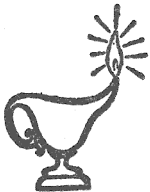


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

* * *

Why Nature's
Catastrophes?

The Ritual of Service

Amenability to Planetary
Vibrations

Concerning World's
Population

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SEPTEMBER 1973

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The Rosicrucian Cosmo-Conception

By MAX HEINDEL

*Initiate-Messenger of the Brothers
of the Rose Cross*

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Forest Hymn

The groves were God's first temples. Ere man learned
 To hew the shaft and lay the architrave,
 And spread the roof above them --- ere he framed
 The lofty vault, to gather and roll back
 The sound of anthems; in the darkling wood,
 Amidst the cool and silence, he knelt down
 And offered to the Mightiest, solemn thanks
 And supplication. For his simple heart
 Might not resist the sacred influences,
 Which, from the stilly twilight of the place,
 And from the gray old trunks that high in heaven
 Mingled their mossy boughs, and from the sound
 Of the invisible breath that swayed at once
 All their green tops, stole over him, and bowed
 His spirit with the thought of boundless power
 And inaccessible majesty. Ah, why
 Should we, in the world's riper years, neglect
 God's ancient sanctuaries, and adore
 Only among the crowd, and under roofs
 That our frail hands have raised? Let me, at least,
 Here, in the shadow of this aged wood,
 Offer one hymn --- thrice happy, if it find
 Acceptance in His ear.

Father, Thy hand
 Hath reared these venerable columns, Thou
 Didst weave this verdant roof. Thou didst look down
 Upon the naked earth, and, forthwith, rose
 All these fair ranks of trees. They, in Thy sun,
 Budded, and shook their green leaves in Thy breeze,
 And shot toward heaven.

Thou art here --- Thou fill'st
 The solitude. Thou art in the soft winds
 That run along the summit of these trees
 In music; Thou art in the cooler breath,
 That from the inmost darkness of the place,
 Comes, scarcely felt
 My heart is awed within me, when I think
 Of the great miracle that still goes on,
 In silence, round me --- the perpetual work
 Of Thy creation, finished, yet renewed
 Forever. Written on Thy works I read
 The lesson of Thy own eternity.
 Lo! all grow old and die --- but see, again,
 How on the faltering footsteps of decay
 Youth presses --- ever gay and beautiful youth
 In all its beautiful forms

Be it ours to meditate
 In these calm shades Thy milder majesty,
 And to the beautiful order of Thy works,
 Learn to conform the order of our lives.

--- William Cullen Bryant



Why Nature's Catastrophes?

DURING the past few years there have been a phenomenal number of "natural" disasters throughout the world. Floods, famines, earthquakes, and other imbalances of Nature have created havoc in practically every part of our globe. Earthquakes have devastated parts of Chile, Nicaragua, and Iran; drouths and famine have plagued India, China, and Russia; and here in the United States hurricanes, tornadoes, and floods from the Mississippi and other rivers have taken an enormous toll in both human and animal lives. Vast areas of crops have been destroyed and homes ruined or washed away. The material loss from all these disasters runs into billions of dollars; the psychological damage and suffering undergone by the people who survived are beyond reckoning.

Among the religiously inclined there are people who believe that such catastrophes are manifestations of God's displeasure toward a wayward humanity. The material scientists of course scoff at such a view. The great majority of people, though, inclined toward the materialistic thinking which has dominated the Western World for past centuries, give little thought as to the causes of the manifestations of Nature, unless, perhaps they were among those who suffered from them. It has not occurred to most people that there may be a definite relation between the manifestations of Nature and the behavior of mankind.

However, the last several decades have brought an increased awakening of many people to the voice of spirit, and therefore more and more are beginning to respond to the deeper spiritual truths. To this class, in particular, occult science offers illuminating information concerning the reasons for the catastrophic occurrences of Nature which have been devastating many parts of our planet.

The basic fact taught by occult science in regard to the nature of our Earth is that it, like every individual human being, is the body of an indwelling Spirit. It is the physical vehicle of a mighty Being — a Ray of the Cosmic Christ — and every atom of it is permeated with the leaven of spirit. Our planetary abode is therefore a living, feeling organism, having an etheric and a desire body, just as man has, and as there is a relation between the physical body of man and the physical Earth, so is there a definite relation be-

tween the Spirit of man and the Spirit of the Earth. The etheric vehicle of the Earth, we may mention in passing, constitutes the "magnetic field" of which the material scientist has become aware.

Occult science further reveals that the Earth, the vehicle of the Christ Ray, is constructed in strata, something like an onion, there being nine strata and the central core, making ten in all. The nature and purpose of these strata or layers are fully revealed to one only as he becomes initiated into the Lesser Mysteries, one stratum becoming accessible at each initiation. However, certain very significant facts about the different strata of the Earth have been given out for the benefit of anyone who wishes to be informed, and a knowledge of these facts provides an understanding of the otherwise puzzling phenomena concerning our Earth.

Beginning at the outside of the Earth, there is first what we may call the Mineral Earth, the stony crust with which geology deals as far as it is able. It is in this stratum that we plant crops, seek for minerals, dig wells for water, oil, etc. It shows the acme of Earth's consolidation, but is now becoming less dense, more porous, and will eventually become etheric. Whenever man ploughs and breaks up the denser portions of the Earth, particularly the rocks and minerals, he is helping to change the Earth as it should be.

The second layer is the Fluid Stratum, in consistency something like a thick paste. It has the quality of expansion, like that of an exceedingly explosive gas, and is kept in place only by the enormous pressure of the outside crust. The first and second layers correspond to the Chemical and Etheric Regions of the Physical World.

In the third layer, the Vapor Stratum, there is an ever-flowing and pulsating life, as in the Desire World surrounding and interpenetrating our Earth.

The fourth or Water Stratum, contains the germinal possibilities of all that exists upon the surface of the Earth. Here are the archetypal forces which are back of the Group Spirits; also the archetypal forces of the minerals, for this is the physical expression of the Region of Concrete Thought.

In the fifth or Seed Stratum is the primordial fount of life from which came the impetus that built all the forms on Earth. Bodies were built from the attenuated, vaporous substance long before it condensed into the Earth's solid crust. Only when the life leaves the forms can they become crystallized and dead. Thus coal is but crystallized plant bodies, as indicated by the patterns of leaves found on coal; coral is the crystallization of animal forms. The *life* departs and leaves the form "dead."

The sixth or Fiery Stratum possesses sensation. Pleasure and pain, sympathy and antipathy have here their effect on the Earth. It is generally supposed that the Earth has no sensation whatever, but the occultist, watching the harvesting of ripe grain and the gathering of fruit from trees in the autumn, or the plucking of flowers, knows that pleasure is being experienced by the Earth Spirit. It feels the delight of having yielded nourishment for its progeny of forms, this delight reaching its culmination in the harvest season.

The seventh layer or Refracting Stratum of our Earth corre-

sponds to the World of Life Spirit, the first of the universal worlds. In it exist all the forces which the occultist calls the "Laws of Nature." As humanity progresses spiritually these forces improve correspondingly; but any lapse in morals has a tendency to unleash them and cause them to wreak havoc upon the Earth. Man's striving for higher ideals makes the Nature Forces less inimical to him.

The forces in this stratum are thus, at any time, an exact reflection of the existing moral status of mankind. Just as there is individual responsibility to the Law of Consequence which brings to each person the just results of his deeds, good or the opposite, so is there community and national responsibility, which brings upon groups of people corresponding results of their collective acts. Nature forces are the general agents of such retributive justice, causing floods, famines, earthquakes, and volcanoes, or the beneficent formation of oil and coal for various peoples, according to their deserts. Eventually, humanity must accept the fact that it is entirely responsible for the catastrophes that occur by means of the Nature Forces, and that the only way to avoid them is to live more in accordance with the spiritual laws governing the universe. All of this is carried on under the supervision of the four great Lords of Destiny, who see that each person gets exactly what he merits and needs for his development.

From the sixth or Fiery Stratum of the Earth to its surface are a number of shafts in different places. The outer ends of these are called "volcanic craters." When the Nature Forces in the seventh stratum are unleashed so that they express themselves through a volcanic outburst, they set the sixth or Fiery Stratum in motion and the agitation spreads outward to the mouth of the crater. The bulk of the material is taken from the substance of the second stratum, the denser counterpart of the sixth stratum. This fluidic stratum, with its expansive and highly explosive quality, insures an unlimited supply of material at the point of eruption. The contact with the outer atmosphere hardens that part of it which is not blown away into space, thus forming lava and dust until they finally seal the aperture from the inner parts of the Earth.

The eighth and ninth strata of the Earth need not be considered here, but those who wish information concerning them will find it in Chapter XVIII of *The Rosicrucian Cosmo-Conception*.

From the information occult science gives us we can understand that it is the reflected immorality and anti-spiritual tendencies of mankind which arouse the Nature Forces in the seventh stratum to destructive activity, and it is generally the profligate and degenerate peoples who succumb to these catastrophes. They, together with others whose destiny, self-generated under the Law of Consequences, for various reasons, involves a violent death, are gathered from many lands by the superhuman forces, to the point where the catastrophe is to occur.

A list of major catastrophes during the last two thousand years shows that their frequency has increased with the growth of materialism. Whether or not they continue to increase depends entirely upon the collective efforts of humanity to free themselves from bondage to their lower desires by living in harmony with spiritual law.



The Ritual of Service

WILLIAM COROT

WHETHER we realize it or not, ritual is a constant factor in our lives. Consider the annual cyclic pattern of sunrise and sunset, and our own personal patterns of awakening, performing tasks in more or less sequential order, and sleeping.

For some, the word "ritual" equates with boredom, with meaningless ceremonials, or with monotonous routine activities that must be endured but not necessarily graciously performed. True, what we think of as ritual can have these connotations if we so choose. If we do, however, failing to regard ritual in its true light and to act accordingly, we are undermining a valuable force for our own progress.

Occult teachings tell us that repetition is essential to the development and spiritualization of the vital body. Max Heindel writes: "The keynote of the vital body is repetition. That is easily understood when we consider that although it has power to move the body, such movements result only from repeated impulses of the same kind. It is taught to coordinate the movements of the body as the Spirit wills." The child does not walk perfectly after his first effort, nor does the skilled musician play his instrument perfectly after one lesson. Repetition is needed before the feet or the fingers can be made to move as the Spirit wills.

Again, we read: "The occult schools of all ages have...addressed themselves to the changing of the vital body by working with its keynote, which is repetition. For that purpose, they have written various rituals suited to humanity at the different stages of its development and in that way they have fostered soul growth, slowly but surely, and regardless of whether man was aware that he was being worked upon in that manner or not." The Chapel and Temple services of The Rosicrucian Fellowship are also conducted along ritualistic lines.

There are those who complain that a formalized, continually repeated, structure of any worship service is monotonous, that hearing or saying the same thing over and over again is dull and does not stimulate the participants. They do not understand, however, that it is the desire body, which we sense as our emotional nature, which is always seeking for something new. The inconstant desire nature is easily swayed, caught up from one emotion to another, and thus potentially destructive when uncontrolled. Those worship services in which flamboyant and hypnotic oratory or other appeals to the senses take the place of set liturgical patterns are particularly attractive to the desire natures of the worshippers. They react

to the emotionalism of the service, and are momentarily carried away on what they believe to be the wings of religious fervor. The effect is purely temporary, however, and the next appeal to their emotional natures will supplant the state of devotion, contrition for sins, or whatever they happen to be feeling, with entirely different sensations. Thus the service, for all its "newness" or "difference," has had no lasting effect upon the participants. The repetitive effect of the ritual form of service, however, working as it does upon the more stable vital body, is lasting, even though it may not make so dramatic an external impression upon the worshipper.

Many of us have at one time or another chafed under the discipline of the routine work-day. "If I only wouldn't have to go to work," we say, "there is so much I could do here at home;" or, "There are so many things I'd like to do instead of my job;" or, "It would be wonderful to stay home and do nothing!" Certainly a change is needed by everyone once in a while and, certainly, sometimes it does no harm to "do nothing" for a short time and get a good rest. Most of us, however, require the discipline of the work day to keep us going in a productive way, although we may not think so. We are, indeed, full of plans for what we could do with extra time, but many of us would soon find that, if we did not have to work for a living or take care of our homes, we would soon begin to get lazy. There are very few of us as yet who have sufficient self-discipline and will-power to remain spontaneously on a high level of useful striving. The temptation to relax or to follow pursuits of pure pleasure is generally too great to be successfully resisted on a continuing basis. Thus, although days off and vacations are certainly in order, it is a very good thing that many of us are forced by circumstances to pursue a livelihood or be responsible for domestic duties,

and thus follow a ritual of work.

Similarly, we should make the effort to institute a ritual of service into the routine of our daily lives. Many people who are enthusiastic proponents of the *idea* of service fall short of what might be expected of them when it comes to the *fact* of service. They would like to help their fellow men in one way or another, but when it comes actually to implementing this objective, they so often find they "just don't have the time." A closer look, however, frequently reveals that they would have the time if they took the trouble to use that time which they do have more wisely.

Few of us are truly so busy with responsibilities to our families and ourselves that we cannot devote at least a few hours a week for purposes of service elsewhere. Not that our family responsibilities do not constitute a form of service—they do. There is a difference, however, between making a living for the family, and working long hours simply in order to afford luxuries or to increase one's power and prestige in the business world.

Similarly, our legitimate responsibilities to ourselves are rightfully those which are pertinent to soul growth, to evolutionary progress, and to maintaining the basic necessities of physical existence. They do not include, however, many of the self-centered and selfish pursuits to which we devote so much excess time and energy. In fact, since soul growth is one of our legitimate responsibilities to ourselves, and since soul growth is achieved by service to others, it is clearly our duty to make service as much a part of our routine of life as are eating, sleeping, gainful employment, and the ever sought-after relaxation.

