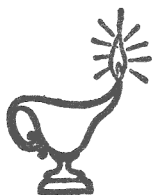


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



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The Rosicrucian Fellowship Magazine Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

May

1973

Vol. 65

No. 5



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Subscription in the U.S., Canada, and Mexico, one year \$3.00; two years \$5.00. Other countries, \$3.50, U. S. money or equivalent. Single copies 30 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

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

PRINTED AND PUBLISHED BY
The Rosicrucian Fellowship
Oceanside, California, U.S.A., 92054

Thoreau on Solitude

"I find it wholesome to be alone the greater part of the time. To be in company, even with the best, is soon wearisome and dissipating. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will.

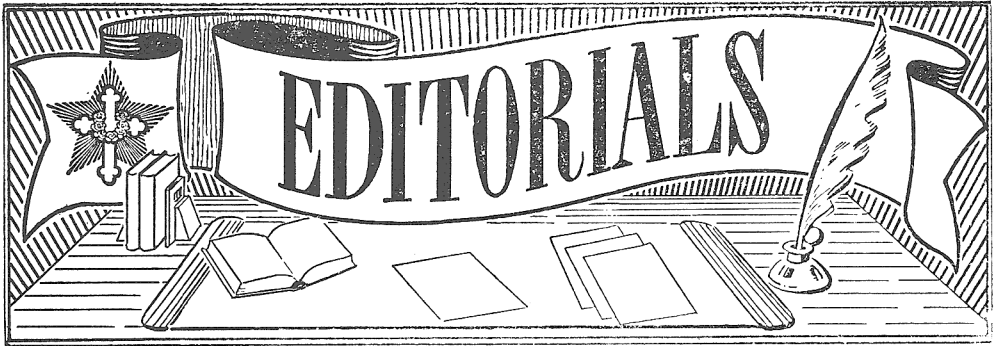
Solitude is not measured by the miles of space that intervene between a man and his fellows. The really diligent student in one of the crowded hives of Cambridge College is as solitary as a dervish in the desert. The farmer can work alone in the field or the woods all day, hoeing or chopping, and not feel lonesome because he is employed..."

--- *Walden.*

"Alone in distant woods or fields, in unpretending sproutlands or pastures tracked by rabbits, even in a bleak and, to most, cheerless day like this, when a villager would be thinking of his inn, I come to myself. I once more feel myself grandly related, and that cold and solitude are friends of mine. I suppose that this value, in my case, is equivalent to what others get by church-going and prayer.

I come to my solitary woodland walk as the homesick go home. I thus dispose of the superfluous and see things as they are, grand and beautiful.... I enter some glade in the woods, perchance, where a few weeds and dry leaves alone lift themselves above the surface of the snow, and it is as if I had come to an open window. I see out and around myself... This stillness, solitude, wildness of nature is a kind of thoroughwort, or boneset, to my intellect. This is what I go out to seek. It is as if I always met in those places some grand, serene, immortal, infinitely encouraging, though invisible, companion, and walked with him."

--- *Journal*, January 7, 1857.



A Public School Dilemma

WITH so many new ideas and attitudes manifesting in practically every stratum of human society today, the problem of selecting curricula for our public schools, perhaps more especially in the upper grades, has become increasingly difficult and debatable. In the scientific field, particularly, there seems to be a growing difference of opinions in regard to what is best to teach our younger generation.

Of special interest to the occultist is the presently increasing concern about giving equal time to the teaching of evolution according to material science and to the creation story as given in the Book of Genesis. A noticeable number of people are insisting that the two theories should be taught as theories and not as undisputed facts. In the United States, California is a leader in the "campaign." In mid-December the State Board of Education voted on the matter and came within one vote of placing the Bible account of creation on an equal footing with that of the generally accepted theory of evolution. However, another vote taken in January defeated the measure.

In San Diego, California, it is reported that a group called the Creation Science Research Center is pushing the biblical story in other states as well as in California. Michigan, Florida, Kentucky, and Texas all seem to be among those sections of the country where interest is growing and steps are being taken in favor of the religious version.

The question of man's origin is such a basic one that it is hardly surprising to see a renewed interest in it cropping up in these days when so many alert people, younger ones, in particular, are becoming more aware of the stultifying effects of materialism and are awakening to the spiritual verities of life. There have been numerous evidences of a blending of science and religion through past years, many of which have resulted from the advances of science into the invisible world of hidden causes, but the deep-seated differences brought about by general acceptance of Darwin's treatise on natural selection have never been thoroughly settled--- for the masses, at least. Now that occult truths are being more readily and widely accepted, however, it seems quite probable that a sensible, logical explanation of the Creation will be found and accepted--- one that will satisfy both the material scientists and the religionist. In fact, such an explanation is already available--- in the Western Wisdom Teachings of the Rosicrucians.

Few indeed are those among civilized people who still believe that our universe was created in seven days of twenty-four hours each, so that the postulation by occult science of the seven days mentioned in Genesis being seven periods of unfoldment for both form and spirit, and lasting millions of years, can readily be accepted. Nor should it be difficult for most scientists, in view of such outer manifestations of unseen power as the radio, radar, television, the laser, etc., to accept the idea that there are invisible worlds about us and invisible forces active in them. These worlds and forces are invisible to man by means of his physical senses, but he has latent senses or powers which can, when unfolded, make him aware of the invisible realms and the beings that inhabit them. Many people through past ages have had these faculties unfolded, to a lesser or greater extent, and have left us a heritage of extremely valuable information---if we will only accept it and use it.

Not so readily accepted, perhaps, by some material scientists---but bearing investigation---is the teaching that: "God, the Great Spirit *in* whom we actually and in fact 'live and move and have our being,' is the Power that permeates and sustains the whole Universe with Its Life; that Life flows into and is immanent in every atom of our Universe." Furthermore, the God of our solar system is Himself growing and expanding in the realm of the Supreme Being, the Great Architect of the Universe. Over all and back of all is The Absolute, the One Existence.

"When God desires to create, He seeks out an appropriate place in space, which He fills with His aura, permeating every atom of the Cosmic Root-substance of that particular portion of space with His Life, thus awakening the activity latent within every *inseparable* atom.

"This Cosmic Root-substance is an expression of the negative pole of the Universal Spirit, while the great Creative Being we call God (of Whom we, as Spirits, are part) is an expression of the positive energy of the same Universal Absolute Spirit. From the work of one upon the other, all that we see about us in the Physical World has resulted. The oceans, the Earth, everything we see manifesting as mineral, plant, animal, and human forms---all are *crystallized space*, emanated from this negative Spirit-substance, which alone existed at the dawn of Being. As surely as the hard and flinty house of the snail is the solidified juices of its soft body, so surely all forms are crystallizations around the negative pole of Spirit.

"God draws from the Cosmic Root-substance outside His immediate sphere; thus the substance within the nascent cosmos becomes denser than it is in Universal space, between solar systems.

"When God has thus prepared the material for His habitation, He next sets it in order. Every part of the system is pervaded by His consciousness, but a different modification of that consciousness in each part or division. The Cosmic Root-substance is set in varying rates of vibration and is therefore differently constituted in its various divisions or regions.

"The above is the manner in which the Worlds come into being and are fitted to serve different purposes in the evolutionary scheme."

To give us further light on the creation of the *beings* inhabiting our solar system, it is stated that: "In the beginning of a Day of Manifestation... God limits Himself to a certain portion of space in which He elects to create a solar system for the purpose of added self-conscious-

ness . . . God differentiates *within* Himself Virgin Spirits, or evolving life, as sparks from a Flame, of the same nature, capable of being fanned into Flames themselves. Evolution is the fanning process which is to accomplish that end."

"He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity, and therefore these latter will not be able to finish their evolution in this System. In God --- this great Collective Being --- there are lesser beings of every grade of intelligence and stage of consciousness, from omniscience to an unconsciousness deeper than that of the deepest trance condition.

"During the period of manifestation with which we are concerned, these various grades of being are working to acquire more experience than they possessed at the beginning of this period of existence. Those who, in previous manifestations, have attained to the highest degree of development work on those who have not yet evolved any consciousness. They induce in them a stage of self-consciousness from which they can take up further work themselves. Those who had started their evolution in a former Day of Manifestation, but had not progressed far at the close, now take up their task again."

"At the beginning, then, the highest Beings --- those who are the farthest evolved --- work upon those who have the greatest degree of consciousness. Later, they turn them over to some of the less evolved entities, who are then able to carry the work a little farther. At last self-consciousness is awakened. The evolving life has become Man."

"From the point where the self-conscious individual Ego has come into being he must go on and expand his consciousness without outside help. Experience and thought are then to take the place of outside teachers, and the glory, power, and splendor he may attain are limitless.

"The period of time devoted to the attainment of self-consciousness and to the building of the vehicles through which the Spirit in man manifests, is called *Involution*. The subsequent period of existence, during which the individual human being develops self-consciousness into divine omniscience, is called *Evolution*."

Thus we hold that there is a satisfactory harmonization of Holy Scripture and science. The Bible was not written for those who are prejudiced or who "run as they read." Fixed, preconceived views of the Scriptures in their generally accepted *versions* as being the only true and inspired Word of God, infallible, etc., are clouds which blind one to real understanding which may come from careful, unprejudiced study.

However, even though we may not hold that the Bible is the Word of God from cover to cover, though we recognize the fact that it is a poor translation of the originals and that there have been interpolations which have been inserted at different times to support various ideas, nevertheless, to the occultist it is a source of constant wonder that so much truth has been massed under so small a compass. *Truth is many-sided* and eternal; the quest for truth must be all-embracing and never-ending. Science must become religious, and religion must become scientific. The sooner our educators realize this fact and teach it to our growing youngsters the better for them and the rest of humanity.

THE *Mystic* ... LIGHT



Nature's Prophet: Henry David Thoreau

SHIRLEYANN O'NEILL

Part I

THE early nineteenth century in the United States ushered in an era of rapidly changing concepts in all facets of living. The period began with an incredible expansion towards material prosperity, paralleled by an outburst of spiritual and intellectual fervor. The crust of Puritanism broke and from its fiery core came new idealisms. A part of the nation became humanitarian, and with a tender conscience turned the moral energy of the Puritan or Quaker heritage toward the perfectibility of man. Another part dropped all its old disciplines in pursuit of the dollars which began to roll everywhere. Still another, aware that the country had become a continent, began that concentrated accumulation of economic power which still goes on.

It was an era of violent contrasts. Outwardly stable in the long-settled East and South, inwardly it was bubbling with change. It was an age of conflicts, between idealism and materialism, between abolitionism and slavery, between zeal and common sense, between the capitalist East and the adventurous West, between religion and the gospel of success. The same man in the same country could hear Emerson lecturing on the Over-soul and be hunting buffalo with the Sioux a week later. He could study the classics in Cambridge, while across the river in

Boston was an economics of power that had forgotten philosophy. He could see wage slavery beginning in the North and the involuntary servitude approaching its tragic climax in the South. He could find pre-Marxian communism and sheer feudalism side by side in the same state. If these radical changes in man's outlook so affected material expansion and development, even greater changes occurred in his religious and moral thought.

In late seventeenth-century England, John Locke propounded a new theory of knowledge. It averred that the infant is born without knowledge; and that all knowledge is gained directly through the five senses. Therefore only that knowledge which can be proved to the senses is valid. This theory had a profound influence on theological leaders and many began to abandon trinitarian Christianity for a more "rationalistic belief."

But soon a reaction against Locke's theories set in. In late eighteenth-century Germany, Kant and Hegel began advocating a theory that while Locke's ideas were valid as far as they went, there was a body of knowledge innate within man and that this knowledge transcended the senses—thus the term "Transcendentalism" came into use. This knowledge was the voice of God within man sometimes referred to as moral sense or the "Over-soul." It was central to this belief that the child was born with this innate ability

to distinguish between right and wrong. Unfortunately, however, as he grew older he tended to listen to the world about him rather than the Voice within and his moral sense became calloused. Hence it was the duty and obligation of every good citizen to return to a child-like innocence, heeding once more the voice of the God within.

This new concept of religion proclaimed belief in an all-good Creator, who wished to be accessible to all His creatures, who made no special revelations to special groups but who kept the channel of communication open from Himself to every soul. The soul was able of itself to recognize and communicate with the Spirit of which it was made, to perceive the Infinite and Absolute, to understand its own relation to all being and all eternity. Man had only to seek God in solitude, reverence, and faith in order to find Him. Thus every man was potentially a mystic. Within man himself, then, lay all the answers, but not in man alone. Man was only part of the creation, and the pattern and principles of the universe existed always and everywhere, in the commonest phenomenon of Nature and the smallest unit of matter. Essentially, Nature never changed, and if man would know the secret of the universe he had only to observe her "visible aspects." Insight and sympathy would show him the Unseen in the visible, the Ideal in the actual, the real and external creation behind the apparent and temporary.

In New England Transcendentalism grew out of Unitarianism, which in turn had grown out of Calvinism. These three modes of interpreting the ways of God to man differed as much in spirit as in doctrine. The positive Puritan mind dwelt much on such dogmas as total depravity and eternal punishment; the critical Unitarian mind affected what Emerson aptly characterized as "the pale negations of Boston Unitarianism"; and the emancipated mind of Transcendentalism, passionately aware of the shortcomings of Puritan and Unitarian alike, yet owing much to both, was more and more inclined to believe that each individual makes his own

world of beauty, truth, and goodness.

For both spirit and doctrine, New England Transcendentalism was largely indebted to Europe: Rousseau, the French Revolution, Kant and his successors in German philosophy, the Romantic Movement in England and in Germany --- these instigated the American Romantic Movement and supplied both substance and point of view. New England, however, despite a century of prose and reason, was still Puritan New England and therefore it can be said that Puritanism contributed much that was characteristic of the period.

Enlarging freely Kant's conception, the Transcendentalists applied the term "Transcendental" to whatever belongs to the class of intuitive thought --- that which transcends the ordinary experience of the senses. The mind operating in the sphere of the experience of the senses is the Understanding; the mind operating in the sphere of the intuitive is the Reason. The possibility of transcending the ordinary experience of the senses is constant, since the Divine is immanent in the world, and the soul of the individual has access to the Whole or the Over-soul. Intuition and self-reliance were central concepts to the Transcendentalists. To those who lived in this era it was an intensely real era, a time when the drowse of tradition snapt and real life began, a time when horizons lifted and spread new visions to the view of enraptured men, a time when the infinite seemed about to incorporate itself in the finite, a time of reform as well as of self-culture, when men leaned on their inner selves as did the Puritans of old, and passionately strove to make reason and the will of God prevail.

