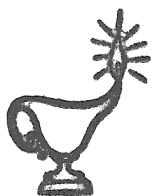


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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The Pros and Cons of
Abortion

"In God We Trust"

Astrology and
Spiritual Growth

Invisible Forces and
Their Work

Occult Considerations
of Acupuncture

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JULY 1973

\$3.00 a Year

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August 6 through August 31, 1973

The 1973 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, August 6, and last through Friday, August 31. Morning classes will be held from 9:30 to 10:30, and 10:40 to 11:40 A.M., and afternoon classes from 1:30 to 2:30 P.M.

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THE ROSICRUCIAN FELLOWSHIP

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

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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Contents

<p>Looking to the Future Max Heindel 290</p> <p>EDITORIALS ---</p> <p>The Pros and Cons of Abortion 291</p> <p>THE MYSTIC LIGHT ---</p> <p>“In God We Trust” (Part 1) Evans Waterman 294</p> <p>The Song of a Cycle.. Opal Rungee 298</p> <p>Nature’s Prophet: Henry David Thoreau (Part 3)... Shirleyann O’Neill..... 299</p> <p>MAX HEINDEL’S MESSAGE:</p> <p>The Web of Destiny (Nineteenth Installment) 304</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>Evolution Just and Logical 306</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>Culmination of the Ministry (Cont.) Corinne Heline 307</p> <p>ASTROLOGY DEPARTMENT ---</p> <p>Astrology and Spiritual Growth ... M.M. . 308</p> <p>The Children of Cancer, 1973 312</p> <p>Readings for Subscribers’ Children: Colleen K., David K.T. 314</p> <p>Vocational Guidance Advice: Charles H.D., Lisa N., Thomas W.A. 316</p>	<p>Daily Thought and Guide 317</p> <p>MONTHLY NEWS INTERPRETED ---</p> <p>Absorption of Light a Health Factor 319</p> <p>Meditation of Health Value 320</p> <p>Physical Dangers of Abortion 321</p> <p>BOOK REVIEWS ---</p> <p>“Saint Watching” ... D.F. 322</p> <p>READERS’ QUESTIONS ---</p> <p>Invisible Forces and Their Work 324</p> <p>Concerning Rebirth 325</p> <p>NUTRITION AND HEALTH ---</p> <p>Occult Considerations of Acupuncture ... 326</p> <p>HEALING DEPARTMENT ---</p> <p>The Key to Permanent Healing (Conclusion) 329</p> <p>CHILDREN’S DEPARTMENT ---</p> <p>Lorenzo Minds His Manners Dagmar Frahme 331</p>
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Looking to the Future

We who are now in the body will be followed by groups of Spirits more evolved than we, who will bring about great reforms. By the time the people on Earth at the present time are reborn about four hundred years of the Aquarian Age will have passed, so that the world will be well started on the line of development peculiar to that time.

The backward Spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in the scale of evolution.

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

This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be.

The Rosicrucian Teachings stress the fact that like attracts like; therefore, it is a duty of those well developed physically, morally, and mentally to provide an environment for as many incoming Spirits as their physical and financial circumstances will permit. This duty is still more binding upon those spiritually developed, for a high spiritual entity cannot enter physical existence through a vile parentage.

However, when a couple has reached the point where it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be beyond their means, then they should live a life of continence, not indulging the passional nature and seeking by artificial means to bar the way for incoming Egos.

This naturally requires considerable spiritual advancement and self-control. However, we submit that though people be unable to understand why continence should be practiced, and unable to practice it because of lack of self-control, *the spiritual teachings should be given repeatedly* so that in time the coming generations will learn to depend upon their own will power in keeping the lower nature in check. Without this educational feature looking toward a spiritual emancipation, information concerning physical methods of limiting the birth rate is dangerous in the extreme.

There is no more important act in life than the generative act, and instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest and most inspiring circumstances possible. Were this done today, as in the so-called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries.

--- Max Heindel



The Pros and Cons of Abortion

SO much has been said, and is still being said, written, aired on radio and television, and argued in the court rooms about abortion these days that one is inclined to believe further mention of the subject is obnoxious to most of our readers. However, the recent decision in regard to this matter by the Supreme Court of the United States, which in effect nullifies restrictive abortion laws in the various states, makes the student of the deeper truths of life and being more uncomfortably aware than ever of the imperative need for added understanding of the factors and deplorable consequences involved in this un-Christian practice which has become so alarmingly casual and frequent.

Formerly, in most places abortion was legally permissible only if the welfare of the mother required it. That it was often illegally and unscientifically performed by unqualified people is well known, this no doubt being one of the factors in bringing about the movement to legalize abortion in the United States. Of course, making it "legal" in no wise lessens the moral implications, even though it may reduce the proportion of cases where physical harm to the mother occurs.

In its historic decision the Court held that the State's prohibition of early abortion would be an unconstitutional invasion of a woman's privacy, since the sole legitimate interest of the State in

this matter is to make sure that abortion, as a "medical process," takes place under circumstances which provide adequately for the safety of the patient. This would naturally require the services of a licensed medical practitioner. Furthermore, in the opinion of the Court, the State can constitutionally take steps to protect the unborn child only after the developing fetus has reached the stage of "independent life." Avoiding the crucial question as to just when "independent life" begins in the forming body, the Court went on to add the following: "When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer."

Since this matter is of such vital import to all of the human race, both now and in the future, and its consequences so far-reachingly deplorable and contrary to spiritual unfoldment, it would most certainly benefit every adult individual to consider it open-mindedly in all its physical and spiritual aspects. The Court's reference to "this point in the development of man's knowledge" must surely refer only to the knowledge which is *accepted* by the general public. Fortunately, there are human beings who have progressed far enough spiritually to have acquired knowledge not yet ac-

cepted by the majority of mankind. Among those advanced ones are the Brothers of the Rose Cross, Adepts who work constantly for the welfare of humanity, and who have given out the Western Wisdom Teachings in their efforts to counteract the insidious effects of materialism and to further spiritual evolution in general.

Prominent among the truths in this Teaching are the twin laws of Rebirth and Consequence. The doctrine of rebirth teaches that each Ego is an integral part of God, enfolding all divine possibilities; that by means of repeated existences in gradually improving bodies the latent possibilities are developed into dynamic powers; that none are lost by this process, but that all mankind will ultimately attain the goal of perfection and re-union with God. What we are, what we have, all our good qualities are the result of our actions in the past. What we lack in physical, mental, or moral excellence may yet be ours in the future. As we sow, so shall we reap. Each life provides us with experiences essential for our progress. If we are not allowed to incarnate in a physical body, we do not have the experiences.

The generally accepted idea about "killing" (except by the very materialistic mind, which accepts only form) is that *life* is terminated, simply because the body is no longer able to function. This is a mistake. Life is eternal, as both the Bible and occult science teach, and the individual Spirit inhabiting a body, or beginning to inhabit it, cannot be destroyed. However, of course, the form in which it has to live on Earth in order to gain the experience necessary for its progress can be, and too often is, destroyed. To do this is just as reprehensible as it is to break any other of the spiritual laws governing our universe. "Thou shalt not kill" is a basic law for humanity, even though it refer only to the form, and those who defy it, by abortion or otherwise, must at some future time pay a heavy penalty.

Another most vital point to be considered in connection with the practice

of abortion is the sacredness of the creative power in the human being. This is the Holy Spirit aspect of God and man, referred to in numerous places in the Bible (Matt. 1:18, Mark 1:8, Luke 1:15, John 14:26, Acts 2:4, etc.), the power that is used to create not only physical bodies but also, on a higher level, mental and emotional accomplishments in literature, poetry, art, music, science, etc. To misuse this holy power for gratification of the senses is the "great transgression" spoken of in Psalm 19:13. This is the "sin" (action contrary to spiritual law) that is not forgiven, but must be expiated through suffering in diseased and incapacitated bodies and minds. As Christ Jesus said explicitly: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." (Matt. 12:31)

When one considers the intricate and awe-inspiring process which takes place in the invisible worlds, involving the activities of the Angels and their helpers, to bring an Ego back into a physical body, and all of the past causes and effects that enter into this event, he surely must hesitate to destroy the infant vehicle, even if it had been in formation for only a short time. Let us recount briefly how occult science describes this process.

After having been strengthened in the ineffable harmony of the higher world called the Third Heaven (mentioned by St. Paul in II Corinthians 12:2), the Ego has a desire for new experiences in the Physical World and begins to contemplate a new birth. This conjures up a series of pictures before the vision of the Spirit—a panorama of the new life in store for it, containing the principal events which begin at the cradle and end at the grave. In some cases several panoramas may be shown, so that the advanced Ego has a choice.

Having chosen the life it will live, the Spirit, possessing only the forces of the four seed-atoms (the nuclei of the dense, vital, and desire bodies, and the sheath

of mind), the Ego begins its descent into the Physical World. The forces of the mind of the last life are awakened from their latency in the seed-atom, and begin to attract materials from the Region of Concrete Thought for which it has an affinity. The same then occurs for the desire, the etheric, and the dense bodies. This material forms itself into a great bell-shaped figure, open at the top, where the seed-atoms are. When the proper time comes, the building of the new body and its placement in the proper environment is done by the four great Beings known as the Recording Angels, or Lords of Destiny. The vital body is built by the inhabitants of the heaven world and the Nature Spirits in such a manner as to form a particular type of brain. However, the returning Ego itself incorporates therein the quintessence of its former vital bodies, and in addition to this also does a little original work.

The vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix or mold is then placed in the womb of the future mother. The seed-atom for the dense body is in the triangular head of one of the spermatozoa in the semen of the father.

When the impregnation of the ovum has taken place, the desire body of the mother works upon it for a period of time from eighteen to twenty-one days, the Ego remaining outside in its desire body and mind sheath, yet always in close touch with the mother. Upon the expiration of that time, the Ego enters the mother's body. The bell-shaped vehicles draw themselves down over the head of the vital body and the bell closes at the bottom. The Ego broods over its coming instrument, asserting its individuality and resisting formation by the mother of the nucleated blood cells. The old cells gradually disappear, so that when the silver cord is tied at the quickening, all nuclei have disappeared, and the Ego is absolute autocrat of its vehicle, a precious heritage.

Thus we see that abortion, while it

does not kill the Spirit, which is eternal, does destroy the form essential for its use on Earth to gain necessary experience, and is therefore a most sinful and degrading act. It matters not at what stage of its growth the fetus is destroyed, the dire consequences are the same.

What is the sensible solution to this immoral practice? Simply put, it is self-control. Human beings will at some time have to learn to master the Luciferian urge and not allow the power of lust to direct their lives. A high ideal, yes, but upon its achievement depends the welfare of the race.

However, it should be thoroughly understood that the mere suppression of sexual attraction is not a virtue in itself. The creative force must be used—directed into higher channels.

Instead of seeking physical gratification when conscious of the surging impulses of the lower nature, if the individual will focus his thoughts and imagination upon something he desires to create—a poem, an invention, a picture, a musical composition, or some material demonstration such as a home or a new business venture—he will find that a double purpose is served. The objective demonstration will be accelerated and the process of transmutation or regeneration within his body will, at the same time, be noticeably stimulated. Physical exercise alone is also of help, but when accompanied by creative thoughts is more effective.

Meditation upon high and inspiring subjects has power literally to transform forces impregnating the sexual fluids, for these fluids are really carriers of etheric force, the true creative agent. An inspiring poem or passage from the scriptures can be the channel for immediate direction of the thoughts and creative power into uplifting currents. By consciously directing pure love currents from the heart into the creative centers of the brain, sexual activity may be transmuted into activities of mind and spirit, with a corresponding birth upon the mental and spiritual plane.

THE *Mystic* ... LIGHT



"In God We Trust"

EVANS WATERMAN

Part I

FEW of the scenic areas of Southern California compare in beauty with the San Jacinto Mountain Wilderness, rising to a single peak about seventy miles east of Mt. Ecclesia. On a clear day one may see the Pacific Ocean from this vantage point and look into one of the most beautiful panoramas of valleys and foothills to be found anywhere.

It has been my privilege to backpack into this area many times, resulting in one experience I shall never forget. As all who have tried it know, backpacking is work—the hardest kind of work—and this particular trip was no exception. As often happens, time was taken for a needed rest under the cool protection of a shade tree. I discovered as I rested that I could hear barely audible singing, drifting up from somewhere to the west and below me; and aware that no camp sites were in this area, my curiosity was immediately aroused. Leaning my pack against a tree, I went several hundred yards off the trail to investigate. There I found it possible to look out over the inspiring panorama and discover the source of the singing. Directly in front of me, standing on a huge flat rock which made a natural stage on the sheer side of the mountain, were two young men with arms extended heavenward, singing that inspirational hymn, *How Great Thou Art!*

Not wishing to interfere with such an outpouring of devotion to the great God of our Universe, and fearing detection, I hastily retreated to my pack, and as I continued on my way, with the music fading into the rustle of pine trees and other sounds of the forest, my thoughts turned to *how* "the heavens declare the glory of God."

The *very first* scriptures of divine origin were written in the great vastness of the heavens, and to this day they reveal a message, concealed in the language of symbolism. This is the great Bible of God, that has been open for the instruction of mankind throughout the milleniums of time.

Our topic should prove to be an interesting challenge, as we read from some of these ancient symbols, which are now found in the Great Seal of the United States. Perhaps, through this medium, we, too, may realize a closer contact with the Divine—as our two friends must have experienced out there on that rock along the side of Mt. San Jacinto.

The power of God manifests as a *great force* in our Universe, transcending even the outer limits of space in the form that our Masonic brothers choose to call a *word*. A single word is not intended, but a *creative fiat*, which by its very sound or vibration marshals the untold numbers of atoms into the multitudinous shapes



and forms, from starfish to the most distant star, and from microbe to man—in fact, all life inhabiting the Universe.

Lately there have been great changes in the scientific thinking relating to these ideas. A recent joint conference held by the great nations of the world, regarding the possibility of communication with extraterrestrial life, concluded that we may reasonably expect to contact a civilization somewhere in outer space. It would be of interest to note one of the three reasons given in support of this attitude: "Not a single law of Nature is broken in the Universe which is being observed today" (within a radius of eight billion light years), "therefore," they concluded, "these laws (God's laws) operate everywhere." Consequently, it is no surprise to find in the basis of symbolism a reference to this *unlimited manifestation* of our vast Universe.

This basis is none other than the dot, the line, and the circle. The well-known occultist, Manly P. Hall, has stated that: "The Keys to all knowledge are contained in this dot, line, and circle." Have you ever considered how they are in effect *God's trademark by which we may identify His handiwork*? We see it in every star, every planet—yes, in every

galaxy which is in circular orbit around its center. Even the tiny atom bears this divine stamp of its Creator—the circle and the dot. Furthermore, every planet and star is round. How about a full Moon as it ascends over the eastern horizon?

The *Dictionary of All Scriptures and Myths*, in reference to this symbolism, asserts how "the circle is a symbol of the all-embracing principle of Divine manifestation, perfect and entire, including everything and wanting nothing...the circle denotes the higher planes, and the square the lower."

Max Heindel taught that "the Father speaks to us in the language of symbolism, which both hides and reveals the spiritual truths we must understand before we can come to Him."

