned to Mother and said, with a twinkle in his eye, "Who's this wonderful new helper we've got?"

"She's a young lady who all of a sudden learned how to use her time well," said Mother. "It's almost as though someone waved a magic wand over her."

Lucy Patricia thought of her fairy, and Chester kicking the dust, and Abner with his dirty face, and smiled. Of course someone had waved a magic wand. If Mother and Daddy only knew!

EXAMINING OUR MOTIVES

(Continued from page 389)

of selfless service to others in one's activities brings "a satisfaction, joy, and pleasure that the world knows not, neither can understand."

As we examine our motives, and resolve to make them more self-less, we can take heart from Max Heindel's admonition: "Let us fight the demon of selfishness and be ever watchful against its subtle onslaughts. If we find it whispering that we need rest and cannot afford to give our strength for others, or if we feel that we cannot afford to give our substance, let us force the virtue of generosity. As a matter of actual fact, we keep only what we give; our bodies decay and our possessions are left behind, but our good deeds remain ours for eternity."

* * *

"NOT FROM THE APES"

(Continued from page 419)

the author's only mention of the universal brotherhood and understanding which the occult student knows to be the keynote of all coming human evolution.

We find this book noteworthy both because of the innovative theory of the relationship between human and primate which the author sets forth, and because of the clarity and lucidity with which he expresses himself. The factual evidence he presents is easily understood even by one who has had no previous contact with the field of paleontology. The occult student will doubtless find that some of Dr. Kurten's observations are at variance with the teachings of occult science. Nevertheless, it is interesting to see how a material scientist, even on the basis of purely physical evidence alone, is being led to uncover some of the "hidden truths" underlying human development.

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