Central to the very essence of Transcendental teaching was the theme of Nature as the external manifestation of Deity. For the Transcendentalist Nature was an expression of Divine Mind and its phenomena, when rightly seen, revealed moral truths. This concept of God as reflected in the beauties of Nature became the predominant theme of the New England trans-

cidental writers, the most notable being Henry David Thoreau. All the transcendentalists spent a great deal of time thinking, talking, and writing about the simple life and the joys to be found in Nature but, of them all, Thoreau knew Nature intimately. He seemed to bring the countryside into their midst; Bronson Alcott said his thoughts were "scented of mountain and field, breezes and rippling springs," and Hawthorne compared conversations with him to "hearing the wind among the boughs of a forest tree."

Thoreau was born in Concord in 1817, and this in itself was conducive to the early development of his love for Nature. Concord is located on the plains surrounding the juncture of the Assabet and Sudbury Rivers, which forms the Concord River, one of the principal tributaries of the Merrimack. A quiet little town devoted chiefly to agriculture, its citizens knew neither great wealth nor extreme poverty. It was essentially a democracy where no man felt the need of kneeling to his neighbor. What was true of Concord at this time was true of most of the nation. It had primarily a rural, agricultural economy. The country was rapidly recovering from the misfortunes of the War of 1812. The threatening clouds of strife between the North and the South were not yet on the horizon. With the inauguration of James Monroe in 1817 the nation was entering that long period known as the "era of good feeling."

This entire atmosphere stimulated a deep love of visible Nature in Thoreau. The house in which he was born was somewhat isolated and remote from thoroughfares on the Virginia Road, near an old-fashioned, winding, and at length deserted pathway, with its forked orchards, tumbling walls, and mossy banks. About it were pleasant sunny meadows, deep with their beds of peat, so cheering with hearth-like fragrance, while in front ran a constant stream.

Concord was a village open to the country on all sides, and the country was singularly beautiful, not any longer as wild as it had been in the days of its founding,

but still offering the walker in its precincts sight and sound of many a wild creature, furred and feathered. It was a country of little rivers, the Musketaquid, the meadow stream, the Sudbury, which flowing together made up the Concord River on its way through marshes and meadows toward the Merrimack. The rivers were bounded by low, glaciated hills, among which were lakes and swamps, one of them a pleasant tree-girt lake named Walden, which charmed Thoreau even as a child. It was a country of pine and hardwood trees, of maple and spruce swamps, of huckleberry and cranberry stands, of knolls from which the eye fell upon Wachusett, a small mountain standing solitary in the landscape.

Concord was Thoreau's meeting place with Nature; he readily identified himself with it and sprang up like a natural shoot in its generous soil. He struck root in its pleasant rural landscape, matured, bore fruit, was early stricken and died. It was his victory to be naturalized without succumbing to domestication. In a sense, he was committed, yet free. He was committed to the regional spirit of place, but he was elemental like the prevailing wind. The spirit of his temperament was as native to the region as the mists that hover over the Musketaquid. He loved Concord's low hills, slow-pulsed winding river, wild-woods, and fields. The world of Nature was resonant in his ears, sensitive to his touch, graphic to his eye, and pungent to his nostrils. His love of his early environment is reflected in his affirmation: "A man dwells in his native valley like an acorn in a cup. Here is all that you love, all that you expect, all that you are. Of thee, O earth, are my bone and sinew made. Here have I my habitat. I am of thee."

Even as a child Thoreau was searching for God as He manifested Himself in the beauties of Nature. One night his mother found him wide awake in his trundle bed and when asked why, he answered: "Mother, I have been looking through the stars to see if I couldn't find God behind them."

As a boy he roamed the woods and meadows, thinking he lived in the centre of the universe and would annex the rest of the planet to Concord. On fresh spring days he sat on the cliff and watched the awakening woods and the river. Pine-covered islands lay to the south in Fair Haven Bay. The hickories put on fresh young yellowish leaves and the oaks light-grayish ones. The oven-bird thrummed its sawyer-like strain, chewinks rustled through the dry leaves, and the wood thrush called clearly and thrillingly. At such times Concord appeared transcendently beautiful to Thoreau and it nourished him.

As Thoreau grew older his love of Nature deepened and he became more acutely aware of the beauties of his nearby environment. Daily he sauntered along old, meandering, uninhabited highways, like the Marlborough road, which led away from town. His spirits kindled as he turned from the beaten way and entered the open fields where the sky had a new appearance. Wherever he could breathe fresh air, whether beyond the piece of tillage, in the woodland stand, on some distant hillside pasture, or by a meadow brook, his mind opened like a wildflower. The impulse was an imperious one which sent him out-of-doors to get acquainted with the varied phases of Nature.

This close association with Nature stimulated Thoreau's innate poetic tendencies and while still young he began to write the glowing descriptions for which he was to become famous. He sauntered to pine groves that were like "fleets at sea, full-rigged, with wavy boughs"; to the cedar wood beyond Flint's Pond, "where the trees, covered with hoary blueberries, spiring higher and higher, are fit to stand before Valhalla," and where creeping juniper covered the ground; to swamps where the lichen hung in festoons from the black spruce trees, where "toadstools-round tables of the swamp gods" covered the ground, where swamp pinks, dogwood, wild holly, and red alderberry grew. He visited particular trees in pas-

ture, woodland, swamp, and hilltop. He declared: "these were the shrines I visited both summer and winter." Frequently he tramped eight or ten miles through deep snow "to keep an appointment with a beech-tree or a yellow birch, or renew an old acquaintance among the pines." Thoreau described his immediate environment:

For my afternoon walks I have a garden, larger than any artificial garden that I have read of and far more attractive to me, mile after mile of embowered walks, such as no nobleman's grounds can boast, with animals running free and wild therein, varied with land and water prospect, and, above all, so retired that it is extremely rare that I meet a single wanderer in its mazes. No gardener is seen therein, no gates. You may wander away to solitary bowers and brooks and hills. For joy I could embrace the earth. I shall delight to be buried in it.

If Thoreau's early life and environment stimulated his love of Nature, it is also true that his early reading habits formed the basis for many of his later philosophical concepts. The reading of writings such as those of Lucretius is probably responsible for one whole section of Thoreau's thought and public expression. From it came his concept of Divine Law as superior to civil law, of human right as greater than legal right. Its concepts lie behind his writing on government and politics; it is implicit in "Civil Disobedience" and in the articles on John Brown.

Mythology and the oriental scriptures also had a high place in his esteem. They, like the classics, were required reading for the Transcendentalist and their elements of mysticism and contemplation naturally appealed to him; but probably the source of their interest for him was their antiquity. "They seem to have been uttered," he said, "with a sober morning prescience, in the dawn of time."

(Continued)



Learning by Our Mistakes

JACK L. SNIDER

THE types of mistakes referred to in this article are primarily mistakes in judgment. They are the mistakes classified as "sins" in fundamental Christian philosophy.

None of us are perfect; we often make mistakes. Some people, however, repeat the same mistakes over and over again. Whether or not such repetition must be considered as grave depends upon the amount and type of experience which the person concerned has had.

A small child is quite likely to make a mess of things, perhaps breaking or spilling them. We may respond with a sharp, "No, no!", thus indicating to him, within his ability to understand, that the behavior is unacceptable. For the most part, however, we overlook the act, because we understand the child's limitations. If the child should do the same thing when he is eight or ten years old, however, we would recognize a real problem. Somewhere the child has failed to progress properly. Thus, what is expected of us depends upon our degree of maturity. As we mature physically, so do we mature spiritually, coming into the Light to an ever greater extent.

Must we make mistakes in order to learn spiritual lessons? Ideally, we do not have to make mistakes to learn. We can learn by hearing and responding to the Spirit within. We can learn by observation of others around us, or by reading the wisdom of those more advanced than we ourselves. We can learn by developing discrimination. These are ideal ways of learning without making mistakes.

Our present humanity, however, seems to be at a point in evolution where we are not too likely to learn under such ideal circumstances. We seem to have to learn by the more painful method. Even less encouraging is the fact that a large portion of humanity seems to repeat the same

mistakes over and over, failing to connect the causes with the results. Often we substitute a cause, blaming our problems on a scapegoat of some kind.

Probably those of us who are now on the path of spiritual progress fall somewhere between the two extremes. We have not yet developed the ideal discriminating ability of the more advanced, but on the other hand we recognize our mistakes more fully than do our less advanced brethren. We probably find ourselves making occasional mistakes of somewhat subtle nature but, hopefully, we are able to recognize our mistakes and take steps in purging ourselves of them before they become habit patterns. Thus if we admit, analyze, and take steps to prevent recurrence of our mistakes, we can learn from them. Here, of course, the will comes into play.

A small child learning to walk often falls, but he picks himself up and tries again and again. Should he fail to do so, he would never learn to walk. In the same way we, too, must mentally pick ourselves up, brush ourselves off, and try again and again, regardless of how often we fail.

Life is like that. Our learning experiences are most valuable and necessary to our spiritual unfolding, and with practice it becomes easier. It has been said that practice makes perfect, and in this matter it is so. We learn by our mistakes, by discrimination, self-evaluation, judgment, retrospection day by day, and practice, practice, practice.

What wisdom there is at work in and behind this physical dimension! As we look at life unfolding all about us, ever evolving upward, ever becoming more refined, we must surely recognize the divine wisdom in and behind all life. Surely life is a great school of learning. Can we fail to appreciate the opportunities life presents us? When temptation comes, let

us look at it as a challenge. Are we not capable of rising to meet challenges?

We have said that many of our mistakes are of a subtle variety. Perhaps it would help to recognize one of the most common types of subtle temptation. This type of temptation can be identified by the word "division." Perhaps an old type western movie will illustrate the temptation of division: First, the hero enters; he wears a white hat, rides a white horse, is clean shaven, tips his hat to the ladies. We just know that this is the "good guy." Then the villain enters. He is an uncouth character with a black mustache, shifty-eyed, and talking out of the side of his mouth, and wearing a black hat. He usually runs the saloon, where all kinds of rough and rowdy characters are found. This is the "bad guy." If one is not careful, he finds himself hoping that the "good guy" shoots these fellows down one by one, in fair gun duels, of course, that they may receive their just deserts. It is very easy to get caught up in this mood.

Perhaps dividing people into categories of "good guys" and "bad guys" is an oversimplification, but in more subtle ways this is the cause of most of our wars and misunderstandings, of riots, and of family quarrels. In order to enter any quarrel, one must be convinced that he is right (the "good guy") and that the other person (the "bad guy") is wrong and deserves to be proved wrong. This subtle temptation of division all too often becomes an act—a mistake. How can we learn from this mistake?

In the first place, contrary to western movie plots, who is all good or all bad? Let him who has not sinned throw the first stone. Let us be quick to examine our own motives, and slow to jump to conclusions about the motives of others, giving them the benefit of any reasonable doubt.

We must learn to look for the good, to see the good, to respond to the good all around us. It is there if we will but cultivate the habit of finding it. See and respond to the good. Soon we will find

that the division mistake will become less and less of a problem. Of course, we will have to learn not to respond to the subtle social pressure all about us which enhances the division attitude.

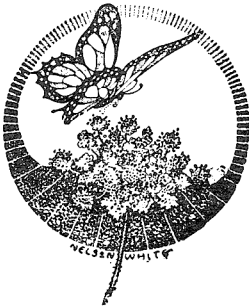
We have mentioned only one type of mistake—although a very common one. It would be impossible to do more than give a brief example of our mistakes, but certainly we can all identify other examples.

Many of the Wagnerian operas are based on ancient legends containing great and profound truths. *Tannhauser* is one of these legends. Tannhauser desires Elizabeth, who is too young and pure to be approached. Because Tannhauser is consumed by lower desire, he finds himself in contact with certain etheric elementals. Eventually, however, Tannhauser is moved by an inner prompting to abandon the lower realms of pleasure and return to the world for needed experience. Here, he soon learns of a song contest to be held by the Lord of Wartburg, Elizabeth's father. The theme is love. At the contest, the noble Wolfram sings of the higher, purer, more noble love. Tannhauser is moved by passion and desire, and sings of love from this point of view. Tannhauser is really a noble soul despite his faults, and we must remember that we are all Tannhausers before we become Wolframs. Defending the sensual side of love, Tannhauser blurts out his experience with lower elementals. Outraged, those present would kill him, except for the intercession of Elizabeth.

Then a band of pilgrims is heard in the distance, and the minstrels agree that if Tannhauser will seek the pardon of the Holy See in Rome, they will spare his life. He joins the pilgrims, and at last, his turn comes. He stands in that august presence and waits patiently for the Holy Father's message, waiting and hoping for a kind word to send him on his way rejoicing. Instead, there come the thundered words: "If you have associated with demons, then there is no forgiveness for you, neither in heaven nor on

Earth. Sooner will this dry staff which I hold in my hand blossom, than that thy sins will be forgiven." At this heartless announcement, the last spark of hope dies within Tannhauser.

Meanwhile, the prayers of Elizabeth have unceasingly implored forgiveness for the sinner. Hopefully she awaits the return of the pilgrims, but when at last they arrive and Tannhauser is not among them, despair seizes her. Believing that there is no other way, she passes out of this phase of life, to present her petition personally at the Throne of Grace before our Heavenly Father. Her funeral procession is met by the returning Tannhauser,



who is bowed with unspeakable grief at the sight. Then another band of returning pilgrims arrives, telling of a great miracle which has taken place in Rome. The Pope's staff budded, signifying that a sinner refused remission on Earth had found pardon in Heaven.

Thus we see that, although Tannhauser's mistake was very serious, through sorrow and grief he recognized his mistake and learned his lesson.

We are but beginning the upward journey---only beginning to unfold our divine potential. By exercising our free choice, we will continue to unfold our divine potential until we achieve freedom from the lower self, the only real freedom there is. We will then be acting in complete harmony with the divine nature within us.

HOLY BIRTH

*O Loving Mother, ever caring
For all peoples
Of this whole earth---
May we draw nigh
To Thy great heart
And know its comfort and love sublime.*

*O Divine Mother, ever bringing
God's ecstasy
To humbled souls---
May we receive
This Holy Fire
That our concepts, quickened, be as Thine.*

*O Holy Mother, ever sharing
Thy fruition,
May we so be
That Christ in us
Is also born,
Scripture fulfilling; new birth Divine.*

--- Mildred Jacobs

THE CROSS

*I made myself a heavy cross
of hard, tough, weighty growth.
It strained my muscles, scratched my skin,
and almost brought me down.
But I grew strong and felt it less,
then used it for a staff,
'Till now the cross is part of me ---
we work in partnership.*

--- Opal Rungee

* * *

*There is a special note---
a glorious sound around me,
an echo from a time beyond;
The earth basks in the warmth of
the morning sun, born with the
challenge of quest, the promise
of life---
My eager walk is now a step above
the ground;
The cool breath of the winds wrap
me softly and tenderly---
The Universe has opened its door,
and I, with happiness abound.*

--- Marjorie I. Scherer

Thought Is Creative

EDITH CASE HOMAN

EDITOR'S NOTE: The following is an excerpt from a book entitled Other Sheep I Have, whose author, Edith Case Homan, has graciously agreed for us to share this part of her novel with our readers. (Price \$4.50, available from Exposition Press Inc., 50 Jericho Turnpike, Jericho, N.Y. 11753) The story deals with a young woman (Ione Graham) "who returns to the small rural town where she was born, determined to sell the homestead. Despite the barrier born of bitterness which she attempts to build around herself because of an old family scandal, she is soon caught up in the tangled affairs of her neighbors." She is taken by a close friend (Nancy) to see an unusual woman in the hopes that she may be helped to change her attitude toward the people of the town.

