

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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Vegetarianism

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Rays from the Rose Cross

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Why Herbs Cure

MODERN herbalism is based on certain theories and principles which may be summarized thus:

1. Herbs, or medicines made exclusively from plants, are the natural cure for human disease and ill-health. Plants alone have the power of building up organic life from inorganic material. Unlike drugs, which are inert, they are made from organic material instead of inorganic substances, and form an active or living medicine.

2. Herbalism has nothing to do with belief in magic or antiquated superstitions, nor with practices connected with such beliefs. Like other modern arts and sciences it has repudiated such primitive ideas, while retaining the traditional knowledge inherited from its lengthy past. It works according to its own law—that is, the Law of Nature.

3. Non-poisonous herbs form the exclusive *materia medica* of herbalism. They are more efficacious than poisonous herbs, which herbalists never use.

4. Herbs have a dual function: they are foods as well as medicines, and build up the general health at the same time as they cure any specific disease.

5. Medicine made from the whole plant is more beneficial than that made from any one of its isolated substances. The particular element which cures any specific disease is contained in the plant in infinitesimal quantities; when used in combination with all other natural elements it has a much greater power of penetration of human tissues than when isolated and given in large doses.

6. A very small dose continued for a long time is more effective than a large quantity administered at once. In this respect herbalism owes something to homeopathy but differs widely in theory and practice.

7. The best method of diagnosis and prescription is that based on consideration of the symptoms of disease. It is the oldest method, and more reliable than those employing mechanical assistance.

8. The first aim of the herbalist is to purify the blood stream from any poisons and to create a normal functioning of the ductless glands.

9. The second aim of the herbalist is to make the various organs of the body function properly. Each herb has a specific sphere of influence on the human body, and by selecting the most suitable herb or herbs the herbalist treats any diseased or disordered organ.

10. Herbal treatment, being particularly fitted to deal with chronic complaints, is usually slow in effect. It is seldom possible to state how long a cure will take; it varies according to people's peculiar characteristics and those of any specific disease as it affects them, no case being exactly like another; but the slow processes of herbal treatment effect more radical and complete cures than other more rapid methods.

— Mrs. C.F. Leyer in *The Truth About Herbs*, Culpeper Press, 17 Manchester Square, W.I., London, England.



The Case for Vegetarianism

WITH the increase in prices of edible meat, boycotts by housewives in many places, and the search for other protein sources, the question of vegetarianism has been receiving increased, and more careful, attention. For many it is simply a matter of satisfying the appetite for meat, but the more thoughtful class of people are showing a willingness to try vegetable proteins. One hears arguments dealing with the moral side of the matter, as well as with the purely physical. Since they are really closely intertwined, it is necessary to view the whole matter from a broader viewpoint, such as offered by occult science, if one is to gain a logical understanding of all the factors involved.

Occult science teaches that in every growing thing there is *life*, and life is *spirit*. The watchword of the conquering spirit is "Onward, Upward, Forever!" The object of progress, or evolution, is the unfoldment of self-consciousness of spirit. When God elects to create a solar system in which a degree of this objective is to be accomplished, He limits Himself to a certain portion of space, sets the Cosmic Root-Substance into varying rates of vibration, and differentiates *within* Himself innumerable virgin spirits, which as a group constitute a life-wave, thus setting them out on a long pilgrimage through matter.

At periodic intervals other life-waves may be sent forth, until there are several evolving on the same planet at the same time. At the present time, after three and one-half great periods of manifestation, we have here on our Earth the four kingdoms known as the mineral, the plant, the animal, and the human. Each life-wave is at present embodied in physical vehicles differing according to its stage in evolution and corresponding state of consciousness.

The consciousness of the mineral is quite low, being similar to that of the human being in the deepest trance. Although interpenetrated by the planetary ether, it has no vital body of its own to enable it to grow, propagate or show sentient life. (There are four ethers: chemical, life, light, and reflecting.)

A law in regard to assimilation states: "No particle of food may be built into the body by the forces whose task that is until it has been overcome by the indwelling Spirit." The Ego, or indwelling Spirit (and of the four kingdoms only man at present has an *indwelling* Spirit) must be absolute and undisputed ruler in the body, governing the cells completely, or they would go their own way as happens in the decay following death, after the Spirit has fled. We reason furthermore that since the degree of consciousness

of the cell determines its strength, the dimmer the consciousness, the more easily may it be overpowered and kept in subjection.

Since the mineral has only a dense body and a very dim consciousness, it would seem that it would be the easiest subjected for use in the human body. However, this is not the case because the human organism vibrates so rapidly that it is incapable of assimilating the inert mineral directly. We are highly proficient in manipulating the minerals *outside* our bodies, but quite powerless to assimilate and use them *inside* our system to build tissue and organs before the plant life has transmuted crystals into crystalloids. Salt and other such minerals pass rapidly through the body without being assimilated at all. The air is full of nitrogen which we need for building flesh; we breathe it into our system, yet cannot assimilate it or any other mineral until it has first been through the transmutation process peculiar to Nature's laboratory, and built into plant tissue.

The plant, belonging to the life-wave a step higher than the mineral, has been on its evolutionary journey longer than the mineral, but not so long as the animal. It is also penetrated by the planetary ether, as is the mineral, but in addition it has a vital body of its own. In the vital body of the plant only the chemical and life ethers are fully active. Hence the plant can grow by the action of the chemical ether of the separate vital body which it possesses. The light ether is present, but is partially latent or dormant, and the reflecting ether is lacking. Therefore, it is evident that the faculties of sense-perception and memory, which are qualities of these ethers, are not expressed by the plant kingdom. (We may note, however, that as evolution proceeds, the light ether becomes more active. Hence, in the more evolved plants, closely associated with human beings, some slight

degree of sense-perception may manifest.)

The consciousness of the plant is that of deep dreamless sleep, making it easy for the human Ego to overpower the vegetable cells and keep them in subjection for a long time. Because of this there is great sustaining power in the vegetable, as proved by scientific experiments. The plants are entirely under the domination of their Group Spirits (members of the angelic life-wave), their individualization not yet having reached the point of freedom from this outside guidance. Having no desire body of its own, the plant is chaste, pure, and passionless. It takes the poisonous carbon dioxide exhaled by man, building its body therefrom, and returns to us the elixir of life, the cleansed oxygen.

In the animal kingdom we find that each animal has its own individual vital body, in which the chemical, life, and light ethers are dynamically active. Hence the animal has the faculties of assimilation and growth, caused by the activities of the chemical ether; and the faculty of propagation by means of the life ether. But in addition, consequent upon the action of the light ether, it has the faculties of generating internal heat and sense-perception. The fourth ether, however, is inactive in the animal, and it consequently lacks the power of thought or memory. (In domesticated animals a certain degree of these faculties is sometimes "induced" by association with human beings.)

Having in mind these facts concerning the constitution of the members of the various life-waves, we can understand the moral difference between using plants for food and using the flesh of animals for the same purpose. It is actually a matter of consciousness. The animals have evolved considerably farther than the plants, having begun to reach the point of liberation, and their withdrawal from

manifestation has already commenced. Since they have individual desire bodies, they suffer much more when slaughtered than do the vegetables, which are permeated only by the planetary desire stuff.

Still it would be a mistake to infer that there is no feeling in either the mineral or the plant, "for though the minerals and plants have no *individual* means of feeling, they are enveloped and interpenetrated by the ethers and the Desire World of the planet, and the Planetary Spirit feels everything, on the same principle that our finger, having no individual desire body, cannot feel, but we, the indwelling Spirits inhabiting the body, feel any hurt done to the finger."

Actually, there is no life in the universe but the life of God; "in Him we live and move and have our being." His life permeates and animates everything that is. The animals are evolving Spirits, cells in the great body of God, and their desire for experience causes them to build their various physical bodies. When we take their forms away from them we deprive them of the opportunity for gaining experience here on the Earth. We hinder their evolution and provide ourselves with unpleasant destiny which will have to be met and worked out at some future time.

Aside from the moral aspect involved in this matter, however, there are other reasons of a more selfish nature for the advisability of vegetarianism. Since the cells in animal food have become more individualized (with a corresponding freer play of the Spirit) than those of the plants, and as the animal has a desire body giving it a passionate nature, it is not difficult to understand that it requires greater effort on the part of human beings to overcome the individual cell life in animal tissue, the consciousness of which is dreamlike, and make it assimilable than it does to digest and assimilate the vegetables and

fruits. Also, such particles will not stay in subjection. Hence a meat diet requires larger quantities and more frequent meals than the vegetable diet.

Furthermore, every animal body has in it the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys or the pores of the skin to be expelled as urine or perspiration. These loathesome substances are in every part of the flesh, and when we eat such food we fill our own bodies with toxic poisons. Acidity is much more common among meat eaters than among vegetarians, and sickness is undoubtedly increased by excessive use of flesh foods.

Those who follow the vegetarian diet escape one of the most serious menaces of health: the putrefaction of particles of flesh imbedded between the teeth. Fruits, cereals, and vegetables are from their very nature *slow to decay*. Each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which penetrates the flesh and composes the vital body of the animal, is taken away with the Spirit thereof at the time of death. Thus, the danger of infection through vegetables and fruits is very small, and many are actually antiseptic to a high degree. This applies particularly to the citrus fruits: oranges, lemons, grapefruit, etc., but the most effective of all is the pineapple, which has often been used with complete success for diphtheria, or a septic sore throat.

Thus, instead of poisoning the digestive tract with putrefactive elements as meats do, fruits cleanse and purify the system, and the pineapple is one of the finest aids to digestion ever known to man. In general, fruits may be said to be an ideal diet. They are in fact evolved by the tree to induce animals and man to eat them so that the seed may be disseminated, as flowers attract bees for the same

purpose. When they are fully matured, the ensouling life departs, and the spirit of decay sets in.

Not least among the advantages of the vegetarian diet is the fact that the twelve salts required for the building of the body, and which represent the twelve signs of the zodiac, are not mineral salts as generally supposed, but vegetable. The mineral has no vital body and it is only by way of this etheric vehicle that assimilation is accomplished. Therefore, we have to obtain these salts by way of the vegetable kingdom. Fire used in cooking drives out and destroys the vital body of the plant, just as cremation affects the human body, and leaves only the mineral parts. Therefore if we desire to renew the supply of any salt in our bodies, we must obtain it from the *uncooked* plant.

So we find substantial reasons for the superiority of the vegetable diet, but there are a number of points one should consider before changing from a meat diet to a meatless one. Perhaps the most important of these is that the change should be made gradually. Any drastic change in diet brings a corresponding reaction in the body, and may occasion considerable discomfort. It is essential, therefore, that the physical mechanism be given time for a gradual adjustment to different food.

This applies also to changing from cooked to uncooked food. Since cooking drives the ether from the plant cells, along with many of the valuable minerals and vitamins, we can easily see why the effect of uncooked food is quite different from that of the cooked food. Naturally, the uncooked food raises the vibratory pitch of the body, and over-sensitivity may result. A gradual change, however, gives opportunity for the necessary adjustment, and no discomfort need be felt.

It has been observed that the vegetarian diet generates an abundance of energy, much more than flesh foods.

This energy is not only physical but spiritual, so that if a man leads a sedentary life and is of a material disposition, engaged perhaps in business transactions or in other lines of strictly material endeavor, this spiritual energy can find no vent and is apt to cause systemic disturbances. Only those who live an active, outdoor life, where the abundance of energy generated by the vegetarian food can be thrown off, or who transmute that energy into spiritual endeavor, can thrive on the vegetarian diet.

In the meantime we observe that plant life is growing more sentient. The lateral limbs in trees (the most advanced of which are said to be the fruit trees) produce more abundantly than do the vertical branches, because in plants (as in human beings) consciousness results from the antagonistic activities of the desire and vital currents. Lateral limbs are swept through their entire length by the desire currents which circle our planet and which act so powerfully in the horizontal animal spines. The desire currents arouse the latent plant life in the lateral limbs to a higher degree of consciousness than is the case with the vertical branches, which are traversed lengthwise by vital currents radiating from the center of the Earth. Thus, in time, the plants will also become too sensitive to serve as legitimate food and another source will have to be found.

Although the evidence points toward the superiority of the vegetarian diet, we should nevertheless remember that flesh food and alcohol have played a definite part in the world's progress, and were it not for them we should not be enjoying many of the comforts and labor-saving devices which make life in the Western world so much more comfortable than in earlier times. Nor is the day of their usefulness entirely past. They are still necessities in the lives of many people, and spiritual

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The Lesson of Love

DAGMAR FRAHME

WILLIAM Penn once observed that "Love is the hardest lesson, but for that reason it should be most our care to learn it." Love certainly does seem to be the hardest lesson which has been faced by humanity during the centuries which have elapsed since Christ Jesus first brought us His great commandment.

Hundreds of major and minor wars have taken place since that time, and literally millions of incidents illustrating "man's inhumanity to man." Although mankind as a whole has made great strides in the cultivation of benevolent conduct since the cruel centuries of the early Christian era and the middle ages, we are still a long way from the promised age of universal brotherhood.

Paradoxically, the present century has seen both the most devastating destruction which man has ever inflicted upon his fellows, and the most extensive strides in social reform and concern for the general welfare. It is safe to say that some of the most energetic participants in humanitarian work are motivated less by true *love* of their brothers than by an active conscience. This is certainly a significant step in the right direction, however. The promptings of conscience that urge us to help our fellow

men bring us into close proximity with them. It is only by closeness to them — not by some abstract reasoning engaged in from a safe distance away — that we will be in a position eventually to learn to love them.

