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## "As Above, So Below"

**A**NALOGY is one of the best helps to an understanding of evolution. As it is above, so also below. The processes which take place upon a larger scale in the Earth are reproduced also in man. You and I during the last six months have been more thoroughly impregnated with the spiritual vibrations which predominated in winter than we can be under the more material conditions prevailing in summer. There came to us in the fall a new impulse toward the higher life; it culminated on Holy Night and has worked its magic in our natures according to the way in which we have embraced our opportunities.

According to our diligence or dilatoriness in the past season, progression will be accelerated or retarded in the next, for there is no truer word than that which teaches us that we are just what we have made ourselves. The service we rendered or failed to render determines whether a new opportunity for greater service will give us added impulse heavenward; and it cannot be said too often that it is useless to expect liberation from the cross of matter until we have used our opportunities here and thus earned a larger sphere of usefulness. The "nails" which bound the Christ to the Cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the Earth and imbues it with renewed life.

There is an analogy between man --- who enters his vehicles in the daytime, lives in them and works through them, and at night is free from the fetters of the dense body --- and the Christ Spirit dwelling in our Earth a part of the year. We all know what a prison this body is, how we are hampered by disease and suffering, for there is not one of us who is always in perfect health so that he or she never feels a pang of pain --- at least no one on the higher path.

It is similar with the Cosmic Christ, who turns His attention toward our little Earth, focussing His consciousness in this planet in order that we may have life. He has to enliven this dead mass (which we have crystallized out of the Sun) annually; and it is a fetter, a clog, and a prison to Him. Therefore our hearts should turn to Him in gratitude for the sacrifice He makes for our sakes.

Let us attune our hearts to this great Cosmic Event; let us rejoice with the Christ, our Saviour, that the term of His annual sacrifice has once more been completed. --- *Max Heindel*



## Pinnacles of Achievement

### Part 2

**T**HE general methods being used by the Higher Beings guiding our evolutionary progress, by means of which the different bodies possessed by human beings are being purified, work rather slowly because of the ignorance and lack of effort put forth by so many people. However, the aspirant to the higher knowledge, having a quickened sense of duty in cooperating with the Divine Plan, works consciously to attain these ends by well defined methods, according to his constitution.

Among the specific helps given by The Rosicrucian Fellowship, the Preparatory School for initiation into the Rosicrucian Order, are the two exercises: Retrospection and Concentration. The former, which consists in going over the events of the day in reverse order each evening, giving praise and blame where due, is especially valuable, when performed properly, for a number of reasons.

First, there is the thorough relaxation of the body, which is beneficial for both the physical and spiritual welfare. Then there is the increase that comes in the power of devotion and feeling for truth. A knowledge of how the Law of Cause and Effect operates in life is gained. There is a restoration of harmony in the bodies that comes more quickly than would otherwise be the case, and a consequent longer portion of night for healing work outside in the soul body. The time to be spent in Purgatory and the First Heaven after so-called death is shortened. Progress is made in improving one's attitude and in developing right judgment. Finally, there is the important gain in thought control which must result from the effort to retrace consecutively the events of the day --- in reverse order.

The exercise of Concentration, which simply means being able to focus the mind on a certain thought or series of thoughts, is our chief means of bringing the mind under the control of the Ego. Since the mind is aligned with the desire body, it is essential for the spiritual aspirant to direct his mind toward mastering the lower desires. The old phrase "mind over matter" takes on added importance for the sincere pilgrim on the Shining Way.

The mastering of these exercises, Retrospection in particular, paves the way for further achievements dealing with the inner life

--- a constant close examination of our feelings, our thought processes, and our motives, a meticulous soul searching essential to redemption, regeneration, transmutation. We come face to face with the limitless possibilities of the Christ within --- of ourselves as pure channels for the healing power of that mighty Love Impulse given so selflessly and continuously by our Creator. This "Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter. Wave upon wave is impelled outward from the Sun to all the planets, giving a rhythmic urge to the evolving creatures there." Through the mediation of the compassionate Christ Spirit this infusion of divine life and energy is lavished upon us, calling us to reach out in our consciousness and scale the towering pinnacles of spiritual achievement which the sustaining Christ has placed before us, to make of ourselves microcosmic transmitters of that divine Love Power which is to redeem the world.

As the Christ Spirit is awakened in the aspirant, and he dedicates himself to that exalted Ideal, the Christ Consciousness, he begins to realize the potential sublimity of its full flowering; he feels the call to make it more vibrant and real. Nothing less than complete dedication to the Higher Way can satisfy, and as the reality of the inner life, as opposed to the un-reality and emptiness of the outer life, takes control of the consciousness there is an ever closer relation with the Divine Source.

There may come at times a feeling of aloneness in the inner life, but there is no loneliness because there is in the consciousness an awareness of that all-abiding Presence which constantly re-vivifies us and comforts us in time of need. It glorifies our motives with the highest ideals and impels us to perform our duties in an exalted spirit of consecration to action; it fills us with endless faith and aspiration; it provides us with courage and strength to turn duties into privileges, tasks into blessings.

The inner life is revealed through gentleness, humility, and selfless love. Simplicity and directness are woven into the fabric of daily activities; balance is maintained; a sense of security is established. Sacrifice for the ideal becomes habitual; success and failure, victory and defeat, fortune and misfortune are met with indifference. The exhilarating effects of true joy, peace, and spiritual faith are experienced.

One may reach God, or a God-like nature, through childlike faith and devotion; through utter surrender to the Higher Will. Steadfastness in these is imperative, bringing maturity to the consciousness. It is not a gift; it can be unfolded. When one endures he is blessed with high realization. The exercise of the will results in vigilance and alertness to the high call. The fire of strength and consecration is kindled by opposition, by trials and obstacles, by persecution and calumny. Difficulties can bring out the highest traits of character when met with the wisdom offered by the inner life.

When the consciousness is focused inwardly, on the things of the spirit, mistakes and sufferings become the stepping-stones to new pinnacles of realization. The Christ-like traits of humility, tolerance, and compassion brighten the life with a golden glow.



Actually, it is a blessing to be struck, for if one has achieved spiritual worth, it is brought out by the blow. One blesses the hand that struck the blow, glorifies the pain --- remembering Golgotha and the prayer: "Forgive them for they know not what they do."

One's sense of values is ever changing when his consciousness is focused on the inner life. There is a constant rejecting of the outmoded, an acceptance of the new and higher standards of living. Life takes on added luster as there comes a harmonization with and a realization of that which is divine. One becomes attuned to the Cosmic Purpose and moves with its rhythm. The criteria of life are the spirit; vision is expanded; one becomes a part of the Great Immensity, but strives to express that Infinitude in his daily life. By means of this expanded vision, all the peoples of the world are brought into the fold of his interest, his love, and his compassion.

Within the boundless confines of the inner life may be found the perennial spring of Truth, the Water of Life that assuages all hunger and quenches all thirst. The real oxygen of life is breathed within the inner domain, giving fresh hope and courage. Here is the true storehouse of learning, contacted by means of meditation and receptivity to the voice of Intuition. From the depths of the inner life wells forth a realization of man's mighty spiritual heritage.

The inner life is kept fragrant with noble thoughts and feelings. The mind and heart must be cleansed from vanity, pride, selfishness, and distracting sounds. In the charged silence of the inner life is experienced the Divine Presence, the blessing of communion with the unifying Force of the Universe. Here, too, may be heard the ineffable melodies of the cleansed heart, mind, and soul. Holy, sanctified thought is lifted on the wings of aspiration to help and heal; it is the mouthpiece for the outpouring of Truth.

Only through the inner life does holiness come into being. All the real saints have dwelt chiefly within, keeping their hearts full of exalted ideals as they served others. They had a fineness of feeling, as well as a sense of sanctity, and these flowed through them into the world, carrying the healing balm of holiness to all. Renunciation gave them freedom from self-limitation, their contact with Divinity gave a happiness in ecstasy of spirit.

Most of us are far from sainthood, but we should always remember our divine heritage. We are Christs-in-the-making. Unless we are striving to make habitual the higher standards of thinking, feeling, and acting exemplified for us by our Wayshower, Christ Jesus, we are not cooperating with the Divine Plan and those Compassionate Ones who are giving so selflessly of their strength and love to help us on the upward Way. We cannot afford thus to reject the Divinity within. We are urged to be worthy stewards of the spiritual faculties with which we have been endowed. There is no other way of lifting ourselves out of the degrading conditions which our avid acceptance of sensualism and materialism has brought about. At this holy Easter Season may we each re-assess our beliefs and values, use logic, reason, and intuition to set new heights of achievements for ourselves. That "divine discontent" can be heard to urge us, now, if we but listen, to use every method available in going "Upward, Onward, Forever."



## The Joy of Being

Dagmar Frahme

**H**ow often, as we wrestle with the problems of daily life and scurry about hither and thither on our errands, do we stop to appreciate the fact of our existence? Do we pause to think how fortunate we are to be alive? Or, do we even think that we are fortunate to be alive? As we approach the Easter season with its triumphant message of eternal resurrection, it is particularly appropriate to consider the context of joy in which all truly enlightened Egos pursue their evolution.

From the point of view of the Western Wisdom Teachings, the idea of "non-being" is incomprehensible. It is impossible to imagine what it would be like not to exist. Even the minerals, in their state of deep unconsciousness, are, and it is hard enough to picture that type of non-sentient existence. To try to picture ourselves as "nothing" simply does not work. In the attempt to conceive of anything to which a name has been given - even if that name is "nothing" - some kind of image appears to the mind's eye. That image may simply be total blackness, but that, in itself, is already something. Furthermore, our understanding of the all-pervasiveness of the cosmic root substance precludes the concept of "nothing."

We see, then, that, unfathomable

as the concepts of God, infinity, and eternity are to us, it is even harder to conceive of something that does not exist at all. The mere fact that we think of it, indeed, proves that it *does* exist, if only in our minds.

We do know, however, that the life which *is*, everywhere, manifests in different forms and is endowed with varying degrees of mobility and awareness. The members of our life-wave can be glad that they have reached that stage of evolution at which *independent* individualization is taking place. Neither our mobility nor our awareness, circumscribed as they are by physical limitations, is as complete as it will be once the material phase of our development is finished.

Nevertheless, in this Earth Period of Manifestation, members of the human life-wave for the first time are empowered to direct their lives as they see fit. With the acquisition of the mind - the instrument by which the Ego is linked to its other vehicles - individualization became possible. For many centuries after that humanity remained subject to the guidance of Guardian Angels and Race Spirits, and many of our fellow men still feel such influences strongly. Just the same, all over the world man is becoming more independent than ever before in the manipulation of his existence.

There is no denying that humanity, individually and as a unit, has made horrendous mistakes during the thousands of formative years through which we have passed - mistakes the consequences of which we still suffer. We are gradually becoming wiser, however, and what might be called the "humane activity" of recent decades is growing into an ever more influential force. The evils of excessive materialism and selfishness are still with us. Still, although grave crises and cataclysms may be expected to continue until certain fundamental lessons of our material struggle have been definitively learned on a worldwide basis, humanity does stand on the threshold of a new era of evolutionary improvement. It is for this reason, if for no other, that the human race can and should now rejoice as at no previous time in its extensive and sometimes harrowing history.

The promise of the Aquarian Age is that altruism, guided by a harmoniously blended and mutually cooperative scientific-religion and religious science, will rule. Bloodshed, social injustices, superstition, and skepticism will largely be replaced by an enlightened response to material and spiritual experiences and needs. Head and heart - reason and elevated emotion - will work together to insure outstanding intellectual and spiritual advancement in the race as a whole.

All this, man will bring about in large part by his own efforts. To be sure the positive influence of the Higher Powers will continue, and we will be able to make even greater use of the tremendous Christ force to which we already owe so much. This invaluable source of sustenance must never be discounted; but we are enabled to make use of it in proportion to our own efforts at right living.

Therefore, although we should remain ever mindful of the debt we owe to those higher Beings who have helped and continue to help us, it

is true that the characteristics of the golden age into which we are now proceeding will be founded on our own performance - on our proper use of our knowledge and talents. We will be exercising our inherent divine potential to a greater extent than ever before in our careers as Virgin Spirits. Furthermore, by freeing ourselves from the cramping confines of material selfishness, we will have more and more latitude in which to operate. This, too, is cause to rejoice.

Now, more than ever, we can begin to experience some of the glorious joy of being felt by those advanced Egos who have learned to live harmoniously within the bonds of natural law. They know well the bliss, buoyancy, emancipation, and sheer rapture which follow the manifestation of consistent right thought and action.

To be sure, Aquarian Age fulfillment will not appear everywhere, immediately, and peacefully. Extremist action of both revolutionaries and those resistant to change will make itself felt. Pockets of crystallization must still be eliminated from among us, and there is no doubt but what sometimes severe measures will be used - if not by man then by the Higher Powers themselves. The years ahead are likely to witness turmoil and upheaval, but they will also witness the growth of mental and spiritual faculties which will bring about the realization of the Aquarian Age ideals.

Although many of our brethren are still in thralldom to the Jehovistic rule of law (as opposed to the Christian concept of rule by love), and to the demanding lower self, more advanced members of the life-wave are blazing trails of higher consciousness to the future. To the extent that we join them in their far-sighted ventures, negating the personal self, supporting universal good, and purifying ourselves through right living, we, also, will more fully comprehend the joy of being.

Self-expression is perhaps the most significantly contributing factor to that complex sensation which we call the joy of being. The child's delight in the first little drawings he makes or in the first letter he is able to print is as much of an example of the joy of self-expression as is the famous artist's elation over a particularly fine painting. The child, in his youthful exuberance, makes no secret of his glee and expects all to share it with him. The artist may keep his feelings to himself, but of his consummate satisfaction, there can be no doubt.