The ritual of service, although it does have certain repetitive characteristics, does not necessarily involve performing the same service in the

same way at the same time each day. On the contrary, service, to be most effective, must be rendered when and where the need exists, regardless of previous plans or schedules. Certainly, it is fine to devote a particular day each week to work in the local hospital, day care center, or nursing home. During the rest of the week, however, expected and unexpected opportunities for service will also arise, and we have no right to refuse to take advantage of them or ignore them in favor of personal interests.

If we come to *expect* to serve, as we expect to eat or sleep, we will be more prepared to take advantage of the opportunities when they arise. They will then become a part of our life—or a ritual, in one sense of the word, that is repeated over and over again. If we determine to let no day go by without somehow doing something for someone else, and hold this thought firmly in mind as the day begins, we will soon find ourselves paying more attention to, and seizing upon, the opportunities that are given us. After a while, we will have enlarged our horizons and be of daily service, without particularly thinking about it, to many people in many ways. The *fact* of service, in its myriad forms, will have become natural and spontaneous.

As said, the ritual of service is, or should be, characterized by certain recurring qualities. Ideally, again, there is the element of spontaneity. Spontaneity insures that every chance to serve, in whatever guise, will be utilized. Hedging, rationalizing, or excusing ourselves on the grounds of ostensibly pressing, but actually selfish, other business, will no longer enter into our considerations. We will make the most of every opportunity because it is there, and because we happen to be present in the right place at the right time. We may not particularly enjoy the work involved, and we may have to set aside a cherished

plan of our own in order to perform it, but this will make no difference. Since the need for service exists in our presence, we will try our best to fulfill that need as a matter of course.

The second quality that ideally characterizes the ritual of service is that of cheerfulness. Grudging service, resentfully given, is only partially effective. The recipient feels the resentment and his relief or joy is curtailed because of it. Furthermore, dominated by ill-feeling, the person performing the service cannot give himself or his attention fully to the task at hand. Thought, which could profitably be devoted to doing the job in the most efficient, most productive manner, is diverted into wasteful channels of vexation or acrimony. He who serves gladly, however, is in a position to contribute his highest potential to the task. Every fibre of his being is attuned to the matter at hand. He serves because he wants to, not merely because his conscience prods him. The currents in his desire body, unhampered by the congealing effect of negative emotions, flow freely, enabling him to produce the utmost in Epigenesis and action to fit the situation. His service is, therefore, far more nearly perfect than that of his resentful colleague.

Cheerfulness, like spontaneity, is not immediately achieved by the aspirant. It is only human to resent the urgings of conscience, even while following them. It is only human to be irritated when one's personal plans are pre-empted by the needs of another. It is only human to permit fatigue or personal problems to negate optimism. A consistently cheerful attitude toward service will not be cultivated over night, but in proportion as we develop the third quality of the ritual of service we will learn to perpetuate a joyful outlook in this regard.

That third quality is the feeling, and the expression, of love. Much is said in the Western Wisdom Teachings

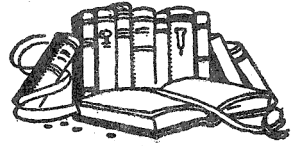
about *loving* service, which is service in its purest, most acceptable form. The commandment of love—the Christ commandment—is the highest attainment which the human race can presently reach. By love, of course, is meant the universal brotherly love which recognizes that all life stems from God and that we are all an integral part of that glorious One. This is the love that, carried to its highest expression, would prompt us to give our lives for our fellow men. This is the love that engenders selflessness within us—that makes the concerns of our brothers more important to us than our own concerns. This is the quality that encourages us to make the most of every possible opportunity to help our brothers, and to devote our lives to their welfare.

Once this feeling becomes strong within us, both spontaneity and cheerfulness will automatically also become permanent components of our ritual of service. If we truly love our fellow men in the sense expressed by Christ Jesus, gladsome, selfless service will characterize the way of life that we automatically will follow, with no thought of digression.

This is what ultimately must come about, for we know that “loving, self-forgetting service is the shortest, the safest, and the most joyful road to God.” When we have learned to travel this road exclusively, with no detours or backtracking, the ritual of service will be as second nature to us. It will be meaningful, enjoyable, productive of soul growth, and the most prevalent feature of our earthly activities. Then, surely, our vital bodies will have become gloriously spiritualized, and our soul bodies—the two higher ethers of the vital body—will be radiant and powerful indeed. Our desire bodies, now so responsive to that which is different, sensational, or simply unusual, will have been brought under the dominion of our Higher Selves.

The ritual of service will then be

seen as the beautiful, useful instrument which it truly is.



“I maintain that cosmic religious feeling is the strongest and noblest incident in scientific research.”

—Einstein.

“God is the Unifying Principle of the universe. No more sublime conception has been presented to the mind of man, than that which is presented by evolution, when it represents Him as revealing Himself, through countless ages, in the age-long inbreathing of life into constituent Matter, culminating in man with his Spiritual nature and all his God-like powers.”

—Robert A. Millikan.

“I believe that behind the physical world we see with our eyes and study in our telescopes and microscopes, and measure with instruments of various kinds is another, more fundamental, realm which cannot be described in physical terms. In this non-physical realm lies the ultimate origin of all things, of energy, matter, organization and life and consciousness.”

—Gustave Stromberg.

There is a way to be prepared, and it is sure: Look to Christ, and keep your mind busy every moment studying how you may serve Him.

All sorrow and suffering are designed to teach us lessons which we would not or could not learn in any other way. The stars show the period estimated as requisite to teach us the lessons, but even God cannot determine the exact time nor the amount of suffering necessary. We ourselves have a prerogative, *for we are divine.*—Max Heindel.

The Human Broadcasting System

J. C. C.

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answer'd "I Myself am Heaven and Hell."
— Omar Khayyam

WHEN peace, joy, hope, kindness, understanding, and love manifest in our lives, it is evidence of a *heaven within*. If hate, greed, lust, ill-will, and injustice rule, then life itself is a hell, the central fires of which lie smoldering somewhere in the depths of our natures until fanned to a flame by some outward condition or circumstance. When this happens, we blame the outer influences instead of giving recognition to the *inner* causes. To master the laws of *right thinking*, we must give due consideration to the fact that the mind has a powerful effect for either good or ill. Milton in *Paradise Lost*, reminds us that: "The mind—itsself, can make a heaven of Hell, a hell of Heaven."

A broad conception of mind as potential force is based on the Laws of Vibration. These laws govern the finer forces of thought and feeling. The fact that one does not see a thing is not proof that it does not exist. One may not *see* the thoughts coming from his mind, but this does not disprove the existence of thought.

The power actually to see thought-force and thought-forms indicates an extension of vision which is accomplished by the orderly development of certain physical centers of spiritual power. These centers are dormant in most people, but not extinct. They are latent in all human beings, and their awakening is the result of a refining process affecting the entire nature of man—body, mind, soul, and Spirit. The advance from sensuality to spirituality results in increased sensitivity

to the finer forces of thought and intuition.

Television has not displaced older methods of communication which require wires and other material aids, but the same forces are used, and through refinement and a more delicate handling are given greater power and sensitiveness. This is just what happens when man learns the refinement and finer uses of his mental powers. So similar are the laws by which thoughts are successfully sent and received that there is a "coast-to coast" network which may be designated as the *Human Broadcasting System*.

All right-thinking people—those who entertain the higher types of thought, thereby helping to establish more firmly the universal brotherhood of man—are, whether aware of it or not, units of this vast human network of minds.

Our lives are never complete. Always there is something yet to be desired, something lacking. Although it is said that the goal ever recedes as we approach it, yet there is a supreme, ever-living satisfaction in life which we may attain in only one way: by seeking it at its *source*—by tuning in one's *broadcasting system* to the proper wavelength.

The key to the whole situation lies in the fact that just as the air is filled with vibrations set in motion by the thousands of broadcasting stations throughout the world, and just as you can tune in any of these stations within the radius of their power by the simple process of dialing, the atmosphere abounds with vibrations of thoughts of every type, to which one may turn his mental dial *at will*, regardless of the restricting elements of

time and distance.

Anyone who wishes to tune in his Human Broadcasting System on health, happiness, harmony, and success---to align himself with the powers and forces which aid in the attainment of these desirable states---must stop looking so much outside himself and direct his attention more to his mental attitudes and that which is *within*. To find just what is within, a bit of self-analysis will help. In the final analysis, one's unkind thoughts and criticisms, harsh words, etc., are the unfortunate outbursts of the lower self.

Progressive physicians today are seeking causes and their elimination, rather than temporary methods of removing what is often an effect only. We must do that for ourselves, seeking for the causes of our unhappiness, our disappointments, our seeming failures, our ill health *within* ourselves. They are all there, in our destructive thinking, feeling, and acting.

It is said that "To know all is to forgive all." To the degree that we can understand---know and forgive---will we become a Master among men, possessing mental power and infinite compassion.

But what about self-analysis? Is it possible to "see ourselves as others see us"? Strickland Gillian says:

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I"....
Interpret all your motives just as though
You looked at one whose aims you did not know.
Despise your cowardice; condemn what'er
You note of falseness in you anywhere...
Confront yourself and look you in the eye---
Just stand aside and watch yourself go by.
And then with eyes unveiled to what you loathe,
To sins that with sweet charity you'd clothe---
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.

The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link,
When with "he" substituted for "I"
You have stood aside and watched yourself go by.

Everyone is of a dual nature. There

is the self we *think* we are, and the self we really are. There is an inner self and an outer self. The two are constantly in conflict with each other. As we watch ourselves "go by" we will see ourselves in the two roles of our dual nature. St. Paul says: "There is a natural body and a spiritual body." These represent the outer self and the inner self. The outer---the physical body and the brain---we may speak of as the *Thinker*; and the inner as the *Knower*, referred to in occult writings as "The one who knows." Right thinking connects us with this inner source of knowledge, the *Knower*, and that is the sure road to health, happiness, harmony, and true success. The high promptings which we so often do not heed, come through putting ourselves in contact with the World of Life Spirit by means of right thinking, feeling, and acting.

The first step is right thinking, which brings about the growth of the inner self. As the fires of evil are fed by the mind that is evil and fanned into flame by hate, lust, and greed, so the sacred fires of the soul are fed and brought to brilliance through thoughts of kindness, goodness, and love. As we give of these, so will we receive. Then we will express outwardly in our lives the harmony of the inner kingdom.

* * * * *

The stars have each their own keynote, and they travel about the Sun at such varying rates of speed, that their position now cannot be duplicated until twenty-seven thousand years have passed. Thus the harmony of the heavens changes at every moment of life, and as it changes, so does the world alter its ideas and ideals. The circle dance of the marching orbs to the tune of the celestial symphony created by them marks man's progress along the path we call evolution.

Nature's Prophet -- Henry David Thoreau

Conclusion

THE ideas set forth in *Civil Disobedience* spread abroad from their birthplace to the farthest corners of the Earth. Stirring man's courage and prodding them out of their lethargy, Thoreau's conception of non-violent resistance to evil has transcended the limits of time and space. He said of this peaceable revolution: "It matters not how small the beginning may seem to be; what is once well done, is done forever." His prophecy was fulfilled in other times and other places as hundreds and thousands followed him in peaceful protest against unjust laws.

However, Thoreau's principles of social justice extended far beyond political reform to encompass social reform based on the brotherhood of man under the Fatherhood of God. This concept led Thoreau to protest the action against John Brown:

You who pretend to care for Christ crucified consider what you are about to do to Him who offered Himself to be the Saviour of four millions of men. Some eighteen hundred years ago Christ was crucified; this morning Captain Brown was hung. These are the two ends of a chain which is not without its links. He is not Old Brown any longer and he is more alive than ever he was. He has earned immortality. He is no longer working in secret. He works in public in the clearest light that shines on this land. He is an angel of light.

The principles of justice, equality, and depth of spiritual perception to which Thoreau adhered all his life have been left as a literary legacy in his prose writings. His aim was not subtlety of doctrine but subtlety of expression, by which the feelings of man in the presence of God in Nature become articulate. The literary critic,

Reginald Cook, discusses Thoreau's contributions to literature at length:

Reading Thoreau's writings inspires a reserved but sterling admiration that advances steadily a degree at a time. They draw us quietly but insistently outdoors, into the fields and woodpaths, along the country brooks, toward upland vistas. There is a tang to the writing like that of wild apples in late Autumn, the tang of the natural life in the open air. The fruit of his mind---those hardy, well-ripened thoughts---were seasoned in the wind and frost and rain and sunshine, until they absorbed the qualities of their natural environment.

In the history of letters his contribution consists in that he gave the relationship of man to nature, already firmly embodied in literature, clearer definition and a fresher and more vigorous expression. As a prose craftsman he possessed the ability to communicate with poetic imagination his sensitive response to nature's beauty, disclosing to us the seclusive life of the creatures of nature. He was essentially a poetic proseman, if we accept his definition of poetry as "a true account of the actual," for whom living was the reception and communication of thoughts. This he says was his salient: to communicate those parts of his life which he would gladly live again. No wonder his writings are tonic and enheartening to the crippled or wounded in spirit and invigorating to those who stand in need of inspiration. The natural vigor which emanates from his writings is as refreshing as if a green bough were laid across the page. His record imparts courage and well-being.

It is in what his writings show of man's relationship to the New World environment that the significance of the experience chiefly inheres. The land is our heritage and the basic desire of the American has been to realize in relationship to it a greater freedom for the human spirit. It is precisely because Thoreau's writings show under what conditions and on what terms the human spirit can most completely fulfill itself in the New World that he is one of our most influential writers. In the detailed record of a passionate attachment to his environment Thoreau

shows us what it means to be naturalized in the New World. Nothing native was alien to him. Through a sensitive and imaginative sympathy he assimilated and he contained the naturistic tradition.

What Henry Thoreau assures the enlightened citizen of the western world is the certainty that nature quickens and renews the human spirit through sympathetic relationship. By discovering and recording his association with the chief phases of nature in the progression of its seasonal cycles, he indicated a way for Americans to become naturalized in the American environment.