Conceivably, a person could devote his entire life to self-forgetting service, helping other people because he is intellectually aware of suffering and need and doing his utmost to alleviate human misery because his conscience tells him it is the right thing to do. Conceivably, he could engage in such activity, acquit himself commendably, and make considerable soul growth thereby, without feeling *love* for those whom he is serving. In fact, a strictly intellectual occult student, sensible enough to realize the spiritual dangers of following the path of knowledge for selfish purposes, could deliberately set out to work in this way. Although his "love nature" may be nowhere near as finely developed as his "head side," he may make a pronounced effort to devote himself to service, knowing that only by "loving, self-forgetting service" will he achieve soul growth. For a time, his service may be self-forgetting but not "loving," in that he is incapable of much tenderness for the people he helps. After a while, how-

ever, and possibly to his own astonishment, he is most likely to start experiencing a certain mellowing and fellow-feeling which had been lacking in his nature before. Working close to people in whom he previously had little interest, he comes to recognize their endearing qualities and begins to glimpse evidences of the divinity in all men which makes even the most externally "unlovable" person worthy of deep affection. He would have to be endowed with an unusually hard and self-centered nature if he did not begin to feel "something" after a time of his selfless contacts with other people. He may not even distinguish this "something" as the prelude to what will eventually be love, but there is no doubt that this is one way of coming to achieve it. We *all* have the potential for universal love deep within us, whether it seems so to us at the present time or not. It is quite true, however, that some of us must work harder at releasing this potential than others.

Furthermore, we must *want* to work at it. Particularly if we feel ourselves lacking in love, we must put ourselves in positions where it is likely to be unfolded. As said, to express a benign regard for humanity while remaining aloof from people in general will not refine the compassionate nature. Only working among people, getting to know them, and sharing their joys and their sorrows, will do that.

We have all heard someone say, "People make me nervous," or "This would be a beautiful place if it weren't for the people." We may well have said such things ourselves. Certainly, there are some people who *do* make us nervous—or angry, or annoyed, or fearful. Sometimes the mere fact of a crowd, with its noise and unpleasantly tight surroundings, repels us. We cannot then see the people as individuals, worthy of consideration for their own sakes. We see them instead as one massive, surging, clamorous whole

which is highly objectionable to the aesthetic sense and disturbing to our own inner tranquillity. In fact, the person who can truly say that he is capable of impersonal love for humanity while in the midst of an average crowd has developed his "heart side" to a considerable extent.

Individually and in groups, people can and do adversely affect us. We should not permit this circumstance to serve as an excuse to isolate ourselves, however. We will not overcome our dislike by running away or staying away. If we try to empathize with people—if the use of this overworked but meaningful word is permitted—putting ourselves in their places and trying to experience their reactions and understand why they do what they do, we will soon find ourselves more at ease with them. Those of their characteristics which once caused in us an unfavorable response will gradually cease to bother us when we are more aware of what lies beneath. True, unpleasant traits remain unpleasant traits, whatever the context, but an understanding heart occasions patience, tolerance, and deep sympathy. It is certainly not necessary for us to condone what we know to be wrong; nevertheless, we must all learn to penetrate these surface qualities and reach the "divine essence" that is struggling to manifest within each Ego.

Almost everyone finds it easier to work with people in certain specific ways than in others. Some of these, such as the medical or teaching professions or social work, are especially conducive to the development of understanding and compassion. Any kind of human inter-relationship, however, is a training ground and a proving ground in this respect. Salesmen, mechanics, construction workers, and office personnel all experience their particular personal contacts. Every one of these represents an opportunity further to develop the "heart side."

Even the most seemingly trifling encounters, taken together, are a field for growth. If the salesman consistently deals honestly with customers, trying to serve their needs instead of his interests, and avoiding "high-pressure" tactics, he will grow more understanding and compassionate than if he is merely intent on making a sale for the sake of making a sale. If this attitude—of honest dealing, uprightness, service—underlies our approach to any job, whatever it may be, our fellow-feeling will gradually improve. If, however, we are intent on "milking" every situation for what it might be worth to us regardless of what our action could do to someone else, or if we put "job efficiency" ahead of our concern for fellow workers or customers, we automatically place ourselves behind an impenetrable wall as far as the growth of our sympathetic appreciation of humanity is concerned. The more we do this, the more hardened we will become, and the more we will eventually have to "unlearn."

Some people seem unable to learn the lesson of love until they have learned something of the lesson of suffering. Initially, their self-centered attitudes are paramount, and even if they do not exactly ride roughshod over other people to achieve their goals, they nevertheless do not really care about others' needs and concerns. Ultimately, however, there comes a time when they, too, are "down" or desperate—physically, mentally, economically, or in any number of other ways. It is then that they look for human response, human sympathy—someone to "hold their hand" and assure them of support, guidance, and the ultimate mastery of the crisis. Then, often, the warmth and understanding which they now so ardently long for is not forthcoming. They find themselves as alone in their sorrow as they actually had been when all was going well.

During their "good times," however,

they had not been aware of isolation, or, at least, it mattered little to them. "I don't need people!" may well have been their battle-cry. Now, however, they begin to learn how terrible an affliction the lack of human interest and response really can be. Perhaps they, too, are now faced with the indifference of someone with whom they must do business; now they, too, see what it is to be subject to the demands of one whose selfish concerns are overriding. Perhaps they are forced to fend for themselves during an illness, just as they in their apathy did not go to the assistance of others who were stricken. Perhaps they find themselves dashed from a position of power to one of subservience, and must then experience the temper, the whims, or the domination of a callous employer. In one way or another, they are now in positions where their need for human tenderness becomes overwhelming—and that need is not met. It is thus, in the midst of agony of a type they never thought could happen to them, that their "mellowing process" finally begins.

There are some people, too, who seem to spend their entire lives alone and unloved, deprived of human companionship of all but the most meaningless sort. Often they end up as "derelicts", wasting their lives in destructive behavior and misery, in large measure because there seemed to be no one who cared enough for them to take an interest. It may well be that their plight is traceable to their own aloofness from others in previous lives. Uncaring then about the distress of their fellow men, they now find the same sort of treatment accorded themselves. It is to be hoped that in this way they will learn a hitherto elusive lesson, and that in lives to come they will be more ready to give of themselves to others.

As said, however, selfless service, well-motivated as it may be, does not always equate with love, nor does

conscience necessarily denote compassion. Sincere love can neither be taught nor imitated. It must surge forth spontaneously from within; it cannot be superimposed from without. Love itself cannot be acquired by the exercise of will-power. We can will ourselves to break bad habits, we can will ourselves to serve, we can will ourselves to *do* most anything. We cannot will ourselves to *feel* love, either personal or universal. We can, however, will ourselves to do things which, in time, may result in the spontaneous, perhaps unexpected, outpouring of love. Service, even if motivated solely by conscience, thus becomes one of the surest stepping-stones to the development of real love.

It has been said: "He who determines to love only those who are faultless will soon find himself alone." We should not expect to withhold love until we find perfection. The divine spark that is every Ego is perfect; his external attributes are not. If we find it hard to love someone because of this or that defect in his character, we will do well to point the finger at ourselves. What are *our* imperfections? What is there in us to make *us* seem "unlovable" to others? If we are honest, most of us will find a fair number of characteristics to criticize. We may then try to rationalize them, excusing various faults in the light of various circumstances. We are likely to say, "I would do this better if..." or, "I was brought up in this way, so I can't help myself," or, "If I weren't so busy, I could afford to be more patient" — or more tolerant, or whatever. Many of us are inclined to minimize our faults in this way, regarding them not really as ingrained flaws which will be eradicated only with effort, but as temporary inadequacies which, if people only knew our inmost thoughts and feelings, they would be less likely to condemn. We *really*, we like to think, aren't as bad inside as our visible imperfections

perhaps make us seem.

Knowing this, we should be able to realize that other people regard themselves in precisely the same way. To the extent that they are aware of their faults, they, too, are likely to rationalize them and assure themselves that they are really not "bad sorts" at heart. They are no less human than we, nor we than they. To understand this is to take another small step on the road to empathy, and the eventual development of universal love.

Our love of our fellow men cannot be dissociated from our love of God. They, as we, are a part of Him. If we derive comfort and security from this knowledge — and we should — is it not right that other people share the same blessing? If we believe ourselves entitled to His love, His care, and His mercy, simply because we are His children and inseparable from Him, can our fellow men be entitled to anything less? Do we dare to believe that someone whose characteristics are repellant to us is somehow inferior in God's eyes? If we do, we are guilty of a dangerous egotism for which we will someday have to pay dearly. If we do not, how can we refuse to extend to such a person our love? We know that the Father does not withhold His.

It is human enough to argue, at this point, that, yes, God does love all His children, but God would have no trouble doing so. He is perfection; He is above the material trials and frustrations that beset us and help increase our antagonism against our brothers. It is a simple matter for Him to discern the divine essence within and overlook the unprepossessing exteriors of other people. We who must exist on the material plane with them cannot do this so easily. Perhaps this is true, but it is all the more reason for us to elevate ourselves to the point where we also can overlook unpleasant externals. We love our pets, even though they may sometimes mis-

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"In God We Trust"

EVANS WATERMAN

Part 2

RECOGNITION was given in Part I of this article to the great Bible of God, found in the heavens of the Northern Hemisphere. To read from this script of symbolic characters which make up the constellations and signs of the zodiac, it is necessary that we search out the message placed therein.

Only as we *ask*, and then receive, do we learn to appreciate the great wisdom found in this symbolic language. The Angels of heaven have never appeared with warrants to serve, hoping to challenge our indifferences or prejudices. On the other hand, experience confirms how *God does respond* to every human cry!

The poet, Edward Young, phrased his appreciation of this heavenly message in the form of a question as he observed:

This prospect vast, what is it? —

Weighed aright,

'Tis Nature's system of divinity;

'Tis elder Scripture, writ by God's own hand:

Scripture authentic! uncorrupt by man!

The symbolic characters of the Northern Hemisphere are found in the twelve signs of the zodiac, with three supporting constellations in each sign, making a total of forty-eight constellations or symbolic pictures in all. As these signs are interpreted, they reveal man's evolution into the Physical World and subsequent evolution back to God.

Hoping to broaden our appreciation of the Great Seal of the United States, we shall investigate two related constellations and their supporting symbols. The first of the heavenly messages is revealed through the activi-

ties of that famous mythological character, Hercules. We find his constellation in the third decan of the sign Scorpio, this being the eighth house sign from which the symbolic eagle of regeneration emerges. Not only do we find numerous references to this eagle in the Bible, but to our surprise we also find it on the Great Seal of the United States.

Hercules, as seen in the heavens, is a mighty man. He is on one knee, his right heel lifted up as if it has been wounded. His left foot is placed over the head of the great dragon, and in the left hand are held the triple-headed Hydra (serpent) and apple branches. The club being wielded in the right hand indicates that Hercules is always ready to strike at the adversary.

This mythological figure of Hercules represents in symbolic manner the four elements of the fixed signs of the zodiac that man must master. They are Leo (fire), represented by the skin of the lion which is being worn as a garment. This gave him the great courage, along with the power, "to dare." The heavy shoulders and short neck of Hercules identify the earthy sign Taurus (the Bull). From this stature came his super strength with the ability to perform his great labors, along with the power "to do." The human aspect of Hercules is represented by the sign Aquarius (air). This accounts for his ability to conquer and become victorious in the face of almost certain defeat. Also, this represents the power of man "to know."

The fourth element is shown by the sign Scorpio—the water sign. The story of Hercules reveals how, while only eight months old, he strangled

two serpents put into his bed where he and another infant were cradled. It took this act to convince his father that, of the two infants, this one (Hercules) was really his son. This is a prophecy of Hercules' victory over the lower nature, which was to take place in his later life, resulting in victory over the Hydra Serpent. This serpent is shown with three heads, and is held in the left hand of this great character. With raised club in his right hand and the left foot on the head of the great dragon, there can be no doubt that the figure was intended to show great physical strife and activity. Two things that demonstrate victory are: 1. Wearing the skin of the lion. (The emotions of the heart are working for him.) 2. Holding the serpent in his hand. Consider how this figure was designed to teach how there must come a *reversal* of the unauthorized use of the creative life force where it has formerly been used by unregenerated man to satisfy his passions. Thus we are shown how it is not the *degeneration* but the *regeneration* principle of Scorpio (the Eagle) that must be followed.

In contrast to Hercules, the constellation Orion is found directly across the zodiac in the first decan of Taurus. At first glance the story of Hercules seems to be repeated. We have the confrontation with the lower forces. The club is again poised in a strike position, etc. However, upon careful analysis there are many differences. First, note Orion's faithful companion—his dog. This symbolism reveals a carefully trained lower nature (the vicious dog) following obediently the master's command. This dog is found in the constellation Canis Major, in the second decan of Gemini.

Lepus (the Hare) is also part of the story. This, in symbolism, represents thoughts of a low nature travelling near the ground. Orion is apparently trying to "stomp" it without success.

This leads the ancient poet Aratus to comment that "Below Orion's feet, the Hare is chased *eternally*." Consequently, Orion's accomplishments differ from those of Hercules. He is shown, a man of great physical strength, *completely lacking in spiritual accomplishments!* The star-studded girdle around his waist is symbolic of priestly office—a position not yet fulfilled since the sword remains in the sheath.

The constellation Orion represents man as he has lived throughout the ages, handicapped by his spiritual blindness and unable to realize or achieve the true inner powers of the *symbolic lion*. This we know by Orion's inability to wear the lion's skin, which must be carried in his hand. Consequently, only the lower, or outer, expression of the sign Leo is in his possession. Truly, these two symbolic characters speak volumes!

We have previously identified nine as the number of initiation or the nine steps of the "lesser Mysteries." Therefore, it becomes the concluding number of the closing cycle, with ten a first step on the higher plane. Indicating this, we find many nines in the symbolism of the Great Seal. We find, for example, nine roman numerals on the base of the pyramid. Also, there are four ninety degree angles of the square base; and the four 180 degree triangles of the sides of the pyramid, each with a numerical value of nine. Also, both sides of the Great Seal have a nine in the 360 degrees of the circles.