Self-expression is a motivating factor of life, and the more evolved the entity manifesting life, the more evolved, too, are its attempts to express itself. The most sublime self-expression, of course, is demonstrated in the creativity of God; the least developed and presently most faulty is that of the human life-wave. The motivating power of self-expression also reveals itself in the animal kingdom, even though its members are not yet individualized. We often hear someone say, of a pet dog or cat, "I know it is trying to tell us something." Whether the specific animal or the Group Spirit is trying to communicate is not entirely clear. Nevertheless, that the *desire* for self-expression exists in the animal kingdom cannot be doubted.

Creativity - or epigenesis - is synonymous with self-expression. Human beings create whenever they express themselves, and they express themselves with every thought form that emanates from them. Creativity is by no means limited to or circumscribed by that which appears on the physical plane. True, we must give our creations physical form if we wish other people consciously to be aware of them. The composer first "hears" within himself the composition which he eventually translates into printed notes that it may be performed. Members of his audience then hear the

music with their physical ears, but their reactions to the music depend largely upon the states of their consciousness - again, not a material factor. The thought forms with which we surround other people are certainly not physical, but the spiritual power within them for good or evil is often greater than the physical power of man-made machines.

The loftier our self-expression, the greater our joy therein. Humanity is now gradually turning more and more to the type of humanely-oriented self-expression which will characterize the Aquarian Age. Our expressions of service, of friendship, of brotherly concern, of the fine arts, of reverence, of devotion to high ideals, of the type of creative discovery that has as its aim the future good of the race, are all emanations from the Higher Self. As such, they represent the most noble endeavors of which we are presently capable and are the sources of our greatest delight.

Unfortunately, however, and in spite of the gradual upward trend, many of our fellow men still express largely from the lower nature. Requirements of self-interest, be it the primitive urges of a savage or the schemes of a learned but cold and calculating tyrant, dictate an expression that is harmful and dangerous at worst, and mediocre or lack-lustre at best. These Egos, too, may believe that they derive joy from their forms of self-expression, and it probably would be impossible to convince them that the "pleasure" of self-indulgence cannot begin to equate with the exaltation of selfless creativity. This truth must be personally experienced in order to be believed.

Whatever pleasure those who express from the lower nature might experience is invariably impeded by other, more disquieting, sensations such as guilt, fear, jealousy, or greed. An emanation from the lower self can lead only to something else equally

squalid. Only the expressions from the Higher Self point upward to even loftier attainments. Only the joy of noble achievement is free from the restraints of conflicting emotions and permits the individual to soar into more sublime states of awareness.

Self-elevation, which goes hand in hand with constructive self-expression, is another factor contributing to the joy of our existence. Humanity has been launched on an independent career as far as evolution is concerned. We ourselves are now responsible for our own advancement. We have free choice and free will, limited only by the provisions of natural law and the lessons we create for ourselves under the Law of Cause and Effect. It is up to us to climb the evolutionary ladder, either slowly, along the circuitous route represented by the serpentine segment of the caduceus, or rapidly up the straight path of the staff.

Again, the higher we ascend this evolutionary ladder, the more cause we have to rejoice. Ascent must be accompanied by a discarding of the weight of the lower nature, and this, in turn, is done by "starving out" the vestiges of selfishness that impede our progress. The less we are in bondage to the lower self, the freer we are, and the freer we are, the more we are able to comprehend the essence of the rapture which accompanies progress.

None of the factors which contribute to the joy of being are inseparable from each other, and we can thus link equipoise, or harmony within the self, closely with self-elevation and self-expression. All of us know only too well the dismal effect that negative emotions can have on our equilibrium. Nothing destroys joy so quickly as the advent of worry or fear, and nothing so impedes our capacity to feel joy as do those sensations. How many of us, from the depths of what we thought was utter despair, have observed another individual not so en-

cumbered and wondered, "How can he be so happy?"

As we learn to express only the best that is in us, and as we, thereby, ascend to higher levels of human activity, we gradually build up an internal concord that allows us to put all things in their proper perspective. Then we can make the best of every situation, extract the best from every experience, and leave ourselves open at all times to the highest of emotions - including, once more, a mature and spiritually rewarding type of joy.

Our interactions with our fellow men also offer a source of joy, if we are progressive enough to find it. The mere fact of service - of helping someone else - provides a singular form of happiness to the sensitive Ego. He may be so busy that a 24-hour day does not seem long enough; he may be ready to drop from fatigue; he may be grimy, hot, or hungry; he may have alienated friends in the process of his work. If he is performing needful service, judiciously entered into, however, and if he can feel compassion for those whom he serves, he will be imbued with a sense of satisfaction unknown to his pleasure-seeking, still-selfish brothers. This is not the rapturous, soaring bliss experienced in our moments of highest spiritual communion, nor is it comparable to the joy we feel when contemplating the physical beauties of Nature or the transcendental qualities of a superb work of art. It is, instead, the joy of usefulness, a fundamental, restorative, inspirational quality which does not lend itself to adequate description but which is essential to a meaningful conception of the overall joy of being.

The joy of being is also related to all phases of individual growth - physical, mental, emotional, and spiritual. The intensity and type of joy in this context is determined by the type and manner of growth. The successful football player rejoices in his physical prowess and in the fact of brute com-

petition. This clearly is a sensually based and sensually expressed emotion. The joy of the ballerina in her art, on the other hand, although also founded on physical activity, is of a much more refined nature and has in it elements of spirituality as well as of the purely physical. The scholar receives a certain satisfaction from amassing knowledge, but only when he uses that knowledge for the common good does it bring him higher levels of contentment.

Emotional growth can be measured in many ways, a major one being the degree to which emotion begins to equate with spirituality. Personal love, for instance, is largely an emotional attribute. He, however, who is able to sustain a high level of personal love devoid of the jealousy or self-pity which so often blemish that condition, is well on his way to developing universal brotherly love, which is clearly spiritual. The less selfish our expression of love, the more spiritual it becomes. Similarly, the less selfish our expression of love, the more joy (as opposed to the pleasures of passion) it confers upon us. Obviously, tempestuous relationships characterized by a continuing process of fighting and "making up" lack the serenity of more selfless relationships which offer mutual respect and admiration as well as affection. Going farther, it is certain that the intense spiritual joy that results from sustained impersonal, all-encompassing love is as yet beyond the comprehension of most human beings. It is, however, an eminently rewarding component of the joy of being that will accrue to us in the future.

Individual growth implies a momentum that of itself brings joy. Egos - at least those who progress in accordance with or faster than the evolutionary timetable set for the human race - seem to have an innate taste for forward movement. It is true that all too often we allow ourselves to stagnate by engaging in meaningless pas-

sages or seeking the easy way out of situations. When we do make the most of our opportunities and rise to the occasions that present themselves, we invariably experience the feeling of having passed a previous stage - of having grown in some small way beyond what we had been before the episode in question took place. This, too, is part of the joy of being.

The ultimate joy which humanity at present can experience, and which relatively few as yet do experience, stems from the realization of our origin and goal as explained in the Western Wisdom Teachings. This understanding, vitalized by the devotion, the meditation, and principally the attention to self-improvement required of aspirants to the higher life, encompasses all that is of lasting value to the Ego and will eventually bring him the most sublime rapture.

The joy of being, then, cannot be simply defined. It represents, at this point in time, many things to many people. In its highest form it is the product of, and further invites: serenity; discrimination; growth in selflessness and spirituality; appreciation of all that is most admirable in Nature, culture, and human conduct; devotion to the highest ideals; and an affectionate understanding of and rapport with fellow humanity. It is enlarged as we profit from and enhance our own opportunities for development, and as we, through our own volition, shape our individual life styles more and more into conformity with the divine Plan.

In an elevating and moving book entitled *New Dimensions of Destiny*, the artist and transcendental philosopher, Richard Guggenheimer, writes: "To be, beautifully, is the highest of all arts, and the most fugitive, for it depends upon the utmost virtues of courage, generosity, integrity and that very selflessness which is the apotheosis of Self."

(Continued on page 183)

# God Is Love

Ann Rehm

**W**hen we observe Palm Sunday and the Triumphant Entry of Christ Jesus and His disciples into Jerusalem, where they had come to celebrate the Passover almost two thousand years ago, we recall that His many followers came out to meet Him, strewing flowers and palm branches under His feet. Would this not have been a perfect ending for the story, with Christ Jesus acclaimed Lord and King?

But we know that Palm Sunday was not the end; it was more of a beginning. Holy Week is the story of the divine man whose story begins where the human story ends, for this was a prelude to the Great Sacrifice. While it also served other purposes, it became rightfully the Beacon of Hope for every earnest human being striving to achieve some measure of the perfection demanded by the Christian teaching.

The greatest fulfillment that Earth can give leaves us unfulfilled and with our work yet to do, for there is that in us which is not of this world. We are spiritual beings and we have spiritual work to do - to promulgate by example the teachings of the Christ, the religion of love. We are told in *The Rosicrucian Cosmo-Conception* that: "In the Christ regime, man will be impelled and guided by love, and perfect love casteth out fear. The race religions compelled man to do right by means of fear and punishments, but the Christ religion will impel man through love."

As we study the events of Christ Jesus' three-year ministry on Earth, we come to marvel at the way people were attracted to His presence. How completely and universally He loved! What tremendous power He had as an instrument through which people

were healed! He taught with simplicity, and yet with such profoundness. We may wonder how He did this. He, Himself, said that the power which was in Him was within each of us, and that the things which He did, and even greater, we also would do. Christ Jesus was a perfect channel for God's expression because of His love power. Love radiated from Him, overflowed His feelings for others, motivated His absolute devotion to mankind. By loving completely, He set up an atmosphere of attractive power. This power of His love was so great that it has reached down through the centuries, drawing us to God.

The greatest demonstration of God's love for us has been His sending His Son into the world to give us "more abundant life." We perceive real love in the fact He loved us enough to send His Son to make atonement for our sins. If God loved us as much as that, surely we, in our turn, should love one another.

No human being has ever seen God, yet if we love one another, God actually lives within us, and His love in us grows toward perfection. God is love. In this statement lies the whole secret of life. Understanding this gives us the ability to cope with all our problems. Love is the foundation principle of the universe, and all other principles stem from it. Love is the great healing force; it is the harmonizing power in our human relationships; it is the magnet that draws all good to us. Once we know that love is the fulfillment of all law, we will cease our restless search for God. We will have found Him in the realization of His infinite love in our hearts.

Max Heindel tells us: "Astrology is a key to self-knowledge and a means of understanding the natures of oth-

ers, also for developing compassion for their errors, so necessary in the cultivation of love of one's neighbor. Love of our neighbor the Saviour enjoined us as the supreme commandment, and as astrology teaches us to bear and forbear, it helps as nothing else can in the supreme virtue or love."

We are also told that we are all diamonds in the rough, and God, the great Lapidary, uses the world as a grindstone which rubs off the rough and ugly coating, allowing our spiritual selves to shine forth and become luminous. However, it is not pleasant when the rough portion is being removed, when we are being pressed against the grindstone of sorrow and calamity. Nevertheless, from out of it all we shall come shining and brilliant in spiritual glory. Let not our hearts be troubled, therefore, for the sorrows and tribulations which now beset our paths are but the self-induced means by which we learn what is essential for us to learn. We may be sure that whatever is the present feeling, the outcome will be right. Although it may seem to us at the present that the severest measures are being used, the future will see us polished and resplendent.

The challenge of discovering a sense of oneness with God and with man is often a matter of being able to communicate effectively. Communion with God depends on our inward intent, but communion with man depends on what we say and do, as well as what we feel. We want our words to be clear and helpful, for to have oneness with others we must have understanding. Often people seem unable to say what they really mean and to mean what they are saying. Yet, how few misunderstandings we would have if we could always communicate our deepest feelings of love and helpfulness toward others. By speaking words of truth, in terms of God's loving ideas, our minds are

freed from confusion, and we develop an effective way to communicate heart to heart with others.

Love is the power that links the islands of human Egos, beaten by the icy, separating seas of ignorance and fear and circumstance. Love is the power that links us all in God, yet love is not a chain. The mystery and miracle of love is that we are separate yet we are one!

Most of us have moments when we live by love. For the moment we put off selfishness; we are not concerned with getting but with giving. For the moment our thought is all for others. Such moments may be moments of pain; sometimes it takes pain to push us beyond our lower self. We may be reluctant, we may be frightened. Yet we sense that somehow at such moments we have lived more deeply, more intensely, more meaningfully than at any other time in our life. For the moment we have entered into a new dimension of life, living not as men live most of the time, bounded by horizons of self, but as men are intended to live - in a world where the limitless horizons are of love.

God's love is available to us at any time, in any need. Why then should we deny its expression through us toward another for any reason? Love helps us to look beyond another's words or actions and see his need for affection and approval. Love enables us to recognize another's spiritual nature, no matter how latent it may be. Love enables us to separate the act from the person and to love the person when we cannot approve the act. At times of friction, if we can look beyond the situation and stand firm in our faith that the love of God expresses itself in and through us and others, harmony and understanding will be established.