While *Civil Disobedience* reflects Thoreau's political and social views, his journal notes indicate his close association with Nature as a means to God. However, his book, *Walden*, though deeply symbolical, traces the phases of his own spiritual growth and development as symbolized in the cyclical progression of the seasons. This is considered by literary critics to be his masterpiece although it entails far more than a record of his solitary years at Walden Pond. *Walden* is Thoreau's acknowledgment of the gift of life. It is the testament of a man in a high state of indignation because so few ears heard the uninterrupted poem of creation, the morning wind that forever blows.

This book attracted an unexpected amount of attention, was favorably noticed in many quarters, and so enhanced Thoreau's reputation that his services as a lecturer grew to be in frequent demand. The success of this book has been more than confirmed by the judgment of a later generation. It has been accepted as an American classic and stands out among the many volumes that bear Thoreau's name as the best of them all.

Walden was Thoreau's apologia for his way of life and was meant to contain more of his philosophy than his earlier works. It was not intended for people who were satisfied with their way of life. Out of his journal and the years at Walden Pond Thoreau put into his book his thoughts on four

central themes: the economic condition of men, life close to Nature and its rewards, the "higher laws" man understands through a life close to Nature, and the quiet desperation of the lives so many men lead. It was never meant for idle readers who did not want to be made to think and it could be little appreciated by anyone who did not also, like Thoreau, value nonconformity and individuality. As the critic, Milton Meltzer, states:

Walden is Thoreau's masterwork. Written, as he tells us in the opening paragraphs, in reply to the inquiries of his fellow townsmen, it uses as its unifying theme the story of his two-year adventure in living in his cabin at Walden Pond. For artistry's sake he combines the experience of the two years into one, opening the book with the building of the cabin in the spring, continuing through his moving into the cabin, planting, weeding, and harvesting his bean patch, winterizing the cabin with plastered walls, and fireplace, watching the ice-harvesting and ice-fishing in the winter and ending the book with the return of spring. Such a pattern enables him to use as his central symbol the theme of rebirth and renewal not only of the world of nature around one but most importantly of one's own spiritual development. "There is more day to dawn," he tells us, and in that new day, if we will but exert the effort, we may achieve spiritual growth that will overshadow by far man's spiritual and physical growth in the past.

Walden was Thoreau's major literary accomplishment and by far his best. It is essentially the record of a search for the buried life of the Spirit. The period at Walden Pond was primarily a period of solitude and of communion with Nature for Thoreau. It was a period of observing the loons and geese on the pond, the foxes and hawks in the woods, the woodchucks and meadow larks in the fields, the stars and the clouds overhead, the ants and the grasses under his feet, and the flowers and trees all around him. His contemplation of Nature in all her aspects was one akin to religious devotion.

Walden is a positive book; it is

Transcendentalism in its purest form. It is a plea that would we but obey the Light within us we could attain a fulfillment, a happiness, and a success such as man has never known.

The constant theme in *Walden* is that of spiritual awakening. It appears metaphorically in almost every chapter, the commonest symbols being those of Spring and morning. It is reflected in the overall structure of the book. Although Thoreau lived at Walden Pond for more than two years, his book is an ideal account of a single year, following the seasons from Summer to Spring. This seasonal change is used to describe the awakening of the human Spirit to self-realization, well-being, and development.

In his earlier writings Thoreau used the symbol of the day as the very possession of ecstasy, but now that he was earning it he needed a longer cycle of time in order to participate in the organic processes of rebuilding and renewal. There had to be a time to clear his land, build his hut, plant his seeds, and harvest his crop. Change, gradual transformation, now preoccupied him, and sleeping and waking, admirably fitted to the sudden advent of inspiration, were neither as adequate nor as rich in the details of change as the metaphors he now chose: ice and thaw, seed-flower-fruit, grub-chrysalis-butterfly. These natural facts became the metaphors in terms of which he told of his desire to pass from a lower to a higher form of life, from fixity to fluidity (he would share the circulation of being), from the innocence of youth to the wisdom of maturity, from larval sensuality to aerial purity.

Walden has a structure as seamless as anything in American literature. The book moves forward in increasing spiritual depth and symbolic implications in the realization that Nature offers expanding horizons of possibilities for man's spiritual growth. From the beginning of the book we have

been gradually prepared to see a spiritual meaning in Thoreau's description of Walden Pond:

Walden is blue at one time and green at another, even from the same point of view. Lying between the earth and the heavens, it partakes of the color of both. Viewed from a hilltop it reflects the color of the sky; but near at hand it is of a yellowish tint next to the shore where you can see the sand, then a light green, which gradually deepens to a uniform dark green in the body of the pond. In some lights, viewed even from a hilltop, it is of a vivid green next to the shore.

There is no false climax in this passage, no feeling of tension. The description is beautiful in itself; it appears to be a realistic picture of what Thoreau saw. However, if we are sensitive to the fulness of the experience Thoreau conveys, then we may find a deeper meaning. Nature contains both a physical and a spiritual aspect and Walden Pond reflects both. The perception depends upon the individual's sensitivity.

In the description of the water of Walden Pond we can even feel the presence of spiritual forces that link man to his Maker. The water-soul-purity imagery culminates in the chapter on "The Pond." Here, Walden Pond, called the lake of light and God's drop, since its purity and serenity exemplify the pristine wonder of God's creation, materially embodies the higher laws. In a transcendent miracle its clear waters physically realize the divine.

The success of Thoreau's book is important to us, not because he formed a self-created world out of Nature, but because he achieved a perfect correspondence—a true vitalizing relationship with Nature, a going and coming "a part of herself," and because he left us an animated record interpreting the significance of his experience.

Walden Pond, with its transparent waters and its calm reflecting surface, was a perfect source of metaphors for

the heavenward leap that transcends the limitations of Earth. The metaphor of Thoreau's emergence into a perfect summer life earns him the right to the high hopes of the sentence with which the book ends: "There is more day to dawn. The sun is but a morning star."

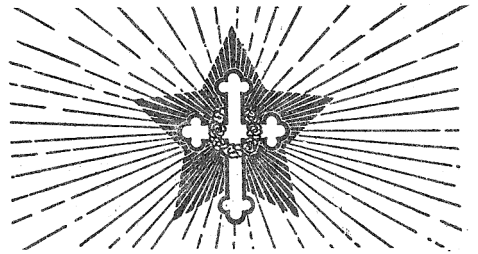
Spiritual attainment through the contemplation of God as manifested externally in the beauties of Nature was Thoreau's continually abiding interest throughout his entire life time. From earliest childhood to maturity this preoccupation was evident in his thoughts, his lectures, and his writings. To him all seasonal events in Nature were analogous to the various periods of one's life. The theme of life, death, and rebirth occurred repeatedly in his journal notes, as he connected the Autumn of the year with his own approaching death. The image of the illuminating Sun appears in his journal notes in which Thoreau briefly describes his approach toward death and immortality:

So we saunter toward the Holy Land, till one day the sun shall shine more brightly than ever it has done, shall perchance shine into our minds and hearts and light up our whole lives with a great awakening light, as warm and serene and golden as on a bankside in Autumn.

When there was a Novemberish feeling about his own life, not of decline but of crispness, a shortening indicating a change in the season and in his own awareness Thoreau wrote the following:

As the afternoons grow shorter, and the early evening drives us home to complete our chores, we are reminded of the shortness of life, and become more pensive, at least in the twilight of the year. We are prompted to make haste and finish our work before the night comes. We'll go nutting once more. We'll pluck the nut of the world and crack it in the winter evenings. I will take another walk to the cliff, another row on the river, another skate on the meadow; be out in the first snow, and associate with the winter birds. Here I am at home. In the bare and bleached crust of the earth I recognize my friend.

Thus feeding his soul upon Nature, Thoreau developed that rich and distinctive personality which, as his life recedes from view, becomes with the years a more instructive example to his fellow-men, quickening their individualism, and arousing them to the seriousness of saving their souls. When we now look back at the solitude of his erect and spotless person, we lament that he did not live long enough for all men to know him. "Thoreau's soul," declared Emerson at his funeral, "was made for the noblest society; he had in a short life exhausted the capabilities of this world; wherever there is virtue, wherever there is beauty, he will find a home."



O brother man! fold to thy heart thy
brother;
Where pity dwells, the peace of God is
there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a
prayer.
Follow with reverent steps the great
example
Of Him whose holy work was "doing
good";
So shall the wide earth seem our Father's
temple,
Each loving life a psalm of gratitude.
Then shall all shackles fall; the stormy
clangour
Of wild war music o'er the earth shall
cease;
Love shall tread out the baleful fire of
anger,
And in its ashes plant the tree of peace!
—From "Worship," by Whittier.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(Twenty-First Installment)

Prayer: A Magic Invocation



The Nature of Prayer (Cont.)

GOD is Light, and not even the greatest of modern telescopes which reach many millions of miles into space have found the boundaries of light. But we know that unless we have eyes wherewith to perceive the light, and ears which register the vibrations of sound, we walk the Earth in eternal darkness and silence. Similarly, to perceive the Divine Light which alone can illuminate our spiritual darkness and to hear the voice of the silence which alone can guide us, we must cultivate our spiritual eyes and ears; and prayer, true, scientific prayer, is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body.

The Preparation for Prayer

But be not deceived, prayer alone will not do this. Unless our whole life, waking and sleeping is a prayer for illumination and sanctification, our prayers will never penetrate to the Divine Presence and bring down upon us a baptism of His power. "*Ora et labora*" --- pray and work --- is an occult injunction which all aspirants

must obey or they will meet with but scant success. In this connection an ancient legend of St. Francis of Assisi will bear repetition because of the light it sheds upon the life of one wholly dedicated to the service of God.

One day St. Francis stepped up to a young brother in the monastery with the invitation: "Come, brother, let us go down to the village and preach to the people." The young brother addressed responded with alacrity, overjoyed at the prospect of a walk with the holy father, for he knew what a source of spiritual upliftment it would be. So they walked to the village, up and down its various streets and lanes, all the while conversing upon topics of absorbing spiritual interest, and finally turned their steps homeward towards the monastery. Then suddenly it dawned upon the younger brother that they had been so absorbed in their own conversation that they had forgotten the object of their walk to the village. Diffidently he reminded St. Francis of the omission, and the latter responded: "Son, while we were walking the village streets the people were watching us, they overheard snatches of our conversation and noted that we were talking of the love of God and His dear Son, our Saviour; they noted our kindly greetings and our words of cheer and comfort to the afflicted ones we met, and even our garb spoke to them the lan-

guage and call of religion; so we have preached to them every moment of our sojourn among them to much better purpose than if we had harangued them for hours in the market place." St. Francis had no other thought but God and to do good in His name, therefore he was well attuned to the divine vibration, and it is no wonder that when he went to his regular prayers he was a powerful magnet for the divine Life and Light which permeated his whole being.

We who are engaged in the so-called secular work of the world and forced to do things that seem sordid, often feel that we are hampered and hindered on that account, but if we "do all things as unto the Lord" and are "faithful over a few things," we shall find that in time opportunities will come of which we do not dream. As the magnetic needle temporarily deflected from the North by outside pressure instantly and *eagerly* returns to its natural position when the pressure is removed, so we must cultivate that yearning for our Father which will instantly turn our thoughts to Him when our work in the world is done for the day and we are free to follow our own bent. We must cultivate a feeling similar to that which ensouls young lovers when after an absence they fly into each others arms in an ecstasy of delight. This is an absolutely essential preparation for prayer, and if we fly to our Father in that manner, the Light of His presence and the sweetness of His voice will teach and cheer us beyond our fondest hopes.

The Place of Prayer

The next point requiring consideration is the place of prayer; this is of very vital importance for a reason not generally known even among students of occultism. It is this: every prayer, spoken or unspoken, every song of praise, and every reading of parts of the scriptures which teach or exhort, if done by *a properly prepared reader*

who loves and lives what he reads, brings down upon both the worshiper and the place of worship an outpouring of spirit. Thus in time an invisible church is built around the physical structure which in the case of a devout congregation becomes so beautiful that it transcends all imagination and defies description. Manson in the "Servant in the House" gives us only the faintest glimpse of what it is like when he tells the old Bishop: "I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber, it is a LIVING THING. When you enter it you hear a sound, a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls; that is, if you have ears. If you have eyes you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome, the work of no ordinary builder. Its pillars go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable. The faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and *up in the heights and spaces are inscribed the numberless musings of all the dreamers in the world.* It is yet building, building, and built upon. Sometimes the work goes forward in deep darkness—sometimes in blinding light—now beneath the burden of unutterable anguish, now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the night time one may hear the tiny hammerings of comrades at work in the dome, the comrades that have climbed ahead."

(Continued)

Studies in the Cosmo-Conception

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

Rebirth vs. Transmigration

Q. What determines the choice of family for a returning Ego?

A. The Ego ordinarily gravitates to the most congenial associations. It is constrained to do so by one of the twin forces of the Desire World---the force of Attraction.

Q. How can this be where there are people of entirely opposite tastes or even bitter enemies in the same family?

A. The explanation of such cases is that during the Ego's Earth lives many relations have been established with various people. These relations were pleasant or otherwise, involving on the one hand obligations which were not liquidated at the time; or on the other involving the infliction of an injury and a feeling of very strong hate between the injured and his enemy.

Q. Does not death liquidate such debts?

A. The Law of Consequence requires an exact adjustment of the score. Death does not "pay it all" any more than moving to another city will liquidate a monetary debt. The old enemies will surely meet again.

Q. Why need these be in the same family?

A. The old hate has brought them together in the same family because it is the purpose of God that all shall love one another; therefore hate must be transformed into love, and though, perchance, they may spend many lives "fighting it out," they will at some time learn the lesson and become friends and mutual benefactors.

Q. How do other human problems fit into this premise?

A. The twin Laws of Rebirth and Consequence solve, in a rational man-

ner, all the problems incident to human life as man advances toward the next stage in evolution---the Superman.

Q. Are humans ever reborn as animals?

A. The trend of humanity's progress is onward and upward forever, not as some people think who have confounded the doctrine of Rebirth with the foolish teaching of certain primitive tribes who believe that man is reborn in animals or plants. That would be retrogression.