Turning our attention to the Great Seal of the United States, we note how both the obverse and reverse sides clearly display *the divine stamp of Almighty God*, which is, as indicated, the circle with a dot in the center. The design of these symbols was no accident, and credit must be given to the higher Beings responsible. Apparently overlooked by many, but nevertheless known from ancient times, the *eye within the circle* has always carried the same meaning as a

dot. (Note the eye on both sides.)

Therefore, having identified the "trade-mark" of God on both the obverse and reverse sides of the Great Seal, let us now concern ourselves with its divine message. We should expect the front and back sides to serve different purposes, and since the symbolism differs, we might expect to find, in fact, two messages. This appears to be the case.

The obverse side deals with the aspects of the Ego's development—your destiny and mine—while the reverse, to be consistent, would concern the hidden side and the underlying conditions.

The philosophy of both the Rosicrucians and the Free Masons agree that life is a "school." Consequently, it appears that these two sides of the Great Seal were intended to show the reverse side as the school and its influence according to divine law, with the obverse side revealing the growth or attainment of the Ego attending this school. Each side gives a different message with a common thread or link between them. That is, both sides are addressed to man through the symbolism of the number nine, which is the number of man, and also the symbol of initiation. On the obverse side, for example, the entire symbol seems to rest on the nine tail feathers. Directly above the feathers we find the square shield, which identifies the four elements of the physical planes of fire, earth, air, and water, in which man lives. Colors of the shield indicate the Ego's relationship to these elements. The vertical red (action-valor) and white (which conceals the yellow ray of the Christ) are united in support of the blue (the color of the Father—the Chief). We here see indicated the path the Ego is treading on its way to perfection.

Outgrowth of such efforts point to regeneration, as symbolized by the rest of the figure. It looks almost as if the eagle has appeared from behind the shield, with every part of the eagle symbol having its own particular message. Over all, with all things considered, the eagle portrays regenerated man ready to

fly away through the air to meet the Christ, who is identified by the circular cloud above the head with the thirteen stars—thirteen being the number of our Redeemer, the Christ.

The *eagle* represents the Ego in the final stages of its efforts to attain to the spiritual heights of the New Jerusalem. The "circle" that the eagle is flying out to, or into, stands for heaven, or perfection, and sometimes for eternity as well. As the square represents the lower or pluralist state of man who has not achieved inner unity or perfection, the circle would correspond to an ultimate state of oneness. This as previously indicated, is what the eagle appears ready to fly into.

Also, a warning may be detected in this symbol. We should understand how such an objective is completely unobtainable without the recognition of our dependence upon the great Christ Spirit. Prevalence of the number thirteen throughout the Great Seal symbolism supports this contention.

In the eagle's left talon is grasped a group of thirteen arrows, *which have been thoroughly whetted* by the spirit of devotion. Held in the left talon, they indicate protection of the Ego from base desires; being thirteen in number suggests the keen spiritual discernment which should select the thoughts and desires we allow to enter and become a part of us. It must be kept in mind how the obverse side of the Great Seal describes the unfoldment of the Ego before it can function in the higher realms of the New Jerusalem. After reaching these heights we can say truly with the Psalmist: "Thine arrows are sharp in the heart of the King's enemies (the Ego's lower nature); whereby the people (forces of the lower nature) fall under thee." -- Ps. 14:5.

Force, or energy, on the right side is flowing away from us to others. Consequently, in the right talon is held the olive branch of peace and love, with the thirteen leaves. To emphasize the great importance of this relationship to others,



we have a second thirteen, the thirteen fruitful berries.

"Glory to God in the highest, and on earth peace, goodwill towards men." Truly, Love never faileth!

These high goals are accomplished by initiation into the thirty-three degrees of Masonry as implied by the thirty-three feathers of the left wing. The Ego portrayed here is also the possessor of spiritual sight, as only the eyes of an eagle can look directly into the Sun—in this case looking into the spiritual brilliance of the great glory just above the head. In the beak is carried the banner with the words: *E Pluribus Unum* (thirteen letters), and meaning "Out of many—one." (The ultimate state of oneness.)

Again, on the reverse side of the Seal, the open eye carries the same message as the dot. This, the simplest of symbols, might perhaps be the most important, since all energy and cosmic power of the Absolute is focused into this one area. Thus, energy is radiating in all directions. The eye, or dot; represents the causeless cause, the starting point of everything—the beginning of existence, the germ of life; and from it comes all life.

Extending from the dot we have the line, which is but a succession of many dots. Thus the line would represent an outgrowth from the original cause. Note how the sides of the triangle are straight lines which converge at the top—in the vicinity of the eye. The lines are projected from the higher planes of the invisible worlds, into the four planes where they contact the square base of the pyramid—the four-square foundation stone of the New Jerusalem.

If the dot or eye represents the cause, and the line the means, would there not be an unbroken influence from the cause to the base of the triangle? Did you ever see a school or institution without a guiding light? This Republic is no exception! Clearly and most emphatically, we are told how it is the *great cause*, Almighty God, if you please, who is the head of this nation. Out of it is to come "A New Order of the Ages." (The interpretation of the banner at the base.)

We are reminded how our activities should always be constructive and beneficial to our fellow man. Furthermore, those who would use their position for gaining influence or political advantage—for the purpose of self-aggrandizement—

(Continued on page 303)

The Song of a Cycle

I have an enchanted garden
 Where, in fancy, I plant my friends.
 There are beds of blue
 Where are classed the True
 And masses of green
 The Calm and the Clean.
 I have those of rose
 Where loving hearts grow
 With paths of Uprightness between.

All colors, all shades have I here.
 All forms and all fragrances, too.
 No effort is lost
 Not even the cost
 But joyously lead
 On, on as each need
 On, on as each gain
 Self-knowledge by pain,
 The struggle of sense and the Soul.

No *weeds* of experience show.
 My garden contains just what *is*.
 Forgotten, behind,
 Is practice of mind.
 Their progress declared,
 Uncovered and bared,
 Each beautiful one
 Reveals what work done
 By fragrance, his colors and form.

My garden floats free, in a cloud,
 With landscaping vision and plans.
 'Tis built on the hill
 Achievement of Will
 Surrounded by trees
 Attended by bees,
 Trees of protection
 Bees of election,
 Refreshed with dew of remembrance.

There's rhythm and harmony here.
 Constructive activity, too.
 The beds ever change
 Flowers widening their range.
 Slow transfers are made
 Quick blendings of shade
 Ascending in line.
 Each finding his kind,
 A rest, then the urge to go on.

White flowers illumine the crest
 Consciousness fully awakened.
 A Beacon from here
 Of Love, Hope, and Cheer
 Radiates the Path
 Unto those that hath
 True Aspiration,
 Friend's real relation,
 The unselfish serving of all.

— Opal Rungee



Nature's Prophet -- Henry David Thoreau

SHIRLEYANN O'NEILL

Part 3

IN the woods Thoreau discovered "evidences of immortality not known to divines," and it was then he detected some buds and sprouts of life burgeoning. On a bare frost-bitten November day, when he threaded the spruce-swamp, noting the buds of swamp pink and high blueberry and the catbirds' nests, he was reminded of the "incredible phenomenon of small birds in Winter." Soon he would see the lesser redpolls — "delicate crimson-tinged birds" — arriving to feed on the buds and seeds, sporting about shaking off the powdery snow:

What a rich contrast. Tropical colors, crimson breasts, on cold, white snow. Such etherealness, such delicacy in their forms, such ripeness in their colors, in this stern and barren season. It is as surprising as if you were to find a brilliant crimson flower which flourished amid snows. Their Maker gave them the last touch and launched them forth the day of the Great Snow. He made this bitter imprisoning cold before which man quails, but He made at the same time these warm and glowing creatures to twitter and be at home in it. He said only, "Let there be linnets in winter, but linnets of rich plumage and pleasing twitter, bearing summer in their natures." The snow will be three feet deep, the ice two feet thick, and last night the mercury sank to thirty degrees below zero. All the fountains of nature seem to be sealed up. The traveller is frozen on his way. But under the edge of yonder birch wood will be a little flock of crimson-breasted lesser redpolls, busily feeding on the seeds of the birch and shaking down the powdery snow.

Thoreauvianism embodies two coordinate beliefs: the belief that an abiding happiness flows from an inalienable relationship to one's native soil, and the belief in the independence, dignity, and supremacy of the human Spirit. He is one of the voices heard on the American continent raised in defense of the freedom of the human Spirit wherever and whenever it is challenged. Because his

attitude was more humanistic than materialistic, he represents the cultivation of the human Spirit through feeling for Nature. He felt as if he always met in Nature "some grand, serene, immortal, infinitely encouraging, though invisible Companion, and walked with Him."

Thoreau learned that Nature was not an end in itself; but it was an important means toward the realization of the higher objectives in life. He felt the visible world was but a threshold to the invisible one and that the varying aspects of Nature proved Divine Intelligence at work.

During his retreat at Walden Thoreau became increasingly sensitive to the spiritual impulses coming to him through the external sights and sounds of Nature. He was known to assert that he constantly returned from communion with Nature "to the Inner Temple life."

I was compelled to stand where a soft, faint light from the western sky came in between two willows. A few fireflies in the meadows. I am uncertain whether that one large and bright and high was a firefly or a shooting star. Shooting stars are but the fireflies of the firmament.

The foregoing was written while Thoreau sat on a rock on a hilltop after the Sun had set, listening to crickets, watching the melting light, keeping company with the great adventure of nightfall in all its beauty and stillness. He was as sensitively aware of the night as of the day. "What an immeasurable interval there is," he exclaimed, "between the first tinge of moonlight which we detect lighting with mysterious silvery light the western slopes like a paler grass, and the last wave of daylight on the eastern one. It is wonderful how our senses ever span it, how from being aware of the one we become aware of the other." He was up all hours of the night, to watch the yellow moonshine spreading over the

vale below Fair Haven Cliff, to glimpse the phosphorescent arc of a moonlit hillside, to feel the warmer currents of air rising from the valley to the hilltop, to find that the sky was blue and not black, "for we see through the shadow of the earth into the distant atmosphere of day."

As he used the rich symbolism of night in many of his writings, Thoreau likewise found imagery in light. Light is one of the principal symbols of Deity in all three religions which interested Thoreau—Christian, Hindu, and Greek. The concept of God as Light and the Sun as symbolic of the risen Christ is alluded to frequently throughout Thoreau's writings:

The change from storm and winter to serene mild weather, from dark and sluggish hours to bright and elastic ones, is a memorable crisis which all things proclaim. It is seemingly instantaneous at last. Suddenly an influx of light filled my room although the evening star was at hand.

I looked out and saw that the pond was already calm and full of hope as on a summer evening, though the ice was dissolved but yesterday. There seemed to be some intelligence in the pond which responded to the unseen serenity in a distant horizon. There needs no stronger proof of immortality. All things must live in such a light.

This symbolic contrast between day and night, light and darkness is well portrayed in the following passage:

Standing on the snow-covered plain, as if in a pasture amid the hills, I cut my way first through a foot of snow, then a foot of ice, and open a window under my feet where I look down into the quiet parlor of the fishes, pervaded by a softened light as through a window of ground glass, with its bright sanded floor the same as in summer; there a perennial waveless serenity reigns as in the amber twilight sky, corresponding to the cool and even temperament of the inhabitants. Heaven is under our feet as well as over our heads.

Light and darkness, silence and sound were more than the constitutionally preferable vehicles for Thoreau's insights. Silence and sound were Thoreau's grand analogy: silence was a celestial sea of eternity, the general, spiritual and im-

mutable; sound was the particular and momentary bubble on its surface. Sound was important to Thoreau for the intimations of silence that it brought him. It proclaimed to him the soundness, the spiritual wholeness of the universe. It was this silence, Thoreau declared, that alone was worthy to be heard:

Silence is audible to all men, at all times, and in all places. Silence is when we hear inwardly, sound when we hear outwardly. Silence is Truth's speaking trumpet.

During his period of solitude and seclusion at Walden Pond, Thoreau experienced a profound renewal of spiritual experience associated with inward growth and development. For him every star, moonbeam, bird call, each blade of grass and unfolding flower proclaimed the supremacy of Spirit throughout the boundless universe. His transcendental beliefs were unusual in that he offered them not as theory or doctrine but as facts of which he was certain on the basis of mystical experience:

I came near awakening this morning. I am older than last year; the mornings are further between; the days are fewer. Oh, might I always wake to thought and poetry—regenerated. I go forth to make new demands on life. May I attain to a youth never attained. I am eager to report the glory of the universe; may I be worthy to do it.

The experiment at Walden proved to be a pivotal point in Thoreau's life. He felt faint intimations of revelation, glimpses of reality, of things in their eternal relations. He met an unexpected success in the renewal and extension of mystic experience. Thoreau was a mystic first and a naturalist second. He asserted repeatedly that the practicality of the world is delusion and the so-called impracticality of the Transcendentalist is the only true practicality.

Transcendental doctrine showed him fair scenes and he meant to dwell in them. Thoreau spent a quarter of a century in a quest for transcendent reality, in an attempt to discover the secret of the universe. He was searching for that true and ideal world of which this is but

the reflection. He was one who needed solitude, the solitude that was the primary requirement of the poet, the solitude essential for the mystic state in which revelation comes. The literary critic, Reginald Cook, discusses Thoreau's mysticism:

If by mysticism we mean an insatiable desire to expand the human consciousness to higher levels of awareness in order that an ultimate reconciliation of the soul with God may be effected, Thoreau was such a mystic. Insatiably he desired the deepest of soul-life, and signified the soul as the aspiring inner consciousness, the resource of whose life was the strong earth, the great sun burning with light, the deepest darkness of night, no less than noontide brightness, sky, stars, ocean, pure air, hills, woods, grassy fields, and running brooks. The visible universe of natural phenomena was the source of his inspiration. "Under the shapely rounded elms, by the hawthorne bushes and hazel, everywhere the same deep desire for the soul-nature; to have from all green things and from the sunlight the inner meaning which was not known to them that I might be full of light as the woods of the sun's rays." So, the crumble of earth, the blade of grass, the thyme flower, were like pores through which he absorbed until he was breathing full of existence. The ultimate end of his desire was not sensuous enjoyment, but the inner meaning of sun and light and earth and trees and grass "translated into some growth of excellence in myself that I might be higher in myself."

Thoreau communicated the sense of living in the presence of a great immanent force which was God. It was a force experienced inwardly, consequently why should he be lonely when he was aware of this power? Solitude intensified his awareness. Indeed, God declared Himself in every bird-song; He was everywhere. Divine Mind was everywhere apparent. Even such motions as the flowing sail or the running stream or the roving wind were "the circulations of God." Perhaps there is no more beautiful expression in his writings of this sense of the Divine Presence than the one which appears in "A Week on the Concord and Merrimack Rivers":

I see, smell, hear, feel that everlasting Something to which we are allied, at once our maker, our abode, our destiny, our very

Selves; the one historic truth, the most remarkable fact which can become the distinct and uninvited subject of our thought, the actual glory of the universe; the only fact which a human being cannot avoid recognizing, or in some way forget or dispense with.

I ordinarily plod along subject to some indifferent mood. I do not distinctly realize my destiny. I have turned down my light to the merest glimmer and am doing some task to which I have set myself. I take incredibly narrow views, live on the limits, and have no recollection of absolute truth. But suddenly, in some fortunate moment, the voice of Eternal Wisdom reaches me, even in the strain of the sparrow, and liberates me, clarifies my senses, and makes me a competent witness."