We may not always agree with another's point of view, but we can respect his right to it. Through prayer  
(Continued on page 189)



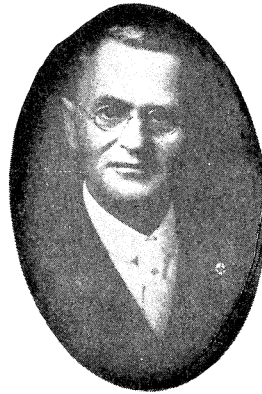
# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## OCCULT PRINCIPLES OF HEALTH AND HEALING

(FOURTH INSTALLMENT)

### Man and His Vehicles



#### *The Dense Body - The Blood (Cont.)*

**T**he force of sex is stored in the blood during the third of the seven year periods and in that time the light ether, which is the avenue for the blood heat, is developed and controls the heart, so that the body is neither too hot nor too cold. In early childhood the blood very often rises to an abnormal temperature. During the period of excessive growth, it is frequently the reverse, but in the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by overheating the blood.

We very appropriately call this an ebullition or boiling over of temper and describe the effect as causing the person to "lose his head," or become incapable of thought. That is exactly what happens when passion, rage, or temper overheats the blood, thus drawing the Ego outside the bodies. The Ego is outside of its vehicles and they are running amuck, bereft of the guiding influence of thought, part of the work of which is to act as a brake on impulse. Only the man who keeps cool and does not allow excess of heat to drive him out can think properly.

As proof of the assertion that the Ego cannot work in the body when the blood is either too hot or too cold we will call attention to the well-known fact that excessive heat makes

one sleepy, and, if carried beyond a certain point, it drives the Ego out, leaving the body unconscious. It is only when the blood is at or near the normal temperature that the Ego can use it as a vehicle of consciousness.

The burning blush of shame is an evidence of the manner in which the blood is driven to the head, thus overheating the brain and paralyzing thought. Fear is a state when the Ego wants to barricade himself against some outside danger. He then drives the blood to the center and grows pale, because the blood has left the periphery of the body, and has lost heat, thus paralyzing thought. In fever the excess of heat causes delirium.

The full-blooded person, when the blood is not too hot, is active in body and mind, while the anemic person is sleepy. In one the Ego has better control; in the other, less. When the Ego wants to think it drives blood, at the proper heat, to the brain. When a heavy meal centers the activity of the Ego upon the digestive tract, the man cannot think; he is sleepy.

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

In the descendants of the patriarchal families - Adam, Methuselah, etc., the

blood which coursed through their veins contained the pictures of all that had happened to their different ancestors, and these pictures were constantly before the inner vision of each one as they had no outer vision at that time. At the present time the blood of each individual contains only the pictures of his own individual experiences and the subconscious mind has access to them. Up to the time that marriage outside of the family was commenced individuals were ruled by a Family Spirit (Angel) which entered the blood by means of the air inspired, and helped each Ego to control its vehicles. When marriage outside the family began, Egos had arrived at a point in the evolution of self-consciousness where they could depend on self, and where they were to cease being God-guided automations and become self-governing individuals. The greater the mixture of blood the less the indwelling Ego can be influenced by the Race or Family Spirits. Unmixed blood gave us ancestral assistance when we needed it. Mixed blood makes for independence of outside help. A God (creator) must be independent.

The heat of the blood is the vantage ground of the Ego, and the Lucifer Spirits from Mars aid in maintaining this heat by dissolving iron, a Mars metal, in our blood to attract oxygen, a solar element.

The proper heat for the real expression of the Ego is not present until the mind is born from the macrocosmic Concrete Mind, when the individual is about twenty-one years old. Statutory law also recognizes this as the earliest age when the man is deemed fit to exercise a franchise.

In the lower order of animals blood is fluid and nucleated. The nuclei, centers of life, are the vantage ground of a Group Spirit. It regulates their vital processes and guides them through the nuclei. During the early part of the gestatory period the blood

of the foetus is also nucleated by the life of the mother, and she regulates the process of body building; but as soon as the incoming Ego enters the mother's body, it commences to assert its individuality and resist formation of nucleated blood cells. The old cells gradually disappear, so that when the silver cord is tied at the time of quickening and the Ego is drawn into its body, all nuclei have disappeared, and it is absolute autocrat of its new vehicle, a heritage more precious than any other earthly possession; and when properly used it is our means of generating soul power and laying up treasure in heaven. When we abandon this vehicle to Spirit controls, we seriously hinder our higher evolution and commit a great sin.

Thus the blood is the particular vehicle of the Ego, and as in the past aeons of development we have crystallized matter in order to form our dense body, so also it is destined that now we must etherealize our vehicles in order that we may lift ourselves and the world out of the realms of materiality and into the spiritual. Naturally, therefore, the Ego aims first to make the blood gaseous, and to the spiritual sight, this red unnucleated blood is not a fluid, but a gas.

It is no argument against this assertion that the moment we prick our skin the blood comes out as a liquid. The moment we open up the try-cock of a steam boiler the gas also condenses into a liquid, but if we make a model steam engine of glass and look at the way steam works there we shall see only the piston move backward and forward, driven by an invisible agent, *live steam*, and similarly, as the live steam direct from the boiler is invisible, and gaseous, so also the *live blood* in the human body is a gas, and the higher the state of development of any given Ego, the more ethereal is it able to make the blood. (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.*

## Altruism: How Awakened?

(Continued)

Q. What awakened the religious urge in man?

A. The material personality surely had nothing to do with it; in fact, that part of man's nature was much more comfortable without it than it has been at any time since.

Q. Where, then, was this attribute?

A. Man must have had the force of Altruism latent *within*, otherwise it could not have been awakened. Still further, it must have been awakened by a force of the same kind, a similar force that was already active---as the second tuning fork was started into vibration by the first *after* it was struck.

Q. How would this apply to man?

A. We also saw that the vibrations in the second fork became stronger and stronger under the continued impacts of sound from the first and that a glass case was no hindrance to the induction of the sound. Under the continued impacts of a force similar to that within him the Love of God to man has awakened this force of Altruism and is constantly increasing its potency.

Q. Was this the birth of religion?

A. Yes. It is reasonable and logical to conclude that, at first, it was necessary to give man a religion commensurate with his ignorance. It would have been useless to talk to him at that stage of a God who was all tenderness and love.

Q. Why would it have been useless?

A. From his viewpoint those attributes were weaknesses and he could not have been expected to reverence

a God who possessed what were to him despicable qualities.

Q. What kind of God did he worship?

A. The God to whom he rendered obedience must be a strong God, a God who could hurl the thunderbolt and wield the flail of lightning.

Q. What form did this first religious urge assume?

A. Man was thus impelled first to *fear* God and was given religion of a nature to further his spiritual well-being under the lash of fear.

Q. What was the next step?

A. The next step was to induce in man a certain kind of unselfishness by causing him to give up part of his worldly goods to sacrifice.

Q. How was this accomplished?

A. This was achieved by giving him the Tribal or Race-God, who is a jealous God, requiring of him the strictest allegiance and the sacrifice of wealth, which the growing man greatly prizes.

Q. How was such sacrifice recompensed?

A. In return this Race-God is a friend and mighty ally, fighting man's battles and giving him back manyfold the sheep, bullocks, and grain which he sacrificed.

Q. What did this teach man?

A. He had not yet arrived at the stage where it was possible for him to understand that all creatures are akin, but the Tribal God taught him that he must deal mercifully with his *brother tribesmen* and gave laws which made for equity and fair dealing between men of the same Race.

--- Reference: *Cosmo*, 370-371.

# WESTERN WISDOM BIBLE STUDY

## Culmination of the Ministry

### *The Mystic Sunrise Rite*

**T**HE Rite of the Resurrection is the rite of the impersonal life. In the experiences of the mystic death the disciple becomes aware of the illusions of matter and the limitations of finite life. The Resurrection consciousness brings the realization of the oneness of all life with God. The stone of separation has been rolled away. Henceforth one who has passed into this sublime experience knows that no ill can affect a part without hurting the whole, and that no good can come to the one without at the same time benefitting all.

One who comes to know the glory of the Resurrection can never again wound or kill even his younger brothers of the animal kingdom, for they, too, are living expressions of the same divine life that lives and moves and has its being in man. In the Resurrection consciousness the passion of the unregenerate desire body is transformed into the compassion of the all-embracing spirit. The newly awakened is bathed in the golden refulgence of the risen Christ and becomes one with Him in the realization that death has been merged into the victory of eternal life.

Meditation upon the transcendent experience of the Resurrection Rite brings a deeper understanding of and reverence for the inner significance of that salutation with which the esoteric Christians greeted each other in the early radiance of the mystic Easter Dawn, in the light of their own illumination: "The Christ is our Light."

In later years the night of Holy Saturday and the morning of Easter Sunday were times of Initiation for those advanced Egos whose lives and

works are mentioned in the Gospels. And there must have been many others not so mentioned, for in the words of John's Gospel, "many other signs therefore did Jesus in the presence of the disciples which are not written in this book." Still later, St. Gregory wrote a beautiful hymn describing the Holy Mary's dedication at the mystic sunrise, and early legends declare that it was to her that the risen Master made His first appearance.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow.

And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay. --- *Matt. 28:1-6.*

Matthew records the appearance of the Angel of the Lord (law) to the two Marys. Mary represents the formative or mother principle in Nature. Universal Essence manifests as spirit and matter, the two poles of Being. From the time that God as Spirit, the positive masculine aspect, externalized Himself in Nature or matter, the negative or feminine pole, the purpose of spiritual evolution has been to redeem that manifestation, or the externalized "fallen" feminine. The Holy Mary is a personalized expression of this uplifted principle.

One of the outstanding features of the New Age reading of the Bible is the universality of its appeal. To ev-

*(Continued on page 183)*



## Getting Along with the Zodiac

E. L.

### *Part 7 --- What Libra Needs to Know about Other Signs*

**T**HE children of Libra, ruled by Venus, are usually touched by the fairy wand in some respect. Rare, indeed, is the Libran who does not have some attribute which contributes toward gracious living. But no other sign manifests such extremes of temperament, and like all cardinal sign people, the Libran is too active for his own good at times. He is apt to be so intent on getting things done, that he fails to read danger signals when dealing with others, thus precipitating painful scenes.

When associating with Scorpio (fixed-water) natives, think before you speak or you may be met with withering sarcasm. While deeply emotional, these people usually have much control, and when you lose yours, they are filled with scorn.

Sagittarius (common-fire) is more congenial, for he is tolerant regarding the faults of others and will appreciate your social gifts. However, you may need to curb a tendency to try to control the destiny of your Sagittarian associates. These people seem to have a haphazard attitude toward life, but are quite independent.

Capricorn is a cardinal sign like your own, but rather inharmonious since its basic nature is earthy and

practical. If you can adjust your viewpoints to a working formula, you may get along with very little friction. In any event it is better to temporize than to quarrel with a Capricornian, for his nature is more stable than yours and his plans are more far-reaching. He can play a waiting game and wear you out.

Aquarius (fixed-air) is not so gifted artistically as you are and you may help him to develop a keener perception of beauty. He is your superior in human understanding and breadth of view, though, and will be of much aid to you in evaluating life as a whole.

Pisces (common-water) is not much in touch with you save for the common ground of esthetics. The Piscean responds to the mystic, subjective side of beauty and you to the positive, objective phase. His values will intensify your own appreciations. You may despise his lethargy, but he will have understanding for your emotional outbursts because he is himself intensely emotional.

Aries is the sign opposing yours. It is a fiery sign and contact with these positive people is apt to make sparks fly. This is stimulating and you may feel greatly attracted to Arians, but whether as friends, lovers, or business associates the relationship is apt to have an element of competition or conquest.

Taurus is an earthy sign but enjoys with you the distinction of being ruled by Venus. Taureans, therefore, exhibit many venusian qualities but usually on a more utilitarian base than yours. If your aims oppose each other, you will find them too stubborn and headstrong to cope with. Better retire and leave them in possession of the field.

Gemini (common-air) is more mental and less artistic than your sign, more changeable in aim and direction, and much more stable emotionally. You should get along well with Geminians, and may occupy the dominating position, for Gemini is not self-assertive as a rule. Borrow his impersonal attitude in trying situations if you can.

Keep your fingers crossed when dealing with Cancer (cardinal-water). This is another busy, cardinal sign, and if the Cancerian's activities conflict with yours, there will be friction. Keep in mind that they are very sensitive and must be treated with tact. When their feelings are hurt, they draw into themselves and rebuff further advances. Their failure to cooperate may be exasperating, so avoid misunderstandings by treating them with uniform courtesy.

Leo (fixed-fire) is usually considered harmonious to Libra. As husbands, for instance, they do very well---but the reverse situation is not quite so happy. In business contacts, be careful not to give offence through the assumption of authority---the Leo hates to be bossed. His tendency to lead is often at variance with your need for instant action.

Virgo (common-earth) is basically at variance with Libra. Nevertheless, the two signs are so close that the Libran is apt to have Mercury or Venus in Virgo, and the Virgoan vice versa. In such an event, you may get on very well with Virgo natives. You will enjoy their good taste and discrimination, and they will admire your talents. Put up with their criticism and apply it if needed, but stay away

from them in your depressed periods when you need encouragement. On those occasions, seek out your Aquarian or Piscean friends for sympathy and good counsel.

Famous Librans: Sarah Bernhardt; Eleonora Duse; Annie Besant; Oscar Wilde; Eleanor Roosevelt; Gandhi; Jenny Lind; George Gershwin.

### *Part 8---What Scorpio Needs to Know about Other Signs*

Scorpio, ruled by Mars, is the most intense of all the signs. You Scorpio natives are so wrapped up in whatever you are doing that you usually make a success of it. You often tread on others' toes in the process, however, not through malicious intent but because you forget that they are there and may be carrying out projects of their own. Stop every now and then and relate your activities to the whole.

This is particularly important when working with Sagittarians (common-fire), for their expansive views tend to diffusion of activities and they are apt to view your one-pointedness with suspicion. They can be curt and brusque, too, and will be if you treat them to any of your scorpionic sarcasm.