Q. Why do Spirits incarnate?

A. Spirits incarnate only to gain experience; to conquer the world; to overcome the lower self and attain self-mastery. When we realize this we shall understand that there comes a time when there is no further need for incarnation because the lessons have all been learned.

Q. Does the Bible give any support to this belief?

A. In the Book of Revelation we find these words: "Him that overcometh I will make a pillar in the temple of my God and he shall go no more out," referring to entire liberation from concrete existence. Nowhere is there any authority for the doctrine of the transmigration of souls (Spirits).

Q. Would it be possible for a human to transmigrate?

A. A man who has evolved so far as to have an individual, separate Spirit cannot turn back in his progress and enter the vehicle of animal or plant, which are under a Group Spirit. The individual Spirit is a higher evolution than those governed by a Group Spirit and the lesser cannot contain the greater. --- Ref: *Cosmo-Conception*, pps. 156 - 158.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Trials (Continued)

THE Sanhedrin voted for the death of Christ Jesus, but it had no power to carry out its decrees unless sanctioned by the Roman government. Pilate was the fifth of seven procurators or governors in the Roman province of Judea; he ruled from 26 to 36 A.D. A man of inferior birth and culture, hostile to and suspicious of the Jews, he regarded their manners and customs with contempt.

The Jews knew that the Roman governor would condemn no man to death for blasphemy, so they charged the Christ with sedition and with making a false claim to royal power—which was considered treason against Rome. Their gross materialism could not comprehend that Christ desired no earthly throne and that His was not a physical kingdom.

Pilate, to excuse himself, sent Christ Jesus to Herod, who was in Jerusalem at the time. Disappointed and chagrined because the Teacher refused to answer his questions or perform miracles for him, Herod mocked the prisoner and returned Him to Pilate.

Pilate's weaknesses were those that cause so many to fall—indecision and a cowardly fear to take a stand for right against the opinion of the majority. When Pilate saw that a mob was forming he feared that violence would follow, with the result that Rome would judge him adversely for inefficiency and inability to maintain order. He therefore "took water, and washed his hands before the multitude," a symbolic act and one which many a Christian neophyte performs every day. Everyone who does this under similar circumstances is leaving the Christ within himself to be scourged and crucified by his own

lower nature.

Trials must constantly beset the path of the neophyte, for it is only as he is tested and tried that his strength is determined. Many times and in many lives we must stand trial before we prove our worthiness for Initiation. How do we face the trials designed to serve as stepping stones toward a higher goal? Do we meet them with the hypocrisy and treachery of a Judas, with the indecision and cowardice of a Pilate, or with the infinite compassion and forgiveness of the Christ?

The principal obstacles on the Path are represented in the trials before Annas, or mortal mind, the trial before Caiaphas, or worldly ambition, and before Pilate, typifying weakness and vacillation of mind when required to stand for Truth at the risk of endangering personal position and prestige.

The scourging symbolizes the pain and discomfort which accompanies the awakening of certain centers lying along the spine within the body of the aspirant. The crown of thorns has a similar significance, as it refers specifically to certain areas in the head.

Three times the Lord Christ fell beneath the weight of the cross. That which He enacted physically is representative of corresponding moral failures to which humanity is prone to succumb as it learns to walk the spiral way leading toward the Light. Man falls beneath the weight which veils of matter have placed upon his Spirit; also he falls because of his Earth-bent desires; yet again by reason of the worldly glamor to which his spiritually unilluminated mind succumbs. Three pitfalls on the Path come from the weakness of the physical, the power of desire, and the darkness of the human mind.



Amenability to Planetary Vibrations

MAX HEINDEL

IT is a matter of actual experience to astrologers endowed with spiritual sight that every man's planetary rays produce colors in his aura, in addition to the basic color which is the stamp of the race to which the man belongs.

The man with the thin, sickly blues of a commingled Saturn and Mercury is to be pitied rather than censured for the avarice and gloom which are his constant attitude of mind; he sees everything in the world through the auric mirror which he has created around himself. He feels that the world is cold, hard, and selfish, and that therefore it is necessary for him to be more selfish and colder in order that he may protect himself.

On the other hand, when we see the divine blue ray of Jupiter tinted with perhaps the fine gold of the Uranian nature, we realize how differently such an exalted individual must view the world from the other's sordid way of seeing things. Even those who have the faintest Jupiterian tinge are in a world filled with sunshine, flowers blooming, everything in Nature gay and glad. By looking at the world through such an atmosphere they call forth from other sources a similar response, as the tuning fork generates a vibration in another of an even pitch.

The Uranian characteristics, where love becomes compassion, give wisdom

that is not dependent upon reasoning, a love that is not fixed upon one object alone, but includes all that lives and moves and has its being, being similar to the characteristics that are to be evolved by humanity during the Venus Period when perfect love will have cast out all fear, when man shall have conquered all the lower phases of his nature and love will be as pure as it is universally inclusive.

When these Uranian vibrations are felt by advance in the higher life thru aspiration, there is danger that we may throw away the fetters of law and convention before we are really ready to govern ourselves by the law of Love Divine; that we may disregard the laws that are in the world; that we may not render unto Caesar that which is Caesar's, whether in obedience or coin; that we may not be careful of avoiding the appearance of evil; that we may think we have so far transcended the ordinary stage of humanity that we can live as superhumans; that the passion of Mars has in our case been changed to Uranian compassion, which is sexless.

Under such misapprehensions, many people who endeavor to tread the path disregard the laws of marriage and enter into relationships as soul mates and affinities. They feel the Uranian Ray, but cannot quite respond to its sublime purity. Therefore they experi-

ence a counterfeit Venusian sensation which usually ends in adultery and sex perversion, so that instead of the natural animal passion of Mars having been transmuted to the compassion of Uranus, it has as a matter of fact degenerated into something that is far worse than the fullest sex expression of the Martial Ray committed in a frank and proper manner.

This is a danger that cannot be too strictly guarded against, and it behooves everyone who endeavors to live the higher life not to try to aspire to the Uranian Ray until he at first becomes thoroughly imbued with the altruistic vibrations of Jupiter. More misery is brought into the world by those who have aspired too high and have fallen low than by those who are not sufficiently aspiring. "Pride goeth before a fall," is an ancient and very true proverb, which it behooves everyone of us to take to heart. The Christ took part in the marriage at Cana. Marriage is a regular Christian institution, and must exist until abolished in the kingdom to come. There the bodies we have will not wear out and therefore there will be no need of marriage to generate new ones.

Let it also be understood that the minister who performs the marriage ceremony cannot truly mate people. Therefore the presence of the basic harmony for true marriage should be determined before the marriage ceremony.

Mars, Venus, and Uranus mark three stages in the emotional development of man. During the stage when he is amenable only to Mars, animal passion reigns supreme, and he seeks unrestricted gratification of all his lower desires in the intercourse with his fellowman, but particularly with the opposite sex. During the stage where he becomes amenable to the rays of Venus, love softens the brutality of his desires and the animal passions are somewhat held in leash. He is

even, under the higher phases of this planet, ready to sacrifice himself and his desires for the benefit and comfort of the loved ones. When he has evolved to the point where he can feel the rays of Uranus, the passion of Mars gradually turns to compassion; there the love of Venus, which is only for one particular person, becomes all-inclusive so that it embraces all humankind, regardless of sex or any other distinction, for it is the divine love of Spirit for Spirit which is above all material considerations of whatever nature.

The faculty of intuition built up from the martial base of passion, through the venusian stage of love, and the Uranian Ray of compassion, depends upon the ability of the person involved to *feel very intensely*. By love and devotion the heart is attuned to every other heart in the universe, and in this way it knows and feels all that may be known and felt by any other heart in the universe, thus sharing the divine omniscience that binds

(Continued on page 424)

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

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

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

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



The Children of Virgo, 1973

Birthdays: August 23 to September 23

RULED by Mercury, the common-Earth sign Virgo is definitely intellectual. Those born under its influence are generally alert, shrewd, analytical, and capable of absorbing knowledge readily, particularly in relation to the crafts. They usually prefer to apply the mental faculties to self-improvement and the attaining of perfection in personal and mundane affairs rather than to theories, speculations, and pursuits requiring imagination.

Virgo natives are faithful workers, exceedingly methodical, and have much adroitness. Work is viewed in an unemotional, scientific manner and all phases mastered in painstaking detail. They may be of exceptional service to superiors, while officious, masterful, and exacting with subordinates. Thus they are valued by their employers, but are apt to be disliked by those who work for or with them.

When allowing themselves to be dominated too much by intellect, the Virgos can be cynical, critical, and skeptical of anything not scientifically demonstrable. When things and peo-

ple are approached with this attitude rather than with faith, tolerance, and imagination, brilliant achievement is unlikely. Unless they cultivate humaneness, these natives may become narrow-minded and bigoted.

Health—good or bad—is a favorite subject of the Virgo natives. They usually take good care of their bodies and acquire a wealth of knowledge related to remedies and hygiene. Ordinarily, they show much common sense and admirable control of the appetites. Unless guarded against, their high susceptibility to suggestions of disease may have an inimical influence upon their health.

The love of self-improvement, purity, and service is wonderfully conducive to the spiritual unfoldment of Virgo people.

There are four aspects in operation all through this solar month: the opposition of Saturn to Pluto, the sextile of Jupiter to Neptune, the trine of Jupiter to Pluto, and the sextile of Neptune to Pluto. These configurations indicate considerable spiritual potential for all of these natives, and this potential can be brought to flower in much soul growth if there is sufficient

renunciation in the field of the intellect.

As the solar month opens and lasting until September 3 the Sun is sextiling Saturn, pointing toward method, foresight, and organizing, executive and diplomatic ability, along with moral stamina.

The Sun and Mars are in trine aspect as the solar month opens, and this energetic influence lasts until September 9. Vitality, recuperative power, courage, and enterprise will be possessed by these natives.

A not so favorable solar aspect, the square to Neptune, is in effect from August 23 to September 5. The vibrations of the aura are intensified, but there is a tendency to attract the undesirable element from the invisible world. The positive path of mental concentration and pure living should be stressed with these children.

From August 23 to 26 Venus and Saturn are in square aspect, a warning to parents of these children to emphasize unselfishness, kindness, tolerance, and generosity in their training. Jealousy, suspicion, and stinginess should not be allowed to fester in the consciousness.

A much more favorable aspect, Venus trine Jupiter, lasts from August 23 to 27. This stellar pattern is one of the best signs of success and general good fortune. The nature is cheerful, optimistic, and hospitable, and there is a fondness for pleasure, traveling, and the enjoyment of life. A happy marriage and social prestige are favored, too.

Another favorable aspect to Venus, the sextile from Neptune, also lasts from August 23 to 27. This indicates the inspirational musician. The imagination is fertile, the emotions deep, and the nature inclined to be pure and chaste.

Another favorable aspect from August 23 to 27 is the sextile between Mercury and Uranus. This is a sign of the original, independent, and progres-

sive mind, as well as a strong intuition. The ideas and ideals are lofty, many friends are attracted, and success in a literary or scientific career is favored.

Saturn and Mars are in sextile aspect from August 23 to September 15, bespeaking a capable, determined, and energetic nature, equipped for intense and sustained effort. The executive ability and dominant forcefulness of these natives enable them to be top achievers. The health is also favored, but the love nature needs cultivating.

From August 23 to September 14 Jupiter squares Mars, a stellar pattern that calls for transmutation through strict honesty, sincerity, and self-control. The circulation should be kept active by proper exercise and massage.

Mercury sextiles Saturn from August 27 to September 2, giving seriousness, depth, and power of concentration to the mind. Forethought, good reasoning ability, and persistence are also indicated by this beneficent aspect. These natives are in demand where a steady hand is needed on the helm of affairs; they make excellent judges.

From August 27 to September 2 Mercury squares Neptune, suggesting the need to train the memory, and to use the will in active service.

Mercury trines Mars from August 28 to September 4, denoting a keen, sharp, and resourceful mind. The native is enthusiastic and an indefatigable worker in the causes he espouses; there is a liking for argument and debate, and a remarkable dexterity.

From August 31 to September 11 Venus conjuncts Uranus, giving an alert, intuitive mind, along with a love for art, music, and poetry. Many beneficial friends are apt to be attracted.

Venus and Jupiter are in square aspect from September 10 to 20, suggesting the need to cultivate dependability, honesty, and general self-control

(Continued on page 424)

Readings for Subscribers' Children

TONI D.S.

Born January 11, 1963, 12:04 P.M.

Latitude 51N03, Longitude 114W04.

Signs on Cusps of Houses:

ASC, Aries...29.08	4th, Cancer...12.00
Taurus intercepted in 1st.	
2nd, Gemini...4.00	5th, Leo.....1.00
3rd, Gemini...24.00	6th, Virgo2.00

Positions of Planets:

Dragon's H....0.07	Leo.....5th
Moon.....13.01	Leo.....5th
Mars22.57	Leo.....5th
Uranus4.53R	Virgo6th
Pluto12.05R	Virgo6th
Neptune.....15.16	Scorpio7th
Part of F....21.28	Scorpio7th
Venus.....4.33	Sagittarius8th
Sun.....20.51	Capricorn10th
Mercury.....6.23R	Aquarius11th
Saturn11.07	Aquarius11th
Jupiter10.59	Pisces12th

Here we have a little girl with the Sun elevated in Capricorn in the 10th house, sextiling the planet of spirituality, Neptune, and unafflicted. Hence we would judge her to be basically of a patient, persevering, and ambitious nature. However, due to the influence of Neptune, this child's ambition is apt to be more along spiritual lines than material. She is quite sensitive to the vibrations of the superphysical worlds and may become a leader in the occult field. She no doubt has the executive and organizing ability which fit one for leadership, and is apt to receive help in attaining positions of trust and responsibility by both those in authority and the electorate.