In the time spent at Walden Pond Thoreau observed and meditated on the changing seasons and cyclical progression of the year. In all aspects of Nature the theme of death, rebirth and immortality presented itself over and over again. This theme for Thoreau became analogous to the passage of life with its accompanying expectation of immortality. When he sat on some distant hillside overlooking a meadow in early Spring, he was struck by the vivid green tips of the sedge as they pushed up and out of the brown and sere tussock. Here was the first phalanx of Spring's forces. Soon the notes of the lark would be heard down on the meadow, and fresh dandelions would spring from the old stocks plucked last Summer. Here was the contrast of life and death. Here was the renewal of life, a visible promise of rebirth and immortality:

I seemed to recognize the November evening as a familiar thing come round again, and yet I could hardly tell whether I had ever known it or only divined it. The November twilight just begun. It appeared like a part of a panorama at which I sat spectator, a part with which I was perfectly familiar just coming into view, and I foresaw how it would look and roll along. But think not that the splendor of the year is over; for as one leaf does not make a summer, neither does one falling leaf make an autumn.

I notice that many plants at the Autumn time of the year, after they have died down at the top, put forth fresh radical leaves which sustain the life in their root still, until a new spring. The witch-hazel here is in full

blossom on this magical hillside, while its broad yellow leaves are falling. It is an extremely interesting plant, October and November's child, and yet it reminds me of the very earliest spring, suggesting amid all these signs of autumn, falling leaves and frost, that the life of nature, by which she externally flourishes, is untouched. While its leaves fall, its blossoms spring. The Autumn, then, is indeed a spring. All the year is a spring. This is a part of the immortality of the soul.

Thoreau expanded this theme of rebirth and immortality in Nature into a larger, more profound concept concerning the human Spirit:

In the feelings of the man, too, the year is already past, and he looks forward to the coming winter. His occasional rejuvenescence and faith in the current time is like the aftermath, a scanty crop. The period of youth is past. The year may be in its summer but it is no longer in the flower of its age. It is a season of withering, of dust and heat, a season of small fruits and trivial experiences. Summer thus answers to manhood. But there is an aftermath in the early autumn, and some spring flowers bloom again, followed by an Indian summer of finer atmosphere and of a pensive beauty. May my life be not destitute of its Indian summer, a season of fine, clear, mild weather before the winter comes, when I may once more lie on the ground with faith, as in spring, and even with more serene confidence. This stream of events which we consent to call actual, and that other mightier stream which alone carries us with it, what makes the difference? On the one our bodies float; on the other, our spirits. We are ever dying to one world and being born into another, and possibly no man knows whether he is at any time dead in the sense in which he affirms that phenomenon of another, or not. Our thoughts are the epochs of our life; all else is but as a journal of the winds that blew while we were here.

Many reasons have been advanced to prove Thoreau experienced that transcendent awareness known as Cosmic Consciousness: his addiction to solitude his love of mysticism and the mystics, the almost preternatural acuteness of his senses, his love for and friendship with animals, his intellectual keenness and his moral elevation.

He referred to this exalted state when he wrote:

I hear beyond the range of sound

I see beyond the range of sight,
New earths and skies and seas around
And in my day the sun doth pale his light.

This transcendent state was well described in one of Thoreau's personal experiences:

As I was entering the Deep Cut the wind was conveying a message from heaven to me. I instantly sat down on a stone and attended to the communication. It merely said: "Bear in mind, child, and never for an instant forget that there are higher planes of life than this thou art now traveling on. Know that the goal is distant, and is upward, and is worthy of all your life's efforts to attain to."

One of the most definite indications that Thoreau was highly developed spiritually is found in his description of the human aura as well as his adherence to one of the basic esoteric principles—that of retrospection:

Every man casts a shadow; not his body only, but his imperfectly mingled spirit. The divine light is diffused almost entirely around us, and by means of the refraction of light, or else by a certain self-luminousness or transparency, if we preserve ourselves untarnished, we are able to enlighten our shaded sides.

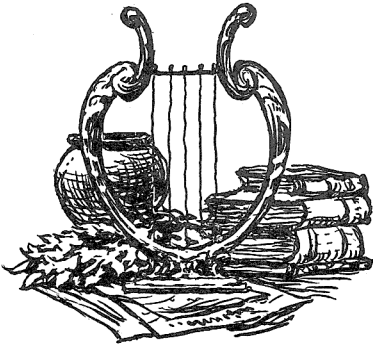
If each one would employ a certain portion of each day in looking back upon the time which has passed and in writing down his thoughts and feelings, in reckoning up his daily gains that he may be able to detect whatever false coins may have crept into his coffers, not only would his daily experience be increased but he would be ready to turn over a new leaf and would not continue to glance carelessly over the same page, without being able to distinguish it from a new one.

Found only in his journal notes is proof of Thoreau's attainment of Cosmic Consciousness when he describes the Music of the Spheres. Thoreau, like Pythagoras, extended his ears, and fixed his intellect in the sublime symphonies of the world, he alone hearing and understanding the universal harmony and consonance of the spheres, and the stars that are moved through them and which produce a fuller and more intense melody than anything effected by mortal sounds. Thoreau viewed Nature as a harp at rest, like the soul passively awaiting Divine inspiration; the vibrating harp produced

the aeolian music, the celestial harmony that Thoreau heard. These ethereal sounds caught his rapt ear far surpassing the ordinary terrestrial sounds:

There is always a kind of fine aeolian-harp music to be heard in the air. I hear it now, as it were, the mellow sound of distant horns in the hollow mansions of the upper air, a sound to make all men divinely insane that hear it, far away overhead. To ears that are expanded what a harp this world is.

I sit for hours on rocks and hear the melody which possesses me. I sit and listen by the hour to a positive though faint and distant music, not sung by any bird, nor vibrating any earthly harp. I lay long on the rocks listening to the music that was not of the earth, but which ruled and arranged it. Man should be the harp articulate.



The vibrations of the aeolian harp are the sounds of the Music of the Spheres, the harmony of which initiates man into the mysteries of the spiritual world, or "higher laws." Through ascetic discipline man can hear the faint intimations of the Spirit and respond to the principles of the higher laws to realize his divine potential.

Of the first time he heard this celestial harmony Thoreau wrote:

It was as the sound of a far-off glorious life, a supernal life, which came down to us and vibrated the lattice-work of this life of ours.

(Continued)

* * * *

Go where he will, the wise man is at home,
His hearth the earth, his hall the
azure dome.

— Emerson

"IN GOD WE TRUST"

(Continued from page 297)

should be aware that these eternal high principles will always prevail. We must understand how eventually our selfish, egotistic acts must prove futile. Here is a problem that has plagued man for ages and has become one of the major problems he must solve—soon.

Omar Khayyam was a man of great insight and a keen student of human nature. He shows us how in his day, as now, we can never really prosper and live the selfish life. In the *Rubaiyat* we learn the fate of those who would disregard the precepts of love—to their eventual sorrow:

*The worldly hope men set their hearts
upon*

*Turn ashes --- or it prospers, and anon,
Like snow upon the Desert's dusty
face,*

Lighting a little hour or two --- is gone.

*Think, in this batter'd Caravanserai
Whose portals are alternate night and
day*

*How sultan after sultan with his pomp
Abode his destined hour, and went his
way.*

Friends, school is in session, and there is primarily one great lesson we have come into this life to learn—that we live in vain unless the high principles outlined in the Great Seal are followed. Only then will we be able to look to the banner above the pyramid with its all-seeing eye and realize that "He has prospered our undertaking."

* * * *

HUMILITY

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, irritable or sore, to wonder at nothing that is done to me, to feel nothing done against me.

It is to be at rest when nobody praises me, and when I am blamed or despised; it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and about is trouble. — Max Heindel

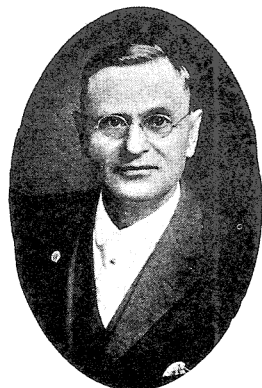
MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(NINETEENTH INSTALLMENT)

The Effects of Remorse



AS there are many among the Rosicrucian students who perform the exercises given by the Elder Brothers for the purpose of furthering soul-growth, though they have not felt inclined to enter the Path, it is thought well to consider the occult effect of the emotions engendered by these exercises.

When in the exercise of retrospection the aspirant to the higher life reviews the happenings of the day *in reverse order* and meets an incident in which he hurt some one or failed to help another or in any other way did not live up to that which he holds as his ideal of conduct, he is taught to cultivate intense remorse for whatever he has done wrong for the purpose of eradicating the record from the seed-atom in the heart where it has been imprinted by the act, and where it will remain until it is wiped out by sufferings in purgatory unless previously expunged by artificial means such as this exercise.

In purgatory the cleansing process is accomplished by the centrifugal force of repulsion which tugs and tears the desire stuff, in which the picture is formed over its matrix of ether, out of the desire body. At that particular time the soul suffers as it made others suffer, because of a singular condition in the lower regions of the Desire World where purgatory is located. Some seers who are unable to contact the higher regions speak of the Desire World as illusory, and they are right so far as the lower regions are concerned, *for there all things appear*

reversed as we see them in a glass. This peculiarity is not purposeless—nothing in God's kingdom is; all things serve a wise end. This reversal places the erring soul in the position of its victim, so that when a scene unrolls on the screen of its past life where it did a wrong to some one, the soul does not stand as a mere spectator and see the scene re-enacted, but it becomes, for the time being, the victim of the wrong and it feels the pain felt by that wronged one, for the centrifugal force of repulsion exerted to tear the picture from the desire body of the wrongdoer must at least equal the hate and anger of the victim which impressed the picture upon the seed-atom at the time of occurrence.

During retrospection the aspirant endeavors to imitate these conditions; he tries to visualize the scenes where he did something wrong, and the remorse he endeavors to feel must at least equal the resentment felt by whomever he wronged. It then has the same effect of expunging the record of the injury as does the centrifugal force of repulsion, which accomplishes the eradication of evil in purgatory *for the purpose of extracting therefrom the quality of the soul which we know as Conscience*, and which acts as a deterrent in hours of temptation. Thus used, the emotion of remorse cleanses and purifies the desire body of weeds and tares, leaving the soil free and fostering the growth of manifold virtues that blossom into spiritual advancement and bring greater opportunities for serv-

ice in the Master's vineyard.

But as the force latent in gunpowder and kindred explosive substances may be used to further the greatest objects of civilization or to outdo the most savage acts of barbarism, so also, this emotion of remorse may be misused in such a manner that it becomes a detriment and a hindrance to the soul instead of a help. When we indulge in remorse daily and hourly, we are actually wasting a great power which might be used for the most noble ends of life, for the constant indulgence of regret affects the desire body in a manner similar to that which follows excessive bathing of the physical body, as described in the *Vice of Excessive Cleanliness*, an article which appeared in our magazine, *Rays from the Rose Cross*. It was there stated that water has a great affinity for ether and absorbs it most greedily, several illustrations being given to demonstrate the fact; it was also stated that when we take a bath under normal conditions, it removes a great deal of poisonous miasmatic ether from our vital bodies, provided we stay in the water a reasonable length of time. After a bath the vital body becomes somewhat attenuated and consequently gives us a feeling of weakness, but if we are in our usual good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the body through the spleen. When this influx of fresh ether has replaced the poisoned substance carried off in the water, we feel renewed vigor which we rightly attribute to the bath, though usually without realizing the full facts as here stated.

But when a person who is not in perfect health makes a habit of bathing every day, perhaps even twice or three times, an excess of ether is taken from the vital body. The supply entering by way of the spleen is also diminished on account of the loss of tone of the seed atom located in the solar plexus and the attenuated condition of the vital body. Thus it is impossible for such people

to recuperate between such oft repeated depletions; and as a consequence the health of the dense body suffers; they lose strength continually and are apt to become invalids. "As above so below, and as below, so above," says the Hermetic aphorism, enunciating thereby the great law of analogy which is the master-key to all mysteries. When we use the centrifugal force of remorse to eradicate the acts of evil from our hearts during the evening exercise of retrospection, the effect is similar to the action of the water which removes the miasmatic poisoned ether from our vital bodies during the bath, and thus leaves room for an influx of pure health-promoting ether. After we have burned out the wrong-doings in the sacrificial fire of remorse, the poisonous substance thus eradicated leaves room for the influx of desire stuff which is better soil for noble deeds. The more thoroughly we are purged by this remorse, the greater the vacuum produced and the better the grade of new material we attract to our subtler vehicles.

But, on the other hand, if we indulge in regrets and remorse during every waking hour as some do, we are outdoing purgatory, for though the time there is spent in eradication of evil, the consciousness turns from each picture when it has been torn out by the force of repulsion. Here, because of the interlocking of the desire and vital bodies, we are enabled to revivify the picture in memory as oft as we please, and while the desire body is gradually dissolved in purgatory by the expurgation of the panorama of life, a certain small amount is added while we are living in the physical world, to take the place of that which is ejected by remorse. Thus, remorse and regret when continually indulged in have the same effect on the desire body as excessive bathing has on the vital body. Both are depleted by excessive cleansing, and it is dangerous to the moral and spiritual health to indulge indiscriminately in feelings of regret and remorse. Discrimination should govern in both cases. (*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.

Evolution Just and Logical

Q. Does the evolutionary process everywhere visible in Nature also apply to man?

A. Is it possible that this process, so universal in all other realms, should be inoperative in the life of man? Shall the Earth wake each year from its winter sleep; shall the tree and the flower live again and man die? It cannot be!

Q. Does the same law govern the human kingdom?

A. The same law that wakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of Rebirth, which teaches repeated embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of Nature.

Q. Is this a just law?

A. Regarding life from an ethical viewpoint we find that the Law of Rebirth coupled with the companion Law of Consequence is the only theory that will satisfy a sense of justice in harmony with the facts of life as we see them about us.

Q. Is this also logical?

A. It is not easy for the logical mind to understand how a "just and loving" God can require the same virtues from the millions whom He has been "pleased to place in differing circumstances" according to no apparent rule nor system but willy-nilly, according to His own capricious mood.

Q. What inconsistencies baffle the reasoning mind?

A. One soul lives in luxury; the other on 'kicks and crusts.' One has a moral

education and an atmosphere of high ideals, the other is placed in squalid surroundings and taught to lie and steal and that the more he does of both the more of a success he is.

Q. How would this be viewed in the light of justice?

A. Is it just to require the same of both these individuals? Is it right to reward one for living a good life when he was placed in an environment that made it extremely difficult for him to go astray, or to punish the other who was handicapped to such an extent that he never had an idea of what constitutes true morality? Surely not!

Q. Of what additional advantage are these twin laws to man?

A. Moreover, by means of these twin laws a way to emancipation from present undesirable position or environment is shown, together with the means of attaining to any degree of development, no matter how imperfect we may be now.

Q. What is the logical view?

A. Is it not more logical to think that we may have misinterpreted the Bible than to impute to God such a monstrous plan and method of procedure? The inequalities of life can be satisfactorily explained by the twin Laws of Rebirth and Consequence and made to harmonize with the conception of a just and loving God as taught by Christ Himself.