Capricornians (cardinal-earth) usually have well-laid plans of their own, but they will prove cooperative with you if you can show them that your interests are not inimical. They are good, practical friends but will "take you down a peg" once in a while when your self-assertiveness annoys them.

Aquarius (fixed-air) is not in harmony with you, for the fixed signs are apt to pit themselves against each other. However, Aquarius is the least aggressive of the fixed signs, and you can get along with them if you maintain a friendly manner. They are sensitive and respond best to cordiality.

Pisces (common-water) is basically

harmonious. You are the stronger and more decisive of the two. You can easily attract Piscean friends, but unless you control your propensity to make stinging remarks, resign yourself to a weepy Piscean mate.

Aries (cardinal-fire) is ruled by Mars who, until the discovery of Pluto, was credited with your sign as well, and he will always be given co-rulership. You two are the most aggressive of all the signs but that is all you have in common. The Arian is a direct, simple sort of fellow and you are complex and many-sided. Deal openly and straightforwardly with him if you would have his goodwill.

Taurus (fixed-earth) is the opposite sign to your own and exerts the strongest magnetic pull. Ruled by Venus and therefore basically amicable, the Taurians can be quite possessive and jealous in the marriage relation. In all associations with them it is well to try to avoid arousing the emotions. They are strongly determined and are apt to react resentfully to contradiction.

Scorpio and Gemini (common-air) have little in common. One is mental, the other emotional. You may live in the same house but never in the same world. Try to remember that the Geminian likes the light touch and is repelled by your moody spells.

Cancer is the third watery sign, but you may not find the Cancerian as easy to get along with as the Piscean. You are congenial in most ways but he is impulsive and positive and apt to disturb your plans. This is the only sign rivalling your own for emotional intensity, and his sensitiveness is such that he is apt to take your unhappy moods as personal insults.

Leo (fixed-fire) is the fixed sign with which you have the most trouble. Superficially, you are much alike, and are quite often mistaken for each other. The Leo is just as positive in his notions so you often clash. How-

ever, Leo is more obvious in his reactions and not hard to understand. Take him seriously and treat him with respect.

Virgo is an earthy sign, and earth and water mix very well. The native of Virgo senses this and usually is attracted to your sign. You make a good combination for work or marriage, for your dynamic force and strong driving power may achieve remarkable results when combined with Virgo's genius for perfection in details. However, the Virgo native is critical and analytical, and no matter how well he likes you, he can still see your faults, so be prepared to have your mistakes pointed out consistently.

Libra (cardinal-air) and Scorpio often get along very well together. For one thing, your two signs -- or at least your rulers -- govern sex between them, and you both have strong sex magnetism. They make fine marriage partners, and will divert some of your energies into lighter channels, too. When belonging to the same sex, there may be rivalry. Your Libran competitor is more impulsive, quicker to act, but also quicker to change his mind. If you play a waiting game, you will wear him out.

Note: You can be universally popular, if you just try to understand people.

Famous Scorpios: Theodore Roosevelt; Eugene Debs; Will Rogers; Marie Dressler.

### *Part 9: What the Sagittarian Needs to Know about Other Signs*

As a rule, the Sagittarian does not have much of a problem getting along with other people, for he does not make great demands on others. In fact, Sagittarius is inclined to "live and let live" and it was, without a doubt, a Sagittarian statesman who first originated the policy of *laissez faire*. However, it sometimes seems that other people do not understand the Sagittarian so well as they might,

and you need to know something about the psychological make-up of other people in order to understand what makes them "do you like they do."

Capricornians (cardinal-earth), for instance, are apt to be rather hard on Sagittarians. The natives of Capricorn are troubled Marthas worrying about a score of earthly things, and your casual attitude towards many of life's problems irritates them. They think you are shiftless unless you have a definite goal, so when associating with these people, remember that to them life is a grim business.

Aquarians (fixed-air) will appreciate your kindly attitude and will not be annoyed at your apparent aimlessness. If you use your best social graces you may become very good friends, but these are the most civilized of people and they never see any reason for behaving with unpolished manners. Sarcasm and curt replies make them very uncomfortable, and these are often failings of your sign, particularly among the masculine half.

Pisceans belong to the common quadruplicity and can have no quarrel with your lack of drive, but the Piscean is sentimental and emotional and you are neither. If you attempt to burn up a little emotional rubbish with a nice little fire-sign blaze, you will raise clouds of steam if the rubbish is cherished by a Piscean.

You don't have much trouble with Arians (cardinal-fire). Aries leads off your fiery triplicity with dash and elan. He has more force and aggressiveness than you do but you have more channels of expression and you make a grand team. A Sagittarian wife is ideal for an Arian man, but if the situation is reversed, you may find the Aries wife just a trifle on the pushing order unless you step lively.

You have little in common with Taurus (fixed-earth), a sign concerning itself with mundane affairs. Your Taurean relatives will try to manage

your affairs, for they know they are more practical than you. Taurean friends will offer advice --- which will probably not prove acceptable --- but try to listen politely for they are actuated with the best of intentions. You are either very highminded or very much inclined to sports, and in either case the solid Taurean is likely to consider you a visionary.

Gemini (common-air) is the opposite sign to your own and exerts considerable magnetic pull. Fortunately there is not the contrast in temperament which causes such a tug-of-war between some of the pairs of opposites. Geminians are a mental type with a volatile temperament and on the surface appear to be much like yourself. They are easy to get along with but their sympathies are not so broad as yours nor is their outlook as humanitarian. They are less concerned with the higher dimensions and will be bored if you bring up the abstract too often. Do not expect too much warmth from them.

Cancer (cardinal-water) is an emotional, active, executive sign. Your Cancerian friend or relative will expect to direct your activities and dominate your entire life. They are exacting in their demands both for service and in personal relationship. When you find such an influence in your life proving distasteful, adopt a passive attitude and try to wriggle out of the situation. Don't try your bluff, offhand stuff, for in conflict the water and fire signs create the greatest disturbances of all. Show the Cancerian the nobler, jupiterian attributes of your nature for he, though quite practical, will respect you more if he knows your aim is at the sky.

Leo (fixed-fire) is your natural ally. Ruled by the Sun, Leo is in essential harmony with Sagittarius. You usually agree well as friends, relatives, or in double harness. The Leo native is more sure of himself and therefore more positive in his attitude. You are subject to self-questionings, whereas



he is not. As a friend or business associate, he will probably expect to rate a little higher than you do. As a wedded mate, remember that the native of Leo is demonstrative and your Leo wife wants to be told that you love her. You have a tendency to take such things for granted, but every day calls for its own love song with Leo.

Virgo (common-earth) and Sagittarius are not very compatible. The Virgo native is a perfectionist in all things and while your sign produces more than its fair share of the geniuses, they are quite apt to be the kind who never shave and forget to shine their shoes. A shaggy, unkempt appearance may make the Virgoan physically ill, and she will shun you forever after. The male Virgoan is rather intellectual, usually well informed, and has at least one subject on which he is an authority. His information is always more precise and accurate than yours, so don't argue with him.

Libra (cardinal-air) and Sagittarius get along well. The Libran is the moodiest of the cardinal sign people and the least sure of himself. These people are subject to ups and downs emotionally and have indecisive periods during which they may be irritable. Be forewarned, and do not feel too dismayed when the erstwhile little beam of sunshine suddenly behaves like an angry cat! She will come out of it sweeter than ever. A Libran wife will probably fascinate you more than any other, and a Libran husband will provide a life of the variety usually craved by Sagittarians, who are not very fond of humdrum routine anyway.

Can Sagittarius and Scorpio (fixed-water) agree? Yes, they can. You are probably the only people who can stand up to the Scorpions and give them as good as they send in a verbal exchange. This is good for both of you if you don't carry it too far. The Scorpion is an emotional person who hides his emotion. Always re-

member he or she is a geyser which will erupt if the proper irritant is thrown in, and don't throw anything in unless you are itching for a fight. Always remember, too, that the native of Scorpio has stronger desires and a greater driving force to attain them than most other people; never make the mistake of underrating him as competitor or opponent.

How do you get along with yourself? Seek out other natives of your sign and study their faults. Ten chances to one, they will prove to be your own, and this is a good way to see yourself as others see you. The Sagittarius native can become anything he chooses, but frequently he does not choose at all but drifts along taking what comes, while the far-seeing Capricorn, the aggressive Aries, the practical Taurus, or the intense Scorpio gathers in the plum.

Famous Sagittarians: Winston Churchill; William Blake; Andrew Carnegie; Arthur Brisbane; Joyce Kilmer.

### Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings ONLY in this magazine.



## The Children of Aries, 1974

*Birthdays: March 21 to April 19*

**A**RIES is the sign through which surges the third or Activity Principle of the Creator. The urgency of this powerful force gives those with the Sun in Aries a feeling of possible accomplishment in many directions. Having a deep conviction of innate ability, these natives usually manifest initiative and boldness in action. However, they seem inclined to diffuse their energy over numerous objectives in life rather than direct it toward one particular goal.

Endowed with dynamic energy and enthusiasm, the Arian natives usually possess the qualifications for leadership, but tend to change from one thing to another before full accomplishment of any one objective. "I can and I dare" expresses their general attitude. Although their self-assertiveness and aggressiveness often irritates their associates, they are apt to get things done by infusing their enthusiasm into others. Their daring frequently places them among the pioneers in one field or another, and if they do not succeed in one endeavor, they are ready to try another.

Three planetary aspects are in effect all this solar month: Saturn trines Uranus, Jupiter squares Neptune, and Neptune sextiles Pluto. All these children will have considerable ambition and determination, as well as ability to plan, systematize, and exercise authority. The intuition is strong, the mind mechanical and ingenious. There is an inclination toward the superphysical, but care should be taken to avoid such negative psychic phenomena as seances and the ouija board. From March 21 to April 3 the Sun and Pluto are in opposition, another indication that all negative psychic phenomena should be avoided.

Venus and Mars are in trine aspect from March 21 to 31, indicating an ambitious, aspiring, ardent, and adventuresome nature. The native has an abundance of energy and business acumen, and consequently splendid earning capacity. However, a tendency toward extravagance should be curbed.

From March 21 to 29 Mercury and Jupiter are conjoined, showing a cheerful, optimistic disposition. The mind is broad, versatile, and able to

reason correctly and form accurate judgments. Much respected for their honesty and sincerity, these natives are apt to be successful in law and literature. Both benefit and pleasure will be derived from a migratory mode of life.

Mars opposes Neptune from March 21 to 26, suggesting a sensual, impulsive, and militant side to the nature. These children need to have respect for law, moderation in all things, and consideration for others emphasized in their training.

From March 21 to April 1 Mercury squares Neptune, tending toward a chaotic mind, liability to lack of memory, and a restless desire for fame. Mental concentration, memory training, and adaptability should be taught these children.

The Sun trines Neptune from March 22 to April 7, intensifying the higher vibrations of the aura and thus favoring the possibility of developing the spiritual faculties. With other aspects concurring, these natives may develop exceptional musical talent, but there is a love for the occult in all.

From March 27 to April 9 Venus and Uranus are in trine aspect, showing that the native is mentally alert, of quick intuitive perception, and quite magnetic. Many friends are attracted, there is a love for art and music, and a happy marriage is favored.

Mercury squares Mars from March 27 to April 12, indicating quick-wittedness and alertness of mind but also impulsiveness and excitability. These children need to have poise, truthfulness, and kindness stressed from their early years.

From March 31 to April 20 the Sun sextiles Mars, bespeaking a superabundance of energy and health, much endurance, and a dauntless determination. The disposition is apt to be frank and blunt, but these natives have the enterprise and energy that move the world.

Mars and Uranus are in trine aspect from April 3 to 20, showing an energetic and ambitious disposition, an original, ingenious, and intuitive mind which is extremely resourceful. These natives are also quite inventive, especially along the lines of electricity and aviation. They are dreamers, but practical enough to make their dreams come true.

From April 7 to 20 Venus and Jupiter are conjoined, tending toward mental alertness and intuitive perception, unless the conjunction is adversely aspected by other planets. Many friends are attracted, and there is a love for art and music, with the same qualification.

Mercury squares Saturn from April 7 to 14, tending to bring delays and obstacles into the life, as well as melancholia, untruthfulness, and self-centeredness into the disposition. The opposite traits need special emphasis in training these children.

From April 8 to 20 the Sun and Uranus are in opposition, showing that the native is highstrung and nervous, impulsive and unreliable, and predisposed to lack of coordination, even epilepsy. Self-control and moderation will serve well as watchwords for these children.

Mars and Saturn are conjoined from April 9 to 20, suggesting such undesirable traits as selfishness, quick temper, dishonesty, and untruthfulness. Cultivation of traits opposite to these should be a must for these natives.

From April 10 to 20 Venus squares Neptune, suggesting that these natives need to cultivate trustworthiness and dependability, along with complete loyalty and faithfulness to close associates. Speculation should be avoided.

The Sun sextiles Saturn from April 11 to 20, endowing the native with such fine traits as method, foresight, and organizing, executive, and diplomatic ability.

## Readings for Subscribers' Children

CAROLINE E.M.

Born September 3, 1968, 3:50 A.M.

Latitude 45N32; Longitude 73W34.