The Moon in the fixed-fire sign Leo in the 5th is square to Neptune and opposes Saturn and Mercury in the 11th. This configuration suggests an over-fondness for pleasure (even gam-

bling) and too-easy changeability in the affections. There may be difficulties with women and children, as well as health problems in connection with the female functions. There are apt to be times of depression and melancholia, too, which can affect health very adversely. All negative psychic phenomena, such as the ouija board, should be strictly avoided.

The retrograde Mercury in Aquarius in the 11th, in conjunction with Saturn, sextiling Venus, helps considerably to bring a cheerfulness and sociability to the mind. There is ability for music and poetry, as well as considerable originality and independence in the mentality. The aspirations and ideals are high, and there is an attraction to the occult, especially astrology, which can be of great help to Toni in meeting the problems of life. She will no doubt have many friends, or at least acquaintances, among whom will be literary and artistic people, some of the older generation, some of the younger. She would do well to choose her close associates carefully, selecting only those of the higher type.

Jupiter, the great benefic, is well placed in Pisces, sextiles the MC, and trines Neptune. This configuration denotes a charitable, sympathetic, and hospitable nature which loves to minister to the outcasts of society. There is a love for art, music, and literature, and an acute sensitivity to the superphysical influences. Success in connection with an occult organization is indicated, and the 12th house position of Jupiter points toward gain and success through such occupations as work in hospitals or a laboratory.

The last degree of Aries is on the ASC, so that the fixed, Venus-ruled Taurus is strong in the personality. Toni can make much spiritual progress in this life if she is guided properly during her earlier years.

LEROY F.

Born November 27, 1962, 3:02 P.M.

Latitude 37N26; Longitude 122W10

Signs on Cusps of Houses:

ASC, Taurus...0.35	4th, Cancer ...8.00
2nd, Gemini...3.00	5th, Leo12.00
3rd, Gemini...26.00	6th, Virgo ...16.00

Libra intercepted in 6th

Positions of Planets:

Part of F.....8.32	Taurus.....1st
Dragon's H...2.37	Leo4th
Mars.....20.21	Leo5th
Uranus.....5.10	Virgo5th
Pluto11.40	Virgo5th
Venus13.10R	Scorpio7th
Neptune14.01	Scorpio7th
Sun5.14	Sagittarius ...8th
Mercury6.40	Sagittarius ...8th
Moon13.10	Sagittarius ...8th
Saturn6.40	Aquarius10th
Jupiter4.15	Pisces11th

Numerous diverse aspects in this chart, some conflicting, indicate that Leroy may often be pulled in opposite directions, until he has learned to assert his will and proceed to follow his better inclinations. How he meets his various experiences will of course determine the value of the experiences to him. The positions of the Sun, Mercury, and Moon in a common sign, plus three other planets in common signs, suggest that above all else he will need to cultivate his will. Fortunately, he has a fixed sign rising and four planets in fixed signs, which helps.

The Sun, Mercury, and Moon are conjoined (the first two are combust) in Sagittarius in the 8th house, sextiling Saturn and the Dragon's Tail (which are in conjunction) in Aquarius in the 10th, squaring Uranus, Pluto, and Jupiter. Some splendid traits are here indicated: method, foresight, and organizing, executive, and diplomatic ability, as well as considerable moral stamina. Leroy tends to be honorable,

kind, self-reliant, thrifty, trustworthy, persistent, and possessed of a high sense of justice. Rather independent in his thinking, he is yet apt to confine his ideas within the boundaries of law and order. Animals and pets appeal to him, and also work in the judicial, agricultural, and mining fields. However, there are less desirable traits, too, which Leroy will need to combat: false pride, procrastination, indecision, dishonesty, extravagance, and a liking for gambling.

The Moon trining Mars in Leo in the 5th indicates wonderful vitality and a strong physique, as well as courage and ambition. There is good earning capacity, but also a tendency to spend quickly and extravagantly. The 8th house position of the Moon suggests gain by marriage and inheritance, but the square of Sun and Mercury in the 8th to Jupiter, Uranus, and Pluto, suggests the possibility of unsuccessful lawsuits in connection with inheritance.

Venus in Scorpio is not well placed, tending to exaggerate the lower desires, and though its conjunction with Neptune suggests the inspirational musician, the square of Venus and Neptune to Mars poses a serious problem for this boy. He should be given very definite training in regard to transmuting the creative force by means of his physical, mental, and emotional powers. Fortunately, the aspect is not a close one, but it is sufficiently powerful to warrant the utmost care in training this child. The presence of Uranus in the 5th, squaring Sun and Mercury, and opposing Jupiter, adds to the problem, for there is apt to be a good deal of obstinacy and resentment of authority to be contended with by the parents.

Saturn rules the Capricorn MC, and since it is posited in the 10th, in Aquarius, and conjuncts the saturnian Dragon's Tail, the fields of rapid transit and communication will offer the best vocational opportunities.

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.

Librarian, Secretary

CAROL ANN M. --- Born October 1, 1942, 8 A.M. Latitude 43N01, Longitude 83W41. All the planets except Mercury are above the horizon in this chart, indicating public work for this native. The Sun and Mars are in close conjunction in Libra in the 12th house, however, so that some of her work may be done behind the scenes. These two planets sextile Pluto in Leo intercepted in the 10th, trine Uranus and Saturn, retrograde in Gemini, in the 8th. The Moon, ruler of the Cancerian MC, is in Gemini in the 9th, trine Mercury and the ASC, but square Jupiter and the MC. Mercury is retrograde in Libra in the 1st, trine the Moon, square the MC and Jupiter. With the Sun, Moon, and five planets in mental signs, and a mental sign rising, this native is best fitted, innately, for clerical or literary work of some kind. She is inclined toward progressive lines of thought and will no doubt express such ideas in whatever she does. As a librarian, secretary, or law assistant she should be able to use her talents to advantage.

Lawyer, Reporter

DENNIS E. S. --- Born November 23, 1947, 4:35 P.M. Latitude 40N16, Longitude 76W53. This native has Sun, Jupiter, and Venus in the aspirational, travel-loving sign, Sagittarius, in the 7th house. The solar orb and Jupiter are in conjunction, trine the Moon in Aries in the 11th, square Mars in Leo in the 4th. Mercury, governing the concrete mind, is in Scorpio in the 6th, making only the square to the MC and Pluto in Leo in the 4th. Saturn and Mars are in conjunction in Leo in the 4th, sextile Uranus in Gemini in the

2nd, trine to Venus. Since Uranus sextiles Saturn and Mars, and Neptune sextiles Jupiter and Pluto, this young man has a strong spiritual side to his nature which will no doubt be evident in whatever vocation he chooses. Since Uranus rules the 10th house, and is posited in the mental sign Gemini, and since Sun, Jupiter, and Venus are in Sagittarius, governing the higher mind, work in the literary field is indicated. As a reporter for magazine or newspaper, as a lawyer or assistant in a lawyer's office, or as a teacher, this native could use his natural talents to advantage.

Builder, Manufacturer

LESLEY A. S. --- Born May 15, 1959, 8:58 A.M. Latitude 45N31, Longitude 122W41. This teen-ager is just into our vocational-age group, having reached his 14th birthday this past May. With the Sun and Mercury in Taurus, and the Moon and three planets also in fixed signs, he has a good deal of stability in his nature---and probably some stubbornness! However, the cardinal sign Cancer rises, and Mars is there in conjunction with the ASC, denoting plenty of activity. Mars rules the Aries MC, and sextiles the Sun, suggesting a vocation such as mechanic in the navy. Mercury in the 10th house is a strong vocational indicator. It sextiles Venus in Cancer in the 12th, trines Saturn in Capricorn in the 6th, trines Pluto in Virgo in the 2nd, opposes Neptune in Scorpio in the 4th. Building, the manufacture of food or chemicals, bookbinding, and fruit growing all provide other suitable fields for the exercise of this native's natural abilities.

Daily Thought and Guide

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

Saturday --- September 1

Several fine aspects suggest a promising start to the month. Let us do our best to avoid ostentation, however.

Sunday --- September 2

“Be it mine to draw from wisdom’s fount, pure as it flows, that calm of soul which virtue only knows.”

--- *Aeschylus*

Monday --- September 3

Self-reliance is vital to progress. Seeking *guidance* from reliable sources is in order, but we should try to solve our own problems.

Tuesday --- September 4

Unless we make a plan of action and stick to it today, we may jump from one activity to another without completing anything.

Wednesday --- September 5

Intuitive, imaginative projects are favored today, especially those dealing with electricity and outer space.

* Thursday --- September 6

Let us transfer some of today’s abundant physical energy into channels of prayerful concentration, that the healing force from the Father may be released.

Friday --- September 7

A generally successful day is indicated, particularly along lines of mental endeavor and travel.

Saturday --- September 8

“We should remember that it is quite as much a part of friendship to be delicate in its demands as to be ample in its performances.” --- *J. F. Boyes*.

Sunday --- September 9

Our worship will be enhanced by Neptune’s spiritual influence today, if we are receptive and responsive to these lofty vibrations.

Monday --- September 10

We can profit from cultural activities today --- a concert, a visit to a museum, or an evening spent reading worthwhile literature.

Tuesday --- September 11

The sooner we prove ourselves trustworthy in small things, the sooner we will be given more significant responsibilities as our contribution to God’s work in the world.

Wednesday --- September 12

If our inner resources of optimism and determination are sufficient, we can rise above uncertainty and indecision.

* Thursday --- September 13

We may expect a variety of experiences today. Neptune will help in our endeavors to release the healing force.

Friday --- September 14

We can take a “breather” on this quiet day, tying up loose ends and planning weekend activities.

Saturday — September 15

Another day of mixed influences, but Saturn helps us keep a true and steady course. The Light surrounds us always, even though we may not see it.

Sunday — September 16

"God's sovereignty is not in His right hand, God's sovereignty is not in His intellect; God's sovereignty is in His love." — *Henry Ward Beecher*.

Monday — September 17

On this splendid day, with the Sun and Jupiter smiling upon us, it should be easy to serve, work, accomplish, and express the best that is within.

Tuesday — September 18

Mercurial occupations — literary, clerical, and travel—are favored today, but we should avoid trying to do too many things at once.

Wednesday — September 19

Hypersensitivity to other people's opinions is unproductive; our foremost concern should be with our *own* conceptions of right and wrong.

* Thursday — September 20

Venus heightens our appreciation of beauty today; the sacred healing Light is one of the most beautiful spiritual forces, intensified as we pray for its release.

Friday — September 21

As we grow in understanding, we grow in tolerance. Everyone must seek his own way to the Truth, and we help most by extending love and good will to all.

Saturday — September 22

High ideals, good taste, and common sense should govern our recrea-

tion as all other activities.

Sunday — September 23

On this day of worship, let us remember that spiritual illumination comes to those who seek earnestly and prove themselves worthy.

Monday — September 24

"Sincerity and honesty carry one through many difficulties which all the arts he can invent would never help him through." — *Stillingfleet*.

Tuesday — September 25

We have surprising reserves of courage and endurance to draw upon. Progress is not made by saying "I'm afraid" or "I can't."

* Wednesday — September 26

"And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him." — *Luke 5:13*.

Thursday — September 27

If we are truly sympathetic, we not only "feel for" other people, but we endeavor to help them help themselves.

Friday — September 28

It would be well to exercise forethought today and avoid taking unnecessary risks. Saturn will help.

Saturday — September 29

We may be particularly impatient of restraint today, but should bear in mind that the universe itself is founded on certain immutable natural *laws*.

Sunday — September 30

"Let us sing unto the Lord a new song," of adoration, and rededicate ourselves anew to His service.

Daily Thought and Guide

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

Monday --- October 1

Several fine aspects inaugurate this month. Our aspirations can be high, our accomplishments satisfactory, and our service loving and useful.

Tuesday --- October 2

Much original work can be done today, particularly in electrical and space research. All the "marvels" of progress rest on a foundation of imagination, practically applied.

*Wednesday --- October 3

"...pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." --- *James 5:16.*

Thursday --- October 4

We may be exposed to difficult lessons today. As aspirants, we know how to conduct ourselves, if we but "keep our heads" and listen to our hearts.

Friday --- October 5

"The object of art is to crystallize emotion into thought, and then to fix it in form." --- *Francois Delsarte.*

Saturday --- October 6

A busy day is heralded, and we can expect our "ups and downs." A friendly attitude helps turn potentially unpleasant encounters into pleasant ones.

Sunday --- October 7

By directing our thoughts to the highest ideals on which we can focus today, we may receive enlightening, intuitive spiritual promptings.

Monday --- October 8

It would be wise to keep emotions

in check today, and heed the promptings of stable Saturn, who helps keep us on an even keel.

Tuesday --- October 9

"Many flowers open to the sun, but only one follows him constantly. Heart, be thou the sunflower, not only open to receive God's blessing, but constant in looking to Him." --- *Richter.*

*Wednesday --- October 10

Jupiter and Venus help us concentrate our thoughts upon the healing power today, that we may be more effective channels for this tremendous spiritual force.

Thursday --- October 11

Ambition and independence are splendid attributes if they are grounded in forethought, reasonable caution, and good judgment.

Friday --- October 12

We may encounter obstacles today, but they teach what we must learn. With patience and restraint, "this, too, shall pass."

Saturday --- October 13

Varied aspects are likely to bring an interesting day, offering both problems and satisfactions. Again, Saturn's benignly restraining influence is at our disposal.

Sunday --- October 14

"There is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously when nature speaks to the soul, and the soul speaks to nature." --- *Goethe.*

Monday --- October 15

Constancy in the face of all provocation will eventually take us to our goal. Flitting from one enticement to another engenders only dissatisfaction.

Tuesday --- October 16

A good day to get things done, but let us not undertake too much at once. It is better to do one thing well than to complete many projects inaccurately.

* Wednesday --- October 17

The intensity of our concentration determines the extent to which we liberate the healing force. A half-hearted approach does little good.

Thursday --- October 18

Explosive temper may assert itself today if not held in check. We harm ourselves most when we give in to rage, but help calm others when we are placid.