* * * * *

THE old lady who answered Nancy's knock was tall and thin. An abundance of white hair was swept up from an oval face. She had high cheek bones, with long, deeply-set, dark eyes that bore a strange level look. To Ione they seemed more serene than any eyes she had ever seen. She had the odd feeling that this woman was peering right through her.

"How beautiful she is," went through her mind, "yet her face is not that of an ascetic. No, I would say that this woman has lived."

After Nancy's introduction the melodious voice of Mrs. MacMerrill brought Ione back from her thoughts.

"How do you do, my dear? I am so glad to see you. In fact, I have been expecting you."

Ione drew in a quick breath.

There was an almost impish gleam in Mrs. MacMerrill's eyes as she went on: "I feel almost as if I know you for I knew

your grandmother so well."

The girl seemed to cower.

"Now why draw back into that gray shell? I want to know you. I want to know you well.... I have so much to say to you.... Each one of us reveals by his auric colors... the state of his physical, mental, and spiritual health.... you are nursing plenty of resentment and bitterness."

"And why not?" Ione demanded.

"Very few people will give up a grievance against those who have wronged them. But I will tell you why you should. Unforgiveness, desires for revenge, and even bitterness and resentment are phases of hate.... The traits of character that can cause bad destiny are anger, fear, pride, hate, revenge, sensuality, envy, jealousy, and intolerance.... By harboring resentful or revengeful thoughts against a single person in the world we make ourselves magnets for attracting into our auras the destructive thought currents of those who think, feel, and live evilly....

"It is not likely that you will be able to free yourself from (this town) until you overcome the way you feel toward the place and its people.... Thought is creative; it is the most fundamental and potent factor in human life. The privilege of selecting our thoughts is the nearest thing we have to divine power. If we correct our habitual thoughts and feelings, we will find that our actions almost automatically follow the revised pattern of thinking.... If you wish to change your environment or your future, your fortune, or all, change your thoughts. By so doing you will be making new and good destiny, which, in due time, will appear in your life and give you a solution to many of your problems.... An act of hatred or vengeance creates a bond between the perpetrator and the recipient of the evil

deed, and only when that reaction is neutralized by good will can the bondage be dissolved...it is the purpose of God that all shall have good will toward one another. Therefore, hate must be transformed into good will..."

(Ione had been assured that Mrs. MacMerrill was clairvoyant, as well as very intuitive and perceptive. The conversation eventually turned to rebirth. Mrs. MacMerrill went on):

"Whether you accept my belief in rebirth or not, the testimony of many people who have proved it to be a fact will in time establish it as a positive reality. Its absolute justice for all correlates it unequivocally with the divine omniscience of God....I believe that a new and deeper interpretation of Christianity will soon spread rapidly....Those who have logical minds are not to be criticized if they cannot find Christ by faith alone. Instead a way must be found to meet their need. I believe spiritual science is the answer, for its teachings are an extension, not a contradiction of what most churches are promulgating. The reason orthodox Christianity does not satisfy you is because it does not complete the circuit necessary for true spiritual enlightenment...High intellectual development causes (an individual) to repudiate the heart until he understands. When it is made clear that the scheme of evolution is beneficent and benevolent in the highest degree, that all is truly ruled by divine love, then that understanding will call out in him a desire to become a co-worker with God in the world's work. When such intellectuals can't find satisfaction they become agnostics or even atheists....

"It is God's will that we should progress, intellectually as well as spiritually. It is upward and onward -- forward! There is no end...the Spirit goes onward and upward forever!....If you do not believe in rebirth and karma, how do you account for a child prodigy proficient enough to play a difficult Beethoven sonata at four years of age?...Geniuses don't just happen and neither do morons.

Those who have worked very hard for advancement, through many lives, reap their reward...."

(The conversation then turned to evolution, and Mrs. MacMerrill continued): "Man has never inhabited forms identical with those of our present day animals, nor the present anthropoid species, but we know he has inhabited forms which were similar to, but higher than those of the present day anthropoids....We all started out as virgin spirits and we built soul from the experience we gained. The Spirit advances by means of the soul. One's personality is only an aspect of his Spirit....As it approaches completion of its evolution in the flesh the Spirit becomes many-sided, expressing greater portions of the individuality. Evil can destroy the soul and make it necessary for the Spirit to start all over again. But, since it is an actual fact that 'in God we live and move and have our being' it is impossible for any Spirit to be lost forever. If such a thing could happen a part of God would be lost and such a proposition is absolutely impossible."

(Ione asked about the doctrine of vicarious atonement and was told): "The truth is that the world has not interpreted Christ's teachings as He meant them to be understood. He came to offer us a short cut we call the Path...but not even He can abrogate Karma. That means He cannot relieve us of payment of our debts of destiny!...To redeem (the stragglers) was the mission of the Christ. He said that He came to seek and save those who were lost, to raise them to the necessary point of spirituality so that a change would take place in their bodies that would make the influence of the Christ spirit in the heart more potent.... No man is intellectually honest who believes in vicarious atonement...As soon as it can be proved to the average person that we are responsible entities, responsible for what we are, and for what we think, feel, and do, then we will begin to get somewhere.... By shedding His blood Christ purified what we call the desire body of the Earth and thereby made

it easier for us to live the Christian life. In that sense it may be said that He died for all humanity."

(After some other conversation Mrs. MacMerrill continued): "Spiritual science should give one an intense desire to live the life and by prayer and retrospection to make each day better than the one before."

(When Ione asked how to control wrong thoughts and attitudes, she was told): "By substitution, versus repression! Until we learn to accept all things with equanimity, and to leave justice to God's law, we cannot free ourselves from rebirth.... If we pray aright, we lift ourselves up to Him, thereby helping to purify ourselves.... Repeated scientific prayer affects the subconscious mind so that the aspirant begins to live in the presence of God, and, consciously as well as unconsciously, begins to do His will in all things."

(Speaking, later, of truth, Mrs. MacMerrill went on): "Truth is not found once and forever. It is eternal and the quest for it is eternal. There are certain truths, yes, which may be looked at from many sides, each giving a different view which complements the previous ones. Therefore, so far as one can see at present, there is no such achievement possible as arriving at the ultimate truth..."

(Finally, Mrs. MacMerrill discussed the conduct expected of those who wish to progress, and said): "The kind of love I am talking about goes deeper than a conscious effort to like people, to see the best in things. It is a state of feeling, an attitude toward life. It has a positive, constructive reaction on the person himself. It lifts him, builds him, energizes him...."

"The meaning of the word 'love' has been softened too much by sentimentality. It is really the liquid fire of human social passion! Do not seek love, but give it, and let us ever remember that it is the ignorant, the weak, and the erring who need it most.

"In guarding your thoughts, feelings, motives, and mental attitudes learn to be

impersonal. Remember that the conduct of the other fellow does not enter into the case at all. It is what you do to your own aura that matters to you, not what someone else has done to you. No one can hurt you for long, unless you remember those hurts, unless you brood over them and let them rankle within you!

"The Master said, when others were complaining of persecution, 'What is that to thee? Follow me.' When reminded of personal insults St. Paul said, 'Those things do not move me.' I know that is just about the hardest lesson Christians have to learn thoroughly and completely, but they must learn it. They will be tried and tested, again and again, until they can accept all things with equanimity...."

"The worst temptations are those which use the good impulses of the heart to achieve evil ends. It takes a fine, discriminating intelligence to see selfishness in all of its phases."

"Also don't forget that our Master said, 'Resist not evil, but overcome evil with good.' I know from my own experience that it pays to look for the good in everything, in every situation, and in everybody, no matter how lacking it may seem to be on the surface. Ignore the evil as far as possible. Looking for good is like starting a snowball which grows in size as it rolls...."

"From time to time I have jotted down what I think it means to be truly unselfish: love without possessiveness; intimacy without smothering; assistance and encouragement without over-indulgence; cooperation without domination or subservience; fruitful joys without pleasure madness; sympathy without negative sentimentality; mutual exchange without any loss of mutual freedom of thought and action...."

"The present Christianity is not a shadow of the true religion of Christ. That will remain in abeyance until all race feeling shall have been overcome. I am convinced that the real religion of Christ will eventually blot out all others, to the eternal benefit of mankind."

Service and Serenity

CHRISTINE LINDEMAN

HE whose concerns and prayers are reserved for others rather than for himself knows the meaning of inner contentment and peace far more fully than do his more self-centered contemporaries. It may be difficult for most of us, involved as we are with the largely trivial and often essentially inconsequential personal matters that take up so much of our time, to realize how contented the really selfless person is. Since his thoughts, his activities, and his time are all devoted to the service of others, none of the feelings of discontent, dissatisfaction, and other emotions which plague the self-centered person have access to him. Selfishness, jealousy, resentment, and kindred sensations are purely personal reactions, and an individual who has set aside personal desires and considerations does not fall prey to them. In consequence, spared the mental and physical strain, exertion, and exhaustion, as well as the disturbing after-effects induced by such sensations, he is better able to maintain equipoise and keep his mental and emotional nature on an even, and elevated, plane.

This is not to imply that the selfless person is automatically blissful. Far from it. The magnitude of his compassion and his consequent ever-increasing consciousness of and sensitivity to the afflictions and sufferings of his brothers cannot help but sadden and even torment him. If his "heart side" has, perhaps, developed beyond his ability to remain poised in the face of provocation, he is likely to feel extreme frustration at any seeming inability on his part to lighten his brothers' burdens, or at the obstructions and hindrances placed in his way by others, by "destiny," or by the very people he wishes to help. This frustration in turn can, if not checked, give way

to anger or rash, impulsive acts designed to remove such hindrances and institute what he thinks are proper courses of action. Then, of course, although his motives may be good, his reactions and methods most certainly are not. Such a person, although surely to be commended for his altruism and spirit of service, must yet learn to serve calmly, rationally, unemotionally, and with forethought. He has developed unselfishness to a degree, but because he can still be swayed by personal emotions, even though in the interests of others, he is not yet *completely* selfless.

Even that altruistic person who *has* learned to face all hindrances with equanimity, however, knows torment of a sort. The extent to which Christ Jesus---the most compassionate Being ever to walk upon this planet---felt the mental, physical, and emotional suffering which He saw about Him can scarcely be imagined by even the most sensitive among us. "O Jerusalem... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 24:37) How His heart must have ached for spiritually blind humanity as He spoke those words!

So, also, to of course lesser degree, do truly sensitive, compassionate men and women react to human suffering throughout the world. They feel the tortures---physical and mental---of afflicted humanity within themselves, and are deeply grieved by the abundant evidence so much around them of man's reluctance, or inability, to overcome and progress. Yet those men and women who serve others most successfully are those who, although moved and sorrowful because of the woes of mankind, also maintain within themselves a great supply of both ob-

jectivity and optimism, and have learned to react to stress with an effective blend of reason and faith.

They well know that it will avail them and the objects of their concern absolutely nothing to be so carried away by their own emotions --- even altruistic ones --- that they allow themselves to slide into either fruitless brooding or paths of misguided action and endeavor. They know that their expressions of sympathy, in order to be helpful, must take the form of positive, creative behavior --- foremost among which are prayer and constructive thought as well as action. They are well aware of the importance of stilling their personal reactions and viewing the human problems in which they are involved from the standpoints of both the general welfare and the individual welfare of the specific persons concerned. Subjective considerations have no place in the practice of truly effective compassion and altruism. Finally, they know, and firmly believe, that all things ultimately *do* work together for good, and that the so-called "evil," "injustice," and evident unnecessary hardship around them result from the operation of the Law of Consequence and are actually working to resolve the debts of destiny which have been incurred by persons affected.

And, knowing this, all their acts of service are performed within the context of their belief in the triumph of Divine will. The plea, "Thy will be done," becomes an inherent part of all their prayers and works. Not all hardship can be alleviated if the operation of the Law of Consequence is to succeed, and ripe destiny, even if temporarily set aside, must eventually come to pass. It is certainly not for us to decide upon the ultimate fate of any individual with regard to any specific crisis in his life. But it *is* for us to serve others, particularly in their times of crisis, and to do all we can to alleviate their suffering and guide them toward proper paths of attainment, as long as this service is continually accompanied by the prayer that the Di-

vine will may prevail. In this way we are sure that that which we do for others to the best of our ability, and with the noblest of intentions, will not impede the lessons which those people *must* learn, and the experiences which they *must* undergo.

Thus these truly selfless, advanced, individuals, relying as they do upon the innate good in all things and situations, retaining objectivity even in the most trying of circumstances, remaining optimistic in the face of what sometimes seem to be severe reverses, concerning themselves in a positive, constructive manner almost exclusively with the welfare of others and holding this uppermost in their prayers and thoughts, are the ones who truly know the meaning of contentment.

Having no personal aspirations save that of being of service, they are free from the torments of painful personal emotions. At the same time, because of their beneficent work, they are making tremendous spiritual advances and soul growth which, in turn, contribute daily to their inner serenity and harmony. Their optimism, their positive view of the future as it concerns all humanity, and their reliance upon the will of God for the final outcome while, at the same time, striving to serve mankind to the best of their ability, supply them with a sense of satisfaction, of fulfillment, and of spiritual well-being which greatly enhance inner peace. This feeling is incomprehensible to those whose energies and thoughts are devoted to the pursuit of self-interest and self-gratification.

As Max Heindel wrote: "In the course of years there will be evolved that most valuable of all the Ego's possessions, equipoise, which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at that point in his development... (he will have) then learned to rule his stars and regulate his fate according to his own divine will."

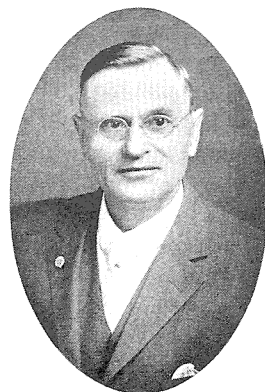
MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(SEVENTEENTH INSTALLMENT)

Effects of War Upon Desire Body



(Continued)

TO understand the slowness where- with those slain in the war regain consciousness in the unseen world, we must first undertake a more intimate study of the four ethers than has hitherto been given in *The Rosicrucian Cosmo-Conception*.