Have you ever considered why the pyramid should be placed in a wilderness? This symbolism indicates a place of preparation where the ordinary distractions and obstacles are not found. Out of this comes spiritual advancement or spirituality. The forty days and forty nights spent by Jesus in the wilderness suggest a period of time, and since the number forty reduces to four, we again have reference

to the four elements of the four fixed signs. This alludes to the probationary or trial period necessary to break the yoke of bondage of the lower planes.

The Shekinah Glory above the eagle's head contains thirteen stars. They are five-pointed, with the two at the bottom and one at the top forming an upright triangle. This signifies that, beginning at a single point, the power of God flows downwards over all of mankind, spreading out over the entire Earth. Thus, the number five of this pentagram (which is used by the Rosicrucian Fellowship) identifies man with his two feet on the ground (the two lower points) and his head in the heavens. His arms outstretched form the other two points of the star.

Man has five mystic powers that must be manifested through the unfoldment of his five senses. The number five serves to remind us that man is both human and divine. With a god-like responsibility to the lower kingdoms, we must learn how we are responsible for the use of our powers which allow us to rise to great spiritual heights when properly used. The symbol over the eagle indicates how man must properly use his spiritual powers, since all thirteen stars of the Shekinah Glory are placed in an upright position. This symbolism is important, for the glory above the eagle may be identified as the ethereal New Jerusalem. The thirteen stars indicate the gathering of the twelve tribes of Israel into these higher realms, with the thirteenth, or the Christ, in the center. Placed around the circular Glory are nineteen clouds. Here is shown a new cycle, or the higher planes of the *ethereal* New Jerusalem. The sum of nine (end of the old order) and one, equals ten, or the *beginning of the new cycle!*

Another point of interest is the arrangement of the thirteen stars, for they outline a larger six-pointed star of interlaced triangles. This indicates

a relationship between body and Spirit, or Earth and Heaven. The inverted part of the star indicates how the exact nature of the spiritual worlds may not yet be understood by man. The entire symbolism is strengthened by the presence of the thirteenth star of the Christ in the center. The number six refers to the urge towards perfection found in every living thing. It is the number of the Christ Force in Nature, or perhaps it could be expressed as a symbol of accomplishment, growth, or purpose. Furthermore, it is the number that ushers in number seven, the number of perfection.

The symbolic message reveals how the United States has been *set aside* from the rest of the world as a school of preparation for the coming New Jerusalem. After our dense bodies have become spiritualized, we shall "meet the Christ in the air" as related in the Bible.

It has now become very clear how the Eagle (the Ego) is in flight to the higher realms of the New Jerusalem. Furthermore, the Eagle with a banner in its beak has from ancient times identified *Jupiter*.

But why Jupiter? Can this be the significance of this symbolism? To answer this, we must recall the duties and location of the officers that constitute a Lodge of Freemasons. We find the Worshipful Master (Sun or the Christ Spirit) seated at the east end of the Lodge hall. To his left is Jupiter, the secretary, charged with the following duties: observe the Worshipful Master's will and pleasure, record the proceedings of the Lodge, receive all moneys paid into the Lodge, and transmit a copy of the same to the *Grand Lodge*, etc. In symbolic language, we have learned how Jupiter, as secretary, has been charged with keeping accurate records on the members of the Lodge. The message here is that as we live the life of altruism, under the direction of the Worshipful Master (the Christ), which results in

an accumulation of good destiny (and we can only serve the Christ as we serve our fellow man), Jupiter (the secretary) receives payment, giving credit where credit is due and deposits to our account "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." (Luke 12:33) Consequently, when payments have accrued at the conclusion of the nine cycle, it becomes the responsibility of Jupiter to oversee our entrance into the higher planes of the New Jerusalem.

At this point, the banner in the eagle's beak becomes extremely significant as we consider the interpretation of its Latin motto: *E Pluribus Unum*. This phrase translates into: *One Out of Many*. The eagle (Ego) is being rewarded openly as Matthew said we would be, for we are told that our alms should be done in secret, "And thy Father which seeth in secret himself shall reward thee openly."

And then through the experience thus gained will come fulfillment of these Old Testament prophecies, written to those on the Path of Regeneration:

"Ye have seen... how I bare you on eagle's wings, and brought you unto myself. But they that wait on the Lord (Law) shall renew their strength; and they shall mount up with the wings of eagles." — *Exodus 19:4*.

"Doth the eagle mount up at thy command and make her nest on high?" (i.e. bring forth and nourish her symbolic young in the higher realms) — *Job 39:27*.

In *Matthew 24*, as Christ Jesus sat upon the Mount of Olives, He was asked the following question: "Tell us when shall these things be. And what shall be the sign of thy coming and of the end of the World (i.e. end of our term of physical existence)?"

"And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

Here, Christ Jesus cautions against those who attempt to fit Christ into their own brand of preconceived mate-

rialism. We are told that it can never be done.

Most of this chapter is symbolic and must be read with that in mind. In the first part is described the battle we are faced with should we begin to overcome the lower nature, as did Hercules. We are shown that the task is very difficult.

"And woe unto them that are with child and to them that give suck in those days."

Here, Christ Jesus describes those who are successfully giving birth to the Christ Child within—a period of great tribulation. Next we are told how the coming of Christ is to be a spiritual awakening or experience:

"For as the lightning cometh out of the East, and shineth even unto the West (spiritual force being manifest in the body), so shall the coming of the Son of Man be."

Near the end of this chapter is to be found perhaps the most interesting statement of all:

"For wheresoever the carcass is (the great Christ Spirit in the New Galilee) there will the Eagles be gathered together."

The Eagle on the Great Seal is shown in flight, a symbolism which indicates the ever changing, migratory position of man. Consequently, it is second nature to seek for permanence and security, which is, as we sooner or later come to realize, an illusion. Only then can we grasp the idea that any real security is to be found in the higher spiritual realms. On the other hand, we have a paradox, for the reverse side of the Great Seal acknowledges the *fixed* nature of God's Universal Laws, which operate throughout the Universe unchangeable and transcending even the eternal span of time.

We have found in the very structure of this Great Seal symbolism a completely new concept of life, which even includes a *formula* for the "causes" that would eventually transport us into the realms of the coming New Jerusalem—causes that are only

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Nature's Prophet -- Henry David Thoreau

SHIRLEYANN O'NEILL

Part 4

AGAIN and again in the years that followed Thoreau heard this divine Music of the Spheres. For him this perceptible music of the universe, the Aeolian harp, was received through the contemplative inner ear. It was this that gave him his marvellous power, like that of Saint Francis, over the lower orders, in which he divined an unconscious aspiration. It disturbed him that horses were treated merely as automatons from which to extract work without any sense of responsibility to the spark of Divine Life that glimmers in them. He sought in Nature the manifold qualities of being.

The sights and sounds of Nature became for Thoreau a symbol of man's unity with the Earth, of continuity and immortality. These became for him the song of the Earth, the most delightful of Nature's harmonies, the very essence of music. He became increasingly perceptive toward sound. The whisper of the woods, the sounds of evening revelry, the chant of the cricket, the song of the birds, the peeping of frogs, the crowing of the cock were all strains of sphere music and his soul responded:

The human soul is a silent harp in God's choir, whose strings need only to be swept by the Divine Breath to chime in with the harmonies of creation.

In the fall of 1847, Thoreau emerged from his Walden retirement, a man of thirty, a well-developed character, a deep student of literature and a deeper student of the book of Nature. He had tried out the transcendental doctrine of plain living and high thinking at Walden Pond. By exploring his own higher latitudes he discovered that "new, universal laws established

themselves around and within" and thenceforth he lived as "with the license of a higher order of beings."

I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws will be expanded and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

Those with whom Thoreau associated pondered at length the question of why the two years of solitude at Walden Pond. Thoreau explained it simply and forcefully:

I went to the woods because I wished to live deliberately, to confront only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear. I wanted to live deep and suck out all the marrow of life, to live so sturdily as to put to rout all that was not life, to reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion.

The two years of solitude gave to Thoreau a length of perspective and depth of appreciation of Nature not always gained even by those who have sought it. The capacity to see an animate object from the object's point of view without sacrificing one's identity is experiencing full and completely. When, for example, Thoreau saw a muskrat come out of his hole

in the ice, he thought, "While I am looking at him, I am thinking what he is thinking of me." Through patience and immobility, he aroused the curiosity of the smaller creatures and lured them to him. He whetted the interest of a woodchuck or a fish in himself the better to observe it. This was his skill; the birds, animals, and fishes approached him in order to see what he was doing, and through arousing their interest he gleaned the information about them that he so much desired. His adroitness consisted in looking from the woodchuck's or the fish's or the bird's position as though at himself—reporting how he affected the woodchuck or bird or fish, not merely how they affected him. This understanding of the natural world manifested itself in Thoreau's recognition of the rights of all living things, in the plant as well as in the animal kingdom.

Thoreau's kinship with all living things imbued him with a deep respect for all forms of life and he strongly advocated the preservation of the country's natural resources. The ecological principles he preached are as applicable today as they were in his time.

Thoreau denounced the wholesale destruction of our forests in order to convert virgin timber into matchsticks, and advocated National Parks in which to preserve the game and save the forests. The depredation of a virgin continent is every citizen's responsibility. This responsibility has been met in part by setting aside wilderness areas, by reforestation, by intense irrigation, by flood and erosion control, and by contour ploughing and strip cropping.

Watching the careless destruction of forests around Concord, Thoreau wished that the belief of Cato's time on the sacredness of groves was still in force:

The pine tree—it is the living spirit of the tree, with which I sympathize. It is as immor-

tal as I am, and perhaps will go to as high a heaven, there to tower above me still.

Thoreau had believed from his youth in the unique role played by Nature in the education of the mind, and this belief, though somewhat modified, did not change essentially as he grew older. In the banishing of the wilderness and the destruction of the country, Thoreau saw human destruction and the diminishing of consciousness. This realization prompted his careful notes on the oaks and chestnuts in the last volumes of his journal notes on the oldest trees, the trees it takes longest to produce, but which often are first to be destroyed or to become extinct. A man who is contemporary with an oak that has been growing a hundred years, shares some of its past and some of its future. "Sometimes the cutting of a tree," declared Thoreau, "lays waste the air for two centuries."

Looking ahead, Thoreau saw what was needed to preserve the valuable heritage of the American wilderness:

The kings of England formerly had their forests to hold the king's game, for sport or food, sometimes destroying villages to create and extend them; and I think that they were impelled by a true instinct. Why should not we, who have renounced the king's authority, have our national preserves where no villages need be destroyed, in which the bear and panther may still exist, and not be civilized off the face of the earth, our own forests to hold and preserve the king himself also, the Lord of Creation, and not in idle sport or for food but for inspiration and true recreation? or should we, like the villains, poach on our own national domain?

Thoreau's respect for all forms of life was even more apparent in the animal kingdom than in the plant. He understood completely that there is but one life in the universe, Divine Life, from which all forms are individualized and differentiated:

God did not make this world in jest; no, nor in indifference. I love the birds and beasts because they are in earnest. I see that the sparrow cheeps and flits and sings to the

great design of the universe; that man does not communicate with it, understand its language, because he is not at one with nature.

When a man understands the relationship of the animals to their natural environment, he renounces killing them. Thoreau extended this concept to include the realization that Universal Spirit manifests in every living thing:

No human being will wantonly murder any creature which holds its life by the same tenure that he does. Every creature is better alive than dead, men and moose and pine-trees, and he who understands it aright will rather preserve life than destroy it.

With the two years at Walden Pond given over to his spiritual growth, Thoreau now began the pursuit of more temporal endeavors. Literature and creative writing began to provide him with a small part, at least, of the means necessary for his support.

Thoreau was a poet to the marrow of his being, despite the fact he was a master of prose style. He was a poet because he approached language and the building of a book the way great poets do. He took the concrete details of his stay at Walden Pond and transformed them into a scriptural parable. Hence for the sensitive reader, Walden is an experience as well as a description of one. While Thoreau accepted and used poetical language his interpretation of the sights and sounds of Nature was mystical. The natural world was for him a life to itself, a constant unfolding in whose meaning man himself could share for the sake of fulfillment. Thoreau found most of his best minutes and hours and even years in the fields and woods, but when he wrote of his experience he was not addressing the woodpeckers and squirrels but the spirit of man.

Thoreau's awareness of man's ultimate spirituality and his search for a union with the Divine transcends any formalized religion. His writing reflects Emerson's concepts in "Na-

ture," that every man possesses an inner spiritual instinct which, if carefully nurtured, will reveal the Divine. Though this force may be weakened and coarsened by man's predatory appetite, it can elevate this physical drive and direct it toward a spiritual goal:

The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us.

Thoreau calls these instincts "the faintest but constant suggestions of his genius" that can never deceive man. Here "genius" implies neither talent nor the romantic sense of individuality, but the highest reality which is the Emersonian concept of self-reliance, the trust in the inner being through which the Absolute is revealed. No one, Thoreau asserts, was ever misled by his genius, for following it brings about "the true harvest" of man's life. Eventually, through the influence of Spirit, these instincts are equated with temperance and chastity, with a rigid exercise of will and ascetic discipline which transforms the brutish and unclean into direct channels of grace for sainthood.

To see Thoreau as entire, one must see him as Thoreau, practicing Transcendentalist. His solitude, his natural history, his scholarship, his writing, his walking were not ends but instruments. He forged them well and kept them sharp, but he frequently laid down one to pick up another, and he used them practically and efficiently toward one end only and without concern for other uses which they might serve.

Thoreau adhered to his transcendental principles to the end of his life. Whether he was experimenting in life at Walden Pond, going to jail for refusing to pay his poll tax, or defending John Brown's action at Harper's Ferry, he was operating from a basis of transcendental beliefs. If human rights are to be preserved for the citi-

zen, we would do well to look to Thoreau. Although no political party will ever adopt his program of self-searching individualism, no private man determined to keep the essentials of freedom, can afford to be ignorant of this armor against the tyranny of the state. His more important contribution to our thinking is a ringing definition of the values which the individual must, and can, preserve even against the pressure of a mechanized society or a totalitarian state.