Friday --- October 19

Honesty is still the best policy, but an advanced Ego knows how to combine truth with tact.

Saturday --- October 20

A few hours of listening to classical music might offer a perfect form of relaxation and upliftment today. "Sweet music! sacred tongue of God!"
--- Charles G. Leland

Sunday --- October 21

This purports to be a busy day, but let us devote time to worship, elevating our thoughts above the physical plane, with which we are too much occupied.

Monday --- October 22

A major lesson which humanity must soon learn concerns the right use of the sacred creative force. Properly unfolded, it will truly be the instrument of divine creativity.

* Tuesday --- October 23

"The more a physician can imbue his patient with faith and hope, the speedier disease will vanish and give place to perfect health." --- Max Heindel

Wednesday --- October 24

Latent spiritual qualities lie within us all. As we devote ourselves to purity and service, they will be unfolded.

Thursday --- October 25

Physical and mental energy both must be tempered with good judgment, discrimination, and compassion in order to function for human betterment.

Friday --- October 26

Things may not all progress to our liking today. It helps to remember that no one is given more than he can handle, if only he puts all his resources to work.

Saturday --- October 27

Excessive fondness for material things leads to extravagance, which can damage health as well as hinder soul growth.

Sunday --- October 28

A number of fine aspects combine to make this a rewarding and pleasant day. "Praise God from Whom all blessings flow."

Monday --- October 29

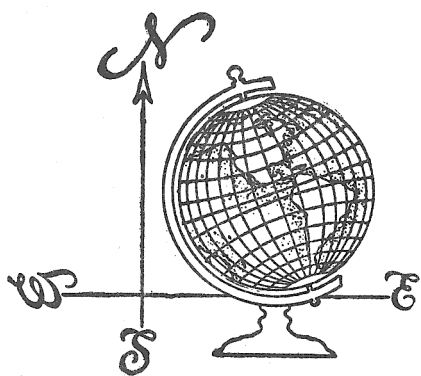
In these quiet hours we can rest up from activity of the previous weeks, and outline a course of future action.

* Tuesday --- October 30

The vitality we may feel today can serve us well in efforts to channel the healing force for benefit of our fellow men.

Wednesday --- October 31

Solar and lunar influences combine harmoniously today, helping us function creditably and commendably.



MONTHLY *News* INTERPRETED

Children Need Human Contact

Young children who don't get enough cuddling and attention can suffer from it so severely that doctors think they're mentally retarded, says a recent report.

The director-general of Health Services of Norway reported to the World Health Organization that an increasing number of Scandinavian children have been wrongly diagnosed as mentally retarded when their condition was actually the result of starvation for affection.

The problem is on the increase, especially in the more affluent countries, the report noted.

Physical care without close, warm physical contact is not enough for a baby's development, said Dr. Karl Evang.

"If you place a baby in a lovely place, with perfect hygienic conditions, he will still not develop normally if he is deprived of human contact."

--- *National Enquirer*, January 14, 1973.

Love is the governing principle of the universe. The more advanced in evolution a being is, the greater, it seems, is his ability to respond to and profit from love. Recent tests have shown that even plants respond to affection, and those of us who have pets know that animals certainly do. How much more, then, is evidence of love necessary to the satisfactory development of the human child.

Material well-being is not enough. Those parents who think that because they adequately feed, clothe, shelter, and educate their children they are fulfilling all their responsibilities towards them are mistaken. If they were to be divested of *their* sources

of affectionate attention, they would soon feel a great emptiness in their lives and realize only too well how "deprived" their materially well-off children really are.

Love involves the giving of *self*. It is tragic that there are still so many children in the world whose progress is being stymied simply because those who are in charge of them are unable or unwilling to give of *themselves* in their care.

Animal Bill of Rights Sought

The efforts of a 38-year-old Barrington woman and the state's chief veterinarian has led to an "animal bill of rights" which is being considered by the Illinois legislature.

The bill, intended to prevent neglect and starvation of horses, was introduced in the General Assembly last week by Rep. Bruce Douglas (D., Chicago), its chief sponsor.

Mrs. Donna Ewing, of 138 E. Hillside Rd., Barrington, and Dr. David R. Bromwell, the state veterinarian, charge that the maltreatment of animals in general, and horses in particular, appears to be increasing. Mrs. Ewing heads the Northern Illinois Hoofed Animal Humane Society.

"Our present estimate is that there are about 500,000 horses in Illinois and unless someone complains to the authorities about cruel treatment of some of them, they remain helpless victims," Bromwell said.

The proposed bill, titled the Humane Care for Animals Act, would give the Illinois Department of Agriculture veterinary department authorization to have humane inspectors investigate reported complaints.

These investigators could go onto private property without a warrant.

The proposed bill would permit investigators to impound maltreated animals taken from owners, let them out for adoption, or put them up for sale. The act also permits the owners of seized animals to make amends and get their animals back, after satisfying the Agriculture Department's investigators that they've changed their former ways.

"But we have many more reports of inhuman treatment to horses. Though our society's investigators aren't legally allowed to, they have gone onto private property to find horses that have starved to death before their owner's eyes."

--*Chicago Tribune*, May 3, 1973.

It comes as a surprise, and something of a shock, that inhumane treatment of certain animals "appears to be increasing," at least in the opinion of some observers. A growing tide of concern for animal welfare, which includes increasing adherence to vegetarianism and the movement against wearing furs, is making itself felt. Evidently, however, the need for vigilance on behalf of our younger brothers continues unabated.

If the conditions described by supporters of the proposed "animal bill of rights" do exist, we certainly agree that such, or similar, legislation is indicated. Man's responsibility for his treatment of life-waves evolving behind him --- and particularly the animals who are sentient and suffer from cruelty --- is an inescapable fact of evolution. For centuries, man as a matter of course mistreated animals, and has developed a severe debt of destiny as a result. Now, at last, more sensitive people are perceiving the great wrongs that have been done, and are seeking ways to alleviate them. If others among us are not yet ready voluntarily to recognize their responsibility in this regard, legislation protecting animals appears necessary to insure their welfare.

Pyramid Power

An article in the June 1, 1973, issue

of the *Los Angeles Times* focuses upon the recent increasing interest in the phenomenon of "pyramid energy." Entitled "Pyramid Power---Tut-tut, You Say?", the article, by Michael Seiler, discusses theories currently advanced about, and experiments made in connection with, this force.

Although little is yet known about "pyramid energy," it is believed to be a cosmic force or stimulus for which pyramid-shaped objects serve as focusing or magnifying resonators. Elaborating about this in "Nature's Energy" (*Rays*, September, 1972) Rick Nation said:

"The pyramid structure seems to be a natural power plant capable of drawing to itself cosmic energy and storing it within the shape. It must be a four-sided pyramid, and the most energy results from a fifty-two degree angle on the sides. The most powerful results are obtained when the pyramid is oriented with the sides parallel to the north, south, east, and west. It takes the pyramid twenty-eight days to reach a maximum energy level."

According to the *Times* article, a number of "pyramid plates" and "pyramid generators" are now available for home use. Their proponents claim that they do such things as take the bitterness out of liquids, improve coffee flavor, and cause cut flowers to last longer. The "dean" of such products, originated in Czechoslovakia, is the Cheops Pyramid Razor Blade Sharpener, said to help significantly in maintaining the sharpness of blades stored therein. Also on the market is a pyramid-shaped tent in which, its supporters aver, exercises such as transcendental meditation are enhanced because of the energy released through the pyramid.

The article claims that some material scientists, as might be expected, do not take so-called "pyramid energy" seriously, expressing skepticism of a phenomenon which appears to defy explanation in terms of known natural

laws. Other scientists, however, including representatives of NASA, are interested to the point of conducting private experiments on their own. Fearing official disapproval, however, they do not wish to be identified.

This phenomenon is particularly interesting from an occult point of view. The fact that it cannot be explained in material terms, of course, does not in any way invalidate its authenticity or potential utility. The instrumentality of the pyramidal structure in preserving foods, honing metal, and even ridding old metal of oxide residue, evidently has now been observed too often to be gainsaid.

Until more is known about this force, however, the wisdom of prolonged human exposure to it appears open to question. Pyramidal energy is believed to be effective in the mummification process. Mummified animals found in the Pyramid of Cheops at Giza, and recent experiments wherein bodies of animals, eggs, and milk that had been placed under pyramid structures dehydrated and mummified, support this contention. What might such a dehydrating, crystallizing force do to the physical, as well as the spiritual, vehicles of a person who allows himself to be exposed to it for any considerable period of time?

We wonder if the growing fad among some individuals of temporarily, and even permanently, inhabiting pyramid shaped structures is as efficacious in terms of heightened sensitivity and alertness as they claim. We would urge caution in this regard, pending further revelations about the causes and the effects of this force.

"What Can I Do?"

We have told of plans in numerous communities whereby citizen volunteers become involved in the law enforcement procedures and with the courts, assisting probation officers, befriending first offenders who are in need of counseling and assistance.

It is not always possible nor is it nec-

essary for one to be part of an organized community-wide effort to function as such a volunteer, reports Rev. Milton Coleman, a small town pastor in Ohio. Rev. Coleman heard that a lad from his community was in jail in a nearby city, facing a possible five-year sentence on drug charges.

The pastor called at the jail, found a lonely boy who was too young to realize the danger he faced, a life irreparably marked and warped by criminal association. Rev. Coleman felt that the youth was basically sound and deserved another chance, so he became a frequent visitor at the jail (only family or clergymen were allowed) and arranged for a package of homemade cookies, cakes or fruit to reach the lad each week.

Others asked "How can we help?" Soon the effort culminated in an application for probation endorsed by several leading citizens around Rev. Coleman's parish---the superintendent of schools, a contractor, the local service station manager and others. A petition for probation addressed to the judge offered to provide the lad with a home, a job, counseling and guidance. Probation was granted just in time for the youth's 20th birthday which he celebrated in his new home.

The chances are better than four to one that this young fellow will never be arrested again, a reversal of the prospect if he had served his sentence. Rev. Coleman has become convinced that this community involvement concept should be a part of every church's commitment, each congregation a larger family alert to help their own and other children in the community should they get in trouble---"This is what church and its friends are for."

--- *Between the Lines*, June 1, 1973

Here, again, is a way in which spiritual aspirants concerned with enlarging the scope of their service can be of assistance. It is no secret that youthful "first offenders" are vulnerable to the influence of hardened criminals whom they are likely to meet in jail. Certainly, few people are as much in need of help and guidance as are such youths. The degree to which they can be reached by sympathetic, persuasive, and meaningful assistance from the "outside" may well determine whether or not they can be persuaded to divert their life energies from destructive to constructive purposes, whether incarcerated or not.

BOOK REVIEWS

Literature Plays Motion Pictures Music

"Lives of the Great Composers"

The Lives of the Great Composers, by Harold C. Schonberg, W.W. Norton & Company, Inc., New York, 1970.

A history of musical composition during the past three centuries is skillfully woven into this stimulating volume of lively biographical sketches. All major and many lesser-known classical composers, from Johann Sebastian Bach to Arnold Schoenberg, are portrayed in their relationships to one another. They are not idealized, but are presented as people living among other people at specific periods in time, possessed of considerable abilities, but also of very human foibles and character deficiencies.

The writing is witty, animated, and engrossing. There is some scholarly musical analysis, but it is achieved in an almost conversational manner. At no time does the book read like a textbook, but the reader who peruses it attentively from beginning to end will be well-grounded in the fundamentals of musical history and musical biography.

One of the most interesting observations to emerge from a study of this book is of the variety of ways in which these masters responded to what is essentially the same underlying influence—the "muse of music." Differences among the compositions of Bach, Verdi, Chopin, Beethoven, Purcell, Bartok, Mussorgsky,

Copeland, and Liszt are obvious to even the most casual fancier of classical music, and more subtle distinctions are evident to the sensitive ears of serious students. Divergent evolution and Epigenesis take place in musical interpretation as they do in all other phases of man's cultural and practical activity.

Music is a medium to which people respond at the level of their own development. Many composers achieved renown only after death, simply because their musical understanding and interpretation were beyond the level of popular comprehension. In the words of Charles Ives, an innovative American composer whose work was largely ignored or criticized until the 1950's, when it was suddenly "discovered": "The impossibilities of today are the possibilities of tomorrow." Music written in defiance of long-standing formulae and traditions is almost always scorned and derided in certain circles before it eventually finds its place in the conventional repertoire. In time, it, too, becomes "traditional" and an even more progressive form of musical depiction takes its place in the limelight of contention.

Few of the master composers found anything approaching universal admiration, or even respect, during their own time. Generally, they enjoyed the adulation of a partisan following—sometimes a small group indeed—but

were at the same time subject to considerable detracting. Even the undeniably popular Verdi suffered the attacks of hidebound critics who were disturbed by the nature of his music and the fact that his operas dealt with "human" rather than grandiose mythological or historical situations.

Yet, all music cannot and should not be alike, or even similar. The scope for expression is too great, and the infinite possibilities of musical notation and interpretation are even now only beginning to be explored. Majestic and sublime though the music of Beethoven truly is, even the most devoted disciple of that great master would eventually become disenchanted if the only music ever heard were that of Beethoven. The musical storehouse is so vast, and its treasures so diversified, that mankind should indeed be grateful for the variety of compositions available today from the pens of the advanced Egos who have, each in his own way, unfolded this channel of expression for us.

As the individual Egos who comprise the human race grow more perceptive and more skilled in the art of thinking and interpreting for themselves, it is likely that the range of musical exposition — indeed, the range of all art — will become increasingly wider. Again to quote the perceptive Charles Ives: the day will come when "every man... will breathe his own Epics, his own Symphonies; and as he sits of an evening in his own back yard... watching his children in *their* fun of building *their* themes for *their* sonatas of *their* life, he will look over the mountains and see his visions, in *their* reality." This seems to be happening even now among our young people. Whether or not we are prepared to consider the music of modern youth as "serious" in the classical sense, it is undeniable that it is highly individualized, with considerable emphasis laid on

active participation as opposed to mere passive listening.