The atoms of the chemical and life ethers gathered around the nuclear seed-atom located in the solar plexus are shaped like prisms. They are all located in such a manner that when the solar energy enters our body through the spleen, the refracted ray is red. This is the color of the creative aspect of the Trinity, namely Jehovah, the Holy Spirit, who rules Luna, the planet of fecundation. Therefore the vital fluid from the Sun which enters the human body by way of the spleen becomes tinged with a pale rose color, often noted by seers when it courses along the nerves as electricity does in the wires of an electric system. Thus charged, the chemical and life ethers are the avenues of assimilation which preserve the individual, and of fecundation which perpetuates the race.

During life each prismatic vital atom penetrates a physical atom and vibrates it. To form a picture of this combination, imagine a pear-shaped wire basket having walls of spirally curved wire running obliquely from pole to pole. This is the physical atom; it is shaped nearly like our Earth, and the prismatic vital atom

is inserted from the top, which is widest and corresponds to the north pole of the Earth. Thus the point of the prism penetrates the physical atom at the narrowest point, which corresponds to the south pole of our Earth, and the whole resembles a top swinging, swaying, and vibrating. In this manner our body is made alive and capable of motion. (It is noteworthy that our Earth is similarly permeated by a cosmic body of ether, and that those manifestations which we note as the Aurora Borealis and Aurora Australis are etheric currents circling the Earth from pole to equator as currents in the physical atoms do.)

The light and reflecting ethers are avenues of consciousness and memory. They are somewhat attenuated in the average individual and have not yet taken definite form; they interpenetrate the atom as air interpenetrates a sponge, and they form a slight auric atmosphere outside each atom.

At death a separation takes place; the seed atom is withdrawn from the apex of the heart along the saturnine pneumogastric nerve, through the ventricles and out of the skull (Golgotha); all the atoms of the vital body are liberated from the cross of the dense body by the same spiral motion, which unscrews each prismatic atom of ether from its physical envelope.

This process is attended with more or less violence according to the cause of death. An aged person whose vitality has

been slowly ebbing may fall asleep and wake up on the other side of the veil without the slightest consciousness of how the change took place; a devout and religious person who has been prepared by prayer and meditation on the beyond would also be able to make an easy egress; people who freeze to death meet with what the writer believes to be the easiest of accidental deaths, drowning being next.

But when a person is young and healthy, especially if of an irreligious or atheistic turn of mind, the prismatic ether atom is so tightly entwined by the physical atom that a considerable wrench is required to separate the vital body. When the separation of the physical body from the higher vehicles has been accomplished and the person is dead, as we say, the light and reflecting ethers are separated from the prismatic atom. It is this stuff, as described in the *Cosmo-Conception*, which is molded into the pictures of the past life and etched into the desire body, which then begins to feel whatever there was of pain or pleasure in the life. The part of the vital body composed of the prismatic atoms of the chemical and life ethers then returns to the physical body, hovering above the grave and disintegrating synchronously with it.

Now comes the crux of our explanation. Ether is physical matter, and while people shot with small arms in a minor engagement may sometimes be seen walking away somewhat dazed but nevertheless conscious, the awful detonations of the big guns used so extensively have the effect of throwing the prismatic ether atoms topsy-turvy, and shattering (not scattering) the auric envelope of light and reflecting ethers which is the basis of sense-perception and memory. Until this resolves itself into its original relativity, the man remains in a stunned, comatose condition which often lasts for weeks. Under such conditions this fine etheric stuff does not lend itself to the formation of pictures of the past life--it is congealed to a certain extent.

The Nature of Ether Atoms

When the Ego is on its way to rebirth through the Region of Concrete Thought, the Desire World, and the Etheric Region, it gathers a certain amount of material from each. The quality of this material is determined by the seed atom, on the principle that like attracts like. The quantity depends upon the amount of matter required by the archetype built by ourselves in the Second Heaven. From the quantity of prismatic atoms that are appropriated by a certain Spirit, the Recording Angels and their agents build an etheric form which is then placed in the mother's womb and gradually clothed with physical matter which then forms the visible body of the new born child.

Only a small portion of the ether appropriated by a certain Ego is thus used, and the remainder of the child's vital body, or rather the material from which that vehicle will eventually be made, is thus outside the dense body. For that reason the vital body of a child protrudes much farther beyond the periphery of the dense body than does that of the adult. During the period of growth this store of ether atoms is drawn upon to vitalize the accretions within the body until, at the time when the adult age is reached, the vital body protrudes only from one to one and a half inches beyond the periphery of the dense body.

It has been determined by physical science that the atoms in our dense body are constantly changing so that all the material which composes our present vehicle at this moment will have disappeared in a few years, but it is common knowledge that scars and other blemishes perpetuate themselves from childhood to old age. The reason for this is that the prismatic ether atoms which compose our vital body remain unchanged from the cradle to the grave. They are always in the same relative position--that is to say, the prismatic ether atoms which vibrate the physical atoms in the toes or in the fingers do not get to the hands, legs, or any other part of the body.

(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 Blood

Q. What is the direct medium in the physical body through which the Ego functions?

A. The blood. In support of this we may note that the Ego cannot work in the body unless the blood is of the proper temperature. For instance, excessive heat makes one sleepy and, if carried beyond a certain point, it drives the Ego out leaving the body in a faint, or unconscious.

Q. Does extreme cold have the same effect?

A. Yes, excessive cold also has a tendency to make the body sleepy or unconscious. It is only when the blood is at or near the normal temperature that the Ego can use it as a vehicle of consciousness.

Q. How may we note the Ego's activity through the blood?

A. We may mention the burning blush of shame which is an evidence of the manner in which the blood is driven to the head, thus overheating the brain and paralyzing thought.

Q. What is the Ego's reaction to fear?

A. Fear is the state when the Ego wants to barricade itself against some outside danger. It then drives the blood inward, and the face grows pale because the blood has left the periphery of the body and has lost heat, thus paralyzing thought.

Q. Does the quality of the blood affect the Ego's operations?

A. The full-blooded person, when the blood is not too hot, is active in body and mind while the anemic person is sleepy. In one the Ego has better control; in the other less.

Q. Does history support the belief that

the Ego is in the blood?

A. Yes, the old Norsemen and the Scots recognized that the Ego is in the blood. No stranger could become associated with them as a relative until he had "mixed blood" with them and thus become one of them.

Q. Do other authorities strengthen this belief?

A. Goethe, who was an Initiate, also showed this in his *Faust*. Faust is about to sign the compact with Mephistopheles and asks, "Why not sign with ordinary ink? Why use blood?" Mephisto answers, "Blood is a most peculiar essence." He knows that he who has the blood has the man; that without the warm blood no Ego can find expression.

Q. When is the proper blood-heat reached?

A. The proper heat for the real expression of the Ego is not present until the mind is born from the macrocosmic Concrete Mind, when the individual is about twenty-one years old.

Q. Does statutory law attach any importance to this age?

A. Statutory law also recognizes this as the earliest age when the man is deemed fit to exercise a franchise. (No longer true in the U.S.A.)

Q. Does the blood have any connection with memory?

A. Memory is intimately connected with the blood which is the highest expression of the vital body, as only through the vital body's two higher ethers is man possessed of sense perception and memory. Not only is this true of the conscious memory but the record which we call the sub-conscious memory is made through the vital body with the help of the blood.

-- Reference: *Cosmo*, 144-146, 353.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

Gethsemane

THE Agony Rite in the garden may well be termed the Rite of Transmutation. Christ's agony was caused by His effort to attune His vibration, that of a luminous Archangel, to the limiting confinement of the Earth that He might become its indwelling planetary Spirit. When He opened Himself to the Earth rhythm all the powerful and sinister currents of evil that abound in the world swept over Him. He not only felt their crushing weight but saw, in kaleidoscopic vision, their origin and purpose. Lust, anger, and bitterness seared Him like flames, while greed, selfishness and hatred bore down upon Him as leaden weights. The sorrow, anguish, and suffering caused by man's wrongdoing wounded Him to the very depths of His loving and compassionate heart.

The limit of agony even an Archangel can know was brought about as pictures of the future passed before His vision, and He saw how few of humanity's vast multitudes would recognize the meaning of His coming or the real significance of His purpose. He watched with profoundest sorrow as the dark veil of materialism blinded the modern world; then its consequent failure of discernment, its restlessness and fear. The blindness and ignorance of the masses as to His mission, the crystallization and ever-narrowing concept of those avenues which were formerly dedicated channels to His service, brought His Agony Rite to its culmination in the prayer: *Let this cup pass from me: nevertheless, not as I will.*

Gethsemane was on the Mount of Olives because the mount marks the most highly charged of Earth's areas. What the Christ accomplished in that highly charged Garden beneath the overshadowing wings of Angels and Archangels was

of profound significance for all mankind. It was the time when the whole program of planetary evolution received an added and powerful impulse destined to carry it farther upon the ever-ascending spiral.

To this Mount of Olives, vibrant with spiritual power, John the Beloved, and Mary, the Holy Madonna, made frequent pilgrimages when they no longer knew the Master's physical presence. This was a favorite retreat for meditation and prayer, and it was to this place that she often called the Disciples for instruction. Here the gates of heaven opened for these holy men and women and communion with the Celestial Hosts became more readily accessible.

The Betrayal

References: *Matthew* 24:14-16; *Luke* 22: 1-6.

Only Matthew and Luke mention the betrayal by Judas, the lower nature, which ever seeks to sell the higher to the priests or material power. The never-ceasing wonder of the Bible is that its every incident finds a complete parallel in consciousness at whatever level we wish to place it. It holds for all the degrees from the birth of the Christ in the mind of man up to the birth of the new spiritual body of the Initiate, and the still higher attainment when the great Initiator is followed into the Temple of Light that is His own home world.

The betrayal was preceded by the Last Supper, the occasion for the highest spiritual teaching imparted by the Master. The lowest and the highest, the gamut of human accomplishment, is encompassed in one chapter of this Book of Books. Judas, of the tribe of Judah (Leo), signifies the heart when linked to the lower sense life; the Christ, the supreme sym-

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Astro--Diagnosis for Cancer

Extract from a Lecture Delivered at Headquarters by an M.D. Senior Student

CANCER is the generic name given to a group of diseases that have the characteristic feature of infiltrating and destroying healthy human tissue. This process, if unchecked, results ultimately in suffering, impairment of health, and often, finally, in termination of life. The affliction can arise at any period of human existence, from infancy to old age; and the intensity of attack varies from the mild, slowly-growing skin cancers to the rapidly spreading malignant tumors.

The world has devoted millions in terms of wealth, and countless hours by way of research, in the quest for the cause, prevention, and cure of cancer; yet in spite of all this, the disease still poses insoluble problems and remains foremost among the "killers" to which mankind is prone.

The Rosicrucian Philosophy teaches that cancer is the result of the "Invisible Fire" of the Spirit seeking to cleanse the lower vehicles of the Ego. Also, in keeping with the expression of the celestial sign Cancer, the guardian of the fourth house in the horoscope, from which it derives its name, the disease is often the final outcome of conditions inherited from a past incarnation; and is the manifestation of the spiritual forces within the body burning the dross in order to free the Spirit from the mesh of materialism. For many its onset signals the end of this life cycle, bringing death, the time and heralding of which is indicated

by the fourth house, the house of the zodiacal sign Cancer. But this need not always be the case, for following the "death" of old conditions, a new cycle of physical endeavor might well be commenced in the existing Earth life, with arrest or cure of the disease. This can then signal the beginning of another chance to start once more the upward climb of spiritual progress.

When we turn to astrology to gain some insight on the subject, we find that this sacred science, which holds the key to so many problems of life and health, offers very significant pointers to the proneness or otherwise to the development of cancer.

It must be emphasized at the onset, however, that cancer is not necessarily connected with the zodiacal sign Cancer in the chart, nor planets therein. Nor is there any single constant indicator. The whole horoscope has to be considered, and herein lies the complexity of diagnosis. This can be easily understood when it is explained that that malady can arise within any of the systems of the human body, manifesting as malignancy in any living tissue.

The astrologers of old, in considering the question of disease, would first take in account the "Hyleg" of the chart; and this was defined as that element in the horoscope upon which life and health depended. Much has been written and argued during the past as to the true ele-

ment in the horoscope that should merit that name. As we see it today, however, there are, in fact, four principal factors in the chart that play vital roles in general health and well-being.

First might be mentioned the Ascendant, as representing the physical body, and also the vital (etheric) body, with which it is closely associated. The vital body is of particular influence, as Auto-Immunity, which as its specialized product is today recognized as a most important factor in the arrest or cure of disease. Together these two bodies represent the crystallization of our thoughts and reactions throughout the ages, and are the sounding boards upon which we discover our faults and errors. The radical or the progressed Ascendant is not surprisingly, therefore, often in significant aspect when disease develops.

Secondly, there is the position in the horoscope of the Moon, the planet of generation and growth. To quote Max Heindel: "When we consider that the sign Cancer is ruled by the Moon, the planet of generation, and that the lunar sphere is under the sway of Jehovah, the God of Generation, whose Angels announce and preside over birth, we readily see that abuse of the creative function can cause both cancer and lunacy in the most differentiated forms."

The third significator is the Sun, representing the central source of spiritual fire within us, which forever strives to burn out the dross within the body, to make it a more perfect vehicle for service on Earth. This fire often manifests as disease, and thus the Sun and its aspects play an important part in regard to illness.

The fourth factor in health derives from the planets in the horoscope, their positions and their interactions. They are the Ministering Angels of our solar system; and the horoscope portrays the use or misuse we have made in the past, or are prone to make in the present life, of their influence, as represented by their positions and aspects in the chart. The planets and the celestial signs in

which they are located indicate the points of weakness or strength, where disease can originate or be arrested; and the position of greatest astrological affliction is of particular significance in this respect.

The most striking indicator of liability to disease in the horoscope is a combination of heavily afflicted planets in a given position; and this generally points to the target of susceptibility. This assumes added significance in predisposition to cancer if the afflicted bodies are in fixed signs, or if one of the luminaries, the Sun or the Moon, is involved. Saturn afflicted causes hardening and fixation, and Jupiter, adversely aspected, is an indicator of uncontrollable growth or expansion. When the Sun or the Moon is found in adverse aspect to both Jupiter and Saturn, or in adverse aspect to Jupiter in or from a Saturn-ruled sign, or to Saturn in or from a Jupiter sign, cancer is a distinct possibility.

Finally, it must be mentioned that the fourth, sixth, eighth, and twelfth houses, their rulers and the planets therein, are all significant in the diagnosis, prognosis, and final outcome of disease.

Cancer is not always an isolated entity, and in any case only occasionally remains so for long. Similarly, viewing the horoscope, it generally arises from a combination of aspects from different signs, each of which has a hand in the production and ultimate outcome of the condition. Knowledge of this is important to its prevention and treatment, as the vicious circle of afflicting aspects can sometimes be anticipated or broken at some point to the great benefit of the sufferer.