Many of the problems to be faced in our day are very similar, if not the same, as the ones which concerned people in Thoreau's time: social justice, and the right of the individual versus the supremacy of the state. Concord, with all its intellectual ferment, was a center for reform movements in which Thoreau participated actively. He asserted that reform must commence, not with communities, but with the individual soul in harmony with itself and God:

Alas! this is the crying sin of the age, this want of faith in the prevalence of a man. Nothing can be effected but by one man. We must first succeed alone, that we may enjoy our success together. We trust that the social movements which we witness indicate an aspiration not to be this cheaply satisfied. He who wants help wants everything. True, this is the condition of our weakness, but it can never be the means of our recovery.

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THE CASE FOR VEGETARIANISM

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aspirants should keep this in mind.

In the earlier stages of his evolutionary unfoldment, man was like the present animals in some respects. However, as his destiny is to become God-like at some future time, he must cease to destroy so that he may commence to create. It is acknowledged that flesh food has fostered human ingenuity of a low order in the past.

It has served a purpose in our evolution, but we are now on the threshold of a New Age. Self-sacrifice and service to others are to be the keywords for those who would progress. The unfoldment of the mind will bring a knowledge beyond our greatest conception, and before it will be safe to entrust us with that knowledge, we must become as harmless as doves. Otherwise we should be apt to use it for such selfish and destructive purposes that it would be an inconceivable menace to our fellow men.

Certainly we have during the past few decades become more acutely aware of the vast responsibility of knowledge. The bringing into manifestation of such modern "miracles" as radar, jet propulsion, nuclear fission, space travel, etc., has forcibly impressed thinking people with the necessity for developing along spiritual lines. It becomes more and more obvious that for man to become a fit steward for the secrets of Nature he must lose his desire to kill and destroy. He must unfold the qualities of the Higher Self, and vegetarianism goes hand-in-hand with this accomplishment.

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THE LESSON OF LOVE

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behave. We love our children, even when they are mischievous. We love those who are near and dear to us, even though their conduct is not always what it should be. Is the next step—to love all mankind—really that much greater?

The English poet, Quarles, once said, "By thy love to God the love to thy neighbor is begotten, and by the love to thy neighbor, thy love to God is nourished." If we ever find it difficult to direct loving thoughts to a particular person, one way to help the situation is to think about him in con-

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MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(TWENTIETH INSTALLMENT)

The Effects of Remorse



(Continued)

WHEN we perform the exercise of Retrospection, we should give ourselves over to the feelings of regret and remorse with our whole soul; we should endeavor to shed tears of fire that may burn into our very innermost being; we should make the cleansing process as thorough as possible, to the end that we may grow in grace thereby to the utmost. *But having finished the exercise we should do the same as is done in purgatory---consider the incidents of the day closed and forget all about them, save in so far as they demand restitution of something, the making of an apology, or such subsequent acts to satisfy the demands of conscience. Having thus paid the debt, our attitude ought to be one of unfailing optimism. "Though your sins be as scarlet, they shall be as white as snow." "If God be for us, who can be against us?"* By that attitude we die daily to the old life and we are born each day to walk in the newness of the spiritual life, for our desire bodies are thus renewed and ready to serve a higher aim in life than the day before.

While we are discussing regret and remorse as applied to the problem of soul-growth, with their effect on our subtle bodies, we may also profitably mention the effect of regret directed into other channels. There are people who live with regret as with a boon

companion, who take it to bed with them at night and get up with it in the morning; they take it to the office, shop, or church, they sit with it at meals, they nurse it as the most precious thing in their possession, and they would sooner part with life itself than give up their regret for this, that, or the other thing.

As a vampire sucks the ether from the vital body of its victim and feeds upon it, so perpetual thoughts of regret and remorse concerning certain things become a desire-elemental which acts as a vampire and draws the very life from the poor soul who has shaped it. and by the attraction of like for like, it fosters continuance of this morbid habit of regret.

We are not helping the loved ones who have departed this life by our regrets, which we love to fancy are evidences of our faithfulness, but we are hindering them. They have left the present sphere of experience and are going onwards to other realms where there are other lessons to be learned, and we are holding them back by our thoughts, for they feel us most acutely for some time after they have passed over, and we owe them a duty to think thoughts of cheer and love instead of selfish regret which hurts both us and them. Regret is subversive of all spiritual growth, for while the thought-elemental thus created hangs about us as a vampire we cannot climb the rugged path.

Loathesome as the vulture which feeds upon the noxious, decomposing carcasses of the dead are the vain regrets which live upon the morbid contemplation of the past and its mistakes. It is our duty to drive them out of our mental habitation as we would eject a vulture from our physical abode were it to seek entrance.

Instead, let us cultivate an attitude of optimism in all things, for all things work together for good—God is at the helm, nothing can go really wrong, and all will turn out right in God's good time.

Prayer: A Magic Invocation

The Nature of Prayer

The subject of prayer is well worth the attention and study of all who aspire to spirituality, and we trust the following hints may help our students in their efforts in this direction.

There is only one force in the universe, namely, the Power of God, which He sent forth through space in the form of a Word; not a single word, but the creative fiat which by its sound-vibration marshaled the millions of chaotic atoms into the multitudinous shapes and forms from starfish to star and microbe to man, which constitute and inhabit the universe. As the syllables and sounds of this creative Word are being spoken, one after another through the ages, species are being created and the older ones evolved, all according to the thought and plan conceived in the Divine Mind ere the dynamic force of creative energy was sent out into the abyss of space.

This, then, is the only source of power, and in it we really, truly, and literally live and move and have our being, just as surely as the fishes live in the water. We can no more escape or withdraw ourselves from God than the fish can live and swim on dry land. It was no mere poetic sentiment when the Psalmist said:

"Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there. If I make my bed in the grave behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

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THE LESSON OF LOVE

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nection with the Father, with the Father's Light around him. By deliberately considering the person in this context, by trying to picture him in relation to God rather than in connection with whatever it is that troubles us about him, we will be surprised at how our thoughts about him will soften. His good qualities will come to the fore in our minds, and his objectionable ones will recede. Thus, truly, by our love to God, our love to our neighbor is begotten.

To learn the lesson of love, we must begin with ourselves. Our thoughts, our responses, our innate appreciation of the good in each person, all must come from within. It is self-defeating to say, "I can't love him because he does this and that." What we must say is, "I will learn to love him because he is a fellow man, he is a child of God, and he has his share of good qualities." (Sometimes it is surprising, when we begin to enumerate a person's good qualities, how many we are able to unearth!) We will never learn the lesson of love by blaming or condemning a person for being what he seems to be. We will only learn it if we honor him for his divinity, praise him for that in him which is to be valued, accept him as an individual in his own right, and, most important, soften our hearts so that we willingly and gladly surround

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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.

Is Genius Hereditary?

Q. How is our present life related to our past?

A. Exactly as we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions under which we now live and labor and are at present creating the conditions of our future lives.

Q. Is this true of deficient faculties?

A. Yes. Instead of bemoaning the lack of this or that faculty which we covet, we must work to acquire it.

Q. How does this apply to natural talents?

A. If one child plays beautifully on a musical instrument, with hardly an effort at learning, while another, despite persistent effort, is a poor player in comparison, it merely shows that one expended the effort in a previous life and is easily regaining a former proficiency, while the efforts of the other have been started only in the present life.

Q. Need the latter hopelessly lag behind the other?

A. If the latter persists he may, even in the present life, become superior to the former unless the former constantly improves.

Q. What does such genius indicate?

A. Genius is the hallmark of the advanced Ego which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race. It reveals a glimpse of the degree of attainment which will be the common possession of the coming Race.

Q. Is it related to heredity?

A. No, it cannot be accounted for by heredity, which applies only in part

to the dense body and not to qualities of the Spirit. If genius could be accounted for by heredity, why is there not a long line of mechanical ancestors previous to Thomas Edison, each more capable than his predecessor? Why does not genius propagate itself?

Q. What determines the choice of parents for the genius?

A. In cases where the expression of genius depends upon the possession of specially constructed organs, requiring ages of development, the Ego naturally is reborn in a family the Egos of which have for generations labored to build a similar organism. That is why twenty-nine musicians of more or less genius were born in the Bach family during a period of two hundred and fifty years.

Q. How does this prove that genius is a soul quality?

A. That genius is an expression of the Spirit and not of the body is shown by the fact that it did not gradually improve and reach efflorescence in the person of John Sebastian Bach, but that the proficiency which reached its highest expression in him towered high above ancestors and descendants alike.

Q. What is the relation of the body to the Ego?

A. The body is simply an instrument, the work it yields being dependent upon the Ego which guides it, as the quality of the melody is dependent upon the musician's skill aided by the *timbre* of the instrument. A good musician cannot fully express himself upon a poor instrument and even upon the same instrument all musicians do not and cannot play alike.

— Reference: *Cosmo*, 154-156.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Trials (Continued)

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou King of the Jews? And he answering said unto him, Thou sayest it.

And the chief priests accused him of many things; but he answered nothing.

And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired.

And there was one named Barabbas, which lay bound with them that had insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud began to desire him to do as he had ever done unto them.

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

For he knew that the chief priests had delivered him for envy.

But the chief priests moved the people, that he should rather release Barabbas unto them.

And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

---Mark 15:1-13

In the public festivals of Greece and Rome it was customary to release to the people one prisoner of their own choice. This custom was introduced into Jerusalem by the Romans. Barabbas had been a leader of an insurrection against the Romans, and was, therefore, considered a hero among the people. In the ancient Babylonian initiatory rites, a malefactor, representing the declining sun, was put to death after various cruelties had been perpetrated upon him, and another

malefactor was given his freedom. A version of this same custom was preserved among the Hebrews. In their rites the sacrificial victim was a goat which was slain upon the altar, while another was loaded by imprecation with the sins of the people and sent free into the desert.

Read *Matthew 27:24-26*.

At the equinoctial feast in spring, as celebrated in both Babylon and Persia, there was a triumphant procession led by a condemned prisoner dressed as a king. At the end of the procession the prisoner was shorn of his fine raiment, scourged and crucified. Philo, describing this ceremony as it was observed in Alexandria, gives the condemned criminal's name as Karobas.

Read *Matthew 27:27-31*.

This has been a mystic formula of Initiation throughout all ages, and it still is.

Read *John 19:13-16*.

Gabbatha means "a pavement laid with stones." Hiram Abiff was laying plans upon this same pavement when he was attacked by three ruffians and murdered. The three ruffians, in the life of Christ Jesus, are Annas, Caiaphas, and Judas.

The four different paths of Initiation are concealed within the trials of the Christ. Following are the correlations: Annas---Earth; Caiaphas---Fire; Pilate---Water; Herod---Air.

The preparatory steps for these Four Gates are concealed within the works of Peter (water) and Judas (fire), and the blending of these two by the Christ on the Cross.

(Continued)



Transits and World History: 1857--1970

ELSA GLOVER

ASTROLOGICAL forces affecting man are of three types.

The planetary configuration at the time of birth (as recorded in the natal horoscope) attunes a person's bodies so that throughout his entire life he will have certain natural tendencies. The natal influences depend upon the angles of the planets relative to the horizon (the planets in the houses), the positions of the planets relative to the signs of the zodiac, and the angles of the planets relative to one another.

The planetary configuration on the *n*th day following birth indicates the "progressed" influences which the person may feel during the *n*th year of his life. The progressed influence of a planet depends upon the progressed position of that planet relative to the zodiac, which determines the point at which the progressed influence of that planet will enter the natal horoscope. The house in which the progressed planet thus finds itself determines the area of life in which it will exert its influence. The angles between a progressed planet and the natal planets determine whether the progressed planet will tend to produce harmony or disharmony in the person's life.

The current planetary configuration at any given time indicates the "transiting" influences which a person

may feel. The transiting influence of a planet depends upon the current position of that planet relative to the zodiac, which determines the point at which the transiting influence of that planet will enter the natal horoscope. The house in which the transiting planet thus finds itself determines the area of life in which it will exert its influence. The angles between a transiting planet and the natal planets determine whether the transiting planet will tend to produce harmony or disharmony in the person's life.

The natal influences, since they are stamped into a person's bodies, are felt strongly by that person throughout his entire life. The progressed influences change slowly throughout the life. Since they change, no one progressed aspect has as much influence as a natal aspect. The transiting influences change much more rapidly than the progressed influences. Having less time in which to make an impression, the strength of their impression is correspondingly weaker.

World history deals with affairs in the lives of groups of people. In any group of people, everyone will have a different natal horoscope. Thus a transiting planet may enter one house in one person's chart, and another house in another person's chart. Also,

the transiting planet may make harmonious aspects to the natal planets in one person's chart and may make disharmonious aspects to the natal planets in another person's chart. The transiting planet, however, would be in the same zodiacal sign in everyone's chart. Thus, for example, if the transiting Neptune is in Aries, anyone in the group who felt the influence at all would feel it coming from the Aries region in his chart. Thus, in looking for influences of transits on history, we should look for the effects of the transiting planets from particular zodiacal signs.

Let us first consider the signs occupied by transiting planets at the start of armed conflicts. One might guess that Mars in Aries would help start a war, and then one could check through historical records and pick out situations in which Mars was in Aries at the start of wars. Mars was, in fact, in Aries on July 25, 1894; May 23, 1915; April 6, 1917; March 11, 1938; and December 7, 1941, all of which were the starting dates of wars. But if one looks only at data which supports one's preconceived ideas and throws out all other data, he is liable to miss finding the truth. Listing all the major armed conflicts between 1857 and 1970 for which definite starting dates were available (there were 25 dates on the list), and tabulating the sign of each of the planets for each of these dates, and counting the number of times each planet occurred in each sign, the following table was obtained:

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
Sun	1	3	3	4	3	4	2	1	1	0	1	2
Merc.	2	2	3	7	2	2	3	1	1	1	0	1
Venus	1	4	1	5	2	7	1	0	1	0	2	1
Moon	3	2	1	4	2	1	2	2	3	4	0	0
Mars	5	2	1	3	1	2	2	2	2	2	1	2
Jupiter	4	1	4	0	3	1	1	3	2	0	3	3
Saturn	3	5	2	3	0	2	1	0	5	2	0	2

Uranus and Neptune were omitted because the period of history considered was not long enough to obtain statistically significant results with them. The conclusion that may be drawn from the above table is that no planet has a preference for one sign over another sufficiently clear to be evident. If the planets were placed in the signs at random, one would get the small variations from one sign to the next that are noted.