Q. To what might we attribute our present status?

A. What we are, what we have, all our good qualities are the result of our own actions in the past. What we lack in physical, moral, or mental excellence may yet be ours in the future.

— Reference: *Cosmo*, 153-154.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Trials (Cont.)

CAIAPHAS, high priest in the time of Christ Jesus, was a son-in-law of Annas. Annas was a Sadducean aristocrat. His immense wealth was derived in part from Temple traffic. He was responsible chiefly for the Temple's becoming a "den of robbers." This accounted for his intense animosity against Christ Jesus and his determination to bring about His destruction.

Caiaphas was appointed high priest by Valerius Gratus, predecessor of Pilate, in A.D.25, and was deposed about A.D.36. Caiaphas as ruling high priest was president of the Sanhedrin at the trial of the Master.

A legal assemblage could not be held before sunrise; but as many had come together through curiosity, it was decided to hold an informal meeting immediately. Many witnesses gave conflicting testimony. Finally two were found who swore that they had heard Christ's words concerning the destruction of the Temple. Caiaphas asked, "Art thou the Christ?" When the latter replied, "I am," Caiaphas rent his fine linen vestment in token of blasphemy, and the Sanhedrin condemned the Nazarene to a blasphemer's death. The judges then departed for a few hours' rest and refreshment, leaving the Christ in care of the Temple guards.

At that time anyone under sentence of death was subject to the sport and mockery of the soldiers, so the gentle Nazarene was left to their mercies. To pass the time between trials, they blindfolded and beat Him. They struck Him in the face and, as a crowning indignity, spat upon Him. They wounded those blessed hands which had been used only to help and to heal. They bruised that tender face which had shone upon the Earth with the reflected light of heaven. With one word,

one gesture, He could have been free, His torturers helpless at His feet. There was never such an example of calmness in adversity, such poise and peace in a hostile environment, such self-restraint and self-control under the most provocative circumstances.

The Sanhedrin was composed of seventy members and the high priest. A verdict required a unanimous vote. The regular trial, held after sunrise, was merely routine and the sentence of death for blasphemy was pronounced quickly. Both Nicodemus and Joseph of Arimathea were private disciples of the Master and protested the verdict. It is said that no less than twenty-seven irregularities occurred in the trial, any one of which could have annulled the sentence of death. Esoterically, we understand how and why the death sentence was not refuted and why the Crucifixion had to take place. It was a necessary step toward the Christ's becoming the indwelling planetary Spirit of the Earth.

The wife of Pilate, Claudia Procla, was a devotee of the new Christian sect. Among the first fruits of true esotericism is a consciousness that continues unbroken through the waking and the sleeping states, and which serves in greater freedom during the night hours when it is apart from the body. Although popularly confused with the dream state, the night-consciousness is far from being a mere fantasy of the subconsciousness.

Read *Matthew 27:19*.

Due to the excitement in the city, the Roman procurator, who resided in Caesarea, came to Jerusalem at the time of the Passover, attended by a large number of soldiers, and took up his residence in the citadel of Antonia. For the trial of Christ Jesus, Pilate was conducted by Caiaphas to the Pretorium, presumably

(Continued on page 311)



Astrology and Spiritual Growth

M. M.

ACCORDING to the interpretation of the various schools of study in our midst presenting their codes of teaching, and to which we are drawn and in which we study, there is absolutely no "living the life" nor true spiritual progress to be attained if we lose self-control and are side-tracked, so to speak, by astrological influences as they manifest in physical or material conditions.

In the preparation of an astrological forecast for an individual for a year, a month, a week, or any unit of time, it is the duty of the astrologer to call attention to the possible snags, perils, pitfalls, both physical and moral, that may appear in the vibrations operating in the environment of the person and which will affect his affairs. There might be the possibility of temptation to become dishonest, to steal, to forge, to engage in a fraudulent procedure which would endanger the good name and reputation of the person, with possible detection and punishment. There might be temptation of another order involving infidelity to the wife and family, thereby bringing sorrow and unhappiness to them, as well as loss of self-respect to the native for his derelictions, and all sorts of events in the future, hinging upon any such act. There might be the possibility of physical harm or danger through accidents; bodily sickness or disease; loss of money by speculation, or double-dealings by associates; loss of position,

change of locale. In fact, there might be a thousand and one matters, all fully and clearly shown by the horoscope for the ensuing period of time. We see these things lived out by people in the world in a general sense today, with many ramifications and diversifications.

The interpretations of these astrological influences should be nothing more than warnings to prepare the native mentally and spiritually for what may come. Astrology has no hard and fast rules for events that are bound to come into our lives, as scholars of the science very well know. They are merely possibilities, as a rule, both the so-called *good* and the so-called *evil*. Moreover, good and evil are simply relative terms; one does not exist without the other, and good from the astrological standpoint signifies conditions that are fortunate from a worldly point of view, while evil signifies the opposite from the worldly standpoint. But to the mind which can differentiate, so-called evil aspects furnish the necessary discipline for the development of the Spirit and, in consequence, from the larger understanding, are much more benefic than the so-called good ones.

In the preparation of such a forecast as is here referred to, the astrologer necessarily pays much more attention to the so-called evil vibrations operating in a chart for a given time, than he does to the favorable influences. One needs more

careful guidance in the handling of forces that may bring experiences to test out some line of his weakness, than he does when everything is rosy, and his life is going along smoothly and prosperously.

Now, these possibilities do not always include the fact of the person's entering into the various acts of omission or commission as indicated in the horoscope. They are possibilities only, not hard and fast acts to be performed or carried out by the person. True, he may do some of the things indicated by his horoscope, but he is not *compelled* to do them. There is no law known to astrology which lays down any compulsory rule of conduct where the individual is concerned. We are all to a considerable extent *free agents*. As Spirits made in the image of our Creator we have free will; therefore that which each person elects to do of his own free will is the thing done.

This fact alone gives irrefutable evidence of the truth that there is nothing fatalistic about astrology. The stars incline, that is, they give a certain attraction toward a certain line of conduct. One may say, "I had a strong desire to abandon the whole project." But star vibrations do not compel, nor force any person to follow out some certain line of conduct. By his will he can, and should, control the unwise and destructive impulses that may come at times.

Every individual is a living Spirit with a thinking mind. It is the mind that makes man a little higher than the animals, and gives him contact with the Supreme Spirit of the Universe. This mind is for man to use to connect his vehicles with his higher consciousness, and through the knowledge of the experience gained while living in these vehicles, man gradually grows into the perfect likeness of his Creator. At whatever time in his evolution spiritual development seems important to man's waking consciousness, it begins. This is another evidence of the free will conferred upon man by the all-wise Ruler of this universe.

Each individual is brought to Earth under certain planetary configurations.

A chart of the heavens with each planet in its proper place in the signs shows just how far the individual has progressed on his journey along life's highway, and the pattern of the life which is to be lived at this particular time. This chart also reveals his strength, his weaknesses, and the special debts, physical, mental, and moral, which he has come to pay. Until all his debts are paid the Spirit is not entirely free. The payment of debts, along with the perfecting of the innate potentials, is a part of the work of each incarnation. Exactly as each individual has done to others in the past, just so does it come back to him in the fullness of time. There is no other way; as we give, we get. Effects always proceed from causes; causes produce effects. The laws of this universe are immutable, and until the debts are paid, until the latent potentials are fully unfolded, we are not completely *free*.

The astrological chart shows the special debts which the individual has to pay in that particular life. If more than one kind of debt is to be paid, he should get the whole story from the chart, and then as nearly as it is possible plan his life to meet the many combinations of circumstances which materialize from time to time. If a certain happiness is denied, he should direct his energies in some other channel so as to use his equipment in a constructive way. If, however, an individual wishes to find out whether the stars are telling the truth, and seeks the experiences which are foretold to be evil, he has an opportunity to try them out and see how much happiness, success, or evil they contain. When they work out poorly, he is privileged to try them again, if not satisfied. Sometimes one is very hard-headed and has to undergo much suffering before facts get into his consciousness. Sometimes a certain lesson may be learned in one life, but again, many lives have to be lived before some lessons are learned.

There are instances of individuals failing repeatedly along some particular line of endeavor. Then through the birth chart he learns the cause—he has been direct-

ing his energies in the wrong way. Another source of action will bring him success. He may not be able to remove the stone wall that confronts him but he can go along the side of it, climb over it, dig under it, or go around it. There are different ways of successfully handling the most difficult problems in life, if one will give them the proper time and attention.

In the study of an astrological forecast for the future, if the stars incline toward destructive forces of conduct, the individual is not compelled to follow them. For instance, the stars may disclose the fact that a loss may be experienced through speculation. The individual does not have to incur the loss if he refrains from the speculation. Again, a person in charge of large sums of money, say in a bank, has the indication in his forecast that at a certain time it will be a very easy matter for him to appropriate a large sum of money, and by improper entries in his books to cover it up until such time as he can return it. (Such people usually mean to return sums taken in this way.) No matter how great the temptation may be, the individual *does not have to steal that money*. Or, a young girl, thrown upon her own resources and just starting to earn her own living, has the chance of an "easy life" through companionship with some man—everything she wants given to her, and all the various steps to fame made easy through the influence of powerful people, as shown in her stars; but—she *need not* take even the first step along that road if she does not wish to do so.

The great planetary Spirits circle through the heavens and bring their lessons to each of us through various experiences: some through expansion, others through limitation, all bringing changes in our lives and affairs, as each star-angel forms favorable or destructive aspects with the planets in our birth chart. If we are progressing spiritually, the evil reactions are lessened, as a matter of course; if we are not progressing, that is to say, if the experiences of the past years have taught us little, then we have to go through the same experiences again and again

until we learn our lessons.

The coming six months (or twelve months) may bring some rather devastating periods, and again, there may be some exceedingly happy ones. It depends entirely on the individual in so far as personal growth or progress spiritually is concerned. The use we make of our experiences, how we react to them, what we get out of them, and the manner in which we weave them into our lives for good or evil all depends on ourselves. We never stand still, and our spiritual advancement depends on whether we resolve every experience into its highest spiritual essence through the power of transmutation, so as to obtain the particular lesson that each experience contains.

The only way to get good out of any specified study, either spiritual or metaphysical, is to live the life according to the principles and laws laid down in such studies; merely reading scores of pages will do little good and will not result in any specific benefit. One is practically wasting time by indulging in such practices. The more time we spend really studying along higher lines of thought, the more we truly put our spiritual principles into practice in our everyday lives, the farther we travel along the path of attainment.

When one truly comprehends the meaning of existence it is easy to understand why a life of the senses is wholly misleading and destructive, as well as limited and restricted. The physical eyes of man are focused too much on the things of the earth plane, because they are attuned to its material vibrations. But when the inner or spiritual eyes are opened, man gets a vision of his possibilities on the higher plane, and sees that there is no end to the joys and glories to be attained through a manifestation of the beauty and power which finally comes to all who truly strive for spiritual development.

Astrology furnishes us with a reason for the "how" and "why" of many things in our lives. It is our work to learn its messages and profit by its prognostications, for in no other way can we profit

by the revelations spread before our eyes in the starry heavens.

"God is the All of everything that is; therefore everything is divine." "For every man God has His plan." When the urges caused by planetary influences operative at the moment of a man's birth develop in him intense interest along some particular line, he is obeying divine impulse just as much as another may do who adopts art as a career or law as a profession. Each is fulfilling his part in the divine plan, as indicated by the placement of the starry hosts in his horoscope.

The heavens are filled with God's messengers who are ever guiding us on our pathway, telling us through vibratory urge what to do, and how and when to do it. We are born on this plane to gain knowledge and wisdom through experience, and to perfect ourselves as parts of the unfoldment of God Himself. When we have obtained some measure of self-unfoldment by using our knowledge and understanding, it becomes our duty to use our abilities in the service of humanity. The stars point the way.

Some Coming Major Planetary Positions and Patterns for 1973 and 1974

SATURN, the stabilizer, the obstructor, the crystallizer—in the sign Cancer, sextiles Mars in Taurus from October 10 to 20 of 1973; squares Pluto in Libra from August 12 to November 8; sextiles Mars in Taurus from December 23 to 31; trines Jupiter in Pisces from August 15, 1974, to end of month; squares Mars in Libra from October 8 to 13; trines Mars in Scorpio from November 22 to 26, 1974.

JUPITER, the great benefic, the expander, the giver—in Aquarius, sextiles Neptune in Sagittarius from August 7 to September 5, also from November 9 to December 4, 1973; trines Pluto in Libra from August 22 to September 30, also from October 31 to November 28, 1973; in Pisces, squares Neptune in Sagittarius the latter half of April, 1974; trines Mars in Cancer from May 9 to 15; opposes Mars in Virgo from August 18 to 21; squares Neptune from October 9 to December 20, 1974.

URANUS, the awakener, the inventor, the fanatic—remains in Libra the rest of 1973 and until November, 1974, when it enters Scorpio.

NEPTUNE, the inspirer, the occultist, the deceiver—remains in Sagittarius all of 1973 and 1974; sextiles Pluto in Libra from September 1 to December 31, 1973; from August 24 to December 31, 1974.

PLUTO, the spiritual energizer, the purifier, the revealer—remains in Libra all of 1973 and 1974.

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. **RENEWALS** count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birth-place, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

NOTE: We give horoscope readings **ONLY** in this magazine.

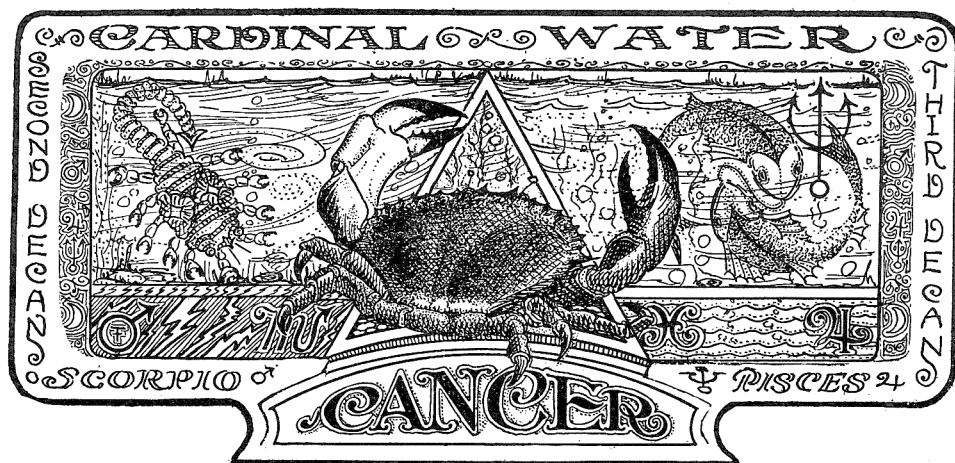
WESTERN WISDOM BIBLE STUDY

(Continued from page 307)

the hall of the castle of Antonia. Read John 18:18.

The members of the Sanhedrin might not enter the Praetorium, else they would be defiled and forbidden to partake of the Passover; therefore Christ was taken alone before Pilate by the Roman guards.