### Signs on Cusps of Houses:

ASC, Leo... 23.45	4th, Scorpio. 14.00
2nd, Virgo... 15.00	5th, Sagitt... 21.00
3rd, Libra... 11.00	6th, Capri... 26.00

### Positions of Planets:

Sun..... 10.53	Virgo..... 1st
Jupiter..... 15.07	Virgo..... 2nd
Pluto..... 22.08	Virgo..... 2nd
Uranus..... 28.25	Virgo..... 2nd
Mercury..... 2.22	Libra..... 2nd
Dragon's Tail. 10.57	Libra..... 2nd
Neptune.... 23.59	Scorpio..... 4th
Part of F..... 8.28	Capricorn..... 5th
Moon..... 25.36	Capricorn..... 5th
Saturn..... 24.55R	Aries..... 9th
Mars..... 18.21	Leo..... 12th

The outstanding feature of this child's horoscope is the grouping of the Sun and five planets (and the Dragon's Tail) in Virgo and Libra, all in the 2nd house except the Sun, which is in Virgo in the 1st.

The solar orb conjoins Jupiter (in the 2nd), aspects no other planet, but trines the MC. This configuration points to a basically intellectual individuality, with more of a friendly, jovial side to the nature than many of the impersonal Virgos have. Although discriminating, and at times critical, Caroline is innately kind, sympathetic, and trustworthy, and will have good judgment, executive ability, and a religious bent. Ingenious and versatile, she will show an interest in chemistry, hygiene, and diet.

Pluto and Uranus are also in conjunction, in Virgo in the 2nd, sextile Neptune in Scorpio in the 4th, trine to the Moon in Capricorn in the 5th. This is a splendid stellar pattern, showing

a strong inclination toward the occult or mystical side of life, with a tendency to have dreams and visions of a prophetic and inspirational nature. Imagination, intuition, and healing power have all been developed considerably by this little girl in past lives, but she will need to use care in keeping her psychic powers under control, as well as her fascination for the opposite sex. She has excellent earning capacity.

Mercury, planet of the concrete mind and reason, is in Libra in the 2nd, conjunct Uranus and Venus, trine the Moon. Caroline has an excellent mentality: quick, well-balanced, receptive, and with an uncommon ability of expression. She has considerable linguistic ability, as well as artistic and musical ability, and a pleasant sociable nature.

The Moon in Capricorn in the 5th, in addition to its sextile to Neptune, and trines to Pluto, Uranus, and Mercury, squares Saturn, which is retrograde in Aries in the 9th. This square may bring difficulties and obstacles at times which will be depressing, unless Caroline is taught to consider them opportunities for learning needed lessons: generosity, unselfishness, and tolerance. There is a tendency toward changeable affections, jealousy, vindictiveness, and sarcasm at times, but she should be able to handle these undesirable inclinations with the wealth of constructive traits she has.

Mars in Leo in the 12th makes a five-degree conjunction with the ASC, squares Neptune and the MC. This configuration calls for effort to display the well-aspected Sun in her personality, to express the Venus-in-Libra-trine-Moon in her association with others. Since Venus rules the Taurian MC, the most likely vocations are in the fields of art and music.

JIMMY H.

Born April 23, 1971, 3:05 A.M.

Latitude 32N35; Longitude 97W20.

### Signs on Cusps of Houses:

ASC, Aquarius 29.40	4th, Gemini . . 11.00
Pisces intercepted in 1st	
2nd, Aries . . . 12.00	5th, Cancer . . . 4.00
3rd, Taurus . . 15.00	6th, Cancer . . 28.00

### Positions of Planets:

Venus . . . . . 29.41	Pisces . . . . . 1st
Moon . . . . . 7.27	Aries . . . . . 1st
Mercury . . . 26.56R	Aries . . . . . 2nd
Sun . . . . . 2.33	Taurus . . . . . 2nd
Saturn . . . . 22.54	Taurus . . . . . 3rd
Dragon's T . . 20.02	Leo . . . . . 6th
Pluto . . . . 27.29R	Virgo . . . . . 7th
Uranus . . . 10.39R	Libra . . . . . 7th
Neptune . . . 2.31R	Sagittarius . . . 9th
Jupiter . . . 5.01R	Sagittarius . . . 9th
Mars . . . . . 24.24	Capricorn . . . 11th
Part of F . . . 4.24	Aquarius . . . 12th

This chart shows a many-faceted nature, with the planets well scattered and in all the elements. The Moon, Mercury, Neptune, and Jupiter are in fire signs; Sun, Saturn, Pluto, and Mars in earthy signs; Uranus, in air; Venus in water. The Sun and Saturn are in fixed signs; Moon, Mercury, Uranus, and Mars in cardinal; Venus, Pluto, Jupiter, and Neptune are in common signs. Two fixed and two common signs are on the angles.

The Sun in the third degree of Taurus in the 2nd house, conjunct Mercury retrograde (not combust) in the 27th degree of Aries, square Mars (8 degree orb), sextile the ASC. Since Taurus is ruled by Venus, the Taurians are usually amiable and kindly, but they can be quite stubborn and resentful when contradicted. Jimmy will have a strong and determined will and be likely to accomplish his goals. He may be rather possessive in his personal relationships at times, and even jealous, but at the same

time is inclined to be strongly sympathetic toward those ill or in need. He has rather good earning capacity, but should guard against reckless or unwise spending.

The Moon, as well as Mercury, is in the fiery Aries, in the 1st house, conjunct Venus (in the last degree of Pisces in the 1st), trine Neptune and Jupiter retrograde in Sagittarius in the 9th, and the MC, but opposition Uranus. This sign position of the lunar orb indicates a very independent type of mind which aims to hew out its own path in life whether right or wrong, and is quick to resent any interference from others. Jimmy tends to be ambitious and aggressive, but is lacking in the forethought that overcomes setbacks. However, he has a dauntless courage and is not easily defeated; if he fails in one direction he is apt to try another immediately.

The conjunction of the Moon with Venus considerably tempers the martial influence of Aries, and the trine to Neptune and Jupiter points toward an optimistic, noble, and generous disposition. The open-hearted, fair-minded, honest, and fair inclinations of this child will bring him popularity, and his considerable personal magnetism will give him healing ability. Lofty ideals, a fruitful imagination, prophetic dreams and visions, ability in the occult arts, as well as in acquiring wealth, are all indicated by the favorable lunar aspects. The opposition of Moon to Uranus, however, bespeaks a tendency to be touchy, intolerant, and conceited at times, and there may be difficulties in partnerships.

Jupiter rules the Sagittarian MC, and its conjunction with Neptune in its home sign near the MC, trine Venus in Pisces and the Moon in Aries, augurs well for a successful career in government work as well as in the religious field. He can give a high type of service in either capacity.

# 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.*

## Dietician, Stenographer

LYSETTE S. --- Born September 18, 1949, 6 P.M. Latitude 46N21, Longitude 72W34. With the fiery Aries rising, and its ruler, Mars, in another fiery sign, Leo, in conjunction with the Moon in the 5th house, this native has plenty of energy and ambition. The Sun is in the mental sign Virgo in the 6th, trine Jupiter retrograde in Capricorn in the 11th. Mercury is in Libra in the 7th, conjoined with Neptune and the Dragon's Tail, sextile Pluto, square Jupiter. The ruler of the Capricorn MC, Saturn, is posited in Virgo in the 6th, unaspected. As a dietician, stenographer, teacher, compositor (in a printshop), or as a dealer in pets this native could make good use of her various innate capabilities.

## Musician, Librarian

TRACY A.B. --- Born October 3, 1963, 11:47 A.M. Latitude 41N35, Longitude 81W12. The Sun and Venus in Libra in the 10th, point strongly toward a public career for this native. The solar orb conjuncts the MC, sextiles the ASC, trines Saturn, but opposes Jupiter and Moon in Aries in the 4th. Venus, ruler of Libra, makes the same aspects. Mercury is intercepted in Virgo in the 9th, unaspected except for parallels to Mercury and Jupiter. Jupiter, ruler of the Sagittarian ASC, closely conjuncts the Moon, sextiles Saturn and the Part of Fortune, trines the ASC, opposes Sun and Venus. This native should be quite musical and artistic. Music, art, salesmanship, and purchasing are all fields suitable for the natural talents indicated.

## Dentist, Photographer

VIRGINIA P. --- Born October 31, 1949, 5:50 A.M. Latitude 34N48, Longitude 79W. This native has the ruler of her Leo 10th house, the Sun, in Scorpio in the 1st, sextile Mars in Virgo in the 10th, trine the Moon in Pisces in the 5th, trine Uranus retrograde and intercepted in Cancer in the 9th. Libra is on the ASC, and its ruler, Venus, is in Sagittarius in the 2nd, sextile Mercury in Libra in the 12th, and the ASC. Mercury conjuncts the ASC and squares Jupiter. This native could use her natural talents well in dentistry, photography, and stenography. She is also no doubt a graceful dancer and might use this talent in the entertainment field.

## Travel Guide, Contractor

ANDREW H.B. --- Born March 3, 1943, 3:30 A.M. Latitude 37N59, Longitude 23E43. With the Moon and Mars closely conjoined in Capricorn in the 1st house, trine Uranus and Neptune, this native has a very energetic personality, backed by a good deal of persistence. The Sun in Pisces sextiles the ASC, trines Jupiter, squares Saturn, which in turn conjuncts Uranus, sextiles Venus and Pluto, trines Neptune. Mercury is in Aquarius in the 2nd, unaspected save for the 6 degree conjunction with the Dragon's Head. The ruler of the Libran MC, Venus, sextiles Saturn, trines Pluto, squares the ASC. This young man has innate ability to succeed as a travel guide, a contractor, architect, or surveyor. Since he has a strong spiritual side to his nature, he might feel drawn to the ministry or some other phase of spiritual work.

# Daily Thought and Guide

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

Wednesday --- May 1

Strong solar radiations portend a generally successful day, if we remain cheerful and persist in our objectives.

Thursday --- May 2

"The sentiment of justice is so natural, so universally acquired by mankind, that it seems to me independent of all law, all party, all religion." --- *Voltaire*.

\* Friday --- May 3

An active day may be expected, bringing its share of pleasant and not so pleasant experiences. With the right attitude, we can profit from every encounter.

Saturday --- May 4

Social contacts and cultural endeavors could bring particular enjoyment today; a good time to appreciate the fine things of life.

Sunday --- May 5

Steadfast devotion to God is shown more by deeds than by words, not only on Sundays but also during every moment of our lives.

Monday --- May 6

We may undergo some difficult tests today, but if we remain true to our ideals, no provocations can destroy our equilibrium.

Tuesday --- May 7

"Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." --- *Max Heindel*.

Wednesday --- May 8

We have no finer example of perfection in daily life than that given by Christ Jesus. In our hearts, we know what He would do in every situation.

Thursday --- May 9

He who is alert to his surroundings is rarely caught unawares. The validity of our response to any situation depends on our familiarity with it.

\* Friday --- May 10

"And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." --- *Mark 5:34*.

Saturday --- May 11

Sensitivity to real or imagined slights is a form of self-centeredness. Hostility from without cannot harm a clear conscience and loving thoughts.

Sunday --- May 12

Esoteric Christianity will be the unifying force of the Aquarian Age, when the Christ Within all mankind has been awakened, and harmony governs world affairs.

Monday --- May 13

We must learn to finish what we start, even though interest decreases along the way. Persistence in all things is the hallmark of success.

Tuesday --- May 14

A fine day for imaginative, original enterprises. Those who work with electricity may be particularly receptive to new, revolutionary methods of dealing with this force.

Wednesday --- May 15

It may seem easy to be irresolute and melancholy today, but such temptations should be firmly resisted. We can work well only when propelled by uplifting sentiments.

Thursday --- May 16

"Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."  
--- *St. Bernard*.

\* Friday --- May 17

"Let us, by our prayers to the Father, who is the great Physician, liberate the force for healing..."  
--- *Healing Service*, Rosicrucian Fellowship.

Saturday --- May 18

Abundant energy prevails today, but the tendency to misuse it also exists. Selfless service to others, lovingly rendered, is always a safe outlet.

Sunday --- May 19

Praise and thanksgiving are the legitimate subjects of our prayers to the Father. May we unite our hearts in reverent adoration and gratitude.

Monday --- May 20

Beneficent Jupiter helps us follow through on noble objectives today, and deal honestly, fairly, and affectionately with our fellow men.

Tuesday --- May 21

Enthusiasm and vitality may lag as the day draws on. An evening of quiet and rest would be in order.

Wednesday --- May 22

Mixed aspects suggest a variety of opportunities for subjective and objective growth. Let us make the most of them.

Thursday --- May 23

Some fine aspects incline toward

intensified mental, imaginative, and artistic activity today, allowing high ideals to be portrayed in a manner both practical and beautiful.

\* Friday --- May 24

"Be noble! and the nobleness that lives in other men, sleeping, but never dead, will rise in majesty to meet thine own." --- *Lowell*.

Saturday --- May 25

Domestic activities receive impetus on this busy day, which might profitably include a period of good fellowship with family and friends.

Sunday --- May 26

Spiritual Neptune illumines us on this Lord's day, enhancing the esoteric insight and understanding of those who can respond.

Monday --- May 27

Another day highly favorable to mental and artistic pursuits, in the context of all that is praiseworthy and uplifting.

Tuesday --- May 28

We may not find everything to our liking today, but if we earnestly desire to overcome, Saturn helps us unfold tact, determination, and stability.

Wednesday --- May 29

Valor is not synonymous with rashness, nor is self-reliance with foolhardiness. He who thinks himself fearless must also learn discrimination and caution.

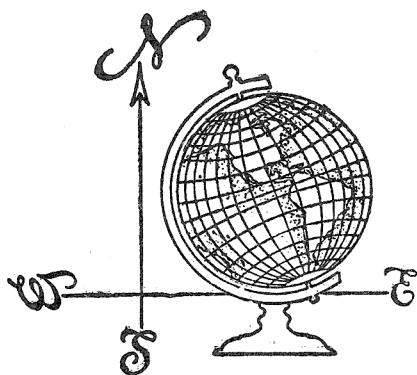
\* Thursday --- May 30

Another active day, and it may be wise to expect the unexpected. With right thought and right action, we are prepared for everything.