Since music does permit of such a wide range of interpretation, it is, in one way, difficult to understand the intolerance expressed by many master composers for the works of their colleagues. The "anti-Wagner" faction among composers, for instance, was as vociferous as its counterpart among laymen. Brahms had little use for the work of many other equally capable masters. In his turn, however, Hugo Wolf was to say: "The art of composing without ideas has decidedly found its most worthy representative in Brahms." These examples are by no means unique. No doubt most composers of this stature see their own work as the ultimate in musical expression, and many composers, too, have shown themselves to be decidedly egocentric. Nevertheless, it does seem that these geniuses, of all people, should be able to recognize music for the diversified medium that it is, and tolerate — even welcome — divergent interpretations.

A thorough study of this book also brings sharply to mind the fact that almost none of the composers led "happy" personal lives in the conventional sense. There are noteworthy exceptions, including Haydn and perhaps Handel, but taken as a whole, the members of this group seem to have more than a customary share of unhappy marriages, disturbing illicit relationships, and mental and emotional problems which in some cases led to extreme maladjustment and even insanity. The price of genius often is high. This quality is developed as a result of hard work in previous lives but often, too, it seems, while neglecting other aspects of character. Because of this, the genius, who shines in his chosen field, suffers in other respects.

The role of nationalism in music — or, in occult terms, the response of

(Continued on page 424)

Readers' QUESTIONS

Concerning World's Population

Question:

What is the reason for the great increase in the world's population during the last 100 years? I assume that a definite number of Virgin Spirits entered this scheme of evolution during the Saturn Period, and have worked their way through the Sun and Moon Periods to the present time. It would seem that more people are not needed now. Many babies are born to parents who cannot support them properly. In India, for instance, where semi-starvation is a way of life, men are trying to "correct" the situation by use of contraceptives and abortion, both of which I think are wrong. But what is the answer?

Answer:

To answer the first part of your question, we should remember, as taught in the Western Wisdom Teachings, that "the matter of population is not entirely governed by individuals, or by man-made laws. The divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of the population is in their hands rather than in our own." (Page 111, Q & A, Vol. 2)

We are told further in Vol. 2 of Q & A, page 109, that "There are about sixty billion Spirits in our life wave, going through the cycle of life and death, living part of the time in the visible and part in the invisible worlds. At present (1918) there are only fifteen

hundred millions of people in physical existence. This is about the lowest ebb, and that usually happens at the end of an age." It is also stated (*Rays*, July, 1916, p. 78) that: "The human life wave now in evolution on the Earth comprises about six billion Spirits. At the present time about fifteen hundred million are embodied, so that there are about three fourths of the human life wave in the invisible worlds. At certain periods of our development as many as fifty percent inhabit the Earth, clothed in the earthly vessel of physical bodies. It must also be remembered that in addition to these, which belong to the Earth Ray only, there are other hosts inhabiting Mars, Mercury, Venus, and the other planets. However, the whole vast company of Virgin Spirits which are now developing in our solar system commenced their evolution in the Saturn Period at the same time in a mineral-like existence. Differences soon developed, however. Some were found to be much more adaptable than others and they naturally progressed faster upon the path than their brethren, who then became stragglers."

You no doubt know that it is also taught in the Western Wisdom Teachings that experience "is the object of life, together with the development of Will." Therefore the more often we are born into Earth life, the more experience we have and the more opportunities for progress. It is not a matter of how many Egos are "needed," at all. It is largely a matter of providing Earth experience to as many Egos as

may be possible under the circumstances, and all of this is directed by those great Beings, the Recording Angels.

You are quite right in thinking that contraceptives and abortion are not the answers to the population problem. The ultimate answer lies in the development of the human Spirit to the point where it has control over the lower desires. We have a pamphlet dealing more fully with this subject which may be had for the asking.

Effects of Diets and Vaccines

Question:

From the occult viewpoint does meat eating make people less moral, less refined, less potent in their labors—more apt to take part in violence and crime?

Answer:

The Western Wisdom Teachings aver that "The vices generated by flesh eating may be said to be lassitude, ferocity, low cunning, and depravity." Nevertheless, "the practice of flesh eating has furthered the progress of the world...Flesh has fostered self-assertion and helped us to develop a backbone." It has also aided in the development of ingenuity through the use of the mind so that "it is by the nations which have adopted flesh food that the most noteworthy progress has been made."

Generally speaking, we may say that meat eating is practiced for the purpose of getting albumen into the blood quickly, and as long as humanity continues to think and live along purely material lines, they will go on using it. There are other things, however, from which albumen is obtained, such as eggs, milk, cheese, nuts, and vegetables. These are far better for the body and for spiritual progress. Moreover, their effect is more lasting.

The time is coming when albumen will no longer be needed by man and a new substance will take its place. It is for this change that mankind is being prepared and meat gradually eliminated from the diet. There are those, however, who are not yet ready to begin this change in diet, and for them a complete change is not recommended. This alteration in diet should come from within, actuated by compassion for the slaughtered victims. Those who demand flesh food force some of their fellow beings to supply it, and are therefore responsible for their gradually waning feeling of repugnance for taking sentient life. Meat eating does make man more materially minded, and tends to prevent spiritual development. Intellect, logic, and science are fine in their places, but they should be subordinated to spiritual development and not allowed to dominate, fostering materialism to such an extent that it hinders true spiritual growth.

It has been proved conclusively that it is possible for diseased animal products to communicate certain animal diseases to man when they are taken into the body.

There are undoubtedly cases where disease has been prevented by vaccination, and cases where death has been deferred by the use of antitoxin. There are also cases where vaccination and antitoxin have caused the fatality they were designed to prevent. From the occult view, however, vaccination and the use of antitoxins obtained by the processes in use in bacteriological institutes are to be deplored. These methods work a wrong on the helpless animals and poison the human body, making it difficult for the Spirit to use its instrument.

When we study the chemistry of food we find that Nature has provided all necessary medicine, and if we eat and think aright we shall be immune to disease without vaccination and the use of antitoxins.



The Healthy Hunzakuts

DIANA DUPRE

THE longevity, vitality, and radiant health of the inhabitants of Hunza, an almost fabled land high in the Himalayan Mountains, is receiving increasing scrutiny by newly health-conscious individuals in the Western world. The life span of these remarkable people averages 120 years, and often extends to 130 and 140 years. Hale and hearty until the end, the Hunzakuts lead a perpetually active, wholesome, and generally contented life. Illness is virtually unknown, and death after the lingering torment of wasting disease does not exist. Hunzakuts die peacefully of old age when their time on Earth is over, after having participated fully in life until their last days.

Their secret is neither mysterious, exotic, nor impossible to achieve. It lies in the natural, common-sense life style which these people have followed throughout their 2,300 year history. *Health and Vision*, a magazine published in Melbourne, Australia, devoted an article in its October, 1972, issue to an analysis of just what it is that makes the Hunzakuts "tick."

High on the list of these "ingredients of good health" is the Hunza diet. Refined, processed foods are unknown in this remote country, but wholesome natural foods abound. Hun-

zakuts eat raw vegetables, nuts, and fruits, and almost no meat. Their primary source of protein is the soya bean, used in a variety of ways. Food is organically grown; chemical fertilizers, pesticides, and similar "refinements" have not penetrated the borders of Hunza. The Hunzakuts are careful to return to the Earth as much as they can in the form of compost, and their water is rich in growth minerals. Thus, the soil is never depleted of nutrients, and crop after crop of the finest natural foodstuffs is obtained.

Fresh air, too, contributes to the well-being of these people. In an altitude of 7,000 to 10,000 feet, the air is oxygen-rich and clean, in sharp contrast to the impure, polluted air that now settles over much of the civilized world. Pure water is also abundant in Hunza. Most is obtained from melting snow and ice in the mountains that tower over this fertile valley. As it flows down it gathers essential minerals which contribute meaningfully to the vitality of those who drink it.

The Hunzakuts spend as much time as possible in what they believe to be the healthful, life-giving sunshine. They do not expose themselves in the manner of "sun-worshippers," however. Their clothing covers them al-

most entirely, and in this way they avoid the danger to skin of over-exposure.

Adequate sleep is another characteristic of life in Hunza. There is no electricity and no "night life." As a result, inhabitants retire at sundown and get up at sunrise. They work hard during the day and sleep well at night. There is evidently no occasion or desire to engage in unhealthy forms of recreation or "escape" common in more accessible parts of the world.

This is not to say that Hunzakuts do not know the meaning of fun. Far from it. Festivals, games, and times of national dancing are interspersed among their working days. The people participate enthusiastically in their wholesome forms of relaxation. Then, too, they get adequate exercise. As inhabitants of a totally agricultural nation, men, women, and children all share in tending the crops. Working on the steep, terraced mountain slopes requires an agility that would make all but the most athletic Westerners gasp. Hunzakuts, however, think nothing of routinely exerting themselves in this manner.

Neither mental disorders, tension, nor major crime exists among the people. The Hunza life style is such that reasons for worry and anxiety do not appear. "They claim they have nothing to worry about." If disputes concerning simple problems do arise, they are settled by the King, whose word is law, and his senior advisors. The Hunzakuts are perfectly satisfied with this arrangement and content to abide by such decisions.

We believe that the civilized world can learn much from the Hunzakuts. Naturally, it would be impractical and perhaps regressive to emulate them in all respects. Few thinking people in the West, for instance, would want to dispense with electricity or do away with industry. Few, too, would wish to live under an absolute monarchy. All men must learn to think for them-

selves and accept moral responsibility for things in which they are involved; even the Egos presently inhabiting the "carefree" land of Hunza must some day attain to this stage. Western man, however, must learn to free himself from the tensions that arise from his more complex life style, and to develop the equilibrium that will enable him to profit from the benefits of civilization while rising above its vicissitudes. He has progressed beyond the point where he can live as do the "childlike," simple, and care-free Hunzakuts. He must, however, progress still farther, that he may attain their inner contentment within the context of his own evolutionary maturity.

Most of us, too, are not fortunate enough to be able to reside at an altitude where clean air is plentiful, or where pure, untreated water is available for drinking. It has become obvious, however, that no matter where we live, we must concern ourselves with cleaning up our atmosphere and environment and ridding them of the dangerous impurities created in our unthinking race for material supremacy.

We *can*, however, emulate the residents of Hunza in matters of diet, exercise, sufficient sleep and, in many places, adequate sunshine. It may not be quite as easy to shred and chop raw vegetables for a salad as it is to open an already-prepared package of refined and nutritionally deficient food, but surely we can do that little bit of extra work. Some of us may think we are missing something by taking the time to get enough sleep, but this, too, will pay off in terms of better health and a more useful, contented life. Many of us may find it difficult to substitute exercise for that comfortable chair in front of the TV but, especially if we engage in day-long sedentary jobs, we must give our bodies opportunity for much-needed movement. We can stop smoking and drinking, although the words, "I've

tried, but I just can't quit," are still far too often heard and indicate what can only be described as a serious lack of self-discipline and will-power.

The "natural way to health," successfully followed by the inhabitants of Hunza for thousands of years, can be as successful in the civilized Western world as it is in the remote Himalayas. We would all benefit by adapting these practices to our own conditions and making them a part of our own mode of living.

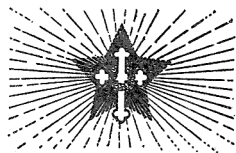
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BOOK REVIEW

(Continued from page 419)

composers to the influence of the Race Spirits — is also revealed by the author. Chopin, "the first of the great nationalists," developed his life-long style in Poland, although most of his adult years were spent in Paris. Debussy worked consciously as a "French musician," and enunciated what he believed to be the ideals on which French music should be based. Verdi brilliantly depicted the bursts of passion characteristic of Italians. The nationalism expressed by Vaughan Williams, Bartok, and Dvorak, in contrast, "was as much the expression of the inner state of a man as of the outward state of his country's culture." Williams said: "Is it not reasonable to suppose that those who share our life, our customs, our climate, even our food, should have some secret to impart to us which the foreign composer, though he be perhaps more imaginative, more powerful, more technically equipped, is not able to give us?" Ives exhibited a "unique type of nationalism" which is more regional than national. His music, in which he tried to communicate "an Emersonian kind of transcendentalism," depicts his own New England background and heritage.

This is an engrossing, even an extraordinary, book. The wealth of biographical detail, often conveyed in intriguing anecdotes, the sprightly narrative, and the underlying historical perspective, are sure to hold the attention of any reader who is at all interested in music and musicians.



AMENABILITY TO VIBRATIONS

(Continued from page 405)

our Father in Heaven to His children and through the direct heart-to-heart touch with that omniscience the person obtains the answers to whatever problem is placed before him.

The noblest men of all ages, Christian saints of the most transcendent spirituality, have attained this wonderful development through the spiritual rays of this planet because of the intense feeling of oneness with the divine and with all that lives and and breathes in the universe.

The people who have this Uranian love therefore become builders of society, associated with every good and uplifting movement. *Altruism*, the keyword of Uranus, hints at such an all-embracing love as our Saviour felt. This goal is high and those who aim so high often fall very low. But remember this: altruism does not require return of the love bestowed upon others; it has absolutely no concern with sex; it will not lessen the love for our family, but they, being nearest to us, will feel the increase of our love to a greater degree than those farther away. Unless our love brings forth such fruit it is not Uranian and will not further us upon the Path of Attainment.



Love Is a Healer

PAIN and sickness are caused by transgression of the laws of life, therefore they crystallize the dense body, give a firmer grip on the vital body and retard the day of our liberation, as well as of His." — *Max Heindel*.

In the light of this statement, if our body is suffering in any way, we should examine ourselves to see in what ways we are transgressing these laws of life. All laws are contained in the great Law of Love. True love never transgresses any law.

Most of us who are trying to walk the path toward spiritual perfection try to practice the Law of Love. We are unhappily aware of our failures, but in fairness commend ourselves when we succeed. When we become entangled with a particularly difficult person or situation, we marshal our forces to use love in bringing harmony and answer to the problem.