(Continued)



The Children of Cancer, 1973

Birthdays: June 22 to July 23

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

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

The restless Moon, ruler of tides, organic functions, and the stomach, has its home in Cancer. Like the stomach, an organ possessing appetites never long satisfied, the natives of Cancer are ever aware of recurring hunger, not only for physical nourishment, but also for sympathy and emotional experiences. Vivid

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

Cancer is the sign of the mother. Those born when the Sun is in this sign are so sympathetic and sensitive that they readily become absorbed in the conditions and basic needs of others, making them splendid hosts, nurses, homemakers, and cooks. Caring for children, the aged, and all in need, instinctively interests them, as do the weak and afflicted. A mother-like approach to life explains why, though inherently timid and retiring, Cancer natives can be exacting and autocratic in ordering the lives of others. Culture, provincialism, racial traits, traditions, and taboos stem from Cancer. Unless continually on guard, the intimacy of these strong factors is such that the most rational are seldom free from the cramping influence of an over-developed sense of propriety and biased opinions.

Although seldom as strong and large physically as some, these people can enjoy a healthful, active life, particularly

if by self-control they regulate the feelings and appetites, thus preventing the creation of inharmony within which is so often the cause of functional and digestive disorders. A moderate, rational diet, and resisting temptations to brood over personal affairs are necessary to health.

As the solar month begins and on to its end, we find Jupiter and Neptune in sextile aspect, showing that these natives have a basically inspirational, mystical nature. Occult experiences are to be expected, along with success in an occupation connected with occult orders. During sleeping hours these natives are quite conscious in the invisible worlds.

The Sun squares Mars from June 22 to July 17, endowing the native with abundant energy and the faculty of leadership, but care should be taken to see that these are directed constructively. A fiery temper needs curbing, and tolerance for authority, as well as a poised, considerate manner should be cultivated.

From June 22 to July 8 Venus and Mercury are in conjunction, pointing toward a cheerful, companionable, and sociable disposition. There is ability for music and poetry, and if near the ASC the native has the affability and persuasiveness to make an excellent salesman.

Mercury trines Mars from June 22 to July 5, giving mental energy, enthusiasm, and dexterity, along with much practicality. There is a love for argument and debate, and the ability to enthuse other people for a cause espoused.

Another favorable aspect to Mars, the trine from Neptune, begins on June 22 and lasts through July 8, intensifying the emotional nature and giving a leaning toward the study and practice of occultism and mysticism. Ability to penetrate into the invisible worlds in a conscious manner is favored.

From June 27 to July 17 Mercury trines its higher octave, Neptune, making the native peculiarly adapted to the occult art. These people succeed in occult science and sometimes develop a supernormal faculty, such as magnetic healing.

Jupiter sextiles Mars from June 27 to

July 15, pointing toward a nature that is noble, sincere, honest, and straightforward. Health and financial prosperity is favored, and the native has much ingenuity and constructive ability. There is a fondness for outdoor sports and games, as well as for travel.

From June 29 to July 9 Venus trines Neptune, indicating the inspirational musician. The imagination is fertile, the emotions deep, and the nature inclined to be pure and chaste.

Venus and Mars are in trine aspect from June 29 to July 20, giving an ambitious, aspiring, adventurous, and amorous nature. There is a fondness for sports and pleasures, as well as excellent earning capacity. However, a tendency toward too-free spending needs curbing.

From July 2 to 23, the Sun squares Uranus, showing that the native needs to cultivate poise and control of the emotions. He should also be taught from early years to respect the conventions and learn to work calmly under restraint. Otherwise, trouble and accidents are apt to mar the life.

Mars opposes Uranus from July 10 to 23, showing a tendency toward eccentricity, a violent temper, and resentment of the slightest restraint. Calmness, poise, and consideration for others should be stressed in training these children.

From July 11 to 21 Venus sextiles Uranus, showing that the native is mentally alert, of quick intuitive perception, and quite magnetic. Many friends are attracted and there is a love for art, music, and poetry. An early, happy marriage is favored.

The Sun and Mercury are in conjunction from July 15 to 23, favoring the memory and mentality on the days when the orb of aspect is three degrees or more.

From July 18 to 23 Venus sextiles Saturn, showing that the native is faithful and true, just and methodical, qualities which make for success in all departments of life. These natives are apt to be sought as friends and advisors because of their dependability, honesty, and ability. The tastes are simple and the morality unimpeachable.

Readings for Subscribers' Children

COLLEEN K.

Born September 10, 1971, 4:19 P.M.

Latitude 47N25, Longitude 120W19.

Signs on Cusps of Houses:

ASC, Capri...27.48 4th, Taurus...26.00
 Aquarius intercepted in 1st.
 2nd, Pisces...20.00 5th, Gemini...15.00
 Aries intercepted in 2nd.
 3rd, Taurus...0.00 6th, Cancer...5.00

Positions of Planets:

Mars.....11.56R	Aquarius.....1st
Dragon's H...12.40	Aquarius.....1st
Saturn.....6.29	Gemini.....4th
Moon.....8.02	Gemini.....5th
Mercury.....29.55	Leo.....7th
Sun.....17.36	Virgo.....7th
Venus.....21.29	Virgo.....8th
Pluto.....29.07	Virgo.....8th
Uranus.....12.17	Libra.....8th
Part of F....18.14	Libra.....8th
Jupiter.....29.59	Scorpio.....10th
Neptune.....0.35	Sagittarius...10th

A rather unusual feature of this chart is the fact that four signs are intercepted, occurring in the 1st, 2nd, 7th, and 8th houses. The three planets (Mars, Mercury, and Uranus) in these signs will not be as powerful in their effects as would be the case if not intercepted.

Mars in the 1st house of a chart usually denotes a rather forceful, domineering personality, but since the Saturn-ruled Capricorn is on the ASC in this case, and Mars is intercepted and retrograde, his effect on the personality is considerably diminished. However, he conjoins the Jupiterian Dragon's Head, and trines Saturn, Moon, and Uranus, which shows that he can express quite a bit of constructive power. Colleen should have plenty of enterprise, determination, courage, initiative, and resourcefulness, which will stand her in good stead to meet the experiences of life. She has some mechanical ability,

too, and a strong intuition.

The Sun is in the mental sign, Virgo, in the 7th house, conjunct Venus in the 8th, but making no other aspect except the parallels to Venus and Uranus. Virgoans usually have a keen mind, a flair for details, are able to reason correctly and to express themselves clearly, but are prone to criticism and skepticism. The conjunction of Venus with the solar orb, however, softens the mentality, strengthens the love nature, and gives a liking for art, music, and poetry. There is a sympathy toward the sick, an interest in diet and chemistry, and happiness in partnerships is favored.

Mercury, ruling the concrete mind, is in the last degree of Leo, intercepted in the 7th house, squares (six plus degrees) Saturn in Gemini in the 4th, the MC, Jupiter in the last degree of Scorpio in the 10th, and Neptune in the first degree of Sagittarius in the 10th. Since there are no favorable aspects, this planet seems to indicate the weakest spot in the chart. Colleen will require lots of patience and loving sympathy in her efforts to learn to direct her mind more constructively and forcefully.

Fortunately, the Moon, which is another factor in the mentality, has two excellent aspects: the trine to Uranus and the trine to Mars—a grand trine from mental signs. The lunar orb is in the mental sign Gemini (ruled by Mercury), in the 5th house, and although its conjunction with Saturn tends toward melancholia and gloom, it also deepens the mind and gives greater power of concentration. The opposition to Neptune sounds a warning to protect this child from all negative psychic influences, such as seances, the ouija board, etc.

Uranus in Libra, trine Saturn, Moon, and Mars, points toward literary and artistic ability of an unusual and original nature, as well as a vivid imagination and a strong intuition! Perhaps this would be the best field for the exercise of Colleen's talents.

DAVID K. T.

Born March 20, 1970, 2:02 A.M.

Latitude 34N03: Longitude 118W15.

Signs on Cusps of Houses:

ASC, Capri...12.13	4th, Taurus...2.00
2nd, Aquarius.20.00	5th, Taurus..28.00
3rd, Pisces...29.00	6th, Gemini..20.00

Aries intercepted in 3rd.

Positions of Planets:

Dragon's H...11.09	Pisces.....2nd
Mercury.....26.17	Pisces.....2nd
Sun.....29.23	Pisces.....3rd
Venus.....12.41	Aries.....3rd
Saturn.....6.46	Taurus.....4th
Mars.....9.31	Taurus.....4th
Part of F...12.37	Gemini.....5th
Moon.....29.47	Leo.....8th
Pluto.....25.51R	Virgo.....8th
Uranus.....7.05R	Libra.....9th
Jupiter.....4.46R	Scorpio.....10th
Neptune.....1.00R	Sagittarius...11th

This child's chart also shows interceptions — in the third and ninth houses, with most of the planets in opposing signs. It is said that the oppositions are not as difficult to handle as the squares, so David may take comfort from this indication when striving to transmute his oppositions.

The Sun is posited in the last degree of the common-water sign Pisces, in the 3rd house, conjoining Mercury (3.06 degrees), trining Neptune retrograde in Sagittarius in the 11th, but squaring the ASC and opposing Pluto (retrograde in Virgo in the 8th) and Uranus (retrograde and intercepted in Libra in the 9th). Since the solar orb is in the last degree of Pisces it partakes in some measure of the qualities of the following sign, Aries, which adds aggressiveness and forcefulness to the nature. Also, since the conjunction between the Sun and Mercury is a few minutes more than three degrees, the tendency of this aspect is toward favoring the memory and mentality, and as they both trine Neptune, there

is a strong inclination toward the spiritual side of life, along with a mind peculiarly adapted to the occult art. However, the Sun opposes both Pluto and Uranus, and Mercury is drawn into that influence to some extent. Thus it will be wise to stress control of the nerves and the emotions in training this child. A calm, deliberate, dependable attitude, willing to listen to advice from others needs cultivating.

The Moon is in the last degree (not a strong position) of Leo in the 8th house, sextile the MC and Jupiter, trine Saturn, and square Neptune. Here we have indicated an optimistic, generous nature, friendly, honest, and fairminded. Both the reasoning faculties and the constitution are favored, and there is considerable personal magnetism. The ideals are lofty, the imagination fruitful. Other fine traits are also indicated: self-reliance, seriousness, system, tact, responsibility, trustworthiness, patience, and persistence: The lunar orb's square to Neptune, however, sounds a warning to strive for concentration and positive thinking, and to avoid seances and other negative psychic phenomena.

Mars and Saturn conjoined in Taurus in the 4th house and trine the Capricorn ASC, as well as the Moon, adds strength and endurance to the personality. Earning power is good and there is an interior strength which will enable David to attain his objectives by unflagging determination and quiet persistence. These two planets oppose Jupiter in the 10th, however, so that this child will need special training in tolerance for the opinions of others, a forgiving spirit, and kindness toward others. He should also be taught to take special pains in keeping his vocational and public activities strictly honest and reputable. Gambling has caused the downfall of many otherwise fine people. In health matters, rich food should be avoided and normal circulation aided by massage and exercise.

As a dentist, plumber, mortician, or insurance agent this native could use his natural talents to advantage.

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.

Salesman, Advertiser

CHARLES H.L.D.—Born August 3, 1948, 2:10 A.M. Latitude 40N58, Longitude 76W37. This native's chart shows the changeable sign Cancer on the ASC, with Venus in the same sign in the 12th house conjoining the ASC and Uranus, sextiling Saturn, and the Moon in Cancer in the 1st house, squaring Mars and Neptune in Libra in the 4th. The desire for change is very strong in his nature, and he will be happiest in a profession where he can travel about. Therefore, with the Sun in Leo in the 2nd, conjunct Pluto in the 3rd, and sextiling Mars and Neptune in Libra in the 4th, he should be able to do well in salesmanship, particularly of automobiles, foods, and merchandise. Jupiter and Neptune rule the Piscean MC, the former in Sagittarius trining Saturn and Pluto, the latter in Libra sextiling Sun and Pluto, squaring the Moon. Advertising, banking, and the merchant marine offer other fields of service in which this man's natural talents could be used satisfyingly and profitably.

* * *

Dental Asst., Ins. Agent

LISA N.—Born November 11, 1958, 6 A.M. Latitude 40N45, Longitude 73W57. This is an unusual chart in that the Sun, Moon, and five planets are grouped closely about the ASC. The two lights are in Scorpio, conjunct in the 1st house, and also in conjunction with Venus and Jupiter in the 1st, square the MC and Uranus, opposing Mars in Taurus in the 7th. Uranus is in Leo, conjunct the MC, but in

the 9th house. Pluto is in the 10th, in Virgo, sextile Neptune, square Mercury. Mercury is in Sagittarius in the 1st house, making no aspect save the square to Pluto. Neptune in Scorpio is in the 12th conjoining the ASC. Saturn is in Sagittarius in the 2nd, unaspected except for the trine to the MC. This young lady is very fixed and determined, and unless she tries to be more adaptable and less martial she is apt to have unpleasant experiences in her vocational work as well as in other departments of life. She could serve well as a dental assistant, in insurance work, and in restaurant work.

* * *

Teacher, P.O. Employee

THOMAS W.A.—Born March 25, 1942, 1:12 P.M. Latitude 44N57; Longitude 93W06. Since most of the planets are above the horizon in this chart, the native is apt to live more objectively than subjectively. The Sun is in Aries in the 9th house, sextile Mars and Uranus, trine the ASC and Pluto, opposing Neptune. This, coupled with the Leo ASC, indicates plenty of ambition and energy for accomplishment. Mars, ruling the Aries MC, is posited in Gemini in the 11th, conjoined with Jupiter, bringing in a measure of the beneficent influence of Sun sextile Jupiter. Saturn is in the 10th, so must be considered in regard to vocation. It is in Taurus, conjunct Uranus, trine Neptune, square Venus. Mercury is in Pisces in the 8th, conjoined with the Dragon's Tail, trine the Moon (in Cancer in the 12th), square Mars and Jupiter. This native is rather versatile and could use his talents well as a teacher, post-office employee, mail order clerk, fruit grower, manufacturer of candy or chemicals, or as a collector of accounts.

Daily Thought and Guide

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

Sunday — July 1

"God, animate us to cheerfulness! May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness." — *Chanqing*

Monday — July 2

Many fine aspects suggest a satisfying day, a productive start to the work-week, and an impetus to fortunate human relationships.

Tuesday — July 3

Beneficent influences continue, favoring original, independent thought, inventive ability, and the exercise of caution, diplomacy, and persistence.

Wednesday — July 4

"The ideal of Universal Brotherhood, which identifies itself with neither country nor race, is the only path which leads to emancipation. Christ came to reunite the separated races in bonds of peace and good will, wherein all will willingly and consciously follow the law of love." — *Max Heindel*

Thursday — July 5

Strong mercurial influences incline toward study, research, and literary endeavors today.

* Friday — July 6

Another busy day marked by auspicious influences, when we can profitably act as channels to receive and liberate the divine healing force.

Saturday — July 7

A good day to restore and refresh our Spirits by enjoying the peace and solitude of Nature.

* Healing Dates

Sunday — July 8

May our prayers to the Father on this Sabbath day reflect our deep gratitude for His all-pervasive tenderness and merciful care.

Monday — July 9

If we find it more difficult than usual today to feel kindly toward our fellow men, it may help to remember how Christ Jesus expressed His unfathomable love in the face of all provocations.

Tuesday — July 10

Tact is the ability to deal with others without giving offense, while at the same time remaining true to one's own principles and ideals.