The conquest of cancer lies fundamentally in prevention and early detection and treatment; and herein lies the sphere in which Astro-diagnosis can help. We are obliged to face our karmic debts (debts of destiny) in our predisposition to disease, as shown in the horoscope. Nevertheless, there is much that we can do to lighten our destinies.

During the past centuries, when the

Sun by precession of the equinoxes first entered the celestial sign Pisces, humanity experienced the phenomenon of the pure Piscean influence. The Disciples of our Lord were described as "fishermen," and our Lord washed the Disciples' feet. His first miracle, likewise, was performed on water—the turning of water into wine. Baths and ablutions among the people were then the standard method of treating disease; and our Lord performed miracles, as indicated by the sign Pisces, ruled by Neptune, the planet of the miraculous.

Later, as the Sun entered the Piscean-Cancer era, the emphasis in therapy shifted to treatment by way of the stomach; and drugs and potions came into practice. Following this has come our present Piscean-Scorpio era, and with it the dominance of surgery, ruled by Scorpio, in the treatment and management of disease.

The Sun, by precession, is, however, now nearing the end of the sign Pisces, and will enter into Aquarius about the year 2500. This changing influence is

already beginning to revolutionize medical thinking, and will eventually usher in an era of deeper concepts in regard to health and disease, and the conquest and cure of cancer. A New Age is dawning, and Astro-diagnosis, once in its infancy, is destined soon to come into its own.

EDITOR'S NOTE: Other students of Astro-diagnosis have found that Neptune is also often a factor, especially when in evil aspect to Sun or Mars.

WESTERN WISDOM BIBLE STUDY

(Continued from page 213)

bol of Leo, is this same heart power at one with the Spirit.

Matthew's is the Gospel of the Dedication. It is the only Gospel in which the thirty pieces of silver are mentioned. Silver is a feminine metal belonging to the Moon, and the number three is the complete dedication of the threefold aspect of man to evil symbolized in the character of Judas Iscariot, even as the gifts of the Three Wise Men signify the consecration of this same threefold aspect to the higher nature of Christ. It is the divine plan that Judas, or the lower nature in man, shall eventually destroy or redeem itself and thereafter be supplanted by Matthias, the higher self.

(Continued)

THE CHILDREN OF TAURUS, 1973

(Continued from page 218)

psychism should be avoided.

From May 12 to 21 Venus opposes Neptune, portending opportunities to learn strict honesty and trustworthiness through close associates.

The Sun and Mercury are in conjunction from May 13 to 21, favoring the mentality and memory on the days when the orb of aspect is three degrees or more.

From May 16 to 21 Venus trines Jupiter, favoring the accumulation of wealth and the enjoyment of all the luxuries of life. The nature is optimistic, generous, and hospitable, and a happy marriage is favored. Talent for music may be present.

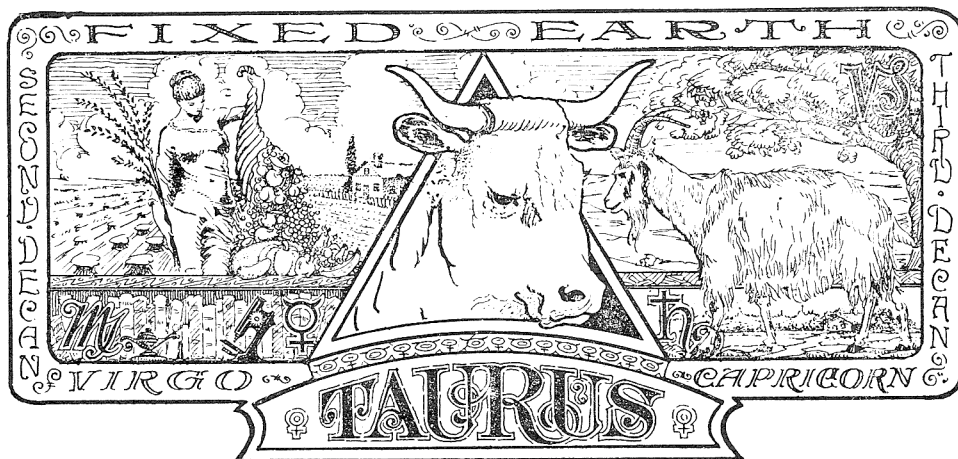
Your Child's Horoscope

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 applicants 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, birthplace, 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.



The Children of Taurus, 1973

Birthdays: April 20 to May 21

AS the second sign of the zodiac, Taurus marks the second phase of the Sun's annular cycle. In Aries the Sun expresses itself as the beginner, the pioneer who by his vast expenditure of solar force launches all plant and animal life on another round of manifestation. Upon entering Taurus the Sun's method of expression changes. Turning from the hot, impulsive ways characterizing the beginning of his cycle, in Taurus the Sun more closely resembles the patient, hard-working settler than the adventurous pioneer. The forms which he has imbued with life must continue to receive help in a steady stream if they are to continue their existence.

It has become apparent that impulsive action in itself is not enough; if something worthwhile is to be accomplished, action must be steadied, controlled, and directed to practical ends. Once the way has been opened by the initiatory forces, it becomes necessary that those forces be used to clear and cultivate the field of manifestation. The settler, like the vast hosts of plants started under the influence of Aries, must "stay put" and go through the slow, laborious process

of growth. One of the keywords of Taurus, the most constructive of signs, is *growth*.

The slowness of the pace may not seem particularly trying, for the Taurian has a conviction that if a thing is to be done right, it must usually be done with precision, and that if a thing is worthwhile the time and effort required to do it are insignificant. Taurus, being a fixed sign, its natives usually have very strong and deeply-rooted desires, as well as a resistance to change. Like the Bull, symbolizing that part of the zodiac, Taurians often show an almost irresistible determination to attain the things of the world to which they are usually strongly attracted.

Since persistence is one of the chief requirements of success, Taurians are often among the most successful, for once having decided upon an acceptable end, they will work with unusual persistence and patience to attain their goals. There are many natives of this sign who hold key positions due to their practical and executive abilities.

Ruled by the artistic, harmonious Venus, Taurians are amicable and easy to get along with, generally loving calmness and harmony. These are qualities conducive to the "arts of peace," to proper de-

velopment and growth of the things they hold most desirable. While as a rule forgiving and slow to anger, they resemble an enraged bull once the limit of their endurance has been reached. Keenly appreciative of beauty, music, singing, and whatever else acts upon the senses in a pleasant, refining manner, these people often attain success in pursuits dealing with the fine arts.

Most Taurians need to learn control of a desire for rich foods, as well as a tendency to be stubborn and jealous. A less materialistic viewpoint, too, may well be cultivated by these natives.

There are three aspects, all beneficent, in operation during the whole of this solar month: Saturn trine Uranus from Gemini to Libra; Jupiter sextile Neptune from Aquarius to Sagittarius; and Neptune sextile Pluto from Sagittarius to Libra. Therefore all the children born during this period will have some basic traits in common: ambition and determination, with the ability to concentrate upon large problems and exercise authority, plan and systematize; a strong intuition, as well as a mechanical, ingenious mind; a spiritual, inspirational nature; and the likelihood of being conscious on the inner planes while asleep.

From April 20 to May 21 the Sun and Venus are in conjunction, pointing toward a fondness for music, art and poetry, as well as a strong love nature and good health.

Venus and Jupiter are in square aspect from April 20 to May 1, a stellar pattern which gives luxurious likings but limits the ability to satisfy them. These natives should cultivate sincerity, faithfulness to partners and friends, and control of the emotions.

From April 20 to the 25th Mercury trines Neptune, giving a mind peculiarly adapted to the occult art, so that the native is apt to succeed in occult science and may develop a supernormal faculty.

Saturn and Mars are in trine aspect from April 20 to 30, denoting a capable, determined, and energetic nature, able to accomplish goals other people cannot

achieve. The health is favored, but there is a need to cultivate kindness and consideration for others.

From April 20 to May 3 Mars trines Uranus, pointing toward an energetic and ambitious disposition, as well as an original, ingenious, and intuitive mind. The inventive genius of these natives usually expresses itself along lines of aviation, electricity, etc., and while they are dreamers of dreams, they are also practical enough to make their dreams come true.

The Sun squares Jupiter from April 21 to May 10, suggesting that these natives cultivate self-discipline (especially in eating), thrift, and honesty.

From April 25 to 28 Mercury sextiles Saturn, an indication of the ability to think deeply and reason correctly. The patient persistence of these natives is of inestimable value in attaining success, and being honest and fairminded, they make excellent judges.

Mercury opposes Uranus from April 26 to May 3, a warning to emphasize calm, deliberate thinking and acting in bringing up these children. An urge toward reform needs channeling into constructive activities.

From April 29 to May 9 Mercury trines Mars, giving a keen, resourceful mind, interested mostly in concrete matters. There is a love for argument and debate, and there is such remarkable dexterity that the native can accomplish difficult tasks with astonishing facility.

Venus squares Mars from May 8 to 21, showing that these children should be given special training in control of the emotions, thrift, clean living and high thinking.

From May 8 to 15, Mercury squares Jupiter, pointing toward a need to cultivate quick, decisive thinking and action, as well as the ability to judge correctly.

Mars squares Neptune from May 8 to 21, warning parents and teachers to stress self-control, refinement, and deliberate, kindly speech and action in training these children. All negative

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Readings for Subscribers' Children

LOUISE T.

Born July 8, 1961, 2:50 A.M.

Latitude 45N32, Longitude 73W34

Signs on Cusps of Houses:

ASC, Gemini. .27.05 4th, Leo. 28.00
 2nd, Cancer. .16.00 5th, Libra. 0.00
 Virgo intercepted in 4th
 3rd, Leo. 5.00 6th, Scorpio. .15.00

Positions of Planets:

Mercury. 1.21	Cancer. 1st
Sun. 15.54	Cancer. 1st
Uranus. 23.42	Leo. 3rd
Dragon's H. .29.22	Leo. 4th
Mars. 5.33	Virgo. 4th
Pluto. 6.03	Virgo. 4th
Neptune. . . . 8.35R	Scorpio. 5th
Saturn. 27.21R	Capricorn. . . . 8th
Jupiter. 4.21	Aquarius. 8th
Part of F. 6.01	Taurus. 11th
Moon. 24.50	Taurus. 12th
Venus. 1.11	Gemini. 12th

In this little girl's chart the planets are scattered through six of the twelve houses, three of them in common signs, and a common sign (Gemini) rising, so that she is quite versatile and will have numerous types of interest and activity. The Sun and Mercury are in a cardinal sign (Cancer), and the Moon, Uranus, Neptune, and Jupiter are in fixed signs, giving needed stability to help counterbalance the flexible, changeable side of her nature.

The Sun in the watery, emotional sign Cancer, in the 1st house, trine to Neptune in Scorpio in the 5th, and distantly (9 degrees) sextile to the Moon in Taurus in the 12th, shows that Louise is sensitive, sympathetic, conscientious, tenacious, and peace-loving. She has a love for home, but also likes change of environment and occupation. Quite spiritually inclined, she will no doubt be at-

tracted to a study of the deeper truths of life, from which she will gain much benefit.

Mercury in Cancer in the 1st, sextile to Mars and Pluto in Virgo in the 4th, points toward a keen, clear intellect, a retentive memory, and superlative adaptability. Louise will like praise and flattery and thus will not be apt to do anything that will forfeit the good opinion of others. There is a liking for argument and debate, much enthusiasm, and unusual dexterity.

The Moon in Taurus in the 12th conjuncts Venus in the 2nd degree of Gemini, trines Saturn, retrograde in Capricorn in the 8th, squares the Aquarian MC and Uranus in Leo in the 3rd. Some rather contradictory influences are here indicated. There is the inclination to be determined, self-reliant, gentle, persevering, and quite interested in art and music, but the square to Uranus points toward the need to make extra effort to keep poised, calm, tolerant, and humble. The trine of Saturn to the lunar orb and Venus, however, brings out some fine traits: self-reliance, system, thrift, tact, and trustworthiness. Much patience and persistence can be brought to bear in handling the impulsive tendencies.

Since both Saturn and Jupiter are in the 8th house, though retrograde, and well aspected save for the square of Jupiter to Neptune, Louise will no doubt be the recipient of one or more legacies. These planets also rule the 7th house of partnerships, so that this department of her life should bring happiness. The trine of the two benefics, Jupiter and Venus, is especially favorable for happiness in marriage, social prestige, and general good fortune. The nature is optimistic, generous, and hospitable, and the mind liberal and tolerant. This is a charming, though perhaps rather shy, little girl, who can blossom into a woman of fine character and ability to be useful in the world's work.

ADAM M.

Born June 21, 1966, 5:05 P.M.

Latitude 34N03, Longitude 118W15

Signs on Cusps of Houses:

ASC, Sagitt. . . .4.53	4th, Pisces . . .17.00
2nd, Capricorn .6.00	5th, Aries . . .18.00
3rd, Aquarius .11.00	6th, Taurus . .13.00

Positions of Planets:

Part of F.17.45	Capricorn2nd
Saturn29.23	Pisces4th
Dragon's H. . . .22.39	Taurus6th
Venus24.48	Taurus6th
Mars16.57	Gemini7th
Sun0.11	Cancer7th
Jupiter10.09	Cancer8th
Mercury23.58	Cancer8th
Moon13.03	Leo9th
Uranus15.54	Virgo9th
Pluto15.57	Virgo9th
Neptune19.49R	Scorpio12th

This little boy has the Sun in the first degree of the cardinal, emotional sign Cancer, so that it partakes to a slight extent of the preceding sign, also, the mental Gemini. Aside from its parallels to Mercury, Jupiter, and Mars, the solar orb makes only one aspect: a square to Saturn, in the last degree of Pisces in the 4th house. This tends to indicate a need for special care of the health, and also for the cultivation of optimism, consideration for others, and unselfishness in general. If Adam grows up knowing that life is a school in which the difficult experiences that come to him offer opportunities for learning needed lessons, he will be able to transmute this square into the gold of soul growth.

The Moon is in the fixed-fire sign Leo, in the 8th house, sextile Mars in Gemini in the 7th, which points toward a strong, self-reliant, and aggressive disposition, with ability for organization. The vitality is favored, too, and there is considerable power to overcome disease and to recuperate. Basically ambitious, resolute, courageous, and constructive, this child is

likely to gain the confidence and esteem of others. The lunar orb squares Neptune (in Scorpio in the 12th), though, so that Adam should be taught the path of positive development through mental control and independence, always avoiding such negative phenomena as the ouija board, seances, etc. As Mars is in a mental sign (Gemini), this aspect sharpens the mind, too.