Similar charts were constructed based on dates of floods and tidal waves (using 30 dates), and dates of earthquakes (using 31 dates). Also a chart was constructed for the distribution of the planet Mars among the signs based on the dates of major fires (using 33 dates). Again, in each of these cases, no planet was observed to have a statistically significant preference for one sign over another.

Some of the possible explanations as to why no significant correlation was found in the above cases are: individuals may be more influenced by the natal and progressed configurations. In the case of a war, perhaps the starting date should be taken to be the day when men first decided to wage war, rather than the day when the first battle was fought. But that day is difficult to identify, because that day is not usually noted in historical records. In the cases of the floods, earthquakes, and fires, the build-up of the conditions needed to produce the events may have started some time before the event itself. It is also possible that a set of events which all have similar physical appearance might yet have different types of inner causes. For example, one war might be fought because men wished to assert themselves (Mars in Aries), another might be fought in order to satisfy economic desires (Mars in Taurus), another might be fought because of desires for power or prestige (Mars in Leo or Capricorn),

etc. In some cases (as, for example, when Mars was in Pisces), the men who were starting the war may have been acting under the influence of some planet other than Mars (such as the Sun or Uranus.)

Although the angles between progressed planets are not considered to have any significance, it is possible that this rule does not hold for transiting planets. To test this, some statistical studies on aspects were made. Based on the number of positions a planet can be in to form each aspect, one would expect a random distribution to produce aspects in the ratio of 1 conjunction to 4 sextiles or trines to 3 squares or oppositions. The following observations were made (the unbracketed numbers represent the number of observed aspects, the bracketed numbers represent the number of aspects predicted assuming a random distribution):

	No. of \odot	No. of \ast, Δ	No. of \square, \circ
All aspects to Mars at the start of wars (26 cases)	10 (6)	27 (24)	12 (18)
Aspects between the Sun and Mars at the time of earthquakes (31 cases)	3 (1)	7 (5)	0 (4)
Aspects between the Sun and Saturn at the time of earthquakes (31 cases)	2 (1)	1 (3)	3 (2)
All aspects to Mars at the time of major fires (32 cases)	8 (8)	29 (31)	25 (23)
All aspects to Neptune at the time of major fires (32 cases)	3 (7)	32 (29)	22 (21)

The difference between the observed distributions of the aspects and a random distribution could be attributed to the random variations one would find in any random distribution. It is possible that aspects between transiting planets are not significant in the cases tabulated.

The fact that no significant statistical correlations were observed does not prove that transiting planets do not have any significant influence on history. It may only prove that

statistical studies do not pay sufficient attention to the nature of the inner causes of events. Assuming that this is so, one may try to deduce from historical records how people thought and felt during various periods of history and then look for relations of these inner feelings to transiting configurations. This procedure, although not as objective as the statistical approach, may be more productive.

The transiting effects of the Sun (along with Mercury and Venus, which follow the Sun fairly closely) are readily evident. Flora and fauna take on new life and most people feel invigorated when the Sun enters Aries. The Earth has a particular physical beauty with the multitudes of flowers which bloom when the Sun is in Taurus. The warmth of the Sun when it is in Leo (which is ruled by the Sun), and the lack of strength of the Sun's

rays when the Sun is in Capricorn and Aquarius (which are ruled by Saturn) may be noted. Also the spirit of widespread generosity which is present during the Christmas season when the Sun is in Sagittarius (ruled by Jupiter) has been noted by many.

People may have been responding to the transiting effects of Jupiter in Libra (August, 1945--September, 1946), in their attempts to achieve justice at the Nuremberg trials (October 18, 1945--October 1, 1946). President

Eisenhower may have been responding to the influence of Jupiter in Sagittarius in his good will travels to Europe, December 3-22, 1959.

People may have been feeling the influence of Saturn in Taurus when, due to the concern over uncontrolled use of resources and pollution, they proclaimed April 22, 1970, as Earth Day. Saturn in Cancer may have been making its influence felt during August, 1914--June, 1917, as there were food shortages in many places during World War I. The Russian troops were short of food because with many farmers having become soldiers, not enough food was being produced. Many Germans were starving, due to the Allied blockade and due to poor harvests. Saturn was again in Cancer from June, 1944, to July, 1946. During this period many were starving and homeless due to the second World War. Also, prolonged droughts cut harvests during the summer of 1945. Saturn in Virgo seems to influence people to desire to achieve order by getting debts paid up. Saturn was in Virgo from August, 1919, to October, 1921. It was during this time that the peace terms following World War I were drawn up, and these contained the requirement that Germany make heavy reparation payments. Saturn was in Sagittarius from February, 1897, to January, 1900. This may have helped stimulate the anti-foreign feelings which led to the Phillipino guerrilla war for recognition of independence from the United States (February 4, 1899), the Boxers in China killing Christians and burning missions (in 1899), and the Boers fighting the British in what is now South Africa (October 11, 1899). Saturn in Capricorn (January, 1959--January, 1962) may have aided diplomacy. During 1959, Vice-president Nixon visited Russia (July 23--August 5), Premier Khrushchev visited the United States, and President Eisenhower visited Europe (December 3--22).

Uranus in Taurus during 1857 may have helped stimulate the desire on the part of the French and British for more trade opportunities, which led them to send troops to China to force China to open more of her ports to trade. Uranus in Gemini from June, 1858, to June, 1865, may have helped people to broaden the horizons of their thinking and thence to give consideration to the new ideas presented in Darwin's *Origin of the Species* (published in 1859). Uranus in Pisces (April, 1919--December, 1927) may have tended to make the individual less self assertive and thence may have helped foster the growth of the ideologies in which the will of the individual is supposed to be subjected to the will of the state. The Bolsheviks, who subscribed to this philosophy, took power in Russia in November, 1917; and the Fascist Party, who also subscribed to this philosophy, gained autocratic power in Italy in 1921.

From April, 1861, to June, 1874, Neptune was in Aries. This was an era in which the rights of people as individuals were being given consideration (Russian serfs were emancipated in 1861, slavery was abolished in the United States in 1865), and many governments were moving toward the republican form. Also nationalism was a growing force during this period (on January 18, 1871, the German states became united). This was also a period of hostility and struggle as each individual and each nation tried to assert itself and its rights. This is one reason why the ideas in Darwin's *Origin of the Species* (1859) fit so well into the thinking of people of this time. Neptune was in Taurus from June, 1874, to March, 1889, which helped focus people's dreams (and thence also their actions) on material wealth. During this time there was an enormous expansion of science and technology. Many rail-

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The Children of Leo, 1973

Birthdays: July 23 to August 23

LEO, the fifth house sign, is the home of the Sun, symbol of spirit in manifestation. Here he can "be himself," for the fifth phase of a cycle is one in which force is exerted creatively, to form, to produce, or to bring to pass.

The natives of Leo are usually strong, decisive characters, knowing so well what they desire and believe that they can be very definite and vigorous in all self-expression. These natives have much personal dignity, great energy and daring, and inclinations for the opulent and noble which sometimes create contempt for all that seems low or mean. The Leos have much will power, feeling that "the throne is supreme," and by the "grace of God" that throne is within. Thus their self-assurance and desire to exercise power is generally prominent. They are interested in seeking objective results, are very enthusiastic and whole-hearted in whatever they like. Perhaps because it appears weak to respond to persuasion, they usually find it difficult to brook inter-

ference or counsel, and rarely reconsider a matter.

Though they can show lion-like temper and even cruelty when thoroughly aroused, Leos as a rule have warm-hearted, sunny dispositions, and a strong, ardent love nature. They are pleased when providing their loved ones in a generous way with the best obtainable. The cheerfulness and strength of a Leo are wonderful qualities to have in a friend, and these can more than outweigh the oftentimes domineering, quick-tempered side of their nature.

Unless the intellect subdues the animal nature, the ardent affections, passions, and over-fondness of pleasure can lead these natives to adopt an amorous, "playboy" existence, irresponsible and barren. The same strong feelings can also incline toward a dogmatic, stubborn, and sometimes conceited attitude. Most of them would do well to make *humility* their constant subject for meditation, reflecting often upon not taking themselves too seriously.

A fine spiritual aspect, Jupiter sextile Neptune, is in effect all this

solar month, showing that those born during this period have a mystical, inspirational nature which will enable them to succeed in connection with an occult order. During sleeping hours they are apt to be quite conscious in the invisible worlds.

As the solar month begins, and lasting until August 7, the Sun and Jupiter are in opposition. This stellar pattern shows a tendency to indulge in habits that are bad for the health, and there is apt to be a haughty, bombastic disposition. These children need special training in self-restraint, thrift, honesty, and religion.

The Sun is also trining Neptune as the solar month opens, and this lasts until August 5, intensifying the spiritual vibrations in the aura, and thus favoring the possibility of developing the spiritual faculties.

Venus and Saturn are in sextile aspect from July 23 to 29, pointing toward such fine traits as tact, system, justice, and economy. Trustworthy and honest, and of unimpeachable morality, these natives win honor, esteem, and easy circumstances.

From July 23 to August 3, Venus squares Neptune, tending to bring loss and sorrow through deception. Speculation, particularly in connection with corporations, should be avoided to prevent loss.

Mercury squares Mars from July 23 to August 16, showing that the native is quick-witted and sharp, but also impulsive and excitable. These children need to have truthfulness, self-control, and unselfishness stressed in their training.

Mercury also squares Uranus from July 23 to August 6, suggesting an erratic mentality which is inclined to tear down rather than build up. Poise, moderation, and consideration for others are needed to master this configuration.

From July 23 to August 3 Mars and Uranus are in opposition, sounding a

warning to give special attention to training these children in poise, control of temper, consideration for others, and tolerance of the ideas of others. Unselfishness and love need to be developed by those with this aspect.

The Sun and Uranus are in sextile aspect from August 3 to 21, showing that the native is intuitive, original, independent, and progressive. These are the people who are the media for bringing to our ken the methods of using Nature's finer forces—the inventive geniuses. Idealistic, broad-minded, and universal, they attract many friends who may aid them to rise in life.

From August 5 to 16 Mercury sextiles Saturn, giving forethought, reasoning ability, patient persistence, and power of concentration. Fair-minded and honest, cautious and tactful, these natives make fine judges.

Mercury trines its higher octave, Neptune, from August 10 to 18, giving a mind peculiarly adapted to the occult art. A supernormal faculty, such as magnetic healing, may be developed.

From August 11 to 18 Mercury opposes Jupiter, calling for practice in decisive thinking and acting, as well as in striving to judge well. Special effort should be made to live up to contracts and agreements.

Jupiter and Mars are in square aspect from August 11 to 23, showing that these children should have special training in honesty, self-control, and the futility of gambling. A careful, clean diet is needed to avoid blood and circulation difficulties.

From August 16 to 23 the Sun sextiles Saturn, bespeaking such fine qualities as method, foresight, and organizing, executive, and diplomatic ability, along with much moral stamina. Sincerity, kindness, and integrity are also indicated by this aspect, so that the native is apt to

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Readings for Subscribers' Children

KATHLEEN E. P.

Born July 29, 1969, 1:42 P.M.

Latitude 19N38; Longitude 156W

Signs on Cusps of Houses:

ASC, Scorpio. .28.41	4th, Pisces ... 2.00
2nd, Sagitt. ... 28.00	5th, Aries4.00
3rd, Capri. ... 29.00	6th, Taurus ... 3.00

Aquarius intercepted in 3rd

Positions of Planets:

Mars4.46	Sagittarius 1st
Moon 19.14	Aquarius3rd
Dragon's H...23.29	Pisces4th
Saturn 8.34	Taurus6th
Part of F.... 11.16	Taurus6th
Venus 25.17	Gemini7th
Sun 6.39	Leo9th
Mercury..... 14.47	Leo9th
Pluto23.06	Virgo10th
Uranus1.02	Libra10th
Jupiter2.11	Libra10th

With the Sun and Mercury in the fixed-fire sign Leo, the Moon in the fixed-mental sign Aquarius, Saturn and Neptune in fixed signs, and the fixed-water sign Scorpio on the ASC, this little girl has quite a resolute, determined nature. Her parents would do well to teach her to be more flexible in her thinking.

The Sun and Mercury are eight degrees apart in Leo, intercepted in the 9th house, the solar orb sextiling Uranus and Jupiter in the first degrees of Libra in the 10th, and trining Mars in Sagittarius in the 1st. This is a splendid configuration, indicating such traits as progressiveness, benevolence, intuitiveness, imagination, resourcefulness, and idealism, as well as much energy—mental and physical. However, both the Sun and Mercury square Saturn in Taurus in the

6th, and Mercury opposes the Moon. These stellar patterns tend to bring obstacles in the life—opportunities for learning optimism, kindness, and unselfishness. A careful diet, mostly of fresh fruit and vegetables with few sweets, will help to safeguard the health; but if difficulty with the throat should develop, it is best not to remove the tonsils. Poor dietary habits are usually the cause of tonsillitis, so the cure lies largely in eating properly.

The conjunction of Uranus and Jupiter in Libra in the 10th, sextile Sun, Neptune, and Mars, square Venus (in Gemini in the 7th), points toward literary ability of an unusual and original nature, along with a vivid imagination, a keen intuition, and an attractive personality. There is inventive ability, too, as well as such traits as honesty, friendliness, and benevolence. The square to Venus, though, brings less desirable forces into play in this child's life. She should be taught from early years to be most circumspect in her behavior, especially in connection with her vocational or public life; otherwise, she will probably have to suffer from scandal and unsavory accusations.