In an unusually hard time we are forced to use the best we know to help ourselves back to an easier way of life. Through experience and practice we have learned that reacting with love instead of anger or hatred brings the desired results. Love is the great harmonizer and healer.

When the body is in a state of dis-ease and pain, do we try to use love as the remedy? All things respond to it. Plants grow and flourish, animals become docile and manage-

able. The human body is no exception.

In a time of meditation, the body may be loved, bit by bit. Each cell and member responds to the light of love. A feeling of love and gratitude for the years of good service, bathing every atom of the body, brings the healing force. On the other hand, disparaging remarks or feelings toward any portion of the body tend to fix the condition and retard healing. The wise person daily sends grateful thoughts to his body.

We are inclined to accept the body thoughtlessly, becoming aware of it only when it becomes uncomfortable. When it receives its due portion of love and appreciation, it responds with joyous wholeness. — *C.R.*

* * * * *

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

September..... 6 — 13 — 20 — 26

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

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OUR PATIENTS WRITE

Pennsylvania---I have faith in the Rosicrucian Order. I have applied for help before, and I was healed. Have had no recurrence of the trouble for almost ten years. I witnessed a "miracle" taking place. Thank you!

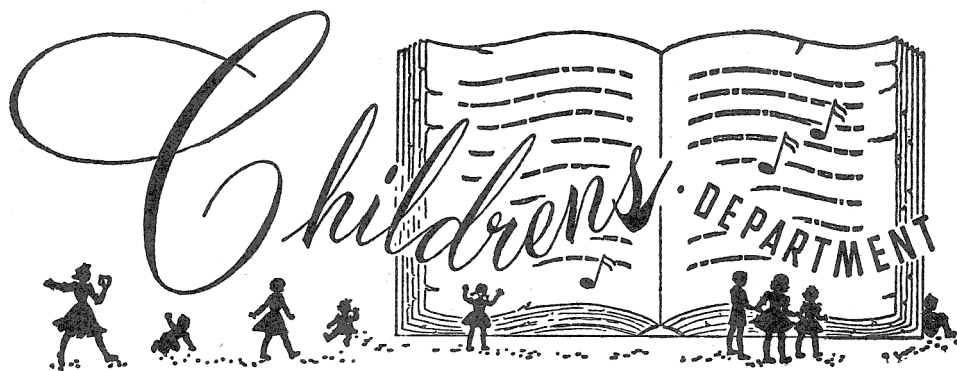
Texas---When you are put in a position where you just can't stay on your diet for a week, you can really see what a difference this new way of eating makes. Am so glad to be back on my regular schedule, and to expect to be "perking up" again in just a few days. Thank you so much for your encouraging letters and prayers.

California---Have been much better lately. I did not know that a good diet could do so much for an individual. Even my mind is more calm, so I am doing much better at school. Thank you for your marvelous help!

Wisconsin---On the last prayer night I meditated at 6:30 P.M., and the next morning the pain in my left arm was gone! You have no idea how you have helped me. Enclosed is a small offering. Wish I could send you more, but my husband works in a factory, and we live from payday to payday. Thank you again for helping me, both physically and mentally. God bless you! hearts."

Nevada---Am very much improved from your diet and able to do my own cooking. Please continue your prayers. Am convinced that they are responsible for my continued improvement.

Florida---I have felt really good lately, physically and emotionally. I feel that your prayers have reached me because I cannot account for any other reason for feeling so fresh! You just wouldn't believe the change and am learning to be a more understanding mother. She also seems happier and is beginning to eat better, sleep better, and just come alive. I now find enjoyment doing the things I used to dread and hate. Can hardly believe I have changed so much. Thank you!



When Work Is Fun

DAGMAR FRAHME

BAINBRIDGE sat on a rock, watching the leaves tumbling down. He wrapped his arms around himself and shivered in the sharp wind, but he was smiling.

"At last!" he thought happily. "Fall is here, winter is coming, and we won't have to work for months!"

Bainbridge was a pretty good worker---that is, he was if Nicholas remembered to come around every so often and remind him to get with it. "No supper tonight if you don't finish curling the lettuce leaves," Nicholas would say, or "There are still seven more rhubarb stalks to be polished." Then Bainbridge would sigh, stop the daydreaming he had only just begun, and concentrate on what he was supposed to be doing.

Bainbridge did not really like to work---not in the least. He worked because his conscience told him he should. Sometimes he only worked because Nicholas told him he should. He usually did his share of what had to be done, carefully and neatly, but not because he enjoyed it. Work, for Bainbridge, was something to finish as quickly as possible. Life wasn't really any fun until work for the day was over.

No wonder he was so happy now. Weeks and weeks of no work lay ahead. He could read, or sleep, or eat, or play marbles with the pebbles on the river bank, or do nothing at all, and no one would tell him to get busy. He had waited for this moment all spring and summer.

Bainbridge saw Nicholas hurrying toward him, collar turned up, hands in his pockets, his big notebook under his arm, and a worried look on his face. Nicholas often had a worried look on his face. Fairies were always coming to him with their problems---big and little, serious and silly. And what thanks did he get for helping solve them? Very little. No matter what Nicholas did someone was bound to criticize. No, thought Bainbridge, he would *never* want to be Head of the Fairies.

"Ah, there you are," said Nicholas. "Come with me. We're going to have a meeting in a few minutes."

"Meeting?" echoed Bainbridge. "What meeting? What for?"

"To plan the winter schedule."

"Winter schedule? You mean we have to work in winter?"

"Of course," Nicholas smiled wanly. "There are always a lot of prepa-

rations to make ahead of time, so that our spring and summer jobs will go smoothly. Come on, I don't want to be late."

Bainbridge was thunderstruck. Was there no end to working? He tagged along behind Nicholas, dragging his feet through the leaves. Why did Nicholas have to hurry so fast? Why was he always so eager to get things done? The world wouldn't end if some of these projects were postponed for a while, or even if they weren't done at all.

"At least it's warm in here," Bainbridge thought as they walked into the meeting room set up in a hollow log. Nina had done a fine job of decorating the cheerful room. Bainbridge fluffed up a pussy-willow pillow behind his head and stretched out his legs. "Might as well be comfortable," he said, as Cariad flopped down beside him.

Cariad had certainly changed in the last few months, thought Bainbridge. Now she finished her jobs early and was always doing extra work---almost as bad as Nicholas himself---but she still jumped and hopped and bounced and flopped, and turned summersaults at the drop of a hat. "But then," thought Bainbridge, "she's a lot younger than me. She'll settle down."

"Hi," said Cariad. "Isn't this fun? I can't wait to get started."

"Fun?" repeated Bainbridge. "Are you crazy? We're going to have to work."

"I know," said Cariad. "I like to work. Don't you?"

Bainbridge looked at her. "You *are* young," he said, not very politely. "You'll get over that after a while---I hope."

"Get over what?" Cariad gazed at him with her big, bright eyes. "Liking to work? Why should I? Lots of fairies like to work. Look at Nina. And look at Egbert."

"Nina," said Bainbridge firmly, "is a very unusual fairy. They don't make

many as special as she is. And Egbert is Nicholas' assistant and I suppose he's going to be Head of the Fairies some day and he probably *has* to like to work. But common ordinary fairies like us---why should we like to work?"

"Well, for one thing," said Cariad, who had learned a lot since the day when a poor little sunbeam who didn't know any better had turned into a cloud all because she hadn't been doing her job, "if you like your work, it's a lot easier to do. And for another, if you like your work, you can do a better job."

"Bah!" snorted Bainbridge. "I do what I'm supposed to do and I do it right, but nobody can accuse me of liking to work."

Cariad giggled. "I guess you're right," she agreed. "But you could do your job even better than you're supposed to and even righter than right if you could get yourself to like what you're doing."

"What for?" demanded Bainbridge, but he got no answer because at that moment Nicholas called the meeting to order.

It was a long meeting, and Bainbridge was shocked to find out how much work would have to be done during the winter. Some plants didn't lose their leaves at all and the fairies would have to go right on taking care of them just as they did in summer. The sap in the maple trees that human beings made syrup out of would start running long before it got warm, and a whole squad of fairies would be needed to help that along. The sleeping seeds had to be cared for, and that wasn't always easy even with the deep blanket of protective snow that fell each winter. Nicholas, Egbert, and the squad leaders would have their heads together on many long, cold evenings, organizing the big work programs that would start in spring. Nina and her crew would be kept busy in the kitchen making fairy brew and

in the sewing room mending clothes and sewing new ones.

Bainbridge and a group of his friends were assigned the job of seeing to it that the leaves that had come down in fall would be disintegrated so they could fertilize the earth in spring. "Making compost," Nicholas had called that. It meant burrowing around in the snow day after day, and although Bainbridge really liked snow and cold weather, this certainly was not the way he had intended to spend the long winter months.

Cariad's job would be to act as secretary when Nicholas and the squad leaders had their meetings, writing down the plans that were made and keeping Nicholas' big notebook in order. She was jumping with joy as they left the room. "That's the most wonderful job!" she bubbled. "It's going to be such fun!"

"Fun," thought Bainbridge gloomily. "That child's whole life is nothing but fun! You'd think she never worked at all, to hear her talk. But there was a time not too long ago that she didn't like to work either. She was always goofing off. At least I don't do that."

Bainbridge walked slowly home. Winter work wouldn't start until Monday, so he had the weekend in which to do as he pleased. "Big deal!" he growled. "Two whole days off, and it should have been weeks!"

Bainbridge enjoyed himself as hard as he could over the weekend. He tried to do something he liked every minute. His soccer team played several games, he read some magazines that had piled up, painted a picture to hang in his room, and on Sunday afternoon he visited friends in the gnomes' rock quarry on the other side of the woods. He didn't get home until very late, and was very tired when he reported for work next morning.

"I don't care," he told himself. "At least I had fun. Now it's going to be nothing but monotonous old work."

The first snow of the year had fal-

len during the night. Bainbridge worked hard all morning but, probably because he was tired to begin with, he felt colder than usual and was delighted when Nina brought the big lunch hamper. Hot soup and a hot carob drink warmed him up, but when quitting time came, he didn't even think about having fun. He had a quick supper, crawled into bed, and was asleep long before bedtime.

Next day there was more snow, but Bainbridge didn't get cold. He was working too hard, for one thing, and the cold air made him feel peppy. The smell of the wet earth and leaves was good, too, and when Nicholas, making an inspection tour, said, "Say, you fellows are doing great—much faster than I expected," Bainbridge felt very proud.

As the days went by, Bainbridge found himself looking forward to going to work. "It's not the work, of course," he insisted stubbornly to no one in particular, "but I do like being out in the snow. That is rather fun."

Then one evening Bainbridge was asked to come to a meeting of the squad leaders. "What now?" he wondered, worried that his work was going to be criticized. He felt uneasy as he entered the meeting room, but when Cariad, sitting next to Nicholas with the big notebook in front of her and a big, sharp pencil in her hand, winked at him, he had to smile. "She really looks happy," he thought.

"How would you like to be the leader of your squad, Bainbridge?" asked Nicholas, taking Bainbridge completely by surprise. One thing about Nicholas—he always came right to the point!

"Er—what?" Bainbridge blurted out.

"I've asked your squad leader to do a special job for me, and we need someone to replace him," explained Nicholas, laughing at the startled look on Bainbridge's face. "Would you like to be that someone?"

"I—squad leader?—but—why me?"

was all Bainbridge managed to say.

"Because your work out in the snow has been excellent, and we think you'd be a good example to the rest of the fairies."

"But I don't even *like* to work," Bainbridge blurted out again.

"Are you sure?" Nicholas smiled knowingly. "You've seemed pretty happy these last few weeks."

"Well---uh---I admit I like being out in the snow, and I like the good smell of the leaves and the earth, and I like the way the cold air peps me up, and I like the guys on the squad, and I like doing what I'm---- doing?" Bainbridge's voice trailed off into a question, and a baffled expression spread across his face. "Did I say that?" he asked.

Everyone roared with laughter, and Nicholas could hardly stop long enough to say, "You said it, Bainbridge. You said you liked doing what you're doing."

"But that can't be," protested Bainbridge. "I don't like to work. How can I like doing what I'm doing?"

"You might as well give up and admit it, Bainbridge," Nicholas was still laughing. "You've learned to like your work, in spite of yourself."

"Gosh," said Bainbridge, not at all sure if this was a calamity or something to be happy about.

"Guess you'll need a little time to get used to that idea," said Nicholas. "Meanwhile, what about being squad leader?"

"Sure! Why not?" said Bainbridge positively.

"Good," said Nicholas. "Now let's get down to business."

"Well, Squad Leader," teased Cariad after the meeting, "now that you enjoy your work so much, you aren't going to have time for fun, are you?"

"Ooooh --- humph!" muttered Bainbridge, trying to keep a smile from turning up the corners of his mouth. He didn't succeed, though, and burst out laughing. "Oh, you win!" he said.

"I seem to be stuck with liking my work, whether I approve of that or not."

"See how much better you do your work when you like it?" said Cariad in an I-told-you-so tone of voice. "You did such a good job, Nicholas even made you squad leader."

"Yeah," agreed Bainbridge thoughtfully, "he did, didn't he? In that case, I'd better go home and make some plans for the other guys. I'm going to get them to like their work too, or know the reason why."

As Bainbridge strode off, Cariad took the big sharp pencil from behind her ear. Now she had many good things to write in the big notebook.



THE CHILDREN OF VIRGO

(Continued from page 407)

Marriage is apt to bring lessons to learn in faithfulness and unselfishness.

From September 11 to 18 Mercury and Jupiter are in trine aspect, an indication of a cheerful, optimistic disposition, along with a mind that is broad, tolerant, and able to reason correctly. Honest and sincere, these natives are successful in law and literature.

Mercury squares Saturn from September 12 to 19, tending to bring obstacles and delays into the life. Stress should be placed on cultivating unselfishness and truthfulness.

From September 13 to 20 Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art. A supernormal faculty, such as magnetic healing may be developed.

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