Mercury, governing the concrete mind, is in Cancer in the 8th, sextiling Venus in Taurus in the 6th, trining Neptune and Saturn. Here we see indicated a clear intellect, ability to think deeply and concentrate, a retentive memory, and superlative adaptability. The mind is peculiarly adapted to the occult. The nature tends to be cheerful, and sociable, also helping to offset the square of the Sun to Saturn. Furthermore, there is ability for music and poetry.

Venus is well placed in Taurus, favoring financial affairs, as well as a sociable, friendly disposition. Besides its sextile to Mercury, it sextiles Saturn, pointing toward a nature that is faithful and true, just and methodical, honest and trustworthy, of simple tastes, and of strong moral character. Its 6th house position, together with its conjunction with the Dragon's Head, suggests happiness through service in Venusian work.

A well-aspected Jupiter (sextile Pluto and Uranus) in Cancer in the 8th suggests financial gain by marriage, partnership or legacy, as well as an easy, peaceful termination of life. Disposition-wise, this configuration adds kindness, courtesy, and imaginative power. There is a practical side to the nature which makes for ambition and success in houses, lands, mines, etc.

The Jupiter-ruled Sagittarius is on the ASC, which trines Saturn, indicating that Adam has an aspiring nature, and a natural respect for the higher things of life. He will like to travel, and will probably make some long trips in his life. His vocational interests will have to do with building, hotel keeping, art dealing, food preparation, etc.

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.

Interpreter, Accountant

CELSO C. M. — Born February 21, 1928, 8 P.M. Latitude 29N45, Longitude 95W23. The positions of Sun, Mercury, and Moon all in conjunction in Pisces strongly point toward a Piscean individuality, personality, and mentality—sensitive, psychic, and emotional. The Sun is within orb of opposition to Neptune, Mercury makes no other aspect, the lunar orb squares Saturn, trines Pluto. The 6th house position of these stellar bodies suggests service along the lines of caring for sick people, as well as animals. Since Mercury rules the Gemini MC, vocational aptitudes include accounting, interpreting, writing, secretarial work, etc. The mercurial sign, Virgo, on the ASC, accentuates the mental inclinations, and also gives a flair for detail which is valuable in all mathematical and other exacting work. Uranus in conjunction with Jupiter in Aries in the 7th house, sextile Mars and Venus, in conjunction in Capricorn in the 4th and 5th houses, favors all partnership relations. The well-aspected Venus ruling the 2nd house indicates good earning capacity.

Contractor, Realtor

KARL T. R. — Born December 1, 1951, 11:18 P.M. Latitude 34N03, Longitude 117W45. With four planets, Mars, Saturn, Neptune, and Venus, all in the 2nd house, this native will no doubt be much engrossed in earning, and he will have his ups and downs doing so. Mars sextiles the Sun, which indicates energy and success, but it squares Mercury and opposes Jupiter, cautioning to control temper and a tendency toward extravagance. Saturn also sextiles the Sun, giving stability and dependability, but it squares Uranus,

another warning to control temper. Neptune and Venus are in conjunction, sextile Pluto, but square the Moon, suggesting fluctuation in earning. However, the well aspected Sun (sextile Mars and Saturn, trine Jupiter) in Sagittarius gives some splendid basic traits which are bound to "pay off" in the vocational activities. Since Mercury rules the Gemini MC, and also the Virgo ASC, however, the vocational aptitudes are primarily mental, and will require discipline of the mind to bring success. Directing others will probably be more rewarding and less trouble than trying to do the specific tasks himself.

Telegrapher, Radio Emcee

JOSEPH C. D. M. — Born March 19, 1931, 8:40 A.M. Latitude 41N., Longitude 74W. This chart shows the Sun in the 28th degree of Pisces in the 11th house, conjuncting Moon and Mercury in the first degrees of Aries, so that there is a balance between the fire and water elements to be attained in the nature. The solar orb, as well as the Moon and Mercury, sextiles the ASC, the MC, and Saturn, trines Mars, indicating such fine qualities as stability, dependability, and initiative. The mentality is quick, incisive, and practical, and the memory retentive. Friends will be a great help to this native in attaining his objectives in life. Venus in the 10th house is posited in the Uranus-ruled sign Aquarius, and is in sextile aspect to Uranus. This strongly indicates a Venus-Uranus vocation: radio emceeing, art, or music. Taurus on the ASC, ruled also by Venus, gives further talent in music and art. However, such vocations as telegraphy, auditing, and rapid transit work are also possibilities.

Daily Thought and Guide

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

Tuesday -- May 1

Many varied aspects inaugurate the month on a busy note. We should have abundant energy, to be channeled along constructive, helpful lines.

Wednesday -- May 2

It will behoove us to pursue a steadfast course today, persisting in spite of threatening listlessness or temptations to vacillate.

Thursday -- May 3

Orators and public speakers should do well today, and music, art, literature, and other imaginative pursuits are also favored.

Friday -- May 4

This should be another busy day, when we can expect pleasant and possibly not-so-pleasant encounters. Let us set the good example by doing what we know to be the right thing at all times.

Saturday -- May 5

People of original, independent mentality may be particularly receptive to the inventive Uranian ray, and make inspired, original contributions to human welfare.

Sunday -- May 6

"When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light."

--- Max Heindel

Monday -- May 7

Kindness, sympathy, optimism, and general success in most endeavors should characterize this day, provided we keep our tempers under control.

Tuesday -- May 8

Fine spiritual influences are active today, and we do well to take full advantage of their presence.

Wednesday -- May 9

Saturn's beneficent ray helps us display self-reliant, systematic, conservative conduct today. A fine time to tackle arduous chores we may have been putting off.

Thursday -- May 10

Several difficult aspects make it imperative that we remain on our mettle. Temptations are tests; each one passed is another step forward.

Friday -- May 11

"In health there is liberty. Health is the first of all liberties, and happiness gives us the energy which is the basis of health." --- Amiel

Saturday -- May 12

Some splendid aspects augur a happy day on which to enjoy a well-earned rest. It should also be easy to show affection for our fellow men.

Sunday -- May 13

This day of the Sun is made for prayer, worship, and rededication of our lives to God's service. May we show ourselves grateful for His abiding love.

Monday -- May 14

"You wake up in the morning and lo! your purse is magically filled with 24 hours—the most precious of possessions." --- A. Bennett

Tuesday -- May 15

Much martial energy is available today. May we employ it to good advantage, a-

voiding thoughtlessly blunt speech and unreasonable stubbornness.

Wednesday — May 16

We are well advised to avoid impetuous action today and, if possible, postpone major decisions until another time.

Thursday — May 17

If we strive "to love the pure, to seek the good, to lift with all our might," we should be able to overcome any obstacles conferred by today's rather difficult vibrations.

Friday — May 18

Mixed influences may impart more challenges and tensions; we can surmount them by keeping our minds focused on the everlasting Truths which supersede all material considerations.

Saturday — May 19

The deliberate exercise of poise and discrimination will help insure blameless conduct in the face of Saturn's restrictive influences today.

Sunday — May 20

Let us "make a joyful noise unto the Lord," raising our voices in song as we give thanks unto Him and praise His holy name.

Monday — May 21

"A fresh mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday." — *Bulwer-Lytton*

Tuesday — May 22

A magnificent day can be ours if we open our hearts to the fine emanations from the Sun and Jupiter with which we now are blessed.

Wednesday — May 23

We may be "kept hopping" on this lively day and be given the chance to make substantial spiritual achievements.

Thursday — May 24

Saturn helps us "keep our nose to the grindstone," and we should have the satisfaction of ending the day on a higher note of accomplishment than that on which it began.

Friday — May 25

Another day of testing is likely, and the temptation to let things slide and abandon commitments may be great. This is a time to activate will-power and self-discipline.

Saturday — May 26

Again today, "forewarned is forearmed." When love reigns in our hearts, we will do right because it *is* right, regardless of selfish promptings from the lower nature.

Sunday — May 27

"If God be infinitely holy, just, and good, He must take delight in those creatures that resemble Him most in these perfections." — *Atterbury*

Monday — May 28

The Moon makes several propitious aspects today, portending a generally successful time with mental and artistic endeavors particularly favored.

Tuesday — May 29

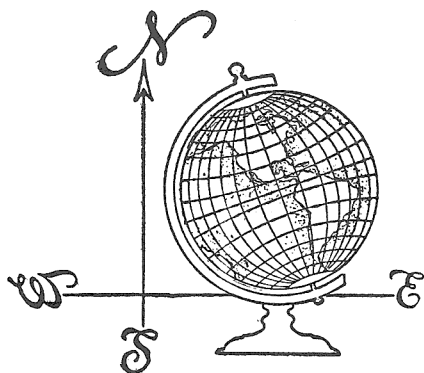
We can use this quiet day to take stock of our experiences during the busy month almost over, and prepare ourselves for renewed effort in the days to come.

Wednesday — May 30

A tendency toward ostentatious display should be curbed today. We must eventually repudiate excessive preoccupation with material things in any form.

Thursday — May 31

Resourceful action and progressive ideas can be implemented today, ending the month briskly and effectively.



MONTHLY News INTERPRETED

Happiness—A Worthy Goal?

"Americans refuse to resign themselves to unhappy situations, especially in their personal lives. They are intolerant of unhappiness." For this reason, opines Nathaniel Branden, marriage counselor and former consultant on psychological problems to the Boston Veterans' Hospital, the divorce rate in the United States is much higher than that in many other countries.

Mr. Branden's remarks, published in the *National Enquirer*, Dec. 3, 1972, continue: "When the founding fathers used the phrase, 'the right to the pursuit of happiness,' they created an entirely new concept in human rights. Americans are concerned with this pursuit of happiness, more so than any other people on earth. They refuse to be unhappy. They believe that people are more important than social institutions."

Mr. Branden also says: "In other countries people are more used to repressing their desires for happiness. They may remain in unhappy marriages for the sake of their children, their spouses or other self-sacrificing reasons.... The widely accepted attitude in America is that it is better to come from a broken home than to live in one. Americans feel that if a person is unhappy they can't bring happiness to anyone around them."

Before considering Mr. Branden's statements from the occult point of view, it might be well to determine what happiness is commonly conceived to be. The

following definition seems adequately to express the popular conception of this word: A state of well being characterized by relative permanence, by dominantly agreeable emotion ranging in value from mere content to positive felicity, and by a natural desire for its continuation; mental and moral health and freedom from irksome cares are its normal conditions.

Certainly we agree that this is the state of being toward which many people strive and in which they feel themselves most fortunate. Happiness, however — or felicity, contentment, bliss, or any similar state — is not the object of life on Earth. *Experience* is the object of life on Earth — the experience that we each, individually or personally, need in order to learn lessons, pay off karmic debts, develop Epigenesis amid the challenge of untried or difficult circumstances, and further our evolution. It is a rare person who, from the safety and security of a continually sheltered environment and carefree existence, works to extract sufficient experience from his surroundings or to expend sufficient creativity that he is able to live a life considered profitable from the evolutionary point of view.

In some respects, the "pursuit of happiness" is selfish, particularly if in the process of this pursuit other people and their needs are harmed, hindered, or ignored. Evolved, compassionate Spirits are most "happy", or content, when they are engaged in selfless service. Max Heindel, in *Questions and Answers*, Vm.II, wrote: "There is an unspeakable joy and

a happiness that cannot be told, in the privilege of being allowed to help the thousands that come to us for aid and advice or spiritual comfort." This type of happiness, however, results only from hard work and the sacrifice of personal plans and desires. It does not meet all the requirements of our worldly definition of happiness. Mental and moral health do accrue in abundance to such Egos, as does a "dominantly agreeable emotion." Freedom from irksome cares, however, is not at all necessarily a part of their condition.

The type of happiness for which too many people yearn is that characterized by ease. Freedom from mental, emotional, physical, and spiritual problems or strain is what they are seeking. At first glance, such a state of being appears ideal—but where, therein, is the opportunity for progress? In this seemingly consummate state of perpetual tranquillity, where is the opportunity to exercise the faculties and develop the characteristics that make for soul growth? Again, it is true that a relatively few Egos do, in effect, rise above conditions of ease by carving out new relationships for themselves and actively finding or creating new experiences in which to express themselves. Too many people who are "fortunate" enough to enjoy carefree lives, however, are perfectly content to prolong the situation indefinitely. This gives them great worldly satisfaction, no doubt, but does little for their spiritual progress.

Most of us learn best from the buffetings and the knocks of earthly life. Uncomfortable or upsetting though they may temporarily be, these are the agencies through which, in the long run, we make the most progress. Our relationships with other people are particularly significant in this regard, for universal brotherhood will occur only when individual enmities have been transmuted into friendships. Our family associations are the most crucial of all, for we often are brought together purposely with those Egos who are now our closest kin in order that relationships begun in former lives may be

improved upon or augmented.

With regard specifically to divorce, although two people may find that they are "happier" on this earthly plane by dissolving their marriage and living apart, their connection will not be allowed to end on this divisive note. Sooner or later, in this life or another, they will have to adjust their association into one of friendship and spiritual love. Thus, by heeding the call of "happiness" now and taking what seems to be the easy way out of a difficult, or perhaps merely a "boring," relationship, they are merely postponing the eventual rapprochement between themselves that will have to be made.

Granted, there are certain conditions under which divorce—or at least separation—appear justified from a supra-material standpoint. Extreme cruelty or extreme depravity are cases in point. But even then, the relationship will eventually have to be transmuted into a friendly one. Karmic debts are further incurred by the divorcing couple to the extent that their children, or any other people, are harmed by their action.

From the occult point of view, it is essential that we all learn to associate cordially and lovingly with one another—and more so in our family surroundings than in any other. "The pursuit of (worldly) happiness" as an end in itself is a questionable goal for the spiritual aspirant, particularly if that happiness is attained and maintained selfishly. The more evolved a person, the more advanced is his conception of true happiness. When an Ego reaches the point at which happiness to him is synonymous with spiritual striving in the context of loving, self-forgetting service to others, then, and only then, is he justified in assuming the attitude that makes him "intolerant of unhappiness."

Noise Makes Turnip Seeds Germinate Faster

Certain plant seeds grow twice as fast when exposed to noise, a team of scientists

from the University of North Carolina has discovered.

"After more than a year of study, our team of biologists and chemists has found that certain types of sound stimulate the germination of seeds," said Dr. Gaylord Hageseth, an associate professor of physics.

"We found that high-level sound, comparable to that made by a 727 jet aircraft on takeoff, causes turnip seeds to germinate roughly twice as fast as they would in a quiet field.

"In this new role, noise would open the way for farmers in many areas to double their crops in a single season.

"In the San Joaquin Valley of California, for example, ground temperatures are often so high they cause lettuce seeds to become dormant.

"We have shown that loud noise can break through that dormancy so it might be possible to raise two lettuce crops per season instead of only one."

Noise can also control weeds, Dr. Hageseth said. By broadcasting sound over an open field, weed seeds could be forced to germinate and the weeds then could be plowed under before the regular crop is planted.