The afflicted Venus (square Pluto, Dragon's Tail, Uranus, and Jupiter) in Gemini in the 7th, tends to bring irregularities into the partnership area of life, and suggests that Kathleen needs to learn faithfulness and dependability in such relationships. Venus trines the Moon, however, which shows kindness and sympathy of nature, a fruitful imagination, an engaging personality, and happiness in partnerships, as well as a love for pleasure, art, and music.

The Moon in Aquarius in the 3rd house intensifies the imagination and gives a liking for mental pursuits

which are subject to constant change, such as reporting and editing. The intuition is strongly developed, but since the Moon squares Neptune, this child should be trained in the positive spiritual path of independence and mental control, avoiding all negative psychic phenomena such as the ouija board and seances. Fortunately, Neptune, which is in the 12th in conjunction with the ASC, sextiles Pluto, Jupiter and Uranus, so that this child is quite spiritually oriented and prone to respond to the higher spiritual influences.

BRIAN J. M.

Born December 17, 1964, 11:30 P.M.

Latitude 42N22; Longitude 71W04.

Signs on Cusps of Houses:

ASC, Virgo...24.53	4th, Sagitt... 24.00
2nd, Libra... 21.00	5th, Capri... 28.00
3rd, Scorpio...20.00	6th, Aquarius .29.00

Positions of Planets:

Neptune.....19.00	Scorpio 2nd
Venus 28.39	Scorpio3rd
Dragon's T... 22.45	Sagittarius 3rd
Sun 26.17	Sagittarius 4th
Mercury.... 27.47R	Sagittarius 4th
Saturn 0.10	Pisces6th
Part of F.... 11.50	Pisces6th
Jupiter.....17.01R	Taurus 8th
Moon..... 13.14	Gemini9th
Uranus 14.50	Virgo..... 12th
Pluto16.17	Virgo 12th
Mars19.17	Virgo 12th

Here we have a little boy with the Sun, Mercury, Saturn, Moon, Uranus, Pluto, and Mars all in common signs, and common signs on all the angles. Thus we judge that he is very flexible and pliable, perhaps too much so for his own good, and he should therefore be taught to use his will in becoming more independent and assiduous in his nature. The planets are scattered, too, throughout seven houses, showing

much versatility and many types of experiences in this life.

The solar orb is in Sagittarius in the 4th house, combust Mercury, which is retrograde, conjunct the Dragon's Tail, square the ASC and Mars, opposing the MC, but sextile to Saturn in the first degree of Pisces in the 6th. These configurations show many facets to the child's nature. Basically, he has an aspiring nature, lofty ideals, an expansive mind, and an inclination toward benevolence and philanthropy, with interest in religion and law. Sincere, just, and considerate, he also has some degree of foresight, method, and organizing, executive, and diplomatic ability. The square between Sun and Mars, however, although it indicates an abundance of energy, courage, and the faculty of leadership, shows the need to make special effort in directing these traits into constructive channels. Perhaps the conjunction of the Sun with the Dragon's Tail, which is saturnian in nature, will be of some help in controlling a hot temper and impulsiveness.

The Moon in Gemini in the 9th house emphasizes the mental side of Brian's nature, and in the 9th house tends toward a serious, religious mind, with a likelihood of travel, dreams, and visions. Since the lunar orb squares Uranus, Pluto, and Mars in Virgo in the 12th, though, there is further difficulty shown in keeping the mental faculties calm, poised, and constructively useful. Here again we note the necessity of using the will in keeping concentrated upon the task at hand.

Jupiter in Taurus is well placed, and though retrograde in the 8th house and opposing Neptune in Scorpio in the 2nd, trines Uranus, Pluto, and Mars, so that abundant material means should come to Brian by way of marriage or inheritance. The placement of Jupiter in a fixed sign is most fortunate in helping to give needed stability to the nature, as well as such traits

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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.

Manufacturer, Minister

STANLEY E.T.— Born August 22, 1935, 11:12 A.M. Latitude 43N01, Longitude 89W17. The Sun in the masterful fixed-fire sign Léo in the 10th house, trine the progressive Uranus (retrograde in Taurus in the 6th), strongly indicates a public career for this native—a position of trust and responsibility. Mercury and Neptune are also in the 10th, in Virgo, sextile the ASC, Jupiter and Mars in Scorpio, trine Uranus, but square the Moon in Gemini in the 8th, and opposition Saturn retrograde in Pisces in the 4th. Mars and Jupiter are conjoined in Scorpio in the 1st house, giving a personality and mentality in which forcefulness and benevolence are combined. The strongly aspected Uranus (sextile Saturn, trine Sun) and Neptune (conjunct Mercury, sextile Jupiter and Mars, square Moon) shows considerable spiritual inclination in this native, so that he could use his oratorical talent well in the ministry and the higher side of legal affairs. He could do well in practical, material endeavors, too, manufacturing (autos), managing clubs or hotels.

Teacher, Secretary

KAREN A.J.— Born August 4, 1942, 12:31 A.M. Latitude 41N22, Longitude 81W51. The rulers of the mental, humanitarian sign Aquarius, which is on the 10th house of this chart, posited in the mental Gemini in conjunction with the ASC, Uranus from the 12th house, Saturn from the 1st, point definitely toward a clerical or literary vocation for this native. Pluto, the Sun, and Mercury are in conjunction in the teaching sign Leo, the two latter being combust. The closeness of Mer-

cury to the Sun lessens its power, and although it squares the Moon, it sextiles Saturn, which gives power of concentration, along with the ability to reason correctly. The Moon in Taurus in the 12th suggests activities "behind the scenes," and since it sextiles Jupiter and Venus in Cancer in the 2nd, there is a love for art and music, along with kindness of nature and excellent earning capacity. There is also a liking for children, so that this native should do well in teaching, as well as in secretarial work.

Editor, P. O. Official

PHILLIP A.— Born August 28, 1947, 6:10 A.M. Latitude 41N32, Longitude 72W48. Here we find Venus, Mercury, and the Sun all in the mental sign Virgo, which rises, in the 12th house, and Gemini, another mental sign, on the MC, showing that a mental or literary vocation is most suited for the talents of this native. The Virgo planets are in conjunction and sextile Mars in Cancer in the 10th, so that there is plenty of mental energy, courage, and resourcefulness to accomplish whatever goals may be set. The Moon is in the Saturn-ruled Capricorn in the 5th house, sextile to Jupiter in Scorpio in the 3rd, adding persistence, good reasoning ability, a fruitful imagination, and personal magnetism. Uranus in Gemini in the 10th brings another factor to bear on the vocation, though this planet is unaspected and therefore not so strong. Nevertheless, there is originality, intuitiveness, and an interest in science which will show forth in the professional activities, whether they are directed in editing, reporting, printing, postoffice work, teaching, or a related endeavor.

Daily Thought and Guide

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

Wednesday — August 1

"We must not obey those who urge us, because we are human and mortal, to think human and mortal thoughts; in so far as we may, we should practice immortality and omit no effort to live in accordance with the best that is in us." — *Aristotle*.

* Thursday — August 2

Permanent healing, as opposed to temporary "cure," depends on the patient's willingness to adhere to the laws of right living.

Friday — August 3

A sense of well-being and contentment should underlie our activities on this day, helping us perform competently, usefully, and lovingly.

Saturday — August 4

Enjoyment of cultural pursuits is linked to the responsibility of good taste. As Walt Whitman said: "To have great art we must have great audiences

Sunday — August 5

True Christianity rests on the foundation of universal love. What better way to worship than to express, selflessly and in service, our love for our fellow men?

Monday — August 6

"Good nature will always supply the absence of beauty; but beauty cannot supply the absence of good nature." — *Addison*.

Tuesday — August 7

Our destiny is perfection, but only when we aspire do we encourage its implementation.

Wednesday — August 8

Material success can be an adjunct to spiritual development provided its

attainment is honorable and its fruits are used responsibly and wisely.

Thursday — August 9

Courage and endurance must be developed by every spiritual aspirant, that he may overcome all obstacles separating him from his Ideal.

* Friday — August 10

It is a great privilege to help receive and liberate the healing force from the Father, but we do this effectively only if our hearts and minds are clean and pure.

Saturday — August 11

Venus smiles upon us today; may we in turn smile upon our fellow men, showing our care and concern, our sympathy, and our love.

Sunday — August 12

Many aspects portend a busy day. We serve the Lord with every new experience and challenge if we meet it in the way that we know is best.

Monday — August 13

Exciting new ideas, particularly concerning science and electricity, may be "picked up" today by progressive Egos attuned to the higher vibrations.

Tuesday — August 14

An abundance of spiritual and physical energy today, coupled with the sense to exercise it with restraint and tact, augur well for worthwhile accomplishment.

Wednesday — August 15

We can master all afflictions if our thoughts remain elevated, humble, compassionate, and positive.

Thursday --- August 16

A healthy imagination is vital to creativity; imagination used as a vehicle of sheer "escape," however, negates creativity and hinders progress.

* Friday --- August 17

Fine aspects to Neptune, Jupiter, and Mercury should make it easy for us to enlist the aid of heart and mind in our endeavors to liberate the healing force.

Saturday --- August 18

We can enjoy some much-needed relaxation today and "restore our souls," but should take care to guard our tempers.

Sunday --- August 19

"The act of divine worship is the inestimable privilege of man, the only created being who bows in humility and adoration." --- *Hosea Ballou*.

Monday --- August 20

Worry never solved a problem nor righted a wrong. Clear and decisive thinking, tolerance, patience, devotion, and faith are fitting alternatives.

Tuesday --- August 21

Mixed aspects suggest a day of diversified encounters, which can all be turned to good advantage if we make use of the benevolent influences from Venus and Jupiter.

Wednesday --- August 22

A happy day is in the offing. We should feel at peace with ourselves and the world, eager to do, to bestow, to praise, to enjoy, and to love.

* Thursday --- August 23

Healing encompasses the whole man. Spiritual healing is of, and for, the Spirit; physical healing is but one manifestation thereof.

Friday --- August 24

The work-week concludes quietly, and thought might profitably be given

to week-end projects scheduled for around the house.

Saturday --- August 25

The simple pleasures of hearth and home, yard and garden, are often among our most rewarding. Sometimes it pays to spend a day becoming reacquainted with our families.

Sunday --- August 26

Spiritual Neptune aids our devotions today, helping sincere worshippers attain elevated levels of thought, insight, understanding, and contact with the divine Presence.

Monday --- August 27

Diligent striving should bear fruit today for those whose work involves mental endeavor. Mercurial occupations are favored.

Tuesday --- August 28

The protective and inspiring aura of the Christ Light surrounds us constantly. "Wonderful are the ways and the means and the places in which the Light strikes us." --- *Max Heindel*.

Wednesday --- August 29

This is a good day to review the family's diet and plan menus ahead. The quality of our nutrition has much to do with the state of our health.

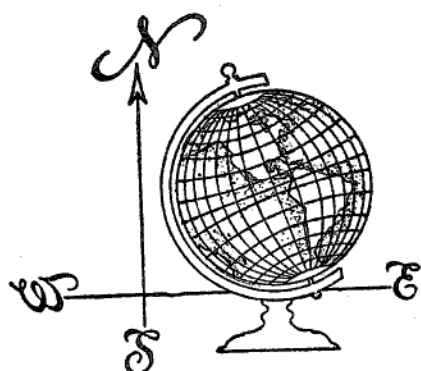
* Thursday --- August 30

If we could see the extent to which our dedicated prayers and thoughts help augment the available healing force, we would redouble our efforts in this most sacred cause.

Friday --- August 31

"A face which is always serene possesses a mysterious and powerful attraction; sad hearts come to it as to the sun to warm themselves again." --- *Joseph Roux*.

* Healing Dates



MONTHLY *News* INTERPRETED

Meatless Proteins

Research into vegetable and other meatless protein foods is increasing in many parts of the world. The February, 1973, issue of the Australian magazine *Health and Vision* discusses research underway in various British concerns. The article, "New Protein Food Presages Man-Made Meat Millennium," was reprinted by courtesy of *Vegetarian*.

One product described is derived from a protein isolate extracted from the field bean and texturized so as closely to resemble meat. Another company is working on the manufacture of high-quality protein from natural gas. Micro-organisms thus obtained are said to double their weight in five hours and provide a powder rich in protein. A third company is striving to perfect a protein-producing fungus that ferments on waste starch and is closely related to the edible mushroom.

In addition to the technological problems still extant in the production of this type of protein food, existing prejudice against so-called "synthetic" foods must be overcome. In this regard, Professor Sir Ernst Chain of the Imperial College of Science is quoted as saying: "All edible proteins are natural products of a complex chemical structure and none has ever been synthesised in a laboratory."

The article comments on expected world-wide population increases dur-

ing the next decades and concludes: "There won't be room for the extravagance and barbarism of fatstock farming. By the turn of the century—for reasons of sheer necessity—man will go vegetarian."

Lead-poisoning and Hyperactivity

Many of the two million to eight million children in the United States who have been called "hyperactive," may instead be lead-poisoned, according to a researcher at the Downstate Medical Center in New York. Dr. Oliver David, assisted by two other scientists, studied 119 children and found that the hyperactive ones had "raised" but not toxic levels of lead in their bodies. The researchers challenge the traditional notion that amounts of lead below the so-called "poisonous" level have no effect. It has always been considered that children get lead in their bodies mainly by eating lead-containing paint. Now, however, experts say that leaded gasoline is a significant source because the poisonous metal is spewed out into the atmosphere in the exhaust where it is inhaled.

— *National Health Federation Bulletin*, March, 1973.

Pollution, in addition to being obvious, also appears to have its subtle side, the insidious nature of which continues to reveal itself in various ways. If hyperactivity in children is really traceable to lead-poisoning, it is doubly disturbing to contemplate the treatment currently being given to

many of these children—the use of drugs which induce lassitude. The children are thus being exposed to two unnatural and dangerous substances, when the obvious remedy is removal from their environment of the first substance. It is certainly to be hoped that a satisfactory level of pollution control over auto emissions will soon be enforced.