Wednesday — July 11

This is a day of mixed influences, in which we can implement humane and spiritual precepts provided we rise above degrading emotions.

Thursday — July 12

We can avail ourselves of today's friendly influences in spreading good will and doing good works among our fellow men.

* Friday — July 13

Saturn's lessons are sometimes burdensome, but he is stern only in order to be kind. Optimism and determination will help see us through.

Saturday — July 14

It will be wise to think before speaking today, substituting a kind word for every would-be outburst of anger or pique.

Sunday — July 15

God is everywhere manifest. "To be struck with His power, it is only necessary to open your eyes." — *Burke*

Monday — July 16

Much activity may be anticipated today, and the intuitive, spiritual Neptune helps all who are attuned to his force.

Tuesday — July 17

“There is nothing more fearful than imagination without taste.” — *Goethe*

Wednesday — July 18

We are helped today in developing the equipoise essential to every aspiring Spirit; tranquillity underlies success.

Thursday — July 19

This promises to be a quiet day, a time to “ease off” a bit and gather strength for renewed activity.

Friday — July 20

The Sun and Mercury lend their strong support today, presaging satisfactory progress, particularly in areas where mental alertness is required.

* Saturday — July 21

It should be easy today to generate the compassionate thoughts that will bring down the healing force in abundant measure for all mankind.

Sunday — July 22

Think what it means to know that wherever we are, and whatever we do, we *cannot* separate ourselves from God and His perfect love!

Monday — July 23

Affairs may not proceed to our liking today but, with a positive outlook, we can make the best of even this condition.

Tuesday — July 24

A pleasant day on which to enjoy the good things of life — family and friends, home and garden, music and art.

Wednesday — July 25

Mixed influences keep us on our toes today, with abundant opportunity to learn, to serve, and to grow.

Thursday — July 26

Most everyone wants to be “popular,” but not everyone wants to put forth the effort to enhance his personality and take genuine interest in his fellows.

* Friday — July 27

“He that has thee (good health) has little more to wish for, and he that is so wretched as to want thee, wants everything with thee.” — *Sterne*

Saturday — July 28

The slightest irritation could trigger explosive temper today. Let us counter this tendency by keeping ourselves well in hand and approaching *every* encounter with love in our hearts.

Sunday — July 29

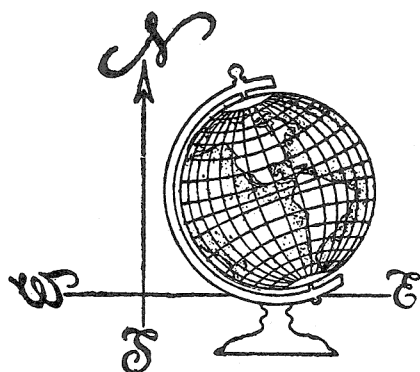
The devotional Neptune’s lofty influences make it possible to attain high spiritual levels today as we worship our Father in heaven.

Monday — July 30

Independent thought contributes to self-reliance, if the ideal as well as the practical aspects of every situation are considered.

Tuesday — July 31

Saturn’s kindly rays help us perform our month-end duties responsibly, creditably, and with consideration to all whose lives may touch ours.



MONTHLY

News
INTERPRETED

Absorption of Light a Health Factor

A compelling new look at the role of light as an adjunct to good health is given in an article entitled "How Light Controls the Brain and Body," published in the *Floridian* section of the *St. Petersburg Times* on February 18, 1973. Written by Fred Girard, the article describes the work of John Nash Ott, Director of the Environmental Health and Light Research Institute (EHLR) in Sarasota. Excerpts from the article are reprinted below:

At the age of 63, Ott is twice a pioneer: once in time-lapse photography, and again in the entirely new science of photobiology.

Photobiology is a science dealing with the chemical and biological effects of light on plant, animal, and human life.

In 20th century America, we live in "mal-illumination"—polluted light, a lighting environment markedly different from the natural outdoor spectrum under which all life on earth evolved. As endocrinologist Dr. Richard Wurtman of the Massachusetts Institute of Technology wrote in an editorial in the *New England Journal of Medicine*:

"Most Americans spend much of their time indoors, exposed to artificial light sources whose spectra differ appreciably from sunlight. For example, 'daylight' fluorescent bulbs provide very little long wave ultraviolet light and emit yellow and red radiations in a ration quite different from that present in sunlight. It does not seem wildly imaginative to speculate that prolonged exposure to this unplanned phototherapy might have psychological consequences.

Ott's research indicates that lighting can have a definite effect on both physical and mental well-being. While trying desperately to stay away from any taint of the quack or

the faith healer, he nonetheless has recorded what appear near-miraculous cures in cancer, mental illness, arthritis, blindness, leukemia, exophthalmic goiter and even receding hairlines.

The connection to all these disparate maladies and countless others is the pigment epithelial cells of the eye. The existence of the cells has been known for some time, but their function remained a mystery. They played no part in vision, and hence were never studied extensively. Anatomists discovered the presence of neurochemical channels leading from the eye to the brain, but again no purpose or function was found.

It remained for John Ott to discover the connection. The pigment epithelial cells of the eye, Ott postulates, pick up light and transmit it through the neurochemical channels to the two master glands of the body, the pituitary and the pineal. The presence of certain rays from the light spectrum activates production of hormones by the glands, with resultant mental and physical manifestations.

And more importantly, Ott discovered that the absence of certain portions of the spectrum also creates production of hormones. But these result in abnormalities, just as malnutrition results in an abnormality of the body. We suffer these absences every day: window glass in our homes and cars completely screens out ultraviolet rays, as do almost all eyeglasses now worn. Sunglasses are worse, especially if tinted any color other than neutral gray. Besides cutting off ultraviolet rays, which can't penetrate ordinary glass, sunglasses block off certain portions of the visible spectrum of light. Artificial light also has color-starving properties.

Ott's research was heralded by a remarkable series of "accidents." He discovered, for instance, that plant growth is enhanced by the presence of parts of the visible color spectrum, as well as the invisible—particularly ultraviolet,

and that living cells suffer when deprived of certain portions of the spectrum. His own health was affected by changes in lighting: as a boy, his weak eyes improved spectacularly after a protracted stay in the sunshine of a New Mexico ranch. Later in life, while taking a walk after breaking his glasses, he felt a painfully arthritic hip improving noticeably, and realized that his eyes, hitherto covered by glasses, were receiving ultraviolet rays for the first time in years. Then followed a strict program of avoiding artificial light, at the conclusion of which Ott's arthritic condition disappeared and his hairline stopped receding.

A number of terminal cancer patients, following Ott's instructions concerning natural lighting, found that their malignancies either slowed down markedly or ceased completely. Changes in lighting, based on Ott's instructions, have reduced the high incidence of leukemia in an Illinois school. Removal of psychedelics lamps and tinted sunglasses in another school resulted in improved discipline and performance.

Ott made the following suggestions:

"First of all, people should stop wearing tinted sunglasses or contact lenses, unless they're neutral gray. The only eyeglasses used should be made of Armolite, which is an ultraviolet-transmitting plastic. That's the only lens I know of that's tested right now—it's the only one that bears the EHLRI seal of approval.

"And another thing—in rooms where people spend a lot of time, they should replace window glass with ultraviolet-transmitting plastic. It isn't that expensive and it'll last about 10 or 12 years with proper care. And wherever possible, all lighting should be replaced with full-spectrum fluorescent bulbs, because they're the closest thing we have to natural light. The only one made now is Vita-Lite by the Dura-Test Corporation....

"But now, if people aren't able to use the Vita-Lite, they should at least replace all their bulbs with daylight incandescent. They have a slightly bluish tint that helps balance out the spectrum somewhat, but they're far from perfect....

"And one other suggestion—be careful about paint on interior walls. A variation in colors is much healthier than one solid color such as all pink, or all blue. We've found definite reactions in animals from reflected

light. Right now only Eastman Kodak has developed a paint that reflects the full spectrum, but it's prohibitively expensive. Only laboratories use it."

Occult science has shown that the vital body absorbs, utilizes, and specializes solar energy—the source of our vitality. This vital force from the Sun "surrounds us as a colorless fluid," is absorbed by the etheric counterpart of the spleen, spread along the nerves to all parts of the physical body. Without it, we cannot function. In every case of apparent physical disease, the vital body has first become paralyzed, thus prohibiting the flow of the vital force. Only after this has happened do physical manifestations of illness appear.

The precise relationship of the visible and invisible light spectrum to this solar energy is not yet entirely clear. It would appear, however, that the etheric vital body, being made of finer material than the dense body, is more receptive to light than is its physical counterpart. Similarly, it would seem likely that the two higher ethers of the vital body—light and reflecting—are more receptive to light than are the lower and heavier chemical and life ethers.

If Mr. Ott's research is any criterion, the budding science of photobiology may well develop an entirely new approach to the problem of human well-being, and we await with interest the results of continuing investigations in this field. We note that this discipline already has a number of adherents, and that the newly-founded American Society for Photobiology held its first national meeting in Sarasota in June, with approximately 1,000 scientists in attendance.

Meditation of Health Value

Meditation combined with treatment is "definitely" speeding up recovery of cancer patients, claims Dr. Carl Simonton, a California radiation therapist.

"It's not the sort of thing you learn in medical school," Dr. Simonton told *The Enquirer* in an exclusive interview. "But it's working. My patients do much better with meditation than without it."

Dr. Simonton, 30, is in charge of the radiation therapy department at Travis Air Force base hospital, where he is known for his success in curing cancer patients. His soon-to-be-published scientific paper documents 50 consecutive cases of patients asked to "help themselves by putting their own minds to work applying 'thought power' to the problem."

"My first case was a man with a tumor in the throat," Dr. Simonton said. "I asked him to make a mental picture of the disease, the way he saw it and understood it. Then I asked him to also draw in his mind a picture of my treatment and the way he saw that. I asked him to visualize his own body defenses at work." The patient was told to meditate this way, excluding all other thoughts, for 15 minutes, three times a day.

"That was 18 months ago," the doctor said. "Today, there is no sign of the tumor. His recovery was amazingly swift, unexpectedly good."

Dr. Elmer Green, director of the psychophysiology laboratory of the Menninger Foundation, commented: "Dr. Simonton's approach is new and unusual. But it's getting results and that's what counts. He's highly regarded in his field. He treats the body with the co-operation of the mind."

Dr. Simonton first got his idea when he investigated the reason why 2 to 5 percent of incurable cancer patients live. "In 100 percent of the cases, the person had a strong will to live," he said. "My problem then was to instill this in the rest of my patients." Admitting he was first surprised to find meditation worked, Dr. Simonton said that now 50 to 75 percent of his cases use it.

"My technique is improving rapidly," he said. "I now understand much more than I did. I understand what keeps people from meditating and can work on ways to overcome it."

"I try to motivate the person, give him good reason for wanting to live, get his mind on the work to be done. I was once skeptical too, like some of the other doctors I talk to. Now I'm not."

"It's obvious the mind plays a bigger part in healing than we have been willing to admit."

"This is a whole new concept, a total involvement with the patient. The mind and the body are brought in tune and treated as one."

--- *National Enquirer*, Feb. 11, 1973.

to admit." (!) This is probably one of the most far-reaching admissions ever made by a representative of the medical profession, and we wonder if Dr. Simonton, even now, realizes the full significance of his remark.

The power of thought is one of the most potent forces in the universe, and it is very true that what we think ourselves to be, we are. Thoughts are generated by the Ego and projected through the mind, where they take concrete shape as thought forms. Thus, thoughts are *things*, and powerful things at that.

Occult scientists and healers have long known that the healing process is much enhanced if the patient cooperates by generating helpful thoughts about his condition. If he visualizes himself as well, and maintains such a thought form in spite of how sick he feels or looks, he helps immeasurably in attracting the healing force and, sometimes, in achieving seemingly "miraculous" cures. As Dr. Simonton points out, the "will to live" is a major factor in bringing about the recovery of supposedly "incurable" cancer patients. People who have no desire to continue living are most likely to think themselves into a worsening physical state or, even, into an early demise.

The thoughts of friends, well-wishers, and the healers themselves are also important in the healing process. We do any patient a far better turn by thinking of him as being well and focusing the Light around him, than by dwelling mentally on the acuteness of his disease, his helplessness, or the suffering which he must endure.

We hope that the medical profession now will begin more thoroughly to investigate the phenomenon of mind power as an aid to healing. As more people take it seriously, we are sure that substantial strides in the treatment of all illness will be made.

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PHYSICAL DANGERS OF ABORTION

(Continued on page 330)

"It's obvious the mind plays a bigger part in healing than we have been willing



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"Saint Watching"

Saint-Watching, by Phyllis McGinley,
The Viking Press, New York, 1969.

A saint is remarkable among humanity because he takes the Gospel injunctions literally. He feeds the hungry—be it fifteenth century beggars or modern ghetto children—not by giving a few surplus items from his larder in response to a charity appeal, but by spending his last coin for their food. He nurses the sick by taking up residence among the lepers or drug addicts and devoting himself twenty-four hours a day to their care and rehabilitation.

He is as subject to human frailties as anyone else in our life-wave, and often enough, in a tempestuous or troubled youth, has indulged in such "unholy" conduct as pride, miserliness, or the various aspects of "riotous living." He is by no means moderate, but persists in the pursuit of his dreams and ambitions with an almost desperate vitality. He succeeds where many of us fail—in the conquest of fatigue, weakness, despair, and environmental obstacles, and in the subsequent realization of his good intentions. He is someone we admire, respect, and even perhaps stand in awe of, but we can rarely be comfortable with him because the measure of his enthusiasm, fervor, energy, and activity is too great for many of us to bear for long. He is, nevertheless, human rather than supernatural, with a character that may be gentle or fierce, humble or forceful, humorous or solemn. He is an extraor-

dinary Ego made unique by the strength of his love, the earnestness of his devotion, and the zeal with which he undertakes his humanitarian and spiritual objectives.

In this buoyant, joyful, but nonetheless reverent, book, author McGinley gives us a down-to-Earth glimpse of the personalities and deeds of some of these outstanding men and women. Anecdotes and legends are interspersed in a vivid, sensitive, and understanding commentary. The saints are lowered from the pedestals upon which they have been placed—often for centuries—by scholarly biographers and awed admirers, and are presented in a sympathetic, gently humorous, and always perceptive, light. Nothing of respect is lost, but much of discernment is added. Many of the saintly figures recalled are ones who have been canonized, but other equally saintly individuals—Florence Nightingale, John Wesley, Mahatma Gandhi—are also given their niches in this unique volume.

"In depth" studies of a few individuals are made, but in the main, vignettes from many lives are combined into a colorful mosaic of incidents, events, and personalities. Well-known and more obscure figures both have their moments in this irresistible narrative, and the overall picture is an appealing, enlivening presentation of present-day as well as historical relevance.

The close platonic friendships often existing between a saint and someone particularly dear to him merit an entire

chapter. Of these, the relationship between Francis of Assisi and Clare is perhaps the best known. Even Jerome, that irascible desert father, had as close confidant Saint Paula, who followed him from Rome and established her own religious community in the desert. Although probably not realizing fully the occult significance of this remark, Miss McGinley says: "...there are masculine and feminine principles native to the race, and even among the saints one principle complements the other when there is work to be accomplished or simple human needs to be reckoned with." Again: "The heart is an organ that can expand to hold the world. The more love it contains, the greater its capacity for containing extra supplies....It restores the spirit to learn that there can be friendships where nothing is asked and everything given; where innocence flourishes as if there had never been a fall."