This would eliminate spraying for weeds and also permit crops to grow without having to compete with weeds, he explained.

"So far, the scientists have experimented only with the effect of sound on seeds. Whether or not sound is going to be beneficial when the seeds become young plants and start to mature is going to be harder to measure. But, this may be a possibility, too. It's a matter of finding the right sound for the right plant," he said.

"For our experiments with seeds, we set up sound equipment in one laboratory and made a concrete-block 'quiet room' in another laboratory. In both labs, the seeds were moistened so germination could begin and they were then observed periodically until germination was complete.

"In our tests with turnip seeds, the seeds exposed to sound germinated at a rate of about 12 percent per hour, rising to a peak of 17 percent before slowing down. Seeds placed in the quiet environment reached a maximum rate of 6 percent per hour.

"Both single frequency (single tone, constant high-level) sound and broad band noise increased the germination rate, but the single frequency tones produced the most rapid growth.

"The findings so far suggest that the more noise the seeds are exposed to the faster the rate of germination.

"We think that perhaps energy is being transferred from the sound field and is actually helping seeds to 'unwind' and build their

'houses' faster than in a quiet state," he explained.

--- by Michael James, *National Enquirer*,
Dec. 3, 1973.

Several questions come to mind upon reading this thought-provoking article. Are the quality and productivity of plants thus "awakened" with noise better, worse, or at all different from those of plants which germinate under ordinary conditions? In other words, would "noisy germination" pay in terms of the fruitfulness of the mature plants and would it thus be wise, in the long run, artificially to shorten the natural dormancy period of seeds? Would this type of germination affect the seeds produced by these plants and, thus, the quality of future crops? How much noise would have to be trained on fields and gardens, either to control weeds or to induce germination, and how would this noise affect people and animals in the vicinity? Certainly there are considerations other than rapidity of germination which must also be taken into account if noise comparable to jet aircraft takeoff is to become a part of farm and country life.

The theories advanced by these researchers are indeed interesting, but it appears that a good deal more must be known before they become ready for practical application.

Occult science tells us that sound, or vibration, is the great Cosmic builder, the creator and sustainer of all form. The Creative Word *is* sound, and were it to be stopped, all creation as we know it would collapse. In the Second Heaven sound, or tone, manifesting as color, is used in building the archetypes of all that exists in the physical world. We know, too, that sound also destroys form. The "pitch that shatters glass" is real enough. Under the circumstances it may well be that sound does indeed influence the germination (and, perhaps, the destruction?) of plants. At any rate, it will be interesting to observe the results of further research on the relationship of sound vibrations to seed germination.

BOOK REVIEWS

Literature Plays Motion Pictures - Music

"ESP--A Personal Memoir"

ESP: A Personal Memoir, by Rosalind Heywood, E.P. Dutton & Co. Inc., New York, 1964.

MRS. Heywood has experienced the effects of extra-sensory perception (ESP) since early childhood. This, her autobiography, is centered around these experiences. It is an intriguing account of an unusual life, written incisively and with gentle, yet compelling, humor.

Mrs. Heywood is also the author of *Beyond the Reach of Sense* (see review in February, 1970, *Rays*), a scholarly appraisal of work done by renowned figures in the field of psychic research. The present book is much more personal. Attempting to be as objective as possible, however, Mrs. Heywood maintains a scientific attitude throughout her narrative and analyzes both her experiences and her attendant mental processes and reactions. As are all investigators in this relatively new field, however, she is handicapped by the circumscribed vocabulary which she must employ.

Extra-sensory impressions reach the consciousness by a variety of means. The fact that they may appear trivial does not detract from their importance to the investigator, believes the author. In order for a person's extra-sensory experiences to appear as more than a group of pointless anecdotes, however, a context consisting of three different backgrounds is needed. These are: the mental climate affecting such experiences; certain characteristics evidently relevant

to ESP in general; and the relevant aspects of the individual's own life. Mrs. Heywood has written her book accordingly and, as a result, her disclosures are much more meaningful than would be a mere enumeration of incidents.

Although, not unexpectedly, Mrs. Heywood draws no positive conclusions with regard to the origin, purpose, or ultimate importance of ESP, she does posit some tentative hypotheses. One is that the desire to reject ESP may stem from a fear that privacy or independence is likely to be curtailed. Investigators have shown that many people have occasional ESP experiences which they are reluctant to acknowledge, and it may be that Mrs. Heywood's theory is well-founded. She also speculates that telepathy between individuals seems to be based on the degree of concern they have for each other. She and her husband, for instance, are in frequent telepathic communication. On the other hand, people who try to hide things from each other build up "walls" around themselves which telepathic messages are not able to penetrate. It does not seem coincidental to Mrs. Heywood that young children and primitive peoples, the least secretive members of the human race, appear to be more receptive to ESP experiences than do those "civilized adults" to whom privacy is a major concern.

Two types of ESP experiences to which Mrs. Heywood appears particularly receptive are what she terms "Orders" and "the Singing." Orders have played

an unusually significant role in her life. During the first world war, while still relatively young and just emerging from a sheltered upbringing, Mrs. Heywood served as a nurse on the front lines. Instructions from Orders many times enabled her successfully to deal with crises with which she otherwise had no idea how to cope. On many other occasions, too, Orders guided her steps, sometimes insistently badgering her until she unwillingly complied. She does not say that she ever regretted following Orders, no matter how outlandish they may originally have appeared. She writes: "I could make Orders sound more respectable by calling them hunch or intuition, but I want to emphasize... that they come out of the blue, sometimes as if from another person and always as a surprise to the conscious mind.... For the most part my Orders prescribe action on behalf of my family, or... for someone for whom I am partly responsible; and it can be action which seems very odd at the time and only makes sense in the light of later information." She offers no further speculation as to the nature or origin of these Orders, but there can be no question that she has many times benefitted from them.

About the Singing, Mrs. Heywood says: "The Singing... is best described as a kind of continuous vibrant inner *quasi*-sound, to which the nearest outer analogy is the noise induced by pressing a seashell against the ear.... like light, it pervades the whole atmosphere." It is more evident in some places than others, and particularly so in unspoiled country areas or churches. She is able to "tune in" to the Singing by consciously switching her attention, a skill unmatched by several acquaintances who also admit to hearing the Singing, but only spontaneously.

Mrs. Heywood is also frequently aware of what she calls "non-human presences"—entities which are discernible to the occult student as Nature Spirits and other elementals, and members of higher life waves. In a particularly moving epi-

sode, she describes an evening walk on the moors with her husband. They suddenly became aware that they were intruding and unwanted. "Nature was looking at me. And she did not like what she saw. It was... as if numberless unoffending creatures were shrinking back offended by our invasion..." She sensed that they should stand quietly, mentally explaining that they came as friends and requesting permission to continue the walk. After a while, "It was as if... all those visible and invisible creatures swung around as a unit to inspect us, and I seemed to feel their sigh of relief as they came to a group decision. We were not dangerous or cruel. Our apology was accepted."

Another time she became aware "of a profoundly wise and powerful Being who I felt was brooding over the Houses of Parliament.... his task, his deep concern, was to influence for good the deliberations of Parliament."

Mrs. Heywood has also had out-of-the-body experiences, and twice seen "visions" of recently deceased friends who had messages for her. All these and similar episodes appear to be so routine a part of her existence that her avowed skepticism of an "afterlife" and of what she terms etheric and astral planes of activity is hard to believe. Although she discusses her psychic experiences frankly, has acted on information received through them with almost invariably favorable results, and is interested in furthering scientific investigation of the phenomena, she somehow seems unable to subscribe to their "reality." She says: "I still have to battle with snobbery to admit that, after all these have not been disproved, and that my dismissal of them is suspiciously like the ardent skeptic's dismissal of ESP; they offend my common sense." In spite of this, however, the reader is left to wonder if, perhaps, Mrs. Heywood might "believe" more than she is willing to admit here, and is emphasizing her skepticism solely as an adjunct to her scientific approach.

Readers' QUESTIONS

The Tests of Initiation

Question:

I have been told that a candidate for Initiation must pass certain tests before the initiatory ceremony can be performed. If this is true, can you give me some idea of what these tests are like?

Answer:

It is quite true that the candidate for Initiation has to pass a number of tests before he is considered worthy to take this most important step. These various tests, however, come to him during the course of his daily life. This work is carried on under the direction of the Elder Brothers, who are always sure to pick out the most vulnerable points in each individual's character and test him along those lines.

This procedure is used for two reasons: to call the attention of the candidate to the weaknesses in his character, and to give him the opportunity to correct them. No two persons are exactly alike, and it is therefore unlikely that any two persons would be given exactly the same tests. One person might not even be tried in a situation in which another person might fail completely.

It is important to remember that tests are always given to benefit the individual. It is primarily through tests and trials that we grow. Tests are not given with the intent of discouraging a person or causing him to fail.

A considerable part of the process of Initiation consists of showing the candidate how to change the latent powers that he has stored up within himself, by his own efforts, into dynamic energy. This energy then comes under the direct

control of the person's will, and is ready for use at any time. Each individual generates this power by living a life of loving service and developing strength of character. No one can be initiated who has not first prepared himself in this way.

The Nature Spirits

Question:

Will you please enlighten me about the Nature Spirits? What is their function, are they immortal, and will they ever reach a stage in evolution corresponding to the human?

Answer:

Among the Nature Spirits there are different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, undines, sylphs, and salamanders. The gnomes are the Earth Spirits, and in folklore are given such names as fairies, elves, and pixies. Their bodies are composed chiefly of chemical ether, combined with a small amount of life ether. They do not fly, but are of the Earth, earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way in which human beings do, and they live only a few hundred years. They brew and bake their own etheric foods.

The gnomes work with the plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. They tint the flowers with their various shades of color. They cut the crystals in the minerals and make the precious stones. They marshal the particles together which form

iron, silver, and gold.

The undines are the Water Spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which make them much more enduring than gnomes. They live for thousands of years.

The sylphs are the Air Spirits. Their bodies are also composed of the life and light ethers, and they, too, live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles. The sylphs lift these particles into the air, carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The resulting battle fought in the air between these two classes of Nature Spirits is what we call a storm.

Another class of Nature Spirits, the salamanders, also enters into these aerial battles. Salamanders are active in the production of fire, and are present in the electrical discharge called lightning. When the water vapor contacts the cold air of upper space, it condenses into minute particles. The undines combine these particles into larger ones, and hurl them to Earth in the form of rain. The salamanders are fire spirits. Their bodies are built principally of reflecting ether and they, too, live for many thousands of years.

The gnomes, undines, sylphs, and salamanders are all still subhuman. Ultimately, however, although under different circumstances from those under which we evolve, they, too, will reach a stage in evolution corresponding to the human. All four of these classes of Nature Spirits work with our own life wave, rendering most valuable and necessary service. They are included among the forces which work through the various ethers in our vital bodies, helping in such processes as assimilation, excretion, propagation, and sense perception.

Jesus After the Baptism

Question:

When Jesus was born, an Ego or Spirit entered his body and I suppose was with him until the Christ took over his body. What happened to the Spirit of Jesus? Can two such Egos occupy the same physical body?

Answer:

The Ego or Spirit known as the man, Jesus, left his physical and vital bodies at the time of the Baptism, when the Christ entered into these vehicles. Max Heindel tells us that Jesus, since that time, has been working in the invisible worlds, first teaching the nucleus of the new faith brought by the Christ, and since then guiding the branches of esoteric Christianity which have developed.

No, it is not possible for two Egos to occupy the same physical body. It is possible, however, for one Ego outside a specific physical body to control the activities of another Ego which actually inhabits that body. This occurs in the case of hypnotism and obsession.

* * * * *

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More About Juice Therapy

DIANA DUPRE

THE value of raw fruit and vegetable juice as a therapeutic agent and an aid in the maintenance of good health is receiving increasing attention. A wide variety of juicers is available, as is a growing number of recent and re-issued books and tracts on the general subject of juice and juice therapy. One of the most comprehensive of these that has come to our attention is *Drink Your Troubles Away*, by John B. Lust (Benedict Lust Publications, New York, 1967).

This compact little volume includes a general explanation of the rationale behind juice therapy, a source list of vegetables and fruits rich in specific food essentials, a chapter outlining the particular properties of individual raw juices, another chapter indicating juices and juice combinations beneficial in the treatment of specific diseases, suggested menus, advice on selecting a juicer for home use, and a number of appendices dealing with nutritive matters.

Case studies of people who have benefitted from this form of treatment—common in other books of this sort—are limited to a bare minimum in the present work. This book is intended almost entirely as a self-help guide for the reader, who can, by consulting its pages, determine which juices are best for his particular needs.

Raw fruit and vegetable juices, con-

tends the author, are the richest sources of vitamins, minerals, and trace elements known. In addition to supplying these essentials, juices also wash away the toxins that have accumulated in the body and caused the manifestations of illness. Juices are rapidly assimilated in the body—in about fifteen minutes if ingested on an empty stomach. An individual can consume more juice than he can whole raw fruits and vegetables, therefore the nutritive intake in juice form is greater. For all these reasons, juices serve as outstanding healing agents. The appropriate juices, taken in proper proportion, can effectively counteract almost every known malady.

Instant cures will not take place, however, cautions the author, as do other experts in this type of treatment. The natural cure of diseases that have been built up over years of indulgence in unwise living and eating habits is of necessity a “long slow process.” The colloidal cell chemical composition of the body has become unbalanced, and this balance cannot be corrected in a few days, no matter how much juice is consumed. Although general vitality is likely to improve in a few weeks after juice therapy begins, months and sometimes years are required for the full cure to go into effect. This type of cure, however, is far superior to the use of medicinal

drugs, which can temporarily mask symptoms but do not redress the type of physical disharmony which can only be corrected by proper nutrition.

The patient is likely to find his first few days of juice therapy somewhat unpleasant. Distressing intestinal symptoms, however, says the author, indicate improvement, not a change for the worse. They occur because the cleansing action of the juices has begun to take place. As the body becomes normalized, this continuing action will no longer be so drastic.

Of the juices themselves, carrot juice seems to be the most outstanding. It contains an ample supply of most vitamins and many minerals; it normalizes the entire system and is considered a natural solvent for ulcerous conditions. It is invaluable in the care of bones, teeth, and eyes. This juice, either alone or in combination with other juices, is suggested in the treatment of almost every ailment from acne to varicose veins. Spinach and beet juices are also highly recommended. Celery juice is "a natural nerve tonic," and cucumber juice is classified as "probably the best natural diuretic known." Among fruit juices, grapefruit, apple, papaya, strawberry, cherry, and grape are listed as particularly effective remedies for various illnesses.

Some juices, including parsley, watercress, radish, and spinach, are considered too powerful to be taken alone, and should be consumed only in combination with other juices — most often, according to Mr. Lust's formulas, with carrot juice.