Friday --- May 31

The month ends quietly, and it would not be amiss to relax after the exertion of the previous weeks and rest up for another period of renewed industry.





## MONTHLY *News* INTERPRETED

### Prayer Power Measured

Nuclear scientist, Dr. Jerome Stowell, explained during a radio broadcast, "With a delicate instrument which we have devised, we can measure the wave lengths of the brain. Recently we checked the emanations from the brain of a woman near death. She was praying at the time, and we could tell that something about her was reaching towards God. The meter registered 500 positive. This was 55 times the power registered by a 50 kilowatt broadcast station sending messages round the world. In the same hospital we trained the meter on the brain of a man cursing God. The meter pegged 500 minus. These are two extremes so far indicated on the instrument."

--- *Outer Space / Inner Space, Canadian Salvation Army Nurses' Fellowship Newsletter.*

Much has been written about the "power of prayer," but perhaps few examples have so succinctly made clear the extent of this power as does the startling illustration in this article. A broadcast station potent enough to transmit messages around the world is mighty indeed, and a source of transmission of 55 times that power is almost beyond conception. Yet, a human being, sufficiently earnest and sincere, is capable of generating this much power and probably more from within himself.

We are told that what Max Heindel describes as true, scientific prayer --- prayer of adoration and gratitude, reverently and whole-heartedly offered --- penetrates to the world of Life

Spirit and brings down upon the Ego a response of highly refined spiritual emanations. Truly prayer, rightly offered, is one of the most efficacious forces in the world. This illustration, although in a material context, shows how this is so.

Conversely, the power of prayer's opposite --- cursing, violent irreverence, or intense hatred of any sort --- is equally strong in a negative way. If prayer bathes the Ego in strong spiritual vibrations, it is to be expected that its opposite will bring down upon him an equally intense response of evil nature.

Thus, the importance of keeping *all* our thoughts on a kindly and elevated plane cannot be overemphasized. The more they dwell on the illumined and the ideal, the more sublime will be the context of our entire earthly experience.

### Fire on the Sun

For most of the eight weeks they have so far spent in orbit, the astronauts of Skylab 2 have gone about their daily routine of astronomical, geological, medical and technological experimentation with a notable lack of excitement. At times, the three crewmen even asked mission control for more work to do. But then two weeks ago the surface of the sun burst into spasms of extraordinary activity. Ever since, the astronauts have been glued to the eight solar telescopes aboard Skylab and scientists in Houston

are happily anticipating a rich haul of data and pictures that may solve some of the major mysteries concerning the nature of the sun.

For solar scientists, a major puzzle about this particular burst of solar activity, which has sent solar flares mushrooming to heights of 100,000 miles or more, is the fact that it has come at the "wrong" time in the eleven-year solar cycle. The last peak of solar activity came in 1969, and despite a surge of sun flares last summer (*Newsweek*, Aug. 21, 1972), the experts expected the sun to have quieted down by now.

But under the gaze of the telescopes, the sun has been anything but quiet. In some northern latitudes, the flares temporarily interrupted some telephone and radio communications. In one week, a NASA spokesman said, "more activity has been observed than would be expected even during an average week of nominally high solar activity."

The long-range importance of Skylab's observations of the activity lies in the fact that its telescopes are above the earth's atmosphere and can thus record the events with a clarity impossible with earth-based instruments. Scientists have already gleaned one important piece of information from the astronauts' descriptions of their sun watching. One of the flares they spotted burst out of the solar surface and then arced back, returning to the surface in a different sector; within an hour, a new flare appeared just at the point where the first one disappeared. While scientists have long suspected that one flare could lead to another in this way, the effect had never previously been observed.

The new solar data will also have more practical uses back on Earth. "Once we learn how or where things happen on the sun," explained Joseph Hirman of the National Oceanic and Atmospheric Administration, "we can predict where and when they will happen and can take advance warning of events that will happen on Earth. Power companies, for example, would like to know when a geomagnetic storm is going to take place, so they can prevent their long-line power transformers from tripping out when a big surge hits the Earth." . . .

--- *Newsweek*, Sept. 24, 1973.

Increasing solar activity was discussed from the occult point of view in the January, 1973, issue of the

*Rays* (p. 31). Contrary to the beliefs of some scientists, the unexpected spate of similar activity in the summer of 1972 was not an isolated incident. "Unscheduled" solar flares are again being observed, and, to the occult student, there appears to be less question than ever that these eruptions herald a transmutation of evil emanations that may have been released into the cosmic atmosphere by some evolving beings.

## How to Stop Crib Deaths

The mother gently places her baby in his crib, gives him a tender pat and tip-toes out of the room. For the rest of the night, not a sound comes from the infant's room. But when the mother returns to waken the child for his 6 o'clock feeding, she makes a shattering, tragic discovery. Her baby lies curled, silent and lifeless, in the corner of the bed, a blood-tinged froth around his nose and mouth.

The child is yet another victim of SIDS, the "sudden infant death syndrome," a baffling disorder that claims the lives of some 10,000 babies in the U.S. each year. There have been many theories about SIDS, but the cause still eludes researchers. Now, however, two Brown University investigators have proposed a new explanation and, perhaps, found a way of preventing SIDS.

In general, doctors are better prepared to say what does not cause SIDS than what does. The old notion that the victims suffocated in their bedclothes has long since been put to rest. Severe allergic reactions to milk, defective immune reactions, bacterial infection and adrenal deficiency have also been ruled out as possible causes of SIDS. Deaths are most common in the late fall and winter, and many SIDS victims have a history of previous colds. But the disorder can't be blamed on specific viral infections, either. The findings of the Brown researchers are consistent with a new theory that SIDS is the result of a deficiency in the nerve responses concerned with breathing, possibly triggered by a respiratory infection.

Dr. Judy F. Rosenblith, a Wheaton College psychologist, and Rebecca B. Ander-

son-Huntington gathered evidence for the theory during a long-term study of growth and development problems at Brown's Institute of Life Sciences. In the course of the study, the two investigators ran a battery of tests of muscular and neurologic development on more than 1,500 infants. Among them was a 'tactile stimulation' test in which pieces of cotton and cellophane were placed on the baby's face, blocking the nostrils and mouth. The researchers then assessed the vigor with which the child tried to get rid of the obstruction---by opening its mouth to breathe, batting away the hand holding the cotton, or turning its body or head.

In follow-up studies, Rosenblith and Anderson-Huntington discovered that twelve of the children had died during infancy with a diagnosis of respiratory infections or pneumonia. Looking into the matter more closely, the researchers found that all the infants presented the classic picture of SIDS: most were males, had died during the winter months and had been underweight at birth. All the babies had shown coldlike symptoms. Many had received oxygen therapy after birth, which suggested that they had had respiratory problems at the outset. And all had scored low on the tactile stimulation tests.

On the basis of this information, the two Brown researchers propose that subtle neurologic damage involving the respiratory system may occur during fetal life or shortly after birth; this is suggested by the need some of the children had for oxygen therapy. The stage is then set for serious trouble if the child contracts a cold.

In sleep, respiration is at a low level. A stuffy nose would require that the baby open its mouth to breathe. But with impaired neurologic controls over respiration, this normal reflex response fails, and the baby clamps his mouth shut. As oxygen levels in the blood continue to fall, the child goes into the early stages of a seizure, as shown by the bloody froth on the lips of SIDS victims, and dies.

Even if this sequence of events doesn't prove entirely correct, the two researchers think that their observations can prevent SIDS. They believe that children of low birth weight or who require oxygen therapy should be given tactile stimulation tests. Those who score poorly should be closely watched and, when they catch colds, perhaps even hospitalized so that their breathing can be monitored around the clock. If respiration

should stop, nurses could quickly resuscitate the infant. "It might mean overburdening hospitals," Anderson-Huntington admits, "but what are hospitals for except to save lives?"

--- *Newsweek*, August 6, 1973.

The tragedy of crib deaths has an occult explanation. We are told that a child who dies in infancy often does so because he had not been able to view the panorama of his previous life, and is hereby being given another opportunity to reap the benefits of the experiences of that life. Perhaps he had met a violent death, or perhaps the lamentations of survivors interfered with his concentration on the panorama. In any case, he is soon reborn, caused to die in childhood, and then taken into the First Heaven where he is given training which instills in him the lessons of the former Earth life, which would otherwise have been lost to him.

The studies described in this article indicate that physical deficiency or abnormality may underlie crib deaths, which have heretofore not been attributable to any cause inherent in the victim. If it is intended that an Ego die in childhood in order to benefit from the experiences of his former life, no doubt this factor is built into his archetype, and the physical manifestations are present, even if not obvious. Whatever measures can be taken, as a result of these and perhaps other findings, to prevent crib deaths, will of course be welcome.

The fact remains, however, that as long as Egos continue to pass out of earthly existence under circumstances that make it impossible for them to concentrate on their life panoramas, infant and child deaths will also continue. The way to solve this dilemma is to educate mankind about the facts of our post-mortem existence. Only when all men are allowed to die peacefully will infant mortality be appreciably lessened.



# BOOK REVIEWS

Literature Plays  
Motion Pictures Music

## "The Healing Woods"

*The Healing Woods* and *The Way of the Wilderness*, by Martha Reben, Thomas Y. Crowell Company, New York, 1952 and 1955.

**A**LTHOUGH still in her early twenties, Miss Reben had already spent several years in a tuberculosis sanitarium. Her doctors had suggested a third operation as a "last hope." It was then that she answered an advertisement in the newspaper for an invalid who wanted to try to recover by spending a summer in the woods.

The ad had been placed by Fred Rice, an elderly woodsman/guide who had spent many years in the Adirondack wilderness of the Saranac Lake area in New York. Mr. Rice had intended to serve as companion to a former sportsman when he placed his ad, but agreed to take Miss Reben instead.

*The Healing Woods* is an absorbing account of the summer spent in a camp on the shore of a remote lake --- a summer during which the author not only regains a remarkable degree of health and strength, but also is introduced to, and absorbed into, a wilderness world to which she responds wholeheartedly.

Mr. Rice --- good-humored, kindly, and as wise in the ways of people as he is in the ways of Nature --- sees to it that his "patient" husband her meager strength during the first weeks of their outing. Nevertheless, life in

a tent, without benefit of electricity or plumbing, does not make for pampering. In the fresh air and peace of her surroundings, the invalid begins to assume a semi-active life with what seems remarkable speed. Little by little she finds herself relying more on her own resources than on those of Mr. Rice.

It is, nevertheless, necessary for her to spend more time resting than the average camper, and during these quiet periods the city-bred woman gleans a singular insight into the world around her. She quickly learns to identify the smells and sounds, as well as the sights, of the woods, and is first a curiosity, then something of a companion, to the animals and birds who find their way to the camp. Her sensitivity perhaps heightened during the process of recovery from severe illness, she reacts to all facets of wilderness life with an unusually keen appreciation.

When the idyllic few months in camp come to a close, Miss Reben is strong enough to row the many miles back to Saranac village through a snowstorm, while Mr. Rice is kept busy breaking the ice that forms in the water around them. Miserably cold but undaunted, she says, "I could not even give myself up to contemplating the dire consequences this trip might have on my health, since the more of these hardships I underwent, the more I seemed to thrive, and I had never

developed so much as a sniffle from exposure." This from a woman who had spent the previous three years in bed!

Miss Reben has grown to love the wilderness and solitude so much that she cannot bear to return to her city home. She feels, too, that the consequences to her health of return to "civilization" might be disastrous. Consequently, amid a sequence of frustrating and amusing adventures and with Mr. Rice's continuing moral and other support, she buys a tiny house at the outskirts of the village, which has fallen into disrepair. Here she spends the winter, with the companionship of Mr. Dooley, a delightful, almost "human," duck with whom she has achieved considerable meeting of the minds, and an assortment of other invited and uninvited furred and feathered guests. A number of village "characters", too, make their appearance, as well as a man destined to play a special role in Miss Reben's life.

*The Way of the Wilderness* details the winter's adventures and those of the following summer, when Miss Reben goes back to the camp on the lakeshore, much more on her own than she had been during the previous year. Written in the same smoothly flowing, charming, highly readable style as the previous volume, it is a fitting sequel to her introduction to outdoor life.

Particularly intriguing are her encounters with wildlife. Chipmunks, squirrels, and raccoons have the run of the camp, and think nothing of removing the author's toast from her plate when her back is turned. Carrots, a particularly aggressive though congenial squirrel, is accustomed to receive a ball of peanut butter each morning for *his* breakfast, and scolds loudly when this treat is overlooked. Rufus, a baby raccoon found helpless in the woods and rescued by Miss Reben, soon becomes an engaging little

tyrant, soiling clean laundry with paw prints, getting in the way at every opportunity, and "stealing" whatever he can---including the author's compass which she does not discover missing from her pocket until on a hike far from camp. Dumpy is a baby robin also saved by Miss Reben who soon makes himself at home in camp and seems to think himself more human than bird.

Perhaps inevitably, tragedy also finds its way into the idyll. Fishing and hunting are a part of the outdoor existence, and although only that is taken which is used for food, accounts of these activities are disturbing to any reader who has begun to feel reverence for all life. Miss Reben, too, comes to feel this reverence more and more, however, and near the end of the book she volunteers that "the whole matter of killing other animals for food would bear thinking about in some quieter moment, for I did not want to go on eating meat or fish if I could not reconcile the idea with my deepest beliefs."