One of man's least appealing characteristics down through the years has been his mistreatment of animals. Even domestic and farm animals were cruelly used, and wild creatures were regarded as generally fair game for indiscriminate slaughter. The saints, however, as might be expected, extended their compassion to include their furred and feathered friends. St. Francis of Assisi is the most famous, but by no means the only, such shining light during those cruel centuries. In a particularly tender chapter, the author recounts some of the relationships between animals and the more enlightened of their human brethren, of whom Martin de Porres went so far as to establish what amounted to a veterinary hospital in his sister's home long before such institutions had been thought of in the civilized world.

One of the fullest and most discerning portraits is of the Apostle Paul. As if in answer to critics of what is sometimes considered Paul's "anti-feminist" attitude, the author refers us to the mores of the times and opines that Paul was really a liberal for his day. As far as the controversial "head covering" admoni-

nition is concerned, women in those days always covered their heads, and Paul, far from imposing a new restriction upon them, wished merely to insure that no untoward behavior occur among the new congregations which might further scandalize those in the community who were already antagonistic to the "strange" Christian religion. His insistence that women keep silent during the services Miss McGinley views as a precaution against their being carried away by possible hysteria since, it is believed, the atmosphere of a revival meeting often prevailed during the early Christian services.

The author does pay tribute to some of the strong-willed, strong-minded women of history whose lives and accomplishments disprove the currently popular myth that women have always been downtrodden and oppressed. "...from the beginning of the Christian era women, no matter what their position in society, knew another outlet for their talents besides the purely domestic. They had only to step from the hearth to the cloister and find there a bracing freedom." The work of such widely influential women as Bridget of Sweden, instrumental in achieving peace in her locale and time, Teresa of Avila, who restored the purity of religious practices in a fanatic but corrupt Spain, and Hilda of Whitby, who championed the cause of literacy in an untutored age, belie the supposition that to become a nun automatically meant—or means—to separate oneself from the work of the world.

This charming and unconventional book removes from the saints the aura of "otherworldliness" with which they long have been endowed. Their presentation as "people" detracts nothing from our appreciation of the fine innate qualities—and adds to our understanding of the "quirks"—which contributed to their greatness. The book should appeal to everyone who can admire the unorthodox and often heroic behavior which always constitutes the loftiest expressions of man's humanity to man.

Readers' QUESTIONS

Invisible Forces and Their Work

Question:

Do plants feel the planetary influences as human beings do?

Answer:

All evolving life-waves on Earth are under the influence of the planets, and of the zodiacal signs, to a greater or lesser degree. Four different kingdoms are now passing through various stages of earthly evolution: the mineral, the plant, the animal, and the human. The virgin spirits composing these four life-waves are evolving under the guidance of a number of invisible Hierarchies, the most active of which presently are the Lords of Mind, the Archangels, the Angels, and our own humanity.

The Lords of Mind make their densest bodies of concrete mind stuff, and are skilled in working with this material. They have a great influence on humanity because the human life-wave is now in possession of an embryonic mind, the germ of which was radiated from the bodies of these great Beings.

The Archangels construct their densest bodies out of desire stuff. They are skilled in the manipulation of this substance, and are therefore especially fitted to assist less evolved Egos who are developing and using vehicles made of this material. Hence, they work with both human and animal life-waves, because members of both kingdoms possess desire bodies.

The Angels form their densest bodies of ether, and consequently are well-versed in working with this type of material. They, therefore, work with the

human, plant, and animal kingdoms, because the members of all those kingdoms possess etheric vital bodies.

The Virgin Spirits of the human life-wave construct their densest bodies out of the chemical and mineral constituents of the Earth. They are fitted, to a certain degree, to work with other beings who have vehicles composed of mineral elements. Thus, human beings work with members of the mineral, plant, and animal life-waves.

Members of the human life-wave, however, have not yet achieved peak efficiency in their work of dense body building, inasmuch as humanity's evolution upon the Earth is little more than half finished. Human work with the dense vehicles of the life-waves evolving behind us involves a considerable amount of destruction of form. Humanity uses the destroyed bodies of animals for food and clothing. Trees are destroyed in order to convert them into lumber and paper; the dense vehicles of plants are destroyed to be used as food. Particularly in his work with the mineral kingdom, however, man also creates new forms, ranging from intricate precision instruments and jewelry to massive bridges and other huge construction.

The advanced Hierarchies deal with life in an entirely constructive manner. The Archangels inhabit the Sun, and the Angels work with the forces of the Moon. The plant kingdom responds to solar forces, because it is in the second period of its evolution—corresponding to our Sun Period. As the members of this life-wave are now constituted, however, they cannot endure the intense vibrations of the Archangels, which are as dry and parching as are the desire bodies in

which they function. The plant kingdom needs water in addition to the rays of the Sun; water is ruled by the Moon. The fructifying lunar force gives the possibility of growth to all that lives. For this reason, seeds planted when the Moon is increasing in light produce larger tops than do those planted when the Moon is decreasing in light. Seeds sown when the Moon is decreasing in light will produce a greater growth underground than they will on top of the ground.

Certain zodiacal signs are more favorable to plant growth than are others, because they have certain affinities for the lunar vibrations. The watery signs are fruitful for that reason. Seeds planted while the Moon is passing through one of these signs will produce better plants than will seeds planted when the Moon passes through the fiery signs, the effect of the vibratory power of the latter tending to burn up the vital spark of the seed.

Concerning Rebirth

Question:

If a woman has a natural abortion (miscarriage) at three months pregnancy, will the Spirit who desired to enter at that time wait and enter at the next conception? Also, I've been told that a miscarriage can be part of a cleansing process in preparation for a woman to be a pure vehicle for a highly evolved spiritual being. Is this true? In the East ancestors are often enshrined and continual prayers and offerings are made for them. I have a heavy ancestral karma and several violent deaths, including suicide. What has been given in the Western Wisdom tradition to help release oneself and one's ancestors? Is it enough to cleanse oneself? If in your own past, or ancestral past, a wrong was done to an animal or other life form, can the Spirit of that animal bring some form of misfortune to you?

Answer:

There is no rule concerning whether

or not a discarnate Spirit will try for a second time to be reborn to the same mother. It is quite possible that this would occur, but unless specific karma is involved, another opportunity might be offered and accepted.

We have never heard of a miscarriage being a "cleansing process." When considered from the occult viewpoint, it is more likely to be an opportunity for the prospective mother to learn some lesson. Perhaps in a past life she avoided having children, but now wants them. Her desire is not granted, however, so that she will learn to have the proper feeling for those who wish to incarnate—or whatever other lesson may be involved.

Living the life according to the teachings of Christ Jesus—the life of impersonal love and service—is the key to releasing oneself from "ancestral karma," or the Race Spirit under whom one may have been born. Certainly this requires "cleansing" oneself—of the lower desires. This is done chiefly by keeping one's thoughts and feelings on a high plane, devoting oneself to selfless service to others. One's prayers for those who have passed on, ancestors or anyone else, can be a very definite help to them.

The Law of Cause and Effect takes care of the opportunities that come to us for spiritual progress. As we sow, so do we reap. If we have harmed animals in past lives, we will be given, in a following life, the opportunity to help animals. Exactly the same animals may not be involved, as would be the case with human beings, but the debt could be paid by helping any animals—and learning to have a proper attitude toward them. We think it very unlikely that a deceased animal would harm anyone in the body. The animal is not yet "indwelling," but is still under the direction of the Group Spirit, a member of the archangelic life-wave. However, whenever pain and suffering are caused to forms containing sentient life, the perpetrator will always be placed in a position, many times, if necessary, to atone for the wrong.



Occult Considerations of Acupuncture

ARTICLES about acupuncture are continuing to appear in a variety of publications. One by Paul W. Martin in the November, 1972, issue of *The Kiwanis Magazine* presents some thought-provoking statements:

"Acupuncture enthusiasts report success in treating influenza, diabetes, high blood pressure, asthma, toothache, blindness, eczema, dysentery, migraine, liver disease, arthritis, tuberculosis, mental illness, and a host of other ailments. Chinese doctors tell of cures of deaf children by acupuncture treatment. Medical men in Germany say that acupuncture has been successful in curing sufferers of Parkinson's disease. Reports from Russia describe cures for various skin ailments by acupuncture treatment....

"The original acupuncture text, *The Yellow Emperor's Classic of Internal Medicine*, explains that the body has twelve vertical channels or meridians that lead to specific organs. When a person is healthy... the life energy flows unimpeded through his body and he feels and functions well. According to acupuncture tradition, ill health results when there is a blockage at one or more of the acupuncture points causing pain, stiff joints, or malfunction of organs. Insertion of the needles at the proper acupuncture points restores the equilibrium of the vital energy so that it flows

evenly and smoothly. Needle depth varies from one to five inches. Treatment may include rotating the needles or leaving them in place a day or more....

"...the needles are not necessarily inserted in or near the organ to be treated. The acupuncture points may be some distance from the ailing organ, but they still lie on the meridian that is believed to nourish and vitalize that particular organ. For example, acupuncturists say that when a needle is inserted to the proper depth in the 'appendix point' on the right leg inflammation stops in the appendix....

"Grounded in the ancient framework of the *Tao*, acupuncture theory sees man as a microcosm of the universe and subject to the same laws. *Tao*, or the steady flow of nature, moves through the twelve meridians with the dual force of *yin* and *yang*. According to tradition *yin* is female—cold, dark, and negative—while *yang* is male—warm and positive. When the forces are balanced and flowing properly the result is health. Imbalance is reflected in illness, not only of the blocked meridian but of related organs as well.

"After diagnosing his patient's condition the acupuncturist carefully selects the points for his needles and then inserts them to stimulate a balanced flow of energy....

"Viewing man as a totality rather than a collection of slightly related parts, the ancient belief did not recognize a variety of diseases. It saw the cause as an unbalanced energy flow and each illness a manifestation of this. Germs do not cause the disease, they simply flourish in a body too weak to resist their attack....Discussing tuberculosis (one Vietnamese doctor) said he was completely aware that tubercle bacilli were present. 'But,' he added, 'they are there because the lung is weak.' The bacilli were a result of the lung's condition, not the cause. After acupuncture restores a balanced flow of energy through the body's meridians the lung heals and the bacilli are overcome....

"Most adherents feel that acupuncture cannot bring life to organs that have worn out and cannot heal cancerous growths, although it will prevent them. They vary, however, in enthusiasm and confidence in describing just what ailments their art will cure....

"Mental illness remains a baffling and tragic problem in our culture. New therapies promise help and then are supplanted by another drug or technique that again fails to restore the mentally ill to community and health. Yet Chinese doctors, using a blend of acupuncture, herbal medicine and modern drugs report a cure rate of 70 percent in a Hunan Province mental hospital....

"One of the many dramatic developments of the entire acupuncture resurgence is the Chinese claim that they use it to cure deafness...Although they point out that they are still experimenting, the Chinese seem sure that this method will be effective in the long run...(they) believe that acupuncture will work only where deafness results from certain early childhood diseases... (One doctor) explained that the acupuncture points near the ears have a quick but temporary effect while the points in the arms and hands bring about a change more gradual but more permanent. In most cases...results take about a year....

"In the last three years alone acu-

puncture has been used for anesthesia in more than 400,000 operations in China, including open heart surgery. U.S. reporters told of watching a Chinese woman calmly sipping orange juice while the surgeon held her throbbing heart in his hand....

"How does acupuncture work? Perhaps precisely the way Chinese traditional medicine says it works. Possibly the body is equipped to heal itself if given the opportunity to balance its forces....

"A compelling aspect of the question under review here is the traditional Chinese view of man as an integral part of the cosmos. He is part of the whole. A microcosm of the universe, he is a unity, integrated with nature and with his fellow men. This is in sharp contrast with developments in Western civilization since the scientific revolution began some centuries ago. The scientific method has generated sweeping advances in technology but it has also created the trend toward fragmentation and reductionism that continues today...."Can this be what has happened in Western medical science? Has the tendency to greater specialization in both research and practice caused...a system that treats symptoms while acupuncture treats the whole body?...

"The ancient Oriental art offers a fresh and hopeful vision of health for many who have not found it through conventional treatment. At the same time, it holds up a mirror for a reexamination of Western medical science's direction and approach to healing...."

* * * * *

Occult science affirms that to the extent to which acupuncture is able to achieve a free-flowing balance of the vital force within the body, it unquestionably has definitive bearing on the healing process. As Mr. Martin speculates, the body is equipped to heal itself if given the opportunity to balance its force. Balance, of course, is more than a purely physical or purely vital matter. The emotional and mental stability of an individ-

ual, as well as the karmic context of his particular malady, must also be considered in the healing process. We have often reiterated the esoteric truth that illness is caused by internal rather than external factors. An Ego's obedience to natural law determines the state of his health in present and future lives. External "cures" of various sorts, including acupuncture, may prove effective for greater or lesser periods of time. A permanent cure, however, can come about only when the Ego changes his attitude and conduct so as to bring himself into conformity with whatever law of Nature he has violated. The balance on which over-all health depends is influenced more by this than by any other consideration.

Mr. Martin's perceptive comments about the trend toward fragmentation and compartmentalization in medical science are certainly relevant. Because of the true nature of illness as an all-pervasive rather than a localized phenomenon, it seems to make far more sense to consider the entire organism in treatment rather than merely the specific part where affliction is manifest. Since acupuncture, properly applied, evidently does release vital force that has been blocked, it seems reasonable to assume that the whole body would of necessity be favorably affected by this process.

Other healing arts, including reflexology, osteopathy, and chiropractic, also recognize that the physical source of a particular ailment often lies, not at the place of manifestation, but elsewhere in the body. These disciplines, too, like acupuncture, attempt to remedy the cause and revivify the entire organism rather than merely to treat localized symptoms. Reflexology submits that when certain "reflex areas" in the body, particularly in the soles of the feet or the palms of the hands, are properly stimulated, disease in the corresponding organs and body parts can successfully be treated. In osteopathy and chiropractic, manipulation appears to serve the same end. These forms of therapy evidently cause

vital energy that has been withheld from the afflicted parts once again to proceed to them. Thus, in this respect at least, acupuncture is not without parallel or precedent.

It will be interesting to keep abreast of further developments as acupuncture research continues. From the occult standpoint, we would particularly like to know more about its effect on mental illness. What types of mental illness have been helped by this treatment? Max Heindel states that "mental disabilities" exist when the connections among the Ego's various vehicles are not properly made. Sometimes this occurs as a result of depravity in a former life. Sometimes it occurs because the Ego, upon entering the womb prior to birth, becomes frightened at the difficult nature of the life before him, attempts unsuccessfully to escape, and in doing so gives a wrench sufficient to derange the connection between etheric and physical sense centers. A shock later in life can also cause an Ego to attempt to leave its vehicles, with similar consequences. If, in its effect upon the vital force, acupuncture proves itself able to aid in the actual restoration of connections among an Ego's vehicles, this would certainly be a finding of immensely far-reaching significance.

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Incorrect eating is not the cause of all diseases, but correct eating will cure many and relieve all.