Most people now agree that an adequate supply of fresh, clean air is a major adjunct to good health. This is particularly true of children, upon whose formative environment much of their well-being as adults will depend. Unfortunately, many children still must live and grow up in the excessive atmospheric pollution typical of many urban areas. It behooves all concerned citizens to arrange for these children to have as much fresh air as possible—such as during weekends and summers in the country—and to join even more actively in already concerted efforts to clean up our planet.

Old, Alone, and Scared

Growing old in a large city can be a lonely and terrifying experience—especially for those elderly people who have serious medical or social problems and are unable or too afraid to go out and seek help. New York's Chelsea section offers a prime example of this phenomenon. It is a polyglot community of high-rise apartment buildings, crumbling brownstones and welfare hotels, where many old people live alone in tiny, cockroach-infested rooms. "They may send a neighbor out with \$2 for food," says one neighborhood veteran, "but they are out of contact with the rest of the world. So they just wither away in their rooms. When they are finally found, they may have been dead for two or three weeks."

To help Chelsea's unfortunates, a number of social and political organizations in the area have joined together with St. Vincent's Hospital to set up unique volunteer teams of doctors, registered nurses and social workers. These teams go out into the neighborhood to

look for the helpless, frightened, confused and ill; and when they find them, they treat them—often on the spot.

"Caring for old people," says Dr. Philip Brickner, co-director of the Chelsea Program, "is somehow unappealing to lots of groups. This is not the case with children in need; people like to take care of children. But until now, many senior citizens have been completely neglected."

Founded only last January, the program has already made quite a name for itself in Chelsea, and other Manhattan enclaves may soon have similar programs. On one field trip recently, the volunteers discovered a wasted octogenarian who had not had a decent meal in more than three months; he was immediately hospitalized. In one welfare hotel, a bewildered and lonely old woman complained about a lump in her breast. Her problem was diagnosed as cancer—and she was promptly operated on....

But the volunteers still face a number of appalling problems—especially the old people's desperate fear of crime: many of the elderly are simply too terrified even to allow anyone in. One team recently called on a 4-foot 2-inch, 85-year-old woman who had been raped by transients in the hotel. Even after the volunteers explained who they were through the multi-locked door, the woman refused to open it. Finally, one team member went downstairs and called her up. Then she opened the door.

The future of the Chelsea Program is bright, and if it receives some expected financial aid, the teams will operate every day. Meanwhile, the word is spreading among the isolated and frightened old people, and other residents are delighted, too. "We are 100 per cent for it," beams a longtime resident. "What is so great is that now at last the old people feel there is someone who cares."

— *Newsweek*, April 2, 1973.

Those of us who have not experienced first hand the dismaying conditions of poverty, fear, and abject hopelessness under which these elderly people must live cannot possibly comprehend their agony. It is unbelievable that in our "civilized" era such individuals can be so neglected that even their passing goes unnoticed for weeks.

The team working in Chelsea is composed of professional personnel, and certainly many of the old people

do require professional treatment. One does not have to be a doctor or social worker, however, to *find* such needy people in his own neighborhood or city, bring them the comfort of companionship and friendship, and communicate their needs to people qualified to handle them. Surely here is an area in which spiritual aspirants living in urban areas can give abundant service.

More on Solar Energy

The possibilities of harnessing solar energy to meet increasing worldwide fuel needs continue to receive attention from scientists and researchers. (See editorial, "Using Natural Power," *Rays*, January, 1973.) According to an article in *U.S. News & World Report*, April 16, 1973, much technology already is or soon will be available for this purpose. Many private homes and office buildings could be heated with solar energy in five years, and in less than ten years solar power could be used to run air conditioning systems and convert organic materials into fuel oil and methane gas.

The article, entitled "Power from the Sun: the Search Picks Up," describes the tremendous potential of this most valuable natural resource. "Scientists say...that just one day of sunlight on the surface of Lake Erie is equal to all the energy consumed by Americans in a year."

Included among proposed methods of harnessing solar energy are giant "collector farms" to be set up on space satellites. Here, the Sun's radiation would be converted to electricity in solar cells, then channeled to a central power station, converted to microwaves, and beamed back to Earth. Constant collection could thus be maintained, since clouds and darkness do not obscure the Sun in space. "Solar farms," huge energy collectors

on Earth, are also envisaged, with experts claiming that 14,000 square miles of land would be required for this purpose to furnish all the electricity needed for the United States in the year 2000.

The development of an inexpensive solar cell to provide power for individual home use is also being encouraged. Practical use of such cells would also require storage facilities for electricity to use during hours of darkness. It is believed that, in time, such units could be mass produced at a reasonable cost.

Solar research is under way in a number of universities and private organizations. This is clearly to be an expanding field of endeavor, particularly in view of the threatening power shortage. We look forward to the day when much of our energy will come from this clean, pure, wholesome, and hopefully by then inexpensive, source.

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NOTICE!

Since a number of people have written to us expressing the wish that they could receive the *Rays* in time to use the "Daily Thought and Guide" on the days designated, we will publish in the September issue the "Daily Thought" for both September and October. The October issue will carry the "Daily Thought" for November, and subsequent numbers one month ahead.

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SPECIAL SALE

We have on hand a limited number of slightly defective bound 10-year ephemerides: 1940-49, 1950-59, and 1960-69 decades. The perfect ones sell for \$5.10; these are priced, while they last, at \$3.10 each.

We also have on hand a number of cloth-bound copies of *Astro-Diagnosis*, which have a corrected page inserted. The perfect copy sells for \$6.10, the corrected copy is priced at \$4.60.

BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"New Dimensions of Destiny"

New Dimensions of Destiny, by Richard Guggenheimer, CSA Press, Lakemont, Georgia, 1971.

"TO be, beautifully, is the highest of all arts, and the most fugitive, for it depends upon the utmost virtues of courage, generosity, integrity and that very selflessness which is the apotheosis of Self." The closer man comes to this level of perfection, believes the author, the more readily will he achieve a more meaningful present and the "best destiny" for himself and his fellows.

It is impossible for a reviewer to do justice to this powerfully moving and elevating book. Mr. Guggenheimer, an artist and transcendental philosopher, is also a gifted writer whose superior insight and wisdom have enabled him to pen a volume of rare dignity, beauty, and eloquence. More than one reading is necessary for a full appreciation of the spiritual understanding and intuition revealed in this masterpiece. Hours of contemplation could profitably be devoted to the philosophical highlights of each chapter—indeed, of each page. The author's vocabulary is profound but not obscure; his conceptions are sublime but realistic; his range of vision is extensive but not but not inconceivable. The writing is lyrical and poetic, and the overall effect—all too rare in modern literature—is one of hope, encouragement, reverence, and ultimate harmonious triumph.

Many teachings fundamental to the Western Wisdom Philosophy are touched upon in this book. Mr. Guggenheimer holds the power of thought and will to be instrumental in the furthering of human goals. If we "practice immortality" and live in accordance with the best in us, we "facilitate rather than impede the rhythm, the pace, the momentum of the developing self." The power of many minds sustaining and sustained by this momentum would be a tremendous force in evolution.

Important, too, is the power of universal concern and love. "It is a natural part of the universal process that the solicitude of the more inspired serves to sustain the more fragile." (How much more noble a concept than the theory of survival of the fittest!) World-wide spiritual development necessarily will be limited until all men everywhere can meet, in a reasonable manner, basic physical needs. "We shall be more successful in our spiritual certitudes when we are more successful in attaining some kind of brotherly parity." The author speaks of the "pitiful misanthropy" of those who are without love, live too much alone, and reject the "inspiration of their environment." Our attempts to achieve a "mergent feeling of shared immortality" are inadequate, "but where we love, we begin to succeed."

The inherent unity among true science, art, and religion is recognized by Mr. Guggenheimer, who holds that

they are fundamental to each other. Furthermore, "the revelations of science have become so breathtakingly beautiful as to raise the human response to a level of awe as religious as it is intellectual." Mystery is at the core of both science and art. The scientist penetrates toward ultimate truths and senses their beauty; the artist, eager to understand the majesty of what is being discovered, is drawn toward scientific probings which he does not fully comprehend. "Current spiritual insights can only come... from rare individuals who attach themselves resolutely to the task of penetrating toward them, by the employment of every art and science available to modern man."

The author recognizes that man must work harmoniously with the "divine purpose" (or, natural law): "The divine concern pervades all that is... and the more the human psyche recognizes and associates itself to this concern, the better it becomes involved in the rhythm and grace of divine purpose.... However acute the intelligence and industry of man may be, his full dynamism depends upon his conscious engagement with forces transcending his own."

Speaking as an artist who is concerned by, although understanding of, the current trend toward pessimism, disharmony, and even depravity in the arts, Mr. Guggenheimer seems to sense that man's "head side" and his "heart side" must develop simultaneously if we are to manifest at our highest possible level. "A contemporary intelligence is exposed to a huge spectrum of radiations, and the quality of its ultimate vision depends upon what you might call the integrity and spirituality of its taste." It is what we *do* with our knowledge, not the fact of possession of the knowledge, which determines our evolutionary standing and progress.

Much of the gloom and morbidity in modern art and literature, believes Mr.

Guggenheimer, arises from a "kind of schizoid paralysis of the spirit" which plagues many of our most talented writers and artists. They are sensitive to the supernal beauty and the appalling horror which are both part of life around us, but react more powerfully to their despairing than to their joyful emotions. This has, perhaps, been inevitable, but a more mature sense of beauty, as well as more mature intellectual stamina, are now needed. We must be able to transcend the evidence of the failures of human civilization, and proceed in the assurance that "every human soul, despite the gravity of its errors, retains the attributes of dignity by virtue of its relatedness to, its integrality with, humanity and its Creator."

Mr. Guggenheimer admits that what might be called "protest art" has "been of great purgative value to the development of man." There is, nevertheless, an even higher responsibility attendant to the exercise of wisdom—the responsibility of adhering to and quickening "the radiance behind the darkness." "The ultimate message of a worker of art at the highest levels involves us in the atmospheres of transcendence to which we ultimately belong and to which we ascend only by grace of illumination or revelation." It is the role of the artist, as, eventually, of all men, "to rise to the inspiration of existence... to assert meaningfulness, to accomplish dignity, to achieve serenity and to proclaim eternity as Now."

The "new dimensions" of our destiny, now being touched upon by science almost as much as they have been suggested by intuition, insight, and, sometimes, faith, are evocative of the best that is within us, and the highest to which we can aspire. The grandeur of this author's vision will strike a responsive chord in all serious spiritual students, and should be a particular source of upliftment for those inclined toward pessimism.

Readers' QUESTIONS

Benefits of Sugar

Question:

How important is sugar in the diet? Has it been proved that the desire for alcohol decreases as the consumption of sugar increases?

Answer:

Sugar is a very important item in our diet, providing essential nourishment to the body, and there is little danger of over-stimulation from it, unless a person goes to an extreme in consuming it. Moderation in all things is a wise adage, and of course applies to the consumption of sugar as well as to other foods in the diet.

Yes, it has been proved that the desire for alcohol decreases as the consumption of sugar increases. Max Heindel gave us the following not-generally-known information concerning sugar and its value as a food, as well as its role in freeing people from their desire for alcoholic liquors:

"It is harmful in certain diseases, such as biliousness and dyspepsia, or if held long in the mouth as candy, but if sparingly used during good health and the amount gradually increased as the stomach becomes accustomed to its use, it will be found very nourishing." It has been observed that the use of sugar cane juice at harvest time has resulted in improved health of those using it, both human and animals. "Horses fed on boiled carrots for a few weeks will get a coat like silk, owing to the saccharine juices of that vegetable. Sugar is a nutritious and beneficial article of diet and contains no ash whatever."

"A stimulant spirit is necessary while we live on a diet of flesh or progress would stop, and a food has been provided for the pioneers of the West that answers all requirements: its name is sugar. From sugar the Ego itself generates alcohol inside the system by the very processes of metabolism. This product is therefore both food and stimulant, perfectly keyed to the vibratory pitch of the body. It has all the good qualities of alcohol in enhanced measure and none of its drawbacks. The man who eats sweets will not drink, and there is no surer cure for alcoholism than to induce the sufferer to eat freely of sweets. The drunkard abhors sugar, however, while his system is under the sway of the 'foreign spirit'."

We should keep in mind that sugar as referred to above means natural sugar, not the refined product, which contains no phosphorus and other valuable properties found in the natural sugar. Modern science tells us that refined sugar absorbs calcium from the blood stream and thus is apt to have a very serious effect if indulged in for long. Children, in particular, should have their candy and other sweets made of unrefined sugar, honey, or fruits. "Soft drinks" are considered a particular menace by some authorities.

"Children who eat raw sugar cane are outstanding for their perfect teeth. Children who eat candy and drink soft drinks are celebrated for the opposite condition.... Vitamin K inhibits the breakdown of hexose phosphate in the mouth fluids, and inhibits tooth decay, for the bacteria causing decay are thereby deprived of the free sugar

they need to live.... Sugar cane, like all growing plants, contains in its natural state the vitamin K here shown to protect the teeth against decay.

"The ravages of refined sugar cannot be limited to dental disease alone. Arthritis is now recognized as a disease that may owe its prevalence in this country to a vitamin lost in sugar refining, a factor known as the anti-stiffness vitamin or the Wulzen factor.... Unpasteurized milk and raw sugar cane juice, or blackstrap molasses, are the only good sources yet found in common foods." -- *Lee Foundation for Nutritional Research.*

Contemplation on Spiritual Subjects

Question:

Do you think there is any real value in constantly repeating gems of thought, Bible texts, or reading the Bible? I sometimes wonder if such practices are not really a waste of time.