For general health, Mr. Lust recommends the following: a glass of apple or orange juice in the morning to stimulate peristaltic activity and tone up the system; a glass of carrot, or carrot-in-combination, juice in the afternoon for its overall physical effectiveness; a glass of celery, or celery-in-combination, juice before retiring for its soothing, relaxing properties. The author also suggests that no other food be consumed immediately before or after any juice, in order that its particular beneficial effects not be diluted or counteracted.

Other dietary rules must also be followed if juice therapy is to be successful. A judicious amount of raw fruits and vegetables should be eaten in addition to the juices — raw foods are superior to the cooked, in which some nutrients are unavoidably destroyed; amino acids in protein are also essential, with soybeans, gluten, sunflower seeds, and sesame seeds indicated as particularly good sources; carbohydrate intake should be kept low, because part of the daily requirements are already supplied in the natural starches and sugars of the raw produce.

Mr. Lust, editor and publisher of *Nature's Path* magazine, urges against the eating of meat. Meat decomposes rapidly and releases poisons into the body such as are not given off by fruit and vegetables. "Meat is toxic to the nervous system and throws an unnecessary and harmful burden on the kidneys and liver." Contrary to popular belief, it is not a strengthener. Although it temporarily overstimulates the body to give the illusion of strength, this effect does not last very long and, ultimately, the body is robbed of strength. Other "dangerous" foods are those which have been artificially preserved, such as polished rice and some dried and canned fruits which are bleached with sulphurous acid. Untreated, preferably home-grown, foods are the safest and most healthful.

Selection and storage of food is also important. Since nutrient content begins to diminish as soon as the fruits and vegetables are picked, they should be as fresh as possible. If storage is necessary, they should immediately be refrigerated or frozen, this process retarding the loss.

Juices should be made just prior to drinking since, again, vitamin and mineral forfeiture is extensive if the juice is left standing. As, therefore, it is expected that the juicer will be in frequent use, care should also be taken in the selection of this instrument. With many products, it is usually false economy to buy the least expensive, for these are often made of less sturdy materials, do not

provide for as much juice to be made at one time, are more difficult to clean, and have other disadvantages. Mr. Lust offers specific suggestions about the types of juicers available and their relative merits and weaknesses.

We recommend this book to all who are interested in good health, good nutrition, and a proven method of natural healing.

* * * *

TO WAX OR NOT TO WAX FRUIT

If you were given a choice at the market of buying fruit that was waxed or unwaxed—which would you buy? Chances are that you'd buy the waxed fruit, because it looks better.

An apple grower from Washington, asked why he waxed his fruit, answered, "We can't sell the fruit if we don't wax." Another grower said waxing makes the apples keep better and the produce men can dump them into their bins without shining them like they used to.

"If one packer waxes, we all have to wax," the grower declared.

A shopper who chooses a waxed apple over the unwaxed can hardly be blamed—especially if she is in a hurry and picks up whatever looks best. Waxed fruit not only looks shinier, and is brighter colored, but it is actually cleaner, according to Dr. A. J. Kraght, research director of a company in Monrovia, California, engaged in developing technology for post-harvest processing.

Waxing is not new. Citrus fruit has been waxed for almost half a century, but apparently this disturbs the consumer less, since he or she is accustomed to it. Shipping without waxing and using an accompanying fungicide that retards the growth of green mold saves 40% of the fruit from decay, it has been pointed out.

Dr. Kraght emphasizes that waxes used on fresh fruit and some vegetables are completely edible and are comprised of substances which are nontoxic to humans.

— *Today's Food*, Autumn, '72.

VEGETABLE ROAST

Combine the following ingredients: 2 cups cooked beans, ground; 1 cup chopped parsley; 1 cup steamed onions; $\frac{3}{4}$ cup beets, shredded; 2 finely grated carrots; 2 cloves mashed garlic; 1 cup wholewheat bread crumbs; 1 cup diced celery; 1 tsp. sweet basil; $\frac{1}{2}$ cup wheat germ; 1 raw onion cut fine; 2 egg yolks; vegetable salt desired; 3 Tbsp. vegetable oil. Form into loaf or patties; turn into oiled pan. Bake at 400 degrees F. about 20 minutes or until done. Serve with brown gravy. Makes 8 to 10 servings.

— *New Age Vegetarian Cookbook*,
The Rosicrucian Fellowship

Overweight is what happens when you take the butter with the sweet.

* * *

One-third of the food you eat keeps you alive, and the other two-thirds keeps the doctors alive.

* * *

If you want to spend your money and have something to show for it, eat rich foods.

* * *

What a boy wanted for breakfast: Cereal, an egg, and a kind word.

— *Today's Food*, Autumn, '72.

ROSICRUCIAN PRINCIPLES

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

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OUR PATIENTS WRITE

California--- I am very happy to write that my health has improved since being on your diet. So, please let me thank you again for your wonderful help.

Canada---My whole body is in better health---much better than it was a year ago. No more stretching or tearing of muscles or tendons. I have the energy of a boy of nineteen. For three weekends I hauled heavy rocks, loading them by hand and transporting them by a trailer and unloading them. These rocks I use for repairing a retaining wall that was damaged by flood. As a result, my muscles are hard, and I handled the job like I was in my early youth.

Africa --- Indeed your magnetic and wonderful healing for humanity is indescribable. You are free helpers extraordinary. Many thanks to you. You have delivered me from ill-imprisonment to carry out my clerical work again in life. Please, through you, accept my endless thanks to the Elder Brothers and to the omnipotent God who has power to give life after death, and rest after work.

Pennsylvania --- Since I wrote you I have been experiencing a big change for the better in my heart condition. I can sleep all night, the food I eat tastes normal, and my endurance has increased.

New York --- Thanks so much for your advice, blessings, and prayers. The sinus has cleared. The arthritis pains are much less, and the arthritis lumps in the neck are not so noticeable any more. Every day with all I do, and especially with the right hand and arm, I thank the Lord for all I have. How much I do appreciate all things, and especially your loving help.

Greece --- I am much better and will try as much as I can to follow your good counsels. Thank God for your sacred service of Invisible Helpers. May your work flourish forever, giving relief where the exoteric medical science is unable to help.

Sweden --- I am so awfully grateful; everything is so very well. Thank you and God bless you. I shall continue my letters to you.



The Vital Body and Health

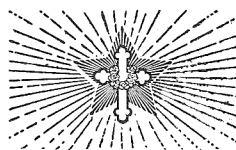
HEALTH in the human being is very closely related to the condition of the vital, or etheric body.

This vehicle of man, which interpenetrates the dense body and extends beyond its periphery about an inch and a half, is composed of four ethers: the chemical, life, light, and reflecting ethers. The chemical and life ethers form a matrix for the dense, physical body. Each molecule of the physical body is embedded in a meshwork of ether which permeates and infuses it with life. Through these ethers the bodily functions, such as assimilation, excretion, respiration, etc., are carried on, and the density and consistency of these matrices of ether determine the state of health.

Those who have etheric vision can observe that disease manifests in the vital body before it does in the corresponding part of the physical body. Similarly, improvement in the condition of the ill person is observed to take place in the vital body before it does in the physical counterpart.

During health the vital body specializes a superabundance of solar force, which radiates in straight lines from the periphery of the dense body, carrying away germs inimical to health. When, because of improper living, the vital body becomes attenuated and unable to draw to itself sufficient solar energy, its radiations become crumpled and ill health results.

Since immoral living hardens the ethers of the vital body, it is obvious that an observance of the spiritual laws governing life and being is essential to health. The more we live according to the teachings of Christ Jesus, the more we bring harmony and well-being into the vital body, and subsequently into its counterpart, the physical body.



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:

May 6 — 12 — 20 — 27

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*.



That Kitten

DAGMAR FRAHME

Part I

CINDER was coal-black, with big green eyes and a bushy tail. He was three months old, and much bigger than any of his brothers and sisters. He had been in twice as much trouble as all of his brothers and sisters put together, too.

It all began one day when Mother Cat, thinking her kittens were asleep, climbed out of the box where she lived with her family on Mrs. Crabtree's front porch, and went off to stretch her legs. No sooner was she out of sight than Cinder nudged his sister Arabella.

"C'mon, let's go," he whispered.

"Go?" she said in horror. "Go where? We've never even been off the porch."

"So it's time we went somewhere. We're four weeks old already. You want to waste your whole life?" Cinder demanded.

"I'd be scared to go anywhere without Mother. Besides," Arabella eyed the sides of the box, "you'll never get out."

"Sure I will," boasted Cinder. "And you'll be sorry you didn't come too."

With that, Cinder took a flying leap, hit the side of the box half way up, and landed hard on Arabella's tail.

"Meeaaaaauuuw!" she yelled. "Watch what you're doing!"

"I'm sorry," muttered Cinder. "But you don't have to spread your tail out over half the box."

"Oooh!" said Arabella, offended. She had already heard several human beings say that she was going to be a splendid cat "with much of the Persian in her" (whatever that meant!) and that she had beautiful white fur and would have an elegant tail. She didn't see why she shouldn't spread it out if she wanted to, but since Cinder seemed determined to make more flying leaps, she went off into a corner and curled it around her as best she could.

Four more times Cinder tried to get out, before he finally managed to fasten his little claws around the top of the cardboard and clamber down the other side. He scurried across the porch and tumbled down the short step into the grass. He was walking slowly across the yard, staring wide-eyed at all the trees and sky and buildings that Mother had talked about, when suddenly—a huge, hairy, black and white MONSTER loomed up right in front of him! Cinder was terrified. Nothing Mother ever said had prepared him for *this*.

The monster stopped, put down what seemed to be his head, and *sniffed*, right at Cinder. Cinder arched his back, felt

his fur rise straight up, and spat! This was not very polite, but Cinder was in no mood to think about good manners. The monster might eat him up, but Cinder was not going to make it easy for him!

Then a small pink tongue showed through the hair on the monster's face, and he began to laugh. "You must be one of Lavinia's kittens," he finally managed to say.

"Do — do you know my mother?" whispered Cinder, not knowing whether to be relieved or stay scared.

"Of course I know her," boomed the monster. "Mrs. Crabtree brought us up together."

"But who are you?" asked Cinder.

"My name is Ulysses," said the monster.

"Ulysses!" echoed Cinder. "But Mother didn't say you were a monster. She said you were an Eng — an Eng —"

"An English sheepdog," supplied Ulysses. "So you think I'm a monster, eh? Wait till you meet Carson!"

"Who's Carson?" asked Cinder. Mother had never mentioned him.

"Carson is Mrs. Crabtree's billy-goat, and he'd just as soon butt you as talk to you. Even I don't go near him, and I get along with almost everybody."

"Well, I just won't go where Carson is," Cinder said in a quavery voice and tried to look determined.

"You just won't go anywhere at all, young man, except back to your box," announced Ulysses. And before Cinder could protest, Ulysses picked him up by the loose skin at the back of his neck and carried him up to the porch, where they met Mother Cat, looking frantic. Gently putting Cinder into the box, Ulysses said, "You're going to have to keep an eye on that one, Vinnie."

"Thank you for bringing him back," sighed Mother. "I should have been ready for this, I suppose. There's one in every litter."

"Maybe," said Ulysses, watching Cinder angrily arch his back while Arabella teased him about being brought home by a dog. "But I think this one's wilder

than most."

Mother Cat had good reason to remember Ulysses' words during the next few weeks. Soon all the kittens were out of the box, coming back only to eat and sleep. They played hard, explored their new world, got burrs stuck to them, were scared by big black beetles, were chased by mockingbirds, and had all the things happen to them that are supposed to happen to kittens growing up in the country. Besides that, though, things happened to Cinder that shouldn't happen to *anybody*, and it was all his fault.



LAVINIA

He chased a wasp after Mother warned him not to, and was stung right on the tip of his little nose. It swelled up twice its size, and Cinder cried for two days, but nobody was very sympathetic. He didn't look where he was going in the barn, and was stepped on by *both* of Mrs. Crabtree's cows. Priscilla said "Excuse me," but Loretta didn't say anything at all, and that afternoon complained to Mother Cat about her negligence in letting "that kitten" run around without supervision. He fell into the milk pail one day when he thought he could lean down into it from the side and slurp up a whole lot of milk when no one was looking. No one *was* looking, and he almost drowned before Mrs. Crabtree heard his squawks and res-

cued him. Then even Mrs. Crabtree said that "that kitten" was becoming impossible.

Then there was the day that Cinder decided to investigate Mrs. Robin's nest, with all her babies in it. Mother had clearly said that under *no circumstances* was he to bother the birds' nests, but of course Cinder told himself that he just wanted to see what was in it and wasn't going to hurt anything and so that, of course, made it all right. The only trouble was, Mrs. Robin didn't agree. She was just coming back with a tasty morsel for the babies' breakfast when she saw a black head with green eyes and whiskers peering over the side of her nest. The babies saw it at the same time, and set up such a frightened cheeping and peeping as you never did hear. Mrs. Robin



dropped the morsel and swooped down straight for Cinder, pecking him hard with her beak before he even knew she was there. Cinder yowled, and dashed down the side of the tree as fast as he could, Mrs. Robin after him. She pecked him a few more times before he got to the porch, and one end of him was mighty sore for many days to come. Nobody was very sympathetic this time, either, and all Mother said was, "You were lucky that wasn't a blue jay's nest!"

The worst thing, though, happened when Cinder explored the truck. Mother had told him that trucks and tractors and cars were not for cats. Naturally, Cinder could see no harm in just looking around, and so he did. He started at the back end, and although there were some wonderful smells, whatever had made them was gone, and Cinder was disappointed. He jumped off and went around to the front, where he found the hood (although

he didn't know it was the hood) open. Of course, he *had* to see what was inside, so, after a bit of a climb, he found himself in a dirty, greasy place full of funny parts that didn't seem to mean anything all put together like that. He had just decided that he liked the smell of the back of the truck better than the front when a voice said, "She'll be OK once we get this water in." Someone poured a watering can full of water into something near the top, screwed on something else, and without warning, slammed down the top of the hood.

It was pitch dark, and before Cinder had time to realize that he was trapped, a loud, whirring, clanking noise began all around him. He could tell that some of the funny parts were moving, and knew that the safest place for him to be was crouched away in as far a corner as he could get. The whole truck seemed to be shaking, and it got hot. Up, down, sideways, up, down, sideways, went *everything*, and Cinder was *seasick*. The shaking and the noise went on and on, and it grew hotter and hotter. Cinder felt so sick that he couldn't even be scared or think about anything any more. He closed his eyes and just lay there for, although he didn't know it, a distance of one hundred miles.

All of a sudden, without warning, the truck stopped shaking, the funny parts stopped moving, and it was quiet. From somewhere far away, Cinder heard a door slam and a voice say, "You from the Crabtree farm? We got that order all ready to go." Then — nothing.

(Continued)

* * * *

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