A much more personal tragedy, too, shatters Miss Reben's happiness and taxes to the utmost her newly-gained tranquility. In time, however, she again attains the inner peace which the woods have given her. Spending a night on a mountain top near camp, she finds serenity in the isolation afforded by the miles of moonlit woods and waters and the heavens above her.

Here, the agony of personal sorrow is soothed and put into perspective. "For the first time in my life I had an inkling of what infinity meant. As I gazed at the brilliant display of star beyond star I became lost in the immensity of space, almost worshipfully aware of the force which had formed me, the woods and lakes and mountains as well as the galaxies and nebulae shining before my awestruck eyes."

Realizing then that the "bigness  
(Continued on page 188)

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# Readers' QUESTIONS

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## Turning Water into Wine

### Question:

Why did Christ Jesus turn water into wine? If He approved of drinking wine, why does the Rosicrucian Philosophy advise against it?

### Answer:

Wine was given to man in order to help him master the material world. By numbing his spiritual faculties, wine stimulated man and compelled him to concentrate upon material things. This was a necessary step in his evolution, and he had not yet completed the process of material mastery at the time when Christ Jesus appeared on Earth. The fact that Christ Jesus turned water into wine was symbolical of this fact. The era of wine and alcohol had not then expired.

Now, however, man has quite largely mastered the material universe, and his thoughts are gradually returning to spiritual channels. Under these circumstances, wine is no longer appropriate. If man's spiritual faculties are to be alert and ready for the continuing upward thrust of evolution, they must grow ever more alert. If Christ Jesus were to appear on Earth today, it is quite likely that He would turn wine into water, in order to symbolize this new condition of man.

## Endurance of Knowledge

### Question:

Why does the Bible say that "charity (love) never faileth", but that knowledge "shall vanish away"?

### Answer:

Love equates with the will to co-operate with the divine plan and to work for the interests of the entire race rather than for selfish interests. When an Ego has evolved to this point of selflessness, he has developed the quality of love to the most perfect degree presently possible to humanity. What a person wills to be, that he is. The will is the positive pole of the love nature, and it "remaineth forever."

Knowledge, on the other hand, consists of a collection of thought forms retained in an Ego's mind. Knowledge is also inscribed in two other records: namely, the reflecting ether of the vital body, and the seed atom of the physical body. Whenever a person performs any act, thinks any thought, or obtains any knowledge, these three sets of records are automatically made at the same time.

The record in the reflecting ether is least enduring. At the end of that part of the post-mortem period which is spent in the Desire World this ether disintegrates, and the records it contained are lost. Similarly, the thought forms in the mind are disintegrated when it is sloughed off when the Ego passes from the Second to the Third Heaven. The record on the seed atom of the heart, however, will remain throughout the entire present scheme of evolution.

Knowledge stored in the mind and the reflecting ether may at times "vanish away" before death, if these vehicles become disorganized or are temporarily not under the control of the Ego. The knowledge inscribed upon the seed atom of the heart, though

enduring, is not always available for use by the conscious mind at any particular time. It may be contacted through intuition, which in turn depends upon an Ego's degree of spiritual development.

The records in the heart help explain the work of prodigies and geniuses, who early exhibit a great amount of knowledge along certain lines which they could not possibly have acquired in the present life. It shows that they have developed to the point where the subconscious record on the seed atom is to some extent open to them, which they contact through intuition or in some cases directly through the conscious mind. Then the quintessence of the knowledge of their past lives is available to them, and they are able to do great things. Their knowledge does not vanish away, for they are in contact with the permanent source.

In addition to the personal records described above, records are contained in the threefold Memory of Nature: the reflecting ether of the Earth; the Region of Concrete Thought; and the World of Life Spirit. Everything that has ever happened has been inscribed in these records, to be read by the properly qualified seer. Again, the reflecting ether is the least permanent of these records. The most permanent record is that contained in the World of Life Spirit.

## Effects of Study of Occult Philosophy

### *Question:*

If an individual is inclined to be high-strung and nervous do you think there is any danger of unbalancing the mind in studying a deep subject like your philosophy?

### *Answer:*

The Rosicrucian Philosophy and all other philosophies similar in character which explain the finer forces of Nature that operate both in the visible and invisible worlds and which ordinary man does not cognize are purely educational in nature. Therefore there is nothing any more disturbing or unbalancing about these subjects when studied from the standpoint of knowledge than there is in the study of natural philosophy, electricity, or chemistry, all of which deal with the activities of some of the finer forces of Nature. If, however, in addition to these studies an individual begins without the instruction of a competent director to practice developing exercises which sensitize his finer vehicles unduly and let in forces from the invisible worlds which he is not prepared to encounter, then he may incur the danger of becoming unbalanced in one or more of his vehicles.

Again, if one does not use discrimination in these matters and neglects his regular duties for the sake of delving more deeply into the finer forces of Nature, he may become one-sided in his development, which may tend to negativeness, with the result that he may open himself up to some of the forces on the inner planes which he is not equipped to handle. Then he may lose his poise. There is also danger in encouraging spiritualistic phenomena, as one runs the risk of opening his aura to the admission of disembodied Spirits who are likely to have a very derogatory influence on him.

On the other hand, if one exercises good, common sense in connection with the study of occult philosophy, the same as he does when studying material science, then only good will result, for the knowledge that one obtains from an understanding of occult

*(Continued on page 183)*



## Transmuting Tension

DIANA DUPRE

**T**RY as we may, we cannot always will ourselves to stop being tense. We may know perfectly well that this condition can serve no useful purpose, that it can easily make us physically sick, and that it is unworthy and even unreasonable in view of our understanding of esoteric philosophy. Nonetheless, sometimes, because something not entirely within our control disturbs us, tension dominates our attitude despite our intellectual endeavors to suppress it.

Even if we cannot always get rid of tension, however, we can utilize its characteristics to some good purpose. When we are tense we are, temporarily at least, more energetic, alert, and aggressive. True, tension is also enervating, and if we are too tense for too long, we find we can do nothing. Before reaching that point, however, we can divert the energy and aggressiveness into productive channels, thus both expending it usefully and satisfying ourselves with the projects or chores we are thus able to accomplish. Many people have discovered that such mundane duties as washing floors, raking leaves, cleaning out closets, and similar jobs are swiftly and well done in times of stress, and that the sheer physical labor involved diminishes the high level of tension, or eases it away entirely. Further-

more, the feeling of accomplishment that transpires from such useful activity benefits morale and instills a far better overall attitude. When this happens, the problem or situation which instigated the tension in the first place can be much more easily re-evaluated and reappraised. Once tension, whatever its reason, is diminished, it becomes far easier to deal justly and efficiently with the initial cause.

Another thing to remember, in coping with tension, is the wisdom of attending to one matter at a time, thoroughly, rather than trying to do many things at once, none of them well. Anxiety often makes us restless and dissatisfied. As a result, we tend to throw ourselves superficially into any number of activities, only to become discouraged and abandon them immediately if initial results do not satisfy. We may even seek to do something so far-reaching as "changing our image," in the perhaps subconscious hope that this procedure will also change or dispel the source of our anxiety. It stands to reason that our "image", founded on habits and characteristics of a lifetime, cannot be altered overnight. Once we discover this, we are apt to abandon the attempted alterations of appearance and/or conduct which we were only



recently so eager to inaugurate.

To counter this tendency, it is wise to focus the mind on one specific object, formulating a plan of action for whatever it is we desire to do, making provisions to deal with possible obstacles as well as to profit from supporting factors, and then following steadfastly through on the plan regardless of initial setbacks. Other activities or more enticing vistas will doubtless then present themselves to us, but it would be wise to have the first project well in hand and under control before attempting to tackle the second or the third.

Sometimes the very cause of tension is the fact that we have embroiled ourselves in too many projects, chores, or responsibilities. Once in a while this is unavoidable. The parent who must alone feed, clothe, and care for his family and is, simultaneously, burdened with a sick child or an elderly relative, *is* in a difficult situation from which he is not morally justified in extricating himself by abandoning his responsibilities. Often, however, no harm and much good can be done if we simply divest ourselves of some of the many irons in our fires and leave ourselves free to concentrate on dealing more justly, intelligently, and tranquilly with the remaining few. There is nothing intrinsically wrong in letting go of some things if we find ourselves involved in too much, provided this is done in a reasonable and just manner. This is true on the job and in the home, and with regard to volunteer and neighborhood activities, hobbies, and social pleasures. Decide what is essential within the context of our individual situations, and, if necessary, dispense with the rest.

Indecisiveness, too, is often a by-product of tension. The very fact of worry precludes our ability to think clearly. We dither around mentally, wondering "Should I do this?" or "Should I do that?" or "What *should*

I do?" without calmly considering the relative merits of possible courses of action and making a well-founded decision with regard to our conduct. If there is really nothing we can do about whatever is worrying us, there seems little point in worrying, as that, too, will accomplish nothing. If there *is* something we can do, it is obviously far better to take action than to waste time and energy in being anxious.

It is quite possible that we may make the wrong decision, but even this is really not blameworthy if we have given the matter careful thought and are doing what we sincerely believe to be the best thing. We learn by our mistakes, painful though they sometimes are. We learn nothing by doing nothing. It is ultimately more reprehensible to allow a situation to dominate us simply because we are passive than to try to do something about the matter at hand, even if what we do turns out not to have been the most efficacious approach.

Mental and physical exercise is helpful in relieving tension. Physical exercise uses up some of the excess energy and restlessness that tension fosters. Under proper conditions, it can also greatly improve morale by providing a pleasurable alternative to troublesome problems. Exercise in the form of a walk through Nature --- the woods, the meadows, or along the shore --- is sure, also, to provide solace and inspiration, as long as we make the effort to attune ourselves to the spiritual forces always present in these surroundings.

Mental exercise, including study, consideration of new ideas, intelligent conversation, concentration, and meditation, is a superior alternative to the mental passivity prevalent among many people and to the routine, even stultifying, nature of much of our recreation and even of our work. By turning the mind into new, exciting, challenging, or even simply different

channels of thought, we can forget that which disturbs us. When, subsequently, we return in thought to the problem at hand, we find that the mental stimulation and refreshment recently received has so honed our minds that we can consider our disturbing situation from a fresh, positive point of view and deal with it accordingly.

The proper type of emotional exercise, too, is beneficial. Most, if not all, of our anxieties are founded on and strengthened by our own emotions. If we can transmute the emotion, we will be able to disperse the anxiety. Anger, hatred, and fear will all eventually have to be replaced by love, compassion, and kindness. Sometimes a provocation we regard as having been directed against us by another person does indeed seem to be great. What the provocation has actually done, however, is to act as a catalyst, generating an unworthy emotion within us. The provocation is an external force or event which has the power to disturb us internally only in so far as we let it. If our equilibrium is sufficiently well developed, we will not consider the event a "provocation" at all. Our only reaction, if there is one, will be a sympathetic consideration of the circumstances surrounding the event and, if indicated, a kindly or helpful response to its instigator. In this connection, the words of St. Francis of Assisi are particularly appropriate: "Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy."

Being honest will also help us alleviate our tensions---being honest with ourselves as well as with others. It is not sufficient merely to tell the truth to other people about externals; we must be able also to admit the facts about ourselves to ourselves. Very often our anxieties are founded

on our belief that the "other guy" has done one thing or another to assure our discomfiture. If we are honest, however, we will admit that it is not the other guy, but we ourselves, who are to blame. What he does is secondary. The primary determining force in our lives is we ourselves. We formulate our reactions to whatever someone else may do. We can respond positively or negatively. Negative response leads to anxiety. If we can be honest enough with ourselves to admit that we are responding negatively, we are then in a position to improve the situation and formulate a positive response.

Very often, too, our anxieties are founded on pretense. In trying to keep up false appearances, we increase tension and instigate emotional difficulties. Again, honesty is vital. The more honest we are with ourselves, and with others, the fewer pretensions we will feel called upon to maintain, and the more uncomplicated our lives will be. A sense of humor is also important. The ability to laugh at ourselves and refrain from taking ourselves too seriously contributes immeasurably to internal tranquillity and a generally relaxed, optimistic attitude.

\* \* \* \* \*

## ROSICRUCIAN PRINCIPLES

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

## THE JOY OF BEING

(Continued from page 154)

To be, *beautifully*, thus becomes the origin and the embodiment of the ultimate joy of being. The more beautifully we behave, the more beautiful, in the spiritual sense, we will become, until we finally experience that most exquisitely refined pinnacle of sublime happiness which is known to those who have attained godhood.

As we join in the glad hosannas of Easter, may we rejoice, not only in the Risen Christ, but also in the fact of our own existence, and in the ultimate triumph of humanity which the expression of all that is highest within us will some day, most assuredly, bring about.



## CULMINATION OF THE MINISTRY

(Continued from page 160)

every aspirant in whom the Christ Within is resurrected, the same Angel of the Lord (law) is waiting to proclaim the glorious tidings: "He is not here, for he is risen."

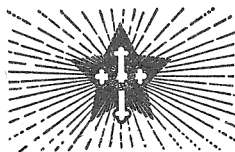
And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. And they came and held him by the feet, and worshipped him. --- *Matt. 28:9.*

After the resurrection into the new life and consciousness of the spirit comes the meeting face to face. This is that most holy time of which Paul sings: "No longer through a glass darkly, but face to face."

## READERS' QUESTIONS

(Continued from page 179)

philosophy enables him to advance in evolution at a very rapid rate for the reason that he is able to co-operate with the laws of Nature, and therefore avoids the ignorant violation of them which so often results in real disaster. Furthermore, he performs his daily duties in a manner which will perfect his vehicles and put him in possession of faculties which the ordinary individual may not develop in many lives to come.