Answer:

Certainly the practices mentioned are not a waste of time. On the contrary, it is always most helpful and uplifting to repeat mentally or orally, texts, literary gems, Bible passages, et cetera, which contain inspiring thoughts relative to right living. Repetition is the keynote of the vital body and all progress of the spirit depends upon the spiritualization of this vehicle through repeated effort along lines of high and lofty endeavor.

Repetition of high and lofty thoughts, if dwelt upon long enough, is a decided aid in developing the potential powers of the individual which will in time make a definite change in his character, thereby making it easier for him to do that which is right and avoid that which is wrong.

In devising affirmations along this line it is advisable, however, to avoid statements that one is perfect, or that

one possesses all wisdom, et cetera, for the reason that such statements are not true, and any statement that is not true is bound sooner or later to have a detrimental reaction on the one who repeats it.

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TRANSITS AND WORLD HISTORY

(Continued from page 362)

roads were built. Industries expanded. European goods and technology were introduced into Africa and Asia. Neptune was in Virgo from October, 1928, to July, 1943. This configuration brings intuition face to face with logic. Hitler (during this time) felt that logic could be ignored when it did not agree with intuition. Some (especially the Russian Communists, the Fascists, and the Nazis) repudiated God because God did not fit in with their logic. From October, 1942, to October, 1956, Neptune was in Libra. This may have helped foster the growth of the civil rights and the women's rights movements in the United States.

There thus appear to be some correlations between transiting configurations and history, but the critic may ask why there are gaps in the above correlations. The motions of the planets are cyclical. If the influence of some planet in some sign can be seen in one cycle, why should it not be seen to have a similar influence when it reaches the same sign in the next cycle? One reason is that the force provided by a transiting planet may be used to different extents and in different ways by people with different basic natures (as determined by their natal and progressed configurations). Also, the cycles of the various transiting planets have different periods. Although each individual planet repeats its cycle, the entire pattern involving all the planets and stars probably never exactly repeats.

(Continued on page 379)



A Guide to Natural Health

DIANA DUPRE

ALTHOUGH first published ten years ago, *The Encyclopedia of Natural Health* (Groton Press, Inc., Brooklyn, 1962) remains timely and up-to-date. This concise, informative, and easily readable single volume was authored by Dr. Max Warmbrand, a distinguished naturopath and osteopath and founder of a famous health spa in Florida. In it, he espouses a number of preventive and therapeutic maxims of health and nutrition hitherto held by a relatively small minority of medical practitioners. Only recently have they begun to receive the attention they deserve and a more wide endorsement by members of the medical profession, although they are still far from being generally accepted.

Natural health, says Dr. Warmbrand, is based on two principles first enunciated by Hippocrates. The first, "Nature cures," "establishes the fact that healing is the prerogative of the organism and is brought about by the inherent curative powers of the body." The second principle is that "the measures that are employed in the treatment of disease must do no harm."

It is upon these principles that Dr. Warmbrand bases his advocacy of natural medicine as well as his strong objections to the use of drugs in the healing process. Natural therapeutics, including suitable food, rest, estab-

lishment of emotional tranquillity, baths, and controlled exposure to sunlight and heat, are all helpful in effecting cures of major and minor ailments. Synthetic medicines, from aspirin through the most powerful of the "miracle drugs," often produce dangerous side effects and do not impart complete cures.

Dr. Warmbrand describes good health as "an orderly, harmonious functioning of all the organs of the body." To mask an organic malfunction with drugs that may temporarily relieve symptoms without restoring the harmonious functioning does not re-establish good health. The harmonious functioning of the entire physical body depends upon the individual's adherence to the whole spectrum of rules of right living. "Let him (the medical scientist) see that the transgression upon immutable laws has brought about much suffering," pleads Dr. Warmbrand, "and let him realize that only by a return to nature can he ever hope to be healthy again... Scientific research must be subservient to Natural Law, and must not assume to be its master."

The reader should not be misled by the use of the word "encyclopedia" in the title of this fine reference book. It is not an alphabetical compilation of diseases and suggested treatments.

It is, instead, a veritable course of instruction for the layman, in which the workings of the various organs are explained, their inter-relationships are shown, and natural procedures for assuring their care and optimum operation are outlined. Primary attention is given to the workings of the digestive, circulatory, respiratory, and nervous systems. Natural methods of treating diseases of these systems, from arthritis to ulcers, are suggested.

Toxicity in the body and improper metabolism are presented as the true causes of disease. When bodily functions are running smoothly and wastes are properly eliminated, resistance is high and the body does not fall prey to disease, no matter what "germs" may be prevalent in the atmosphere. When the organs are not functioning properly, however, and poisons are allowed to accumulate, the general physical condition is weak and the individual is easily susceptible to disease. What is generally called "disease," in fact, is really the body's endeavor to throw off the accumulated toxins and restore the metabolism to its proper working order.

The running nose and coughing of a cold, for instance, is sustained because the body is expelling poisons by way of these orifices. For this reason, a cold-sufferer should rest, drink plenty of fruit juices—which assist the eliminative process—and allow the cold to run its course. He should not try to stop the evacuation of the poisons with cold pills, nasal sprays, and the like. These medications may suppress symptoms and make the patient think he feels better, but in reality, they work only to suppress the removal of toxins which, therefore, remain in the body where they can do further damage at another time.

The dangers of chemical additives, pesticides, and preservatives in foods now constitute a subject of considerable concern. When this book was first published, however, only a rela-

tively few medical and nutritive experts, including the author, warned of the potential harm of these substances upon the human organism. Dr. Warmbrand stresses the desirability of untreated natural foods. He points out, in addition, that raw fruits and vegetables are superior in nutritive value to all other foods, however prepared. If the individual cannot tolerate much raw material, the next best thing is to steam or stew the vegetable or fruit concerned. As is now more generally recognized, furthermore, foods containing refined sugar and flour, as well as saturated fat, are also hazardous to health and should be avoided.

The extreme individuality of each separate human organism is also remarked upon by the author, who frequently points out that while a prescribed diet or course of treatment is likely to be generally successful in many instances of a specific ailment, there will always be those people who, because of characteristics peculiar to their systems, will react adversely. For them, alternative foods or alternative types of treatment must be found.

The virtues of a meatless diet are also extolled by Dr. Warmbrand. He believes that, contrary to much popular opinion, sufficient protein is obtainable in easily digested foods such as green leafy vegetables, cottage cheese, and potatoes. He points to the experiences of various groups of people who found that they were healthier when meat was rationed during the war than they had been when they had all the meat they wanted to eat.

Rules of right living, as the esoteric student knows and as Dr. Warmbrand points out, include more than merely those of diet. Abstention from tobacco and alcohol is essential. "Alcohol is injurious not only when taken in excess, but even in small doses." Emotional control is also vital to optimum health and general well-being.

"Tension, fear, greed, hatred, jealousy, resentment, insecurity, gnaw into our vitals and destroy our heart as well as the rest of our body. Composure and self-control, on the other hand, keep us free from these harmful emotions, and protect us against their deleterious effects."

As a way of learning to control emotions and engender such qualities as compassion, joy, love, and understanding within ourselves, Dr. Warmbrand suggests what is essentially the exercise of Retrospection advocated for students of the Rosicrucian Fellowship Teachings. By retracing our daily activities, recognizing both shortcomings and favorable traits, and visualizing ourselves as we wish to be and should be, we can overcome weaknesses and develop the fine qualities that enhance spiritual as well as physical health.

Taking note of man's spiritual needs, Dr. Warmbrand urges that maintenance of "the human body... in a state of purity and health (physical as well as spiritual) should be the first law of all who subscribe to spiritual or religious teachings."

In illustration of his general philosophy, Dr. Warmbrand quotes a Swedish proverb of universal applicability: "Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more; and all good things will be yours."

ROSICRUCIAN PRINCIPLES

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

TRANSITS AND WORLD HISTORY

(Continued from page 376)

It may also be noted that some events in history seem to have little correlation with the transiting planets. The reason for this may be that the men involved in these events were making more use of natal and progressed forces than of transiting forces. For example, Neptune was transiting Virgo from 1928 to 1943. People born during this time had Neptune in Virgo in their natal and progressed horoscopes. When these people reached maturity and started having an influence on society they would carry the influence of Neptune in Virgo well beyond the year 1943.

Perhaps the main thing that can be learned from the above study is how very complicated the sorting out of transiting influences can be. This paper is only a small start toward what might be done in this field.

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The high cost of health care is enough to make you sick.

Prunes: Mother Nature's multiple vitamins with wrinkles.

Some people who pray for their daily bread grumble because they don't get cake.

Some people even expect the door of opportunity to open with an electric eye.

Food for thought for men over forty: keep an open mind and a closed refrigerator.

After truth changes hands a few times it often becomes fiction.

-- *Today's Food*,
Spring, 1973.



"Be of Good Cheer"

THIS exhortation from numerous places in the New Testament is one which everyone seeking health may well heed and follow.

One of the truly wise men has said: "Cheerfulness sharpens the edge and removes the rust from the mind. It is the sweetest and most fragrant flower of the Spirit, that constantly sends out its beauty and fragrance, and blesses everything within its reach. A joyous heart supplies oil to our inward machinery, and makes the whole of our powers work with ease and efficiency; hence it is of utmost importance that we maintain a contented, cheerful, genial disposition."

Surely, the joy that springs from inner peace and contentment aids the proper functioning of the processes of the body, keeping one youthful and useful in Christ's Vineyard. The mind of the joyful person retains the elasticity of youth, the readiness to deal with the problems of life. Joy is the priceless lubricant which keeps the wheels of life oiled and running smoothly.

Occult philosophy teaches us an important truth in regard to health when it explains that "thoughts of worry, fear, and anger interfere with the process of evaporation (of the solar force) in the spleen, a speck of plasm is the result, and this is at once seized upon by a thought ele-

mental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever formed, making the body a charnel house instead of the temple of the indwelling Spirit.

"Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries, or loses his temper. Were a scientist to analyze the bodies of these two men, he would find considerably less earthy matter in the body of the kindly disposed man than in that of the scold."

* * * * *

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:

August 2 — 10 — 17 — 23 — 30

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Healing*.

OUR PATIENTS WRITE

Idaho---Am so much better. Can walk better and feel much better. Am so grateful for your help.

Wisconsin---The baby is now two weeks old, and his lungs, as of the last X-ray, are completely healed. God bless you for your prayers and the purity of your love.

California---Wonderful things are occurring. In the last few weeks the circulation in my legs and feet has greatly improved. My feet and toes are now warm most of the time. For years they have been very cold. God bless you!

California---Thank you again for all of your wonderful help, which I have needed so much. Have been on the diet you recommended for over five months now, and there has been a great change in my health. I will continue with your diet until you think it needs to be changed, for the benefits are well worth it.

New York---I half expected a reply to my delirious letter of repression that I wrote to you. Was afraid of being chalked off as being mad, neurotic, a psycho. Your letter made me feel so intimately close to you whom I have never seen. To think that strangers — not asking for a fee of any kind — would reply with a love so strong that it moved me to tears! This was my final medicine — your letter.

Louisiana---Last week my son asked me where I kept my copy of the *Cosmo-Conception*. By the time I returned he was making beautiful progress in his study of this book. Am so grateful for this. I feel it is the influence of the Invisible Helpers. He said it answered so many questions he had had in his mind, unanswered for years. For the first time in his life, I am beginning to relax and feel that he at least has begun — and on his own! Am unable to express all my gratitude to you for being a channel to help my son, but I can say, "Thank you, with all my heart."

THE LESSON OF LOVE

(Continued from page 356)

him with as much of the Light as we can cause to shine.

The lesson of love may well be the hardest one for many of us to master on our evolutionary journey, but it will also be the most rewarding in the long run. The most radiantly happy and serenely contented people we find about us are those with a great capacity for love. Their love extends not only to other human beings, but also to the other life-waves as well. There is very little they would not do to help a fellow creature, and whatever they do is done eagerly, with open hearts. They are the people whose mere appearance causes joy, and whose presence occasions a clearly discernible glow that remains long after they have left the vicinity.

In one of his most beautiful and illuminating descriptions of cosmic activity, Mr. Heindel writes: "Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip." This awe-inspiring picture is indeed a source of inspiration and a fitting subject for meditation.

Sublime and tremendous as the force of love is, however, and available though it may be to us all, we will never feel its full impact nor comprehend its full effect until we have learned to radiate it from ourselves in like measure. *This* is the ultimate lesson of love.

* * * * *

SUBSCRIBER'S CHILD

(Continued from page 366)

as sympathy, kindness, and a warm tenderness toward family members. Home and family are apt to mean a great deal to him. The opposition of Jupiter to Neptune sounds a warning to teach Brian to avoid speculation and all negative psychic phenomena.

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IN GOD WE TRUST

(Continued from page 350)

secured by the spirit of devotion and consecration to the welfare of our fellow man. Nor is the promise of eternal life realized, or the goal of the New Jerusalem achieved, until we, as the Bible states, meet the Christ in the air.

Finally, there is one aspect of our study of the Great Seal that has surfaced for consideration again and again. This is the "One Out of Many" banner that is being carried by the Eagle as it flies up to the New Jerusalem. Could this symbolism possibly imply that there are among us *many*, who, after the great blessings received from this *new order of the ages*, will fail to qualify for admission into the New Jerusalem? We acclaim Jupiter as the planet of benevolence, but we must remember that he also co-rules the twelfth house sign, Pisces, which could on the other hand become the source of much sorrow and remorse. Otherwise, why would it be necessary for God to "wipe away all tears from their eyes"?

Truly, we have something to think about!

* * * * *

THE CHILDREN OF LEO

(Continued from page 364)

succeed in judicial, political, and agricultural pursuits.

Venus and Saturn are in square aspect from August 16 to 23, warning parents to pay special attention to teaching these children trustfulness and generosity to overcome a tendency toward jealousy and stinginess. Unselfishness in general needs to be stressed, too.

From August 17 to 23 Venus sextiles Neptune, pointing toward the inspirational musician. The imagination is fertile, the emotions deep, and the nature inclined to be pure and chaste.

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