* * *

The diet problem is largely an individual question requiring your own solution. A raw food diet is an ideal diet, but do not try to reach the goal too quickly. Change your diet gradually and change your mind at the same time.

* * *

Nature has a telegraphic system in the stomach which notifies you when it has enough food. Condiments short-circuit that system and render it useless.



The Key To Permanent Healing

(Conclusion)

CHRIST Jesus taught the forgiveness of sins. He taught us that if we learned our lessons the Law would not permit former violations—sins—to react upon us and cause us to suffer. He would forgive us and “wipe the deed off the slate.” That is, if we had changed our life and there was little chance of our committing the same offense again. In that teaching there lies a great hope for us.

As Law, apart from Love, gave birth to sin, so the child of Law, tempered with Love, is Grace. Take an example from our concrete social conditions: We have laws which decree a certain penalty for a specified offense, and when the law is carried out, we call it justice. But the criminal, so-called, remains criminal and becomes more and more hardened under the ministrations of law. However, when the milder regime of the present day allows one who has transgressed to go under suspended sentence, then he is under grace and not under law. Thus, also, the Christian, who aims to follow in the Master's steps, is emancipated from the law of sin by grace, provided he forsake the path of sin.

We believe, in effecting the cure of any ailment, the most efficient means, aside from using all physical measures in which we have faith, is earnestly and prayerfully to seek out our weaknesses

and eradicate them. For some of us this is not easy, as it necessitates changing our lives and requires time, patience, and perseverance. But by living in harmony with Universal Law we make it possible for our Father, the Great Physician, to restore harmony in our bodies, and such a cure is a permanent cure. We have sought and are manifesting the “Kingdom of Heaven and its Righteousness” and all things will be added unto us—health included. — *Max Heindel.*

* * * * *

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

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Physical Dangers of Abortion

(Continued from page 321)

The April, 1973, issue of *Reader's Digest* contains a condensation of a forthcoming book, *Woman's Doctor*, by William J. Sweeney III, M.D., with Barbara Lang Stern (to be published by William Morrow & Co., New York). Dr. Sweeney, a practicing obstetrician and gynecologist for over 20 years, describes in some detail the many facets of his career. We believe that his comments about abortion, although not pleasant reading, are particularly relevant in view of the current belief that this operation, if performed by a reliable physician, is a simple, low-risk procedure.

The doctors cannot see inside the uterus. Furthermore, explains Dr. Sweeney, since a pregnant uterus is soft, the doctor also cannot feel the top of it while working with his curette (the instrument with which it is scraped). "It's like curetting a cloud." Perforation of the uterus under such conditions is a very real danger. When a suction curette is used, perforation also could occur, and vital organs such as the intestines could be sucked out along with the desired material. "I don't believe," says Dr. Sweeney, "that abortions are the benign procedures people would like them to be. Certainly they are no method of contraception."

These objections to abortion, although based on physical rather than moral grounds, nevertheless should be carefully considered by any woman contemplating such a step. Quite apart from the moral harm which she does to the unborn Ego and to herself, there is also the danger to her physical well-being which, at least in Dr. Sweeney's opinion, is not minimal.

* * *

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

— *Philippians 1:8*



Lorenzo Minds His Manners

DAGMAR FRAHME

THE most restless animal in the Children's Zoo was Lorenzo the llama. He was only a few months old, but already he was taller than many of the mothers and fathers who came to the zoo with their children. Soon he would be too big for the Children's Zoo, and the keeper would take him out to the exhibit area where the older llamas lived.

Right now, though, Lorenzo was happy enough to stay where he was, as long as he could wander around. He was constantly pacing from here to there in the large enclosure, and even Gilbert, the Nubian goat who was Lorenzo's best friend, had trouble keeping up with him.

"Don't you ever stay put?" asked an exasperated Gilbert one day. "The children can't pet you, you move around so much. That's what they come here for, after all—to pet us animals."

"I don't *want* to be petted," retorted Lorenzo peevishly. "I want to be fed."

Since the only time Lorenzo ever did stand still was when someone was feeding him, Gilbert knew that this was only too true.

"Pretty greedy, aren't you? Why don't you want to be petted? We goats think it's wonderful," he said.

"If goats want to stand around all day while hundreds of hands mess up their

fur, that's their problem," answered Lorenzo. "I think it's stupid, myself!"

"So, it's stupid to let the children make friends with us, is it?" Gilbert asked. "The whole idea of this zoo is that humans and animals get to know each other better, and I for one think that's pretty important."

"If they want to be friends with us, they can feed us," snapped Lorenzo.

"They *do* feed us," pointed out Gilbert reasonably. "Somebody is always buying something for us from that food dispenser and it's a rare moment when at least one animal in here isn't being given something to eat. After all, there are over a hundred of us, and we have to take our turns, don't you think?"

"You goats can take turns all you want," said Lorenzo, "but I'm the only llama here, and I'm a lot bigger than the biggest goat, so I should get more food."

Gilbert knew that there was no point in arguing with Lorenzo when he was in such a mood—which he was in much of the time—so he simply flicked his tail and said, "It's getting hot. I'm going to lie down under a tree and let the children pet me for a while. It will be good to get in the shade. Don't suppose I can persuade you to join me?"

"Nyah!" answered Lorenzo disdain-

fully. ("No, thank you," was something he almost never said.) "Last time I lay down while people were here, some little kid tried to sit on me."

"If a child tries to sit on you," advised Gilbert calmly, "just start to stand up. He'll get off in a hurry. Come to think of it, you might make a good horse at that. A bucking bronco, maybe."

"Bah!" snorted Lorenzo and strode away, leaving Gilbert chuckling to himself.

Suddenly, Lorenzo saw something that made him stop in surprise. A very extraordinary lady was talking to the keeper. Most ladies who came to the zoo had on slacks or shorts, and sandals or sneakers. But this lady wore the most elegant dress Lorenzo had ever seen, and white shoes with high heels, white gloves, and a hat. She looked just too fancy to be at a zoo, and Lorenzo had a very naughty desire to leave a paw-print on one white shoe, or nibble a hole in the hat. He didn't want to get that close to the lady, though, because she didn't have any food in her hand, so he just stood still and listened.

"He's an enchanting creature, but he's so *big*," said the lady, who made a sound half way between a giggle and a squeal. "Is he *safe*?"

"Yes, ma'am," assured the keeper. "We don't keep dangerous animals in here with all these children around."

"Oh, yes, I guess that's true," agreed the lady, after thinking that over for a while. "But I suppose he does spit? I have been told that all llamas spit."

"They do in time," said the keeper, "but I don't think this one's learned how yet. He's pretty young, and I've never seen him do it."

"Spit?" wondered Lorenzo. "What's spit?"

Before he could wonder any more, though, the lady held out her hand and started toward him. "Come here, you sweet baby," she cooed. "Come to mama. Ooooh, you sweetie-pie! I'd just love to feel that soft fur of yours."

"UGH!" thought Lorenzo, moving away.

"I just bet you would!"

For the first time, he wished he could talk to human beings. "I am not your sweet baby," he would tell the gushing lady, "and you are not my mama, thank goodness. My mama is with the other llamas, and I'm going out there pretty soon, too."

"Come here, precious baby." The lady, still talking, was following Lorenzo with her arm stretched out. "Come to mama, sweet-ums. Awww, what a tweet widdle wama!"

Now, if there was anything Lorenzo couldn't stand, it was baby talk. Sweet talk was bad enough, but baby talk made something snap inside him, and suddenly he just couldn't listen any more. He turned around, stood squarely in front of the lady, pursed his lips hard and, without quite understanding what he was doing—he spat!

"Ohhh, you horrid beast!" screamed the lady, who ran toward the keeper. "He spat at me," she told him. "That llama spat at me! He *does* know how. It's terrible that you allow such creatures near people. I'm never coming back here again!" And she hurried out of the enclosure.

The keeper burst out laughing as soon as the lady was out of sight. "So, Lorenzo, you're growing up, it seems," he told the llama, who was standing in the same place, quite astonished at what had happened. "Well, I don't blame you this time, but you'd better not start spitting at everybody or you won't get any of that food you keep going after."

The keeper walked away, still smiling, and Lorenzo turned to Gilbert, who had been watching with interest.

"Did I just spit?" he asked.

"You spat!" said Gilbert emphatically. "And it was a pretty effective job, I'd say, for a llama who hasn't had any practice."

"So that's spitting," Lorenzo said thoughtfully. "It seems to work," he went on after a minute.

"Oh, it works, all right," agreed Gilbert. "But take the keeper's advice and

don't do it except in emergencies. People don't like it and they won't give you things to eat if you spit at them."

Lorenzo was very thoughtful for the rest of the day, sometimes even forgetting to get out of the way when people tried to pet him. Spitting, he decided, was a very handy weapon. Gilbert told him that his mama and all other llamas used that weapon once in a while, and he was very glad that finally he had learned about it.

He thought about the keeper's advice, too. At first, it seemed a wonderful idea to spit whenever something bothered him, but he had enough sense to realize that the keeper and Gilbert were probably right. Spitting, for some reason, seemed to aggravate people, and they certainly wouldn't feed him if they were aggravated. He didn't think they gave him enough food even when they were pleased to see him!

The next day it was very hot, and most of the animals spent the morning lying in the shade. Even Lorenzo slowed down his pacing, and once in a while stopped to lie down under a tree.

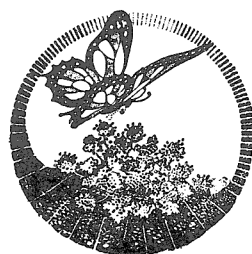
The keeper, who always talked to his animals when he fed them, had said that morning, "It's going to be a scorcher! Bet there won't be many people leaving their air conditioned homes to visit you today."

He was right. By noon, very few people had come to the zoo, and almost no one was in the enclosure when a little girl came in with her mother. Lorenzo was lying down talking to Gilbert, but he kept one eye on the new visitors to see what they would do. The first animal the little girl saw was Euripides, the ancient tortoise who moved about so ponderously with his huge shell on his back. Lorenzo had often thanked his lucky stars that he didn't have such a thing on his back. How could he ever pace around with all weight on him? Euripides didn't seem to mind, though. He didn't even notice it when the children sat on his back, which the little girl immediately did.

"She'd better not try that with me!" thought Lorenzo. If there was anything

he didn't like next to baby talk, it was the feel of something on his back that didn't belong there.

The little girl was happy riding Euripides, and when she got off, she went over to a group of goats lying under another tree. Lorenzo stopped watching her then, and turned his attention back to what Gilbert was saying.



Suddenly the little girl left the goats, came up behind Lorenzo, and looked at him closely.

"Llama!" she said firmly, and before Lorenzo had a chance to get up, she had climbed on his back and was sitting on him.

Lorenzo was very annoyed. If he had been on his feet, as he should have been, this would never have happened. He was so angry that he wanted to spit, but he couldn't turn his head around far enough to reach the little girl. Her mother was right in front of him though, saying, "Isn't that cute!"

Lorenzo was all ready to spit at the little girl's mother, when something inside stopped him. "Maybe they'll feed me if I don't spit," he thought. "We sure haven't had many hand-outs today." And for once he was right. So he sat still, did nothing, and waited to see what would happen next.

The little girl's mother took a picture of Lorenzo with the little girl on his back. Then she said, "You'd better get off now, Betsy. I don't think the llama likes for you to sit on him, and he's been very patient so far."

Lorenzo looked up in surprise. Here he had been wanting so badly to spit, and she thought he was being patient!

That was something to think about!

Betsy didn't want to get off, but her mother leaned over and picked her up. "You are a nice llama," she told him, "and thank you for letting Betsy sit on you. You have very good manners."

Lorenzo could hardly believe his ears. No one had ever complimented him on his manners before, and it was something he never expected anyone to do. But, he had to admit to himself, it really was quite nice to get such a compliment.

Lorenzo stood up, and Betsy watched, wide-eyed. "Big llama," she said.

"Yes, indeed," thought Lorenzo proudly, raising his nose a little higher. "I *am* a big llama, and I'm going to get even bigger."

"Feed llama," demanded Betsy, and Lorenzo picked up his ears. *That* was what he had been waiting to hear!

"We certainly will feed him," said the mother. "He's been such a good llama, he deserves a real treat. Come on, llama. We'll get you some food."

The keeper came into the enclosure at that moment to find a most unexpected sight. Lorenzo, who usually did his best to get away from people, was actually following closely behind a little girl and her mother as they went to the food dispenser. "What next?" he wondered.

He was even more surprised to see how politely Lorenzo took the food from the mother's outstretched hand. He usually grabbed up what was offered and darted away, but this time he stood quite still, and even allowed Betsy and her mother to pet him.

"Nice llama," said Betsy.

"He is a nice llama, isn't he?" said her mother, and held out some more food, which Lorenzo accepted as politely as before. Betsy and her mother stayed several more minutes, petting and feeding Lorenzo. When they finally left, Lorenzo slowly strolled back to Gilbert and lay down beside him. Gilbert was smiling, and for a minute Lorenzo thought he was going to tease him. That would be something he *wouldn't* put up with.

But Gilbert only said, "I think you

enjoyed that."

"I think I did, too," admitted Lorenzo. "It's not really so bad being petted — if the right people do it," he added quickly.

"You got more to eat in five minutes than the rest of us did all morning," went on Gilbert.

"I did, didn't I?" said Lorenzo, pleased. "And all because I was patient. Did you notice how patient I was?"

Gilbert made a strange noise in his throat and tried to keep a straight face. "You were so patient you were ready to spit!" he exclaimed.

"That was just at first," protested Lorenzo. "I was very patient when they fed me. I let them pet me, didn't I?"

"Um," conceded Gilbert. "You did stand still, I'll admit. But I bet you wouldn't have if they hadn't kept feeding you."

"Well, maybe not," admitted Lorenzo, "but maybe I will once in a while from now on. It's kind of nice just being petted."

"And it's nice being told you have good manners, too, isn't it?" prodded Gilbert.

"It *is* nice," said Lorenzo, adding, after a moment, "once in a while!"

Gilbert grinned. "It wouldn't do for a llama to be well-mannered all the time, would it?"

"No!" said Lorenzo quickly, and then grinned too. "But every so often it might not hurt to be polite. It'll keep people on their toes. They won't know what to expect next. But I'm not going to give up spitting entirely!"

"Of course not," said Gilbert soothingly, "it would ruin your image. Now come on, you polite llama. Let's see if we can wangle something to eat from the keeper. He looks as though he's not doing anything special."

As they walked around the enclosure, Lorenzo stopped in front of a mark someone had made on the wood of the high fence. He pursed his lips, took careful aim, and spat, hitting the target squarely.

"Just keeping in practice," he announced, to no one in particular.

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inculcate self-reliance, MGO 23
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must be adjusted to understanding, LS 196
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oppose interference with individual freedom, MGO 151, LS 61
postulate vital principles, GM 176; LS 215
purpose of is to make better men, LS 46
represent wisdom of West, 2Q&A 68
should be disseminated with discretion, LS 68
spread quickly in Western World, LS 13
stress Universal Friendship, F&C 88
students of, imperfect as others, LS 221
teach scientific method of unfoldment, TI 108-121
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will illuminate world, LS 151; TI 143
Rosicrucian Temple (etheric), 2Q&A 278, 284, 435; TI 162
Rosicrucians, aim to heal the sick, OPH 102; TI 132, 145
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