## BEAN CROQUETTES

Soak 2 cups brown beans about 4 hours in warm water. Boil until soft, adding 1 cup chopped onions, and a few green leaves of celery; vegetable salt to taste just before mixture is done. Drain and put beans through food chopper; add  $\frac{1}{2}$  Tbs. unsulphured molasses, 1 Tbs. butter, a little unbleached flour, one egg, and one cup ground wholewheat bread crumbs. Form into croquettes. Roll in beaten egg, then in cracker crumbs; cook in deep vegetable oil. Serve with tomato sauce. Serves 6.

## TOMATO SAUCE

Melt 3 or 4 Tbs. butter in double boiler over hot water. Add 2 Tbs. soybean flour, 1 tsp. savory herb; simmer until thickened. Add 2 cups tomato pulp and juice, 1 small onion chopped fine, 1 small clove garlic chopped fine and crushed to thin paste, 2 Tbs. olive oil, vegetable salt to taste; cook another 5 minutes.

--- *Rosicrucian Fellowship Vegetarian Cookbook*

## ROSICRUCIAN BOOKS

### *On the Philosophy*

The Rosicrucian Cosmo-Conception	\$4.60
The Rosicrucian Mysteries	3.10
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**The Rosicrucian Fellowship**

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

## OUR PATIENTS WRITE

*Arizona* — It will be two years now that I have been helped by the Invisible Helpers and the Healing Department. In these two years I have regained my health, spiritually as well as physically and emotionally.

*Ohio* — My health has improved greatly during our association. I suggest that you now remove my name from your list so that you can devote your time to those more in need. Bless you for all your help.

*England* — Thank you for your recent help. Last Friday my head was at its worst, so much so that, after my prayers, at half past eight I appealed for help. Toward afternoon I felt relief; by evening it was completely gone. The next day I felt very tired, but there was a gentleness all around me that made me feel at peace. You don't know how grateful I am. God bless you all, and may the Roses always bloom upon your Cross.

*Jamaica, W. I.* — Am glad to inform you that I am improving greatly in health. The Invisible Helpers are taking good care of me. It was a blessed day when I applied to you for help.

*Pennsylvania* — As I place this letter in the mail it is filled with love and prayers for you from one of so many you so unselfishly serve. Many thanks for all your helpful literature. You are in my prayers always. May you be richly blessed in all the wonderful work you do.

*California* — Your inspiring messages are very beautiful and usually timely. Am so grateful for what you have done for me, and I do love the letters. My prayers are offered for you all.





## Let Us Expect Healing !

**A**ND all things, whatsoever ye shall ask in prayer, believing, ye shall receive." ---Matthew 21:22.

As we seek to live by the Light that we have, what are we expecting? Have we allowed our lives to become departmentalized, so that our worship is in this slot, our work in that slot, and our recreation in yet another? If so, probably our expectations are not high. We know intellectually that life cannot be divided in this way, but sometimes in the press of daily duties we allow it to happen. Then if the need for healing appears it goes into yet another slot.

We have learned from experience that life cannot be so lived to its fullest expression, so we try to bring the fragmented pieces together and live in the consciousness of God at all times. Then our expectations should be of the highest.

Knowing the love of God and the power of thought, it behooves us to ask for healing in joyous expectancy that we *will* receive it. Our part is to examine ourselves closely, striving to live the laws of love and service each day until we finally replace the negatives in our lives with positives. Thus we eliminate as far as possible in this life the causes which may have brought about undesirable effects in the form of pain and sickness.

No matter how the problem appears

to our physical eyes, we know that all things are possible to God. "The miracle is the only thing that happens," says the poet W. H. Auden.

With joyous expectancy, then, we lift our thoughts to the beautiful, healing power of Love, knowing that it yearns to enfold us more than we yearn for it and but awaits our invitation to enter. May we prepare a place for it and invite it with ardor of spirit.



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 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

April ..... 5 --- 12 --- 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*.



## An Easter Story

F. C.

**I**n the Angelic Kingdom there once lived a little Angel whose name was Theid. As you know, the Angels, as well as men, have work to do. Some of the Angels watch over children, others watch over the animals while still others tend the trees and other younger members of the Father's kingdom. This story is about an Angel who cares for the trees.

Theid was such an Angel, and for as long as she could remember she had watched over the olive trees. She tended them from their infancy, through the long years of their growth and on to their final days. Of all the Angels whose special duty it was to care for the trees, Theid was one of the most conscientious and diligent. She would know every leaf on a tree and greet and bless every budding fruit. What a joy it was for her to care tenderly for such a beautiful thing as a tree, and as she worked there was always a song welling from her heart. In times of joy as well as in times of sorrow it was always the same song: "Oh, my God, my God, I love Thee and do adore Thee."

From the village near where her beautiful olive tree grew children sometimes came to play. She watched

them as they laughed and played, and her joy was unbounded when they came near her beloved tree and sometimes touched it.

How she longed to care for one of these beautiful children! Many of her fellow Angels had long ago been advanced to this exalted privilege and she sometimes wondered why she had not. One day she almost asked her teacher, but there was something in his eyes that told her not to. None of these longings prevailed for long as she was so busy - Spring, Winter, Fall, and Summer - tending to her beloved tree. Through her loving care, her tree was the most beautiful, most flawless in symmetry, most bountiful in fruit bearing of all the olive trees in the entire country side, and when the wind caught its branches and it swayed with that wild young ecstasy that is at the heart of all life, Theid's heart would overflow with joyous fulfillment.

Of all the children who sometimes came to her beloved tree there was one in particular whom she loved. He came from the little village nearby. She had watched him grow and had learned from older and more experienced of her fellow Angels that he

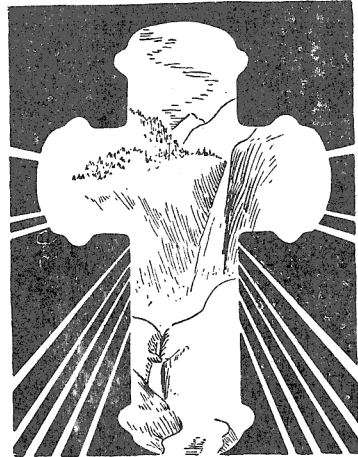
was a chosen one of God. Some of the most beautiful Angels she knew had attended his birth and had sung in glorious chorus at that glad event. One day this beautiful child looked directly at her and she knew that he saw her, which was most unusual for a human. As he held her eyes he smiled ever so softly.

As the years passed Theid heard but little of this child until one day she saw coming toward her hillside a resplendent figure in a beautiful white robe. He was accompanied by many people who followed him. Some were villagers, some seemed to be close friends, and as they approached He came to her very tree and stood under it quietly for a time, while the villagers found places around Him to sit. She knew it was He. But how He had changed! He was now surrounded by an enormous and most beautiful light. Her teacher had once spoken of such a light but only when telling of one of the great Archangels. Theid also quickly perceived that there was a host of the most beautiful Angels she had ever seen attending Him in attitudes of worshipful reverence. She had never before seen a human so attended. So absorbed was she in all these observations that she hardly heard Him when He spoke to the villagers, and presently He and His followers departed. She would have to ask her teacher about this wonderful occurrence when she saw him next.

Not long after this joyous and inspiring occasion, another, but this time heart-shattering, event took place. A group of villagers, nine men, approached her hillside. They carried axes and saws. As her heart sank in intolerable anguish she watched them come to her beloved tree. One, evidently a leader, looked up at her tree, nodded, and spoke to the men. They put their tools down and rested for a bit and then rose again. Two of them with axes approached her tree. Theid was on her knees in tearful supplica-

tion, with hands folded in prayer, and her heart sang with passionate fervor. Then the axe fell - upon her very heart, it seemed - and she wept as she heard that ageless cry of all trees when they are felled to the ground.

Now her beloved tree lay in segmented logs, rough hewn, squared. One huge timber which had been at the very heart of her beloved was then picked up by the men and they went off to the village. Theid, frantic in her efforts to comfort her tree, hovered ever near as they went. She had



blessed the remaining leaves and branches as they departed.

She watched her tree as it lay for many days outside the village wall and solaced herself and her beloved by thinking of what wonderful and useful things would be made from this fine timber, and her sorrow was assuaged a little.

One day the men came again, this time with different tools, nails, and thongs. They took the great timber, carefully measured it, then sawed it in two, making one long segment and another shorter one. Theid wondered anxiously what it would be. When they had notched out a section on both parts, they placed the smaller limb at right angles

across the longer one and fastened it. As she watched this her heart sank in desolate horror. She knew now what it was. Her beloved tree, the most beautiful tree on the hillside, was to be an implement of an unspeakable tragedy. She searched her soul wondering if she had somehow failed.

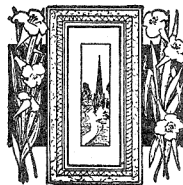
Springtime was at hand, nature in all its rapturous glory was everywhere to be seen. Theid watched closely over her tree but knew she would soon have to leave as there was a new tree to be born and she must be there.

One day men came to carry her tree, now a huge cross, to the village. Theid felt somehow she must accompany it on this last sad mission and then go back to her duties. By that time the spirit of her beloved would have gone to a higher world. As they approached the village she heard a great shouting and there was a large crowd in the village courtyard. As she looked ahead her heart leaped with joy for she beheld that same glorious figure she had seen under her olive tree. He would surely put an end to whatever tragedy was about to take place. But as they came near she saw that His hands were bound, and His head was lowered and bleeding, with a thorny branch around it like a crown. She was quick to notice, too, the same host of beautiful Angels, so ephemeral that at times they were almost invisible even to her Angel vision. The cross was then brought near to Him and dropped to the ground. Men untied His hands and spoke harshly. After a few moments He knelt and softly touched the cross. Theid's heart melted within her as she felt His touch upon her heart. Then He raised His eyes and for the briefest moment He looked at her, His eyes caressing her with unimaginable love.

As He carried the cross up the long hill she followed, her heart bleeding with every jolt and step. After an eter-

nity of anguish the dark of the day had nearly come. Only a small gathering of people was near the cross, which was now standing upright and with the lonely figure hanging upon it. A few men and women were there waiting. Theid, on her knees, prayed for all men.

It was Sunday and Theid was back at her hillside. Her teacher had shown her a tiny seed where it lay in the ground. He had blessed them both and departed. It was a beautiful day, it seemed to her the most beautiful day in all eternity. As she knelt before the newly planted seed, warming and blessing the earth around it she began to weep inconsolably, thinking of her tree and of her dear friend. It was then that she felt a warmth like a glorious sun upon her and there was a great silence. As she raised her tear-filled eyes, a light of the most transcendent glory surrounded the hillside. She could see no one and yet there was a voice, softer even than the silence, and it spoke to her, saying: "Dearly beloved, do not weep; know ye that of all the trees in the Father's kingdom, yours had been long chosen to hold me in my final hour."



## BOOK REVIEW

*(Continued from page 177)*

and littleness of things would forever have a changed significance," the former invalid now seems to have awakened, not only the Epigenesis which allows her to fend for herself in the isolation of the wilderness, but also the beginning of a spiritual understanding that will be fundamental to her continuing evolution.



## GOD IS LOVE

(Continued from page 156)

we handle our attitude concerning the situation and then let love and understanding bridge the gap.

When we realize that in God's love we are one with all persons, we will no longer tend to blame the other person when friction and misunderstanding arise in human relationships. We will think in terms of what we can do to improve the situation, or what we can learn through the experience. To get along harmoniously with others, we should try to see all people as children of God, seeking to express His love and wisdom. Through our words and actions we can help others realize their spiritual potential and express it. We should also see ourselves in this same light, so that we, too, can express the highest and best that is in us. We are to learn to affirm and recognize that God's love is present in all persons, and that in this love we are one.

In order to enjoy the many blessings God has given us, we need to be aware that we live in a friendly universe. It is good to respond to every friendly sound - the sound of the wind in the trees, bird song, the gently falling rain, the laughter of children playing. To realize that we live in a friendly universe makes it easier to respond with love, patience, and understanding to everyone who comes into our life. There is much goodness in people if we will but look for it. Responding to others with patience and friendliness brings out the best in them.

As a sculptor knows that in every block of marble there is, potentially, a beautiful statue, so one who is carving out a life of happiness and peace for others learns that in every person the light and love and beauty of God wait to be recognized - and expressed.

Love is the whole of many facets or parts, which St. Paul names as:

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kindness, compassion, patience, open-mindedness, receptivity to good whatever its source, sharing, contentment, modesty, good temper, truth, burden-bearing capacity; helpfulness, generosity, and tolerance. The fact is that love is fundamental in every activity of life.

Love quiets the angry thought, stills the impatient word, curbs the realiating action. The person who is loving gives a blessing, takes time to speak a tactful, appreciative word, finds a way to do the little things that express a thoughtful spirit. Love is not an emotion limited to a few special people; it is at the heart of every human being. Love is a natural and fundamental part of us because we had our beginning in God, and God is love. We are creatures of God's love - unlimited love, all-inclusive love, satisfying love.

Divine love is such a transcendent thing that words describing it seem flat and stale. When we even faintly realize the love of God, we begin to love our fellowmen. There is a fervent love among true Christians that is not found among any other group. A sense of oneness is a natural product of love and it is accompanied by a sense of security. Through our sense of oneness with God the greatest possible sense of security is realized.

What a response we feel as we think of God's love as being ever forthcoming! A wonder-working, transforming power in our life and affairs! Light and intelligence stream through our minds, and we are guided to make wise decisions, our bodies are sustained, our emotions calmed, so that we are serene, relaxed, and trusting. The wave of love which He pours out year by year is a wonderful reality; we have only to become aware of its presence and invite it to express through us to make glorious adventures of our lives.



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